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1. The Way to Operate the Elixir —
2. Some Curious Processes extracted from an old Manuscript entitled, a Loving Mite cast into the Treasury of the Chymicke & Spagyricke Art —
3. The Work of the Butter of Antimony as communicated verbally to Mr Hand by a Possessor —
4. Curious Practical Experiments on some Metals —
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THE  
WAY TO OPERATE  
*THE ELIXIR.*

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A Work  
Copied from an Original Manuscript  
without any Date or  
Signature.

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♂♂ ♀ & ♀.

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Copied in the year  
1797:



Memorandum.

The following work was copied from a manuscript bought out of Sackington Allen & Comp<sup>y</sup>. sale catalogue for 1797 No 10886.

London June 1797





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How to make  
the  
*ELECTRUM.*

---

How to make it, and how I made  
it. Good God of Heaven and  
Earth, for thy Son Jesus  
Christ's sake bless my  
proceedings!  
Amen!



mol / (h)

## The Philosopher's Earth

Take 5 lib i. (but let it be true  
male Hungarian 5) and flux it  
in a large  $\mathcal{V}$ , first having mixed w.  
it 3vi of good  $\mathcal{F}$  (that is to say Rhenish  
 $\mathcal{F}$ ) and good  $\mathcal{O}$  crystals - all in fine  
powder. Cast the materials into  
the  $\mathcal{V}$  by little & little: let all flow  
well and then cast it into an An-  
timonial horn & separate its  $\mathcal{AAA}$ ,  
which will be about 3iiij. Re-  
peat this process with fresh ma-  
terials till you have about 3xij or  
more, then purge it once with  
a mixture of about three parts

parts ♀ to one of ♂, and then it will  
be truly prepared, which is then the  
Philosophers Earth.

---

To turn this Earth of the Philosophers  
into Fire Elementary.

---

Take ℥ij of this so made Regulus  
or earth, and ℥vj of pure, fine and  
clear new made filings of Spanish  
needles, for another steel will not do,  
Flux all your ℥ij of earth clear down  
first, then cast down on it ℥ij of your  
pure clear filings of steel needles, and  
give a white heat: let them flow  
well together - even as thin as water,  
casting on it, as it flows, now and

and then some of your composition  
of ♀ and ⊕ and cleanse with your  
cleansing-iron from what drops or  
scum swims above from your ♀ and  
⊕: then when clear cast it out into  
your Antimonial horn (the horn  
being first<sup>\*</sup> anointed with a candle<sup>+</sup>  
end) and let all cool. When cool  
pound it grossly again and cast  
on it ℥ij more of fresh steel filings,  
as before, about ℥ij of your compo-  
sition of ♀ and ⊕ being mixed with  
them: then let all flow exceedingly  
clear, casting still on, now & then,  
some ♀ and ⊕; and still cleansing  
it well from that which you find  
floating above: when clear cast it

\* Well heated &  
then

÷ better with a  
feather dipped  
in Olive oil.

it, as before, into your Antimonial  $\rho$  made hot :/ horns, and let all cool again. You have now obtained a very brittle mass, but no star. A third time, as before, in gross powder, mix it with the composition of  $\nabla$  and  $\ominus$ , and cast it down on your Zij of filings of steel. (Remember at every time of repeating this operation you must use a new  $\nabla$ .) First let your Zij of steel filings be in a white heat every time before you cast down your regulus upon it, which I find to be the best way in this work; therefore note this, and let your matter flow well, and very clear, with a charcoal-fire, in a wind furnace, cas-



casting down now and then some of  
your composition of ♁ and ⊕ letting  
your fire be quick in every flux  
which causeth less loss.) And now,  
having flowed very clear, and  
being well freed from its scories,  
being taken from the furnace,  
pour it forth a third time into  
your Antimonial horn, and let  
all cool. You have now a most  
brittle mass, but still no star  
— scaly on the outside, like to  
a serpents skin, and so intirely,  
from the top to the bottom, and  
yellow and blewish and greenish  
if never so little tallow more  
than just sufficient to moisten

moisten it and no scoriae to be separated: But one perfect mass, only what you ~~take~~ took off with your skimming iron, all joining with your  $\text{F}$  and  $\text{O}$ , and so it is cleansed with the  $\text{F}$  and  $\text{O}$  from the impure parts; for if care be not taken to separate the scoriae, both the pure and impure will continue joined together in one mass: to prevent which you must be exceeding careful to cleanse it well: by casting in a little  $\text{F}$  and  $\text{O}$  from time to time, while the matter is in fusion, to make it throw its scoriae to the surface; for if the bodily impurities be not in this manner purged out with

with the greatest care, always separating the scorie as it arises your body will still remain inert and dead and all your other labour and expence will be fruitless; but proper attention being paid to this particular you will bring forth a most pure matter, the  
1. Men: Philal: / chaos of the Adepts, the fiery element of the Philosophers.

Having obtained this pure matter you must not think your labour ended; you are now only entering the portal of the true Philosophers. Therefore attend to your work and proceed to the next step.

Of the joining of the Philosophers  $\Delta$ ,  
(Luna) to their  $\odot$  (Sol) or Air.

Weigh the pure matter you have p. the  $\Delta$  :  
now obtained, and add to it exactly  
its own weight of good Verdegres,  
first well purified: that is to say, if  
your matter weigh 1 lb. then 1 lib.  
of verdegres is to be added to it. Let  
both be ground to a fine powder,  
and work in with them in the  
grinding and mixing  $\text{Ziii}$  of  
your composition of  $\text{♀}$  and  $\odot$ . Then  
cast them, so mixed, ~~into~~ into a  
new  $\nabla$ , the  $\nabla$  being red hot; but  
you must not cast all in at once



once, but by little and little, by means of a small iron ladle, and be sure your  $\zeta$  be large enough. Keep a very strong fire, and let your  $\zeta$  be covered with a cover provided for the purpose. You must also, as before, keep casting in from time to time a little  $\varphi$  and  $\ominus$  - and if a little Black-soap be mixed with your  $\varphi$  and  $\ominus$  it will very much quicken its clearness of flowing. When the mass hath flowed very clear for about half an hours time then cast it forth into your Antimonial horn, and let it cool. You will now have

have a blewish-white brittle mass,  
but very smooth on the outsides,  
and not scaley as before, (if you  
have not prevented it by not  
attending to the removal of the  
impurities;) of a very fine, close  
grain, but without the least ap-  
pearance of a Star. Then it is  
the Philosophers Chaos or Electrum.

### Its further Cleansing.

Let this our Chaos or Electrum be  
cleansed seven times, each time  
in a clean new  $\Psi$  with pure  $\Upsilon$   
and  $\Theta$  mixt together as before in  
about  $\frac{7}{11}$ , or more. After these

these cleansings its appearance  
will be that of a purplish coloured  
mass, being neither metal nor  
mineral, but very close in its  
grain and presenting a fine  
smooth and shining surface  
when broken: very ponderous:  
of a bluish-white colour within,  
but on the outside of a pure  
purple. This is the conjunction  
of our Sol and Luna, having  
now an union of three elements  
in its composition, viz. Earth,  
Fire and Air. This ☉ and ☾ is  
of great value - vulgar ☉ and  
☾, though most pure, are not  
to be compared with ours; for

for they are dead but this has life:  
yea life, so potent that it can  
revive the dead (metals.) But its  
potential life must be brought into  
action by the agency of  $\text{F}$  of which  
bye and bye.

### Your next Work.

Take your conjoined  $\text{O}$  and  $\text{D}$   
and in an exceeding clean mortar  
made of  $\text{S}$ , with a pestle of the same  
pound it and grind it to an impar-  
table powder. On this you must be-  
stow great labour, grinding and wor-  
king it with great assiduity for at  
least six or seven hours. When you

you have ground it as fine as you  
well can in this mortar, so as to  
make it pass with ease through  
a very fine sieve, pour it out.  
Then take of this powder  $\text{Zij ff}$ :  
and put it into a smooth marble  
or blew mortar (the harder the  
substance of the mortar be, to pre-  
vent any of it from being ground  
in with your  $\text{O \& D}$  the better) and  
with its pebble grind it again  
with great industry that you  
may be well assured you have  
really brought the powder into  
an impalpable state. It is now  
ready to be formed into an  $\text{ããã}$   
with  $\text{F}$ .

1. a strong glass  
mortar is best!

## The ♀ for the Amalgama.

Your ♀ for this work must be well cleansed and purged: to effect this let it be sublimed with pure clean white Common salt - 2 parts of salt to 1 of ♀ ground exceedingly well together. The ♀ being then sublimed must be again revived with hot water, and then ground again and again with salt, not dry. Then let it be boiled with it; and so grind and scower it; and boil and cleanse it by pouring down on it clear cold water till it is exceeding pure and bright.



The further use of the Philosophical ☉ and  
☽; and how to join to it the elements  
of water, that a Philosophical ♀  
may be produced - The ♀ of  
the ♀ of the Philosophers.

You have already got your ☉ and  
☽ into an impalpable powder: you  
have cleansed and purged the ♀ in-  
tended for this work. Put of your ☉  
and ☽ in powder ℥ij and of your ♀  
well cleansed and purified 1 lib & ℥xij  
into a quart skillet-pan or pot made  
of steel: add to it ℥ij of your best \*  
pure and good, in lumps, and then  
put into your ♂ skillet Train water

water, gathered when the ☉ was in ♋ or in ♎. Put the whole upon the fire and as the water boils away keep adding more of the same rain water, still boiling it in your skillet of ♂ for at least twelve hours time. Let the boiling be gentle, and during the whole time stir it continually without any intermission with a slice of ♂.

When the whole is amalgamated, which it will be if you dilligently attend to it, pour off the black liquor (for your rain water will have taken up a quantity of blackish matter) and to what remains in the skillet pour on

some exceeding clear fountain water, to cleanse it from its remaining blackness, which will take much water. Then with dry salt, after pouring off your water, grind it in a skillet of  $\delta$  with a marble pestle, and being well ground boil it again with fresh water to cleanse it. Then again grind it with  $\ominus$  and boil it, and cleanse it with fountain water. Keep repeating this work till your  $\zeta$  in its amalgama be as pure and as bright as the most fine  $\mathcal{D}$ , which will hardly be accomplished with less than 40 or 50 repetitions of the aforesaid matters and labours. Lastly repeat

the process of grinding in a glass mortar with its pestle, first with dry salt & then with water pound on it. After these purifications your amalgama will weigh 1lib & Zijij or something better, (perhaps about  $\frac{1}{4}$  Z more) having gained from the Electrum Zij  $\frac{3}{4}$  of pure metaline matter when purified.

From the laborious operation which I have just described you will see how necessary it is that in this work every kind of impurity be completely purged away. After I had proceed in my work a considerable length I discovered a method by which to shorten this

The author surely means 1 lib Zijiv here; for he had at first 1 lib Zijii of Z. In copying from his notes he seems to have omitted the X.

this labour and even to increase at the same time the purity of my amalgama. This process I shall now describe.

Of the true manner of cleansing the  
ããã according to my own  
Experiences.

This I did not find out perfectly till I was as far advanced as my 9th Eagle. Do as follows: After pouring off from the amalgama its blackened water, pour upon it a quart or two of pure fountain water with ℥iij or thereabouts of <sup>dried</sup> common trencher salt. — That

That is to say - your  $\text{Fe}$  being first well washed, by pouring down on it a quantity of clean common fountain water (as I have before directed) let the  $\text{a a a}$  be drained as dry as may be in your steel skillet, after which, put your salt to it, and grind it well, with your marble pebble - , working it for at least an hours time very strongly: it will now have become very black by the grinding: then put your quart of clean water <sup>to</sup> it, stir all well together for some time and the water will again have <sup>be</sup> come a little blackish: pour it off gently, and put more water to it



it, and bail it for some time (for 12 hours at least) stirring it all the time: then pour off the water very gently to prevent any of your  $\Phi$  from spurting or flying over with the water. Again pour on more clear fountain water to sweat your  $\bar{a}.\bar{a}.\bar{a}$ . Then decant even to dryness, or as nearly so as may be, and again put to it about  $\text{Ziiij}$  of fresh dried common trencher salt and grind it as before, and so repeat all the former grindings washings and boilings. These operations you must keep repeating, in their order, till the salt by your grinding will only

only become gray but not at all  
blackish, which, with such a  
quantity of salt as I have directed  
to be used, will be about the 13<sup>th</sup>  
or 14<sup>th</sup> repetition. [For Note] for-  
merly used but a small quantity  
of salt which made it necessary  
for me to go so much oftener over  
my labours to get my  $\bar{a}.\bar{a}.\bar{a}$  pure,  
which even after all these repeti-  
tions was not so pure as it may  
be made in a much smaller  
number of times by the present  
method.] Then dry your  $\bar{a}.\bar{a}.\bar{a}$   
which will be very pure & clear,  
of a bluish colour, weighing  
about  $\zeta ij$  more than the  $\zeta$  did

- did before its amalgamation. viz.  
℥ about lib i ℥x  $\frac{3}{4}$  as in my 9th Eagle  
may be seen; and the ā.ā.ā was  
then lib i ℥xiij  $\frac{1}{4}$

### The Eagles.

The Eagles are so many sublima-  
tions or distillations of your Philo-  
sophical ℥, but, that you may bring  
over your ℥ easily, and with safety,  
so as not to break your glasses ~  
note well the following parti-  
culars: set your retort low in  
sand, and give a very gentle fire  
for six or eight hours time, your  
register being close, after this give

give a little more heat, managing  
your fire so that your first heat  
may only raise the  $\Phi$  above its  
faces, and the second a little  
higher. Then, about the 9th or  
10th hour, raise your fire some-  
thing stronger, giving such a  
heat as may make your  $\Phi$   
rise gently, so as to come over  
into your receiver; which it  
will do, running down in  
drops from the neck of the  
retort, into the water; [You should  
have about 3 pints of water in  
your receiver:] and so by God's  
grace all your  $\Phi$  will come over  
very securely, without breaking

breaking the necks of your glasses,  
which otherwise would be the  
case.

Note. Put a double brown pa-  
per into the receivers mouth,  
about the nose of the retort,  
which will be an additional  
security; the glasses being  
safest when prevented from  
coming in contact with each  
other.

Note also, that you ought  
to jig the necks of the receiver  
now and then as the  $\xi$  comes  
over, to keep it clear, which  
also contributes to the success  
of your operation. Thus

This will your ♀ be brought  
over very gently and expeditiously.

### THE 9 OR 10 EAGLES.

The first Eagle by Gods permission.

Take your ā.ā.ā. pure and well  
cleansed as is before directed, which  
is to be observed in all your amal-  
gamations, and put it into a  
pure, clean, well-coated Retort,  
and set it somewhat low in  
sand: <sup>they take a receiver</sup> having about three pints  
of clean fountain water in it,  
and lute it close to your  
retort. Give exceeding little



little fire for 6 or 8 hours time,  
as before directed: then increase  
your fire gradually and raise  
your ♀ which will ascend in  
fumes and settle in the neck of  
your retort, and there condense  
into drops and then fall into  
the water in the receiver; leaving  
in the bottom of the receiver  
retort a most black faeces,  
very spongy, weighing about  
℥ij. The weight of the ♀ that  
has come over will be ℔ij. ℥xii.

Note. When the ♀ begins to  
come over it will be all over  
in about four or five hours  
after.

Note also. In this first sublimation or Eagle (as also in the rest, but in them more strong) a ♀ of 4 natures comes over, with their true, ♀<sup>o</sup>. Viz. the ♀ of ♂, the ♀ of ♂, the ♀ of ♀ and all their true genuine solar ♀<sup>o</sup> mixed with the common ♀ and united to it in one body, all the ♀<sup>o</sup> being hid in these ♀<sup>o</sup>. joined harmonically by one true and natural conjunction, and being a true hermaphroditical ♀ it carrieth its ♀ in its belly, and the ♀ its ♀ by which may be attained and performed the greatest arcanums

arcanums for mens bodies and  
for cleansing the impure metals,  
the whole being first duly pre-  
pared thereto, which it will be  
after the flight of the 7, 8, 9 or  
10 Eagles and its purification.

The Second Eagle, by Gods permission.

The process here is exactly the  
same as in the first Eagle. In  
my second Eagle my amalgama  
weighed lib. j. ℥xxv $\frac{3}{4}$ ; and the ♀  
which came over was lib. j. ℥xiiij;  
and the black feces left behind  
in the retort weighed ℥iij $\frac{3}{4}$ .

Memorandum. In every Eagle

Eagles preserve the feces left behind in the retort; for they contain still a small portion of good electrum which must not be lost.

The 3d, 4th, 5th, 6th, 7th, and 8th  
Eagles

To repeat every particular in these Eagles is unnecessary; for all of them are the same as the former - That is, take  $\text{Zij}$  of Electrum most subtilly ground,  $\text{℥ lib. j}$   $\text{Zaii}$ , and  $\text{* Zij}$  in an iron skillet: grind boil and amalgamate as before directed: then

1. the dead Doves  
of Diana, of Trem.  
Philalætha:

then in a retort low in sand bring  
over the ♀ leaving the black feces  
behind in the retort. All the  
Eagles are to be observed in their  
preparations, viz their boiling,  
cleansing, washing and subli-  
ming.

The 9th Eagle by Gods' permission.

Then I took my lib. j. ℥xii of ♀  
and with fresh Electrum ℥ij,  
and \* ℥ij I made my ā. ā. ā.  
by boiling as formerly, and after,  
washed my amalgama exceeding  
clean with Θ and water by the  
method already described, when

when I weighed it and found its weight to be only lb. j.  $\frac{3xiiij}{4}$  — which I put into a new good retort, set low in sand & applied my heat as before. It now came over with great ease, very gently, and with great safety; and by God's mercy and favour I had of  $\text{♀}$  come over lb. j.  $\frac{3x}{4}$ , and in the peeces left behind  $\frac{3ij}{4}$ . —  $\frac{3\#}{4}$  being now lost, but now it was more pure than formerly, therefore it was lost in its cleansing.

my 10th Eagle by God's permission.

I took my last drawn  $\text{♀}$



♀ weighing lib. j.  $\frac{3}{4}$  exactly, and  
amalgamated it with my last  
drawn or extracted Electrum, and  
 $\frac{3}{4}$  of good \*, boiled it 12 hours, &  
then cleansed it in the manner  
before directed. My  $\bar{a} \cdot \bar{a} \cdot \bar{a}$  now  
weighed lib. j.  $\frac{3}{4}$  - perhaps a  
few grains more. Then the ♀  
which came over I ground &  
washed, and boiled with common  
salt several times, till I had  
made my ♀ exceeding pure,  
which then weighed only lib. j.  
 $\frac{3}{4}$  & a few grains more, tho'  
in this 10th sublimation my  
glaf broke in the neck. Then  
I took my ♀ and ground it

it with common salt a long  
time, and boiled it and wrought  
it several times till exceeding  
pure, i. e. till I could get no  
sail from it. I then dried it  
and sublimed it alone per se  
in a good new glass retort; and  
being come over by easy degrees  
of fire I ground it with pure  
good common salt again, &  
in water boiled it several times,  
till the salt would take no more  
sail from it - be no more  
discoloured, but remain white.  
After this I boiled it three times  
in a solution of pure, good Sal-  
ammoniac, and every time

time washed it and cleansed it till exceeding pure. It then weighed libj.  $\frac{7}{8}$  or  $\frac{3}{4}$ . This I a second time sublimed by itself, the better to purify it, if any impurities should still have remained; and in its sublimation I found it to come over exceeding clean and bright, so that I wondered at its exceeding brightness: this I did with a stronger fire than before, as it had now a disposition to coagulate by reason of the ♀ which it now carried in its belly; and when come over I found it very near its for-

former weight - it wanted only a few grains of lb. j.  $\frac{7}{8}$  or  $\frac{3}{4}$ .

Note. In this sublimation it left the bottom of the retort very clear - only on the spot where the  $\frac{7}{8}$  had lain there was a round spot, something larger in circumference than a crown piece, and round about it a circle of a blewish sad colour; and in a thin streaming substance a sad red colour thinly stained the glass: the colour resembled natural cinabar, which coloured all the sides of the glass - retort up to the neck. There

There was also a very subtile powder, which was a part of the sulphur which now began to seperate itself from its ♀ but not above 2 or 3 grains in weight. The ♀ was the pureste I ever beheld so that I was filled with admiration at its brightness and purity - shining like a highly burnished sword, as Flamel saith; and so I finished my ♀.

The most high God be praised for his goodness & mercy!

## The black Feces.

You will remember that I desired you to preserve the black feces left behind after every Eagle, for that they contained still a portion of good Electrum which ought not to be lost. The feces are left in the retort in the form of a black spongy round cake. I found in 5 of these cakes about 3xxij weight which I fluxed with ☉ and ♀ and black-soap. The mixture I put into little bits of paper rolled up, & then put <sup>these papers</sup> into the crucible, un-



under and over the feces, in my  
wind furnace, and as it fluxed  
I cast in from time to time  
some more of the same mix-  
ture rolled up in the same  
manner. In the Zxvij of feces  
I saved only Ziv, or thereabouts,  
losing something more than  
Zj. in the ashes owing to my  
breathing which allowed a  
part of it to run out, and I  
could not afterwards find it.

I judge that in this, as in  
other fluxings of the black  
feces left at the bottoms of  
the retorts, I had out of  
Zxvi of feces, about Zij. or

or nearly so of good pure Elec-  
trum. The remainder was a  
black scoria or earthy dross,  
of a black colour, having lost  
and let go all its tincture &  
metaline spirits into the ♀,  
leaving the remaining feces  
dead and good for nothing,  
as my experience I have found.  
Of the last Züij I extracted from  
the feces, viz the last fluxed Zxxvij.  
I made the a.ā.a of my 10<sup>th</sup>  
Eagle.

Note. In the 10 amalgama-  
tions for my 10 Eagles I used  
Zxxxij with what I collected  
from the black feces. From

From this it may be judged  
what quantity of metaline  $\text{♀}$  &  
 $\text{♂}$  and salt of nature might go  
into this my  $\text{♀}$ , made in the  
manner before declared.

### Conversions.

In this work there is a con-  
version of natures:

1st Earth into Fire

{ The Electrum being duly  
prepared, then you have  
earth ( $\text{♁}$  is earth) which be-  
ing united to  $\text{♂}$  its half-  
part is then called the  
element of Fire, when  
pure, because fire abounds.

2dly. Fire into Air.

When that elemented ♂ is joined to its spouse, viz ♀ (Verdegrees) in equal proportion, and cleansed to its highest degree of purity, then it becomes the Philosophers Air because that element now abounds.

3dly. Air into water

Let it be well amalgamated with well purged ♀ and often sublimed - every time with fresh electrum ā.ā.ā? with 4 ♀, & then again sublimed; then all the elements are liquified & turned into Philosoph. ♀.

## Perfection.

The ♀ of the Philosophers being wisely prepared, which you now know how to accomplish, you must turn the wheel of Nature back again for the finishing of the Stone. This is not to be accomplished by any manual operation, but by the secret operation of God & nature, working on your ♀ within its proper glass; for, being only agitated from without, by the external fire or heat, properly applied, it

it turns again

from  $\left\{ \begin{array}{l} \text{Water} \\ \text{Air} \\ \text{Fire} \end{array} \right\}$  into  $\left\{ \begin{array}{l} \text{Air} \\ \text{Fire} \\ \text{Earth, which} \end{array} \right\}$

is the true Elixer of the Philosophus  
in its first order. From all this  
it is obvious that the Elements-  
are turned twice round in this  
work; but if you work with  
common Gold (for from it you  
may also make the Elixer) then  
(Note) the Elements must be  
turned round thrice. Prefer-  
thou the Philosophus ☉ which  
comes out of their ♀.

Praise God!

Amen.





SOME  
*GENERAL DIRECTIONS,*

---

Necessary)  
to be Observed in  
the different Stages of  
the  
WORK,  
for its better management  
and  
Greater Perfection.

---



# General Directions &c.

## The first Regulus or Earth

In making the first regulus or Earth common Argol or Tartar will serve; which is from ordinary Wines - as White or Claret of 4 or 5 lb. Lib. Mix  $\zeta iij$  or  $\zeta iij$   $\zeta xiiij$  or  $\zeta xiv$  of this with lib. j of  $\text{\textcircled{C}}$  and  $\zeta iij$  of crystals of  $\text{\textcircled{O}}$ . By this means you shall have a large produce of regulus, using a quick charcoal fire in your wind-furnace.

$\text{\textcircled{C}}$  3  $\text{\textcircled{O}}$  2  $\zeta iij$   $\zeta xiiij$   $\zeta xiv$

## The Electrum.

In making (and cleansing) your Electrum in the 2d Conjunction in (that of ♂) and in the 3d (that of ♀) use good Rhenish-wine tartar and ☉: I also add sometimes a little black-soap which helps much.

Remember always to put first your ℥ij of Steel into your crucible, and bring it to white heat. Then in lumps, or grossly ground, cast in your Earth (the Regulus;) but not mixed with the ♀ and ☉ in fine powder; for if <sup>it</sup> be in fine powder and so mixed with the ♀ and ☉ it calcines & mixes with

with the scorie in such a manner,  
owing to the great heat of  $\text{S}$ , that  
you will lose a fourth part of  
your regulus, which will blend  
itself so intimately with the  $\text{M}$  &  
 $\text{D}$  floating at top as never to join  
the regulus that is below

The true way to cleanse your Re-  
gulus in the 2d and 3d  
Works. The 2d is  $\text{S}$ : the 3d  $\text{F}$ .

To cleanse your Regulus in the  
second works after you have joined  
 $\text{S}$  to your Electrum, or in the third  
when you have added  $\text{F}$  take  $\text{F}$   
either of them, as the case may

may be, that is your Electrum, in lumps or grossly broken and put it down alone into your hot crucible with a small  $\text{\textcircled{B}}$  ladle: then put upon it, by degrees, some of your composition of  $\text{\textcircled{F}}$  and  $\text{\textcircled{O}}$  in fine powder, adding a little more from time to time. Let your electrum flow well under the mixture; and now and then, when the  $\text{\textcircled{F}}$  &  $\text{\textcircled{O}}$  is grown thick and ropie on the top, over the regulus in its clear high flux, take it off w<sup>th</sup> a broad pointed  $\text{\textcircled{B}}$  rod or skimmer. The drop of the regulus unites itself to the ropie substance &



so that you get rid of it when  
you skim off the scoriated ♀ and  
♂. Again cast on more ♀ and ♂  
and if you mix them with a  
little black soap it will be the  
better - let it flow well and  
then take off the drops with your  
skimmer as before. This work  
you must repeat so often till  
your regulus be exceedingly  
well purified from its drops  
and have become pure and  
good.

Things necessary to be observed  
in casting your electrum in-  
to your Antimonial horn.

Before you cast your melted  
Electrum into your Antimoni-  
al horn let the horn be <sup>thoroughly heated</sup> greased <sup>and</sup>  
with the end of a candle; but  
you must rub it over very  
thin and equal, taking care  
not to allow any melted tallow  
to remain below in the bottom  
of the antimonial horn; for  
if any remain it will cause  
bubbles in the body of your  
electrum, and prevent it from  
coming forth clear, with a

/: better with so: /

a fine smooth grain; within  
and without, as a mineral  
body ought to do. On the con-  
trary it will come out rough  
and full of holes, not only  
on the surface but through  
the whole body of the cast mat-

ter. If you are in the Cone  
it into the Cone whilst it flows very fast. raising your heat  
and the moment it is in the Cone beat on the iron of it, all around  
it will be perfectly  
close and delineate  
centrally and on  
the superficies. —  
The iron must be  
previously well heated.

To make your Electrum to flow  
exceeding clear, as water,  
speedily, in a moderate  
fire.

To make it quickly flow clear  
and very bright cast on it now  
and then black soap, mixed

mixed with salt 2 parts and  
tartar 1 part: Roll it up in  
bits of paper before you throw  
it in; and all your Electrum  
[it is properly electrum when  
you have three elements in  
your body, viz (♁) earth, (♂) fire,  
and (♀) air] by this treatment  
will flow very easily and  
quietly, and clear even as  
water. By these means you  
will purify it and make it  
clear & bright: with other ways  
you will fail in your work,  
with great loss, as I have found  
by experience.

## Proportions.

Two reasons may be given why ℥iij of our Electrum, finely ground, as directed in the several processes, are sufficient for the quantity of ♀ used in the Amalgamations.

The first is, because the ♀, though boiled for 12 hours or more, as in the several Eagles is directed, will tatter up and hold no more. If more be added it will be found that the āāā cannot retain it in its cleansing; for I have found by experience that more or less will be thrown out of the āāā as it more or less exceeds ℥iij.

The second reason is that the ♀ though it may be made to hold a little more in the annual generation is not able to retain all the metallic matter in the sublimation, but will leave some behind in the black feces. I find, after the sublimation of the ♀, that there is left behind in the bottom of the retort, out of every ℥vi of Electrum, or three pounds, ℥ij at the least. That is, by fluxing down the black feces I recover ℥ij of good Electrum.

Note this - The ♀ in its coming over carries up with it at each time, that is at each Eagle, as

as much as its body will hold  
or its wings bear, and no more  
can it carry with it; for that is  
its full due. When the 10th Eagle  
is finished it hath then received  
its full proportion of ♀ into its  
belly to animate it, so as it may  
be afterwards congealed & fixed  
by Digestion — Or else after due  
preparation of its ♀ by digestion  
its true weight of ♀ added in ūāā  
with its own true ♀ animated, &  
by decoction it will then truly  
purify to blackness; and by  
Gods grace, by degrees, to the  
Elixir, first White and then  
Red; which is the heat only of



digestion it will never do.

[Does the author in the last sentence mean to say that discoction (i.e. boiling) is absolutely necessary and that a mere digesting heat is not sufficient for the work?]

*PART' SECOND.*

A certain quick and easy way to extract  
the true ♂ of Nature out of the Electrum  
and to add it to the ♀ if it should  
want it, and doth not come to  
its true Congelation  
in due time,  
for want of the  $\Delta$  of the ♂ within  
its body;  
And to add it to the Work of the Elixir  
in your several operations:  
*With P*  
Other Secrets.



## The Process.

Take of your electrum, exceedingly purified lib. j and of \* only ℥xx, for more injuries and intermingled a fault ♁ with the true. Let them be ground exceedingly fine, first apart and then together. Then put them in a wide necked retort with rather a low body, and first with a gentle warmth only digest for 12 hours, then in sand, set pretty low, by degrees raise the fire, and when the blood red ♁ begins to come into the neck of the retort raise the  $\Delta$  suddenly to a stronger heat to force up the blood red ♁ of nature, which otherways will fall back into the lower part of the neck

of the retort among the drops that do rise last, and so be lost among that drops and scorie which layeth below.

In 3 hours time all the pure ♀ of nature will have come over, which you may presently know by observing that part of the neck of your retort next to the body: When it begins to exhibit a brown sooty looking quality then cease speedily your Δ. The retort being cold break it gently and take only the middle blood red flowers, which is the ♀ of nature red as a fiery coal, casting away the whitish red flowers, which are the first, and which stick to the nose

of the retort, and also the last soiled red flowers in that part of the neck which is nearest the body.

As you obtain the pure red middle flowers cast them into warm fountain water: stir them well with a stick [a glass rod will do better] and then let them stand a while and the flowers will precipitate, while the salt, which ~~they~~ carried <sup>them</sup> over, will be taken up by the water and by this means be separated from the flowers in a clear solution. Decant—decant and dilute it with more fresh warm water till the precipitate, that is the flowers, become very sweet:

Then dry them and keep them so  
in a close stopp'd phial for use.

Note that these flowers, if not  
presently dulcified but allowed  
to remain with the salt, with  
the intention of being afterwards  
dulcified will be rendered use-  
less; for the precious ♀ of nature  
will in a very short time be  
corroded and corrupted by the ♂  
and so be destroyed and rende-  
red unfit for our work. There-  
fore make it sweet by frequent  
washings with warm ∇ so that  
it may be entirely freed from  
the ♂: then let it be carefully  
dried in the sun or in a lime




heat and then it will be fit  
for amalgamation with your  
☿ at any time the work may  
require it, by grinding it with  
the ☿ in a marble [or glass]-  
mortar, previously well heated  
in boiling water:— or you may  
make your amalgamation  
otherwise.

1 To turn <sup>the ☿</sup> these flowers into a deep-  
blood red oil.

These flowers may be turned  
into a deep blood red Oil, of a  
wonderful fiery nature: of excel-  
lent use and virtue in some

same works. — A secret of great worth. Do as follows:

Take of these flowers and of Fe pure and good ana: grind them in a mortar, as before, exceeding well together: then, in a glass retort, in sand, in a very easy fire, a very red fiery oil will distil over; rising in fumes and afterwards, in drops, falling into the receiver. Increase your fire very gently.

Observe  This oil you may fix by Digestion.

Note it well!

*PART THIRD.*

to work the

ELIXIR

by

Another Process .



The true way to take forth the  
philosophical  $\text{☉}$  which is the  
only fit  $\text{☉}$  for the work, as  
I have found by experience.

Take of your Electrum exceeding-  
ly pure and well cleansed libj.  
and pure \*  $\text{℥xxij}$ : mix and grind  
them exceedingly well together: ~  
then in a glass retort, in sand,  
set pretty low, give first a gentle  
heat that the watry parts of the  
\* may gently ascend: then in-  
crease gently your fire, and a  
dirty whitish, yet dark muddy  
and duskyish, flowers will ascend  
into the neck of the retort, in

in the first 6, 7 or 8 hours, inter-  
mixed with the \*; which flowers  
if separated, as in the foregoing  
process, will be small in quan-  
tity and of a pale dustish orange  
colour only, and good for little:  
But these muddy flowers come  
from good - the true ♀ with the  
\* - which helps to purify the  
true ♀ below. Urge the fire  
something stronger towards the  
latter end or last 2 hours, and  
you will find remaining in  
the bottom of the retort the  
true ♀ in the form of a cake,  
of a deep liver colour, thoroughly  
opened, of a spongy texture, and

exhibiting little or no appearance  
of a metallic look; being of a  
very hot taste on the tongue,  
and of a sweetish flavour; being  
now freed, by means of the \*,  
from all its malignant and  
muddy feces.

Now to make a deep red oil from  
it, and to bring it over the  
helm.

This process I performed twice to  
make it the more subtil and vo-  
latile. — Take of the above sul-  
phureous spongy cake what  
quantity you please, and in a



clean marble mortar grind it to fine powder: put it into a spherical glass or uncut body, something high, with its stopper exactly fitted: pour down in it pure spirit of vinegar as much as will cover it 4, 5, or 6 fingers breadth, and set it in a gentle sand heat. Digest for 3 days, and during that time shake it gently three or four times a day, that the ♀ may thereby enter into the more intimate union with the vinegar. When it becomes as red as a ruby and clear, which you will perceive by looking through the glass with a candle on the opposi-

opposite side, then let it settle for  
one nights time; and in the  
morning decant slowly & gently  
in a very clear bright place, in  
the morning sun light. On what  
remains in the bottom of the  
glass pour more vinegar and  
digest - and decant as before.  
Repeat this till you have wholly  
extracted the tincture; which you  
will know by the vinegar being  
unable to extract any more colour  
& remaining transparent & clear.  
Then gently draw off your ☿ that  
it may leave the ♁ just dry: - but  
take care that you scorch not this  
precious tender ♁ in the distillation.

How further to proceed.

Take pure good Spirit of Wine, well rectified, and pour it down upon this tinour  $\ddagger$ , and it will immediately be tinged of a deep blood red colour: shake and work it till the S. N. has dissolved as much of this precious  $\ddagger$  as it can take up: Decant over into a spherical glass with a long neck and wash out what remains with more S. N. till all the  $\ddagger$  be in the S. N. — Then lute close the neck of the glass. The lute being dry place it in warm sand with a degree of

heat so moderate that it may not raise the S. of wine from the  $\ominus$ : keep it in this heat for 8 or 9 days shaking it gently 3 or 4 times a day: then let it cool for one night. Next morning move the glass gently, and in that motion the  $\ominus$  will join itself to the S.V. then gently decant into a new clean glass retort: close to it a large receiver and in sand give a very gentle  $\Delta$  but yet so as to make the S.V. and  $\ominus$  boil: keep wet clothes on the receiver & preserve such a heat as may just make the contents of the retort continue to

boil, and the S.V. will carry over the tender red  $\text{A}$  with a kind of puffing noise in the form of an oil, redder than blood.

Observing that some  $\text{A}$  still remained in the bottom of the retort I poured back the  $\text{O}$  upon it, and in sand as before, set high, brought the S.V. to boil: the  $\text{A}$ eous oil came over a second time; of a deeper red colour than by the first operation, and now separated from its feces, which lay behind in the bottom of the retort.

## Its Rectification from the Spirit of Wine.

From the receiver I put it into a small glass body, to which I luted a small head and receiver, and set it in sand something high. With a low heat by a saw-dust fire my S.V. separated itself and came over into the receiver, which I let come so long till the blood red  $\text{S}^{\circ}$  began to follow. I then let all cool and took off my red  $\text{S}^{\circ}$  as thick as new honey - much redder than blood, or even a ruby, and poured it into a new clean crystal glass for use.

## Its Use.

This red, vivified and potent ☉ is the Philosophers ☿ and will join with the ♀ as the red earth extracted from its ♀ by the help of the red and white oils.

The true way to precipitate the ♀ by means of the red Oil.

This is in fact to make ☉ by ☉ as formerly you were instructed to make ♀ by ♀ in the process of the 10th Eagle [to which all the Philosophers agree] to get its true ☉ of nature. It is thus made with



its oil. Take  $\text{℥}$   $\text{℥}$  viii, which was made by your 10 Eagles, and let it be digested 21 days in a bott head: then let it cool, and pour on it  $\text{℥}$  iii of your red So, and, in your digesting heat of saw-dust, set somewhat low, let it stand 21 days more, and the  $\text{℥}$  will be precipitated and turned into an exceeding red sulphureous substance. Put it into a glass retort, coated, and set it low in sand. Then gradually raise the fire and the mercury will separate itself and rise by sublimation from the true sulphur of Nature in the form of

of fine subtle flowers; and  
its sulphur, which it before  
held in its belly, will be found  
remaining below in the retort  
of a colour more red than a  
ruby.

Its use for the Elixir.

Take of this sulphur six  
drachms, and of your ♀ pre-  
pared by six, seven, eight, nine  
or 10 Eagles the same weight, and  
put them into a hot marble mortar.  
Then imbibe them with your red  
oil of ☉ by little and little, putting  
it by drops upon the ♀ and ☿.

and with the end of a very clean  
knife working the red  $\circ\circ$ , which is  
the soul, into the ♀ which is the  
spirit and the ♂ which is the body.  
Keep working and still imbibing  
with the red  $\circ\circ$  till all be well  
and exactly mixed in a powde-  
rable or moist crumbly earth,  
redder than blood - so completely  
joined that no ♀ appear in the  
least.

It is then truly prepared and  
ready to be put into your glass  
egg, which ought to be so big  
that three parts may be empty  
and one full

Two parts of ♀ to one of earth

is also a very good proportion for the composition - and is what I generally use. Three parts of ♀ to one of earth will also do but it requires a longer time before blackness comes on by reason of its having less of the fire of nature, that is the ♂ within it.

☞ The ♀ is its spirit, the red ♂ [before being brought into an ♂ by the S.V.] is its body, and the red ♂ is its soul, which joins - the spirit and body, and by its continual circulation, kept up by means of external heat, it drops down continually on

the matter—rising as a dew,  
continually trickling down the  
sides of the glass; and so con-  
stantly re-moistening the  
matter below.

By this means a matter that  
to all appearance is incorrup-  
tible is brought into a state  
of putrefaction—the blackness  
of death follows—but the dead  
will revive again uniting all  
three into a glorified body after  
150 days!

Praise God!  
amen.



*PART FOURTH*

*to work*

THE ELIXIR

*by a still better*

Process.



THE  
LAW  
OF  
THE  
STATE  
OF  
NEW  
YORK  
IN  
RELATION  
TO  
THE  
MARRIAGE  
RELATION  
AND  
THE  
PROPERTY  
OF  
WOMEN

To make Regulus per se.

It was some time before I came to the knowledge of this process - to make from 1 lib of  $\delta$ , 3/4 of pure regulus, which is an approved and true way to help forward the work of the Philosophical  $\Phi$  and the Electrum before treated of.

Take Hungarian  $\delta$  1 lib, and, in gross powder, put it into a  $\Psi$  - something large. Place it so that the bottom of the  $\Psi$  may stand in ashes or sand on the grate in your wind furnace - the ashes or sand being in an  $\nabla$  or  $\delta$  dish, with cinders all round its bottom &

fine ~~not water~~  $\Delta$   $\nabla$  sides. Have a plate of  $\delta$ , exactly flat, to cover the mouth of the  $\nabla$ , upon which make a charcoal fire, putting the charcoal by degrees on the top of the plate, increasing this way your heat for one hour, and then for another hour still more strongly.

Observe there must be no salt mixed with the  $\delta$  in this process: the  $\delta$  must be used alone.

After being 2 hours in the  $\Delta$  take off the plate and pour out the regulus into an antimonial horn, and you will find a most pure  $\Delta$  weighing about  $\text{Zviij}$  or  $\text{Zix}$ , and a very black dusty scoria

laying on its top, which separate,  
being the dross and refuse of the  
♁ and good for nothing.

To make the best Electrum, as by  
experience I have found.

This  $\Delta\Delta$  is made with ♁ 9 parts,  
and ♂ 4 parts. Take steel or needle  
filings ℥iv and good male Hun-  
garian ♂ ℥ix. Let the filings be  
made red hot in a ♁, in a wind  
furnace, then put down on its  
first ℥viij of your ♁ in gross pow-  
der: stir all with an ♂ rod & cast  
on it, now and then, a little rock  
① to make it flow easily: mix

still with your B rod let all flow  
well and then cast by little and  
little and at different times the  
remaining  $\frac{3}{4}$  of  $\delta$ , and now and  
then a little  $\ominus$ . Let all flow well  
for half an hour, then cast it out  
into your antimonial horn and  
separate its drops which you will  
find at top. Flux it again and  
purge it with nitre only: let it  
flow a little, then cast it forth  
again separate its drops. Do so 3 or  
4 times till it be exceeding pure,  
which it will be

Note that by this way you  
get one sort its true F and F in  
the  $\delta$  and in the  $\delta$ ; and the solar

♁ obtained from the ♂ by this way is obtained much more plentifully than by other ways - the one being a magnet for the other to draw forth the ♁ and to hold it as by experience I have found.

When it is pure add just its equal weight of pure verdigrise in gross powder: let all flow well together. You are first to melt your ~~AAA~~ and then, with an ♂ ladle, cast on it now & then a part of your verdigrise; and make all flow well by casting on it from time to time a little nitre. Then cast all out into your antimonial horn and separate the

the drops. Flux it again and again till it be exceedingly pure, casting on it now and then in its fusion a little nitre. When pure keep it for use to make the ♂ and true ♀ of the philosophers, [viz. the White and the Red.] In this Electrum three Elements are joined, ♂ which is ▽, ♀ which is △, and ♀ which gives the Δ.

Memorandum. The red ∘ before mentioned is not the true soul of our Elixir as I have proved by experience, but it nevertheless serves to make the ♂ out of the ♀ as before is taught (being by that way animated.) But the white ∘ is the true



95

spirit and soul, and the philoso-  
phers true ♀ for the first con-  
junction and multiplication of  
the White Elixir.

To make the true White Oil\*, which is the Spirit and Soul in our Elixir and the metaline Spermæ.

\* Butyrum /

Take the Electrum prepared as is before directed, pure and good, <sup>one part</sup> & grind it to an impalpable powder, and well prepared for two parts: grind both well together: put the compound into a coated glass retort with a wide neck, and in sand,

! preserve your mouth and nose, on account of the poisonous Va. pones, which are mortal, when received in the Lungs!

set low, with a fire of suppression  
give first for 6 hours a very small  
heat the better to open its body -  
Then increase the fire and a white  
∞ of a cristaline nature will come  
over into the receiver, dropping  
down, while a buttery cristaline  
substance will partly tumble down  
into the receiver and partly stick  
in the neck of the retort, which ought  
to be set sloping to favour the  
operation. In about 12 hours  
the work will be finished. When  
all is cold separate the ♀ vice  
with great care from the white  
∞. When the white ∞ is separated  
from the ♀ vice you will find

a buttery hard redish substance,  
somewhat chriſtaline ſtick fast  
in and about the neck of the  
D and the ſides of the receiver.  
put it into a very clean glaſs  
baſon and expoſe it to a clean  
good air, being free from rain  
and duſt. After a ſhort time it  
will diſolve into a white oo wh<sup>ch</sup>  
mix with the other white oo and  
in a clean new glaſs retort, ſet  
high in ſand, its noſe ſloping  
into the receiver and properly  
luted, give it a very gentle fire  
till the buttery ſubſtance like  
iceicles begins to appear: then  
raiſe the  $\Delta$  and force off all that

/. beſt ground in =  
to the Receiver./

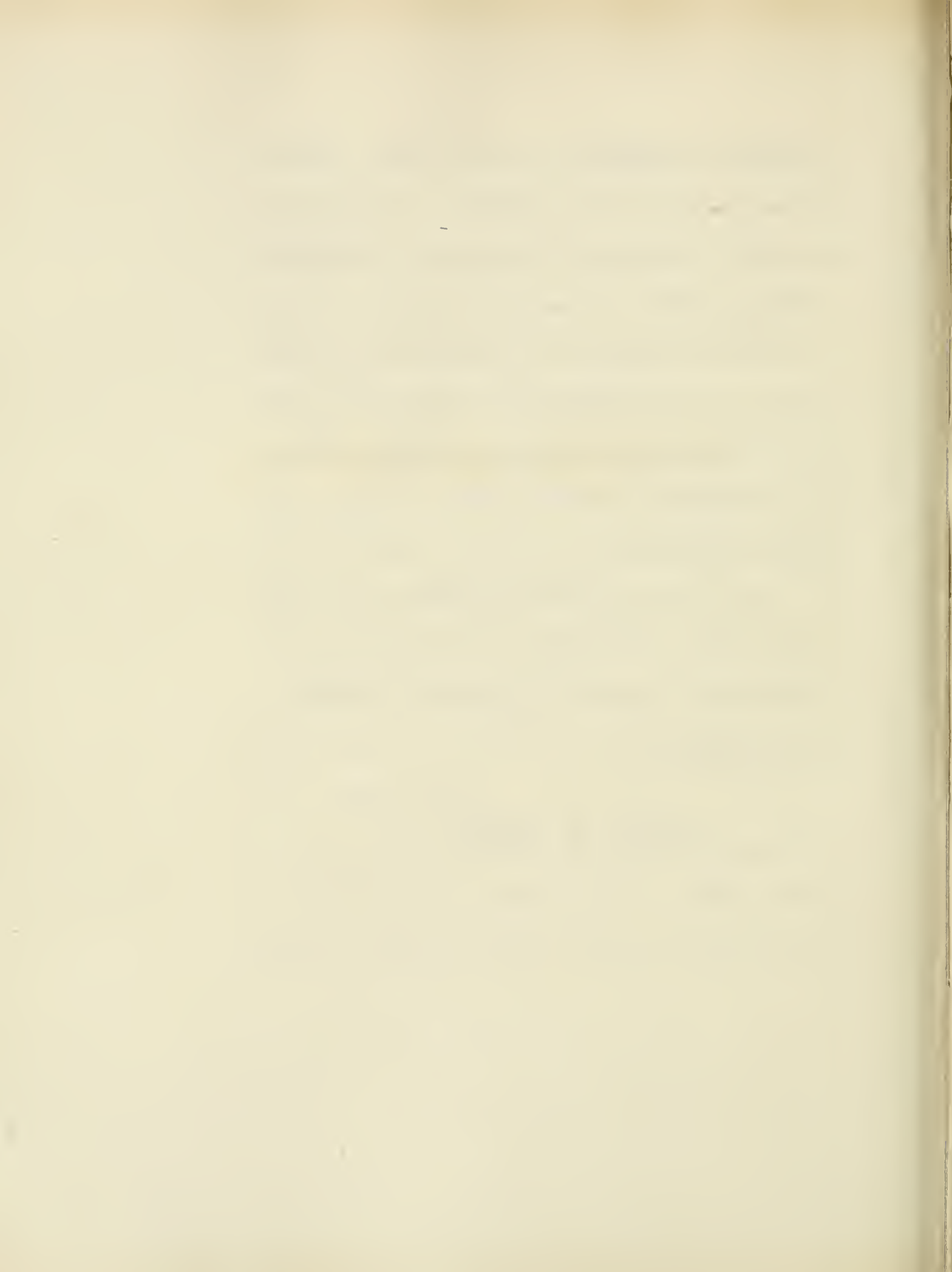
will go over. The cristalline buttery substance which you obtain will be less in quantity & less red than before: you are again to liquify them in the  $\Delta$  and proceed as before. Repeat the work 7 times in 7 new clean glasses. - And note that every time you draw it off it leaves its dead Eagles, which gave it wings, viz its salts and the common  $\Phi$ , in grayish powdery feces sticking at the sides and lower part of the necks of the retorts; and our  $\Phi$  is then pure and clean, like cream of milk, being shaken or otherwise agitated: a thin substance floats over this cream till

agitated slightly. This thin  
substance is its spirit, of a  
sourish sharp and fiery taste,  
which keep close for use.

This white cream, being of a  
fiery nature [and indeed it is  
our natural fire], with the  
thin spirit, is the true ♀ of the  
Philosophers.

Let the Philosophical Mer-  
cury be rectified in such a  
warmth as will only raise  
its flegm -

Note it well!!!



*OTHER SECRETS.*





To make the true Red Oil, which is  
for the Red Elixir—only, to  
multiply it in quantity  
and quality.

Take the flowers or  $\text{☉}$  extracted  
with distilled White Wine vinegar  
from the red mass (or chaos) as is  
before taught, and afterwards ex-  
tracted and brought to the greatest  
purity with S. V. This  $\text{☉}$  easily dis-  
solves in the S. V. with a slight sha-  
king; but there will stick fast to  
the sides of the vessel or  $\text{☉}$  a salt  
in the last extraction which with  
S. V. digest and wash out and add  
to the former  $\text{☉}$  in dry powder.—

[This last is a very fiery hot salt which will easily dissolve in the air into a blood-red So, and the powder before dissolution is about a fourth part of the former ☿.] These ☿s and salt being mixed in a dry powder will be impalpable for fineness.

Take what quantity of it you please and mix it with twice its weight of Fe: put it in a coated retort, as you did in making the white So, set low in sand and in all points proceeded with as in making the white So you will obtain a deep coloured fiery red So, which is for the multiplication of the Red Elixir.

To make a Red ☉ more perfect &  
fit for this mystery: since  
discovered.

Take the red ♀ before mentioned,  
being the true ♀ of the philosophers  
one part, and of the White ☉ or  
Sophic ♀ <sup>(wisdom)</sup> two parts: mix them  
well, and in a ☽ first digest  
7 days and in an easy heat draw  
off the white ☉: lastly increase  
the ☽ by degrees and a most  
red ☉ will ascend and pass over  
into the receiver. Continue the  
☽ in the highest degree till all  
be come over. Let the ☽ go out  
of itself and the furnace being.

could take off the receiver and put  
the mixed  $\text{Co}$  into a small  $\text{D}$   
and by a sand heat draw off  
the white  $\text{Co}$  and a most blood-  
red  $\text{Co}$  will remain in the bottom  
of the  $\text{D}$ .

---

Here ended the MS. Whether the author  
had written any more, or whether any part  
of it had been lost I know not; for it was  
only loosley stitched up in a piece of an  
old news-paper, of which that which served  
to cover the last page was gone.

---

Instructions concerning the Receipt of the But: ♂  
p. 95. in the MS.

This process much requires great precautions  
I have a great many times elaborated as follows:

I ground my ℥r corros: first by itself in a glass mortar, tying a handkerchief over my mouth and nose, and a pair of watch glasses over my eyes to avoid receiving the invisible highly corrosive and poisonous rising dust. I then reduced my Stel. to ℥. 11. also by itself into an impalpable ♂.

Then I mixed Quickl<sup>r</sup>, using the same precautions, both ♂, 11. 1. p. ℥r 2 p. in a glass mortar; as soon as they become mixed and rubbed together, the poisonous vapours rise, which, if received in the Lungs are mortal, as Professor Boerhaave warns us by an Example, in his Second part of His Elements of Chymistry, transl: by D. Shaw which Process of Boerhaave deserves to be read, as he was a very honest and learned man.

This mixture I putt into a small tubulated B, which I bury in the ♂, so that only a little of the Neck or upper part of the B appears above the ♂, by these means I get the Rose as well as the Body equally heated, and nothing sticks in the Nose, but the But: drops all clear into the Receiver, which ought to be ground to the Rose of the B, and is better than cutting, because the r of Sea O in the ℥r corrodes the Luting.

9

I give first a gentle  $\Delta$ , as the author observes, to treat my glasses gradually, afterwards increase the heat gradually, until the mixture boils in the B, and looks like a solution of C in V; then, and not before, the Ice but: comes over, and nothing hangs in the necks of the B, because it is small and gets intensely hot as well as the body.

There remains a dark grey or slaty coloured C in the bottom of the B, which is the dead Doves of Dianus, if you use fine D, in the room of  $\text{Z}$  or  $\text{O}$ , as Trenaus Philaltha, Claveus and Van Suckten have done. see Stahl's philosoph: Principl: of Chemistry by D. Shaw.

amongst this C remains intermixed all the  $\text{Z}$ , contained in the  $\text{Zr}$ , revived and dispersed in small and large Globules, and not a grain of it comes over into the Receiver, by my nice method of proceeding—

In obtaining this But: the highly concentrated  $\text{O}$  of  $\text{A}$  in the  $\text{Zr}$ , being here highly subtilised without the least drop of phlegma, lays hold of the  $\text{Z}$  of  $\text{S}$  and  $\text{Z}$ : called Mercurius Sica with good Reason; and carries it over in form of a but: or unctuous  $\text{O}$ , which is  $\text{Z}$  Philosophicum simplex, in forma humida, salina viscosa, or Morie Myders, of Urbigerus, of Arlephius Flamel's whilst the animalized  $\text{Z}$  duplex of Urbigerus and Arlephius is blood  
Flamel rec.



red. I put afterwards the Receiver in a heat  
to melt the But: and pour it into another clean  
tubulated R in order to rectify and purify it, which  
I do 3 times. Each time it leaves less feces, and  
lastly, none at all. Whilst the But: comes over  
at first, as well as in every Rectification, the back  
and necks of the R shows all the Colours of the  
Rain Bow, most beautifully to behold, and so  
does sometimes the Receiver, if it gets hot enough,  
the Subject being full of Light and Life.

When the But: cools in the Receiver: I speak  
here before attraction and liquefaction by the A: /  
it shoots gradually into Tables or Crystals,  
wonderfully beautiful, which I have contempla-  
ted with great pleasure, sometimes like oblong  
extremely regular Square Tables, at other times  
like Bastions and Horn works of a Fort, at other  
Instances resembling a Cypress Forest, as I  
always saw different Crystals.

I have seen them whilst they shot, pass  
suddenly through all the Colours of the Rain-  
bow, most beautiful to behold. It is a most  
wonderful Subject. The Receiver must be close  
shut, before the Crystals shoot.

When all is cold, it is a beautiful transparent  
colourless crystalline O. I attract afterwards  
and liquify on the A: O in V, 8 or II, see Digby: in the  
same Receiver, placing a small glass Funnel in  
its



its opening, towards the Window.

after attraction I rectify again, with a small heat, to separate the phlegma. See Digby.

Whilst the But: is hot, it keeps constantly evaporating, until Cold. These Vapours are invisible and if received in the Lungs, prove mortal on the Spot; because the Subtil, highly concentrated  $\alpha$  of Sea  $\Theta$  is here united to the  $\xi$  of  $\delta$  and  $\delta$ : and  $\xi$  according to our author: in the form of a dry  $\xi$  which is  $\alpha\alpha$ , highly subtilised.

Therefore be careful, that you do not destroy yourself in a moment. Thus far my own Experience, which I thought it my Duty to communicate to my Worthy Friend.

S. B.

The But:  $\delta$  bought at the Chymists is entirely unfit for our works, not being made of the right  $M\delta\delta\xi$ . but of bad crude  $\delta$  and  $\xi$ . note this.  $\xi$  Vita is a highly subtilised  $M$ , see Stahl.

The Sophic  $\xi$  of Iren: Philaletha, Claveus and van Suchter is a running Sophic  $\xi$ :  $\xi$  Virus: |

The Sophic  $\xi$  of Artespius. Blamel, Dyonis: | S. B.  
Zacharia, Urbigerus, Count Bernhardus Trevisanus,  
Monte Snyder, van Cuter and most among the  
latest is a Butyr: animalis either with its own  
 $A$ , or with  $C$ , or with  $C$  and  $D$ .

see Digby's Chem: Secrets, published by Hartman  
and Glauber's Proserpina at the End  
of his Basio Works.





SOME  
*CURIOUS PROCESSES,*

Extracted from  
*AN OLD MANUSCRIPT,*  
Entitled,

A LOVING MITE,  
cast into the Treasury of the Chy-  
micke and Spagyricke Art.

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With remarks on the Processes,  
by D<sup>r</sup> S. Baestrom.

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1804.



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To Vitrify ♀ with D by means  
of the Red acid oil of ♂.

"The first step necessary for the  
accomplishment of this singular  
process is the

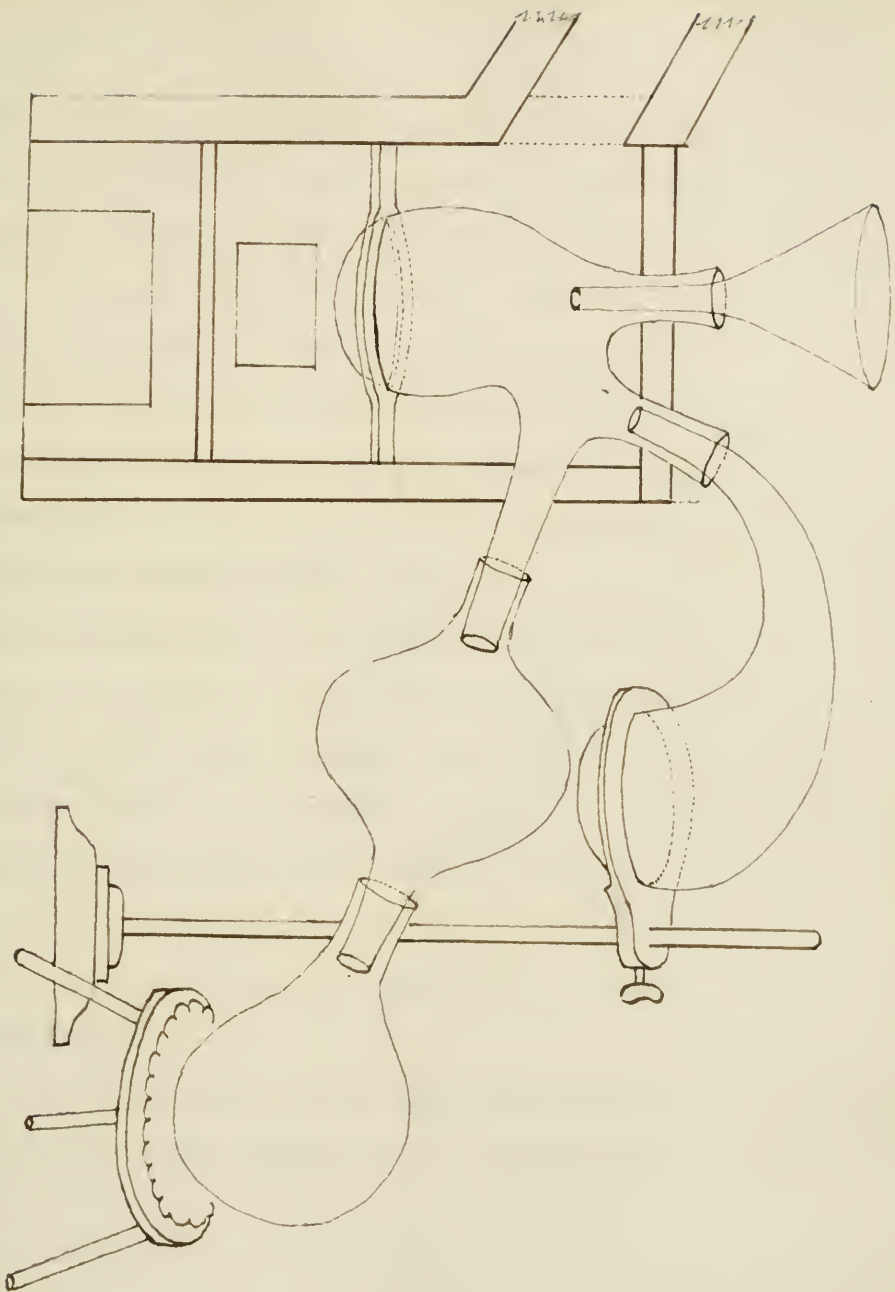
Preparation of the Red Oil  
of Vitriol employed in the work

"Take Romish vitriol, calcine it red,  
then powder it and put it into an  
earthen pot fitted with a cover.

Put your pot on the fire and gather  
the fire round about it, and so the  
vitriol will liquify. Let it wapo-  
rate, keeping your pot in a brown  
heat (not a red one): took that you  
keep it in a right heat else the  
of the ♂ will go away. When evaporated

set it by to cool. Then take this Rubified vitriol, pulverise it and cast <sup>it</sup> into the distilling pot constructed and arranged in the following manner:

"Make the pot firm in the furnace with its mouth or beak projecting through the wall of the same: this mouth should be pretty wide. The distilling pot must also be furnished with a funnell at its upper part which must be made firm in the pot. The three receiving vessels being made fast in their places the distilling body must be heated by fire put into the furnace. The body rests on an iron bar passing through the furnace.







The cover of the furnace should be in two halves, each with a segment of the openings for the funnel and upper receiver, that when the two are joined in their place the furnace may be closed. When the distilling vessel is brought to a red heat introduce the pulverised rubified  $\text{O}_2$  by the funnel and then close up its pipe with a plug prepared for the purpose. Keep up your heat and you shall <sup>have</sup> both a white and a red spirit. In the first and second receiver shall be a true white spirit and in the third a red spirit.

"N.B. This Red Oil or Spirit of Vitriol is good for the Palsy and many other

diseases, being drank either with  
Scabions, succory or balme water."

[In the preceding process the Author does not inform us of what material the retort should be made. If not of clay, a glass retort should be lited. Nor does he tell us which he means by, first, second and third receivers. If, however, such a result as he describes is obtained they will shew themselves.]

### "Preparation of the ♀.

"Take Red oil of Or, made and rectified according to art, and in this resolve the ♀, previously depurated either by sublimation or by washing it with salt and vinegar. Set it on the fire and

there nourish it in a continual heat so long that no part of the Mercury may appear, either live or precipitated, but all remain liquid in the form of oil. This being done, pour this oil, containing the ♀ into a convenient glass retort and set it in a Cabinum arenarium, and putting fire therein drive forth the oil into a receiver from the mercury and so the mercury shall be left behind in the form of a calx.

"Further Procedure.

"Now take of the above calx of mercury ℥ii, of the calx of luna and of Sal armoniac, ana ℥i.

beat and mix them very well together and put the mixed powder into a phial to sublime. The sal armoniac will ascend, and the ♀ with the ♂ remain in the bottom (keeping the same weight) in the manner of most pure ☉. Afterwards put the mercurial lunar powder into a strong glass, or rather into a glazed crucible and set it in a wind furnace to melt, and by increasing the fire it will turn into a fixed transparent glass, of the colour of pale gold.

“This glass is of infinite virtues, which are not fit to be declared in this place. The diligent searcher into the works

of Nature will be at little loss how to use it, as also the Aurum Transplendens of most great and special virtues, the process for preparing which shall next be given."

Dr. Baestrom's remarks on the foregoing process.

This process, which is very valuable, seems derived from Theophrastus Paracelsus's Manuale Chymicum, a very scarce octavo volume printed in 15

The process to obtain a lincture from a ♀ of D by sulphuration, mentioned by Stahl (see Shaws English Edit. p. 417) is also on this foundation, because a mineral

volatile fixed principle forms the greater part of matter  $\ominus$ , & appears in the acid  $\circ\circ$  of  $\ominus$  and  $\text{Or}$ , and this is the universal mineral agent in the mines, as Becher and Glauber have demonstrated; it is a sulphurous-mercurial vapour in the mines, not yet formed into  $+$  of  $\text{Or}$ . Compare also a similar process in Bates's Dispensatory published by Salmon page 310: its title, i.e. the title of the process is, Vitrum Lunæ et Mercurii.

---

To prepare Aurum Transplendens,  
an invaluable medicine.

"Take of the most pure  $\odot$   $\text{Zff}$ :  
and of Hungarian antimony  
 $\text{Zff}$ : put them into a crucible  
and set it in the fire that they  
may melt together. As soon as  
ever they are molten pour them  
forth without allowing them  
time to run into a regulus. You  
must be careful to prevent that.  
When cold beat and grind this  
mixture exceeding well, that  
it may be a most subtle pou-  
der, which is to be calcined  
after the same manner as



you calcined the Antimony when you made the Vitrum, until it fumes no longer. When you have the powder thus fixed put the crucible into the fire that it may be glowing hot and goe into a vitrum; and melt the powder by little and little after this manner into a vitrum, and let it there run and be in melting so long untill the vitrum be red and transparent, of which you may make trial with an iron rod dipped into the crucible. When you have brought it into this state you shall find the gold in the bottom of the crucible diminished one half. Then pour

putt the vitrum into a bason,  
and you shall have the gold  
transparent mixed with an  
equal weight of the vitrum & ii  
the use and dose whereof is as  
follows:

"Take of this transparent gold &  
pour thereon of the best distilled  
vinegar to cover it three fingers  
over and set the vessel, closed, to  
digest untill the vinegar be well  
tinged. Then pour off the extract  
which keep in a close vessel; &  
pour on more vinegar & extract  
so often untill no tincture remai-  
neth behind. Then filter the  
joined extracts, and from what  
passes the filtre distil off the  
vinegar untill the remainder,

be almost of the consistence of oil. Upon this residuum pour of the best rectified spirit of wine to cover it your fingers over and set it in a close vessel to digest, and the spirit will extract from the ☉ a most red tincture, which preserve for your use.

"You may give to drink two spoonfuls of this red spirit. It will move sweat but will not provoke vomiting, nauceousness or any stool as the common extract of ☽ doth.

"The virtues of this transparent ☉ are wonderful. It prevails against the Dropsy and all phlegmatic diseases. It quite roots out the 'sax: it cures the

and stayeth all paynes in the members proceeding therefrom and doth forcibly draw forth the poision out of the marrow and bones. It is a great help against the plague and other epidemic diseases. It mundifieth the blood, cureth ulcers and is profitable against the Gout."

Remarks on the foregoing  
Process by D<sup>r</sup> Baestrom.

The author in concluding the process for vivifying ♀ with D hinted plainly that that process as well as the present one gave results which were applicable to other purposes besides

medicines: that is they may be employed as foundations for philosophical labours to obtain unctures for transmutation.

In this process a foundation is given for a short way - but the process should be repeated with more ☿. ♀ of ☉ and ☽ can do but little. Remember the words of sendivogius in his cosmopolite which confirm this foundation and illustrate it.

In the room of crude ☿ I think the Chalibis of sendivogius should be employed. It would probably be more powerful. The Chalibis of sendivogius and the Brass founder is  $\text{M} \text{☿} \text{♂}$  stellatus, on which you will find some

thoughts of mine, in my remarks  
on Nebuchadrezzars dream.

Sendivogius (i.e. Alexander  
Seton) in his *Novum Lumen  
Chymicum* 4to, says somewhere  
in his treatise on ♁ "There is one  
"metal which has a power above  
"all the others: it is named Cha-  
"libs. If it be conjoined eleven  
"times with ☉, the ☉ will be  
"thereby weakened unto death  
"and emit its sperm: the cha-  
"libs thereby conceives & bears  
"a son more glorious than the  
"father"

N.B. Here is certainly the  
foundation of the Brass found-  
ers short way of four days.  
We ought to remember here



That the Brass founder (an Udeipt of the name of Vier-Oort from Almaaar in North Holland) recommended Sindivogius Cosmopolita to D<sup>r</sup>. Helvetius and made use of the following remarkable expressions:

"in the dark words of Sendi-  
 " vogius lays the truth! The vo-  
 " latile Mercurial humidity of  
 " the metals [i.e.  $\text{M}\text{♂}\text{♂}$ , ♀s, Davis,  
 " Davis] is the chalice of Sindivogi-  
 " us, whereby the Artist can sepa-  
 " rate the solar and lunar rays  
 " from their bodies, in an open  
 " fire, and afterwards refix his  
 " volatile tincture into a glass."

I  
 If you compare now the words of Vieroot with the Sphaera Saturni of Paracelsus; my-



thoughts on Nebuchadnezzar's  
 dream, before alluded to; the pro-  
 cess for the Aurum Transplendens;  
 the process for Vitrum Lunæ & Mercurius  
 in Bate & in this MS  
 p. 126, and with Monte Snyder's  
 process for opening radically com-  
 mon ☉ by means of MS & S & his  
fulmen as communicated (i.e. the  
 first part of Snyder's work) to Sir  
 Thielm Digby in the year 1664  
 at Brussels (see Digby's Chem.  
 secrets published by Hartman  
 p. 16): also confer Sinectura de  
Sulphure metallorum in Bate's  
 Dispensatory p. 268 — if you  
 will compare all these together  
 you will find that I am right  
 in my theory & that probably

some well conducted experiments upon this foundation might in a few weeks lead to the accomplishment of the process in the short violent way.

Sendivogius (or rather Alex<sup>r</sup> Seton, for Sendivogius married Seton's widow & with her inherited his Manuscripts, which he afterwards published as his own) — Sendivogius says "there is one metal" &c. Lead is a metal, & is a metal — a Saturnine progeny, as Trencus says "the offspring of Saturn (so is Zinc)" — But Sendivogius did not call & in its crude state a metal — he meant its brittle, metallic, reguline part, i.e. the  $\Delta\delta\delta$ , which

excepting its brittleness & volatile nature every way resembles a complete metal, nay such an one as copelled D.

Becher calls it the Lead of Leads (Shaw's Stahl p 416) and strongly recommends the metallie reguline sulphurs i. e. mercurial sulphurs of the metals (p. 347. p. 364. p. 416).

"If that metal be conjoined  
 " eleven times with gold, the  
 " gold is thereby weakened unto  
 " death" &c. The process for the Aurum Transplendense joins the Antimony but once with the gold, and yet gives a vitrum antimonii solare, though it appears that a half of the

gold employed is found in its metallic form in the bottom of the crucible at the end of the operation; so that it stands as if he had used 2 parts of antimony to 1 part of gold: have we not reason to believe then that if a similar process with  $\overline{a}$   $\overline{a}$   $\overline{a}$   $\overline{a}$  and  $\odot$  were performed, repeating it eleven times with fresh portions of the  $\overline{a}$ , that the  $\odot$  would be weakened unto death, emit its sperm, i. e. its tinging, extensible, colouring, fixing power? and if so where can it then reside but in the first glass or vitrified charlib? Therefore Selon says "the cha-  
libs conceives and brings -

forth a son more glorious than the father" (i.e. a Re).

Recollect also that Enoch and Elias were suddenly regenerated by that Universal Agent which proceeded immediately from the throne of the Omnipotent (see Ezechiel Ch. 1 v. 27, 28. Dan. Ch. 7 v 9, 10. ).

By that very same agent Enoch & Elias were suddenly regenerated, without passing through the long way of fermentation and putrefaction.

As all matter is animated by the Form, Spirit or Life, & all material things are only copies of spiritual or incorporeal Essences, and as we

see such a wonderful harmony between that which does animate and the thing animated, I believe the short violent way of the regeneration of matter possible, and founded in Nature.

Indeed in this very country proofs have not been wanting of the possibility of effecting this. Not many years ago a journeyman button-maker lived at Birmingham who was so ignorant and illiterate that he could neither read nor write & yet possessed an art whereby he could in 8 hours time prepare a metallic tinging powder, whereby he transmuted  $\text{Z}$  into fine  $\text{O}$ . The



worked only one day in the year and procured in that one day about an hundred pounds worth of ©, which served him to live miserably and to get drunk with for twelve months.

The late Mr Edward Shute who assisted me in my labours in Marylebone, knew the man well, <sup>some of</sup> the © he produced and conversed with the Goldsmith who regularly bought it from him every year. Mr Shute went twice to Birmingham to endeavour to get acquainted with the button maker, but could never obtain from him the smallest hint concerning



his work, excepting only that it was done in 8 hours time, in a crucible, in a wind furnace. When Mr. Shute went to Birmingham a third time he found the man dead and in his coffin. He saw his wind-furnace in a cellar, some broken crucibles and some charcoal, but no other materials or ingredients that might indicate what subject he made use of. He had no papers nor books of any kind. Indeed he could not have made any use of them.

The process was taught to the button maker by a gentleman whose life he

had the good fortune to save  
 by coming to his assistance  
 when attacked by three or 4  
 robbers in a solitary place.  
 He very courageously knocked  
 two of them down with a  
 heavy stick which he chanced  
 to have in his hand and the  
 other fled. The Gentleman  
 in return for his seasonable  
 interference and bravery  
 gave him some guineas &  
 taught him the process. —  
 These circumstances the button  
 maker did not conceal. Before  
 he became possessed of the  
 secret he used, if I rightly  
 recollect what Mr. Shute  
 stated, to wash in the ma-

manufactory of Mess<sup>rs</sup> Bolton  
and Hothergill. He had learnt  
the secret about the year 1764.

On this process of the Aurum  
transplendens see also the  
Fulmen Jovis, fulmen Jicis,  
fulmen solis &c in G. Lamber.

To prepare the Vitrum  $\Phi$ is

The Vitrum Sulphuris is prepared in the following manner: Take of common sulphur 10 pounds and put ℥ij. thereof in a crucible, or hollow test within the Regula fornicata [or any furnace that will convey away the fumes], the crucible being red hot, that it may be burnt; and when that is burnt put in ℥ij. more, that that also may be burnt; and repeat this till one pound has been so treated. You shall then see an ash of a greyish colour and of this pound you shall obtain no more than ℥ij. of ashes. Continue the process in the same.

crucible and from the second pound and also all the rest you shall have  $\mathcal{L}$ ff. for every pound, and the ashes which before were of a greyish colour will now be red as blood. That you may obtain a red Vitrum take of the red ashes, reduced to a fine powder -  $\mathcal{L}$ ff. of borax  $\mathcal{L}$ i and melt the mixed powder in a crucible in a violent fire and it will be brought to a transparent Vitrum of great virtues.

Remarks on the foregoing Process  
by Dr Baestrom.

Basil Valentine illustrates the foregoing process which seems as if it would serve also as a foundation for a Philosophical Tincture in the short way via siccæ regenerationis violentæ per animam

universi i.e.  $\Delta$  (See the Process in De la Borie). Basil worked with  $\Theta$ .

As the vitrum sulphuris is formed from the black tinging  $\nabla$  contained in common  $\nabla$  (Vide Stahl p 159 to 162) as well as in  $\xi$ , Zirkel &c. such a glass ought to be tried upon  $\Theta$  in the  $\nabla$ , which possibly might thereby be vitrified; for Becher has observed that that  $\nabla$  of  $\nabla$  readily combines with  $\Theta$  and is almost a kind of tincture. (Stahl p 162).— If a red fixed glass of antimony, so fixed as to be fusible without smoke, can vitrify  $\Theta$  this glass of  $\nabla$  in the same state of perfection ought to be able to do the same. If such a vitrified solar glass from  $\xi$  or from  $\nabla$  should not be able to tinge  $\nabla$  or  $\eta$ , still it might possibly act on  $\nabla$  or on  $\Delta$ .

The Lincture made of a ♀ of  $\mathcal{D}$  by sulphuration transcribed by Stahl (in p. 1617) from Bechers works, transmuted 16ls parts of  $\mathcal{D}$  into  $\odot$ , but could not act on either ♀ or  $\frac{1}{2}$ . The metal obtained from ♀ by a long continued operation at the house of Maritanus, was fine  $\odot$ , and this generation or fixation of the volatile  $\odot$  which lies concealed in potentia in every ♀, proceeded undoubtedly from the blackening  $\mathcal{A}$  concealed in  $\mathcal{A}$ , respecting which Stahl very judiciously suspected that it wanted nothing but complete metallisation (Stahl p. 162). This was done by sulphurating the ♀, and corpouified fixed  $\odot$  was generated: but were  $\mathcal{D}$  or  $\odot$  properly  $\mathcal{A}$ ated ought not something more noble,



than common D and © to be produced,  
i.e. a Tincture?

Cramer, Seigel and other professors  
assert positively that if you can but  
vitrify © or D, into a fixt but fusible  
homogeneous glass you have a  
tincture, no matter by what method  
such a vitrification is obtained, if it  
is but of easy fusion and melts with-  
out fuming. The greater fusibility  
it possesses the more readily will it  
transmute  $\xi$ ,  $\frac{1}{2}$  or  $\mathcal{A}$  — when it is less  
fusible it can only transmute D.

Ubi concordantia ibi veritas.

An excellent Precipitation of  $\Psi$ . ✓

Take of  $\odot$  purged after the best manner 1 drachm make it into very thin plates and dissolve it in Aqua Regis made of common salt and not of sal armoniac because that maketh the mercury to volatilise. Then take of the best vitrum antimonii 1 drachm and in like manner dissolve it in aqua regis. Dissolve also of  $\Psi$  very well washed and mundified 6 ounces in aqua fortis.

Let these three solutions be clear and transparent, & let nothing appear in them that is not dissolved, then join them together and draw off the

acid from the precipitate four times, always pouring on new aqua regis, untill the ♀ when put upon a red hot plate of iron will fume no more - then draw away the Aqua Regis very well from it.

Then pour on Spirit of wine as much as will cover it three fingers over and destill the spirit off six times from the precipitate, with a strong fire untill the ♀ be fixed & sends forth no fumes from it; and lastly calcine it very well according to art, sub tegula fornicata [under a muffle in the wind furnace].

#### Its Use

It is an excellent remedy against the French pox, for it mundifieth the blood in the veins and the marrow

in the bones, purgeth whatsoever foulness there is the flesh and nerves, and under the skin. It is a great help in the dropsy, sending forth the water and drying up the fountain. It is profitable against the falling sickness, helpeth the cholick; cureth the quartan ague, the esthionaries, listulas and all ulcers. It is useful in the yellow Jaundice; helps in the plague and is good against poisons.

#### The Dose

Three, four or five grains according to the strength of the patient. To children and infants you may give from half a grain to a whole grain in some convenient and appropriate liquor.

## Remarks

by Dr. J. Baecstrom.

Where the author, for a medicine  
dulcifies only with spirit of wine,  
I would dulcify with a sharp wine  
vinegar 6 times, then 6 times more  
with genuine  $\alpha$  of punch brandy.  
This is to dulcify literally, naturally  
and philosophically. The precipitate  
will then taste like honey or sugar.

But in this process there seems  
also to be held out a step towards  
obtaining a longing medicine for  
the leprosy of the inferior metals;  
only that other labours must fol-  
low this first one.

In my opinion by this process  
a solar  $\text{Fial } \overline{\text{w}}$ , a mercurius phi-  
losophorum animatus or duplicatus

is obtained. Should it be feasible without smothering it ought to convert  $\odot$  in the crucible into a tingy glass, able to transmute  $\mathcal{D}$ ,  $\mathcal{F}$  and  $\mathcal{H}$ , because  $\mathcal{F}$  is combined per minima therewith.

This precipitation of  $\mathcal{F}$  by means of  $\odot$  and  $\mathcal{H}$  deserves to be well considered, and should be compared with a similar process in Bates's Dispensary under the title of solar-mercurial precipitate. Paracelsus had several similar works.

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To prepare the white Spirit  
of ♀ Diaphoretic.

Take of the most pure crystalline sublimed mercury [i.e. pure corrosive mercury sublimate.] one pound, of red earth three pounds. Grind the ~~earth~~<sup>♀</sup> into most fine powder & mingle it exactly with the said earth, & then make it into a mass with common water, stirring it very well together. Then form thereof little round pellets and diligently dry them; after which put them into a glass retort & distill slowly, increasing the fire by little & little, and so the spirit will come forth; and towards the end much of the ♀ will sublime.



When you have finished this operation and find that no more spirit will come forth no any more & be sublimed then let all cool. After which gather all the sublimate together, mingle it with new earth, in the same proportion as at first, make it into little round pellets, dry them and then distill off the spirit again.

Repeat this so often untill all the sublimate goeth into spirit, which keep in a clean glass vessel close stoppt.

The dose of this diaphoretic is one or two drops in spirit of Guaiacum, or any similar sudorific.

## Remarks

on the foregoing Process.

It should be noted that if by the foregoing process the ♀ is made to remain intimately and centrally combined with the highly subtilised + of sea  $\Theta$  so that you obtain a homogeneous clear ♀ial  $\nabla$ , without any further precipitation, as the author pretends, then such a ♀ial  $\nabla$  is undoubtedly a true Lac Virginis (Virgo ♀) and you then what will prove to be centrally the Dissolvent of Arsenius, Flamel and Monte-Smyder, though in fact they obtained their Lac virginis from the concentrated + of sea  $\Theta$  in the ♀ corrosive, which carries the ♀ of antimony - i. e. the  $\Delta$  &  $\delta$ , over per retort, and

produces the so called Butyrum Antimonii martiale: which Butyrum Artepkins farther animated with fine gold and thus obtained his Butyrum Sii Stiale Ore, [this work is mentioned by Virgil] that is ♀ Sophorum duplicatus or animatus... [Vide Glauber's Praxerpina in his works, at the end, English folio edition.].

From this you will see that the same end is gained whether you get for your after labour (the Digestion) a limpid ♀ial ∇, or a butyrum, or a sophic ♀ in forma corrente metallica, or as a mercurius vitæ, if it be but duly animated with ∇, ☉, &c. so as to become Mercurius Duplicatus, man and woman, male and female. Why then should we doubt the possibi-

lity of animating a ♀ with ☉  
 or ☽ as well as a ♀, if the uni-  
 on is but intimate per minimis  
 atoms and inseparable in the  
 ☽ in a red heat. If it does not  
 fuse, and if it remains fusible  
 in it the union is then intimate  
 and inseparable, and will vi-  
 trify ☉; and that ☉ will convert  
 ♀ into a fixed lingering cinabar  
 fit to be projected on ♀ or ☽.

By the word "Lac Virginis";  
 the ancient Philosophers, as  
 Paracelsus, Artephius, Monte-  
 Snyder and others, denoted their  
 mercurial solvent, the property  
 of which must be that it will  
 gently and kindly dissolve both  
 ☽ and ☉ with equal ease; and

that these two dissolved metals when equal parts of each are in the mixture must never precipitate each other. It may, however, happen that some of the  $\nabla$  may be precipitated in a transmuted state when the solar principles predominate in a great degree; for a genuine luc virginis or mercurial  $\nabla$  if duly animated is a gradating  $\nabla$  capable of transmitting a small portion of  $\nabla$  into  $\odot$  by precipitation during solution. The  $\ddagger$  thrown down in such solutions if washed and melted  $\rho$  with borax will be found to be pure  $\odot$ .

If on the other hand the  $\ddagger$  in the  $\ddagger$  should not unite in-

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timately, per minima, with the  
+ of sea  $\ominus$  then we should only  
obtain a pure marine acid but  
no mercurial water nor lac vir-  
ginis.

To Prepare the Tincture, the  
Oil and the Salt of ☿.

Take of Crucus Metallorum <sup>♀</sup> as much  
as you please; dissolve it in a suf-  
ficient quantity of aqua Fortis, made  
of equal parts of Nitre and Vitriol;  
upon the solution pour as much  
rectified spirit of Turpentine as the  
matter requireth and set in diges-  
tion, and in a short time all the  
tincture which lay hid in the aqua  
fortis will pass and goe into the  
spirit of turpentine, of a red colour:  
separate that which is tinged from  
the water and abstract it unto the  
consistence of an oil. Then pour

Turpentine



upon this tincture some good spirit  
of wine, that from thence it may  
draw out the purer parts thereof.  
Distil it per Alembicum. & with  
the citrine spirit there will pass  
over a red oil. In the bottom  
of the retort of alembic there will  
be left a matter which you shall  
put into a crucible and calcines  
to whiteness in an open fire. When  
cold extract the salt with distilled  
water, coagulate the extract and  
you shall find a most white  
salt. ✓

Thus with one labour you shall  
have both the Tincture, the Oil,  
and the Salt of Antimony. All  
the uses that may be made  
thereof need not here be spoken

of. A Physician skilful in chemical matters will know how to use them. It shall suffice here to say that they provoke sweat, and, judiciously administered, never do any harm.

Remarks on the above Process.

By Dr. Baestrom.

This process presents a wonderful abbreviation of the laborious and expensive one of Basil Valentine for his Lapis Squis, in his triumphant chariot of Antimony, and promises to be equally efficacious for a Philosophical labour.

If once you have obtained the three principles of the  $\phi$ ; the living, tinging principle;

the male agent ♀, Δ; and the tinged passive principle ♀, ▽, both in the Med oil — which principles have been volatilisised and are highly pure and intimately united (or they could not have been distilled over per retort); & after you have depurated your fixed Θ by three or four solutions in pure distilled warm rain water, filtered and vaporated the solution over the vapour of a B. M. in a clean china bason, covered slightly with whited brown paper, to keep the dust out; and when your fixed Θ of ♀ is become as

white as snow and perfectly free from impurities, then there are two processes to re-unite the principles — a longer way, which is the most natural and therefore the best — and a shorter more violent way, which would not tinge near so much.

Note here what D.<sup>r</sup> Winthrop says in his *Secrets Revealed* (published under the name of Trencæus Philalætha) page 27 "the offspring of Saturn, the Stylianx or trier of Gold (i.e. S) abounds with the most purged salt of Nature" — "that it has no metallic ♀". It wants metal.

lisation, as Stahl observes of  
 the first black tinging ♀ of ♀  
 (Stahl, p. 162). This complete  
metallisation the perfect Quint-  
 essence of ♂, with its specifica-  
tion or determination, receives  
 from ☉ in the ♁ - The ☉ gives  
 it the first metallic ♀, life,  
 or Δ, whilst the ☉ becomes  
 a tinging glass upon ♁; as  
Basilius says; but Baron  
de Sabor who also made the  
 Lapis Ignis declares that it  
 tinges ♁, ♀ and  $\frac{1}{2}$  10 parts the  
 first time.

The longer but more Na-  
 tural way of uniting the  
 Principles of the Antimony  
 with your fixed salt to a p

subtil powder, perfectly dry, put it into a small digesting glass with a glass stopper. Let your  $\ominus$  be one part, say 1 scruple, pour upon your fixed  $\ominus$  three parts of your pure red oil of  $\oplus$ , and cover the glass for the first twenty-four hours only with a paper stopper, to permit all superfluous humidity to evaporate, and place your phial in a low heat of about 90 or 100 degrees of Fahrenheit's thermometer. Observe, we do not wish here to fix immediately - on the contrary we wish to volatilise the fixed  $\ominus$  first, for which reason the volatilising principle is here made greatest in weight.



Before the black colour makes its appearance you must put in the glass stopper; otherwise by the putrefaction, when the subject is radically and centrally opened and decomposed, you would lose the contained highly volatile  $\Delta$  or principle of Light — that principle which has tinged the oil of  $\frac{1}{2}$  of a fiery ruby colour now abandons the subject which causes death: therefore there must be no opening left for its escape during putrefaction.

In this gentle degree of generating heat I would carry the subject to the White, when all will be dried up and fixed. I would then increase the heat gradually as high as to 130 or 140 degrees, through the citrine



to the perfect red Tincture.

This is proceeding naturally & Philosophically; but let it stand long enough to insure complete fixation, which may be seen by its refusing to undergo any further alteration. It can towards the end of the process bear 150 or even 200 degrees of heat; and, in a sand heat would melt in the phial of like wax.

Multiplication in quality,  
or Incivation for Sensibility.

The obtained red mass must be rubbed to a subtil powder & placed in a new digesting phial. To three parts of this red Tinctif-ence of 6 put one part of your red sulphureous mercurial oil

of antimony. The union will be speedily effected. It will become black, white and red in a tenth part of the time that it did at first. This first multiplication can bear more heat, probably 120 to 120 at the first in going to the white, and from the white to the red 150 degrees. The fixed tincture does protect hold and fix the volatile, and is thereby incrated or rendered of more easy fusion.

This incration must be done at least three times. Flamel and others incrated seven times. The fixed red L.E. may be known to be perfected when it will melt like wax on a red hot piece of iron without

the least fumes. It will then be able to vitrify ☉ into a linging glass, which glass will convert a certain proportion of purified ♁ into a fusible fixed precipitate or cinnabar fit for projection on ♁, ♁, ♁ and ☽. After three incercations it should be able to linge 10 parts but after 7 incercations i.e. multiplications in power, quality or virtue one part ought to be able to transmute many thousand parts — the quantity will be learnt by projecting gradually untill at last you obtain malleable ☉ of 24 carats. The first powerful projection upon ♁, makes

a red fixed cinnabar, which is Sophic  $\odot$  of perhaps 10,000 carats: this projected again upon fresh  $\&$  would give red  $\odot$  of 1000 carats, and that again a brittle  $\odot$  of 100; which would now hardly do more than bring 10 parts of  $\&$  to the state of ductile  $\odot$ .

Ask any Refiner whether he believes that a  $\odot$  of 10000 carats ever existed? or ask the same question at the most learned modern chemist! Both of them will think you mad. It is true that Nature does not often generate such  $\odot$ , & yet she sometimes does. Dr Becher once saw a man who bought

a piece of a very red ponderous cinnabar from a miner, for six cruitzers (about two pence). the man pounded his red ore and ignited it in a  $\nabla$  but it remained unaltered. Dr Becher lent the man a fine silver Imperial dollar which he threw into the  $\nabla$  keeping up a strong heat: the  $\nabla$  fused with the ore into a red brittle mass: dollar after dollar were added to the number of ten or 12 before the red mass was lowered by the last to the standard of  $\odot$  of 24 carats.

"Thus you see (says Becher) that Nature sometimes generates a tinging brittle  $\odot$  of 500 or 1000

or more carats which must then be lowered into common gold by adding as much silver as the tending power demands."

Dr. Becher was an eye witness of this fact but he saw it only once in his life time.

The shorter but more violent way to fix the Red oil upon the fixed salt of Antimony.

After you have purified your fixed  $\Theta$  of antimony, take three of three parts, say 60 grains, rubbed to a fine powder, perfectly dry; put them into a small glass body on which place an alembic without a receiver. Pour upon



The  $\ominus$  a third part, that is 20 grains of your red oil of  $\S$ , lute the alembic to the body, but leave the pipe open. Place the body in a gentle sand heat, (about  $100^{\circ}$ ), do not suffer the oil to ascend, and the fixed  $\ominus$  will imbibe the oil, retain and fix it into a red mass.

When brought to a state of thorough dryness powder it again, and imbibe its now increased weight with a third part of the red oil, and it will again be retained and fixed in a shorter time and a little increase of heat.

Repeat this operation, imbibition and fixation, each



time adding a third part of the red oil to one part of the ~~red~~ fixed mass, until that mass is become perfectly red, and fusible without smoke.

This operation may be performed either in a glass body as already suggested, or in a tubulated retort, in a sand heat.

When it is brought to a state to flow easily without emitting any fumes it ought to vitrify  $\odot$  in the  $\nabla$  but in less quantity than the product obtained by the first mentioned and longer process.

This is fixation by a violent way.

I am of opinion that by either process you may multiply or increase your red medicine with the red oil till it will no more

coagulate into a red mass, but melt in the glass phial like a fiery oil, which will probably phosphorise or give light in the dark, and in that fixed fluid & oily state vitrify a considerable portion of  $\odot$ ; which vitrified  $\odot$  would convert many times its weight of  $\text{♀}$  into a fixed fusible tinging precipitate.

It appears that it must be so from the nature of things. The more  $\Delta$ , condensed in the red oil, you unite and fix upon the  $\ominus$ , the more fiery your tincture must become, until at last it can no longer coagulate, but must become a ruby coloured, fixed oil, which the fiercest heat would not

cause to bubble up; and which would give off a portion of its superabundant light in the dark, and recombine it again in the light - for I believe  $\Delta$  to be nothing but concentrated and agitated light.

It would give more light in a warm than in a cold place; and as  $\Delta$  cannot hurt  $\Delta$  it could not be made to boil in the fiercest heat, but it might pass through the pores of the red-hot dilated  $\Delta$ , if it had no patient to act upon and conquer, namely  $\odot$ , when brought to even a high temperature.

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As the author does not give the process for preparing the Crocus Metallorum you may follow that given in Bate's Dispensary by Salmon, p. 422. Indeed you will find it with little variation in almost every chemical book published about 100 years ago.

Preparation of the Crocus Metallorum

Take <sup>of</sup> fine crude Antimony, which appears in fine small needles in the broken cake, half a pound. Rub it in an iron mortar till you bring it to a fine powder, which mix with an equal weight of pure nitre in powder, by rubbing them together in a porphyry mortar.

Place a  $\nabla$  in your wind fur-

nace and bring it gradually to a red heat — It ought to be a deep crucible — say one of 6 or 7 inches height.

Then project about an ounce of the mixed powder into the red hot  $\nabla$  — a detonation will follow: wait till it is over, avoiding the fumes, and then project another ounce; and so proceed until the whole quantity has been fulminated. Then cover the  $\nabla$  with a cover or a bit of tile and urge your fire that the matter may melt, keeping the  $\nabla$  covered with coals. After half an hour's fusion take the  $\nabla$  out and you will find in it a mass or hepar of a brick red colour. Powder it warm and you will have a

cinamon coloured powder, which is *Mercuri Croceus Metallorum*, the substance made use of by the author.

#### A Caution.

The author in the beginning of his process desires spirit of Turpentine to be poured upon the Nitric solution. If this be done hastily, or incautiously, there will be an instant and violent deflagration & you will be exposed to some danger, as a great deal of heat is liberated on the union of these two. But if you dilute the solution with eight or ten parts of water you will operate with safety, nor will result be thereby affected to its prejudice.



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The Spirit of Vitriol against  
the Epilepsie.

Take of calcined vitriol 2 qts, of salt  
1 qt. of bole armoniac 3 qts: mix them  
well together and distil after the manner  
of Aqua fortis and there will come forth  
a volatile and most excellent spirit,  
useful in many diseases. It hath  
power to dissolve crocus martis, crocus  
veneris and also corral. and whoso-  
ever knoweth how to temper this  
spirit with the due proportion of  
spirit of wine hath attained the  
true spirit of vitriol for the cure of  
the Epilepsy: for let the spirit of ~~the~~  
be distilled off with an alembic in  
B.M. that it may be converted into



a liquor of a most sweet savour,  
and it will be thereby rendered of  
most excellent efficacy and virtue.

Remarks by D<sup>r</sup> Baestrom.

It appears plain enough from the  
foregoing process that the author was  
well acquainted with Vitriolic Ether  
although the discovery thereof is claimed  
by men who probably lived many  
years after.

Basil Valentine who lived in 14  
had a perfect knowledge of the Vitrio-  
lic ether: so had Paracelsus, Holander,  
Hunkel, Von Lëwenstern, Johan Bap-  
tista, Van Helmont and others in the  
14<sup>th</sup> and 15<sup>th</sup> centuries.

Ether, or acidum vitrioli venosum  
when properly prepared is a purely

an efficacious and safe medicine against the Epilepsy, when not too inveterate. I will here describe my improved process for preparing it, by which I have produced a noble medicine, as sweet as honey and perfectly free from the corrosive quality too often found in the common ether, which will, not infrequently, eat holes in linen, cotton, or silk, though it is daily prescribed by Physicians of the first name.

I insist on this as a maxim, that every medicine ought to be so far dulcified that if does not answer perfectly the intention of all medicines, it ought at least to be innocent, sweet and harmless - incapable of doing any mischief; and

therefore every Physician or Apothecary should be obliged to take himself the first dose of his medicine along with his patient. Were I in practice and properly rewarded for the trouble I would use no other than such dulcified essences.

#### The Process.

Well rectified oil of vitriol, genuine; and well rectified spirit of wine, also genuine, (distilled from boniac, Spanish, or German wine-brandy) ought only to be made use of.

Although a <sup>sulphuric</sup> vitriolic ether may be made from the rectified acid oil of  $\ominus$  united with rectified spirit of malt (the spirit of wine of the shops) yet I positively affirm that small beer is not Burton ale & that young

sower Bourdeaux wine is neither  
 today nor Constantia, though  
 both are beers and wines.

If you take common acid oil of  
 $\text{♀}$  your residuum is not a fixed  
 $\text{♀}$  of  $\text{♂}$ , but a caput mortuum of  
 common  $\text{♀}$ . Your ether cannot  
 possibly contain any tincture of  $\text{♂}$   
 but tincture of  $\text{♀}$  only

If you employ spirit of malt  
 your ether cannot possibly possess  
 any of the properties derivable from  
 the vine and not common to corn.

But when you make use of a  
 well prepared acid prepared from  
 $\text{Or } \text{♂}$  or  $\text{Or } \text{♀}$  your residuum is a  
 highly subtilised, concentrated, and  
 semifixed  $\text{♀}$  or  $\Delta$  of  $\text{♂}$  or  $\text{♀}$  and not  
 of an immature common  $\text{♀}$ .

And from a genuine S. V. you have a ♀ or Δ of wine, which is as much superior as a corroborant as generous wine is to even the best beer. This I know by experience to be true in spite of modern systems which will admit of no differences but <sup>what</sup> they can discover by sence!

Therefore procure genuine oil of vitriol and Spirit of wine, both well rectified, and unite them in due proportion & with every precaution -- according to the process of Pott in his *oeuvres de Chymie* Vol. 1. The united liquids though both were perfectly colourless before mixture will now appear of a beautiful rose colour. Let the mixture stand for three days, moving it gently

now and then, that there may be a perfect penetration and mixture.

Then distil with a heat of about 100° and the ether will come over into the receiver. As soon as small bubbles begin to rise in the retort or glass body you must that moment cease. For this process an alembic is preferable to a ~~retort~~

This ether consists of the volatile anima, life or ♀ of ♂, combined with the anima, life or ♀ of the wine, besides the anima of common ♀.

#### Dulcification of the Ether.

Mix your Ether with an equal quantity of distilled water in a roomy glass and shake them together for half an hour. On suffering them to rest the ether will



immediately rise to the top, and if there was the smallest particle of free acid in the ether before, which can be the case only if you give too much heat in the distillation, it will now remain with the water. Pour the ether off from the water & draw off the last portion by a gentle distillation.

This ether is the liquor anodynus mineralis Hoffmanni.

Further procedure.

Take now the remaining black residuum in the glass body or retort, which is extremely corrosive, and evaporate it gently over a balneum of boiling water, in a china bason, until it is as thick as honey. Manage it cleanly, covering the bason



with paper to keep out dust. This is a preparatory step for the dulcification of the residuum - for notwithstanding every corrosive in nature and every poison can be dulcified and rendered perfectly sweet, and homogeneous to human nature ( see my M.S. on *Aurea cateni Homeri*). Even arsenic and orpiment when fixed and dulcified become great, powerful and safe medicines, capable of restoring health as quickly as they were before able to injure and destroy life. This I know from experience.

Dulcification of the fixed ♀ of ♂  
or ☉ of the Ether.

You must have at hand some well rectified genuine wine vinegar

(neither malt nor sugar vinegar will answer). Weigh your honey - libra residuum and pour upon it in a glass or Wedgewood-ware mortar thrice its weight of the distilled wine vinegar and unite them by rubbing with the pestle.

Evaporate over a boiling balneum all the liquid (or you may distil it off) till the residuum is thick again as at first. Add again 3 parts of fresh distilled vinegar and proceed as before. Repeat the process again and again & the black syrup will become sweeter and sweeter and sweeter every time, the corrosive quality being volatilized and carried off by the vinegar. The residuum will at last become of a deep

ruby red colour - a sign that it approaches perfection. This will require at least 12 parts of the vinegar to have been evaporated from the residuum, which will acquire a taste as sweet as honey. The oftener you repeat the process the sweeter will it become and the more powerful as a medicine. When you have brought it to be of the colour and taste mentioned let it stand the last time over the balneum until it become like pitch, which against the candle will be transparent like ruby-coloured glass.

This is the dulcified semi-fixed ♀ or anima of ♂; but if you employ, in making your ether, Roman

vitriol, your dulcified residuum, will then be the semi fixed ♀ or anima of ♀, equally harmless and highly curative as that of ♂; the dulcification having removed all the virulency or emetic corrosiveness of the ♀.

It appears then that ♀ is not that poisonous substance at bottom which is generally imagined. Indeed I know by experience that the dulcified fixed ♀ of ♀ is a greater medicine than even that of ♂. It may be urged by some that in the oil of vitriol prepared from either copervas or ~~Pebrian~~ vitriol contains no metal: I contend that there is a difference in the dulcified residuum according as the acid has been prepared from the one or the

other, but there could be no difference in their properties and effects unless they had derived some quality from the metal in the respective retort made use of.

The *Ens veneris* and *ignis veneris* or ♀ *veneris* of Sir Robert Boyle and Joh. Baptista Van Helmont was not equal to this medicine in virtue and safety. It was very well known to Paracelsus.

#### Digestion.

Now take a digesting glass with a long neck, put therein 2 ounces of your dulcified residuum & pour as much of your ether upon it as to overtop the residuum three or four fingers breadth. Shut the glass tight and set it in digestion in a heat

of  $90^{\circ}$  to  $100^{\circ}$ , or in the sun shine, for eight or ten days, shaking the glass morning and night, until your ether is become tinged of a glorious deep ruby colour. Then let it cool, pour off the ether & pour on fresh and digest again; and so continue till all your ether is tinged. Filter the whole through paper & keep it in a bottle with a glass stopper.

Should it manifest any corrosive quality upon the tongue or on a piece of linnen, wash it with distilled rain or snow water, as before directed, and the ruby coloured essence will soon separate itself. Two or three washings will finish the deacidification; but this will not be necessary if you have distilled your ether



has been brought over with care in the first instance, or properly washed before employing it to extract the tincture from the dulcified residuum.

#### Virtue and Use.

Be assured that this is a glorious medicine, perfectly safe, which may be administered in every disease, hot or cold; in all fevers, inflammatory and putrid or sluggish diseases, epilepsies and apoplexies. I have experienced great effects from it and have never given it without success.

The Dose is 3, 4, 5 drops to an infant, 10, 15 to 20 drops to a grown person in a table spoonful of good wine, or, in cold diseases, on sugar.



Baron Kunkel von Löwenstein says, in his *Laboratorium Chemicum*, that he hopes God will never let him be without this divine medicine; that he had used no other for many years among his own family, and never had experienced the least harm from it.

It precipitates the gout from the stomach to the feet in a moment, putting the patient out of danger. Thirty drops of it will make a man sober in five minutes tho' ever so much intoxicated. It seldom fails of curing convulsions, epilepsy or fits, if the disease has not been of many years standing.

If you dissolve your dulcified Residuum in warm distilled rain

water, before extracting the tincture with the ether, and filter the solution with care, and then evaporate to the consistence of pitch, taking care to use a moderate heat to prevent burning of any kind; and if you then extract the tincture with your ether as before directed, your extract will not require to be filtered afterwards, which will save some loss, as it is extremely volatile.

The grand intention of medical chemistry ought to be to exalt a natural concrete to its highest state of purity, i.e. into  $\Delta$  and light - that is to regenerate it. Then and not before, it becomes of great power.  $\Delta$  alone is the

agent to restore or to destroy according as you know the right use that ought to be made of it.

S. B.

*FINIS.*

## A PROCESS

From a Manuscript of M<sup>r</sup>. Willmot  
the Refiner

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To turn Gold into Running Mercury.

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Take one part of vitriol and one part Salt petre and make an aqua fortis after the common way.

Then put into that water a fourth part of Sal ammoniac; set it in warm sand to dissolve, and afterwards draw away the flegm by Balneo Marie as you know.

Take fine gold purged by antimony and granulate or laminate it as well as you can.

Put the gold into the foresaid water to dissolve, and when dissolved draw off the water by an alembic till what is left begins to be so thick that you cannot see through it but with difficulty.

When cold put the glass body in a cellar four days till the matter shoot into fair crystals. Then pour off the water and take out the crystals.

Distill off some more of the water as before till you can hardly see through it. Then set the vessel again in the cellar to shoot into crystals.

This you are to repeat so often till the solution will yield no more crystals.

Then take these crystals (whether of Gold or Silver) and put them into a phial with a long neck, and put to them so much Salammoniack water and oil of Tartar, first mixed well together. Set the glass in B.M. to putrify the matter for eight days therein.

Then take out the matter and filter it well, because in the putrefaction it setteth many faeces. Put the filtered liquor again into the glass and set it again in B.M. to putrify; for 40 days, or so long till it begin to wax black; and the blacker it is the better it is purified. It usually shooteth into

small crystals in the phial; yet in less than 40 days do not take it out.

It only remaineth then to convert into mercury, in which mercury the whole mastery of this work is accomplished; for in it we have all that we can possibly desire.

When the matter has been putrified for 40 days as aforesaid open the phial and pour it forth into a clean glass vessel and pour warm distilled rain water upon it, and wash all the saltreſs from it in the subtleſt way; otherwise, in the ſubliming, it will go all over. Therefore the ſweatning muſt be



done effectually, before you proceed farther.

When the matter is thus well sweetened set the glass in which it is upon warm sand and make it very dry, that is the matter. Then put the matter into a subliming glass well luted on the outside. The taller the vessel is the better. — Set a head thereon not luted, and put it in a sand heat.

Use but little fire at first that the sand may be only warm for six hours. Then increase the fire by degrees for 6 hours more, till the sand in the bottom become red hot.

When you have thus subli-

med the matter 24 hours then let the glass cool. When cold take it out and put the sublimed matter into another good glass body very carefully, and pour upon it good distilled vinegar to make it like a paste only.

Then rub it with your finger and you shall see the mercury begin to quicken. Stir and rub the matter so long till no more mercury will come forth. The first drop cometh forth very slowly: then through long rubbing it groweth bigger and bigger; for it increaseth by degrees.

When you can make no more of the mercury to come forth keep what remains till you make some more to purify.

Take the said ♀ which you have obtained and make it dry upon warm sand. Then wring it through leather four times, and keep it carefully in a clean glass that nothing come to it. Then it is prepared for augmentation.

Finis.



communicated verbally by Mr. FlanD  
Sept<sup>r</sup> 29<sup>th</sup> 1804 - 4 P.M.

The work with the Butter of  
antimony as communicated verbally to  
Mr. FlanD by a Possessor.

Prepare a Butter of antimony  
carefully from the martial stella-  
ted regulus with well prepared &  
sublimate.

Purify the Butter.

When pure expose it to the  
attraction of the atmosphere in  
the Lunar rays.

Next day distil off, by a very  
gentle heat, all the humidity that  
will rise easily.

Expose again the residuum  
to the lunar rays, & again distil  
as before, but with a more gentle

heat. For example, if the first distillation required the heat of three wicks in the lamp the second will not require more than two.

Repeat the attractions and distillations till the humidity that is distilled over carries no more antimony with it.

It is singular that the liquor carried over by the second distillation carries with it as much  $\phi$  as the liquor of the first attraction. This is easily ascertained by precipitating the  $\phi$  from equal quantities by distilled water.

To carry over all that the subject can yield may require nine, ten or eleven attractions and distillations.

The products of the different distillations are then to be united in a proper globe glass or glasses & exposed to a heat favourable for the putrefaction of the subject — a very gentle vaporous heat is all that is necessary.

This part of the process, according to the possessor, is that which requires the greatest attention. Blackness will come on & at length the subject will exult.



a certain sign by which it  
may be known that the  
period has arrived for the

### Separation of the Elements.

There will be a kind of  
bubbling up round the edge  
of the blackness like the  
bubbling up of boiling pitch.  
A certain kind of glutinous  
looking matter, which be  
compared in its appearance  
to the matter issuing from  
the sore of a horse, will  
shew itself. This is a sign  
that the matter is now  
ready for distillation.

## Distillation

Apply a head to the vessel and distil with a very gentle heat. A colourless fluid will at first pass over. After the distillation has been carried on for some time a coloured fluid will begin to come over. The receiver should then be changed & the red oil <sup>be</sup> kept separate from the white.

## Imbibition

The white oil or mercury is now to be animated by pouring it, in small quantities, upon the caput mortuum from which it was ~~first~~ <sup>distilled after the</sup> ~~obtained~~ by ~~the attractions & distillations.~~ <sup>hydrogenation of the subject</sup>

The quantity should not be above an eighth part of that of the earth. Digest in a gentle heat till the earth appears to be dry as it were & again im-  
bibe & digest. Repeat the im-  
bibitions & digestions till the earth refuses to dry up any more.

Further procedure.

The matter is now to be distilled again in a gentle heat. A colourless fluid will pass over carrying with it a saline substance - the true salt of nature.

You have now obtained the true mercury of the Philosophers which only requires a due digestion to make it pass through putrefaction & become the fixed white medicine

When this is obtained one or more of the glasses may be imbibed with the red oil, by little & little, without

suffering them to cool & the  
work (the glasses being then  
closed) will by digestion go  
on to the fixed red medicine

St. said to me and Mr. Tull on Wednesday 3 oct. that  
he makes a  $M\bar{t}O\bar{t}$  in this manner: he makes first a  $M\bar{t}O\bar{t}$  w<sup>th</sup> pair of  
2 parts of  $t$ , then he makes a  $M\bar{t}$  in this manner: he takes as  
much pure  $t$  as he has taken  $o$  he melts her  $t$  with his  $M\bar{t}O\bar{t}$  and  
again 2 parts of  $t$ , melts, fulminates and purifies with  $O$ . of  
 $M\bar{t}O\bar{t}$  and  $t$  corros: he makes his butyl: and does not animent  
butyl: before attracting.

Then he magnetises, and in a most gentle dishels off the vol: as  
as attracted, which is in presence in a glass bottle with a glass  
stop; he attracts again with the same magnet, and dishels the  
off as before, the heat must not exceed a warm hand.  
dishelled vol: in he puts to the first; and then attracts,  
dishellates he repeats 10, 11, or 12 times, until the remaining  
will attract or yield no more volub: or. The demanded  
magnet he rejects. Then he unites all his attracted volub:  
which contain a most highly subtilized  $t$  or  $t$  v<sup>l</sup>, which  
is over by dishellates, and is yet a Butyl: only that this is highly  
subtilized and uncorrosaliquid by magnetisation, but contains yet  
and  $As$ . These <sup>attracted</sup> volubil: he digests together and putrefies  
one vesice, and the subject becomes black, and the  $t$  is gradually  
to the bottom. When putrefaction is over, he distills the  
rough: S.V. and, then comes phlegma, and the  $t$  remains.



yet he will have it that the phlegma goes over first, and  
what remains is the  $\zeta$  Simplex; Experience will back this.  
It would be conform to the Arims: Triumph, who says  
that the phlegma goes first, and then follows the  $\zeta$  Simplex.  
However, he Cohobates his  $\zeta$  Simplex upon the dried  $\nabla$  and  
distils it over several Times, in order to extract the Sphice  
or  $\nabla$  out of  $\nabla$ , and by these Cohobating he distils over a  
white and red oil,  $\zeta$  Simplex and duplex.

He presses the  $\zeta$  Simplex upon the clarified  $\nabla$  and digests  
to the white  $\nabla$ , then imbibes with the  $\zeta$  Duplex and digests  
to the red  $\nabla$ .

He did not speak of the Calcination of the empty  
 $\nabla$ , after having extracted the red Sphice  $\nabla$  or vol: O.



## The Works of M<sup>r</sup>. H.

In all processes with Antimony, whether in preparing the Regulus or the butter be careful to avoid the fumes, as they are extremely noxious.

1st. Prepare a Martial stellated regulus. Let it be carefully made, and well purified.

2d. Pound the regulus and rub it well with a pestle in a mortar under water till it be well ground. Let it settle, pour off the water and then dry it carefully.

3d By means of Mercury sublimated (the secret fire of the Philosophers) convert the antimony (their green lion) into Butter of antimony (the Eagle's gluten).

4. Rectify the butter over and over again till leave no feces, or only a little white calx behind in the retort.

5. Expose the butter in flat dishes to the air in serene nights in March April or May that it may attract what it wants — after each nights attraction distill from it, by a gentle heat, the moisture, which will pass

over from the retort into the receiver, elevating and carrying with it a portion of the butter each time, in the form of a limpid liquid. — Proceed in this manner with the same butter, attracting and distilling till it will attract no more. By this means almost the whole of the butter may be carried over.

6. Rectify the fluid thus obtained, several times, by a very gentle heat, till it leave no fæces in the retort. At each distillation after the first it takes less and less heat, till at last the heat of the hand will be almost sufficient.

7. Put the rectified liquid into a glass body and lute on its a blind head; and then set it in a heat fit for putrefaction - little more than blood heat. \*

8. Maintain a uniform temperature in the sand bath (or whatever other medium may be employed) for several weeks, - till the matter appear thickish and gather a kind of black & pitch-like scum upon its surface.

9 Watch it carefully when this appearance shews itself - till the matter shews a disposition to ascend the side of the

\* The matter thus prepared & thus exposed to heat will never undergo any change consequently all that follows is nonsense

glass; and look for this sign. It will open itself in one or more places, just like an ugly sore or running ulcer on a horse or other large animal. The simile is disgusting but very appropriate. When this sign is perceived the matter is ready for the separation of its elements.

10 Remove the blind head from the body, without disturbing it or allowing the fire to go out, and apply an alembic and receiver. Then raise the heat very gradually and gently till vapours begin to pass slowly into the receiver. Maintain the same well regulated heat till no

more vapours will pass without a small increase of temperature, or till the drops as they fall from the beak of the alembic instead of being limpid begin to appear whitish. When this is observed it is a sign that all the flegm has been separated.

11. Change the receiver and maintain such a temperature as is just sufficient to bring over the white liquid into the receiver. At length the drops will begin to assume a reddish hue.

12. Take away the receiver containing the white liquid & preserve it carefully; and apply



another receiver to the alembic. Attend carefully to the fire, and the Red water or oil will come over into the receiver. Preserve this by itself. — It is the mercury for imbibition for the red medicine after the white has once been obtained.

13. The matter left in the glass body must now be imbibed with the white liquid ( or oil as it is often called ); but the oil should first be rectified to free it from any fœces. Imbibe it gently, maintaining a regular moderate heat; and between each imbibition allow a few days that the matter may drink



up the last added oil before any  
more be put to it. The matter  
should never be drowned, but  
only moistened.

but appears  
glossy like  
soft wax

14. When it can drink up  
no more, apply an alembick  
and distill off the spirit.

15. When the spirit is all  
separated apply a blind head  
and increase the fire gradually,  
and a salt will sublime itself  
and adhere to the side of the body.  
Watch this process carefully that  
the fire may be put out as soon  
all the salt has sublimed itself,  
otherwise there is a danger of  
its running down and vitrifying

with the matter below, in which case the whole labour is lost and the work must be begun de novo.

Be careful to stop the sublimation as soon as you perceive that no more fumes are rising from the matter to increase the quantity of sublimate. In fact you had better run the risque of leaving a part of the salt in the residuum than run the risque of carrying the process too far; for if from the appearance of saline looking particles in the residuum you have reason to think a portion of the salt is still there, you may separate

it if there is any by another sublimation.

16. When all is cold separate the salt the salt carefully from the glass, sweeping it out with a feather. It is very pretious, therefore let none of it be lost.

17. On this salt pour a portion of the distilled spirit (15) sufficient to dissolve it, and then by alembic or retort, in a gentle heat, distill what will pass over. The spirit will carry with it a portion of the salt. On what remains pour more of the spirit to dissolve it and distil again; and this do

till the Spirit has been made to  
carry over the whole of the salt.

You have in your possession,  
when this is accomplished, the  
true sophic mercury, the fountain  
of Count Loewisau in which the  
king bathed himself.



Curious practical Experiments  
on some Metals.

The fixt alkali is the most universal dissolvent in Nature. It dissolves every sulphureous principle in animal, Vegetable & Mineral bodies; every earth, oil, and fat; earthen ware and china: even glass is decomposed by it and rendered soft and pliable. The fixt alkali, when strengthened by repeated calcinations with caustic quick lime, dissolves and opens centrally every chemical mineral and metallic glass, in the crucible; such as Vitrum Æii, vitrum biomuti, all Amalgams or glasses formed from metals. I have done it many times. For the process I am indebted to Isaacus Hollandus.

The first alkali operates differently in the crucible, differently when it flows per deliquium (by attracting the Radical Humidity from the moon - the passive principle, Cold and Humidity) and differently again when volatilised by fermentation.

I firmly believe - the first, dry, fiery alkali - the first fiery alkali per deliquium, in the form of a ☉ coloured oil, smelling like a honey-suckle (as I have made it several times) - and the volatilised fixed alkali - all from one root - to be the three most universal solvents in nature or in art, and the true and only magnet to attract, open and dissolve the living principle, light and fire, out of every concrete, having many times seen the proof of this exhibited practically.



When the sulphur antimonii auratum is extracted from crude ♂, from ♂, or from ♀, whilst suspended in the fixt alkaline: So, or concentrated, by per deliquium, if used not too strong, but so as nature requires, it then covers with a gold colour, all your glasses and china basons, & gilds a silver spoon or watch case, as if it was done with fine gold, if you hit the right strength; which gilding I have seen to last for 2 or 3 weeks. This is a proof that the Alkali goes ingress to the  $\Delta$ , the life, the tinging or colouring  $\Delta$ , which has no ingress whatever without the fixt alkali, as I have often experienced.

The truly fixt alkali is the female, receptacle, magnet, that

perpetually attracts  $\Delta$  and Light,  
Agent, Life,  $\nabla$ . Nature employs  
this agency in the production of  
precious stones and Rock crystals.  
The alkaline petrifying  $\nabla$ , having  
attracted and filled itself with the  
male,  $\Delta$  and light, or Light and  $\Delta$ ,  
coagulation takes place: then fol-  
lows fixation, and at last vitri-  
fication, when Nature (i.e. the uni-  
versal agent of Nature) retains as  
much of the subtil, delicate, snow-  
white vitrifiable or vitrifying  $\nabla$   
out of the fixed acuti, now com-  
bined with light (that is, the Uni-  
versal agent, manifested in its se-  
cond principle) as is necessary for  
making Nature glass. If no tinging  
power of the metals interferes or

intervenes, a transparent stone, as the Diamond or Rock-crystal is generated, while the superfluous fixt alkali is rejected.

Art only imitates this natural process in making Glass.

If the tinging Anima, Life or ♀ of ♂ intervenes (highly spiritualised) the vitrification is tinged with a beautiful transparent red and the Ruby is generated.

If spiritualised copper is intermixed, the tint will be blue and the sapphire generated; if ♀ intervenes spiritually, the Hyacinth; if ♀ and ♀ the Emerald; if ♂ and ♀ the Amethyst. &c.

Isaac Hollandus and Antonio Neri have proved this by their

Amauses, pastes or artificial gems.  
I myself have made them all, &  
they are made most beautifully at  
Nuremberg. The success depends  
upon highly subtilising 1st the  
tinging ♀, 2d the receiving ♂ or fixt  
alkali, and 3d the right vitrifica-  
tion which requires an intense heat.  
I have made them so hard that I  
could cut common glass with them  
as with a diamond.

Hollandus and Neri were both  
professors of the art of transmuling  
♀, ♀ or ♀ into permanent ☉. This  
is well attested.

The reason why these spiritua-  
lised Anima or sulphurs of the  
metals tinged glass only and not  
metals is - because they are alone

or by themselves -- The male alone cannot produce a posterity when the female is absent.

Those Sulphurs or Animæ without their spiritualised Mercuries, & without the principle of Vitrification, the subtil  $\Psi$  of or in the fixed alkali, have no ingress into metals: they are too remote, by 2 deficient principles,  $\Psi$  &  $\Theta$ , --  $\Psi$  and body.

Glass being a regenerated, vitrified substance, consisting of vitrifiable earth (pebble or  $\therefore$ , or the vitrifiable  $\Psi$  of  $\Psi$ , it matters not) produced by means of that before mentioned subtil, snow-white  $\Psi$ , plentifully concealed in every fixed alkali, the principle of vitrification, combines with the pebble,  $\therefore$ , or  $\Psi$  of  $\Psi$  (the



(the ♀ of ☿ having departed) and receiving ingress from the oily quality of the fixed alkali, a necessary proportion of the Universal Agent, Light or  $\Delta$ , corporified in the mass, by means of the material heat applied to it. Thus a vitrified body is produced by art, Nature rejecting what there is too much of the fixed alkali or other ingredients, & throwing them off as feces; and to assist Nature in doing this Manganese is sometimes used, but in small proportion.

Glass as a regenerated fixed alkali (terra alba subtilis) is the most potent solvent in via sicca violenta, in the ☿, to deprive all the base metals of their external ♀ or ▽, such

as ♀, ♂, ♃. It must only be applied to metals (i.e fusible, malleable and ductile concretes), not to marcasites (fusible but brittle concretes) and much less to minerals as ♁, ☉, ☽ &c (materia remota metallorum.)

1 Therefore to the ductile metals (in via sicca, in the ☿) apply glass.

2 To marcasites or their vitrifications apply the concentrated fixed alkali unvitricified

3 To minerals apply liquid alkaline solvents, or acids. According to the nature of the principle you wish to set at liberty so must your liquid menstruum be Alkaline, Acid, Mercurial, or saline. All these facts I have myself proved many times by actual experiments.



## Experiment on Copper.

For this experiment you must have a good wind-furnace, furnished with a pair of double bellows, that you may be able to raise the heat and to check it in a moment, as the nature of your process may require. It should be so constructed also that you can open and shut, or take out the  $\nabla$  in a moment, whenever that may be necessary, as in opening metals by means of MS, via sicca, which is a better method than by corrosives, via humida.

Put 1 pound of good  $\nabla$  (that is, not contaminated with iron) in thin shreds or filings, into a strong round  $\nabla$ , furnished with a cover,

and place the  $\chi$  upon a bit of tile, on the grate, in the furnace. Surround the  $\chi$  with burning coals and add more fuel (charcoal & coke) covering the crucible with a large coal. Set the fire light gradually, and when the  $\chi$  becomes red keep up a smart fire for half an hour to bring the copper into fusion. A gentle fire would burn the copper but not melt it. Keep the  $\chi$  constantly covered with its lid.

Have at hand 3 or 4 lb weight of good flint glass (the lead in its composition does no harm) powdered in an iron mortar and seared through a sieve. Let it be made warm in an iron basin placed near the fire hole.

With an iron spoon project this glass upon your  $\chi$  in fusion, until

The glass lays at least an inch thick upon the surface of the ♀.

Cover the ♀ with its lid, renew your fire with fresh coals, and cover the ♀ with large charcoal so that it may be completely surrounded with the Δ. Urge the Δ by the blast and keep up a strong white heat for an hour. Then remove the coals from the top of the crucible, still keeping up a strong heat; take off the cover, and with an iron rod, dipped into the glass but not to the bottom, wind out, by turning gently the iron rod, all the glass, which will be tinged with the red external ♀ of the ♀ and look like ruddle or a dark red coloured brick.

When the glass is cleanly wound

out, not taking any copper with you by dipping too deep, project immediately more of your hot glass powder, so as again to cover the ♀ about an inch deep. Shut the ♀, refresh the ♂ and again keep the ♀ in fusion for an hour, and then wind out the glass as before. It will still be of a dark red colour.

Repeat this process, till after 5 or 6 projections your glass has extracted all the external red & dirt of the ♀; so that the last windings out of your glass will assume a beautiful transparent emerald colour — sometimes inclining to sapphire. This is a sign that your ♀ approaches purification; that the glass begins now to attract the

central life,  $\Delta$  or light or internal ting-  
ing  $\text{\textcircled{A}}$  of  $\text{\textcircled{F}}$  in its higher state of puri-  
ty; although the first external red  $\text{\textcircled{F}}$   
 $\text{\textcircled{F}}$  is not without that same tinging  
 $\text{\textcircled{A}}$  or anima, but enveloped in a  
great quantity of the external excre-  
mentitious red  $\text{\textcircled{F}}$  of  $\text{\textcircled{F}}$ .

If you chuse now to leave off,  
and suffer the  $\Delta$  to go out you will  
find you have obtained a pure  $\text{\textcircled{F}}$ ,  
of the colour of alloyed Geneva  $\text{\textcircled{O}}$  of  
about 16 or 18 carat, of a most de-  
licate fine grain, admitting of the  
same polish as the Geneva  $\text{\textcircled{O}}$ , beau-  
tifully tender and delicate.

Your red and green vitrified ses-  
siva preserve carefully: when cold  
they are easily knocked off from  
the iron rod or poker.



But if you will have patience to continue projecting on this purified ♀, for another day, hot flint glass in powder, in the manner that has been already described, your glass will continue to be tinged with the internal life or ♂ of ♀, untill, at length, you deprive the ♀ entirely of its internal as well as external ♂, and reduce it to the colour and softness of fine copelled D.

The ♀ thus rendered white, consists alone of its ♀ial Volatile principle, totally deprived of its anima or ♂, and for that reason is become very volatile — so much so that it will evaporate in 3 or 4 meltings and go out of the V. (I suspect that this white ♀ial ♀ might be

enriched in  $\text{O}^n$  atoms, by a fixed  
 $\text{Au auratum}$ , made ingressive).

### Experiment with $\text{D}$ and the Cupreous green glass.

Take of your green glass (tinged  
with the  $\text{Au}$  of  $\text{Au}$ ) 1 part, and of pure  
copelled  $\text{D}$  1 part: melt them together  
in a covered  $\text{V}$  for half an hour;  
beat off the  $\text{D}$   $\text{M}$ ; melt it again  
with an equal quantity of the  $\text{Au}$   
of  $\text{Au}$  & separate the  $\text{D}$   $\text{M}$  as before:  
Repeat this operation untill 10 or  
12 parts of the  $\text{Au}$  of  $\text{Au}$  have been  
gradually melted with your one  
part of  $\text{D}$ .

Dissolve now your  $\text{D}$ , first mil-  
led or filed, in good  $\text{V}$ . A dark  
coloured muddy calx will be pre-



precipitated, or left when you pour  
the clear solution off into another  
glass. Wash this precipitated se-  
diment or ♀ with warm  $\nabla$  untill  
all the acid is removed, and then  
dry your calx, which will have  
the appearance of lead or of plum-  
bago.

Melt this blackish matter with  
borax (above and below) and you  
will find you have obtained a few  
grains of  $\odot$  of 2 $\frac{1}{2}$  carats.

Pater Neri knew how to bring  
the Emerald coloured glass into a  
fixed green oil, wherewith he tinged  
♀ and  $\frac{1}{2}$  into pure  $\odot$ . He gives some  
hints of this in his German work  
on the art of making glass. A Ger-  
man at Dantzic employed that

green ♀ in the form of a powder,  
wherewith he tinged ♀ into ☉. He  
left a few lines in verse in the  
german language to this import  
"The ♀ of ♀ extracted from common  
♀, without arsenic fills your purse  
with ☉" &c

☉ treated with the red glass.

Take of the red glass pounded  
and sifted 1 part, and 1 part of  
pure ☉, melt <sup>m</sup> together in the same  
manner as has been directed in the  
last process with the green ♀ & ☉;  
and repeat the operation with the  
same ☉ and fresh portions of the  
pounded red ♀ for ten, twelve or  
twenty times. Your ☉ will thus  
become overloaded with the tinging

principle, anima or ♀ - a principle which resists ♂, copel or test, and ♀, as I have myself experienced.

This red ♂, as red as polished ♀, when melted with a fine silver, enriches the silver with a few grains of fine ♂. That is you get all your first pure gold back again, increased in weight by several grains, your ♀ having lost as many as have been matured, tinged or fixed into ♂.

Although this acquired gold does not pay for the coals, much less for your time, it furnishes an undeniable proof of the possibility of metals being transmuted into gold, by means of the internal principle of life, anima or

or sulphur of another metal.

These things are real facts.

Signed S. Bacstrom.

Now I shall communicate to You, Two practical Experiments: which prove and confirm, that:

- 1) The Male Agent for mineral Nature, the Sulphureous Acid principle is the Father and Generator of the Red metals,  $\text{S}, \text{F}, \text{O}$ .
- 2) the feminine arsenical-mercurial principle is the mother or Generatrix of the White metals,  $\text{H}, \text{Z}, \text{D}$  and the Semi- or fluid metallic-Body  $\text{F}$ .
- 3) that Every  $\text{F}$  is immature  $\text{O}$ .
- 4) that Every  $\text{O}$  is immature  $\text{D}$ .
- 5) that  $\text{O}$  is highly pure and fixed  $\text{F}$ : as to its Forma, or Life.
- 6) that  $\text{D}$  is highly pure fixed  $\text{O}$ .
- 7) that  $\text{O}$  is centrally nothing else but immature  $\text{F}$ .
- 8) that  $\text{F}$  is matured but not fixed fluid  $\text{O}$ .

never mind what modern Chemistry says to these old fashioned Truths, God and Nature are still The Same, what They were 3000 years ago, although Nature seems to be in old age and in a State of Infirmary, but for all that, this does not concern the universal Agent of Nature, but only that what he preserves, destrays and rege-nerates, i.e. the Creation, and probably our Earth only.

### 1<sup>st</sup> Experiment.

to multiply Copper by means of Common Sulphur, the Generator of  $\text{F}$ ,  $\text{S}$  and  $\text{O}$ . A philosophical Experiment which proves beyond Contradiction, that the Internal Sulphureous Agent is the Father of all the Red metals. Note here what Stahl says p: 172 and 418.

Montanus keeping  $\text{F}$  in long continued fusion, and from time to time, throwing  $\text{F}$  into the melted mass, at length the Crucible breaking, found an Iron of  $\text{O}$  fallen from it into the ash pit. note also Stahl p: 417.



Proceſs.

Take 1 ounce of yellow native  $\Delta$  either from Sicily, or from Germany, which looks clean and pure, without any Stone or  $\nabla$  and 2 ounces of the well known flux, made of  $\bigcirc$  and  $\square$  aa, by Deflagration: mix the 2 Ingrid. the  $\Delta$  and the flux well together by grinding in a Stone mortar, and then add 2 drachms of nice pure  $\nabla$  in filings, and put all these into a new  $\nabla$ , i.e. first a Stratum of  $\nabla$  filings, then a Stratum of the fluxing powder, and so continue alternately stratiſying until all is in the  $\nabla$ .

Your  $\nabla$  must have a good Cover, to prevent Coals falling in, place it in a good Windfurnace, and raise gradually a small  $\Delta$  to melt the  $\nabla$  and flux and then let it stand 1/2 an hour in fusion, so that  $\nabla$  and lid remain constantly red hot

Take the pot out and let the mass cool, and you will find an  $\omega$  return or  $\nabla$  ashes, like Ore, where in nearly 1/2 the Wght. of your  $\Delta$  is become corporeal.

Beat and rub your massa to a fine  $\nabla$ , in a clean not rusty iron mortar, and treat it again as before in a new  $\nabla$ , adding 1 ounce of fresh native  $\Delta$  in  $\nabla$ , and 2 ounces of the said flux, and stratiſy your massa with the mixed  $\Delta$  and flux, as you did before, and place it again in the Windfurnace, and calcine it for one hour, in a good  $\Delta$ , so that pot and lid remain constantly red-hot. (The massa cannot melt now.) take it out, let it cool and rub it warm to  $\nabla$ . Do not breathe the dust!

Repeat the same operation with fresh Ingrid. in the same proportion, 3 or 4 times more, although for certain reasons, the oftener the better, and your massa will increase each time in Weight and Quality.  
lastly

lastly, when you are tired of repeating this Calcination,  
then powder your massa again: warm: and melt it,  
without  $\Delta$ , i. e.

take a new  $\zeta$  and put a fingers breadth deep powdered  
Corax in the bottom, then your calcined  $\zeta$  in  $\xi$ , upon the  
Corax, then the breadth of a finger or Inch deep of powdered  
flint glass or powdered Sandwel, on the Top of the  $\zeta$ , so  
that the  $\zeta$  ashes may be well covered, put the Lid on, and  
place the  $\zeta$  in the windfurnace, and raise now a fierce  $\Delta$   
by the blast with double bellows: yet gradually: so  
that the  $\zeta$  may melt thickly for a good half hour.

Then take it out or you may let the  $\Delta$  die away, let  
it cool, break the  $\zeta$  and observe the Increase of your  $\zeta$ ,  
and the beauty and purity of your  $\zeta$ .

(The glass or Sandwel at the Top, looks red, having  
extracted the remaining external Red  $\zeta$ , as I have taught  
you in a foregoing method; the upper and lower Flux  
easily separates off.)

although this brings no great profit, so as to pay you,  
yet it brings some small profit by Essaying your  $\zeta$ ,  
and what is more, it leads an inquisitive mind to spe-  
culations of a higher nature, to investigate the Sulphu-  
reous  $\zeta$  generating principle.

This Experiment I call an augmentation of  $\zeta$ .

By 3 Calcinations I once obtained one ounce of most  
beautiful  $\zeta$ , like geneva  $\zeta$ , and out of that, by Essay,  
about 5 grains of most pure  $\zeta$ .



## Second Experiment.

to multiply D

Take fine Copellid D, q. v. in small Bits, or thinly laminated, cut in shreds and rolled up, or in filings, made with a new file, the oil or grease previously boiled out.

Dissolve your D in good V ~~and~~ gradually, and preserve the vapours as much as you can. This is done in a gentle warmth in  $\text{iii}$ . or by the Sun-Rays in summer time.

When all the D is dissolved, pour it into a glass China bason, and pour a good quantity of Clear Rain V upon it, so that you can just taste the acid.

now drop clear rectified acid of Sea S into the V, every where, and your D will be precipitated and fall down in Snow-white Clouds, like fine loose Cotton. When the D is all out of the V, stir it well and let it stand to settle, and you have obtained a Snow-white Sediment.

now pour off the clear V carefully, and pour warm V upon the Sediment; stir it up with a glass Stick, and let it settle again.

Repeat these washings, until the warm V comes off perfectly tasteless, which will require 5 or 6 washings.

now dry the remaining Sediment of D in warm ashes, or in the Sun beams, the bason covered with blotting paper.

This D  $\psi$  is called D Cornea.


(This is the best  $\psi$  of D for further volatilisation.)


### Sublimation

Your D  $\psi$ , by touching the A, will on the superficies become of a Lilac-Colour.

Now you must have a small distilling or subliming furnace, placed on a brick foundation, in an empty chimney, free from Soot, which furnace must have an iron Sand-pot.

Further

Further, you must get a small low but wide glass body,  
 with an Alembic sitting nicely over it, so that the  
upper brim of the body lies fairly in the Alembic.

 So prepared, weigh your Luna Cornea, suppose you  
have  $\frac{1}{2}$  an ounce of it, then mix it (by rubbing) in  
a glass- or wedge wood-ware mortar with an equal wgt.  
i.e.  $\frac{1}{2}$  an ounce of fine pure White oo, previously ground  
to a fine  $\text{F}$ ; beware of the subtil dust, by tying a Towel  
humect'd with Vinegar over mouth and nose. I now put  
the unct'd  $\text{F}$  into your glass body, place the alembic  
on the body, and lute the joinings carefully with Linney  
bands and good paste and let it dry in a warm room.  
The aperture of the pipe you leave open for the Egress  
of Humidity and rarefied  $\Delta$ .

Now place your body in your Sand pot, 2 Inch. deep  
fine  $\text{S}$  in the bottom, and pour more  $\text{S}$  all round the  
glass untill the body stands perfectly steady, and the  
 $\text{S}$  reaches 3 Inches high upwards the body.

Now light your  $\Delta$  and increase your  $\Delta$  gradually, from  
 $\frac{1}{2}$  to  $1\frac{1}{2}$  hour, untill the very alembic grows so hot,  
that you can hardly bear to touch it, and after 3 or 4  
hours graduat'd, increased heat, the oo will forsake  
the Luna Cornea and sublime upwards, and settle partly  
all round the body and partly in the Alembic, as white  
as snow. This business you begin about 9 or 10 in  
the morning and towards Evening let the  $\Delta$  die away,  
and do not presume to take out your vessel, whilst  
hot.

The next morning I prepare your self with a Towel  
humect'd with vinegar, and unlute carefully your  
Alembic, separate the sublim'd oo, sticking round  
the

The glass, and in the alembic, your D you will find in a  
Cake or Compact massa.

now take your D massa, mix it with hogs Lard and  
make a stiff bolus of it. put sal alcali fixate, i.e. puri-  
fied alcali in the bottom of a new Crucible, and put  
your bolus upon the fixt alcali, and press it flat, and  
put another stratum on the Top of your D, and shut  
the  $\zeta$  with a Cover.

now place your  $\zeta$  in the Wind-oven, surround it with  
fiery Coals (Charcoal) previously let in a stove or grate,  
and cover the space all round with black Charcoal, and  
all over the Top of the  $\zeta$ , and the  $\Delta$  will gradually increase  
and season the  $\zeta$ . No blast is required here, as the D is  
a soft metal and melts kindly, without the blast; yet  
 $\zeta$  and Cover must be red-hot all over. as soon as  
you perceive the  $\zeta$  of a bright heat, your Luna Cornea is  
now reduced into ductile D again.

Let it stand a  $\frac{1}{4}$  of an hour longer, mind that no Coals  
fall in; the 2 perfect metals cannot bear Charcoal  $\Delta$ ;  
now you may either take the large Coals off and let  
the  $\Delta$  die away, or take your  $\zeta$  out of the furnace,  
and let it cool.

When it is cooled, break the  $\zeta$  and you will find  
your D Bead between the 2 fluxes.

Weigh your D and you will find it increased in Wgh.  
by 8 or 10 gr: if you have worked with as much as  
 $\frac{1}{4}$  an ounce.

If you get this D milled, to the thinness of a Card,  
cut it in narrow slips and roll them up, Dissolve your  
D again in 3 or 4 times as much good V; then make  
the solution with 60 or 70 parts of Clean V, and preci-  
pitate the dissolved D again with pure acid of Sea S,

}. which



1. What is the properest praecipitans for making D. Cornea / wash your Snow - with Sediment with warm  $\nabla$ , until the  $\nabla$  comes off last left; dry your Sediment, and you have Luna Cornea again.

Weigh this again and mix it: carefully: with equal Weight of the same oo, or of new oo: the Effect will be the same, I took the oo I had used before and supplied the Weight deficient, with fresh oo: put this mixture again into your glass body, lute the alembic as before, leaving the pipe open, for the Evaporation of Humidity and rarefaction of  $\Delta$ , and Sublime the oo again from the  $\nabla$  in the same manner, as you did at first.

Reduce your  $\nabla$  Cake again, mixed with hogs Lard, and place next alkali below and above, and smelt as before.

Weigh your bead of  $\nabla$ , and you will find the same Increase as before, and this will happen at every reiterated Sublimation, as long as you continue to take equal Weight of  $\nabla$  and oo.

But if you sublime your  $\nabla$  1 part with 3 parts of oo, you will gradually volatilise your  $\nabla$ , because the  $\nabla$ 's generating principle is 3 to 1, and the Strongist.

The author of your Alchymia denudata has volatilised  $\nabla$  upon this foundation, and obtained a Scarlet Coloured beautiful  $\equiv$ , which having refixed, and fermented with  $\odot$  in the  $\nabla$ , he transmuted these with a 100 parts of  $\nabla$  into fine  $\odot$ .

I think that these 2 Experiments prove to a demonstration, what I have said, that

1<sup>o</sup>  $\nabla$  before Corporification, i.e. its Internal Life is the  $\odot$  generating principle, and

and 2<sup>d</sup> that o-o is the D generating principle. S. B.

Finis







Die Wahrhaftige Tinctur zu Benedig in  
einem alten Recept, welcher vollen Bald  
Zugem Golegem, ist Dieser Proceß  
Darbey Gesunden vanden

Re. Dreyen Ungenigen R. 12. lb. Solvire zolgen in einem reinen  
Liquore v. yage ob auß orthe in linden wärme laß ob warmen  
biß ob sine haut gewirmt, geyß ob in ein goldene schüssel, yage  
ob an einem kugeln orthe, daß daß das schüssel oben ein Eximtblat  
hab, und daselbe zugewirmt, laß ob 2 oder 3 90 stagen, so schreyt  
er schen an, hier zolgen in eine rechte Glas, galen, yage ob auß in  
von warmen ofen, so zornüß ob yage, und reimt gelblich.

Dinzen reimt, Solvire ihn wieder in reinem, laß einen 90 stagen  
auf linden warmen ofen, so zolgen yage noch viel feces, die schütte  
weg, dann gie yage ~~zornüß~~ ~~unig~~ ~~unig~~, yage das gewinn v. ob, A. von  
den feces gar reime ab, damit nicht unzurecht mit zage laß ob  
wieder auf warmen ofen warmen, biß ob sine haut ~~verwunden~~  
ab, dann laß yage den A. an Cardus wie zunder Golegem.

Dies arbeit treibe so lange, biß der A. keine feces mehr schreyt,  
den Solvire zu laß in distillieren v. laß warmen, biß sine  
haut gewirmt, laß wieder an Cardium, so reimt er yage  
den, yage zu zagen, und auß der zungen stänthe reime, dann

verwendet ihr Händen in einer zimlichen Wärme allen andern Farben  
überzusetzen, Diese Vorarbeit woch in einer Gläsem Hals von  
dem Staube. Dem wochst im Magen Bestes Eisen  
wochl zubereiteten B. schlißet ihn ein mit Sigillo Hermetis in  
einer munde viel, verhet ihn in einer geschickten Ofen, und verigiret das  
A allgemung von grad zu grad. von 10. tagen bis in 10.  
tagen. so verwendet ihr ein wenig gegen einen B. eine Transmutation  
in eine sehr reine Goldes Farbe, welche die je mehr: und mehr der  
wichtig zu macht, bis einig leicht die ganze Dinstand des B. in ei  
ne sehr sehr reine rote Farbe kommen ist, so ihr das erzeugeten  
sch, so erzeuget das Glas auf, und wochst ihn zusammen, woraus  
wot ihn schicklich: und woch, Dem ihr Gebet den ganzen Tag  
Der Trichter, je mehr sollt ihr haben einen guten, darvon Sp: V.  
und wochst einen B. hat ihn in ein halbes Glas, nach der Größe  
der Materie, gießet den Spiritu vini darüber, laßet ihn  
wochl verstopft 6. od. 7. tagen in einer Wärme, Dem seiget ihn  
langsam davon, damit keine feces mit gehen, stellt ihn  
worausganglich beiseit, Dem gießet uf die feces, welche  
oben sein, wiederumb Spiritu vini, und stellt wieder in  
einer Wärme, 6. od. 7. tagen, das sich mehr von dem B. in dem  
Sp: V. auflösen mag, und dieß hat zu 3. malen  
auf

auff daß ihr gewisß seyn möget, Ihs habet alle Erde und Dreibhils  
maa: Das B. in dem Sp: V: auß dem feuchts und trocknen vnder das B.  
gezogen, denn ist die Erde nicht nütze, Ihs ist die alle zinnung,  
alß dem nehmst all vnder Sp: V: vnder ihr von dem B. gefei-  
get habet, gießet ihn zusammen in ein halbes glas, distilliret  
den S: V: darvon in Babi Maria, biß daß ihr ein maa vnter  
im glas trüben findet, denn nehmst den zeln: und vorlage ab,  
und gießet den Sp: V: vnder darvorn laßet noch volieren  
sich vnder ab, von dem feuchts und gießet zu dem andern, denn  
Ihs die feuchts zinnung, die vnter reitert sich gleich vnter  
zinnung zum zten mal, denn ist es zinn: und noch zinnig,  
denn ist die Sp: V: vnder vnter in B. M. abgezogen: und die maa  
trüben ist, so nehmst die vorlage vnter ab mit dem zeln, und  
nehmst die trübe maa, Ihs ist in ein weisses glases glas vnter  
sich stet abgezogen, daß das ober teil größer als das vnder  
teil sey, das ober teil nicht vnter das Sp: große zinnung  
denn und das ober teil vnter noch vnter, so vnter die  
maa in zinnung, daß die zinnung 2. finger hoch vnter  
die materia zinnung, noch dem gar ein zinnung d' d' d' d' d' d' d' d' d' d'  
also 6. vnter lang vnter und zinnung vnter, darmit die  
Sp: nicht zu zinnung auß vnter, und das ober teil das glas zu



stoßen, so reinste untereinander allenhandt finden solten, neigen in  
magnum, daß sich das Corpus selbst auflöst, zum letzten wird  
ein dickes Blutgroß Öl in der Distillation stehen, in der mitte  
das phlegma V. unten am boden die Terra ligna bleiben,  
dann man so weiter procediret: und solviret werden, so daß  
das Glas erhalten zu se, sprunge das Glas offentlich in  
der mitte, mit einem glühenden eisen außzug, gießet also  
dann das V. und Öl mit einander allgemach in eine sonderne  
Glasgale, dann mit einem glühenden Iringstee separiret, das  
Aether von dem V. flüchtig ab, das Aether thut in ein schön hell Glas  
verwahrt zu se: und gießet die, dieses öl ist seiner tugend halber  
die allgrößte Medicin aller Krautkräutern Mangeliches Leibes,  
ein sinner tropfen nimbt hinweg allen schmerzen Mangelichen Leibes,  
das, daß gleiches vorsehr auch die Terran.

Nun wollen wir lobren, wie diese Medicin  
auch die imperfecten metallen, die selbst  
zu tingiren, voll procediret werden.

Re. Quitten rothpurgiren F. den thut noch: und noch in das  
Aether, so wird das öl den F. am sich solviren zu V. oder mag  
lagieren, das thut und augmentire so lange, als das öl den  
F. in sein verentling V. solviret, dann so verwahrt das Glas  
mit

mit diesem solvierten & gow flüßig, mit diesem wasser laust alle  
metallen, so sie kein schmelzen mögen, Formung in Continent zu V.  
solvierten und also destruieren, daß das solvierte O oder D Formung  
nicht mehr Form zu einem Corpus gebracht werden,

Et haec est vera Philosophica solutio Corporum et Cavis artis.

Also kömmt ihr nun sein O solvierten, und die solution in sine gemacht  
Viel davon zu in die oben erhaltene Terra z. Finger hoch gegeben.

Doch daß die maas in jedem Theil des Glases besticht, die Viel  
Secretice vermagelt, und secundum artem p ignis gradus pro discretionem  
regieren, daß es nicht immerhalb 8. oder 10. waschen zu einem gewissen  
notigen sein ein Coagulation, was davon zuvor ege ob zu solchem no,  
than sein nicht, was einander gegeben werden ist zuer nicht  
möglich zu schreiben, auch unglücklich, und wenn die die größte  
notige gegeben, so bring das Glas für sich täglich, verweilt in notigen  
gebenszeiten sein in ein saubere Gefäß, daß ist der größte grad  
sinn der ganzen Welt, was jeder wichtiglich tingiert, als dem  
ist nicht mehr zu thun. ad multiplicationem opis, quam dixi ei Coa-  
gula. Laus, Honor et Gloria soli Deo, p oia secula seculorum. Amen

Wie man tingieren soll.

Re. Das notigen Öl 1. Theil, wascht auf 100. Theil O im Feuer, da  
das nicht viel Tructur, von diesem 1. Theil auf 1000 Theil, D. oder

so Gereiniget geschriben im fließt, tingirt es in dem besten Q. wenn  
es noch grüde, so zehlet ihn mehr 2 zu, denn gar kein gereinigtes  
das ist hier zu setzen, denn der Wein sind alle Poler, denn das  
andermahl zugerichtet wird, welches alles am fließt: und  
reinigung lisset, ob schon stoff, Solre e' Coagula, welches zwar  
nicht, jedoch sollte das wörtlein reinigen darzu setzen. Laus D.

Folget weiter ein groß Begehrenuß.

Nich daß man die Geginniß vnfert Öls und Wein  
alle zum und gebracht und außgeschöpft werden, denn es  
hier werden wir sagen von dem supercoelestijgen großen Be-  
gehrenuß und offentbarung sind von dem verfahren, welches  
nicht gelehret werden unter die Secreta Philos. Denn gleich  
als jene sup naturalis sein, also sein diese sup Coelestis, und  
haben eine große Dignität, dem Menschen verborgenen  
Geist. Welche Geginniß, offentbarung heiligsamlich  
zu machen.

Ob ich nun Du mein Vater sein  
von folgen deinem großen Begehrenuß an diesem ort  
schreiblich offentbarung mache welches wieder den  
Willen aller Väter: und heiligen Menschen, so wird ich  
doch, du welches wird verzeihen, denn ich weiß nicht,  
daß du auch den schanden, mit folgenden ousen werden.  
Du



und du tust mit tunden ohne förund wegen laust, und bin ge  
weiss, daß ob die albino, wenn du ob gänst, und die sein werth  
sijn, solches erwachtlich in der that und mit nicht werden ge  
brachten künns.   
Drothalben gahren wir fortz zum  
singangs über dinst andern zimulijgen tractat, solt iger wer  
then und wohl verstoßen, das natürlichem in allen Creaturen, sine  
Dreidörge Gewalt und Krafft ist, welche von dem Allergößten  
Wort nach seiner Dreidörge Trinität gahlt der ersten D. G. G. G. G.  
also dem zimulijgen Gestirn singelich, und verbunden daß sie  
nicht in ewigkeit nicht mögen von einander genden, und ob wohl  
die gedachten der Mussen solches nicht begriffen mögen, all die,  
weil alger am dinst ortz gleichsam als 2. vnderweirliche  
und weil nicht in dem Corpora Dinstangen der Materien als  
wunderlich der zimulij die steten, sein ögl: und Meins ordgomen  
gleichigen Materien, und daß die astra 10 gort: und weil über  
die, und die vater wird so weil zimulij vor in der dem astra sein  
und gortzen werden, Co. pag. 119. nicht aber daß, daß sie ordg  
nicht sein, als Mann: und Weib, welche 2. in igne Dinstangen,  
das Tertium ist, die frucht igne ordgung herfür bringen und  
goben, allein so sie von dem Matrimonio Primo werden, und  
verbunden werden, also ist dem groogen das Gamma ca der



Magorum, laßt sich aber nichts versprechen seiner vollen  
wunderlichen Eigenschaft und seiner Wirkung, ob die Gleich  
mit vorerwähnter geschicklich begriffen werden, daß soll der König  
Brieff Job Manßen allernachste Tagum arbeiten, daß seine Ge  
danken gleich zimlich, und über alle Natur ja auch über  
die Engel kommen, von dem Borne oder Character, oben  
soll ich auch wissen, daß sich nicht eines, oder aller haben  
will, der alten und kleinen Trübseligen Character sigilla, wort  
und Namen durch welche verstanden werden auch die uralte  
ihnen Job Facient Wort oder Modell zu haben verweisen,  
dann man soll zimlich, eine große Aufmerksamheit gebrauchet  
werden, denn ob gleich von Nutzen, wie schon ja zu, der al  
ten Väter: und heiligen Manßen, Bildlinge und zimliche  
Gegensätze dem Gemeinen zimlichen Character, sigilla, wort: und Na  
men der heiligen Biographen u. Na Rudolfs Hauptkinder  
und Geborgen worden ja auch welche nach der heiligen  
Structure die Bildlichen Gegensätze geben die 6. ersten  
tagob der aufhabung der Welt, ersten Nox, der letzten  
Job Bündel u. anderer Bildlichen Gebilde zum ersten  
und zweiten Buch zum ersten dem Heil. Hieronim und anderer  
mehr, Davoregen merket: und versteht von allen Dingen

soll ein, die Fundamenta dieser Goldschmelze, wissenschaft von  
 vollen und einer vollständigen Grundlage. Aber wir gehen  
 zum 2. Voratz: und es ist ein Prozess willkürlich, zu ein bestimmtes.  
 Sagt das wollen wir an einem jeden Ort, da wir es werden von  
 nötig wachen sorgfältig: und ohne Bedenken der Probe  
 offen zu geben und werden. **Vorgang** so schnell ist im  
 Anfang **Erstes** der Feig: Dreifaltigkeit, sehr rein und  
 Gottläubig Goldes. Solvent es in einem guten Rectifizierten Spi:  
 oder Essentia vini allzumahl und es voll 1. 3 19. rein und es voll in  
 einem Balneo Mariae soll verschleiden bis einem Monat soll  
 Solvent rein, **Zweiter** die Solution in dem Glase ein 3, und  
 setzt es zu ob einer feces fallen oder gefallen werden  
 das ist die Solution nicht trübe macht, reigt den Spi: vini  
 mit der Essentia klar ab, in ein saubere Weibelen gesetzt  
 zur Distillation in einem Glase Dampf zu geben: und **Drit.** bald  
 den Spi: von dem trübe ob 1. 2. 19. revent diesen trübe  
 in der Salt sind sehr reinen wässrigen, wasset ob mit Sydicum  
 len 1. zu 3. magl: und trübe ob an der Lampe wieder, je es voll 1. 2.  
 hundert rein, **Das 3.** trübe: und dieses trübe wässrigen  
 fort also vier **Weg** 2. loty trübe, was ist dem in anfang  
 auf geschleiden Gold, und ist Feig die sich verschleiden 1. 2. wegr magl.

13.  
 powder  
 1/2

nun



ist daß man strom fecer felen, von wegen weniger: und in  
gegründter Reinigung, Damit eine gute Vollkommen bleiben möchte.

Man nehmet zuerst Blutwurzeln ölb von dem wohl Zubereit  
teten und Rectificirten Q. S. oder C. Tröpfen, Diese laisset  
auf die bereitete Silberlein von O. Galley, Doch nicht mehr,  
Denn dieser ist also Feinung, und es soll in einem Gläschen, daß  
leicht von Stundt an vom O. wegschlinget, werden, und gleich  
damit als wegschlinget, allein in die Farbe als ein Dage  
laisset blühen. Man nehmet aber wegschlinget: und laisset  
auf diese Manner, und es ist ein groß Gefühnisch, Dagelei  
den nicht mehr Gefunden worden, aber doch laisset dieser  
Ferro Materie, Dagelei. Nehmet Lanelen von Q. F. F.  
F. D. von jedem je viel als von andern, und Stratifizire sie jedes  
insonderheit mit Sal Commare in ein junden Cementirten  
faß, und Calcivirte sie jedes nach seiner Meisterhaft in  
bequemen  $\Delta$  7. 2. Tage  $\Phi$  6. Tage  $\Psi$  3. Tage  $\Upsilon$  8. Tage  $\Xi$  2.  
Tage, und dieß ist die Zeit der wegschlingigen Calcivirung  
Der metall, zu Staub: und Dagelei nehmet ein jedes zu  
wegschling Zeit ein, und weiset sie auf dem wegschling zu  
unverdorlichen Silber oder Staub, und weiset sie sehr  
rein

wein ab, und durchsicht sie wieder, und versetzt sie jedes in  
zweytheil gar wohl, unversehrt sey sie zum forth vagen wurde,  
und fasset ja sehr wohl mit verstande.

Zum ersten bereitet einen Spiegel mit dieser ma. Damit  
er sorgfältig voll bereitet werden, des erst 2. drey bereitet  
D. Einmal zu H. als geschmet ist, 2. dreyen  $\Delta$ , 2. dreyen  $\Gamma$ ,  
3. 2. 1. dreyen  $\Sigma$ . Das die alle durch +. a. als wohl vermischt  
in einem reiferationis und ihr voll ist 12. stund lang noch  
einander halten, Gebt sie allen dreyen  $\Delta$ , als ihr teil von  
guten dreyen gold. und es sollen diese metallen in 12. stunden zu  
einander gehen in ein durchsichtiges glas von wunderbarlich farben  
sehr lieblich anzusehen, und noch 12. stunden, als ihr rest das  
metallen zu gutem glaskristalle gebunden seyn, nehmst sie auch  
dies das glas wiederwind in einem andern Meyster ist die  
nechte gestanden. Nun Gebt es in einem irdenen tegel  
gold: und schmelzet es vor dem Salze in einem tegel  $\Delta$ . und  
ist es wohl geschmolzen, so nimmst den Spiegel immer von  
einem ort zum andern, und von einer zeit zum andern, auch  
das ihr also den Spiegel an allen orten zum besten verhalten,  
zu dem meiste, so ist auch dem der Spiegel bereit: und fertig.



Im August im Augusten Monat seine vorrichtung des  
mit dem Gubernator Reg und Logt sein vanden in der  
verglaynden Hingel, und luteret ihn oben zu mit Lute  
Sapientie, damit es nicht brechen möge, und luteret ihn  
vorderrumb in furnum reverberationis und luteret ihn 3. tag  
v. Nacht, doch damit das Glas nicht schmelze, ist sage  
nich, ob nicht in der O und oo. am vorderrumb eine große  
verborgerheit der 5. metallen und ob wohl zuvor im O  
alle schmelze der 5. bester metallen zulegen. so  
sind sie oben der Hingel als Erd, in ihrer vor-  
richtung: und Eracht, und mögen ihre Gensalt oder Kette  
mit nichten sein, aber schmelze haben wir sie gleichsam  
als vom Eisen, durch unsern geschriebten Proceß so,  
wirdet, dem also sind sie einfertig angewesen und  
bequamen den Arbeit der Hingel, daß die Hingel  
oder Hingel ihre vorrichtung leichtlich mögen vorbringen  
und vollbringen, Hingel, das ist der Großen: und  
unter Hingel sind unser vorhabend, welche dem  
wir mit nichten haben geschrieben wolle. August  
den Hingel muß dem oben, und luteret ihn auch, so  
wirdet

wirdet finden einen zimlichen Wein, von zimlicher Erafft,  
und Tugend, besage ich ja flüchtig, dem weisť fünfmal nicht  
allein ein Weisheit wider alle Ackerheit: und Dingdarge  
der Menschen unvorlich einzugeben, und die Metall in O. Damit  
zu weisťen, von dem so ist gleichsam in seiner Erafft  
unvergleichlich, als der unüberwindliche Himmel, dem also  
fallen hinein zu ihm die Aera des Himmels: und verworren  
über Mangeligen Trostheit: und was ich bei ihm trägt, soll  
nicht von einem Feind können überwinden werden, und  
wirdet Dinst: und Liebe bei jedermann und der Tugend  
ist Dinst was allem Dingdarge, unzugab der ihm von  
Welt zum Ende predestinirt ist.

Hört noch ein Weisheits, welches  
saghaftig um er Wein verordnet.

So ich jemandt wirdt unter die Jünger legen, so soll der Himmel  
geheimlich sorgföhr, und sein Trostheit wirdt über die Natur  
sein, also daß der gleich Englich ist, Dinst weisť noch  
und und das weisťig Geseht so zu weisťen, und weisťet also  
Wirdliche Gesehinnis, Dinst ist das weisť, lobet in Dinst  
Lust und Geseht von dem Lenden weisťig, so wirdt fünf



Welt: und der Himmel drey. Das ist also das erste, nicht  
 gewiszen wie zum andern, welches zuvor zum Theil abge-  
 listigt sein. Macht im Nachsten Theil des 2. Theils  
 nach der Form: und Maas wie sich schon verordnet: und  
 spricht seine Eigenschaften, welche groß, laß sie nicht in der  
 die Weltlosen Form. Denn es würde gefolget zu Formem  
 werden, Ihr sollt sich auch zuvor geübet haben, damit  
 ihr mit desto leichter Arbeit diese Arbeit vorbringen  
 möget, und sollt Gedult sein mit diesem Geirigen in  
 die Formem so sich künfftig ist.

Das erste Laß soll haben diese Form, nemlich das  
 der wir wann schon in Formem das Menden Character  
 pflegt zu bezeichnen, also das ein halber Kreis der  
 sollen nach dem Circul die dritte Sectio des puncts getheilt,  
 der werden gleich also  $\odot$  Das eine Theil soll gemacht  
 werden durch auß dem Centro. Das andere Theil  
 oder halber Circul auß dem Centro und soll wohl abge-  
 messen: und nach dem Circul gemacht werden, denn es  
 ist davon gelogen, in der einen halben oder fast als das  
 Menden soll gemacht werden, gleich im Centrum des Kreises  
 ist



Den oben zuvorn gelbe Circul außgeschulten in die Form  
u. alle nach der proportion des Gefäßes, also das die  
in jedes in 3. Theil abgetheilet und diese 2. gelbe Circul sollen  
dieselben 7. Theil von Sonnenzeit sind begriffen, das andere das  
soll nicht nach dem Circul außgeschulten werden, sondern von  
dem und soll gleich sein nach der Maas des andern Luna  
wissen fordert also das es gleich 7. Theil mit dem Lunarigen  
begreifet, dann sollt ihr geben eine Larva von reinem  
Geflogen, und wohl auß poliert, darauf sollt ihr eine Maß  
auf die Erde beruhen, gegen unter dem bloßen Himmel,  
und in das das sollt ihr legen einen Stein, gleich wie  
Circum und sollt darüber stehen, das Lunarige das, und es  
soll ein Maß Geflogen dann am Tage nicht es ein solches  
Glanz machen, das man mit einem Finger darauf bleiben  
möchte, das es ein Maß also an einem stillen ort da kein  
bewegung oder der Erde Himmel, auch kein Gestirn noch andere  
was ist, stehen, und nicht gar in einer gelben Dinstel Stunden  
werden eingogen die mirabilia des höchsten Goldes: und  
der Gestirne, fürchte dich: und vergröhrte nicht über den  
Gegen zu nehmen, sondern Bona fide Gold allein und

meinem Brüdern, daß er dem Menschen solche große Geheimnisse  
zu offenbaret. Höchst lieblich ihr velt sehen können die Macht  
eurer Willen, dieses großen Gottes, an einem Creatur, des  
Himmels und Firmaments, ihr velt sehen können die Macht eurer  
Lust: um ihre zugehörigen Geister wie die Tugend, ja  
die Himmel Gottes: um ihre Verwirrung ihr velt sehen können  
alle ihre Geister, welche ihre Wohnung unter dem Himmel  
haben von solchen Tugenden sind vergänglich, daß es von  
dem alten ist gemacht worden, ist dissipiert, ihre Materie  
materia kommt herbei zu diesem unerschöpflichen großen  
Verständnis, das ist ein unerschöpfliches ihr velt sehen können  
anfang zu dem Geheimnis der Gottes und demselben  
daß sie sehr sehr: und zu der materia keine andere  
Formung gibt, Geistesliche und dillig velt geben, was  
dem mehr der Geheimnis voraus, welche sehr groß  
aus dem velt können genommen werden, velt das  
Himmel ihr lieblich und mit Geistes berührt ob ihr flü-  
chtig dem Tugenden nach demselben, erforscht. Doch wollen wir  
dies auch noch zum begehrt als ein Können Apogry-  
pha, herbei führen.

Marjet

Macht im Nahmen Gottes eine Vermittlung nach der Kunst  
in unserm Sinn das Consonanz durchgehenden pizociden, das  
voll vor diesem 2. prozent mit dem Lucifer, sagehaft,  
big vereinigt sein, also das ich beyden an ihrem Ort  
nicht, sondern also sind das andere vor dem alle was, und  
wird das die zugleich in den Crystalline Brinnen F. N.  
H. O. damit ihr Geist darinn vertrittet: und gütlich ver-  
gleichung werde, macht die Brinnen Formung welche  
Grot und Brunnen den gesammten sollen: und das Grot der  
Brinnen, behaltet ihn in ein phänomen reinem von dem Glanz,  
kein, um macht täfflein nach dem Circul gezogen, sehr rein  
auch, den planeten auch 2. 5. 7. 8. eine jede insonderheit ohne  
Vermittlung der anderen und gleich in Centro soll das punctlein  
Formung der sein, also das das punctlein durchstoszen ist, und  
quabst in jede taffel oder Circulnige Verzeihen, wie ihr  
sagen werdet, diese sind die Character, wie auch sie  
einander gleich sein, alleine in ihrem orten, also bey dem  
ten vorändert und verändert, dem vollt ihr haben einer  
Vollt von der Venere, das ich sich verhalten konnte, dieses  
das Sonnen so viel sein ist darinn, und stellet ihn vor die



Die Tafel von dem Planeten, alsß ihr wissen sollet, sollet  
ihr zu dem vorgegangenen Geschehete, wahrhaftige Versicherung,  
stellet ihr vor Die Tafel 4. und 5. sollet ihr haben  
Gegenwärtige, stellet ihr vor Die Tafel 6. so sollet  
ihr wissen mögen, was oben: und unten sie: und dort  
auf dem 7. und Comen gegeben sei; oder jetzt gegeben  
oder gegeben werden, Dieß ist der wahrhaftige weg  
ohne Verzug, und ob ihr angreifen möget, so wird  
ihr leichtlich verlassen Die Vasa: und Character, auch  
wort: und Namen Aeterni: und anderswo mehr, verbleibet  
ihrer Versicherung.

Finis.

















