Apparatus to attract the Lunar Humidity.

Keep the upper part of the two tubulated receivers cold, with towels wetted in cold.
Contents of the volume:

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CHEMICAL MOON-SHINE:

Wherein is Demonstrated

THE TRUE SUBJECT OF PHILOSOPHY,
WHERE WE ARE TO LOOK FOR IT, &
HOW IT IS TO BE PREPARED.

By a lover of Truth.

Translated from the German,

By S. Bacstrom M.D.

1797
Chemical Moon-Shine

wherein is demonstrated

The true Subject of Philosophy, where
we are to look for it, and how it is
to be prepared.

published by solicitation of a true Friend.
by a Lover of Truth.

Frankfurt and Leipzig.
1739.

The parts in Parentheses / thus /
are additions by the Translator.
Since a number of years I have read many books and worked a great many processes, spending my money and time, without success.

If I had met with an honest friend, who would have revealed to me but a single spark of the true science and would have lead me to the Solar-Lunar Rays and Shown me how to collect the asheal-Viscous-Paris, I might have saved a great deal of precious time!

37 years I have laboured in vain, there is scarcely a subject in the 3 Kingdoms of nature, which I have not worked upon, but always in vain.

Lastly, tired with my operations I proposed to drop the science for ever, but it happened that I met with a very worthy and very learned man, who consolled me and encouraged me very much to persevere, advising me to read the 2d part of the Water Stone of the Wise, 
Sediguis his Novum Lumen Chymicum, 
Theophrasti Olympeus Terre, de Quinque Elementa and Ali Tuli.

telling me, I should then perceive that those
Authors reject animal, vegetable and mineral subjects as being already determined, but recommend only the V. Sun, Moon and heavenly dew, serving all the 3 departments as a universal..., and told me how to collect it, but in regard to the external A, not to trouble my thoughts about it, as this Astral Essence itself would show it to me; he added that the above mentioned authors had hinted plainly enough how to manage this Work.

In that manner he encouraged and instructed me, and although I might have begun the Work immediately in respect of knowing A, yet I was obliged to postpone A for a year longer.

Some times my mirrors broke, at other times I could not obtain polished dishes; and in the Beginning I had much trouble in collecting the V.

Sendivogius in his Treatise of A, says: There is in the air a secret food of Life, which is called Dew at night time, but rarefied V or A in day time, whose invisible V, when coagulated, is worth more than the whole Earth.

The Reader who ever reads the above Author with a serious attention, if he cannot miss but his eyes must be opened, and he must find the path leading to the Fountain
of Life.

Our matter is a heavenly E, where with we unlock the metallic Body, C or D, in an open A, in a V, and during this Resolution, the Elixir is made that is to say, after the astral E has been obtained and extracted out and from the Slime or fat Lunar V, it is then the Universal Key to unlock the fixed Bodies of C and D, and to vitalize them into the Metallic longing Medicine or Stone of Philosophers.

Our V is a fat, ponderous and juicy Earth, hidden to the Ignorant, but well known to the Wise.

This glorious matter may be collected in valleys, fields, on mountains, may in your own house.

It is the Dew of Heaven, the Fatness of the Earth and the precious C of Nature of the Wise. It is the Slime mud, whereof Adam was created.

Our matter is a Virgin V, on which the Sun never darted its Rays, although the Sun is the Father and the Moon is the Mother of it.

As soon as you have acquired the Knowledge of this our Central E, you will know the Foundation of all Nature, and you will find it to be true that the Wind has carried in its belly that you look for. Farewell!
In the name of God will I begin to declare the truth in plain terms.

There is no power in the universe to keep this art, when expelled out of a subject by the power of A. Those that obtain a perfect knowledge from these my Writings or from other good Books, how to collect the art of Life, may begin and may be assured of a happy end. It is very simple and easy to collect the Living principle of all Things, the Art Mundii, the Vital Art, and the Quintessence of all Things, to dry it up into a φ, in a natural manner, and to make thereof the Sal Centrale philosophorum.

Our matter is composed of S, and yet φ is but one. φ is generated of 1, 2, 3, 4 and 5; it is found in one and in two, which are every where; it is called Magnesia universales, and Sfera Mundis, from whence all natural Things have their beginning. It is of a strange and wonderful origin, it has inexhaustible properties, it is neither hot nor dry like Λ, nor cold nor humid like V, nor cold nor dry like Φ, but it is a mixture of all the Elements; it is of an indestructible nature, and cannot be destroyed by any Elements.
It is according to outward figure or appearance a Stone and no Stone, and is more comparable to a White Gum or V.

Some call it a Water of the Ocean, a V of Life, the purest and the blest V, yet it is not a V of the Clouds, nor Well or fountain V, but it is a thick fluid and saline, nay a dry and smearable V, which does not wet the hands, and it is a dirty V, which has its origin from the Salt and Tar of the Earth.

I might he not mean the Mother Lye of Sea O or O, to be used as a Magnet to attract the Influences from the Moon, and to become the Lunar Humidity? !

It is a double 4 and a 20th, nourished by the Vapours of Celestial and terrestrial Exhalations, it is not consumed in the Fire, because it contains in itself a universal Sparks of the Light and Δ of nature!

It is a Spiritual Substance which is neither celestial nor terrestrial, but an airy pure Substance, the Medium between the highest and the lowest and the most precious under the Heavens.
Those who are unacquainted with A, or young beginners think it a vile and rejected thing, although it is looked for by many, but found by few; it is considered at a distance and found near hand, collected and taken every where, seen by many, but known by few.

However knows how to attract this small fish Remora / i.e. As Mundi Influence / will find that in a very natural manner A becomes V.

If I am not wrong in my conjecture on the next page, then I can safely explain this, i.e. that the magnet by attraction flows into the Lunar V, per deliquium: and afterward V; / i.e. the B: / Our matter is that V, which floats above our heads in the A. The Glorious V of the Wise, whose Father is the Sun and whose mother is the Moon.

It is the fat of the mineral V, out of which is made the philosopher V and the precious C of nature, which contains it.

You find this precious matter in all places upon Earth in valleys and on Hills, nay in Caves, but you must catch it early, before the Sun shines on it.

Theophrastus says: You must take the Moon from
from the Firmament, and reduce it to \( V \), and then to \( \sqrt{V} \), and you will find the true matter of our stone.

In a Treatise called Anglicus Terra, Paracelsus tells us plainly the true matter, the tincting key, the diaphanous \( \Theta \), soul \( \sigma \), body \( \nu \), and \( \Delta \).

The root of the philosophical matter is formed in the earth, and is found in \( V \) and \( \Delta \), and this is the true matter, a \( V \) which is not \( W \), and yet is an element of \( V \), and is all one thing, which only \( V \) cannot exist without the \( W \), because it is from the \( W \), which is the food of this matter, and nourisheth it; It is full of spiritual Life, Celestial, terrestrial and magnetic.

This hints very strongly at \( \Theta \), or the mother liquor of \( B \), to be used as a magnet.

It is refreshed by pure heavenly Dew, the Earth lodges it and is its mother.\(^1\)

Since the beginning of the World this has been a \( \Theta, \Delta, \beta \) and \( V \).

Catch this and conclude all into one.

This matter can not live nor become prolific without the cooperating powers of the Heavens. Not one single Thing can live and remain
If not continually supplied with this heavenly astral operating power and salt-

\( V \) dwells with the \( V \), and \( V \) must become \( V \); this \( V \)
proceeds from our Matter. I. deliquium; and
it becomes a spiritual Subtil Matter.

This Extract is a Saltish Eosine, an incor-

moustible, permanent, fiery \( V \), the Key, which
unlocks all Things, changing them into its
own Nature.

\[ \text{The Description is analogous to my Distillation process...} \]

Our Matter is a \( V \), a \( \alpha \), a \( \Delta \), a pure Spiritually
extracted \( \Theta \). It is born of the Sun, pure and clear,
and in \( \Delta \) dwells that \( \Delta \), which proceeds from
the Sun.

\[ \text{So far, all explainable by } \Theta. \]

externally \( \Delta \) is the greatest poison; \( \Theta \) this \( \Delta \)
do not comprehend at all, as \( \Theta \) is no poison;
but inwardly the highest Medicine.

First you must purify our Matter with \( V \),
these \( V \), the \( V \) and the \( \alpha \) with the Sperm must
be well mixed and reduced into one, in order

to produce the Noble \( \Theta \).

Observe also, that what ever you have joined
in the beginning, must remain together, and not
be Separated any more; the Inferior must be
made
made equal to the superior; both must become one, and must remain so, except that they must be exalted. And after it is become V, it must become V again and S, and V again, in order to be exalted.

The Sun and its Δ has a great power, nay it is the only heavenly Δ, which alone has power to effect great miracles.

From this sentence and some other hints, I believe, that after having pulverized his V, he evaporated it in the Sun-Beams, until he obtains the corporis μ, mundi, in the character of a very fusible Sal Epigem. N.B.: When the Rays of the Sun attain or meet the volatile vaporous Θ of the V or the nitrous vapors, it causes Lightning and Thunder.

This author, although he seems to have possessed the stone, yet he argues here like a Child, and not like a philosopher. It is exactly the reverse of what he tells us here.

The Rays of the Sun, i.e. Light, are and remain cold, until concentrated and agitated by our own Humidity in the Air, when they generate Heat: included in this Aerial Humidity Heat causes a fermentation and thus is...
generated the universal acid, and by means of
this universal acid, whilst Cold predominates
constantly in the upper atmosphere, which
has been proved by the Aerostatic Balloons; a
subtle incorporeal O is generated, which I be-
lieve fills the atmosphere all round the globe,
is colder and contains less ferment or acid
as it is further from the F, and consequently
more spiritual and Ethereal, but is gradually
more corporeal and more impregnated with
A as it approaches the Earth, and is more
adapted to take a Crystalline body, where-
ever it descends and meets with concen-
trated Humidity or an Alkaline Magnet, and
become genuine O on or in the Earth. We
are plainly see that O does not proceed from
the Earth, but from above, and if once it is
become corporeal O, it is not easily volatilised
again. We know also that O is outwardly
cold but inwardly A. The Sublunary vapors
cannot be generated in the atmosphere, but pro-
ceed from the body of the Earth, by means of
the Central Heat of the Earth, occasioned and
kept alive by the electrical motion of the Earth
round its own axes. Therefore these Sublunary
vapors are the Sweating or Exhalations of
the Fat of the Earth embalmed in Humidity,
comparable to the Transpiration of the human
Body.
Body, which is also a $\Delta$ enveloped in Humidity; thus these Sulphureous Vapours ascending continually, and being hot outwardly as well as inwardly on account of their Subtlety or Subtility, meet the cold Spiritual $\varnothing$ in the atmosphere, thus heat and Cold meet, the Subtil $\varnothing$ is inflamed by Motion or Friction, sublimates with the Sulphureous Vapours, the Inward Electr: $\Delta$ is agitated and set at Liberty, and sublimates downward, towards the Earth, where there is still more Fuel to act upon, as the Sulphureous are less subtil near the Earth than higher up in the Atmosphere. If Humidity prevails in the Atmosphere, where the Sulphur meets the $\varnothing$, no mischief is done, but if that Spot is dry the Sulmen has a power which is regulated by the Subtility of the Vapours and their greater or lesser quantity. The sudden Sulmen and Conflagration of the Sulphureous Vapours meet of course suddenly rarefy the $\Delta$, forcing its sound, as $\Delta$ will always make room for itself, and this forcing or driving the $\Delta$ away.
away by such sudden violence, easily accounts and explains the noise and roaring of the Thunder.

We observe the very same phenomena in Gunpowder, with this exception, that in Thunder and Lightning the O is spiritual and incorporeal without an alcaline basis, and the Δ is equally subtilised or sublimed into vapours, thus the effect is more subtil and penetrating, whilst in Gunpowder Corporal O and Corporal Δ are employed, the bodies of these subjects as well as the ashes in the Charcoal hinder greatly the effect.

Our Experiments in Electricity prove what I here establish as a fundamental and natural Truth: When the Globe is moved round, the Ω, mundi or Electrical Δ, endowed with an attractive and repulsive power, is attracted by motion from the circumambient air, and is manifested into Light, when we draw Sparks from the Glass Globe or from the Conductor which touches it; this Light is in the same moment manifested into a burning Flame, as it finds Fuel in the Subsyphorous Vapours in the Air, and for that Reason these Sparks always smell of Subsyphur; the Exhalations from our own

Body.
bodies are sulphureous as well as those of the Earth.

Since it is the Electri: Cold A or omnipresent principle of Light and common A, i.e. the Anim. mundi enclosed in O, that shows its irresistible repulsive power, when it is moved or agitated and left at liberty by meeting suddenly the sulphureous Exhalations from the Earth, whereas in Lightning and thunder as well as in Gunpowder it's genuine Copy.

J. 13:

There is but one Stone, i.e. our Solar V, one way, and one medicine, to which we add nothing, nor take nothing from it, except a few Superfluities or Tinctures. Because if you add one single external matter, you will fail in your work.

The Texture was in the Beginning entirely universal, whilst mixed in the Chaos, but soon after is become determined or specified in all Things of the Astral, Animal, Vegetable and Mineral department, but it is best extracted from the Astral where it is in the Sun.

This Humidity is extracted from the Rays of the Sun and the Moon in a wonderful manner, by an experienced artist.

This aqua rareficta, i.e. A: is compared with Light, and matter is a matter, but compared with
with bodies it is an element or form, and in itself it is an actual substance.

Its character is that if you depurate metallic
products therein they become as heavy again as
they were before, which is to be well considered.

General Rules.

1. The matter must be collected when the beam
is greasing. i.e. O in Y:
although this matter can be had at all times,
yet it is not at all times equally good for our
purpose.

2. The collected matter must be included in a
grain, in order to ferment and putrefy.

3. After that, the putrefied matter must be
divided and congealed or dried up, in a
natural manner, and not in a Sophistical way.

4. You will obtain an $Y$ or $O$, which must be
separated pure from its faces. This pure $O$
must afterwards be imbribed several times
with its own milk, and must again be
gently and naturally evaporated and dried
up into a $O$.

5. The vessel must be tight and strong and have
no nores.
The heretical seal must be made prudently; in order that nature may be able from the beginning to the end to do its office; if the Radical Humidity should not have room nor An enough to throw off the heterogeneous Superfluitate, your work would stand still and sooner spoil, than be condensed or dried up into a C.

The matter has a power in itself to become perfect; the philosophers say, that the Coction of their Stone must be done in the Sun's Heat. After putrefaction Regeneration takes place by its own inward A.

The whole work is perfected from one only, mean and simple matter, in one closed Vessel; This matter contains in itself all what is wanted to make it perfect end is absorbed by one only Regimen of Fire.

Relinquish all Sophistical processes, various Furnaces and Vessels. Reject their horse dung, wood and coal fires, which is altogether good for nothing. For sake Metals and minerals; Transmute the Elements into another Form. This is the philosophers glorious matter, which is better than C. more
more General Rules
concerning the process.

Take the matter or primeum Ens, dissolve it; p. sol. deliquiwm, by the moon and stars: in order to
purify it from watery and terrestrial faces, as it is in the beginning a terrestrial ponderous
rough, tough, watery and foggy thing.

Here I am lost again and do not understand
what he means.

You must purify it and take the darks and
foggy shadow from it, in order to come at the
central or inward soul.

This whole purification is performed by the
universal V of the philosophers sea.

I know this means the A, or atmosphere,
and heat at the solution per deliquiunm.

This universal sea humects the whole earth,
and fertilises it. This blessed V also contains
our past matter, i.e. the θ of Wisdom.

This is explicable by Air and by Dew:

The θ of Wisdom or θ of nature is of a pleant
sant Taste and smell, subtle, penetrating
and of an airy very volatile nature, although
unnaturally extremely fixt.
Process.

Make the melted matter and divide it in two equal parts. One of these parts divide again into three parts.

Coagulate the first half into a dry salt. This imbibe with a ⅓ part of the next half; coagulate and dry it up; do the same with the second ⅓ part; then divide the last reserved ⅓ part into 7 equal quantities; imbibe your dry ⅓ or ⅔ with each of your 7 parts, and dry it up again; proceed thus until all the 7 parts are imbibed and dried up.

If, after the last and 7th imbibition, your gas flows and enters a red hot plate of 3 or 4 without smoking, it is right.

But if it smokes yet, you must imbibe it with more milk, until it is perfectly fit and sensible without smoke.

As often as you imbibe your 6 or 8 p., place the glass in the proper furnace, and give constantly the same degree of heat, gentle, mild and airy, and vaporous, which heat must be like that which the Hen gives to her Eggs.
The Philosophers' vaporous A is no Elementary but an essential A, and may be called a Divine A.

Of Colours and other Trifles it is better to be silent, as much talking about it, only breeds Errors. In this our work we see few or none.

When the Θ of Wisdom or Lapis philosophorum has past As V Imbitions and is thoroughly fixed, take thereof One part and three parts of pure O and let them melt together in a good close, with a lid luted on, and keep it in fusion during 3 or 4 days in the A and the added O will become brittle and glassy and become the metallic tinging Medicine.

With this medicine you may make projectiles upon 4, 5, or 2, how many parts it transmutes you must find out by Experiments.

The length of time that is required to accomplish this work, cannot be determined, as one operator is more careful than another.

It requires time and patience to prepare the Θ of Wisdom in a natural manner, that its tinging power may not be destroyed by too much heat.

Repelletion

Our Subject is neither Animal. Vegetable nor
nor mineral, but in truth a pure astral soft substance.

In our Liquor C and D are both dissolved without any Ebulbition or noise, and by this Solution They increase immediately in weight.

Many authors have described this matter, Nilsson, Theophrastus, Basilicus, Digby, and Stendaringus.

The Solar and Lunar Rays or heavenly Dew must be collected at a proper time, in a clean Vessel, Rain, Dust and Stench of Smoke or other Effluvia Spoils it.

There are many magnets, yet the Success depends on the place, gallery, Weather, Wind, as well as on the Magnet.

During a heavy Thunder Storm, heavy gales of Wind, and heavy Rain, during the Spring Season, this which the Sun has extracted from the Earth and from the Ocean, is copiously and abundantly drove about in the atmosphere, and is beat downwards to the Earth, and is attracted by Vegetables and by Man abundantly, with rightly prepared Magnets or Receptacles.
Thunder Weather, when the Wind blows from the South, South-East, or South-West is very good. Extreme Cold and great heat, give nothing. In Dew, collected from grass or Trees is already determined and spoiled.

The place where you collect your Subject, must not be marshy or Swampy, but must be dry, clean and free.

Your gallery must be stand South and North.

Your vessels, where in you receive your Matter, must be elevated 6 feet from the ground, Smoke of fire must not come near them. An air passing through the gallery or Room is very useful. Receptacle and place must have an harmonical Adaption, if you want to collect this in Sufficient quantity.

Proces.

If you have collected 8, 10, 12 or 16 ounces of our universal 4, put it in a glass globe, well closed, and let it putrise, which happens in 40 days.
When the matter is putrefied and quite black, divide it into ounces.

Take 1 or 2 \(\frac{1}{2}\), and dry it up into an \(\frac{1}{2}\) of this \(\frac{1}{2}\) or \(\frac{1}{2}\) extract a pure \(\theta\), imbibe it with as much \(c\) of \(\frac{1}{2}\), as you took first, or something less, and let it dry into the \(\theta\), gently and naturally.

When it is dried give the infant more milk, viz: that milk \(c\), whereof it was made, half as much as you took at first, and in this manner you employ \(\frac{1}{2}\) part of your \(c\) \(\frac{1}{2}\), by imbibeing and drying up.

The remaining \(\frac{1}{2}\) part divide in \(d\) equal quantities, imbibe your \(\theta\) 7 times there with, drying it up each time.

After the 7th and last imbibeition try your Matter upon a red hot \(d\) or \(4\) plate and see if it flows and enters without fuming.

Then take 1 part of your universal \(a\) and 2 or 3 parts of the \(c\) or fine \(d\) and put it in a \(c\), which set in a strong heat, and let the \(c\) flow with the medicine during \(3\) or \(4\) days and nights, and our heavenly \(c\) will vitriify the \(c\) or \(d\) and make it tingeing upon all.
the inferior metals, by a sudden regeneration, and this so tinged is of a deep red colour. Project this upon Z or other base metals.

God give you grace to find that our only matter, seek the only Vessel, Furnace and A and forsake all other Things.

Matter, Vessel, phials, dissolving Dishes, mirrors & coal from the beginning to the End not one Dollar.

The matter costs no more than the trouble to collect it; polished plates, phials and dissolving Dishes cost but little; they need not be elegant, mean and common Vessels do as well, provided they are sound.

If I were to declare the matter and process most people would tell me that I was out of my senses; and yet, plain and simple as our matter is and the process to work it, so great noble and wonderful are its virtues. Think and consider that our universal subject is that very self same thing, without which nothing can exist, unless it is dead, and even then there remains a particle of our fixed O.
of nature in it.

**Vendwogius.**

The Δ contains the Sperme of all Things, and there in is a living Σ of all Creatures, as well as of the other Elements; deprived of that Σ Σ

† putrefts & the Δ is extinguishted. The Earth is impregnated, nourished and preserved by this Σ.

**Hermes.**

The Sun is the Father, the Moon the Mother, the Wind has carried it in its belly, and the Σ is its rvise.

**Nygement of the true Σ of nature.**

Wind is Air, and the whole air is vital, and the Breath of Life; without air nothing can live; by the air is generated and manifested the hidden universal Σ, which is in all Things, and is formed and congealed by the air.

**Finis.**

Translated from the German by J. Baylotom 1797 in October.
Philosophical Considerations

on

The Cold Δ

or

Wonderful Alcacest.

that is

The philosophic Menstruum

and

Universal Azothe.

Frankfurt, 1636. 8°.

The parts enclosed in parenthesis are, in our edition, additions by the Translator.
The following few sheets are dedicated to the Honble and learned Johann Rudolph Stauber, M. D. and Philosopher by an unknown faithful servant and brother Mars.

Prepare!

Although it might be deemed unnecessary to publish this small treatise concerning the key to open vegetable, animal and mineral substances, as the celebrated philosopher J. Ro. Stauber has just done it before me, yet I think it my duty to communicate a small light to the serious lovers of nature's secret operations.

I believe, although this my little treatise may seem nothing to some, that nevertheless it will be valued by such as seek for truth, and by them will be deemed a something; my name Mars denotes a fiery planet, but out of him proceeds a change for the better; and with him
him I terminate my prepare to my Treatise concerning the Cold Fire.

Mars.

That the universal fp. with all particular fp. proceeds from minerals and metals, is proved by the Concordance of all genuine Philosophers. All such as seeks for that high Medicine in any other but a metallic root, will for ever labour in vain.

Your philosophical Subject, where with the cold moist Δ, the Alcahest and Menstruum is intimately connected, must with its Ferment ʃ ʃ, Charcoal, or Key be introduced into metallic nature.

If I am right, the Key is found in the beginning and is before the Matter, as Bertanus in Salmon's has observed before me, that the Δ is taken elsewhere and not from the Matter, and that the Δ is not transmuted with the Matter.

Plato has said justly, what is vile and despised by the World, is in the Mind of God and true Philosophers the most valuable.

Procefs.
Therefore take your venomous Basilisks and unite him with the Body Adrop.

The Smoking is of O has been called a Basilisk by many, and although O is not venomous, yet the fumes of it are suffocating and mortal in the lungs; Adrop is Arabic and means 4:

Let these two mad and enraged Hell hounds devour and destroy each other! Perhaps the Basilisks parts with his killing fiery Eyes, because he is a Venom and a Monster; which Venom he carries in his Eyes, and it is a Venom which proceeds from Imagination, from unclean Women, from the Menstrual, which, if your let them putrefy in horse-dung, from this putrefaction the Basilisks is engendered.

Slauber has demonstrated that from Blood and all other animal Substances O is soon generated and produced: He adds, that all putrefied Vegetables, woods and Roots, may every minerals produce, by a proper putrefaction, genuine O; See Slauber's propricity of Germany.

But who would be so bold to meddle with this Basilisks, except he was armed with looking Slaves; The 13th from the South.
from the venom of the Basilisk and Adrop, proceed the true Unicorn, Azothe royal, Menstruum and dry and moist Δ, which is no longer a poison, but a good medicine and the true Subject and Menstruum, where with great things can be done.

Be not surprised that by so many names one only thing is intended, because our Alchast has proceeded from 2 things, which are originally but one, see Slaubes Pharmacopoeia Spagyria. We read in Slaubes miraculum mundi, Take this matter, change its corrosive nature into one that is not corrosive, and you have the right Menstruum, which dulcifies Corrosives.

I name this key a Cold moist Δ, which you must look for in Horse-Dung.

Horse-dung is more Deoos than any other dung, says Slauber and others.
I call it likewise Arzenea Sinaris.

This universal key, where with universally and particularly, every thing can be obtained, what the artist can wish for, is the secret universal philosophical menstruum, their 𐤈𐤀𐤃𐤂, their visible and secret ∆, which does not burn, their √ which does not wet the hands, their vaporous, digesting, and preserving ∆, their beginning and end, their maximum end, their Lax Virginis, their moist ∆, which does not burn by combustion, but preserves and maturates.

It is the Alcaboet of Paracelsus and of Van Helmont and Slaubert secret menstruum,

It is the genuine subject, his Soap of the Wise.

Slaubert calls √ a sapo sapientium.

To this secret √, every thing, let it be ever so stiff or hard or ever so stubborn, must give way and relent; and this is the only medium whereby health, riches and honour can be procured.

From this crystalline sea is prepared our √√.

When the crystals of √ melt in the √, it is called a crystalline sea.

Ignis and √√ wash and purify Laton.

And you
you must choose a Subject, where in the Astral powers of all the planets are united; because the matter of the Philosophers is nothing but congealed Δ and Π, such a Congeation is Ω truly; and is exalted into a powerful Essence by the statue of the stars and planets, and is left ready to our hands as a Universal Root; whereby you are to observe, that this philosophic matter is not to be taken from minerals or metals, which are already determined and particularised and deviate from universality, and therefore cannot act universally.

Our matter is taken from general yet common principles, where in the 4 qualities ∆ Π Φ Ψ are not yet separated and specified into something else; and therefore can be exalted into a universal Ω. to restore health and exalt the Metals.

The Origin of our Matter is vile and mean, of little value, and is in some respect a Venomous Basiliscus. a Gif man.

there is a pretty Harmony between the Saviour of the man, Jesus Christ, and the Subject or Saviour of Matter, the Ω. The Infant Jesus was laid in a Stable, and from Stables, if their ground is boiled and elixirized, the best Ω is obtained, as well as from the Ω of Graves and Church yards or burying places; this consequently explains the meaning of Extraction of the Subject.
The preparation is simple, easy and not expensive, but its power and virtue inconceivably great: the invention and knowledge is profound and difficult, although the operation is plain and easy enough and not subject to curious and troublesome distillations, but plain and simple agreeable to nature, until it is exalted.

This our cold Δ is outwardly cold and inwardly a helix Α says Basilius, when he describes Q:/ our Alcabeth, Δ ΡΘ, primum End, V Φialis, Hey or Ferment is comparable to an Infant, to a youth and to a Man, as it obtains its strength and perfection gradually.

Some dream that this matter is to be found everywhere and hunt at the Air. It is true it was Α at first, but it requires much trouble before it is brought to perfection, as simple and easy the Way is to do it, yet not one in a 1000 will find it. It is a vile and despicable Thing.

The Matter from whence the Δ proceeds, must be divided into Elements, and you have to observe that the Red Colour is to be preferred to the White. / See aphorism 19 of the Appendix by Monte Raphael. / The
The shop is near hand, ". in the &; where you may get the matter, without buying it.
In a little Treatise called Arcra aperta. Are cani artificiosi of the Great and Luyce Turner. 
Francis, 1623. page 170. and in Glaubers 2.
part of philosoph: hunced, the Subject of the 4.
also mentioned. i.e. the 4.
It appears from both, that Calciuus or Calamin.
aris is intended to be treated with 4 in the 4,
in the room of any other 4, by solubilation, but
by and by it will appear again as if native
y. From Patria was to be solubilated with 4,
and so perfected into a tining Sulphur? !
you must have 4 hand the philosoph: &
or the philosophical Rain V, to purify the body
of the Calz vive.
I think he means that you must purify the
living Calz i.e. the 4 first with Rain V or Dew V,
and take the first Crystals only i.
you must also have the philosoph: Sal ammonium to
take the genuine Salt of Tartar or philosoph: Salt
of Nitre; as the true key to our art.

Names of our Matter
a Volatil, a, fluid, 4, alcahest, menstruum, Oriental,
, primus Eri, cold moist, 4, Archeus Lunari,
white, cold and humid, an everlasting 4, Which
does not burn visibly, as mundi, 4, 4, 4,
ver-
permanens, universalis, S. V., the V of both natures, acetum acerrimum, phoenix philosophicus, Sigillum Hermes, Sapo Sapientium, both of regeneration, Basiliscus, after fatica, The ∆ of the Macabees, the Key for vegetable animal and mineral substances.

Names of our matter when fixed.
Oleum incombustibile, Terra occidentalis, graduating to, Lac virginis, Sanguis Draconis.
Sperma metallicum, Oleum viride, Calybes Sendivogii, the warm and dry, the cold and moist ∆, Archeus Solaris, a tending ∆, hermaphroditical ∆, Subject, Salt of the Earth, Saturnus, WHO! the permanent ∆ not witting the hands, ∆ philosophorum universalis, inwardly hot and moist, outwardly dry and cold; the genuine Unicorn, and yet all is but one Thing, proceeding and generated from one.
If you can hit this, more will be revealed unto you.

I remember the words of Paracelsus and of Alexander Von Schweffer, our matter is found two fold, or in two Subjects, which, in regard to their Family are but one, but have been divided into Two by Nature.
If you choose to make use of this two-fold matter, then look for the Lion in Hungaria, and for the Eagle over Istria.

Two Territorial Mineral Subjects, by the Lion is meant $\frac{1}{2}$, I believe, and by the Eagle $\frac{1}{4}$ square, is meant Native $\frac{1}{2}$, as Istria has possessed these 100 years the best and richest quicksilver or Cinnabar mines, belonging to the Emperor of Germany.

$\frac{1}{2}$ and $\frac{1}{4}$ both, contain the first principles of all metals, i.e. $\frac{1}{2}$ and $\frac{1}{4}$.

Our matter is also found in one subject, if you like to make use of that, go to the island Cyprus, where you may also get the matter.

This alludes to Cyprian $\mathbb{O}$. The Lion in Hungaria, above mentioned, may also mean Hungarian $\mathbb{O}$, a subject much praised by Poliwidths, Paracelsus, Petkel and others, and is called by Paracelsus the Green Lion; in that case the Eagle might signify $\mathbb{O}$, as the Mensurium to overcome the Lion, and to be alcalised thereby, and as the Venetians imported formerly the Salpetre from the East, and are Situate opposite to Istria, $\mathbb{O}$ might here be intended.

The Lion certainly means here, either $\frac{1}{2}$ or $\mathbb{O}$.\textsuperscript{1}
The matter is cheap enough, the children play with it. Boys play often with gun 4, which is composed of 0 and 4, and 4 and 0 do not differ a vital deal. The matter is ponderous, and when fresh, smells like an open grave, says Basilius.

The two fold matter is not found amongst the boys in the street. The single matter in one piece, the poor have as well as the rich, may the poor have frequently more of it than the rich, and are often obliged to sell it to the rich for a livelihood, that they may get bread.

1. This alludes plainly to 4, employed by the poor for making of matches, which they sell to the rich.

The method how to elaborate the universal and particular Tinctures, consists in 1. a preparatory labour, 2. a principal labour, and 3. a last or finishing work.

The preparatory labour consists in reducing the mineral subject, by our Menstruum, into its first matter, which is a slippery or oily humidity, which resists a glowing heat in a violent A, in the 4, whereby it is not consumed nor diminished.

I should like to see that man, who would pretend
pretend, without the philosophical Key or Cold \( \Delta \), to extract and obtain the Elixirs of Vegetable and animal substances, much less of Minerals and Metals.

But where shall we find this Key or cold \( \Delta \)? to prepare there with the philosophical Subject? you have heard that it is a Thing of which Hermes has said that the Inferior is like unto the Superior! mind only, that out of 3 you make one, and you have the Tincture.

Two Subjects sublime and destroy their corrosive acid \( \Delta \). The first remains, and by Deliquescence and attraction become the authors Menstruum or Aleakest, which I conceive to be an os of first \( \Delta \), where in he dissolves, or where with he extracts the Central tinging \( \Delta \) out of a third Substance, containing a good Mineral or Metallic tinging \( \Delta \); I think this is his meaning:

our Universal Key, by which universally and particularly, every Thing can be obtained, what the Artist seeks after, is our Moist Cold \( \Delta \), our Aleakest, or universal Menstruum of the Philosophers, without which nothing of any Moment can be done either in Medicine or in Alchemy.

You will also find some Stints concerning this our Matter in Genesis 1 and 2. if you do but learn how to govern the \( \Delta \), which the 4 Seasons
of the Year will teach you.

Fare well!

Finit.

The parts written in parentheses in these pages / thus / are additions by the Translator, as are also the marginal notes.
EXPERIMENTS

BY

MODESTIN FACHSEN,

Essayer and Director of the Mint at Leipzig

1678.

Translated from the German
by S. B.

1798
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 mon $\Phi$ .................................................................
C. meddhen Jacksen
Engraver and Director of the Mint
in Saxony
His
Art of Engraving
Leipzig
1678.
in German.
A scarce very valuable small
Treatise

Some useful processes
translated from the
above treatise
by
J. B.
1798.
Every unspiritual metal, such as $\mathrm{Zn}$, $\mathrm{Fe}$, $\mathrm{Cu}$, &c., can by mere evaporation, be distilled or distilled per se, without any addition whatsoever.

Place your metal in coarse filings in an $\mathrm{F}_{\infty}$ body, apply an $\mathrm{F}_{\infty}$ alembic, but a glass receiver, loose the joinings everywhere carefully.

Place the $\mathrm{F}_{\infty}$ body over the $\Delta$ hole of a wire furnace, light your $\Delta$, which increases gradually to season the receiver; the receiver must have a tube and glass stopper to let out the rarefied $\Delta$, as soon as the $\mathrm{F}_{\infty}$ gets red hot in the $\Delta$-hole.

Thus the metal will melt and does diffuse constantly; the evaporating $\Delta$ settle partly in the alembic tube lowered and are partly resolved into drops, which fall down slowly into the receiver, whilst the body of the metal is calcined into a perfect dust.

This curious yet simple process to distil the volatile metals, is truly not to be despised, but well deserves to be considered, because from this foundation tinctures medicine can be made.

I have thus obtained the running $\mathrm{F}$ from
F, and F, whilst their F remains at the bottom of the F° Curcurbit in a friable Substance.

From this it is demonstrated as an absolute Truth, that

1° That the most remote or first specified Metal of the Metals is a Saline oric Humidity.

2° The remote, or next to the first, Metal, proceeding from the former, is a gluttonous or and unctuous permanent Humidity, mixed either with a pure, or impure intended for F, or F, F, or for F, or for F, and F Sulphureous Vapour which coagulated the unctuous permanent Humidity, i.e. F. metallerum.

3° The nearest Metal is a running F, differing in purity according to the property of the different Metals, but not yet fixed into a Metal; thus the F of F is undoubtedly the purest, whilst the F of F is the most F, but the F of F the coldest F.

From this We learn (which is easily to be done) (F fixed) that one may on the Table coagulate F into a first Metal, possessing every quality of the Metal made by Nature in the Mines.

This can certainly be done, independant of the Stone of Philosophers; thus:

Take the F of a Metal; dissolve common F in F, and the metallic F in due proportion evaporate the Humidity and Melt the Re-
this is perfectly practicable with $\beta$ and $\gamma$, and $\delta$ and $\varepsilon$.

If you can now separate the $\Delta$ or Animis from the othweside: by common means: indestruc-
tible $O$, so that the Body remains White on
the bottom, you may then very easily exalt
every $O$ to the dignity of $O$.

We have two menstrua which are capable to
dissolve $O$ radically and centrally.

1. The first is the philosophical animated or
double $\Delta$, which is a running $\Delta$. For the want
of that $\Delta$, which is clearly taught by Irenæus
Philalethus, our fiery $\Delta$ of $O$ is fully capable
to dissolve $O$ into $\Delta$, and nature her self by a
Continued Digestion, will certainly regenerate it
and convert it into the Medicine of the frst
Order. But independant of all this we have
also a Menstruuum, in forma liquida, which
is prepared from sea $O$, and is called the Green
Lion. This $O$ does extract the lingering $\Delta$ of
$O$, in the form of saffron, leaving the $\Delta$ body
of $O$ behind, which like snow.

This extracted Crowe of $O$ dissolves in $S. V$
and in every Liquor and tinges it deeply. then
such a tinge $S. V.$ is then a genuine $O$ potable
irreducible into $O$ by no art whatever.
Process of the Green Lion p. 90.

Take sea Θ, purify it, by dissolving, filtering, and evaporating it several times, until it appears pure; put it into a large high glass bottle, imbibe it gradually with very strong and clear distilled water, then pour gradually more upon it, until the liquor seems pretty thin, or the Θ will be diluted. Close the glass, and set it in houses during 2 or 3 weeks, that it may ferment or pudify.

Distil this by Θ in Θ, and the Θ of Θ will come over first; continue the distillation and as soon as green oily drops appear, change your receiver quickly, and continue until all the green oil is come over. Copohate the first clear Θ of Θ upon the Θ, that is pour it back into the Θ, and proceed as before, and you will again obtain more green oil, which receive always by itself, and in this manner you must continue copohating your Θ of Θ upon the Θ in the Θ, until all the Θ of Θ unites and carries all the Θ over in form of a green oil, which lastly distil over, the whole quantity poured back into the Θ, once more and it will all be a fine green oil.
Its Use in Medicine

With this green so of Sea θ, the Gyot can be cured inwardly and radically, and many other Diseases, by taking a few drops, morning and night in a glass of V, It is of a most grateful Taste and pleasant Smell.

Mr. Sayers's Experiments

p. 426

To prepare a noble so of Sea θ, to dissolve C
therewith, in order to make A Medicinal.

That a common so of θ dissolve a C by, like an
so it is known, but the genuine so of Sea θ, pre-
pared from the Inward Essence of θ, which Ca-
used a solution of a γ of C, to be irreducible, is
as yet very little known.

Process

Take a large tubulated V = 13, which late all
round the bottom and sides with a good Loam
or with any good Luting that burns hard in the
A and holds fast. Apply this S over the
Hole of a Wind-tunnel, either in an iron Ring
or on two Iron Ware.

Now light your A and increase it gradually
to season the S, that it may become gradually
red
red growing hot, but before it becomes red hot, apply a large Receiver and place it to the B.

Now take sea E, or A, put it into a heated V pot, standing on a Charcoal A, and dry your E thorough, by stirring it continually, until it vaporizes no longer.

Now project your decrepitated sea E, by small spoon fulls into the B through the Tube, and shut it immediately with a piece of warm soft Loan. Thus the Vapours will rise and go over into the Receiver, but if they should not come freely, let a few drops of hot V drop through the Tube in the E from a pen or quill, and the Vapours will rise copiously.

In this manner you must proceed patiently, until all your E has been projected into the B, one spoon full after another. Observe all the E is not dissolved this way, only its most subtil part does come over in Vapours. When ever the Vapours cease, you may raise them again with a few drops of hot V dropping from a quill or pen.

When the distillation is terminated, take the Receiver away, after the A is gone out and the Vapours are cooled.

Pour this of E into a China basin, which place in the, and evaporate, until it crystallizes in the basin and becomes a beautiful transparent E. Then let the A go out, and as much more will shoot, as contained E.

Dry this E, and put it into a glass B, which place in a in heat, and into a Receiver so it.

Then light your A and raise it gradually, and
and a most subtle very peculiar spirit of C.

will now come over into the receiver.

Continue the distillation until all the C is come

over into a v. which is of a greenish tinge.

This is the so justly celebrated sweet v.

of C, which deserves a v. of C radically and

irreducibly, as I know by experience.

Thus far Mr. Takes.

To this belongs Abbé Roubaleux's v. of Sea C,

and Buerhaave's v. of Sea C 2. vol. of his

Chemistry translated by Shaw. A. D. I.
to open ½ so as to be converted into runnels ½.

Take pure W ½ e, dissolve therein ½ common ½, in a long necked glass, stopped close. The glass must stand in ashes or over a gentle lamp heat, until the ½ is become a clear V.

Then take the glass away from the lamp, and put into this clear solution gently and gradually, about as much as a pinch of snuff at each time of filings of ½, and when such a small portion is dissolved, add another small quantity, proceeding thus cautiously, until ½ of ½ filings has been dissolved therein; the mercurial solution swells and ascends if you put in too much ½ at once. When the whole ½ of ½ is extended and dissolved, shut the glass, and place it again over the lamp; let the heat be only blood-warm, and let it stand, in order that the ½ may be well opened by the mercurial V.

You will now observe, how your common ½, which was before dissolved and liquified in the V, falls gradually and precipitates itself on the bottom, in the form of a white ½ or Calx.

On the contrary the scrapings or filings of ½, do visibly, when you stir the liquid with a glass rod, and gradually concrete into a
running 1/4, so that 1/2, and sometimes 3 parts out of 4, of the shavings of 1/2 become living 1/4.

The remainder 1/4 part, if you do but proceed cautiously and patiently, falls to the bottom in the form of a dirty worthless 1/4 or 1/2 of 1/2.

When this is done, pour the 1/2 gently into another glass; what remains behind of running 1/4 pour off from the 1/4 and 1/2 into a basin, and wash the corrosive from it with 1/2, then evaporate the humidity and press the 1/4 of 1/2 through Chamois Leather.

You may easily discover how much 1/2 has been converted into 1/4, by weighing this 1/4, as well as the remaining worthless 1/4 equals 1/2.

The white Calx, proceeding from the 1/2 comunes which you dissolved at first in the 1/2, collected by itself. You may precipitate this to a red 1/2, by distilling 1/2 from it, and revivify it into running 1/4, if you like to take that trouble, and you may obtain the same weight of 1/2 dissolved at first in the 1/2.

Reinvivication of the 1/2 of 1/4.

Take your white 1/4 of 1/2 and sublimate it with Sea 1/2 and Br into 1/2.

Reduce this to a fine 1/2, pour boiling hot 1/2 upon it, which dissolves the lemons of the 1/2 of 1/2 and Br, and the 1/2 runs together on the bottom.
of the basin, and is running and as before.

Thus we have proved now $\zeta$ is become $\xi$, whereof it has been generated. The remaining worthless sub-
phuresous faces of $\varphi$ will demonstrate to you by their
weight, how much $\zeta$ has been converted into $\xi$. Which
does not differ materially from the common,
except that this $\xi$ of $\zeta$ is somewhat more blue, slower
of motion and very cold, agreeing with the metal $\zeta$.

We see here how one $\xi$ unloos the other; the Com-
$\xi$ dissolved by the $\varphi$ into a Clear $\varphi$, unloos it
brings forth the $\xi$ concealed in the $\zeta$, in a running
or fluid form, whilst the common $\xi$ is precipitated
in the form of a white $\xi$. I would have you to
observe, that these two Mercuries, because they
do not mix with each other, differ centrally,
as the one remains living in the $\varphi$, as being the
nearest or specificated $\xi$ of $\zeta$, whilst the other
is reduced into clear $\varphi$ by the $\varphi$, precipitates into
a white $\xi$, as being the remote or general matter
of all the Metals, by which power the specificated
$\xi$ of $\zeta$ has been extruded, and is become not a
Clear $\varphi$ but a fluid metallic $\xi$.

I could teach here other methods, how
$\zeta$, previously calcined, may be reduced into
fluid $\xi$, without any common $\xi$ at all, by means
of essential $\xi$ to $\Delta$, such as $\theta$ of $\delta$, $\theta$ of $\delta$, $\varphi$, called Salia resuscitativa, but I drop it,
as you will find processes of that kind in the writings of Recker and Staubius abundantly.

p.112. to reduce Steal or $\mathfrak{f}$ into fluid $\mathfrak{f}$, per Vienn Siccum.

Take clean filings or needles of Steel, 1/2, put them into a good $\mathfrak{C}$, pour upon it 1/2 of finely powdered $\mathfrak{B}$ with 2/3 of $\mathfrak{G}$ corrosive. These two $\mathfrak{f}$ must be previously mixed together by grinding them in a glass mortar, with great Caution on account of the Subtil Vapours. Thus united, they constitute what Paraulesus has called Sal alembrot: Sal allen-Brudt, i.e. a salt which yields lead to all: Observe also, that your $\mathfrak{f}$ must have been mixed with $\mathfrak{G}$ and $\mathfrak{B}$, and not with $\mathfrak{e}$ or $\mathfrak{o}$, or the Operation will never succeed.

Now place your $\mathfrak{C}$ in a gentle glowing Charcoal $\mathfrak{A}$, on a hearth under a Chimney, or Stove safer in the Open Air.

As soon as the $\mathfrak{B}$ alembrot, i.e. the $\mathfrak{B}$ and $\mathfrak{G}$ feels the heat, they begin to sublime: the Fumes here proceeding, are absolutely mortal: but soon after the $\mathfrak{B}$ and $\mathfrak{G}$ begin to settle and to flow in the $\mathfrak{C}$, you may observe this Melting, having a handkerchief dipped in $\mathfrak{f}$, before your Mouth and

nose,
nose, with tolerable safety, but when the mixture actually melts, you must be vigilant and attentive and not leave the $\mathcal{C}$ no longer in the $\Delta$, than about 4 or 5 minutes: the author says whilst you may say half of the Lord's prayer, our Father $\mathcal{C}$, then take the $\mathcal{C}$ quickly out of the $\Delta$ Coals, and place it, covered, under the Chemney to cool.

When the $\mathcal{C}$ is cold, the $\mathcal{O}$. island at the Top in a white crust, breaks the $\mathcal{C}$ over a large basin, and the running $\frac{1}{4}$ of $\mathcal{O}$ will run into the basin. press this $\frac{1}{4}$ through Chemnitz Lea, ther, and you will find a most beautiful Clear living $\frac{1}{4}$, which is so lively, that it jumps upwards, as it falls from the Skin. It is of an amazing $\Delta$ nature, fully agreeing with its Dry planet Mars.

This $\Delta$ $\frac{1}{4}$ cannot be kept in a wooden Vessel, without evaporating invisibly, but must be kept in a glass Bottle, shut with a glass stopper ground in, yet it is a genuine natural $\frac{1}{4}$, possessing every property of genuine $\frac{1}{4}$, only that this $\frac{1}{4}$ of $\mathcal{O}$ is the Most $\Delta$ in all Metallic nature.

It is a critical Experiment, and one must be extremely cautious, that during
the Resolution of B, by the Melting C alembrot, your \(\frac{1}{2}\) of B may not be lost, as Soon as it is obtained, therefore when the \(E^*\) and \(\frac{2}{3}\) melts and converts the Steel into \(\frac{1}{2}\), you must then not wait too long in taking the \(C\) out of the \(A\), as the New collected martial \(\frac{1}{2}\) evaporates and flies off much Sooner, than any other Metallic or even common \(\frac{1}{2}\), and mixed with the Sublimed Flowers of \(E^*\) and \(\frac{2}{3}\), which settle under the Lid of the \(C\).

This has happen’d to me, and I took my \(E\) Mps from the Lid, and rubbed it in a glass mortar, to separate a few Globules of living \(\frac{1}{2}\) of B.

Perhaps you will doubt, whether this \(\frac{1}{2}\) of B might not proceed from the \(\frac{2}{3}\), contained in the \(E^*\) alembrot, put in the \(C\)?

To be convinced, suspend an alembrie over the \(C\), in the room of covering the \(C\) with a Lid, and apply a Receiver, to collect all the exhaling Flames, or do the Exper. in a glass \(B\), will coated with Loam, So as to bear a gentle, yet naked Charcoal \(A\) under it, and you will receive your full weight of \(E^*\) and \(\frac{2}{3}\), and there will remain behind a...
worthless Sceptic areous $\Phi$ of $\Phi$, with some of the running lively Martial $\Phi$ intermixed, and some come over into the Receiver.

There is still another method to prove that this $\Phi$ does not proceed from the $\Phi$ corrosive. If in the room of Filings of Steel, you take thin pieces of Steel, such as Springs of Watches, and place them in the bottom of the $\Phi$, and then proceed with the $\Theta$ alembrot as before, and you will easily know by this Expert that no $\Phi$ is revived from the $\Phi$, as $\Phi$, although boiled in $\Phi$, is not easily revived into running $\Phi$, except Filings of $\Phi$ are added; thus the $\Phi$ which you find among of the Metal watch Springs, is truly a $\Phi$ of Steel.

To reduce $\Phi$ and $\Omega$ into fluid $\Phi$.

Proceed in the same manner either with $\Phi$ or with $\Omega$, either in Filings or in thin Lamellae. Observe that you must suffer the $\Omega$ to meet a little longer upon the $\Phi$ or $\Omega$, than with the $\Phi$, as their $\Phi$ do not evaporate so quickly.

1. Glauber says that a $\Phi$ $\Phi$, on account of its $\Omega$, is the best $\Phi$ in the world; that it is an animated Sophie $\Phi$, and can in a short time be perfected into
into the Sophie Aq. either by itself or neutralised with C, by Simple digestion.

use of the ⅘ of ⅕ in Medicine.

such a ⅘ of ⅕, well purified from its green ⅔, by this operation in the C, may be dissolved in rectified 66% of C, which if distilled from it, there remains a Turbit medicinal, which must be further dulci-

fied by 1 ⅔, and lastly by 5.⅓. and glazed out in a red heat.

Its Virtue and Use.

This is a most glorious ⅕ or Turpethum mineral, and when mixed with Saccharum Rosatum or sugar of Roses, and given in quantity of the size of a pea, is a Never-failing Medicine to cure the pestilence, even after Infection, provided it is given within 24 hours, after the patient is affected. This has not once failed in many cases, when it was timely applied, and therefore we call it a Cidied Remedy.

p.115. To reduce C into ⅔.

To reduce C or D, without making use of any

real Substance, into running ⅔, is done thus:
1/ Dipsole your metal 3 in good V, but 0 in V0 which is made either of 3 O. and 3 O. ear, or of 3 3\% of V in which you dissolve 1\% of O* in £.

2/ When your O is dissolved, abstract the V to per alumininum, until there remains a thick solution like an 0, do this operation twice more with fresh V, to open your O the better. The 3. time force the 0% of the V from it by strong heat, so that they may ascend in blood red vapours.

3/ Or the now remaining dry Calx of O pour gradually highly rectify: S. V. and distill it from the first per alumb., repeat this 3 or 4 times more with new highly rectify: S. V.

4/ Take the dry Calx of O out, and mix it with its own Weight of pure O of \( \frac{1}{4} \), and half its weight of O* in fine £; mix this by grinding in a glass mortar.

5/ Put the mixture into a glass body, pour upon it gradually Strong distill of Wine Vinegar, until the 0% covers the £ about an Inch high.

5/ Take the dry Calx of O N° 4 and mix it with half its Weight of O* in fine £, and pour 1:0% vol. is best.

6/ Shut the glass close and set it in horse dung or on a Vapour Bath, to putrefy, during 3 weeks.

7/ Evaporate the humidity on a i° heat.
8. pour hot V upon the dry 8, and wash the 6. from it. When the 8. is settled, you pour the V off carefully, and reew hot V upon it, sterr and let the 8. settle; pour the V off again with great caution and proceed thus, until the V comes from the 6. is quite tasteless.

9. dry this 6. gently over the Lamp.

10. put the dry 6. into a small subliming body, and sublimate in it with a strong heat, and the 6. of O. will ascend in a fluid or running form, and settle in the alembic, or come over into a Receiver, containing some cold V.

But if there remains any O., strongly adhering to the 6. of O., the 6. of O. will ascend in the form of Mercury [underlined] Sublimate of O.

11. If you obtain it as a 6. or Flowers, mix them with Calcined 7. and 4. viva ad, both in weight of your Solar 6., and distil this mixture pl. 6. in a 9. heat, applying a Receiver with some cold V., and the Solar 6. will be revived into running 6., which will fall into the V., in the Receiver, in small globules.

you may treat 7. in a similar manner; 7. is specifically lighter, wants Colour and Fixity.
Fixity, therefore is sooner opened than 0, and yields more 4. So D Weight and Fixity is easily given then it is Luna fesca or white 0, which can no longer be dissolved by V.

Sea 0 and 4 viva are capable to do this by gradual Cementation.

4 and 3 are very hard Metals, but 4 and 5 are too soft. In 0 the Elements are in perfect Harmony.

There is a Thing which resembles a Metal, and yet is not a Metal, it is neither too hard nor too soft, and yet it is not malleable, but brittle and fusible; this is 5: Solar:

and Bismuth / Lunar:

5 is the Beginning of Metals; the Solar 4 we find in 5 and the Lunar in Bismuth.

Therefore 5, as it is composed of 4 and 5, although for want of Fixation, it is not a malleable Metal, yet we deem it a metallic Substance; and from it may be made a metallic Sophic 4 and a Common Burning 4.

\[ 5:118 \text{ To prepare a fluid 4 from 5.} \]

Take \( \frac{2}{3} \text{ of 5, either simple or } \frac{2}{3} \), *Sublime 0 of 4, *crude and \( \frac{2}{3} \text{ of } 4, \text{ reduce each.} \]

(* volatile \( \Theta \) is a genuine volatile \( \Theta \text{ of } 4 \).)
Ingred. to a fine $\$ as well as the $\$A$, and mix the $\$, by grinding. Put this into a glass with a long neck, and pour some very Sharpe Dist. Wine $\$ upon the powders, so as to overtop it 2 or 3 Sausage high. Shut the glass close, and digest one month in horse dung.

Then pour it into a glass body, shaking it well together first; apply an alembic and receiver and distil the Humidity from it, evaporate the remainder until the matter is left perfectly dry.

Weigh the dry matter and mix it with 3 parts of perfectly dry Bole or Clay, and distil this mixture out of an $\frac{3}{4}$ $\$ with a Strong $\Delta$ into a glass Receiver, and you will obtain a Wonderfully penetrating $\downarrow$, which comes over in fumes.

Pour this $\downarrow$ upon fresh $\frac{3}{4}$ of $\$, in June $\$, and let it putrefy during 2 months time. Then distil the humidity from it and evaporate the remainder to dryness.

Mix this dry $\$ with 4 times its weight of filings of $\$, and distil the matter in an $\frac{1}{4}$ $\$ by an open $\Delta$, and the $\downarrow$, which ascend at
at the End of the Operation carry the \( \frac{4}{5} \) of \( \frac{1}{5} \) over
in strong Jermine, into an adapted large Re.
civer half full of \( V \); and whilst the \( \frac{4}{5} \) of
the \( O \) are dissolved in the \( V \), the antimonial
\( \frac{4}{5} \) runs together in the bottom of the Receiving,
which must afterwards be dried and pressed
through Chamois Leather.

\[ \text{p. 124. Experiment} \]

that common crude \( A \) transmutes \( D \)
into genuine natural \( O \).

We give this Experiment not to obtain Riches,
but to convince the unbelieving of the possi-
bility of transmuting one metal into another.

Take 1 part of \( A \), let it melt in a \( C \), take it \( 1 \frac{1}{2} \) \( \frac{4}{5} \) from the \( C \), and before it grows hard, pour
into it an equal quantity of running \( \frac{4}{5} \), and \( 1 \frac{1}{2} \) \( \frac{4}{5} \)
Stir it gently with a Tobacco pipe.

Now take \( 1 \frac{1}{3} \) of Common \( D \), which you must
melt by itself in a \( C \); as soon as it melts,
add the former \( A \) in successions and stir
it with a hot iron Rod. Be ware that the \( A \)
does not inflame before the Ingredients are in-
corporated, or else the Operation would not succeed.
Let the mixture cool of itself;
when cold beat it to a Coarse †, which put into a
new C and let it melt, until the † is burnt away,
and as soon as it flows clear, pour it into an
oiled iron Cone, and when cold the mass will look
like Gluce †.

it is a kind of † made of † by †:

Cementation

Grind the brittle mass to a fine †, now take a roomy
C, lay a finger breadth deep of this mass † in the
C, now a Stratum of Filings or Leaves of fine I,
then again a Stratum of your †, again I, and so
forth until you finish with a Stratum of † above.
There must be room enough left in the C to lay
another Stratum of finely powdered Glaps on the
Top of all, and then let there be 2 finger breadth
room left for the Boiling of the melted Glaps.

Lute a Cover on the Top, which has a Small
hole in the Middle.

When the luting is thoroughly hard and dry,
put the C on an 8 Inch Grate, laid on 3 Bricks
placed flat on a hearth under a Chimney upon
these 3 bricks place 3 or 4 Bricks on Edge, so as to form a Small Furnace; Thus arran-
ged set the C in the Middle on the grate upon
a piece of Tile, lay lighted Charcoal round the
C close to the Bricks, so as not to touch the C.
a stratum of small bits of dead Coals on the
Top, all close to the Bricks standing in Edge,
the best Bricks for this purpose are good paving-
Bricks or good red Rubbers; and Thus keep
up your Cement—A during 4 hours time; the C
will never get hot enough this way to melt
the # D. When 4 hours cementation are past
take the A close to the C and add more Coals
on the Top, and the C will gradually become
Glowing like the A, as soon as you see this
cover the C with Coals and the whole Mixture
will melt, but the flowing glass as the Seal
of Hermes will protect A and keep the tinging
2° within, and yet there is sufficient access of
A. Keep thus a brisk melting A during a
Good hour's time, then let the A die away of
It Self.

When cold, break the C and you will find
a # of D. Knocks the # from the Scource.

Now have a Test ready under a Muffle,
all of a red Heat, Muffle and Test, with t
flowing very thin on the Test, 3 or 4 parts of t
to 1 part of A, then at the right moment cast
the powdered A into the flowing t, and the
matter will Pulminate, the t will consume
every heterogenous Metallic or marcasitical
substance and convert it into glass, leaving

the
the pure metal, whether D or O alone, by itself, on the Centre of the Test. This proves is called Copernicus or refining.

Take your Cake or globe and let it be extended into a thin lamina at the flattening mill; then cut it small with Cigars, and dissolve your D in V, and will during the Solution throw off golden Sparks or Atomes, which will settle at the Bottom in form of a black P, whilst the pure D remain clear and Suspended in the V.

Pour the clear D Solution off from the black P, which evaporate and dry, then melt it with Borax under a Covering of powdered glass, and you will find a bead of pure O of 24 Carats.

You see that only a Smallest quantity of D is transmitted into O, perhaps only a 50 or 50 part, but all the particles of the D are homogenous, and as 1 atome of D or O is the same as a 100 of it, therefore the whole quantity is as easily transmitted, as one atom of it. This Experiment I have shown to many unbelieving Friends, to prove Nature's Riches and the possibility of transmuting one metal into another. I do not say that this pays your Expenses, but I dare to affirm that if any one will previously take pains to
to subtilise and fix his $\mathcal{A}$ by this means of a Strong Lye made of $\mathcal{D}$ and Stone Lime, or Calcined $\Phi$ and $\Psi$ viva, and $\mathcal{A}$ be the first $\mathcal{A}$ out of it with an acid, and further subtilise such a $\mathcal{A}$ with $\mathcal{A}$ided $\mathcal{S}.\mathcal{V}.$ and convert it into a blood red $\mathcal{O}$, he will see more than I can tell at present.

I make the $\mathcal{A}$ided $\mathcal{S}.\mathcal{V}.$ in this manner

I take finely $\mathcal{A}$ $\mathcal{D}$ Calcine it 10 or 12 $\mathcal{F}$ in a wind furnace, the Cake I powder again and wash 5 or 6 times with rain $\mathcal{V}$ upon this well dried Calx of $\mathcal{D}$ I pour gradually as much will rech $\mathcal{S}.\mathcal{V}.$ as it will soak up.

This mass I put into a Globe tubul $\mathcal{G}$ which is placed in a $\mathcal{H}$ heat, and having closed a Receiver to it, I force the $\mathcal{O}$' $\mathcal{O}$ver.

Fenis of M. Tachson's Exp.
Particular Processes

of

David Hume, M. D.

Gay master and
Philosopher.

Written whilst he was in prison
in His Electoral Highness
Augustus
Prince Elector of
Saxony
Philosopher and Adept

published by Anonymous
Leipzig 1717. 8.

translated from the
German
by S. B.
1798.
To His Highness
Augustus Prince Elector of Saxony.

as it has pleased God to convey to me the practical knowledge of three particular labours, and as I have frequently said what I obtained thereby of 6 and 3, by the
Treaties of Lend and Bantimy, I do now hereby in this my own handwriting, at your Electoral Highness's request communicate faithfully these three labours,
so that your Highness will certainly find the Truth, if your Highness do but proceed rightly, as I shall mention.
Proces 1.

Please take 1 lb. of ore, break the mineral into small pieces, and place on several Tesla, on a glowing charcoal, in the begining not too fierce, in this glowing heat, the wild mineral A must be expelled and this is called roasting the ore. After the ore has thus been roasted a good hour, the pieces must be taken out of the A, and must be broke in two, and then roasted again another hour, then taken out and broke again, and roasted again, and thus to be continued until it is become a coarse F; your stighnus knows what trouble it was erst to roast Copper ore, and I need not describe it plainly.

Your stighnus will be pleased to observe, that your Copper ore must be roasted so often, until the V extracts no more green or blue Ra; as soon as your stighnus has obtained to a pound of a Mark of this, proceed there with as follows per viam humiliam.

Take a Mark of your well prepared 1 lb. of ore, when ground to a Subtle T, put it into an
and in a new mixed pan with the following

Ingredients:

1d 1 mark or 1/4 of your prepared & ore, leave 1/2
1/2 yellow ore previously mixed,
1/2 & previously sift, 1/2 Alum;

These ingredients are to be

be taught hereafter must be well mixed with
the ore, or grinding in a marble mortar,
the mixture placed into the pan
with strong Wine Vinegar and S. V. P. are
poured and mixed together, so that the
mixture may become well moistened like
a soap; let this stand 8 days, tightly
covered to keep the dust out;

Then add clear running 2 1/2 and stir
it will together with the soap, the opener
and longer it is stirred the better it is,
thus let it stand 8 days more, stirring
it very frequently.

Now make a Trial with this 2,
which after every stirring separated
again from the mass; take a 1/2 of it, and try what this 1/2
leaves
leaves behind, when evaporated on a Test under a Muffle, if he leaves any thing behind that seems worth while, take all the 1/2 out of the pan and let it evaporate all, as before, what remains behind, which is a White Masa, generally 1/2 1/2, must be put by and must be retained as your Highness will hear hereafter.

You may now add fresh Ingrid, to the Masa in the same proportion, and moisten it as before and add running 1/2 as before, and let it stand 8 days, stirring it very frequently with a glass pestle.

Take the 1/2 out again as before, evaporate and keep the Masa, which remains on the Test.

I generally repeat this process a third time before I take fresh calcined 1/2 ore.

Take your white Masa, which remains on the Test, weigh it and mix it as of good 1/2, put it into a roomy 1/2, and mix it by the blast, keep it in the 1 until the 1/2 has consumed all the 1/2, and there will remain a Black Masa, which I call my Black Sagittary 1/2.

1/4 1/2 of this black Masa produces 1 1/2 oz of goldish.
goldish 4 out of 1 1/2 of common S.

I take a Copper Boiler, I fill it with common pump V, and put into it a hand-full of com: O, dissolve it by stirring, the V must be boiling hot, then I throw 1 1/2 of Clean filings of S into this Solution and 3/4 t. of my Black Sagittary in Subtil of, and I let it stand to cool, and in 1 hour time, after evaporating the V, I melt the Substance down and always find 1 1/2 of most beautiful transmitted 4.

Preparation of the Ingredients.

Purification of the Ox.

Take what quantity you please, beat it to \( \frac{3}{4} \), dissolve it in a sufficient quantity of Clear Spirit V, when it is all dissolved, let it.

* filter this Spirit V, then when it is all dissolved, let it.

solution third: Boil gently over a slow \( \Delta \) a few minutes, then continue evaporating until it is a snow white dry S.

repeat this 3 times with dissolving, filtering and evaporating, and your Ox is prepared.
Preparation of the oo.

Take yellow oo, reduce it into ⅔, put this ⅔ into a small cast iron pot, which must have a hollow lid made to fit it on purpose either of cast iron or lead, which lid must fit nicely on the pot, having this ready, cut it all round—when the lining is dry, put your pot on a charcoal fire, which increase gradually during 3 hours' time, and the oo will sublime against the lid, and sides of the pot, and leave a black oo.

When all is cold take the oo out carefully, preserving your breath and eyes in the best manner.

Fixation of the oo.

You must have a body made of clay about 6 or 7 inches diameter, the neck about 2 inches wide 3 or 10 inches long, then have a strong glass receiver, whose neck fits over the ⅔ body. Heat your body and receiver previously before you put the oo into it, in order to expel as much air as you can.
to prevent the glass receiver from bursting, when the coal vapours would kill you on the spot.

Both vessels being heated put about 1/3 of your purified ox into the body, fit the receiver over it and bate it immediately with hot lutum, very tight. do not wait until the vessels cool again; lay now your body side down over the naked \( \Delta \), already lid on the grate in the wind furnace, in such a manner that the neck lays flat on the wall of the furnace and the belly of the receiver fairly without the furnace resting on a supportet.

Now immediately increase your \( \Delta \), yet but a little and gradually, until in 2 hours time the lower part of the body becomes red hot, but the upper part which is out of the \( \Delta \) hole must never become red hot. Keep your \( \Delta \) in this manner during about 5 or 6 hours time and your ox will subline up-
Within the body, the most volatile spiritual vapours will fly over into the receiver, which are inconceivably poisonous. A small part perhaps ¼ of an ounce will not sublime at all and remains below and looks like mother of pearl. After 1 hour red heat, 6 or 7 hours in all, let the Δ go out of itself. Your Δ body must rest on an iron ring placed in the Δ hole.

You must make a mark on your Δ body with red chalk so that you may be able to discover which part of it has been the lowermost in the Δ.

The next morning clean your Δ and wash hole, and place your body in the ring, and place that part which was above yesterday, now exactly below over the Δ, which you may easily do by means of your mark on the body. Light your Δ and increase it gradually as you did yesterday during 5 or 6 hours time, and your substance, which now lays below, will gradually sublime upwards and some small quantity will remain below in a just state.

In this manner you must sublime every day, during 2 weeks, turning your body.
...every morning, and in
2 or 3 weeks time the greatest part of your
oo may be fixed into a pearl-like stone.
It is a disagreeable and dangerous labour,
the oo is naturally so very volatile, that
you cannot fix above ¼ lb in a day.

If you will find in Baron Schroeder's Ms.
that Sommer had a fixation of oo by
means of Borax in the C. See Sommer,
particular on § into δ, by means of five or
Glauber teaches a fixation of oo by means
of oo of δ, which he distilled 3 times from
oo in δ, and the oo becomes so fixed, as
to bear a red head in the C, but this way

I have done
this in many cases every ingressive quality, so that
it seems the fixation by Borax, is the best.

Preparation of the δ.

Take 1 ½ of Crude δ, ½ of small iron
nails, ½ ¼ ¼ calcined Chalk in δ.
Place these 3 things in a C and melt.
They will together in a wind furnace
before the blast, stir the mass diligently
with a red hot tobacco pipe; after it has
flowed
flavored very thin for 1/2 an hour; take the C out
of the A very gently and let it cool of itself; when cold, beat the M from the Scorica
and weigh the M.
Suppose your M weighs 6 3/4; say M 1 part;
you must add 3 parts of F fresh t, i.e. 18 3/4,
and 3 parts or 18 3/4 Calcined Chalk, mix
and melt again as before; and you will
obtain a porous mass like a honey
Comb; if you do not obtain this a second
time, you must proceed a third time with
3 parts of t and 3 parts of Calcined Chalk,
until your mass is become perfectly
porous.
This seems to me a very perverse and
unnatural operation; the good he did
at first, he spoils now and destroys
again with such an abundant addition
of fresh t, and his first pure part or M
is now fouled again by the addition
of such a quantity of Crude t.

Now beat your t into small Billets,
and pour V upon it into a large glass
13Edy, and the V will extrait a black
Colour; pour the V off, and wash the
remaining superficial blackness off with

Clean
clear V, by shaking the glass;
Take the t in bills out of the glass and
dry it; now put it into a dry glass body,
and pour new V upon it, and set the
glass in digestion in a gentle heat, and
the V will extract a fine yellow tincture,
and will dissolve the greatest part of
the t into a 0 coloured Solution; But
you must give him more than one V,
and the Vs must each time overlap the
t 3 fingers high, and the glass must
be shut.

I am very certain, if the Vs extract
a black, dirty t. So the first time, it will
do so this time; this seems to me to
be erroneous, the t at mafa is a very
foul and dirty one.

Take your solutions, dilute them with
V and filter them, then evaporate until
there remain a Subtle yellow Crocus.
This is the preparation of t, your
Highness is to use, for the Trans-
mutation of t.
Preparation of the Alum.

Place a large Cr in the A and make it quite hot. When it is so hot throw a handful of C into the E, and the fraud melts, then put my Alum in & let it and then C let them burn and together and become a snow while V, do not use too great a heat.

The calcined alum enables the y to extract the rest A from the Calcined Ore.

Preparation of the Chalk.

Take pure White Chalk, soak it in rainey, then dry it, and blow it in a C in a wind furnace, so that it becomes red hot.

Now when your Highness has calcined the 4 ore and added the other ingredients and the V your Highness possesses then the Transmutation of 8 into Solar 4.

Further Procedure.

Your Highness takes 1 marc or 1/2 46 of your transmuted 4 and let it melt well in a C, then add 3 1/2 of some 0 and melt it along with the 4, let it in an hour, in a strong heat, then
then granulate it, or let it be beat into thin leaves, like writing paper.

The fine O is added, in order that the new generated tender O may have a fine body to protect it.

Further gradation of the V.

Place your V and O cut in small shreds, into a roomy very strong glass matras, pour a good V upon it, 2 fingers high above the metal, you must add 1/2 of clean & filings. Cover the glass, and let it dissolve the metals without heat, which will take 3 or 4 days.

Now you must have the following gradation V.

Pour a quart of good strong V into a clean and dry glass matras, very strong, put there in 2 1/2 of your prepared O, 1/2 of your first O, 2 1/2 of your prepared yellow V in §, and let it dissolve without heat in 3 or 4 days time.

Now take 2 1/2 of this gradating V, and
and pour it gradually into your Matraps which contains the dissolved $\text{I}$ and $\text{O}$, and which must be strong and roomy. If you use a most dreadful reaction, and the gases become intensely hot, therefore this must be done with great prudence. Let it thus stand 6 or 9 without heat.

Precipitation

Your Highness must have already prepared the following Vinegar.

Vinegar.

Take a pint of strong genuine wine $\frac{1}{2}$, very sharp, put there in $\frac{1}{2}$ of my black $\frac{1}{2}$ which I call my Black Sagittary, it dissolves soon, but I pour a little $\frac{1}{4}$ into the $\frac{1}{2}$, this finishes the solution, and you obtain a most beautiful $\frac{1}{4}$ of a fine transparent Ruby Colour. I believe this to be a real $\frac{1}{4}$ in an imperfect state.

Now take $\frac{1}{2}$ of this $\frac{1}{2}$, which is now become a Ruby Essence, and pour it into your Matraps.
maltraps, wherein the dissolved metals are, and the $\mathfrak{F}$ and $\mathfrak{U}$ will be precipitated out of the $\mathfrak{F}$, and the gradation takes place this moment by means of this our Ruby $\mathfrak{F}$ and the added gradating ingredients.

I generally prepare my Ruby $\mathfrak{F}$ in this way: I take a pint of sharp wine $\mathfrak{F}$, 3 $\frac{1}{2}$ good $\mathfrak{F}$, mix; in this I dissolve $\frac{1}{12}$ of my black Sagittary.

One $\frac{1}{3}$ of this $\mathfrak{F}$, I pour into the dissolved metals on the 3rd day; The 6th day I pour 4 $\frac{1}{2}$ of our gradating $\mathfrak{F}$ into the maltraps, and a terrible reaction takes place as before; but observe that you must administer no heat, as the glass grows most intensely hot of itself by the solution; the vapours are highly corrosive and poisonous and must be conducted into a ro muy chimney with a good draught.

The 7th day again you pour 2 $\frac{1}{2}$ of your
Ruby, &c., and a new precipitation takes place immediately and the gradation into C increases also.

On the 8 day you pour again into the malrajas 4/3 of your gradating V and it works and dissolves again almost immediately; the 9th you let it repose and the 10th day you pour into the malrajas what you have left of your gradating V and let it work during 2 days more; on the 13th day pour into it the remaining part of your Ruby, &c., and every thing will be precipitated and graduated, and let it stand 2 or 3 days more.

The longer it stands the higher is the gradation into C, which Your Electoral Highness will find to be the Truth. I myself do not know how to do this better than I have here written.

From this process I have generally obtained 7 1/2 of fine C of 24 Carats.

So that there is only 3 1/2 of C acquired, which in our days would neither pay for the Coals and other Expenses nor for Time independent of the danger of the Thieves; nevertheless it is a partial Transformation of perhaps 1 part on 1 part.
Proceed the 2. with 4 and 7.

Take \( \frac{1}{4} \) ts of fine English 24, which must be free from 3, cut it into small bits, and put them into a strong long necked matrass; pour upon it 1 part good V, 3 parts Strong Wine Vinegar and a handful of Salt; let it stand 4 or 5 hours, then take your 24 out of the matrass, and wash it clean with cold V. The V serves again for the same purpose.

Now you must read 2 sorts of V, a strong and a weak V.

With my weak V I extract the Redness from 8.

I take 3 filings or small iron nails, pour my V upon them and let it stand, until the 8 is dissolved.

Here is something left out; the V must be distilled from the solution, and the Be remaining behind must be calcined until it is of a fine Crimson red.

This Orceus of dissolved in 2 of 8 or
in \( V \) like the most beautiful \( C \) solution in \( V \).

This Red rife of \( F \) is a kind of \( H_2 \); now take your washed \( H_2 \), we will say 1 \( H_2 \), put it into a strong dry \\( H_2 \) glass, pour your strong \( V \) upon it, so that it covers the \( H_2 \) finger high, in the mean time pour \( 1/3 \) of your Redness of \( S \) dissolved in \( V \) or will rectify 2 of Sea \( C \), and the \( H_2 \) will be considerably heated, when you observe this strong effervescence, add \( 1/3 \) of \( V \) vis. which will be dissolved with the \( H_2 \), and communicates its volatile \( F \) to the \( H_2 \), so that they become intimately united by means of the \( H_2 \) of \( S \) as well as the \( C \).

He did not mention the \( C \) before:
as soon as the \( H_2 \) is dissolved it must stand until the \( F \) is quite corroded and disappears; the stronger your \( V \) is in the beginning, the sooner the gradation takes place; this gradation does not begin before both Bodies the \( H_2 \) and \( F \) have totally disappeared; after that time the gradation takes place, and \( 1/3 \) of the Subject is gradually every day into \\( V \).
as soon as the ⅓ has entirely disappeared, you must every day pour into your ⅔ good Strong V with ⅓ OX dissolved therein and after that ⅓ of the foregoing R of ⅔, and this must be done during 13.6, without heat under a good Chimney. After Reduction into a Body your Highness will find 22½ ⅔ of June issue D.

This is my process upon ⅔, ⅔ by means of the Redness of ⅔.

If it was a Possessor of a genuine ⅔ of ⅔, I would undertake to elaborate in a short time a real Tangent Medicine, into O and D; I would proceed thus:

My black Sagittary obtained from the ⅔ ore and the Redness of ⅔, but in a liquid state, and then gradually congealed into a small invisible penetrating Ruby red Stone,

This Stone projected on D would transforme it into D, but projected on * must be united.
melted & I think the & must become O.

The Reduction of the graduated metal into a body

When the dissolved N and & is sufficiently graduated, you must pour the V of the graduated sediment into the same V upon which you have dissolved a little O.

After it is well washed melt it in a K into line D.

The washing of the O sediment is done in the same manner, you pour the V from the sediment, then pour a quantity of warm V upon it, and let it stand 24 hours, repeat this washing 5 or 6 times, then dry the sediment and melt it in a K with borax.

Your humble servant

David Beuther.
ON THE

SPHAERA SATURNI

of

PARACELSUS,

By which $\Theta$ is vitrified into a Tinging Glass
by means of $\$$. 

From a M.S.
Formerly in the possession of

THE ELECTOR OF SAXONY.
The following processes are taken from an ancient Ms. which belonged once to the Elector of Saxony during the 15th Century, and was bought here in London about 20 years ago by a friend of mine and Brother Philosopher, who lent it for me to copy, and of it, what I pleased.

It seems to me that these processes contain the foundation of the Coppersmith's Works, from that conversation with Dr. Helvetius at the Hague in the year 1666.

It seems to me that the man who taught the so called Coppertmith, had his knowledge from this Ms.; none and subject agree.

Preparation of the Philosophers' T

Take 2 3/4, 1 3/4 Sal Alcali liquum, 3/4 z com: 0, 1 3/4 Zerocrystals, 4 3/4 z M33, pulverize each ingredient, and mix the powders.

Put it into a large C, and let it melt gently, stir it with a red hot Tobacco pipe, in order to unite the ingred. well, and pour it out into a hot iron Cone.

This is the true T for our art, of which more hereafter.
Th: Paracelsi Johannes Saturni

Take f 17 ½, fine O ½ ½, S or steel in pelings or shreds ¼, let these meet together in a C in a wine furnace, pour'd gradually of your philosophers o or even common good t upon it, and blow the smoke away gently.

Continue this, until the O and S have lost their terrestrial body totally, and their anima remain alone behind, which is their last matter, an incomestible f, red and transparent like unto a ruby.

The f, longer d in fusion into fine O.

Item

Make a M of f f and d, with t, every one by itself, as you know.

The Moc. says take fine O 1 part, S ½ part, f 1 part, O ½ the part, d 1 part. The 2 ½ f and f made into M's, which powder and mix.

Now meet these powders and project 1 part of O and ¼ part of fine D unto it, which will dissolve immediately in the M.

Now project gradually of your philosopher f or even common good t upon it, and blow the fumes away gently, and gradually, continue.
continue this operation, until the metals are
no longer metals, but appear red, transparent
and similar to a Ruby.

project this Ruby upon C or D, or mix this
4 of C with 4 of O, and fix them together by
digestion into a R.

might be done in my opinion, with the 4
of C prepared according to Modestus Falsen,
as the 4 of C is the holiest and best of
all the Mercuries of Bodies.

Thus you may separate every Solar 4
out of a mineral or metal, and after Cal-
cination and Reverberation, you may ex-
tract your reverberated 4 either with S. V. R. 4
or with sharp dist. 4, or you may also

dissolve your reverberated 4 with 4 vive,
and press it through Chamois Leather,
what remains behind you may melt with
the philosophers 4 in 4 vive in a C, and
blow the flames away; then let it flow
in a listed C with the quick flux; made
of O and 4 a, by detonation; until it
becomes a transparent Stone; it is then
our incomestible 4; to transmute D into O.

This is to be understood of other metals
in the same manner.

The mineral of C or D is not the metal,
much less the sperm. The metal is not
the Sperm but only an adherent mercurial
body, where in the Sperm lays concealed.

When this superficies body is separated,
you will find in every metal its first
matter, which we call the last matter;
this is a red transparent body, brittle
yet fusible; this is the House of the
first Sperm, where in the power of all the
metals lays concealed.

Theophrastus Paracelsus writes:
"take the Blood of the red Lion, i.e.
the first and last matter of O, our
red transparent $\frac{1}{4}$ of $O$.

Basilios Valentinus says: "Take the
king, and throw him before the grey
Wolf, that the Wolf may devour him.
And after he has devoured the king, light
a large fire, and throw the wolf in that
$\Delta$, so that the Wolf may be totally con-
sumed therein; now when the Red Lion
is satisfied, his Spirit is become stronger
than it was before, and his Eyes emit
a proud Splendor, bright like the Sun,
his internal Essence then can do much!"
Many have erred in explaining this sentence of Basilides.

They think if you pour O into times through t, it is then pure enough; but mind what we say:

Take the body of O, let it flow in a good very hot, by the beat, project gradually of your philosophical t or only common good t upon it, and blow gently over the T with a small pair of bellows; this projecting of t and blowing continue until the t has carried away the whole body of O in fumes, and lastly there remains our A, our incombustible t, transparent like a Ruby.

This Ruby is called immediately C into O. Therefore Theophrastus says:

"If you cause the sphere of t to run with 1, 2, 3 the Sun on Earth, place all the planets there in, or as many as you like, and let them blow, until the sphere of t vanishes entirely, and the planets die with their mortal bodies.

Each End proves its beginning, viz: what a Thing has been in the beginning, it must be at the End.

It follows then truly that the last matter of C is its first matter, an incombustible A.
of the Sun; the Heavens with Sun, Moon, and Stars generate by the power of God and impregnate our Earth, as the Man impregnated the Woman.

The Earth as the Nile receives from the Heavens and brings forth every Thing according to each Kind.

O is generated by our Solar A, therefore A is itself a Concentrated A.

The Sphere of ț is nothing but ṣ, a volatile ṣ of a voracious, rapacious and destroying quality, above all other mercurial Minerals, in Weight and Colour.

ț is called ț, because its planet Saturn is elevated above the other planeth in destruction and power; for which reason it is called the sphere of Saturn, because it is the Heavens of Saturn destroying the other planets, taking them along with him; it is the Deceiver of Infants, which carries along with him and devours all imperfect Metals and reduces them to a Chaos.

Many esteem ț as the first Matter of the Stone, whilst it is only a Solution.
to reduce Metals: reduce into $\phi$.

But that one may learn to understand the sphere of Saturn will better, and how to use the same, attend to this.

Put the body of line 0 into a C, and let it become intensely hot and flow by the blast, project gradually of your philosophy $\phi$ or only common good on 0, and blow the fumes away gently with a small pair of Bellows. This method of projecting the $\phi$ and blowing away the fumes, must be continued until the $\phi$ has carried away the body of your 0 in white fumes, and lastly there remains our $\lambda$ and incombustible $A$, transparent like a Baryte.

What is the last and first matter of 0, the philosophers', A, our sperm and $\lambda$; This lends I into 0.

$\phi$ can be reduced into its first principles by $\phi$, in digestion, as well as the 0 by treating it with $\phi$ and blowing the fumes away.

The Stellate $\phi\phi\phi$ is our Magnesia, which we use for purifying the Metals in the $\lambda$ because the $\phi\phi\phi$ separates the pure from the impure of the Metal, and condenses them into a Stone, transparent, into the last matter, in this I have concealed nothing and tell you, if you reduce a Metal in fusion, by marking a $\phi\phi\phi$ and by blowing the fumes of the $\phi$ from it, into
into a state of Transparency and Fixity, you have then obtained an actual heavenly A, which fixes ² and ³ into permanent C.

Multiplication

If you dissolve this transparent Stone with its own V, which is common purified ², and multiply it in Infinitum, it is then after such a preparation our Stone and our Astrum Solis of Super natural power:

In the room of com. ², ³ would prepare the ² of ³ according to Modesty Books, and use that, because French and Glauker say that the ² of the ³ is the most ², the most volatile and the best of all Mercuries:

It has a wonderful power; it is a sharp mineral V, to purify the bodies of Metals of their impurities and to reduce them into an astral Essence of great Virtue.

It is a Volatile rapacious Saline ²; it takes along with it what it can conquer.

For this Saline ² of it no metallic body is too fixt nor too perfect; it deprives the ² of its body, and manifests its occult power, and reduces it into the last and first Matter.

In this Last Matter of ², ³ can not operate
I write any further, because this last matter is an astral $A$, yet the $t$ may ameliorate and purify that $A$, and after its preparation, after the $t$ is purified itself, may dissolve and augment it in virtue and quantity to a $a$. These words are very weighty.

$t$ is a key and a $A$ to unlock all minerals, marcasites, Talko, Landko, &c. Whereof Theophrastus mentions that they are equal to the purrel $O$ and $D$ ores, that is: that they do contain spiritual $O$ and $D$, viz.: the permanent or of $O$ and $D$, the first and last matter.

t can not take any thing from that permanent $a$, but the destructible body and corrupt $t$.

Take five $O$ 1 part, $t$ and $A$ made into $M$. by 3 parts, 2 2 parts, 3 1/2 part, put it into a good $C$, blow well, project it gradually upon it, and blow the fume gently from the matter, continue this, until the sphere of $t$ is vanished totally. You are not to understand, until the smoke or colour of the $t$ is vanished but until the 2 of Saturn, which is the body.
Body of the metals, i.e. the sphere of Saturn, is totally vanished; because no splendor of the sun must appear to the operator any more, much less any of the other metals.

Nota

Elaboravi A.D. 1584 - 29 Maii.

Take 6 1 part, pour it through 5, i.e. purify it by 5, steel or 5 filings 3 parts, purify it by 5, i.e. make a 15 5 part; 4 parts purified by 5, i.e. made into a 15 5 part; 2 1 part and 3 1/4 part.

Take your purified 0 and let it melt by the blast under a musle, now pour your 5 previously calcined to ashes, gradually not all at once, then the pine 5.

The 15 5 part; beat to 5, and project this 5 gradually upon your 0 5, blow gently and constantly over the matter, with a small pair of bellows, until the fumes of the 5 are vanished, projecting fresh 5 gradually and blowing, until the transparency is ob- tained, and you have the 5.
Take 5 1/2 3, fine O 1/2 3, Steel or S Filings 1 3, let these Things melt well by the heat, in a wind furnace, project gradually Saturn of 8, i.e. philosopher: 51/ or even common 8, and blow the fumes away gently, continue this operation until the O and the S have lost their terrestrial Body totally, and their Animus or Life, i.e. Last Matter remains alone behind, which is our incombustible 4, red and transparent like a Ruby. This tinges O in fusion into fine O.

Hem.

Take O 1 part, D 1/2 part, 8 1 part, 3 1/2 part, 4 1 part; and make them into Aquenfused, especially the 8, 3 and 4 with 8, as you know.

Take the ground 114, 8 & 4 5 and add it to the O and D in fusion, let it melt well with the 8, blow the fumes away gently, continue this operation, until the Metals are no longer Metallic, but there appears a brittle Mass, Red or Orange coloured and transparent like a Ruby.
forget this Ruby on meclde O or D, tell them how well to gether, and return your humble Thanks to God for this great Blessing!

Thus you have a plain Instruction what Theophrastus means by his Sphaera Saturni, and what can be done with it, which I have here communicated to you from mere goodness of Heart, and from Christian Charity! Return thanks to God and do not forget to pray to God for me!

Vale!

Addenda.

Take 0 ore, 7 ore as 1 part, 8 ore which is coppery or contains some 7
1/2 part. Pound these ores separately in an iron mortar, mix them, scarce and wash them, that no flinty or Stone matrix may remain there with, then dry the powder.

These dried and mixed if you must calcine or reverberate in a Clear flame until
until they become of a deep red Colour, and until all what is external \( A \) and volatile is gone off; this Calcination or Reverberation must be done by a clear flaming Charcoal \( \Delta \), in an open vessel, unglazed.

**Nota**

Some extract the \( A \) out of \( \Theta \) ore by an \( \Theta \), and then immediately fix it, and think they have the true Central \( A \), they are, as their \( A \) is not ingressive.

During such an Extraction with the \( \Theta \), the wild coarse external \( A \) is also extracted and unites and remains with the pure central \( A \) and prevents its ingress.

This impure external \( A \) must be separated from the anima \( B \) by \( f \), and must be reduced to its last matter so often mentioned, because the first Solar \( A \) fixes that what it lays hold off in the \( \Delta \).

This separation is done thus:

Take such an extracted foul \( A \), as we have mentioned, reduce it into a dry \( f \),
then reverberate your $\frac{1}{2}$ open and uncovered until it is of a bright red Colour; if it is not become pure and soft, you must grind it in a glass mortar, now pour highly rectified $S. V.$ upon this $\frac{1}{2}$, and the $S. V.$ will extract the genuine tender central $\frac{4}{2}$ and leave the $\frac{1}{2}$ behind. distil the $S. V.$ from this $\frac{4}{2}$ in Baknes vaporis. This tender red $\frac{4}{2}$ reverberate once more now in a vessel, shut and luted.

Project this $\frac{4}{2}$ in $\odot$ or $\bigodot$.

or reduce it to a transparenciy, as I have taught you, by fluxing it with $\frac{1}{2}$ and by blowing the fumes away.

or.

Take the $\odot$ ore grind it finely, seclude and wash it, dry it, calcine and reverberate it open and uncovered, to drive off the superfluous Stinking $\frac{4}{2}$ in the $\Delta$.

Then take it out, when it is now become of a deep red Colour, soft and soft, so that you can grind it with your finger, then it is good.

This just $\frac{4}{2}$ treat with it, as you know until it is a red $\odot$.
Proceed with recip: S.V. as before taught, and take the extracted pure 4 out of the S.V. and reverberate it in a luted 6 with flaming 1.

Now take this pure 4, which is our red 4 3/3, mix it with the quicks flux 4 made of 0 and 4, and by decomposition in a 6; and let it melt on a bed of 4 viva in a luted 6, before the blast of double bellows; and it will become a red transparent glass, as fine as a Ruby.

Project this glass into melted 3, or upon other metals, such as abound in Mercury; they receive it willingly, and you will have 1.

09

You may take your well purified 4 in 3, after calcination, and mingle it with well purified cotton 4, and squeeze the 4 through Shamois leather.

What remains in the skin is good 4. Let this 4 flow until it is become a glass, or treat it with 6, as we mentioned about the sphere of 4, until it is red and transparent.

In the above manner you can separate every soap 4 from its mineral, and after calcination
Calcination and Reverberation, you may extract it either by S.V. or with a of \( \frac{1}{7} \); or you may dilute it with \( \frac{1}{7} \) vive, squeeze it through a skin, and what remains behind you may treat with it as we have taught, then let it melt in a bed of \( \frac{1}{7} \) vive with the quick flux in a well listed box, until it is a transparent stone; then it is our incomprehensible \( \frac{1}{7} \), to tinge \( \frac{1}{7} \) into \( \frac{1}{7} \).

You may also mix the extracted \( \frac{1}{7} \), whilst it is yet in the S.V. with purifyed \( \frac{1}{7} \), and the \( \frac{1}{7} \) will attract all the Solar \( \frac{1}{7} \) out of the S.V. and mix there with.

\[\text{Finis}\]

1798.
SAL ALEMBROT

or

AQUA MERCUHII

of

PARACELŠUS
A Proces of The Paracelsus
written in old german Verse in the exact Style of
that Author, and seems to be Genuine.
These Verres are found in an old very scarce
Collection of Proceses, called
Theophrasti Paracelsi magni, Philosopher,
excellentissimi, et utriusque medicina Doc-
toris Manuale, i.e. Thesaurus partic-
ularum Experimentorum ex authographo ip-
sus Authoris Paracelsi.
Basilea 1582. 8vo.

This whole Collection of Proceses are certain-
ly written by Paracelsus, in his very Style
and abrupt manner, often mixing german
with the Latin, and his Latin and more to
his german, sometimes very uncouth.
This Manuale is not found in his other
works published in 2 vol. in folio.
The Process.

Manuale Th. Paracelso. p. 236.

Nota

A tincture can be made in the manner as you make oil of Civet.

On gentle fire let it happen.

Take of the ground species 1/3 and one part, prepare him on a gentle A, until he becomes white and powerful.

Of filings of fine D take also one part, and two parts of the elevated Eagle E mix this well together, and put the mixture in a C, and put a Cover on.

Let it melt well in a good Charcoal D, follow my advice, and let it cool gradually.

Break the Lid off and press the Mops out, and when it is quite cold, press or Squeeze the 7 through Chamoy Leather or a Linnen Cloth, and separate the living Thiep 7 v. v. carefully.

What remains in the Skin or Linnen you must Copel with Lead on a Test.

Composition
Composition

now take one part of the $\n$ made of the Thief
or the "Thief's $\n$, and one part of the moist
or running Thief, which you have made of $\frac{1}{4}$ of $\n$
the Body of $\n$, and put it into a small
vial globe, which seal at the Top.

Digestion

place your vial in a gentle heat, the
mixture is to become a $\n$ or liquid.
continue the Digestion until you see
that it is become a $\n$.
continue the Digestion, until your $\n$ dries
up and becomes an $\n$ or dry $\frac{1}{4}$.

Multiplication

Dissolve this $\frac{1}{4}$ in a Cold $\n$, into $\n$, and Con-
agulate it again in a gentle heat, until
it is a dry $\frac{1}{4}$ again.
This you must repeat at least twice,
and you will obtain a powder, which
will tinge Rogues and pious, believe me, $\frac{1}{4}$ base metal;
and it does it in a vast quantity.
My Thoughts concerning this Process.

The foregoing process is certainly true, but is somewhat dark yet. It is upon the same foundation with the Works of Arctephia.

See Arctephia in Salmon: Arctephia’s process is in Sia humida, this is a Sia Sica at first and humida afterwards.

In this process of Paracelsus the mixture constitutes *Sal alembrot*, derived from Sal alembrot, a phrase invented by Paracelsus, meaning a Salt which gives Bread to all.

By this *Sal alembrot* the D is radically opened in the C, so as to yield an animated running 4, impregnated and animated with the tinging power of D, I shall for your sake dissect the process and go through it regularly, as I have done with others.

Says:

*a Tincture can be made in the manner*

*as you make of O*.

1: This means that with these Ingredients, viz: D, O* and D* or Deorina still better, you may make an animated Lunar butter,

I think this is what Paracelsus means, although
although he works not so, but begins his
labour in Via Secca per O alembrot.

on gentle fire let it happen.

The D is not to be a gentle lamp heat, but
a gentle D in the wind furnace, a quiet D,
unexcited by the blast, yet sufficiently strong
to melt the D with the O alembrot.

Take of the hanged Thief one part.

the hanged Thief is ¼, ¼ is a thief in
volatilising the Metals, and when he is
sublimed, he hangs on the Superficies of
the Subliming Vessel, like a Solid crystal-
line Mass.

prepare him on a gentle D, until he becomes
white and powerful.

Sublime the ¼ by a gradual heat, until
it is become a beautiful crystalline Sub-
limate.

2. Of Filings of fine D take also one part.

and two parts of the elevated Eagle.

Copolled pure D should be taken; the
elevated Eagle is purified Sal amoniac.

mix them well together, and put the
mixture in a C, and lute a Cover on.

Concerning this O alembrot, we find in Dr. Heme
to his Experimental System of Metallurgy, a thin
folio Treatise printed in London, the following
O alembrot a universal menstruation for metals.

As you equal parts of \( \Phi \) and \( \Theta \) in clean \( \Delta \), abstract the \( \Delta \) by distillation, increase your heat a little until the mixture is dry and melts into a fusible \( \Theta \).

*Virtue of this \( \Theta \) alembrot.*

It dissolves all metals, makes them volatile, and it extracts the finest \( \Phi \) out of the amalgams or metallic glazes, such as vitrum \( \Xi \), \( \Xi \), \( \Xi \).

O alembrot is still more penetrating, if you let it run per deliquium into \( \Xi \) and separate it from its pieces.

O alembrot is used thus.

Stratify your metal with 3 parts of your dry \( \Theta \) alembrot, in a glass \( \Xi \) body, coat your body with a good vitrum, set it in \( \Xi \), and increase your \( \Delta \) gradually, until the mixture melts. The body must be low and wide.

When it is cold, reduce it to powder; the metal is hereby entirely opened and resolved, so that a refined \( \Phi \) is able to extract its \( \Phi \) or vitrum.
If Luna Cornea is 3 or 4 times stratified and melted with this O alambrot, as has been mentioned, it is greatly volatilised thereby and adapted for Mercurification. O itself can not resist its power. We mean here a Well made 1/4 of O.

Thus far Dr. Stemppe, who was physician to King George the Second, and an intimate friend of mine, a man very eminent in philosophy: Chemistry; he lived here in London about 26 years ago, aged 93 years.

You see by this upon what Foundation Paracelsus has established this process; you see likewise that Aristiphus his Butt is a kind O alambrot, where with, by the assistance of M*9 or even crude 1/4 he volatilises O and D and thus obtain an animated Sophie or in forma humida Liscosa, or a Putriment Solare et Lunare, that is Sophorum duplex. See Stolbores Proserpina.

Boerhaave tells us from Experience that by means of Butt to all metals without exception can be distilled over by D. In Paracelsi Manuale p. 261. we read the following.
Sal. alembrot. or Aqua Mercurii

Take 3 parts \( \frac{2}{3} \), 4 parts \( \frac{1}{3} \), reduce to \( \frac{2}{3} \)
and mix it in a glass coated Body, lute a Cover on it, or an alembic to get rid of the phlegma. Encrease your \( \Delta \) gradually, until it melts into a Mass.

Let the \( \Delta \) go out, dissolve this mass per deliquium and you will have an \( \sigma \).
preserve this \( \sigma \) in a glass bottle stopped close.

Take of this \( \sigma \) 2 or 3 parts and 1 part of
fine \( \Delta \) in Filings or in Leaves, Let it dissolve together in a gentle Heat, and all will be \( \nu \).

Digest and continue your heat until your
\( \nu \) is become a dry Powder.

One part of this Powder tinges 16 parts of \( \Delta \)
or \( \frac{2}{3} \) into the best \( \Delta \), resisting every Trial.

Thus far Paracelsus.

continuation of the process.

"Let it melt well in a good Charcoal
\( \Delta \), follow my advice, and let it cool
gradually."

He stratified plates of alloyed D with \( \frac{2}{3} \) in.

a D, without \( \text{Ox} \); he sublimed the \( \frac{2}{3} \) from the D, and found part of the D melted and opened.

in the bottom of the D we found a little

soaked lump, which it was scarce possible to separate from the glass; we found this

mold to be brittle, of a pale yellowish

colour, of nearly the weight of the D.

This Rosin of D did like that of \( \tau \), imbibe

the moisture of the A, and within 24 hours

was covered with a greenish Dust of \( \tau \).

from the alloy.

Continuation of the process.

break the lid off, and take the mold out,

and, before it is quite cold, press or Squeez

se the \( \frac{2}{3} \) through Chamois Leather or a Linen

Cloth, and separate the living thief

of \( \frac{2}{3} \) with careful.

The mass must be beat and rubbed \( \frac{2}{3} \)

before it grows quite cold, to prevent its

growing moist and satirical by attracting

the humidity of the A, then press it hard

in Leather or dense Linen, to press the \( \frac{2}{3} \)

from it, carefully.

It looks upon this \( \frac{2}{3} \) to be an animated \( \frac{2}{3} \),

animated by the opened D:/
10. "What remains in the skin or linen you must cope with lead on the test.

This does not enter into the process, if you do cope with what remains, you will obtain part of your D backs again, but not all, or else your running it could not be animated.

Composition

Now take 1 part of the Thiefls Water, or the V made of the Thief, and 1 part of the moist or running thief: & animated by D:
Whichever you made of the body of D, and put it into a small glass globe, which seal at the top.

Here Paracelsus has left us in the dark, as he does not tell us how he made the Thiefls or Mercurial V; however I believe that his 0 alambrot per deliquium, which is a V of Fa or a Mercurial V, would answer very well here, if it does, we understand the whole process.

Might this 0 alambrot per deliqu. not be a proper succedaneum to Repley's Mercurial V per se? or perhaps the very same.

Digestion
Digestion

Place your glass in a gentle heat, the mixture is to become a V or liquid.
Remember here what Ripley says, that his mineral V will dissolve common S for ever and multiply itself thereby.

Digest until you see that it is become a V.

I presume this metallic V will turn black and putrefy.

Continue the Digestion until your V is dried up and becomes an V or dry powder.
If putrefied, nature will regenerate it, and it will become a tingeing powder.

Multiplication

Dissolve this powder in a cold A into V, and coagulate it again in a gentle heat, until it is a dry powder again.
This you must repeat at least twice, and you will obtain a powder, which will tinge Rogues and priests, believe me, and it does it in vast quantity.

The fixed medicine is to be dissolved for delirium and must be coagulated again, in order to make it more subtle and more
penetrating. This is to be repeated twice more, consequently 3 times in all; and you will obtain a powder, says Paracelsus, which will tinge rogues and pious in a vast quantity.

I believe this powder can only tinge the inferior mercurial metals, which are 7, 4, and 5, into D, and not into C. If

If we were to work the same process with C in the room of D, I mean to destroy and volatilize the C by C alembrot in the C, 7 that can be done. We should then undoubtedly obtain a Medicine which would tinge the Mercurial Metals into C and not into D.
The War of the Knights

written above 200 years ago
by
Johan Sternhals Priest and Bishop of Bamberg.

Hamburg 1680.

with

The Explanation of His Hieroglyphics
 painted on the Glass-Windows
 of the Cathedral-Church
 at Bamberg.

translated from the German
by S. 13:
1798

1. This is not the War of the Knights published in Hermetical Triumph.
The Lord Chief Justice pronounced Sentence to the quarreling and disputing Metals, introduced in this Allegory by Sternhale, as to many Knights.

The Judge's name was Mercury.

♂ says to ♂:

"Whilst Thou ♂ ♂! as plaintiff against ♂ ap. speaks to me concerning thy Mobility and Nature, and as I am well acquainted with Thee Origin, but am likewise no Stranger to the Nature, property and operation of the defendant ♂, I can for the sake of Truth and justice to not omit to declare, that you have both boasted of great Things, which none of you separately can verify. Thou ♂ Knowest well! if ♂ ♂ do not deal kindly with Thee and while with Thee in perpetual Love and Harmony, that? Thy power over the diseased Knights: the inferior Metals: is nothing! Thou hast mentioned my project knowledge of thy exalted State amongst the Knights; Thou hast spoken rightly, because Thy nature and power proceeds from mine: from the sordid or animated ♂: Thy nature must be retrograded and converted into mine, if Thou meanest ever to be of any Service to the diseased poor Knights!"
Thus Defendant O S! knowest well that I do perfectly understand the nature and complexion: this appears by the operation of 24 in the 8 alembrot in one of Modest. Jackson's Expert, where the Judge shows his power in converting 2 into running 7.

Thou canst much less than O effect anything useful without my assistance; and I am a declared Enemy to the external dirty apparnce and the dirty works: therefore I complain justly against you both!

Yet from a motive of Special goodness and friendship towards my fellow creatures, I will never refuse to grant to Thee O S a power to procure Riches, and I have often given Thee that power, as Thou wilt knowest, when Thee and I did sweat in our hot bath, and dried ourselves afterwards: recollect then what friendship and services we rendered to Lady Luna, which we are able to do again, if we please.

Which however Thou canst not do without my assistance. I must further tell you, both I and O that you stand both in need of my counsel and help, whilst I can do with very little of your assistance.

Thou O hast said, that Thou art the true stone about which the philosophers contend; Doth Thou not know that there are greater, nobler and more powerful subjects than Thee? and all other metals...
"metals, containing the 4 Elements as well as they do; dost Thou not know that there is a mother of all metals and their greatest Substance? an All Things have been subdued unto Man! and Thou haughty O do not elevate thyself too much, as there are Creatures of God far above Thee in power and Virtue. So says de La Bree to Rennepot!

I then, continued the Supreme Lord & unite you both I and O with a perpetual union. Thou O! shalt hence forth not vex nor despise I, but I order Thee to make good use of its noble beautiful Red Flowers which I has got in his garden, for the sake of multiplying Thy active power, Thou shalt unite with I in Friendship.

and Thou I! I order Thee to accept and make use of the Sweet Leaven or Ferment of O, for Thy food and Nourishment.

and thus They departed, united in Friendship, to be of use to all that knew them.

* * * when a Crocus O is fed with O, it ascends in beautiful red flowers — this must be repeated 3 or 4 times *
This supplement is not of Sternhals, but has been added by the publisher, and is plainly a different work with the 1653 ed.

Supplement

p: 88, learn to know the use of the metals, and mind that for the preparation of both the Whita and the Red, you are not at first to take the Bodies of D or O, although you may if you take expensive works, but take Astrum or primum E or Sol or Luna. / D or Brume ?

"The bius Valens obtains honour and glory, and placed himself on the seat of kings.

The Sulphur of D is the best, because when D is united with the Sulphur of O, a certain glorious T can be made thereof.

p: 89, / D: impure, coarse and subject to rust, and amongst all the fittest for the art.

our D is not attracted by the Magnet, and our O is not Vulgar O.

p. 90, put the red man to the White, wise into a round apartment, surrounded with continual warmth, and leave them therein, until they become a philosophic liquid substance.
p.90. "mind to place your Vessel in warm ashes, "and in such a manner, that you may look into "the glass, without moving it; and in 40 days "it will appear like pitch. In the beginning "let the heat be easy and soft, until there is "a harmony between $\Delta$ and $\nabla$.

p.92. The matter must never be taken from the $\Delta " so as to cool, or your works will be destroyed.

"The Philosophers' Works is perfected with "easy labour and but small expenses, in every "place, at all times, and by every man that "knows it perfectly, if the true matter in- "sufficient quantity be at hand.

p.95. $\Delta$ consists mostly of a Coarse $\Delta$, yet "pretty first, yet this coarse external $\Delta$ must be "removed into the Scoria.

"But if the internal Subtil $\Delta$ of $\nabla$ is ex- "tracted, without destroying its first Nature, "and if you know how to cause it to have "Ingress into Luna, $\nabla$ then gives the Colour "of the highest $\nabla$ of Ducats, and its tenure "cannot be washed away by $\nabla$ on the Test: "because the dryness and astringency of the $\Delta$
of 8 attracts and perfects the first humidity
of 2, and his pores are shut up, that 2 on
the Copel cannot penetrate nor expel 3.
But if such a 4 of 5 was by himself or
alone on the glowing Test, without metallic
lunar humidity, he would at last be forced
to leave the place. If he would stay if he had a
Can Ferment.

Johan Sternhals. p.

His Hieroglyphics
illustrating his foregoing Process
concerning the Constitution of 5.

The first Figure
a man in iron armour is cut as far as I understand
it. If

Subscription underneath
The power of the terrestrial divide Steel or Good 3
King 2: is gone; his 5: into convenient English
enameled, a Relation of the King, yet thin Lamellae:
2: a courageous Hero is cut old watch-springs
to pieces:

Figure 2.
The man in iron armour, suspend your Lamella
now cut to pieces, is hung in a roomy glass body,
up over.
up, on the Gallows, surrounded
with a Wall.

underneath is represented
the Sea, and a fiery man
stands in the Sea, spitting
which causes the Sea to evap-
orate.

Subscription under it.
I have by my fiery power
prepared a Saline Bath,
composed of two Fighters,
for the punishment of the
Bold Hero.

Over this bath suspended,
be shall for his committed
Crimes be suffocated, un-
til the Rust-coloured man
row is extracted out of
his Strong Bones.

Figure 3.

represents a Man with a
Cup in his hand, into which
Cup he throws an Eagle.

Subscription under it.

The Sweetness of the Vine
is gone, as Contrary has

over 5 or 6 of Vc, in
such a manner that
the Lammella are 3 or 4
Inch above the Vc.

The body stands in
over a gentle Lamp-
heat, which causes the
subtil acid fumes to as-
cend and to corrode
the Lammella gradually
into a Crumb or Rust
of I.

the two Fighters, an
Expression made use of
by Plutarch, signi-
fies a C. and a G. marini
rectificat: â€œ, united.
consequence, in order that by the power of the Eagle, the very blood may be extracted from the Rust-coloured man - row of the Courageous.

**Figure 4**

"t\(\) represents the Eagle, quite dropping wet, flying away out of the Cup, and there remains nothing in the Cup but a Red V.

"next to the Eagle is written:

"O! I am sorry to be deprived of my Royal Food!"

"next to the red V in the Cup is written:

"Behold! my Face is become like that of Adamah, and I am departed out of this Life."

**Figure 5.**

"a naked human Corpse is carried by and is placed into a vault under ground."

The red so of 8 is to be put into a decaling globe and is to be saturated in a gentle warmth over the lamp.
"Two Women walk with the Corpse, the one on the right side looked like a Queen, having a silver Crown on her head; next to the Queen was written the Bones of our Hero are dried up! It is power is vanished!

His Blood comes over me and my Subjects! The Ap of 3 is capable to transmute D, 7, 4 and 9 into 0.

The Woman on the left side arrayed in purple, sad and enveloped in her garments, bears the following Inscription

O my Brother! my Bro. Ther! could I but die for you!

I expected you would rejoice our King, and re:/ I think to the Ap. of 3 want
doom or liberate our a Car Ferment:|

afflicted Queen!

after these 2 Women, fol:
bound a King of a very | a King, i.e. The Solar Sad, afflicted appearance. Ferment

with this Subscription:

my dearest and faithful!

I shall go with Thee to | is to be putrifed with The
the Grave.

Figure 6

represents a Thief, that breaks into a House, with this Sub.

Scription

Behold! a few days are past, some time of digestion is past, since the glass has been placed in a gentle heat.

perhaps he has got his jewels about him? But, what do I see? It seems that his corpse has been put somewhere else.

Here is nothing but the red sweat! This might be a red liquid!

be sold as a Relic of a Saint!

It is of Royal Blood, and contains a Solar Ray!

and yet it is despised by many, many!

Will it should be found, in my profession, they will condemn and hang me!

Come! I'll pour it out, as the street is covered with snow, it will soon freeze, and will be swallowed up by the snow.
Figure 7
represents

Some passengers, one amongst them, gathered the tingido. / Rp. rubra /
Snow, with this

Subscription

'This should not lay in
the Street.' It should be / Multiplication /
placed again in its former
bed, that it might be pu.

purified, and that with this / the Red Rp. is to be multi.
Blood the King's Crown, multiplied with the first so of $\delta$
and is to be imbied and
by imbiping, may be made
fixed 7 times, I believe.
7 times more ponderous.

This is our Work, to 06.

Tain and qualify the Sulphur
allegory is darkp. / of $\delta$, to give him ingress
into Luna, in order to tinge
3 into permanent $\delta$.

Vernum est.
Sternhals.

Finis.
The

Key of Alchemy

BY SAMUEL NORTON.

1577.
These, which your highnesse heere doth see,
Are leaves of Hermes secret tree:
Through wisdomes love wavelie brought to pass
By sowing seed in wombs of glass:
And given they are, to let you know
The garden where such fruit doth grow:
Elixers three so called of old
For health of man, Sun, Moon, Silver, Gold;
This soile is dewd by Impe of Saturns face
Whose fire dame Mayja did imbrace
The crooked god, whom lovinge dame did wed,
With heat doth cause our tree to spread.
The petition of the Author to Alchimie

Alchimie, Noble Muse of all most worthy praise
which bring'st dame natures secret Laws to light
In Sphere of princelie minde against thy selfe
From whence at first thou chosest to shine with open light
In Love of Love alured thee to lodge in Hermes breast
Then fasten foot, and stais thy steps, hear is the place of rest

If care of patrons mightie hand may thee inflame,
or if thou hadst regard of Pallas gifts for art,
or seekst a name from princes seat to fetch thy name,
Alchimus greater here in regall chair doth sitt:
If Calids vertues were the make whereat thou didst that
Draw up thy bow hitt right our tree doth yield a greater fruite

IfSicil Isle, like center set in waves wide,
or view of comlices port in Roberts kinglie minde
Did thee provoke; in this our Isle, oh Muse abide;
Where equall soile, but Prince unmatcht shalt th' invade
As Pallas did for Art, the root of greashke dames excel
So sheer among European States for wisdoms bears ye fat.
The person apt, place fit, good muse goe voyer y with best,
With fate doth thee assigne in peerless Queens vest.
To the most vertuous magnificent
and Noble Queene Elizabeth,
Queene of England France &
Irelandes defender of the faith &

I read that the Persians, both taken with an
inestimable love of their Prince, o with a
prostious regard of their duties; finding
themselves to shew, what affections they bore
to their natural lord, C King, Established a law
among themselves, that none must presume to
salute his person with eminent guards: whereas
every Subiect intending to salute his Sovereigne,
did present him with some of the most vertuous
lings they had: A Custome, noe doubt, deseriting
great commendations, and not a little to be allowed of, as shot worthy Flaveth): unto
us, two excellent patterns; The solut and
outifull Persian love, towards their Prince,
and the good government of vertues of their
King; and so deeplie fixteth in the love of y
people; Encouraged therefore by this Persian
Example, and being noe lesse carried away by
outifull Zeale, then any Persian whatsoever,
saying both a farre more vertuous Prince,
& a greater government, then the Persians.
Am desirous to salute your Majesty, and per
most humble heart present you with the most precious
deed I have nothing most pleasing but that my
selfe saw the causes, which mov'd the Persian
king Artaxerxes gratesfull to receive the pre-
sented handful of water settyed from the
river Cyrus, will also stirre your sages,
not least favorable to erect of the my same-
fult of water; first for that the will of the
givers were equal, and also in that it is devolu-
ted from as a noble a river, as that was taken
name of Cyrus; in respect researe of, Artax-
erxes caus'd it to be put in a gold flagon: I
mean that this my writing setted out
from the most noble fountain of knowledge
the great secret stige of the ancient learned
philosophers, by mere seere presented unto y
Ma., y seare reseruing the skil by means
of my writing, must bee by you put up
into the golden flagon of your understanding.
Thirdly, these f easye out a cause where by
you to send this my fable as acceptable
to be received, as did the Persian by few of
more labour & studie, for the Persian
alone do nsejoying the king comming; how
spread the downe to the river Cyrus, no seeing
never

none at said, 'tis labour was not great: But more easier said it seems for me not in 
Pennethall to make a new passagen through the 
Moses, then to save what out of science from 
the dark Enigmata Sembles, or parablese of a 
our wrioters; whose in them selves confessse of 
they: envolved it in clouds, etashed it in u 
tripes, obscure it in figures, to the end 
that it alone he known to them & to none 
offers but to suit wisdom it liked them to acc 
rect ad scholesse, & children; betweene wisdom 
it wassed from mouth to mouth; thee wonder 
therefore (though it faire), as is sougget of mani 
fois found of soe few: In respect wisdom of Ro 
dag rivers compare our travailes with the labours 
of Hercules; now as said a matter is it for 
us to mortifie, & as for Hercules to bees) the 
swift stagg in the maiden wood, weinge 
the Poetes famied did flie; As said for us to 
tense & rectifie our stone, as for Hercules 
to tense Augeus gat of dunge, As said for 
us to shed the blood of our green Lion, as for 
Hercules to slaye the Lion in Aleuasia, As 
said also for us to obtaine the shell, & science. 
As for Hercules to conquer Atlas & his arts;
The life for job other labours ways are from
the Philosophers of the Poets alluded; presently
to shadows by art; May arise as easy to become
by, as facts we proverb, as to wrest the splint
out of Hercules hands; Although it fortuned
nee in manner unlooked for, to fall upon
the secret bosome book of Polybe, whereby the
tume grounds are discovered, of sliding by
prose found so many to be true, and to little
doubting of the accomplishment of the rest is
A thought it but a point of duties to reseale,"p
and upon the Streets piece of unto y'high
nes bring both your subject's servant a
And so must he eatise because being about
Candlemas last in great danger by sickness
at w's time, there was not any one being,
y't more grieved mee to consider on; Then if
I would not be a means for excising again
of that, w'e had so long lain dead; and w'
I am found sure, great like the goods, sure tokens
of state of practice writing, sorded mee even as
like as I was, to labor yet earnestly to
finish the translation of Polybe job bosome
books. Not that I thought youruggnes, so
unable to understand the Satire, in some
A know best your greeke, yet divers of ye languages, & sciences, to have taken over, but that a more ease may of unknowne names might be described for the better understanding of the art, yet books I doe proride that it will naturally come to your Ma. graces, not so much for the Books it selfe, but for my owne several palettes; so I should have seemed here to an- nealed, with a spight Censure & disqualification of proceeding in ye best, for though some here are not I know have the same moymes, yet sade they failed in prooffes, not by the fault of the Author, but by their owne follies; But lest it seeme I thus to refere unto your thoughtes what I would have done: Seeing that sicknes is escape & health attained; if sake in Psid volume truly set forth, more more high that book contained, or my selfe at least time either knew or thought on; Agains since I sake in practice found out, to relate these shot from that I should have done, to come so that not now it is to be done; I entred further in practice & thought to sake proceeded to the end of the worke, & then to sake it sealed it unto ye Highnes, but being detaine there
Here from by the advice of a certain friend of mine learned in the laws, who informed me that my doings would come within the compass of the statute of multiplices; so wished me to deale not further till your most wise presence were advertised me; yet I observed in that case to avert my淮南 this way, to open to your Highness this art, that here by you might discern, that a neigbou attempted the dealing here with sufficient ground, neitse with fraud, or collusion to abuse any; but that I sought a sure, that the art might take effect, and being brought to pass, and must sure both the knowledge of these. And the working of my art, there sufficeth out as many things very deservable to the eye; for that it passeth through out for many alterations, or changes, as from a bodie by evaporation to no bodie; from a solid to a compact substance, to water, to liquor, from hard to soft; from soft, to hard; from fixed to flying; from rigid to flying, from gross to pure from pure to gross, so to pure again; from seed to sode; from sode to sode; from sode to
Soul; from element to element, from fulness to emptiness; from emptiness to fulness; from exercised to perfect; I thee, for ever to abide, in void and alterations, here is discovered unto us the natural causes of all things vegetative bearing life, & being under the contrary order of the moons; so that the great secrets of Philosophic; & well in愤然 as inferior causes shall openly the base & uncovered before you, & in many that you shall see your selfe surprised not an incalculable knowledge of all things natural, yeal, miracles & wonders shall you see; for what is seen, that will I make able to be the sad from become soft; water, or the still and fixed stones of nature hiding fire become volatile, or flie away) in smoke, or winging quick-silver, to abide in steadfastness; little glass, to suffice the famine; copper to become malleable; God's silver to be notable; Time to remove great sicknesses, & lead in verse expelling all; to have almost the sweetness of sugar; last of all, minerals & deadly poisons, to be some perfect medicines all void; for
know will lightlie be done, and are not of
great difficulty; if things therefore be in
contraries in kind be brought to vass be-
tween wronge, there is sure contrarieties,
of dissemblance in nature; as from hard to
soft, from slack to light; from brittle to a
bend; from alesaburie to sweet; from poi-
son, to preservative, how many more easies;
there is herein may matters goldeish, sil-
verie; between wronge there is contred, in
agreement, in kinde he brought to
gold, silver; to time, inesters we finde
grains of gold; silver in lead; Apte A
write to descrebe the words of such as
ignorantlie condemnne the art for false; I
the artistes for beguiles, deceivers; in-
deed deceivers are wise; A good way to a
know the false from the true, is leid; a
the deluders alwaie make it a matter
of great cost, whereas true artistes know
to be most false, & therefore affirme it sole
of little expresse cost; as indeed it is not
such as any man neede to unowe or sim-
dee him selfe for; Another infallible rule
will I give to know them by: If they be falked
talked of: All, Touching the matter of the Stone, they are always in amalgamum in this, Avicenna
and others. If you demand what menstrue is, many can tell, that Raymond wrote of
Menstrue, but if what it is they cannot answer. You. If you require of them, what fer-
ment is, they may perhaps tell you gold, or
Silver. But if you ask them the manner of
solutions, they lie in Ignoramus, Vulpex
even therefore is ignorant in any of these
things, never first join in our philosophy.
But to remove subject of sinister dealing in
my self, let eyes my writing suffice.
Notes, from point to point it most plainly
set downe the odered manner of ebery
thing: Save only of the passage, of notes
these shall in the end appear an estimate,
Note by) unto your arguements, yt may bee in
evident, that the 1000 or 100 notes the
common impostors spied C) speake of, for
the performance of the art, are not to bee
convinced their in; Notesefore Guide of
Vulcani Estelle Writeth): Cye one saying
that ouries bottomes are not to be turned
by; for things of great &ost are not needfull in
in our art; The other aftermost, that all things of great expense are not sooner requested; the like to be less, roguing report the art to be of great cost, roguing always it to be accomplished by good's yeare, reasonable expenses & convenience of time.

It rests now here fore that I finish now this my ende express, with two maine Times of requests, rogues in a first beseech of good, So send thee a long life by the prosperous passage, to the advancement of this glory, the subduing of thy enemies & the comfort of your true subjects; Last of all I most humbly desire your a right, to arrest in good time the green season of this my month's spare, the although it bee not so exactlie order'd, framed, or permi'd by wise or my wright, as I would wish, or were also requisites, of better plentiful free service, yet my hope is that faults I have committed, shall be forgerated by your Ma. proudest consideration.

From 8th John's in Cambridge the 20 of July 1577

Samuel Norton
The Preamble

If I shew (as is renowned, so magnificent a Princess) happen in this my treatise, to wit: yet for I see, with shew of theoreical doctrine, seen, letters to past been posed amongst the chemical writers, pardon me, therefore; I desist'd by digges yester attribute, not impute yet for theoreical, ignorance, nakedness of skill, or a insufficiency of art, but ratge to that I have been bound by duty, stirred by good word, provoked by your infinite virtues, or altogether wasted away, yet affectionate desire, doe sugget, that may impoet, though but a little, good to bee acceptable unto your Grace; having directed myself another way, e best way, settle to another way, Amulet in plain words, c verses of celt, not yet fickle verses of obscuring, to set downe of even the materials, courses of receeives containting in the secrets of the world owers stone, hope for Physick, as also for that, wryt of found of trueth in c face, as I gave you, for transmutation of Metals, in your doing, I shew not greatlie device from some of the Philosophers secret secrets; Marien the Romane made wryt the virtues c earnest letters of King Calid of Egipt,
A me most instruct in the science, Aristotle
sired by good will see hard to Alexander
imported the same to him; of later years
Raymond brought it to King Robert of Syl-
cill; there it was to St. Augustine's norn
Grandfather of famous memorie King Edward
the 4th, in whose time there were beaten
among I can right well write. But God
let; of which 3 of them were favored any
king and were Laymen, the rest were reli-
gious of some Valtone House of Evesham
was one; My great-grandfather Master anothey
The tried out Noble George Anville Chanon.
Eve 4th Martin Bishop of York to some
Anville wrote to Medulla; The laymen were
were favored of the king; one of them was a
stranger borne in France, the other night.
the midst of England, the 3rd of them
was my great-grandfather himself, being
of the privy chamber, divers times an Em-
dassador for him. I one also that not
himself bore such fortunes as those
the treacherous Earl then drove the King
unto, when he was forced to flee into Burg-
bonie.) If you see it not a little wonder, why
she would not impart it to the king;
Yet in this book I find that we were willing here to; if some great fault in the king had not let it; for in this book after a morning sort see facts.

Culde Luyd Edward was nigh three to
As divine God not tell since here fro
But sure the divine joint lie and yeart.
Wit not bee together in one place
For further see address

Gratia tradatur pereatam dum dominatar.

That is to say

Graec of consolation

As desysters while divine sorts dominatio.
Yet both in the beginning and ending of God's book see after a prophetical kind of manner given out, that God's sciences shall happen to the kings of England; yore see his words are found to be on this wise.

Yet once this science as I understand shall greatly honor the &c. of England. Open in this land shall raise a king,

Whose shall love God above all thing.
The later verses in the beginning of this book are to many so long to be excised, but yet might I most of all desire to come to pass, for what reason see intimates in.
6th Chapter. Moses speaking of the victory to be revealed before kings of the land, it shall be found for Jove; 

By the fortune, by the grace of a woman fair of fate.

And, my dear Queen! whether it be

To the world or not? I write not to God on your

Matre, that I mean it here by, so present my

self as able to perform it, although I hope I may be by ye Matre, released from danger of law, & in the mean time, this may not

writing, no more a letter Clavis Alchimiae, shall serve instead of a key, to open the

discover of philosophers writings, prate, 

locked on sentences, no more have for

 forever locked by, under a mantle of philosophrig, to the intent that it might be kept

close, being a thing of the great price, both from the rare wits of old, as also if

it might not be attained of the ungodly.

worked versions, or attributed by such wise

disposed minds, as also using it to steel

their appetites, or seeking there by to adorn

polish their foule devises, would be speedy

to runne headlong into a thousand outrages,

of mischiefs, to the great abusing of the old

learnings.
Leavinge the disposure of God, causyng the
Esslution of bloud, erruine of cationes, and
Subversion of Estates; and therefore eighe-
en here were that wrote so plainly, so-
disclosed oneself so venturfully, that one might
have found just ground to blame him; as if
rare to finde a black swanne. Although even
Monarchs like, yt pleased Alexander to en-
prove Aristotle for want of Seere see; As
little cause Godd also bylye they not raised
that note of imperfections of aullie of none
it is written Cue claudite sua dogmata nulli
either as sadd my graudatsee to professe Ar-
Naxagoros in that respect for a gentile rate,
for since I am that if they had receaved no
more strict instructions from theire mo-
mouth, or els had they no greater knowledge
asfore then they sadd from theiere worlckes; Alex-
ander should never have needed to finde fault
at Aristotle his oun, nor Thomas Green ton
soe hearded Anaxagoros so gentile a man
more more to have raised that report on Rainier
Napolew writing ys ther froate plain, yt is to
ysle, yt lyth of them selves beside, are able to
understand, as one brother may another; And
surely in my opinion, ys in any place ye
was overplaine, it was in these books first in the Epistle of 1Corinthians to King Robert and in the Magnet, mercy accorded with the words of 1Corinthianes, &c. in 156 books, de testamento Codicilibcio, those are set forth to bring 6 into water red for separations but scarce by comparison, in the transparent shor.

no one of see so large an interested in the first a book de quintessentiy; 3 in 44 canon; But

being we are now entitled to speak of such

poweres as have writed plainness in their

poweres, that hereby posteriority might be in-

structed; there is more that have described

most commendations of London, then late

our own Country men; of instance, I will

name two, I, ye, of George Aylie, we see

poweres & judge were by some divine pro-

vidence of God left to the training of those

magnificent arts, that they should not be

sitten, but dead among such fear, as

released good to storre up for the attainment

of the saint; for under counsell of perfection,

taught how to handle the bale, and to con-

strad the monstrosity: But our noble Aylie

argue it cannot sufficientlie extoll; likewise

some here be that negligible Inverse

against
against him, some I will set here over to his own errors: yet Evolus not to blame; but
surely as mistake Evolus, I understand him not, I take this to witness; I never yet found
false conclusions in Evolus, but that he voce
fell unjustly into his sect; I see for I
must needs say that Evolus was alone in
man: for beginning poets are beginning;
see what not; but plaintie shews, now.
to begin, how to continue, O how to finish
a work perfect: And as there is no sect in
the act, writing se in plaineness you set not,
se doth se above all the writers of the word;
over the sects of handling the ferment:
for in plain it is all our labour, though we
were attaine to the stone, if we know not
how to ferment it: Writing it is so rare a
sect, that set too I would never finde it in any our clistes; Writers would if yet
speak I desire that ever same were it;
writing wise once, or twice pestlere of olumes
operam; till at his last better waying my
Mr. Apollos words, I learned to stand better
roseee if was wont to fall; for see it is,
roseee only sand rats cowled away like a
stumbling stone, roseee at men of可见
there
Bell, O gate made the sound least; alone

Relie gate, the voice of the vegetable stone,
of the mineral also, I wrote right learned,
plainly, O, well. Although, qere ter in
beaten, the bell; from resone Relie almost,
false it verbatim. Yet neither of them bold
reveale his manner how to execute his
Lac virginis or Menstrue from I alone by
sine selfe, rising since that time pat
hene Relie set forth by the learned bro-
thes Theophrastus, Paracelsus; the man at
no time so heartly, our davin Gallus u.
Wastiffes so felle yeke, O hatingly hawke,
I may not for manneres take say som-
ling, like cuses, that back at the Moon.

But now as concernes the animal
stone, I will set downe, what experience
falsy learned mee. Thus gaur if seate in
manner of yeBeamble declared those Autors
to ye Igerses, in whose worke there is most
no painesse, to be found: I yet saue they set
downe nothing so plainly, but that it is
covered with philosophical enuogue; although
shadowed or shrouded not a more les man-
tle of yeBeamble: the est severall of my
accountable shall shew forty the divisions.
of my book with the significations of obscure names, or figures of art. The book is divided into eight several parts or directions; viz: the first entreaty of the practises of the vegetable stone; the second, of the mineral stone; the third of the animal stone; the fourth, towards the fermentation; the fifth, contains the mixed stone; the sixth, the composition of the transparent stone; the seventh, the alcoy of life; the eighth, rules of multiplication & projection; To finish the last part therefore, let us come a little to explain some names, which may seem at first some what difficult to understanding; therefore the philosophers, minding as many as in them lay, to avoid their writings, not obscure figures; did not openly take to name the metals, & their dark starred names, but sometimes & devised names of each a ones particular invention; but most commonly they gave them the names of planets, as unto earth, Saturns; unto Venus, unto Mars; unto Jupiter; unto iron, Mars; unto quick silver, Mercury; unto copper, Venus; unto gold.
Go to silver, lunar; and marked them with the characters of the planets.

As for Jupiter, Ξ; for Mars, Ω; for Mercury, Π; for Venus, Υ; for Sun, Ω; for Luna, Ξ. Lead also is by Rodagrius named Capricornus, being burnt or calcined they called it Aluminium; the same shrews, ageras, time calcined they named Ceres, iron crookeferr, or crocus Martis; quicksilver calcined with corrosive water, vitriolates; Q. in this I pulverized corrosive Sublimate; Copper calcined is Rust; gold, or silver, called prepared; More over, when they mean to give the materials of vegetable stone, they then termed these lead, lead of philosophers; c. being well timed, not they alone termed Aluminium they again called Adrop; c. the gumme not to vegetable work proceeds of that matter; they call sermonic; the cile not proceeds of that gumme menstrue, moreover they termed the gumme, the green lion of the philosophers; c. this menstrue is called the blood of the green lion; the liquors which proceed from that, they gave the names of elements, for imitating the laws of...
and more of nature, wee see several operations here
fore we, as a plat of frame of nature; for all
these was fewer elements divided out from
that, nitrogen it seemed yet soe out of our
prime yse, wee divided, or separate fewer sub-
stances, we Hydro more base elements; of rooting
that nitrogen respecting not most sent fire; wee
bust wire, or addent water; O being
rectified upon his earth, that deemed
Namour ester Lune and. The other water or a
liquor, not is more weak, of smaller more
sluggish, in the fluid, or as leagine: The
tered liquor not is of goldenish toulter, or in
some way more serious doth, doth shunned the
until or fire; that not remains but, is called
the earth or fire, Sublignis of Nature, is the
bile or sublimed raised ox earthy of bodies,
after the consumlant satisfaction; The bodies
are the meebas, O sib Sulphur, it also is
named soliate or congelate; nitrogen sulphur
being dissolved into yseis, or liquors, are un
called yseis incombustible; Subtillate the y
yseis of gold or silver; nitrogen in the ferment
of the stone; Either being assigned to O e.
D: nitrogen) the greatest之类 of the world,
they figuratively adapt the same name. 

are
are called the lights of the stone, for as the sun, moon, and stars are lights to the world, so the ferment and quickness are lights to the stone, giving it

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Nature, it also called mercuric vegetables: fire against nature in all corrosives, or because they eat, corrode bodies, are called fire against nature: unnatural fire, are Halen, that it dupeguls, or stumps of Graves, not serve for digesting or nutrifying feats. The last is elemental fire feed by combustible matter; of which fire were gave three tenders or kinds, c) a number of series degrees; f of which the first is called the fire of the first degree, c) containing all degrees between lent fret, c) is the most of the state of water, called Balneum Fluminum. The second in the state of ashes, rising in a toric fire, c) its graduations is from the beginning to the end, double every degree of the 5th, until the height of distilling state. The 3d degree in the state of sand, torque graduations are from distilling state, unto the state that can be given; that is until it be all fire fett; The first degree of fire is apt for digestion, putrefaction, evaporation of olive d water, c) circulation, c) dissipation; The second degree of fire serves for some rectification, distillation, coagulation & sublimation.
Sublimation, or rise of sublimation, the rise of the 3rd degree proceeds to the extraction of coals, corrosive waters, vitriolation, 3 things to be done forced by extreme or of fire. As we have treated of fires, so shall it not be unnecessary to say some sort of waters, earth, in the vegetable stone. As burning, vitriolation, dissolution, and physiognomy vitriolation, a multiplication except for preparation of ferment) were the no other waters but our mercuries wrote of. Read an the mineral stone. I mean out of Av. vi: or quicksilver, we are only best food proper ferment to all purposes, for alteration of bodies, and in other mineral norets, we see as I have water of fissure compositions, as shall appear in the mineral stone. To speak of earths, a first of the vegetable stone, we have strange yet both come out of one matter. The first is that no fire remained beside it was the deviser of the menstrue. The other is the residence which remained in the bottom of the glass after the separation of the elements, or what called the earth of the stone, or the second black earth. The earth of the mineral stone is one of earths.
Earth, & remaineth) after the extraction of the liquor, must be separated. All corrosive waters be cast into wines of one, or some of these following; Salt prepared vitriol, commonly called mercuries, or the greenion of sulphur & vitriol, being evaporated, is the medal vitriol Roman, Salt-petre, or Nitre, Sul Armoniak, or Alumin, &c. &c. These &c. &c. The corrosive, are the bodies obtained from Slaines Alumin, or the Latin vitriol Azote, or that shape arzene, otherwise called the water of the sea; Vosint is of the water of &c. Sulphur, whereof the bodies evaporated, are soon dissolved to serve for Wine and cement. Of furnaces, if shall not need here to speak, vوغفی یونئتینع، which in the end of the book be plainly said. For, it being, but seeing, out of Necessitie, I am shall be driven to speak of vessals, ye shall not be inconvenient, for better understanding, as well as for knowledge of varieties of vessels, to express both these several forms, &c. Names, not done, our vegetable treatise satis fit beginning. — — — — — — finis
These are vessels for distillation:

- Receiver
- Retort
- A Pelican
- Vase
- Hermes
- Ovo
- Brachet
- Glass
- Fratres
- Grypes
- Grypes Egg

These are for circulation:

- Genus
- Savin

The grypes egg serves for satisfaction.

Not recipients, but other such like things, not are but common & known to all men, I will not silence the vast grief, and so an end of my miserable
Here beginneth the Treatise of
The Key of Alchimie & first of
the vegetable stone.

Hermes the great father of Prius of Chymical
Philosophers, after the said in the beginning of
Tabula Smaragdii set out the substance of the
earth, comming to speak of the materiasses of the
Philosophers Stone; then assay to take the
Stone Animal, Vegetable, & Mineral; Of the An-
imal, & the Mineral shall he spoken in their due
place, of the mean time hee will handle the
Vegetable; and although the Philosophers have
scribed divers splendid devices, rather to ense-
ble then to disclose the true sense of; As.
Garland in his 14 th chapter, Quia ex succo terr.
herbarum simul concintuctum sec mercuria.
alis, Portulacæ aquæ luc facit, sc chelidonia.
Noseas as he meaneth the myres of Bodies, Sol &
Lune; Lune by our Stains, by chelidonia sol, &
Sol by our lees, gave made our learned soet.

Noseas, and some that spring from selves right
wise, to seek it in seeds & plants. As,

written) Thomas Morton in sig 4 th sig.

Talking of Tonsil, Not knowing the words
wise, it is called Vegetable, for also it is
Trees, seeds, plants, Vegetables. And therefore
may it easily be illustrated on this wise: No-
ting given that is it that not; Vegetable-
ly was not metal-like matter, ergo et; Truly.
the parts are not to be denied, c) Yet to
be distinguished; Vegetables are not used in
the stone to give anio metal-like portion,
but only to stebe for preparacion of metals,
that hereby the vertues may bee the better
extracted; 0) yet using the selfe same reason,
I would prove that some vegetable yields
ingression to metals thus; That nor it say,
it may give to the stone, vinnegetter commeth
of the wine, 0) that beeth ingeressive; Our
vinnegetter vegetable may give ingeression to
the stone; nor it thus prove, the spirit of
the stone, gives ingression to the stone;
the spirit of vinnegetter is, in the spirit of
the stone, Ergo the spirit of vinnegetter spread
be the spirit of the stone, gives ingression
unto the stone; This for worth the Apothec
the words of Marie, The water is the Men-
strue drawn out from sin, whereunto consisteth
of double spirit, that is of vinnegetter c) of
spirit, in his vision againe.

Busonem vidi rubrum potare liquorem
Tharum, donec viscerum suprema erant.
By this means see means, lead that is in
Adew, or Minim, or Saturne, or Ceres, or Rubeus
Scilicet Antimonius, Of which distilled is the vegetable, quin ex vite est, Take therefore the base aforesaid, and so put ev'ry wound weight, wassail on a gallon of distilled vinegar, set it in a cool place for 3 or 4 days. Every day stirring it 4 or 5 times a day; after that filter it over, with a wooden cask of flannel, into vessels or bodies of glass, so long, that the matter may be clear, or still. If this means, the body is now become no body, but brought, or reduced into the first matter, into a viscous matter, whereof it was in the bowels of the earth, intended; And thereon undeniably the Physicians, in their Cretaceous, there is nothing alterable except it be brought into this first matter; hereee applies food, drink, so fast, that this bowels be all burnt, hereee apply a dose made spiced liquidum; hereee one foot). Guido. The first matter of our stone, is viscous water, made thin in the bowels of the earth; in a notice place also: The first matter of our stone, is water sulphurious, or mean earthen. The wu is sympathetically signified by the words of Arnold, visere se faite, scient ars
risice.
Artificers and Let the Practitioners of Alchemy understand, that the kinds of metals be not untransmutated, except they be brought into their first matter, then may they be altered into another kind, then they will be at first; and next to this, in the works of the Philosophers Marchamech Corpus habet liquescenti in materiam. Steam primum: The book ought first of all to be made liquid, into the first matter, in its first solution, in preparation; as also the Philosophers' terms (solution prior) of the shall prove after the spoken; but because in this solution were made a great deal too much bitterness, we seek not, but we seek best as a means to draw our gramineous water from the lead, we make some place for the water over a slow fire on a burner, that the superfluous waterishness of the preparation may be so evaporated away that we may find the earthy matter of lead drawn out by the virtue of vinegar, for so are we taught both by Plutarch and Paracelsus, that point, from the preparation of the juice, the meaning of words are thus, vapor away the vinegar upon a lent fire, until it be thick and viscous.
remaines in the bottome, like liquid vitrii; rostop substance being done, becomes of qvaine or coullor. Of wh. I since written in, Tabula v. scientiae maioris these words: Inprimis habebatur in Leone, nostra viridi vera materia, e quam coloris set, vocatur, Adror, Azoth aut quae viridi; the first point is to finde out the true materia, e what dooth it do, not is found in our greene Stone, e is called Adror, Azoth, or green which, origine, word is by John Garland, autod to bee vitriolum viride, green vitriol, and therefore twelve sheat-facts, in an ope place. e calleth it vitriola. Azoe, to give men to understand, what it is, e that it was not meant to bee green color. But to returne to our purpose, again in our queme of mericoum is perfetlie done. Let it be ground into as small parts as it may, e so putting it into a booke of glass in nests extruding above the proportion of twaund at a time, late too the said, or Alummet vee. sule, e first, so that no breath may be expire or breathed out, not being done, out to distill in a sande fire, and make distillation first with a lent fire, untill the suuere know waterishnes of the binmeaye, save no sharlness,
Sharones from hence let it be parted, a
luting there to another great or large vessebl
increase the fire, & then the white smoke will
beginne to ascennde, or so falling downe to the
bottom of the vessels in the cote; continue our
frue distillation for the space of 6 ouses
so you shall receiue a red sumonour or here
aboutes in sussonor 11. Deumono vallzette. fil.
Hincique Maximorum, e 187. our g vegetable.
Of roys & Ceebe pronouncing these words,
Prima materia corporum non est & vultae, sed
est vapor virtuosus et humidus; The first
matter of bodies, is not & common, but is
a vapor virtuos, or moist, for we write in
Commone philosophicis; That aire condensed
beoomes to rain, So the condensed aire of
vapor of our base, condensed to the fede of
our alimbeck furnesse into water, vixio.
Minstru e & vegetable; Most unxpectly there
fore finde 1 set downe in Tabula scientia
maronis; In secunde similaria habetur qua-li-
ter corpora solvantur in Ar. vi: philosophorum
in aqua & nostri, so fit unum corpus normum;
it is likewise the second word to pabe, or
finde out, after what set the bodies are dis-
solved into Ar. vi: of philosophorum, fit is
into.
into water of our $\gamma$, so becommeth our onlie new boodie: Guido the philosopher, speaking of the 4 works, said in the worke of this art, faile, that the first worke is that the dissolution of the stone be done by the devotion, o see stinge of elements; amonge that the menstrue be drawn from the boodie, To the same effect, wrote the Parmenides; Primo solvi caputum in sium, Add a little after expressing plainly, non est inquirendi, wherefore what must be dissolved, Sert quaestum, in simultum, the gross substance into a taurine duenech, into menstrue or musters; But more plainly the Zenon writing of the second work, although he fell it down for the first worke, wherefore see note, that verie few philosophers ever spoke of the solution in exparation; Or therefore compared the solution in drawing of the menstrue, to the first worke, where they seeme solution prior, wherefore saith Zenon, in Alchemico, opere sopes separt gote, that is, if before the first of all in this most of the stone, that the boodie, soule, or spirit, be mortified, be drawn out, beinge that of the roife in spirit art yet yeaddes, as soon as fore it be mortified. But the separation of elements is of mortified bodies, of the effect of every element.
Element is set forth; no see for if you will make the Eliphe, it be love, you must tie to dissolve to dissolve the stone into elements; for so in in all the words of King Hermes in the second treatise seito fili et, know these four my name that our stone is of many names, Symdeic eumfors, so that it be is desired, we must of 4 elements in it divide, cut into foures member with straitly to sequester to restore their parts, so convert them into the nature of what is in them; therefore says our Riolis the second world is the purging and cleansing of the stone, which is done by restoring of the elements, Aetemis in separating the earth, the water, the fire, the air in intent restore of it is done, appears in in the words of Basil the Philosopher, see, in the second world of Guido: Basile, (see), in the desert masterie, stones never receive or store one nor another, except they be holy elevated before, for the receive not the spirit, nor the spirit the body, before; So that the spiritual he made bodily, as the body the spiritual, we cannot see; except they be first most verified elevated deprived from all other filthiness; Guido caues it gib.
Second warke, that the stone may be elised, seperating of the elements; Namelye in a glasse, by elements, why is the noyle warke after the noyle menstru be extreated, understand therefor that upon the drawingse out of the menstru, these remains lie beside in the bottom of the glass, an earth, some what blackish like unto soote; now is Guido to the begining of sooles will be to be cast away, and earth it yet to be new handle; that thereon may more of the menstruall liquor be drawnne, for as yet suite) Expires the best of the fire remains beside; the distillation accomplished, shut it be shut, take of thy head, take the matter afore named out of thy glass, and put it into an earthen vessel, vpon a few coales to warme, for the space of one halfe soure, untill they become of colour beare like gold or yeallowish, so are they sufficientlie warme, and warme, who is the salutnation of the fire for the take there fore a pounde weight of them, put them to a gallon of distilled winde, dissolve, stirre, stille, vapors, or distill as aforesaid.

Note
tire, or spirits, for that as yet, the best of the firet Elements lieth yet beside a sudden in that black earth, wsh it said, Ewer Negra prima of which were afore spoke. If this drawing of Mensefrue & solidation of the feres; farte the Physiognoys: first dissolve; that is tep base in Mensefrue; a next solidation, that is tby black earth, were named st. The Mensefrue or vegetable is being on tisib nost extarded, e that thou fast. By disposition determined, thus loged into thy natural liquor, then according to that doctrine afore said, you must on this sort. Proceed to the Separation, c Fertification, of Elements, that Separation is diversely and given out of vphloposer, and that by way they finishly, the orrobe of wsh I lost dearbely bought, for threfe by I lost all my quantite of ropte mixture in seeking of the Lunezic after that manner, for that why I found, thinking it to have been Explis in one manner of Separation, was but a Node of Separation by Explis taken out of the works of Hortulan; And therfor
Therefore I admonish to refuse that way of Severatif, or follow this way; and I write
set downe, as from the Authentick of Aristotile; and I know to be right true, & good; &
therefore (expertus liquor) reason, Seperation
is allowed by Hermes; Saying, Turn habes
his aeram ab igne, when you shall take the
ashes from the fire; & E are the two be-
estas operative (so termed of Aristotle) it is by
wise bequest to effect, Take Your Liquor as
fore said, put it into a grives egg C stoppings
it best is a cote, place it in water; These to
digest, for the space of Tenne daies, & fourdome;
Take out the glass & put the digested ma-
ters into a bodie to distill, Cut the head stop
& take remember, so like wise, draw the water
off an easie fire, & that not then rise,
not most lent seat of the bate), in the
Aqua or burning water, termed (Aqua Ar-
dens) will you must this fire; powder one or
two drops thereof into a spoune, setting
a limien before therein, put a candell before
so, & will the flame provoke it to burne
not, if it burns not & clean away, distill it
by
It shall in an close bodie luted as a forrige, not will not burne, but_hyper in derine. Let one name away: for it is strong, or faint water, those 3 or 4 times, in that will it burne, keep it, distill it over, it times, more is made aertification in the whole; But if the last two times were done in ashes, it were a great desake: it better for it: In that it will make it in the soltice; it better able to worketh, And thus is the Spirit Element separated, certified, exsailed in into quintessence, so made to lie: lie, it's id tryn to be kept in a glass e closed, or seased; Tryd done in the same parts exsailed the fluid, that is find waterie substance, is not of the Aire is, of pale waterish colour, but of colour without ressiet, Exsill this till there be in the bottome or ground of the glass, a substance black, liquid, and thick; And so a state was another Element 8 the water, that burneth not, but extinguishes fire, they water take, or put upon the black substance, putting them well together, shut the vessel, let so stand to digest in.
Balneo 7 days; that thy elements may be the better separated. Abscire done, proceed to the separation of the water, o) oyle from the earth. Then put a most strong fire of ashes, in or sand equals the water, until the fire and substance remaine blacke, oyle in the bottome of the glass of glass, early in the earth of the stone, o) is that 17th of a Chent termed Ferrum nigra secunda; The water or oyle not were from the same aside drawn set set, Separate in the least fire of the Sate, until the black oyle remaine in the bottome, Whose take o keep apart in their vessalles; for that you have the 4 elements separated, separated one a from another Felicit water, fire, Alice & earth; And thus is the stone stolen from the original salt, by separation or rectification of its elements; But if anie will proceed to goe further in this separation of elements; to create Furmony and Sunarie, Then follow this way of Aristotle. As obiit bee; for sauvie are they, among other mens former dooe mention to be usefull seek not in many wise to calcine the black earth, above said into stone, but
Calcine, from fire, whiteness to some faire colour, in a furnace of reverberation; then make it subtil into fire, and hereon put your water adherent afore saide; and so distil it from the earth, in ane fire 7 times, every time convenient the earth as afore. If you see faire that water, not Raimundo called fire, Lunaris perfectlie testified; Of not so saide, then is aqua ardens perfectlie testified, not some from wine, by virtue of fire all bores are dissolved, waterflying, quenched; of the elements are divided, of the earth is expelled into a mercurial salt, by fire virtue attractive; see that quicke as there is any of the water is a fool, or ignorant shall never come to effect, as saith extends the words of Raimundo, viz. the accomplishment of Guido Fire 3d, some, in the citation of the stone, newly set saies, is done by inhabitation of water, that it may be made perfect, aqua vita, by vertifying of the earth, nor water; Hermes agrees in these words, speaking of the same earth; he saith this (Athe saith see on fire earth) tal'Cinto, for heen you need not water, if that
in this stone, see a little of the earth, so

even as a little leaven doth ferment a great

deal of paste; so a little of the earth, we

in this stone doth suffice for the unfer-

ment of the whole stone, these words Axilis

in his outercoarse, upon the words of Her-

mes, Aristotle, saith: 'the need not war a

its in this airy substance, (if we were afore-

sake) there be a little residue of earth, wher

taken from it, whilst it is sertified upon it,

for that a little ferment g, to and in another

place, in thee se laible, the earth, the ferment

of the water; taking Hermes to record see

saint; this matter is the earth, without any fer-

ment, the spirit of the stone cannot be made

verse jet, neither the spirit be versek the ket

in; nor can save the composition of life verse

life; and therefore we give this water, the

verse of this earth; and as thee sate, this stream

versek he us; therefore saith, Hermes, this

verse is unpoled, if it shall be burn'd

into this earth; and then it shall be called the

water of life versek the artisic, and te-

edate; and if thee shall distil often times,
Yet shall it be said the water of life, &c. (24) often beguiled the unenlightened, who taking instead here of Aquavitae of wine, &c. deluded themselves, & lost both labour & cost; in number is said to be common to the ignorant, but those that judiciously understand the materialisms may easily lose their Aquavitae, &c. Lunatics, as if my self to well know when these are all, I sought to dissolve the straw easy of youth; so wondered it before I found out the true solution of Sol, Let us now proceed to the next work, not in specula-
tion or opinion, though between man, &
more, (Agent, or patient, water or earth), that
the somme of the fire may be augmented, &
not is said so dear among philosophers, Where
somne is that not is called Salubrity of Nature;
&c. it is to be obtained, two wares, the one is a
by putrefaction; the other by alteration, who
will herefore erect this Sulphur upon a
this unreserved booke; Let us follow this way
of rustic, take of this first Mark earth, and
take of one ounce, or twaine, according to
proportion
proportion of this water, or Lunaria;亦
or power sure quantities of Lunaria as may
start to over the earth, & so doe from 8 dais
to 8 dais, that it in ev Fixed 8 dais one
till it will drink no more, but that the
water stand even upon sin two fingers thick.
And so it's commination or conjunction made.
And see the two wings of the flying dragon it
joined not the dragon without wings; Of not
the fixed, or not flying dragon catch of the win-
ges of the flying dragon, till at last they
both die together; And so rashings against, be-
tome both one flying dragon; Conjunction has
made. Where as afore in time of commination
the vessel, or grisses egg, was in a stope
but only loosed, stopped not a linen glose;
Now tale it not Solomon's scale, or else
not some offer & lost kind of stopple; for in
this place are Gebes his words so he beseech
Evolut & imprimit in clasphas undique rimis;
were otherwise the spirits will flee away &
not reside in the bodie; I must est bease
a noised, to speake some word of alteration.
But state, almost the same sound to rumble.
Save that rosen the first earths; in cutissi-
tion it done with Lunaria, if it is to be im-
bled
inhibited with his first Alkeneenee suspe-  
ed immediately upon the striking therof:  
(oe there fore on this sort. Take 4 or  
5 of the eart, that remain eth of the  
same distillation, e take the into a  
faire Receywer, and soe in next  
hour or more of the Alkeneenee, ad, may even  
sarely, coverit it throughly, & so make  
full the glasse; for the conversion is  
done. Now let us proceed to nutrification,  
not order is to be kept in bote, & it like  
that those are not to be looked  
for in Alkeneenee, ad in the nutrification;  
and therefore lets see breaking of the  
process of Alkeneenee, makes no mention  
of & include; But only suhte, a  
hide or harie key wotkre in aymer bate,  
or dunjsite, O where abbe the  
alkeneenee by the space of 150 daies; until suhte time  
as that of sun, not alken Een shall be sub-  
tissi e, convertible may be sublimed into  
foliat earth, although that his resident  
be some what more greater; for that it  
is groonder, O think shall remaine belowe  
in the botome; This alteration shall be done  
best of all in a lent fire, & resign from hence  
you
You have thus your crystalline Substances or Salt: you have seen, matter is not but apt to put on, purple or white Ophites, that is not to be imbibed with the two tinctures, or ignorant of the seer's, that these on the stone may be said, after it is joined with the two virtues, operative of not shall shortly be spoken after the obtaining of the Substances. For the mean season let us not pause over that place, but declare to plaineness allegedly for the manner of alteration; saying, Our water put upon our earth, begins to bubble, or seek, not a and in a course after it is distilled, out of to be put upon this earth, namely, that the body proportionate to the quantity of water be put to satisfaction altered into a crystalline earth, so that not is altered; may be fixed; so the rest that remains being, in the glass may be cast away, for: burned dust; and after that seek understand you that rose as the Philosophers do put a down in many certifications, detections, so they do to decrease foole, seeing that it is but one, worst, one labours, one described; one thing to be judged, namely, whether a fool, or the Spirit: And although in those words
Words there may seem somewhat divergent from
some other places in that it is said in many certifi-
cations, detections, that it is that divers
philosophers, safe after the communion made
mention of taking no the glass after it is
black, or that it ought to be removed, or to
be again imbibe; not they did, to beguile false
Of these see in another it be, or not of them
that speaketh of separation, corroboration,
safe communion, but of sign as after se-
noonie sung Tractations, to the best policy of
fooles; for see how that there was no philo-
sophy, but hark after the separations con-
tined, there can be no overcoming, till briefe,
therefore after communion, no more in
but patientlie abide satisfaction, for that
the satisfaction of one is the generation of
the other, or without the signs of seed sowne
in the ground, doe out of the, 3 break, not
see that no estrane growth, no see the swin
geth according to Aristotle; saying in our
first philosophy, corruptio unius, est u
generation alterius, and Covases the philosophe
writs in Tuvbe, saith, speaking of the same
Covas, sapientis accepti sit nostrum,
see is val
nostrum after
faction folio
Lie

The noise men (say, see) takes well out &es, name

39
Man is our Earth, or else in a desert.
Not our first mate, but it and the air or lun
nare c, so fast it is. Communion therefore
made as a fore said, or the glass that was, in
proceed to untiration; for these beginneth
the work of a philosopher o, not a fore;
And this is it; of nought it is a commo

nate, that the reverse of the stone is in
man's works v, whether vly: A woman work;
for it is attributed to washing, because the
liquor of the spirit after the dissolution of
the body, attendeth v, and falling down ag
again in dews, doth continually wash the
matter, or for the first same thing it is in
called children's play, in that children
playing among puddles do commonly be
wet o, wash them selves, not mates; and
not is signifyed by the attending of the
spirit in the glass or washing of the ma
tter. And these fore they say Alv Latoris
about, the aire washeth the earth; the a
works of忍不住, is that in the glass
be set in moist fire. That is, in Balnu Mar
vir for 100 daries, these to untiration, until un
washing the works of philosophers, it becomm
eth. Like fishes dies, that is, to write Subvogu

Habent
Having past all colours: Namely, that at 40 daries it be black. The reason aforesaid, is, that a man working in moist bodies, insinuated blacknes, working the philosopher's talke Caput Corvi, wch is a sure token of putrefaction; and Guido affirms it in this wise; the destruction of the stone extendeith for 150 daries, at the least, or in black and brown in the fintures hidden, even as the soule is in the body; he twicee relieth the vision as one should say; these appear to the coloours of a pearrot, after that perfect white; Guido himself confirms it, that after black and brown, green, so after that whiter; and in his vision showing the putrefactions of stone, figured in his Toad, transforming the first rollous black, see sate these words into English verse from the lattice in these words.

And when this words be sorte of vital leaves begin to fold,
This Toad from, being like coal, became like coal for colour black,
And of this fundrice colours, it follows.

Which done, a wonder to the sight but more to be rehearse.
This Toad in, colours rave through every side was peace,
And white appeared, when all these fundrice hues were past.
Which being tinted, read for ever more did last.
And of this is generally given out among all.
all these olde forge, one vessel, one glasse, one furnace, a great manie of olde forgees they send about the water-furnace, setting their examples from humane inventions of generations, omitting we part of Psalter discourses in that bespeke, if we shall be read for eduationes sake, I will not commit to paper, most exceeding or virtuous Queen, labing all readie set downe at once at any siffir to leade to creation of Salamures; When these sort the white Sulphur is fathe risen in the glasse, part it, at a manifold at may be from the fayres remaininge, and if you will proceed to the red Sulphur you take red Sulphur, to the making of gold, parte get in fraine, c) in a silver cistre, put the one salt at, you intend to take thee, and set it in ashes free, increasing the fire from tenne daisies, to tenne daisies, until 30 daisies, c) that the sulphur become red, then take you the matter, and proceed, all trecuores, in all the 30 daisies, and as free as the way olaine Sul, beginning of the differerit booke, c of sit image earth, in my earth, Alexander speaks, and to the seeing in pit to Wistle to King Alexander, understand therefoe that there begins
The work of riders, or not before, for all that went before was but to great the two earths; viz., the white and the red, and are
lune, or sol of the philosophers, for the same
 parte of these substances, our metals are not
but our names; in some the clearness of
sol, or lune are misplaced; the rest we must make out, eg these Mines by art, e. going
further to the prospect of more work, next
ensuing, see partly, teaching now it ought to
be imbibed, to become the stone; but first,
fore see the white earth into one vessel, and
retook into another in manner of a new egg
and then vores the two waters into their original
fire使 them water or fire; that is the Luniaric,
the red Aile before resceded; to the white
Inhibitive Sulphur the Luniaric, or the red, the Aile;
Always take seed, that to the red Sulphur
you put no Luniaric, or to the white no Aile; Nota
this inhibition must be done in ash fire,
the ressed flose stopped fast not by twinning
they; but always take seed, that you wret
not on to many at a time, for making of
bessie to rest, we cannot be golden, but by
a donite, that fore imbibe him often times,
and so in no Leasurely, until Cet it will

If we take fusion, as melts like wax on a plate of silver, if it be see red; forgote a trice it on copper; for so must the philosopher's stone be seen, not any of its power, till you be able to see a man's art. At my time see is the stone perfect, ready to be elixirated, the matter or form of the elixiration, is not in fermentation, not shall be shewed when we come to the 4th treatise, as it is already said in the preamble. And thus having brought our vegetable stone now to the fixed, sitting in the perfect stone, readying, & showing, it will take to coale, & further of this long work, done by vitrification of his own body, & will intreat of the order of Raimond's arrotation of the vegetable stone, to King Robert of Sicily, & there we will conclude our vegetable treatise. Although there are many arrotations, to attain the elixirs in shorter time, then this long way by vitrification; we go from the preparation of the base to the end of the elixir, a year or a quarter of a work, even to a most expert artist; yet is these more more excellent, or like to his long work, then is his arrotation of Raimonds' other alchemical operations.
Annotations there are; of wch I have tried some, but one above all the rest, which wth
very little skil I made Silver to procure
How in fume catory, not if I had continued
on, must needs have beene the white Silver
Alme. But my sowe was, to lose that
by the breaking of a vessale in Salina-
tion; and I ran at any time he done he in
done agaynst; I will not say in mine owne
practice unto your Highnes any other wise,
then I have proved True: Pardonne mee I belee
O Mat, for my rude writing: In wch, un-
der colour of art; I seek not to abuse
Highnes, inward to Enflope O Matris with
vaine falshoodes; So farre as I have gone
in every one of the severall practises; I
will set downe in the end of my books,
that your Mat, may the better see, o tron-
seriture, wnat like lihood here of is to be.
Sado; for the attaintment of the Cere, for
the points wnder to get I fabe not romed.
I set downe the practises, as I fabe gathered
out of the vse of those, that vnderough
why I mean to follow, pio fossilculos; for
Highnes shall shew good to permite
Istente; not if I being to effect, and if noo
by this writing you of your skilfes impart
the secret of the skill; so will I good gratitudes
then impart the medicine. Thus much may
of these say, that of the Eliph of meane
life, in curing of all diseases, I am sure to
have, for that, or said I may yet have said, yfs
had involved the ancient water, some other
way, at your will I shall seem after better un-
derstand, when it come to the seaven Treafius,
to declare the composition of the Eliph of
life; I have digressed; I will now therefore
see corrections come to the manner of Raymond's Arroctations
Of why, because this is of the vegetable Eliphes,
I will see where him, to end the vegetable
Treafius. The offer arroctations; for what it
out where of, I will see where it obey
to the mixed stone or Eliphes: And although it
may be thought that all Arroctations are
a diminishing of perfection, save only in
these we see where seseth devine to king.
Robert of Walers for the vegetable worke.
see commended heid Arroctation; of which
foert o vertue, see saith Deus Novit et o Cod.
(saitz see) from I take to witness knoweth
now that this manner of Arroctation in
erst subtilness, vertue, and goodness; is more
subtil than better then all other worke of the nu-
world; & there in all the wise men agree in
that all the worke consists of in 2, 0, & 3, &
of now since the elder is unsensed, these
care bee no greater like God then in this
way; Vosse therefore doe save our Ardent
water exalted, as afose is showed; distil
it y times, take these of 12 parts, putting it
into a diverse Commisaries, that is to say me-
to every of them 0 parts, that is the same;
Open half of gold well made, & purged
into soliate, one part, & dividing it into
two; where we do add of the water, An ex-
active Commisaries, put equal weight; That
done & the Commisaries, those luted, & store-
ved, where the drosses of the slumber, enter a
into the bodie, place them to distill Ashes,
where they may in the side of the furnace
be plater, so that both Commisaries may
receive equal seat, & be of Equal Democ-
tion from the first; Then when the in
bodies fullest seat; ye shall see soe that
the ferment, or yold will begin to dissolve,
Then tie, or fasten to the sides of the
Commisaries
Commisaries nopes 2. Sopeses ye must be kept good, continuallie; And when the gole is as dissolved, you shall see how the ferment dissolved will ascend, and sit in water, destill from one vessale into another continuallie, twice or everyday, e. twice every night. When you shall see this ascension continuallie, you shall receive, now by a reason of language the spirit becommeth thinner, and distill not the longer it shall be distilled, yet alwayes ascend in increase in degree or strength of subtiles or strength, and in a few more or less longer shall be done in, it shall be more subtiles in strength and for tile ; this manner of order, continuallie, for the space of 20 or 22 daies, e the quintessence of this blessed water will be so; that it will no more ascend, but remaine fixed, with the ferment, so is it converted into the stone, where receiv'd, take out both the glasses, c roslot together as they are, set them in the balnew, &b by & by in one must they will be dissolved. Then contynallie try, as afore, so doe also.
And by the force of God it will abide established in manner of an oil, it will never more be hindered nor stopped. And this way is more evident than all other ways. Yet must you perceive that, that the like is to be done in the same wise. Save that whereas at the 10th work it is done by expurgation in 27 days, the 7th work will be done in 10 days; for that time is more more gross, earthly, and mundane. And that after the figure it is not done dissolved as the 10th whereas there is no figure great enough of time, between the one e. the other. Moreover as you have already added to take set strength into solutio, that you do not in any wise, but perceive that in general sense of Nile not is holy especially grounded or practically proved to be true; Meddle not with strength of Nile; or else it will not be for that being in solutiae it is dedie to be molten against into gold. Therefore cannot never join our mixtima, or mixtira may it abide examination. And these forty findings of written, but not true to sacred things.
Treatise of Fermentation,

As in means, there arise another commoditie, so by
less quantities, a proportion of water will serve, or besides that, the elixir shall be tincted by reason that the ferment is tinted afore into a endorshes colour; and these my usual words are not proceeding from the practice, in fat Alchymick: so set in set will be,
that the Lune be dissolved into liquor &c.
And for proportion appointed, that for every part of Lune be poured three double
of the water; so proceed as afore is recited in the concoction.

And this I hope may suffice for the first practice of the vegetable stone, that will
rest less in elixiration shall strongly be
spoken of, when will come to fermentation,
not these fore this difference, between
the stone & elixir; the stone, the stone,
it is so open it will absorb, flow; or be ready
to give second fusion, then may it
justly be called ater, alone this
not above to be said elixir, first it be fermented;
And so I end this present treatise of
the
Here beginneth the second Treatise
of the Key of Alchimie, intrea-
ting of the Minervall stone

The Minervall stone is diversely taken an-
among the Philosophers, yet all to one end
since therefore most sole opinion that win-
toil is the first matter, doe agnist that it
is the green Lion of Philosophers; in that
the Philosophers faile to take it for Romaine
gold: Yet it is not so to be taken, I shal
not neede to spende any delay here in;
being I have declared sufficiently what
is the green Lion of Philosophers &
what the green Lion of foole, & yet I
mean not to decline, but that it may
be done of vitriol or green woxer, &
therefore the Elements be separated & the
same manner observed as shall be shewed
herein in this treatise soon &: for Notice
in this Bosomie booke, sheweth the selfe a
wise must alike into this workes,
whereof we now are to intreate a
wise words as they be but briefe; yet are
they
Tey claime, easie enough to understand; take the green lion meaning by contrary of in opposit mate, or Aqua fortis dissolve it; setting it in burned, by the space of 15
days; after that out the vestige, or make dissolution, that the mixture of fire within.
may bee said; then not six elements severacted, or settled, or be known six owne
earthly first quartered, or known the quartered earthy of the elements, of other wares, ab by
mineral stone of Y, is to be used; To whom be this to one purpose of the mineral
stone; Although some tesse are not thorow the understood the lead, a likeness
of philosophies, doe not only triumph but also assume, that quicksilver is not the a
matter of the stone, To whom I will make the yeunt; And these further they about
these Authoritie, as among others These:
Mortons autorsitie for one, as bee in p. 44
Quater see sect, ye may not cast malle of quicksilver beyme, To make Silver
ys gye intended to name; Some other this
Gee is gye in, for they are not the are.
These words are not unwise if they were
rightly read, for that it is, for that
itself, quick silver shall never
make silver, as theyerrone, or are in
their crude matter, except they be before
brought in these bodily compositions, that
thereby they may be the better quieted
brought into these six, or worse.
And in that behalf, first, there are the
more Athanasin doctors, and in a little af-
ter, because see not after six accustomed
manners of most dark swords, different
and meaning, these viles writers as appears
in these words;
Yet if you destroy these viles composition,
some of the components may 
be use of conclusion.
And that is nothing else of that one, or of other.
But only magnesia or litharge see better,
by not words is given to understand, that
first of all we are ought to make solution, for
bodies, or argent: viva cendue, being dissolved,
are not any longer bodies, but dissolved
liquors, or matter of bodies, and these
salty, poxie in sit Melissa, obsequing
to Martinum, Bishop of York: as that we
know
Know now by what 

Know now O after what set, not by 

or Elements of dissolved by Sun. 

or, if perished, these not to elevate. 

the body of O; The Aest, twin see, shall 

be a scatters out of the most sections 

worsed. Against in the Treatise of the 

ease stone see both these words: Certain 

seerses fain to speak, I said, I am a 

father of enchantments, brother to the 

sister to the Moon. I am the rede of 

Life drawn not out of this wine, but 

of quick, that is not of the 

vegetable, but of quick F; I make black, white, I carry 

in my breast the soul of philosophers. Also 

that was begun with being dissolved, after 

of my virgin's milk, not my brother the 

should take sin an overdo of him 

my sister the O I shall make all black 

bodies white; Of not F O  

or Elements separated. I find, that another philosophic 

sall of Fellowly, within his elements are 

separated, against mixed together by a 

equal rider, is made by elysian some 

pleant of H O Y: And futher that 

is meant by the common or ur. vi: four
Thee are vscat (Raimond saith); the best & soundest from mount Passula in Lertken baggs, or stumps, of vs & other saiths, An all thy worke labour to separate, vs see some stede to over some &. for see that cannot in destrec vs, & cannot require vs, notsee may you wrought here as we, untill it be dissolved; vs see sore it is said ab afox, but not reside to sort things; of it onlie is the ferment of the Etymen made, vs &tongueacted &r: vi: to all imperfect bodies, vs see sore ab Raimond saith; in this booke of &; it is neuer tongueacted; but why the Sulphur tonguealing of it is grate tongueacted, and because in it being dissolved being dissolved, not &rude, there is a great intent, vs philosopher, saith: a certaine fire is more hemmest out of his owne baines, not if it bee fine fire gathered, or againe received upon his owne baines, that is hot. &t water had out by distillation or solution, againe out on his owne earth, therewof fase to be made flouible, of fired; see thence cause of a certaine fixation, of vs the Elues in interorde in short pare.
Nor certainly, without gud Liquors, spirit of the
Bois olfifint, is not olerlent; Now souther-
ing the maner of extracting this water. Not
from 7 teasr there is but this only maner
not, I in favenous refractes from Bebes, and
Bebe, but most fovenant from Pariel, and
Pariel, and so fae senn it fall out in Practife.
Contening the maner of doing it, Bebes
souther of the dissolvon of O O, would
nae it done in the water of 7, that it a
quoy ffe in the water of the dragon; And
further souther Rhod illa aqua dracorns co-
that part water of the dragon ought to be
nae, or drakone sotry by Alibert, with-
out putting any other water to it; O feat-
in dearing thes of, will arise a great a
fring; O furtber frilleth that the 7 will be
purred twice or kris by passing through
Alibert, before it be destilplate in strong fies.
As souring the frings, passing fauor of
my great grandfautes commanded that he
Arhiel should prepare a foode of Leatsee 
Lais, Eies, to blindfode or soto gud Eies, nor
monts, ears, oxonomeles breath, to see.
setled at onees feet, for fear of the noise:
used
taste or savour of it; Pulveris his way of a
deaming, hommest some vast neces Par-
arellus way, in that his bood was of
stone, and lead of glass; And fouling the
mannie or fayre, Put his boode in th
strawte in a distillatorie of stone,
then his sweat from him, with a little a
vessel, as long as any thing will destill.
Then his vessel being opened, let the milk
slove with, not being scald; Luting fast
the lead againe, destill it, and receive more
of the fume; So doing manie times,
untill the whole corporeale boode become
after the manner of metal, or glass in the
botomme of the glas, then put againe on
that matter, the water destilled, and make
it out of the print of 40 daies in a
founstall, or Satene; And done, destill first
a white pulvis not a strong fine, nor well
moistened upon the plate of sol, or vespulati-
ado, eithee upon his owne plate, or earth
wateringe, for that of his owne earth.
Oil is the chief meletane made vth
agulate thereof; vi. Thus faire youst
firstly: But to done be that, 
Paracelsus
Paratallis fomenta, & that not be knowne
proved, take a stone boorde, & set fire among
the coales, & boorde being well luted
& the boorde, of glass or stone, then make
fire untill thyboorde be red hot, then
having a sole made in the boorde aforesaid little divide the same, & must be stored
not some huge, so that it may be shut, & covered
at 3. wind, take your t or quire silver,
fiest well quenched, or luted to by alimberh
twist or spirit over; or by a furnell of
glass put it in by 2. or 4. ounces at a time,
then close fast the sole, so keep your fire
beste potte. then shall you hear a great noise
in the boorde & the will rise above the
water, & fall into the excelle; & if you
must asse lute, beste fast to the nose of
the alimberh, or this fort may you draw
at many & as you will: & when you have done
distilling, let your boorde coole, taking of
the sole; you shall since in the botome of
the boorde, an earth. & if well take & tale
true; for that earth, is not to be taken at
any, after it is froze, for on that earth,
is the stone to bee made, after the separ
ation
Separation of the Elements out of the same Liquor, or Prenestum as aforesaid; and must thus be done; take the distillate as it is in the sterreber; and put into a severall glass, close stopp'd, that nothing may escape; then set it at in Ratisbo to vitrifical for the space of 15 daies, that done enuyt, set it out into a boade. Setting on a limebark draw in the Macineo gentle as the water that will come; or that is the lac virginitis; and you must 7 times after destill in an ashes fire; or the oile not remaininge, that, being fast in a glass, close stopp'd, for it is the fierre Element of the Alumineall stone; The order & manner of working with the Elements to the infrite is as follows, first, are three; the first is red on one earth, the 2d on & O D; the 3d by vitrifation: To the first, take of the lac virginitis being certified, of the earth being taken into infrite, dissolve the same earth into lac virginitis certified, of being dissolved, warme it againe with a gentle fire, over a fixatorie, the water being well stopp'd in a pearce glass, set out into a fixatorie.
syrupoty, & being se dried & sytg, dissolved, or die as a sore, untill it will flow, or other
easy suspension; then may it be fermented and either the oile of D, to the nost to worth,
or oile of gold to the redd worke, in this manner assigning to this flowing syrupoty, being divided into 2 parts; Take 1 to the white worke in proportion false to false; And o
so the same in proportion, 6 & 4 parts; five
tsert well together in a syraptoty; And when
they are joyned, that they will both flow
on a fiery plate; Then take of the redd worke
+ ½ freslie element, containing there of some
vestige quantity on the matter, let it be
stove to dissolve in saltnes; & being dissolved, place it in an ashe fire, to die to
nower, or at first in a syraptoty, so you may
free, increasing your medecine by dissolu-
tion, & coagulation or fixation, but the
it will conserve no more, but remain in
pole, not in the general Elipse Altrumall, for
note Altrumall. Of this way Lipley Scalcl
Lipley Scalcl in "Altrumall; To the end that Elip-
scal may be sudd to the transmutation of
Altrumall; these are sulde sic norre, of not
fierst is in 7 onilie, that is not & c fof
some earth of them to cause gummi flowering, which must be soured of a running artificer. Dissolve said & into a volatile water; of which volatile water, see first a poetic note for here not see affinities, but the latter read dissolve as much of the volat & into water as the will. But passing to the artifice, see add to the salvation in these words; let this dissolved liquid be put to dissolve in an easy fire, & it shall distill out physicians unless the art & westalling. Also, all bodies may be dissolved into earth matter, & this water is of fuller colore. Note if it were fixed, the earth like forces retained, & against dissolved in a quantity of this water remaining, against & so renewed & dissolved, until it grise et floris it should make the elixir on all bodies impertinent, as Art. vii. crosses into knew white & red; & so is made of this & from liquor or water permanent. 1 & too bunching the express of this water fee salt; 1 & too because when it is dissolved, the elements are separable from it, a convenient satisfaction & last after the white liquor a golden flower.
Shall ensue, or must like unto seed, and not a little fragment, to the sum of the aforesaid, white stone being added, shall bee put at golden furnace in bide, and brought into the seed Elysus, not shall transmute it thereunto, all bodes into perfect stone, if it be handled as aforesaid, And so is ye first manner accomplished, ye 2d is in t, of the white body, so the white works, and the seed body to the seed works; that is not the prepared vates of Luna and Sol, Namely, that the wale bee prepared, after the manner, as shall bee hereafter in shew in fermentation, Open these vates, as these vates be prepared, put them in a would bulotus in ash fire, or put these vane a prettie quantitie of Lat Virginia, so a stirratte them into vases, putting first in dissolved them in Valerio, but farse better would it bee done in Gemini.此后, after the manner of the vegetable alteration as aforesaid, and may so be handled in all points; for the 3d manner was by putrification, nor Medley plainly seeneth in these words: More bee seen, when I shall bee dissolved, dissolve in it a little of the seed
feverment, pour all into kimia, sealed up,
the yoglososes knot; and, not an easy
fire, draw the spirit of the 4 elements.
Through the deck of the sea, till when
the fluids are gone into the dryer, then
shall shine soeuer a matter like to
fishes eyes; then by the course of 30 days
following let it be made lead, in a middle
fire, till it seeme to melt like flowing
way; Then is it apt to convert all bodies
into pure gold; And this medicine may be
multiplied, not sub proxes humilities, by
convenient solutions & amalgamations, and
thus is the way plain to Elipizate not
only, In another way is there also; to dif-
solve it into water, not is washed the sharp
principle of yoglososes; or the water of the
sea; Of not Thomas Norton (though Expi-
naturally enough) makes mention, in
his 6. S. in his weare the speakest of
true liquors, as apt the stone rale these
words:;

Other men say, no liquors from above
destined better then surf as youtube
by not see signifieth the water of the sea
that is the water of Leis & Sublimatis,
Wبنى فر ـ و س. ـ ن. ـ و ـ م. ـ و ـ. ـ ـ ق. ـ و. ـ. ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ
and not a lent fire, be dide no, e fryd in a volk stopped; then being lated, let them be dissolped in his owne water. e let the water be destilled againe, e sub

fisst may be fired; socontinuing solu

tions, e furation, until you may save the medecine fryed, e flavoring; let it be fermented in this manner. let the

medecine be dissolved in his owne water

by sunlest, and let the white edge of

D also be destilled not the same water, in

an other of saile; then let the solutions be mingled together; e fired together, e

do not this as aforesaid in the after;

also out of this vinegree, if it be convinent.

the nutrified for 10 daies in Balneo, here-

out may the elements be separted, for e

de be for the uses aforesaid: and here-

fore saitye Dixley. let there also be made

water of Ar: vi: sublimed, as you know;

rose is raised one hard vinegree; e let the

wale of rose, or and ferment bee dissolved

in this dissoluation; until it be clear,

water, not if this stone shall be fermented

in you list: and thus it trust figure sufficiently

derlare the practice of the Alimeast stone

furn.
Sicere beginneth the Third Treatise
of the Key of Alchemie containing the Animal Stone

Time now arose, that according to the
ordained, and demonstrated division, in the Preamble of
my booke I shew forth the manner of the an-
imal stone, note ad A saue scene, parte ad A
save found written, so altho' it might seem
a thing incredible unto them; wTill have taken
before to into sincere consideration of the works
of nature, or into my selfe also, at the first
beie difficult; when I wrou't it according
to common sense, or after the common or
first fact, for who or what it sate that
seeking to righte, or among the metallarie
substrates of metallaries, here by to convery
them into perfect bodies, would ever ima-
tin to doubt, not bloud, whose
substrate
is of a farse other composition, or in them
contrarie to metallarie or minerall kindes;
Onse more I answer, that ad at the first,
it seemeth a matter beie doubt or mist,
so if it be through the said opinion of wise
thought after the sound ground, and re-
thinkes of our philosophie; it will shew it
selfe as wise wise; for life as the Diamond nev
taken
taken from the mine, is to be ignorant of little matter and estimation of being polished, is great the esteem of the lapidaries; to the animal stone proceed from the blood of man, as soon it be polished, that is, as soon the stone be laid even known for the second worthing stone of, may appear at the first shew to be an thing dark and obscure; by way of dissemblable likenes, in kind of metalletall substance, and because I wish as shortly as I can come to your knowledge of the matter, I see demand these questions, not being consequently diligently stirred out, will not onlie give great obstacle, but also yeldo perfect respose thereof, to one therefore to the demand, if ask two questions, one on metalletall consist, what is the first matter of metallet; the other answered trulie, the stone shall appear to the first, I say, that metal accorde doth consist of evene equal substance may be made to broughet by course of nature, so the siste same matters, aspen blood. Therefore no metalletall, sawing for the same munitie of substance, may be broughet to the siste same matter, aspen stone tom.
Communauté of their substance, lies) namely, salt, sulphur &c. &c., no one seeing it fall into metallars, that without it there can be mixture in hid drosssome, increase of stone, nor above earth; euer for suffer the benefit of salt, by art, except it be brouhte divided into salt, sulphur, &c. mercury; where for if the generation, alteration metallars be in salt, sulphur &c. mercury: then must salt, sulphur &c. mercury, serve for generation of metallars; and seeing therefore that in a blinde tree is salt, sulphur, &c. &c. no doubt but the salt, sulphur, &c. being perfect, may, serve in drossome, fullfill the duty a part of salt, sulphur, &c. mercury; so to the first question I continue, that blinde may serve for matter of the stone, if it be by art brouhte to the perfection of nature required in that balsfe; for the second demand, I aske no other question else is to be required in this art, for transmutation; save only pure water, pure earth: no other salt (Elamond, our gold, our silver, are but our two minerals, that is, our pure water & our pure earth; no other seeing that pure water, pure earth.
...earth) are the materials of the metallic kind. To the 2nd, I determine, that the water, or the very earth, if it is ever found blond, may serve for materials of the stone: for so witness Aristotle in his Commentaries upon the words of Homer, &c. Aristotle, I write thus. Although many have imagined, that this work may be done of stone, or blond, &c.; yet have imagined falsely. True says, if the elements should be from be separated, for of stones & blond, in as much as it is stones, &c. in as much, as it is blond, may it be made; but not of elements. So that if elements be separated, it appears, in a kind that it may serve to the stone. Indeed of any good to be done but this; a quint. Little, if it be separated; but if blond may be brought into sublusion of nature, then no question that sublusion is as good an earth as may be possible; And therefore witness Guido; for the earth there is not more matter nor earth to be found; So it be found, neither can it do; but that the elements separated from mans blond are very unfortunable & comfortarable for nature; for so write the Pseudo in his book of Quintessence, &c. Auresisius, in
in his commentaries, he notes in the book he wrote to James of Toledo, intreating of the Blood of man, concerning the creation of Adam, to be shed out of man's blood. The manner is explained to easier to be found out by Wolley, both in the 12th card, and also in the 11th cedella, in the treatise of the Animal-stone, where as he says, the matter is noted to be in man; and another Jim Cormorosque; the little world, where the spirit of the matter, etc., will yet it to be shed out of a man of Aurum that is out of a perfect composition, e.g., for the state of man's blood, as from a perfect and sound man, for the regard of the time, the season of the year, etc. Aurum is for the essence of the work, etc. in his book, Calce (bait see) the blood of a sound brain, etc., seeing or taking the superstitious revishines therefrom. But in his Guixe's first fælde, to outstrip in the first part of the first degree: wosee set it stand a long season, until it become black. That done, take it out, set it in ashes, wosee drying by, it will bubble, in this bubbles there will an star show as appears doubtful innumerably, until it become rose, then in a strong fire, for 30 daies, make finit wode; if for the wode works, and 
and then is it disputable of nature: to treat it in all other things, or disputable? to break out into a great wonder? for such a marvellous then any marvellous, for it fast the nature of vegetable, till it be sowed, to flowering, to fruit, to ferment of e in the 4th instruction, fire them under fire, it may be multiplied, as the vegetable. or mineral, and is then the great elixir, for this manner of working, until the root is vegetable, seer, seer, such. take this one thing, this golden stone, limontrisite; wash it in its own body, till roots and become, that don't see thou seer, limontrisite.

Of all hypocrisy that seer is waste of some;
On his way therefore, it appears, that the stone may be made of man's blood; not for that it was made of man; it is said to be Animalia; this fare to have proved, that I gave stone at black, and further man not yet able to say for that is quarter of a seer I gave not seen it, not for this manner of working, and the Animalia, not for giving the blood of man, to some therefore to the other part, not
(Troy) speaks off from the words of Altar, the prophetess, that by it follows out that by the Alinar stone, understood a fixed earth, not earth, may be retained earth of etched shells, as God will some then (say), sown can try this true, being that finds out of the original not kind, that cannot be for that etched shells are not of a metalcrass kind, I answers that in the dessert, they are of kind, so that one fixed thing, or matter sate affinitie to another fixed matter, so that in the unity of their fixeness, they are of kind, and are not therefore for contrary effect, that earth assuredly is most best for our intent, that is most profaid amongst of prunitude superfluous nameslie, in not least, least is not in the etched shells, for we shall not is mois, sate nature turned into the rotae into the yeole, so that not is most drye sate it turned into the shell, not is of colour white, for heat, heat sate mowing in drye bodies, sate intended moistness, for offe white the shell should sate been black, e bendes, for that heat mowing in moist bodies, taugh the blankenes, e that offe earth is more moist for as seen our own earths;
There was a (Harmond salt), as one earth, is seldom or never natural for sin. Guido likewise writing to the Bishop, showed that there is no more proper earth, it bee, so that it be fixed; therefore see command, that first earth to be cast away; and (prel. scrib. redeem) to bee meant, as 100th the Artist will make the stone of other fixed earth, besides fire one; not at this time, is for most express intent, that shorter words may be had by omitting out, in a more fixed body, has - said: and therefore writes, Alogius: Epe 2000s from W, the water was drawn, are to be known away; cast away, for that they are all of no value. E. gib 1 must be planted in an other subsis till earth, out of what boodie this earth fixed must be said, E what that boodie is; twely silvery it to bee, egg shell, shewing the words of Marie, not she foretold, of the mountenies to be meant by egg shells; but are little fisses, or mountenies; these - Marie saith, E what the boodie is taken, for this little fisses; not boodie is rospite, as these; not suffering motion, or corruption; e is
intended between male & female; out of which Marie's words (Dioley) found this, I know not, but in that treatise of Marie's, not confided between the end of the passage, as it did make it report in Postillis, ad episcopum satantam; are these words; Accepis herbam: e take sainct for the sarshe that is soft theke (sainct) growing up on the little hills, not (Dioley) affirmed to be eyege shills; e of that sarshe shew of the worse saying that it is a true boone not flowing the fire; for the request of the most shee atoppe (but most not of Dioley). But to remove all doubt of what ever it should be that one sall be (our I should rest on Aristotle's) as naming it as indeed it is by her ownes name; saying; I will name it here by her ownes name; where not the common people name it, e that is the end of the eyege; not being cauited of said sarshe named sainct (Dioley) is the wise (e wise) e will longest abide fire; of a grave seint; And sainct it cannot but (s)ubliminate, upon some would, the Subliminaries to be little hills; Marie's words are relating in two sorts: for that sainct saying it grows;
upon the gills, and, if sublimated, do not burn within the gills. And further (faint to see) if a body not twist aside the fire, the sublimated will not go; but flee the fire, and vanish away, in smooth, to come to an end of this Animad stone. Let us sit forth to watch it: no sooner see faint), he will gills or the eggs of ferns, whose shells separated from their skins, dried up, after their washing, ought to be tarried until they have the invisibility of the snow of the Ascomite Sublimation; the ablation of volat is after that suit, by the eggs, until they be very hard, then let them be sublimated harken or three of, so that they may be parted from their skins, as much as is possible, been put in fragments of these shells in the strong heat of water or ashes, to make not must salt, so let them be wetted for eight days, every day with rubbing them with your hands, that their skins may be made away. Afterward, let them be washed in water or spirit of wine, not float above, be taken away; so let the shells not remaining consumeously in the bottom, be dried on a table in the sun. Afterward let them be
be warmed in a furnace of coals to quite, even as may be, until they become white and of white colour, or in manner of a sulphur matter, to be kept for a time, because that earth, or red oxide of iron, for that it shall be more mete for red worsted, then and other. Seeing that more, nor silver, can abide so great fire, and daily examination as fast this earth, let therefore our mundified mercury be placed in this earth, after they are certified, that is to the rose worsted, worsted tie, to the red worsted, red worsted, that is the color of this stone; and must be put lower this earth; so in a circulatorie movatur. Then, until it be fusible, it would be in good bed done in the Chrestes and Gemissaries, when it will so moire a flower, then ye would in the offer Elipius; c by Solution e coagulation increase it; And in this manner of worthing accorded with the words of a Marie: saying Vitrifica super illud Kybrich o zybrych o that is vitrificate, or garden upon it Kybrich o zubeck, Kybrich in go to beall into steament o zubeck is the root, for so meanly interseetely it; morese ge saite; from
the word of Almarie; Make thy matter in like the running water; Of the two Zaybath or Zybech, that is the two fire. And Almarie bids est to be vitrified upon the fixed booke, to be made liquid by the heat of nature in a vessel of glass, by vitrification, that means, so that it dries up; not must be done in ashes; for so did fixe it in the first worcke; not can we see affirmato upon the body of the little kills not the water of the monstred, that is not the wrent water, so the water; for so fee did it for the workes, in flat erruption upon Eraymenos for it to circulate in die ahs fire. Thus next rear in this fort, came now brought the Animal stone to be eliyy, finis.

Segue begineth the fourth treatise of the key of Alchimie; containeth the manner of fermentation. In the three afores treatises, are showed the making of the stones manner vegetable, mineral, animal; note a fort that was now come to accomplish the same in their seven of perfection; this place is most convenient, for that here by, the treatises passed may be thoroughly.
sufficiently finished into elixirs, as well as the
residue, we are yet to summon, in the mishap,
transparent stone: therefore I have selected
the middle of the place to treat of fermenta-
tion; as well for the accomplishing of the
stones passed, as for the finishing of those
to come: let us therefore return to speak
of fermentations; the philosophers speaking
of their secret works of nature, to bring
these elixirs to effect, have intended the com-
position of the elixirs, to the creation & framing
of man: also consisting of body, spirit, soul;
even so the stone for divers lately semblan-
ties, they affirm to consist of body, spirit,
& soul: of the body & spirit must sake suf-
ficiently groined already; stone will therefor
serve as the sole: Know therefore that
even as the body cannot live, or move the
case any art without the benefit of the
soul, neither can be taught, or brought
to life, without the composition of the soul,
& the soul being attained & reduced no to the
place from amongst it came, the body re-
mains to dead, deriving from all action and
abominably a carcass; so the stone, though
it can never so longlie weary of slow, yet

Dan
Can it never become Elixir, without it be
composed with the Soul: And is the ferment,
for otherwise it would lie dead, and be of no
effect or benefit, for Transmutation: And
therefore they must do far out of the way.
Not object that the stone is one thing, a
few more add here to nothing; that is strange
or foreign: Save only remove superfluous,
and therefore would have the Elixir
to be made without gold, or silver: Indeed
if they know the different between the
stone & Elixir; it might be true; for in
the stone there is nothing but itself, but
when they mean, here be the Elixir, then
can it not be; for that there cannot be
any Elixir, without the addition of gold, or
silver. And yet they say, Raymond, Gold & Silver
are not foreign or strange; And more
at large writing of the stone, Raymond
saieth, that not out ferment, sol & sun,
shall not be brought to pass: for that
they are the forme of the stone: For other
wise our vegetable is not of itself the
sufficient to make a forme the stone: for
that it is not fit to figure that not is
appropriate unto another; And the proper
lie
propriety of heat vegetable &c. not is in.

Selene by nature, And in the latter end of
the first question in sed Quum aratum, see con-
tradiction that of necessity. Or primier consis-
te of gold, silver & vegetable, not to affir-
mation to bee by time and in material essence
thereof. Another obligation, we seemeth of great-
ness thereof, they rather of Tassis words, or for bet-
tee reason thereof, they introduce the same
milk or example; yet words of Tassis are
false, our gold, the silver are not gold & sil-
ver common, & therefore gold & silver are not
feamental; these words must of answer.

by the very words of Eammono, we see.

Lunisette answereth it after this manner.

Saying that in these words there are two
things given us to understand: first that it
is common gold, after to see the usu-

al & common gold is the matter of the
feamental; yet, we are not these unfeal to
feamental, lunis it be altered & other wise
allowed, & these suit us, it cannot be raked
o; for that it is altered; & so are Tassis words
always understood. And the like effect are the
words of Tassis, thereof see rather the next
sequence words in that very point. Sainiut
Our nature is truer from a spirit, & is moved not on other more noble things; for that which is fermented it not gold common. And therefore be sure, that all ambiguity may be removed here from you must know of restoratif, as well as me, that the stone may be furnished in the measure & eere, both not living out of one root, without common gold or silver, but can never be made either of the stone, but by putting to of common gold & silver. Not to be altered or quickened of the stone; as to be lifted into the state of fine sulphur, & fried. And must of that gold or silver to be made into, as the part of that by the root of the sulphur of silver, to be set in his writiness, as the sulphur of the gold, & silver to be oilified: We two tables the sulphurs of other bodies, not are to be counted as it more of other worldly matter, between & be fermented ought to be fermented, until the root receive ease in fusion, locomotion of a ignem nature, maketh both the elixirs, spiritus nitro acridis, the ferment of not cannot be raised be common, but ferment Venus forgirt in
ferment of ferment, that is not of common ferment, but must be taken up
in conspiracies altered into new qualities; in
not as men almost este, fermenting it
with waters, or other changes for the
not altered, receiving not the true
content of Chymists, saying of taking
that is write or read, not nature, but
formed, ought either to be made, or ran
the water until it shall raise the oppose
stears wheels. So that the first qualities
first or sterile are second qualities, are to be
brought in; by our heaviest. And on its
wise are the pests, whereas so to be brunt:
steeped, not seem to be ignorant to answer
free, and so are these varieties towards
in Chisme answered: To come to the
examined where by they seem to want
the words omitted, is this; if I find it
both omitted, can answer in Chisme. Succi
in response is said, that even as bread is
cure leavened, and bake is perfect in his
estate, or being. If is come to the end of
his perfection. So that there in all, were
ran leaven, or ferment no more; so in
food it is sure, o by examination of fire
beought.
brower into a fixed Confine Booke, 

and what is impossible to ferment and more;

To answer the premises, it follows in the next words; nisi habeatur sit, except the first matter of metals be solid; into not it must be resolved, e into divisible elements, nisi possis taut sole eare festo to confirm the exposition of metal liquer; open out at all to restate the same; for if it be not of gold common, except it bee altered, e yet of gold it must bee. If it must be of gold; but yet altered; And these fore not as if Know somes fantastical imagine to take it fermented not the heartfulnes of gold. And that it is alone the gold, that is the same & ferment of the stone, let us new, to that strange

aconitum pulsat in that resinated in rub 32

36.38.40.62.05.06. ounces, water for the first. Hee said, speaking of the Constitution of t. Take aqua amara, but the constitution ought to bee done with O & D dissolved in t, but yet only O to bee worthless, C O help to write O good. Again in the next alleged, Item tinctura: Also the tincture is the composition of the stone
of fire, of glass, of gold, or of silver: Either way: it is a certain compound of the fire and glass of gold, or of silver: Gold to the red, of silver to the white. In the page after, the Elixir of Philosophers is made of two things, of the stone Lunaire and Solaire of Fire. In the Lunaire the vegetal Substratum, in the Solar the red substance; the stone of the heretickal holy nature and red. In three fac matrimonium et joint matrimonium between the red and the white. Nothing else, & you shall have all the secrets; the Philosophers stone rises up from a hard matter into a most excellent treasure: That is from the Soverain of gold, by art of generation descanted into the substance of fire; wexing to be the first composition, wherefore it is said, that upon sol shall be compounded not his like salt. Afternoon, yt shall be a perpetuate plant. Or in 40 The whole benefit of this Art it is in sol, & fire: for indeed they being joined together in one, makes the Philosophers stone to have infinite quintessence; for of the body is fitted out a colour more red then blood; innerne in ye ox, for that as ye see.
philosophers say, without ferment there is no perfect tincture; even as good bread cannot be without fermented yeast. So is it in our stone. Seeing the ferment is as the soul, not to give life unto the dead imperfect body, by means of the spirit remaining between; yet is it by afterward, there is no other ferment but that well to be with or dead elixir: Go to the white elixir; namely gold or silver of philosophers, not gold or silver, natural; after the fire fore. Last of all in 55. 60. the saith the ferment is the soul; not by means of water given life to the imperfect body; but of fire good not; and it also brings it into a better form, and against if thou minglest not ferment well. Elixir, ye body shall not be coloured as it ought: for because that without ferment shall neither be nor (tome forth): Fleming saith that here is never true tincture without the good stone, Arisen saith that gold tincture not except it be first tincture 20c, e that it dol not gives tincture. Gold: saith poe is said to be holy for body, ferment; for the elixirs doth write e.
y^, «^><^, y^et^it', rot^, tflsji, ti^.4^, i^, ftttPittil4^, ^J, tt^: Cities
H"f, xVlreiTHiliy

red, in scala philosophorum. A falls witten: ferment is double, one to the rising one to the red; to the rising lime, C to E, and O. Plato speaking of the stone, says that there be that in the stone, we amen with the stone, more shall never God that never seek; therefore for me to give this in charge, that the stone, he joined with the book that it may render the like, that is not mere gold, o silver. Write are the elements of these small things: Continuing therefore, that there is not other ferment, besides the other ferment of £ and O: These we will to the practice, ending not this one saying, out of the doctrine, where it is written that see not, seeks about to seek any structure without any £ or O, it is likened to us all that we would climb up a ladder of our steps, or roundsels; there are divers, sundry ways to prepare the ferment, of which at this time £ in E is olare; it scarce but of two ways: for that the standard must of necessity be turned in the next course of the next stone: the first is of the preparation to make the ferment of ferment, not is the long way in outer
The issue is the dissolution of 3 rost salt and vinegar in nine parts, or of the same in equal parts; no part of the salt is to be streak in the vinegar stone. To the first:

Therefore take your gold, having well purged it as Antimony; as every common gold:

smelt therein, let him be beaten into the leaf or leaf gold: Then let it be bored in the corrosive water called Aqua fortis, made in this wise; Take vitriol, salt aqua, green verdigris, &c. to him sponge fast his washer of salt water, set under him very finely.

Together set them to distill in a pot of earth, & let the first make heat fire, & until the salt water be gone, then change the receiver & sate fast a great & long receiver there to, & make the increases of the fire stronger, & consume all the water, that some will go in a good furnace, for heat to expose part of the strong water, & if it be 3 or 4 times distilled, distilling it over in ash fire, then is it very well capable to some:

but not if it be fortifed with sal ammoniac or combust salt: not is the better; now must thus fortifed your strong water, & combust salt. Take the

Salt
Salt of Brassmarke, crystallize it in an earthen pot, until it be burned white in a slow fire of coals, then yeind it on a marble stone into fine subtitle powder, that done you must dissolve a good quantity thereof in the corrosive water of a strong fire of sand, distill the whole together; and so do not new salt twice, or thrice more; when into the water out of easy gold to dissolve, if seen you see that the corrosive water raiseth to bubble, to boil; set it on a few ashes in the furnace, when you saw so corroded this gold, as much or as you list. Then take that water it is of a golden colour verie beautifull in the eye, in a slow fire draw it worth, the water herefrom, then in this bottom shall the oile of yoto remaine, most faire. In such on inlaid against othe new water: for once more; then shall you saw your yoto verie faire in oile; seeking corroded: not if you lose not bare sands, they will bee of a faire purple staine; and these on eisely, the words of Arische; gold doth not fixe, except it be above burnte; but to corrode, unto heat, to sein resteth the great secret,
Take a good quantitie of common fountaine water distilled, pour it upon the oile of gold; and mixt therewith to seeth bottome, like grains of salt, having not of that color; drawe away there threat, evaporate marlie, let water from it; to the matter, remaining, put in a crucible to calcine for the space of 8 wais in furnar of reverberation, first a soft fire, after an indifferent. Dust of all but a strong fire, until the water augmenting of increasing become like spongnes; Of this presse progress only. Speak of Eivly in his Little Obscure book where see saltie calces of C C C are made two wais; first of common civit and common salt; Erotonic is strong corrosible of nitrius C salt water in it they exercise solution; into most solution let distilled water of the fountaine be put, C the salt shall descend into the bottome of the glass, in forme like unto grains of salt. Take these grains or tale and calcine them, as is said so forth. In like sort is to be done in salt, same thence to cut no salt to see corrosible, and
And thus are the cases prepared. Only to make substances of nature for the great ferment, doe thus: Take by handfuls of ore tincture, and put them into a small, or double vessel in your lunaric vegetable, or ordinarie water, being not gone so farre as lunaric, pouring it on the vessel until it be coloured with the tincture of gold, so doing it, until all the tincture be extracted, Then put the water with the tincture together in Batavia for 10 daies, and the tenth daies end, draw of the water of all the water from it, leaving the cleft in the bottome: Weis will then be verie thin and substil, but that into a greater egg sealed, so cistritie, provided always, that some small part of the water may be left of the gold in satisfaction: Weis gives eggs must bee placed in Batavia for 150 daies, until it be converted into white.

Herefore, first saving past the double for dices, then suit, that the ick of gold is so simple of its selfe, the bodies so oxen, that suit then working in most bodies, ingeniously blacknessse will all the foolishnes. For the most part no one
to be bad at the end of 40 days, yet some appoint do, yet there must I give a note out of Rainemond practise of the greater work, or 24 stonds take, written in the 8th distinction of his books of Aviaries, for the better understanding of the colours in persifurcation, see suit: Da iritur nbi tigenum sit give thin give fire to this first successfully, not out any intermission, until for some by E. to E. that it by dissolution to Alteration: for that then becomes an other colour to be intended, not is black: yet triest it not so black colour, see as the slate or bullas, but that that colour is rather of the colour of an ill rotten courage: And after you see the show or token of colour, understand that then there is Conjunction, I doe know, between the spirit & the body: And as this is in the seed: so is there the life in the white body: And faire the artist ought to note, that the colours differ in generation of our infant, for the colour of the white fathers, under an other condition: for first of all 24
Colour of wortification is of greennessse mist and reddinesse, from whence they both come to be in their owne tunes, superplus of nature; Of wort the wosite is then to be taken out of wortification; c to bee brought by revolculation of the 2t down into watter, or oile; wort is ferment of ferments, c oilc intombustible for the wosite woorke; Suprins the superflus of bodies must be fermented not all for the wosite woorke; The manner of these follow, after wosite ponde out; c brought the reed superflus of oilo to bee ferment of ferments, c oilc intombustible; When there fore the superflus of c is wosite; part from sim that dammed steres; Wosites remaine in the bottome of the glasse belows; Seten put them into an ocher gerner egg, c, stave sim in an ash fire for 30 daies, increasing your fire from 10 daies to 10 daies, untill the terme of 30 daies, then in Baino dissolve or circulate your reed superflus not the oilc or fire of the vegetable stone; untill it steande liquide, or be brought into oilc, not is seen te ferment of ferments c oilc intombustible for the reed woorke; not these oiles c ferments
ferments are all stones to be fermented.

The manner of doing is divers; most of it will set down two: The first is that, when you have brought your sugar into oyle, be a liquid, draw there from in a limber and mure of that will you put on, as you can conveniently: then take the sugar of other bodies: yf it be to the third part, two parts, e of the ferment so dissolved one part: yf to the minute note to pisse: let this be done in a pear glass, not being very those stale, but it for two daies to dissolve in water: after that take out the pisse, and put it in a potatory thers to five under fire, until it be fixed, e will flow; and you e if it will not, let him stand in significant till it will so do: e so done is the elixir of wise effect, after it shall be augmented in quasali: wth shall be the most potent, wee ture augmentation, c poxition.

As concerning the other way of fermentation, dissolve body, the substance of body, e the substance of the ferment will their proper green and blue to write and red, red, being so dissolved, draw of
Salfs be & you put on; & putting the re—
from of the solutions together, leaves them
in a figure, as it aforesaid, & until they
be eluiz'd; so she is the most noble way
of fermentation: & it can never fail; the
other way of fermentation is of less labor,
will be accomplished in little labor Sparse.
After, as to the silverie wale, it brough to
value aforesaid, dissolve the taller of the
most in the lac virginis mineral: if she
read not the fireie element: & some
these tinctures, bring them into oiles,
where you may ferment at will, to
pleasure, according to that not js already
said in the mineral stone; let there be
made water of tv. ofi sublimed at thou
knowest, not to our most sharke vineyars:
let the taller of o. e ms., be there in dissol
and not weaker solution, until it be some
clear water, that is after the sharke vine
yars or element of the mineral stone be
extracted, the oiles must be put into
Salerno for the space of 15 daies; in wh
Salerno it will dissolve e, become more
sharp, whereas the stone may be
fermented at your List: And this is an
easie
Here beginneth the 5th treatise of the Key of Alchimie containing the mixed stone.

The philosophers sometimes used to groan with the length of time, not being able to effect by long continuance of work, or work until they found that by a shorter way, they at last were driven to make two stones; and in a tormenting, an other in tormenting, the torments; that been at last, found out to doe at our time.
by longing of their natures so equalitie together, that as many as bodies were finch, by the fire against nature, so much they might on the contrary side be solved even at that present instant, by the fire of nature; y'forefore they first came from both together: so after they were drawn, the remaninge fume; out put them together; as that they may might in this place the use of them at one time; by vertue of which they might treat their elixirs in shorter time a year by alteration whereas before in longer time they did it by satisfaction. And elixirs so made savored by the vertue of benefit of the mixed water; y'forefore a vertue it not unnecessarie to give them the names of the wooded stones; for that all such elixirs are perfected by the power, the strength of the vegetable, in vertue; and also seeing that they are not all one vertue, but in the vegetable aforesaid I take of; for this our alteration not now must instead of are the virtues of all bodies lifted into one, to become seller of a second intention, or of alternate qualities, by vertue of our philosophy, that fire against nature: Of whi
manus of worthing Calearius and the wise
phrases, that from the ministration of
vegetable royned together the root of Sub
veste art moreeefal; includ of these two mat-
ters, arystly Edmund dolby in Pis Magiche
in sub Arrottations: In the Magiche
Neery Turnes, these are two waters because
not the noble art of Artimnie did accommodate,
and in sub Arrottations, fora enim
vita mineralium quid for the noble way of
the mineral work consists in two mat-
ters, of which two, the one makes the stone
batalble, without labour & vertue, the other
finding it, doth fire, & it fired with fire
without any labor or ordine for that it
made or drawn forth from out of a
vertheine striking monstrous made of
spirit, & that water is more stronge
and still, then any other water in the world;
without any Spirit-dole multiple or in-
crease of the Trinitat of the ferment: Of
these waters were few of the elder phis-
ologists ever seemed to speake of, nor
partickly to name it, except that in one
only plant, a parte eed of two Dragons
fierling together in the flood of Sata-
Situation: Our noble Ayres expounds

excellent to wet waters: in this image of Ayres I only heard of
these waters. If not, I have seen weeds,
for that it will lift and take the into pro as
a safe place. And seeing therefore that
Ayres, in the end of its song, modest
most excellent seems to follow.

If we first of all begin not the work of
Ayres, on this mixed stone. Not the
findes written in pi [e] annotations to King
Robert, as that we if before refered over
to this place; as it to be parted after the
immersion of the vegetable annotation
as feared. Ayres therefore speaking of
metzall and vegetable waters, says that by
a deep consideration of both a man may
so mingle the Metzall, a vegetable to
ysefes, that in short parts so may make
the greater medicine after this manner:
The vegetable water (saith he) that is in
water ascent being two times certified.
At my distillation, the water most com-
monly is void of Alkenee; then saving
shortly good vitriol, saith he that is in
tube to like wise in equal parts, allinly
from
Feum together streinde them very well, e

die them in the sullen, e afterward on
the fire. So that you workt fynge your
matinines for your tyme; e hen put them
in your water; e in the beginning bestill
not a lent fire, e in the end not a strong
fire, as it be manner in worsipe, e
sharpe waite of. A sillow E doo five
times, every time puttynge to new waater.
Atowles taking heed that your powders
be very well dried; e so shal your minez
be well ronne with the blessed
Spirit of wateres Ardent. This is made
also, take your gold in proportion e man-
ner as is aforesaid in the vegetable Acro-
sation, e soe in all points as afore, e then
shale you see now what wonderfull be
the Spirit of the wateres will be in termi-
nales fixed in the gold, e soe in the gold ve-
getable will not bee in 25 daies; e the rea-
son is that one spirit engross the other,
be cause that the spirit of the quint
nessense of nitrolicke is more strong e be is
then the spirit of the quinte sense of the
Ardent wateres; e for that also trent to
a greater compounds between the spirt
Spirit of vitriol, & the nature of gold; in all
minds, & they have their beginnings from the
same principles in that they are Animales; 
therefore that spirit of vitriol joined to the
spirit of water aduent, does make them more
vicious of each other to cause them to cleave quit-
ly onto the metal: for he will cause a great
storm believe me that of all acarations this
is most effectual at burning gold oblying
mark: having been fore made fixation you
may proceed to solution by often dissolving,
& evaporation as in the vegetable alteration,
although it will not so soon be dissolved as in
the vegetable: for that it will take twice
solution, not Solution must be reiterated twice,
as in the vegetable, except it be dealt wisely
as be devilish immediately in these words fol-
owing; in which exchens a great fret or a
king, that I may in all must be
manner as it is possible, write unto you,
you must understand that out of the land
of perils, & there is a site of gotten
to lone. The extracted, or these abouts: yet
not if you shall after their first sion
solve it for the stone mineral mined,
the animal, three or 4 times, or for the
sake
part of 3 or 4 days it shall ease you from all labor of solution & coagulation.

The reason is, for that said is the greatest oil, not makes all undertakings notable, amicable & convenientable to all bodies & doses above the use, increase his effects in

first, in such wise that in said world,
there is nothing more great then his virtues.

For I will set free, O King, that

I shall be wonderful, O that it will

seem increasable unto all the do gooders.

For if you know, how to separate

his oil from his waterliness, I shall

ease in labor according to the manner of

union aforesaid, you shall in 30 days

roundish the stone, the order of which

is alreadie shewed in the separation

of elements, e in the vegetable stone

yet in no wise middile aseemed in

the vegetable articulation; e so endly

brooke of the mixed stone rosette out

of quintess: it now resteth therefore

to break of the mixed stone, according to

the way of finesse; for sure it is, that

among all men these are none that

gave himselfe so much to be disproofed.
Suppose opinions ofEVENTS, as she did, but
most spectaculare of EVENTOS: And nor can
therefore, it WENT FROZEN since so much
profit in EMMONORI: Considering that the
man was so renowned for EMMONORI's wealth.
It was so great an eponent of EMMONORI,
that almost she might subsist the properties
of EMMONORI: And yet in this way she
exceeded EMMONORI, so that looked most for
it setted out of him, set yourself it to the
bestment: she more was as they one, as may
be appeared by her works on her mind stone.
For whereas at one in EMMONORI there is only
one way repeated, she seteth double, s e r a l
universals: If no, she is not the wheater of the pure sea, that is one harp,
harper of a Sublime, enigmatical and he
sent water upon the coals rehearsed, not
s so easily overcome, for that it is
heaved and means the like manner of deal-
ing in the mineral Treatise, by re-
tating: To come to the making of these
mixed waters, not as in number two,
for one consisting of 7 things: of salt-
peter, nitre, Romain, saltpetrol, Sermon
salt is the gum of Sermon, e v i m i t
L e o n.
By permission of October. For order of making first of, it is almost not the order to manufacture of making of the second side water, after showed in the last treatise: the composition of the ingredients follow: Let the gum of the Seniron have double the nitrioz; the petee fall to the nitrioz, c. the citruber half to the petee. The process of the work set down by Printly, I cannot advise strongly to be followed, for that the work that, not endure being Sublimed is fixed; for that it never thinks it until one truly done, when endure being the deal in last, therefore for take endure c. work on this sort: Take c. Sublimed c. sublime it by it self 7 times more; none will then be start willing to rise from the bottom of the Sublimator c. of that take c. pules, c. of the side of gold one pule c. a pule; c. join them well together on a glassé grinders, made broad smooth like a marble stone: That done; put it into a long narrow glassé and made 72 p. lap or cotton; set it to precipitate in ask fire, increasing the fire.
sif solvlet, c it sone it must be dissolved
into eed wood in o oies if it bee well
followed wth strong fire; so that it will
bee strongly fixed: then mth fire a
against nature, dissolve this wood, c being
 dissolved, draw the woods in these from
until it bee as fir as oil in the bottom,
c stopping well the ealse, let that be for
ed into sic wood, first with a lent fire,
after with a stronger, c so relatered this
must be 10 times, for then it cannot be made
sic, but remaineth still transmuting all
inwrest bodies into true sol; cse order
how to dissolve sol no the water it frus;
your sol being made into wood or true
soci, as aforesaid, dissolve it in a great
quantity of the first water, that remneds
of in the drawing of first compound water,
and let it stand here in in Solvus 20
oaries, s then it will be good, c faire oils
do see so, from we in a limbeck, c in an
ash fire, done of the water, c be oils
shall emanate in the bottoms, wofere wol
intrust yous & cnd aforesaid: And this
way arrosseth sone what of Reimond
moarest, written both in Magick, c in fo
oration
Portations, vesse wee saijt; Moreover, if you shall use 7 & 7 times sublimed with tep hot distilled, & although there be 7 parts of 7, but one of 70; yet if you will put it 7 to sublimate sundrie times, eke putting that downe assume upon his faces, not eis by no, this will at last be fixed in to medicine, yeering of time,
it is manner of working, rariest, a farse greater likelihood then the worse.

My truede: See that the one is almost, may very well broade to suffion, c. lep.

Other is same & truede, c will after a long time of doing; besides that the se
portion of ferment is beesie small after that waye, all the benefit of the suffion
must in truede arise by the vise of poto;

Wosers see in fate 2 realos, the one from the quintessence of bitzoff, reperson c.

Fokey saijt, that the bones of the spirit volatile is fire by the fire against nature, not is the quintessence not rishe nor (is saijt line sus) in snowe in thinghse, c.

The other from the vise of poto; Wosers sees

My truede that this manner of dealing
must of necessity far exceed the other truede
mercury; of which is id the way. Take gold
strained in the colour of blood in the first-
water and that very clear of terrestrial
dyes. For in this thing nothing is done; not
salvation cannot be so much profitable on
least gold be strained into pure waters that
it may not be that to whom it shall be given in
the proportion strained so, that a limit the
about any globe remaining: for my self sake
I do not thus seen it ordered; for been may it
without fails be excoriated in a longe
saline, or strong tincture later on every true;
context in the sod: where let it boil into the
ounce, like unto mince, unto violence of
fire; as I take seem it done saith see by noble
hereof; a being furred dissolve it, and
assays declared; for now help wares are
showed; let that be followed with fats most
season; And for the fusing of sublimate
same done it into the ounce as the other
elemental fire, above and beneath in the heat
of 8 hours or less, the other renowned wares
is serve for the alteration of wares, fol-
lowed up in these indeed: At that a round
water of these 3 things, that is gum in dextr
mon, matricoll nutrice, & salt water or salt
water.
Note, to be in distill water and to close it, with the rest of many things, as if it was the two white zones of water, to cease in the flow of water. Besides, pouring the vessels of water, for water, must not be seen now omit for better sake. Pouring the water of the vessel, for greater and more; and so common to practice, for water, not, the prepared calces here in mention, must be placed in a round place, the vessels said stored not a linen cloth. Now to the practice: Take the prepared calce of the body, cut upon him first convenient quantity of compound water and may well rest in. Or no more, agreeable to the reasonable judgment of the expert artist: as straight and shall be all rectified upon other external fire, added to it: And dissolving & lifting, of lifting but it itself in the form of fire, the sand of the workman must remove. So doing, till the residue tare of it be lifted by a mean to powder; not must he put in a good quantity of natural fire, rectified into water, ascent; nor by administration of outward fire, as in the Galileo or lent seat of sand, must be dissolved into one by sub
substracting the water from it, as often as he
be done, he better: not if it be of
of, & may the cylinders of other bodies be filled
after this manner be measured, until they
be fixed, & flowing: not shall cornsake any
of other various bodies: the same oil may
also be put in Pyrmia, here to nutritive, to
be turned into ferment, so that it was
spoken of, concerning alteration for ferment,
not but in a great deal shorter time nor
may make ferment etc. for the stone,
enough by nutrification, & so an end of the mys-
tic stone: finis

Seere beginneth 6 th Treatise
of the Key of Alchymie, con-
taining the Transparenct Stones

Following speaking of munie, divers treata-
tures in the art of Alchymie, ad musing the
composition of the stone, &c. likewise, followeth
two waies in general, by these of not the
art is brought to effect, ad mute ad in it
selfe, by outward administration; If not
in this little book se written thus: There
are many waies, that see not you shall
since sesse by experience, then by imaginac-
tion, neither shule it bee very difficult nor
uncernable.
Apprised to the wrothie, to thee allwaies;

Worse soe some are solven by fire evitatu-
tude, namely fire Elementall, of the same
against not so; but are solven in most rou-
places that alteration may be made, if
it wist, by seat of the mensteine; of eliyer
done in stone by conflagration, wee saue all
this ostile intretat long enoue; I will
now herefore speake in spid places of the
composition of the eliyer in roll; wele is
that, that the wyse schoolemen shall lese if trans-
everent stone e, id altogether conteined in
bod into a foule & clear mass into vff-
full or yet, wth uestion to be of sundrie
colours after the tinctures, of wth it is com-
ounded of. And by the skill of spid, may all
precious stones be ausiously counterteist,
but especially pearle: c spid is that count-
test, wth Raymond Eviler e, oneself swalt under
the counterteisting of stones, so sabtle and
seartblie given out. Of Raymond in spid 43.
44. 45. Canons in the first ostinction of the
book de Quintessentiis sate sufficiently t
declared to sure as are wte 60eyes, and
understand for the foment of the Arti Eviler
on the contentions of Raymond, shadowly
maravilous.
Maravolistic屿one the confusiones of 20 solutions, I will therefore (taking the method from them both), shew for an easier, c not so difficult a way: the knowledge of the art obtained, even as protogenes made the same in the counterfeit of an horse mouth: for when he had long time sought to counterfeit the earth of the monstrel, c the earth of the bittern, and posed it in the convenient water; whereas in working contrary to case, it would never counterfeit, as though to prove what it would do in sole, c proving but it adore found, it immediately converted into a crystalline mass; where by he reserved the most of the transparent stone; in that according as Raimond these intended to counterfeit precious stones, rather open to frame Elion, by that means: One way of solving it of all wares the most noble: for that there is of least labor & trouble, c least failure & occasion: for that after the commiision, there is alone nothing to be done, unless it become to be transparent; then patiently abide the times, wherefore failure Raimond, finito quippe anno, tu habis omnis obedient et oore bemy tume about you.
shall have all craft that may be desired, of
the world, either to his worst or to the offer;
of not you may at pleasure do what you list,
as well in the mastery of Alchemy as in the
making of stones e. in Medicine,rouling.
the making of stones I will say nothing for
that reside in I intend to take out the making
of Elixir in toto. Soon Sir John Ammon
to lay the foundation, that may be made
of &c. only in to to, by reason of the
decay working there in the glass; not with
out, for by the self same manner of reason
that is sublimed here intilly in a round place
to be turned into sublimes of nature by the
water ancient; by the selfe same manner
of working we may no doubt bring the
eater to gib such force as ever, for all the
mastery lie in the seat of the water.

Wuat water we should take, appeareth by
Emond, Although Elyer would take the
Lunarite vegetable. But Emond in spid
clars meanes by Lunarite, the Lac virginis
minerals, wh. wee will sup to be rounded with
quintessence; saying Take an ounce of
most fine yoto, dissolve it after his
manner, and so saving shone to you in my
Testament.
...testament, namely, use Lunaria, so that to add equal weight of the quintessence, rosin by 1/2 gartier, that by Lunaria you mean by the Lac Virginis minefals, often wise it could not be in place of the compound. For that Lunaria, the quintessence it as one; well, it will not stand upon that, for it will not middle not any vegetable water in this besels. A source it will shine for it may be done by two waters for the eight, or by the only one for the two: The two waters are the Lac Virginis minefals, or the eleps compound water of these things afore shewed: not water last named, let it be 7 times certified, once distilled before it be or distill'd. To some these three are to be prepared: Take your gourd, made water as afore taught, and dissolve it in Lac Virginis, or in the certified water named; not being dissolved, set it, that the only fine e x ure water may gose away, that done must be it altogether in Malmo, for 15 dais, then put it to distill away the dissolving liquor in ash fire, till all the one of C remains in the bottom, a note that I have seen you to pass over the Limbert: Notice for if you ran so pass over...
The vessel (as it worketh it would) it shall be the better. When therefore you take your vessel as you like of: Take your fresie element of one saffe, emulsify it in the other saffe of oil of O: Well done, put it into balneo for 24 hours that it may be better somewhat, then take it out of the balneo, combining your fresies with well mixed set, or buried it in the ground, a foot, so let it stand for the space of a whole year then take it up: you shall find or it transformed into a transparent stone of golden, or carbuncle colors: with you may by putting on more of the fresie element dissolve in the balneo, e conjugal in rotation, so be increased as you list, not shall be the perfect Elyon on all bodies. Yet note that when you shall take out of the earth bids your flag, you must in an Athenor give it a settive fiery heat for a diies: so at the end of the dissolution of composition, not (Emaund in these words com- mandeth to be done): Et de sibi ignem de seraturis per novem dies naturales continuous: He selfe same manner may you observe in Lune, not sixte of the waters.
waters; 'Tis transverant stout now finisht on the wise; I will some what say of pearls; Take there for the finest, orientest seed or oymne pearls, dissolve these of an our weight in either of the waters named as afores; wasse then over the Simpson, if you may; e, then in Batheo separate away the water, so that the oile of the nearest remaine in the bottome; Then take of the oile of nearest one paste, of the oile of Lune sand lest like into the O, past a paste; of the Lac virginis equall to the Lune; Boyne them togethe, e after set them in Batheo the better to roynce: open prison meoutes of stone made of neptun stone you must, meoutes like awace or like a abone of neptun buynes or quantite you list, put he it joined liquors into that meouto or Farrell, will stowe those, e perate it for the four above mentioned, then shall you sawd it converted into a hard mass, or orient pearls, vse you must five after what in drye tree, a o vse already brought, of frid f parts seen no woods, save that & saw gathered it from Euinon, e Obilen; into omer lie provestere, e that writes a damnable wish, that sea said so seen it: And sure reason.
dealt, 'tis to be very likelihood: And for these said words I say, that I gave to there gold. dissolved not the lucovurnis, that eventually not what it rain, not if it were ordrely conduced would be the transparent stone, from gold also when I would have separated to water dissolutes, I saw when there of in weak fire rise over the water. Moreover that it would pass the simmerb, c it therefore the best way for both like beside that may there not the stone be ferment: And shew to shew to that we may suffice, for the transparent stone, first

These beginning be the treatise of the key of Alchimie containing the Elixir of Life and the use there of.

If trust there is none so ignorant, that from any art able to prolonge, or continue the life of man any jot or little longer, then the appointed four against will deterred time of god there can be no defense, not to require, were false from faith a sacred religion, neither false of ever read any of the Roses, nor were learned opinions of other time, but asserted or attributed any sure rest of elevation
elongation unto these living of Life: Although
thereby they that are more safe & sound from
the extremities of greeke, as long as God shall
appoint time: Although it please that some not
full blone speeke of Toynius beauty, toread
sureounds in several sort, wondering
truly, some of the greeks espie lived so little-
time, as said sure medicines to bringe Life,
and though yett skill knowe not men, yet
were able to renovise the set sourc; were set
none so great enemies to learning, as the
ignorant, not untrull: greeks of sete the
because scientia remne habit infinitum
prefer ignorantem: a these note we are soonest
readie to renowne, who either have least skill
to judge, or else not so comprehens, are unper-
ised that not ignorants the they haveoughester,
E cannot find or else moved by chance, he set
that attained to, not they cannot advise to,
so speak elsewhere thereby to prudent, but yet
with like, I mean it by sure obstin superstition,
and know no more manneres but walking
no other way to get woods, but one; whereby
a speak ill of the most antient medicines
of the expert elders to cleare to the unform
more gallants drugs, as if they shou'd not say
that.
that that the older sort was of them as a
Hermes, Alchemists, was numbers, wasf names
are extant in Turba philosophorum, know not
the expressen virtue of that chimical kind
of xysifcke. Then what say they to Alvertis
Alphross, who were the men knew best,
and the one fature above the other: Rupelisse
Rhus florished about that time, of latter
times Arnoldo e Raimondo e offers a number
succesibly whom wee know not: Alloge
of Lattes yeeres there were, whose memory
are fresh, and about an 100 yeeres since poore
Thomas Wotton, whose owne words are best
of made also the elixir of life
we there hearest a marshall's wife:
She wroaste woth a full of great wonder,
I make the quintessence will set undone
The name of sin, we foundeth unde death
would make revive thee of the only being
By of sin it were asked what names thee live;
This, were lately, that could seethe for
thee lived since the birth of my father e was
proected atatis: In this time Rhus florih-
shed Anglicorum Raimundus, I meean George
Ripley rose restint alonzie to that ex-
pressent kind of xysifcke, said Galliens does
in little voice: And yet it is saie not to condemn Galen; for it knoweth understanding in describing the knowlodege of physicke, for it wrotethe eight excellent books, although it undertakes of medicines he had them all, from the emperors, yet downe none of his own, wrotethe physicke wrotethe Galen to ministes of his own? if she had none but that not she saie from offer means practisale, or respect the better. See first name of a most expert conservation. if she did great things it appeareth she did them not with that kind of physicke, of not she was ignorant, ysy then at all the same offer mean then is commonly known. if writeth not as to deserve Galen, but yet to show that Galen mode the letterey of physicke of a physician: not she learned of FLoracatys pis m², wite physicke surdely could not teach, unless she shoule do close the street of the stone, see these sorte of use but on offer kind of physicke to colour the matter not false, not see these objections do not stood by worshipping the practises of the Empereirs; if she do not it is conmision as from my owne authoritie; for indeed the honorable Rainonde falleth in pis
in his first distinction of the quintes

...tis the philosopher like sad darkly in his own nostrils sooken of it romwww to Gallen, w

...it a gloss upon the same words of Hippocrates, he saith; Galenius a rever
tatetaken narrate volvant of vs indeed

...most false follie themselves, &c. &c.

...ss of, we picture it mean to declare,

...hat the words should know it, for

...fear of opening too great secretts abroad.

...at so that you most noble some
tauting must be instructed here in for

...reservation of that time in healthly

...time if desire of God to great

...long, for I fear not on future sone

...our purpose matter, I know there are

...kinds of resistts between the

...Galenist as the &c. natural resistttions, was-

...for because I am not ignorant of them

...bode, I will this must say between. Hem

...at as if known among the Galenists, but

...lute quanfittat of these dosis, and divers

...nayes pert the bodies, so among the other per

...r, & feast woe desperate giving of

...curtiss minerals, will breed
great part, for that men few know how to reper-
fetch to a revenge them; but that not is done
by extraction of oild, or quintessences it
most evident. I may most safely be given,
for metals just as are of known vessels
may be ministrd, surely if they brought
into notable liquors: for the extraction of subli-
mat ates e reperivates, atf and dividis, they can-
tree are essential in nature sic; than in os-1-
were irreducible, although they may be given
if they be well preserved, alio in my opinion
the aqua vit a of Paracelsus speaketh of,
for the preparation of Sublimat in our aqua-
vit a, c not of a vine, but our true Quinta-
secta e vegetable: of whose compose
wii shall now speak: in the vegetable takeable
and aforespeak all the matter was found-
the monstros is extractad e in what sort the
Elements ought to be separated, e certified,
when necessary you have two e vegetable,
or different matter well certified, that is
7 times certified, else destilled; then these-
second time these simples following: black pe-
pal, Euphorbium, pyrethrum, Anacardium,
Squilla, Solatrum, Aprium Silvestre, in prep-
xeration after the Judgment of the distre-
certif
artifical Quintessence of gold. Take out into the Quintessence of gold and heat over to pot a vinific for 21 days; in the fire of the first degree, then put them to distill, and purify into a limbeke, and in each fire burn all that will distince, and after heat circulate it in a Barel for 100 days. Then is it Quintessence, an artificiall Balsme; and not Bresley, and brake. Let spirits and yong be put out into the said airs of the blessed stones, and after distill'd, be kept in a crystallarie, in Balneo for 100 days, and shall be Quintessence, sealing all infirmities, and let the body into the corruption, and sanctifying yourself, then is the streets of the members, and faire parts. For few if it be quintessence, it to be also shall last of all appare. Here note that at some it is out of a vinific, and circulate, then is it quintessence; but when it is circulate, the spirits and yong, then it is artificiell balsme; To vest if the quintessence of gold be added, it shall be one gote notable, an elixir of life; To make gote notable, take gote very well purged, in oil of salt, dissolve it, not will be done by setting it 3 or 4 days on an ash fire; then by often washing away the salt, ves distill'd vinegar, elixir.
either drawing it of often times in a Cumbec
in ask fife untill the oil of salt have lost six
saltines, that done wash away the vinester.
Last of destined fourteen water, then pome
of any water admet afore esseed, for y
purpose twise or thrite, every time evanuation
of admur at you see raines into a peason
 colour, e when you sawe so youe, ab you sprit
will see your furrie, ill may bee about 308
8. dundre weight of the godden fumtuce will
will be enough for 2 or 3 ounces of admet wa-
ter, will be both a great c a huge quantitie, hen
proceed to your evanulations i draw away of
your admet water, c your size of gole so lest in
the bottom, put to dissolve in balneo; e when
7 daines it will be turne into a more fume
water, will so dissolved Aaris Raymond is
godt notabe, c salt infinit vertues ab f gave
written(stated see) in the book of the preserva-
tion of mens souls, This gole notable if is
bee added to the artifciall balmbe before that
it be tirculato, c so altogteer tirculato
into 18 libres of suanice, for 150 daines,
Id see the quintessence, of artifcialbalmbe,
the ellic of life, c beat onlie medicae;
Wise of Raymond written in gib book of Quint-
Essent.
Quintessence, wsh will read the reasons why the medicine wrought so great effects, for in some parts of France, and the shall be found, now it sake infinite virtues, and it is called Cebum phorid: further because it be for great causes appointed, that at some time the Quintessence of pears to should be added there in, I will there fore, he making tere of: Take of seede pearle very finely powdered, put it into 13 or 4 times distilled e water dissolue it, not dissolue evanuate of e so put on new winegree vintile that all the pearles be dissolved: then wash it well with destilled water, that the vingreish salt or seare may be far away: that done, sande it and you did it to e so shall you save the Quintessence of the pears to ready to any use, either to restore to your Eliphir, or the used with the Eliphir, and you shall see that the order how the Eliphir, it be so to be sold for the diversities of uses followeth: The first is for the moon, and what other as dispersed in general, from to the feet after a general manner so like wise for the restoring of your people to be done ;
Take the Elixir of Life, aforesaid, a gill unto, ioynge 2 or 3 drops of the quintessence of wine, to the quantity of half a nut-shell, 
so take it for a convenient part, of 4 or 5 oyles, eis to loke you will do the common quintessence of wine, it shall work more strongly, 
for mistake, and it the rules must be observed for the restoring of Age & strengthening of 
the feeble.

The second solemnly, after wheat 
manne it is to be ordered, for the resto-
ning of feeble, not seeming to be 
gone in years.

Take of the Elixir its quantity aforesaid, 
10, putting it not some liquor in a spoon, 
minister it to the parties, under the eardrop, 
next of you shall see said dissolving it into 
in to the stomach, to in all members, 
it will ease the natural Seate of Life, 
for which if you will save it worketh more 
effectually, ad Elye into the quantity of 
repeat, eis of the fiery element, not eis 
of golden colour extracted out of the fire of 
Elydon.

The 3dly, to the juice of the lexicom 
Give of our Elixir unto the party by the spout
of 7. daires & fee shall bee perfectlie cured in so that it be not secered from the fingeres of God at mad betheslye, & constantinie ibid lexesfe; yet for the better working here of let it be taken in the natte of strawberies, for it eat fruit, be drumed in water, & clothes wet there in said on the natte, it will most be monstresfulic; for that strawbery eat that fruit in most begafse.

The 4th. for the pulssay
Take the quantitate of elixir above said, give it in drink not the figure of yuris, & take under mustard seed; for the shaft of grans to torment no lest ask use also to sube the variiest literary members, & from fast let sim be.

bated in a bate set a moist mead of thef starcks, by not see shall be cured in short veyt, as is wonderfullly, as if god never had made it; and othee false spoo d not fals, that our quintessent you have surely eues all by diuers fumores;

The 5th treating remedies against the second

Give not our elixir the aire of the earth separated according to art for what nyngebe some quantitate of the ponderes
wonder of the flesh of waters &c. wish: &c. shall be noted: &c. sound: Note also that this is the only sure &c. refuge of all sorts of cases.

The 6th against melancholy & all manner of fatalities &c.

The 9th of all is that not our elixir above said given in debt, where in be infused from fosor &c. antauns, the greater suffusion, Finne lapis lazuli, &c. eleboris neger; but most chastly is unto them you add the serpens evertor, commended named St. John's morte or seeritate; this for the falling sick

The 7th to sake sure at any rate full, to make them recover wholly strength, botanicc, pothiside, more from communis & by cause by nature.

Add unto our elixir of the quintessence of nectar, xelioic, angelica, c. saffron, & give it him to drink, & so shall he recover both epistome, for titudes, & strength.

The 8th for sure at porrondo by biting, stinging or any kind of poison.

Give him not the quantitate of our Elixire
or meeting afoye said some of the Quintessence of Angelica, in the degree of Cent, not distant e Sapia region, not to be put Christian, or sorcery's sake, not to be presumed to the shall be cured.

The 47 to seal asepticus insert any poisons like e poorly breaking out
Give them of our elixir to drink, e out wortlic amount to them, the ointment made of quills pile e tabisaries, so we add some of our elixir, e not the ointment may some tabisaries be ministered; e so doing we shall be cured, except it be a plague from god.

As that of God, not it mind of the 12 of the old.

The 45 for the quartain, not to semeke
So said so common of Galenic pestrations.

Give unto the patient not our elixir, to drink sure kings ab are spoken of in our time of Meleagrisolee adding there to the poor, Sapia we only salt an essential
Restit for said fever in so much that it first be but two or three drops of said

Unt wig, warme not into the mouth, or in addition to it, it takes away the fever being.
so used for 3 or 4 days:

It is for a true tertian
give of Embashe, two venetian wines to
sweeten, one venetian wine of pure sweet
wine, half a nut shell of our alipir, e so con-
tinue three days, e see shall be cured.
But if the alipir be mingled with helmina do
unto the potion afore said, further be
renewed.

This is a remedy against the
Quotidian

The Quintilian is only cured by taking
our quintelessence after it bee artificias.
But when, e alipir, e especially if there was
even given any of those things not wine or
lewyn but above all if you put these unto some
of the priests of the steepe for it is an
experiment that if you take 3 or 4 drops
there of, e put it in the right nostril or
right ear of the patient, thus ab Beesmo,
sait, Fortit typum quotidiam in fabris
Asst 13th contains the cure of all
fours, whether of Blone, easor or
lewyn, whether in fabris sinocca, caus
son, frenesis, or eithers, or any other
proceeding of lewyn,
In stoves or ovens of blond, first make pecholamine or retting of blond, as after apothecary part in our quintessence, the wonder of water and ewashes or a little camfier, give it to be burnt, that the scapes, in inflammation may be taken away; if of cooler apothecary our quintessence in water suits as we put to cool, as outwardly apothecary liniments, soft these cooling things, water and ewashes and camfier, C+ nuxgmu apothecary and our quintessence things, as purges, nuxgmu, as for the last quarte scapes give the fire of the quintessence, that is the fire or oile of our stone; but let it be annointed with get things, c incinert let round things be given. As unto all these things of the quintessence of mans blond, be added, it will work wonders in the course of all seavvers.

The 12th against the seavvers nostie Kent.

A minister of our love of life, cast a nut shell full or it shall suffice, yet if you will have it more be strong, nine trees to Benetian, red vitriume, cloves, bals Armeenic, castorium, scopa regia, or without that: not when she shall cast the riches of life will ascend.
The is against The Saraghe.

There are divers kinds of distempers, some
provoking of spirits, some of overfulness, some
of wounds. But if it succeed, if it succeed,
it is deadly. A remit, I never see fire,
oile of our stones, or quintessence. Or the
store to you good things that are moist of
observation. The greatest cure in this is to make
sure a feaver, not to be done not by sects
flamma, or swormor - if it be nut in our
quintessence, or let it stand some figures, not,
not in the arteries, nor the hard bone and lay on clothes enough. The patient shall
have a feaver, not surely the sods-ins. Then
labor after to cure the feaver not by me-
medicins amountted for the feaver. Of the
feavers provoked of spirits. The
patient must. Of of smallness give him a strong
diet. Of of a wound, comfort the wound not
a hot bronze. After that not salute that near
boke rottenness, or quitture, C then not sur-
at rust flesh to stone, C those all hope
ministered.
ministered not a little of our quintessentia,
further for wounds or fistulas, epidemick stumps
and that our first menstrue neer listed

the 16th against the scab last, foot,

four, e all manner of yours, e last

of all new laxative medicines ought

to be ministered

for the cause of the gout in general, god
shall given vs, the quintessentia, to bee used
in virtue, e to be laid upon the whole,

but farre better if we all the quintessentia of man's blood be ministered but if

so to be be added the quintessentia of Stibius

stolen in some, bee outwardly applied.

But because we are entred to be sure
of the gout, not knowing what may serve
even even unto the greatest, e will shew
the most approved medicine of the world,
not quintessentia, but my purpose to find out
by great consideration of the kinge, e sa-

ding also add great proofe there of, e will

surely set it downe, for I know it is the

only medicine of salve, e farre extremit

virtue vegetable, for it is of metallic

Take therefore a good quantitie of 2080

Ledes
Lead or minium & render it with oyle of roses & yolks of eggs, make it like a plaster, lay it to the place upon a veert of letter & immediately rinse it in sour or two after, it taketh away both redness swellings & pains; but in tempering of it you are to add a spoonful of our menstrue to it, then more will help it a quicke dispaire: yea for the feversure, our elixirs were given, for six or seven days inward, supplied outward; then not doubt it should bee &leave ceate, & write not for it is noncreturously; for in selfe from it is morbus hereditarius, especially given to it am by that only in a manner never troubled at all, for the administering of laxative things here followeth out these consideration: first that they be not, secondlie that they loose no vertue: 3 that they may work in the furthest parts of the body not out danger to leake away by some secret humour, observe therefore these things & give it about our quintessence, & let it stand mised 7 poutes, for the quantitie in about the quinte sence that you minister one ounce, roll it into dragees if of a dragee one penny weight, & if of a penny weight one
As touching the making of the quintessence of maris blende, if referre it over to Arnold de villa Nova, in his booke referre to wyshes ad magnus trium Jacobum de Folledo, not in a common booke as Donned to Runesissus, for the 7th treatise palle by end this.

Here beginneth the 8th treatise

of the Key of Alchimie, containing the rules of Multiplication & projection

Having in 6 & 7 before wassed treatises, labored, so that our key is now able to open our secret sort of Alchimie: now alone is it easy that proving to

valtke, e wander into feare xtures, at will, yet turne our key about in so forke, by not action yet turne back to

sizing, let dore flies open, e e e way to entrance its claims: We in 8th treatise briefly mean to accomplish, in shewing the waies of multiplication & projection:

Therefore not least at soone ab our fission aforesaid it made by setting our Symp to fogo in a furneard of furation, where the fire may be made afo above, hat by
Tisle there for the fire may strike down like a Spirit upon the water, yet show it to be so ionized, in such sort that it ascend not, the spirit descending, that by the virtue of dominination of fire, it may be. Yet still we see the body, e. soul, that they may altogether rom- my untoned matter; yet will not burn but reduce basic fusion in fire, e. as we spoke first of all, it is of the elixir of the first degree; for that it is then able to stand on a smaller quantity: nor if it be food not vital, a food will withstand life come to a fuller force, e. so at the last to a mans stature; when the shall flee to rise the art of nature, e. multivolic in ship line; either as a plant, not nourished; or moist unto make the sequentie dem e same rawmets by nourishing e feeding to a great tree, e. bringing forth fruit innumerable; Of root e to seed, e. feeness from e. can quine frommets to multivolic in e'd own or proper kind. Even so our Elixir food nour- ishing the sequentie demuses e names, fea- v'd struatures; yet rose thereof their her- batures are that Astronomie luminous e dice; e be one to the black write e leg other to
the red: And e'ret of swecte or Friday, geat

ere be good to be nute store of oile.

Tinture after the first fusion: for so much

multitude of tinture shall there be ad


tars v of oile, wate, (1) Lunara; not therefore that although there be but one mul-


tiplication in general, that is to say, for

multuplying of the wate, & redo: yet for

that is done by two kinds, a manner of a

short time, we therefore divide it into two

parts: of not the one vast multiplication,

spiritual, & the other corporal; that is

the one in qualtitie, the other in quantitie;

that that was before (putted on to man be

made to change on a 100 to a 1000, is

now by the increasing there of; of not the

will first sweete, that alomny to be done

that the wate may be made volatile, e

against the volatile fixed: e that by the

often subliuming of the wate, not fixed;

anew the earths fixed: of that kind of mul-

tiplication, & findes in changor Anuccia,

et augmentum in qualitate pro sublimitate e-

et, and the augmentation of multiplication, in qualitie e goodnes is to dissolve e

coagulate the tinture that it to imbibe
it well our \&c so ozie it not well but plant as
rodeth unto saieing.  Be tinture prepara-
to parte in thrum \&c.  Take of our prepared
furniture one parte, that is of our flour of
the first degree, e dissolve 3 in 3 parts of
our \&c that done, put it in a flask e seal it
fast, e put it all under e shew until it
be dried ups, and made into such:  That done
oven, lift flask, e imbibe it againe; e then
coffee you shall doe so:  so much the more shall
you trurn, e take it tinted, the better; e
beautifie the large lile; according e asking.
not these words, written in clarion Buccina
primus modus est \&c.  The first manner is
that you dissolve in the water of sid verte,
de red \&c.  Of worme see was treated, until it
become cleare and water, e after you shall
ouchcaste it.  In sid oiles, intere it, upon
the fire until it slow, by sid sid vertues
shall be doubled in furniture; refall sid.
operations everestions, of shall be receiv-
ed in reception, for that the wood, not
was afort receivd so on a 1000 will now
runne \& be projected upon 10000, e in sid
kinds of multiplication here is no great bar-
boe; agans \&c. sinde in sid Rosarie, that it
don
You take these medicines rosin, you shall be fixed, etc. by giving them the nitrite and oil; they shall dissolve from in their nature and virtue. So long as they, their virtues shall every time be doubled; so that if at the first six one part converts one hundred parts, it shall at the second time convert 1000 at the 3rd time 10000. at the 4th time 100000. So at the 5th time into 1000000 of true Sol. O.D.; therefore it is to be noted, that in every mixture the more the medicine is dissolved, sublimed, etc. the more it is used, and that the more it is better. And abundantly it will work, because that in every operation of sublimation or coagulation it winnet, so in projection it therefore no weary time or labour, in retarding of sublimation or coagulation. So that by those means, the matter is better digested, united, fixed, and more perfect in spirit, and multiplication is done in two ways, one by solution of state, that you take the medicine, put it into a vessel, and burn it in our moist fire, for 3 days, until the medicine be dissolved into matter, without any turbulent fumes; the others were by solution of mixture; that God
you take the glass vessel, &c. the medicine; 
\[\text{Let it be saunter in a brassse vatt, rosely}
\[\text{mout} \ w\text{ straight, in not let water boile,}
\[\text{he moutt more of being shut, that by the}
\[\text{smell of the boiling water, we understand}
\[\text{drowned, the medicine may be dissolved, yet}
\[\text{take notice, that the boiling water foule}
\[\text{not the glass by the space of 3 fingers, &}
\[\text{the solution will bee done vsersys in one day}
\[\text{either in 2, or esse in 3 dures: And after the}
\[\text{the medicine shall be dissolved, take it off,}
\[\text{e being eood, let it be set to five eson-
\[\text{years, to be saunter, or dried. And in sor}
\[\text{mout more the medicine shall be dissolved,}
\[\text{and fixed; the pretttees shall it bee, and}
\[\text{sure solution it is Sublimation, a spiri-
\[\text{tualle Sublimation; not the more ofner it}
\[\text{be done; so must greater a more sull shall}
\[\text{it finis, most soon write the Ralis: The}
\[\text{goodness of it is multiplication: depending}
\[\text{not, but in the often eiteating of it, in}
\[\text{sublimation e fixation of the perfect me-
\[\text{dorine; for in ad more more do the order}
\[\text{of is id complemente, id eiteated, so must}
\[\text{shall this exuberation more & more more, e,}
\[\text{be increased &e more; for sow must more.}
\[\text{You}
you shall dissolve the desert medicine, so must
most shall you receive every time to dissolve
one on a thousand, for it at the first it
follow 1000 at the second it wish fall in on
10000 at the & on a hundred thousand at
the 4th upon a hundred thousand, & so to
infinit. To continue the spiritual
multiplikation we are tending of Morien:
know for certain (as see) that the more our
stone is dissolved, e transformed, so must the
more the spirit, e the boise is transformed, e
the finiture shall be increased; On e in for
ttherefore make spiritual multiplikation.
Take the Elixir & after it is wound, on
100, and it is a mean Elixir that fiultily
not so deep) e of sin take one saffron,
that dissolve not & write or read according
to the nature of the Elixir, by pouring
of those mercuries upon sin, until the
be made (by setting in a drained liquid, e clean
Dissolved: then congeale, sin under fire
still get he wonder: e so often may it be
congealed, e dissolved, that it must
no more become wonder or die but re
maine in oil; At my time, it is oil
incumbible; e great Elixir, e said
Spiritual multiplication belongeth ethightly to the great Elixir. The other multiplication not eth done by often dissolving, a transfiguring of the medecine, not eth the augmentation in a cæteric, rovout any new adding of fineness. 

Serect to the Lesser Elixiers: To some therefor to multiplication to accord or in quantité; it must not rest it on bodies, hereby so make one ounte weight 100 or 1000 ountes weight, e ther it done by projection, Namely, there are ounte weight of Elixiers be rest on a 100 ountes of f jourged, e ther it be 
hereby converted into medecine, whereas of one ounte of heat, must turne a hundred more into medecine; for better, exaime understandyng; Take of the Elixir made into oile, an angells weight, not new termes Elixir of the fustest degree, oile intermizable, project sime noon eth term weight of theude or common gold purged; e it shall bee turned into a powder more eth brittle, of not Crownes eth oune angells weight, on a puriured angells weight on a puriured angells weight of quirk silver purged, e it shall bee medecine, converted into sute a brittle substance, bet if eere of bed. Crownes.
Concerning a new and other bodies, that it on any of the bodies, if the elypir is injected of the same, it shall be converted into mercurine. Of that take one part of gold, or of gold proper metal and 1000 of it shall be turned into pure gold: so like wise for silver, for the new elypir.

The mercurine thus made, it called the elypir permanens; for it may be made in one's curse, in power more of.

If you will multiply, one part in virtue, and it shall make, a heptaron puro, of your silver, not to dissolve, let you also ad rose,afort points your; so may you do in infinito on the first manner of preparation; not on gold, silver; but any lips; your mercurine being made perfect into elypir, it id to be demister, elypir perfect to refind, or pursed, bodies; but most eistle into upon or pure bodies.

Let it be dore, silver: And therfore more, further, the two earths being made perfect, the one into next mercurine the other into red, let it into red mercurine; make oil (less salt) of them both (1) subtill them, till they be some.
become the oile afose said; e then e write, on silber; e le reade on oto; e from on otheh bodies; e the matters are at an end: these fore sight, passe it, placelie bi frind in scola philosophorum; Melius tamen est a producere e, meaning breze fore what you should reciort, se well, Nunc deemittis, so for that it is sone now to is last moste. e that it is the last point, namelie bre: Elipis made; se biddes to wait that on fundamenta; not is oto e silber, for that they are grounds of the stone; e going to the next pointe, wait fundamenta super verba mea, by verba mea, see meanes by quiet silber dursed; e that wonderd into medicine, so be super Diligam te domine, that it on he, if the Elipir be made on any of their parts, if of any other metallion from, ffor theis frindo embrave the frinds, e makes better signion, ffor that between frondi mettally hesses in a estemate love, not good notes in diligam te, e, diligam super attendite, ffor ehat to end, yse the in arguinis attendees, it to create oto, e silber; Hee saile, end attendite, to shero that
That after Sepisoe medicina, we must take from provision to make medicine, e attende to making mettalls; vnt will then bee on 1000. To tne therefore the manner of provision, take fryd Bule, heat ad long ad the mettall whereon you project varnish, an overlayse golonish, or reddish colour, increase your quantitie of mettall, cenope your mettall or linces a deservise in colour, increase, or put on more moder- 

ing the provision of provision, first of all. Take ℥, thereof put common salt, wircet, e stirre for quicksilver will creem, hat done straine it through a fine linen cloth, e then you shall race it faire a briefest, not put into an effusible, or gote smite nor. e settyn it over the holes, till it beginne to fume, or smoke, then put in your medicine, so the provision of said provision, e stirre it well together, e so it will be converted into perfect fot or Lune; Evid provision upon ℥ lb of all, most best, for that it lb of easiest liquorisation, the next be- 
ties into heat, and we 24 for that in easie fusion tryd comme the next; most
purification it first melt them in a crucible, e in melting from pure on Sal Armomniks, but better to stir and over your mettals with Sal Armomniks before you blow your fire, and when your mettals are molten, cool you shall keep as white at silver, then melt them again; e into your crucible put your medicine not still not, an iron rod, e when you see your mettal well coloured, cover it out into an angle, e suffring it there to cool, you shall find it transformed into perfect metal; Of projection on other bodies 8 minder not to write, because the seat of melting 8 iron e cover it fit for smiths, e cover smiths, but not for potters; These teles are now novelty, write on, 8 should longer interest smith 8 10000 teles is treated over 8 promised to interest. Save that 8 least, 8 may the our opinions extract and by one thing, where 8 was mixed in the end to set down how far 8 said stones e proceed, in one of the one of the teles. Turns, e not, because 8 saw already a wonderful given out in every teles, 8 saw your figures will not now expect reiteration, but please absolbe me from
bears of promise. The last part of all
not & save now to doe, standest not in in-
treating any longer; although altogether
consists he in soaping; nosee force in most
suitable manner: & first of all, to use your

son of ye Aile, if any things save in kind.
my writing, most kindly one showed me,
then & wou'd: and if you finde, & be=
essay your Ma'tie to bear with all: & so answer
said my simple order, fors't in good want;
not If in said to hand offee present
Write your Hissnes, & not the writing
the writers said to performe it, ye your
Hissnes shall command. finis
The furnaces are described in the latter end of the Booke.

A year of fire &orgages at which rises in the accomplishing of the whole art of science there in contained as much for the materials as for the furnaces 

In primis of red lead or minium in weight 280 w 1/2 after the rate of 4 lb. per pound & amounts to 

Item for the first dissolution of the same thereinto be 280 gallons of distilled water & the gallon amounts to 

Item for the second dissolution of vinegars distilled 160 gallons amounting to 

Item for 2 cubits to serve the mine & stone 

Item for the materials of the stone for copper & compound waters to dissolve the gold 

Item in gold & silver for the elixir of life & scintills of the stone of earth & amounting to 

Item for purging & heating thereof into solidate 

Item of stone be one to distil vinegars in dozen at 16 v 1/2 a bole & amount to 

Item 3 dozen of heads at 1 a dozen - 1 16 0 

Item of large resistiv 4 dozen at 24 v 1/2 a dozen - 

Item for drawing of mine 2 3 dozen of glass 6 6/4 per dozen & amounting to 

Item for 3 tongs resistivs a yard long a score 

Item for 3 kindes of therein described - 3 - 0 0 

Item for ther 3rd iron work & making of the furnaces 

Summe for
The first furnace

This furnace is to be used for 7 months space while the vinegere is distilling.
The first is for destining of vinegere wherein with 24 gallon bodies there may bee daily destilled so many gallons of vinegere, this furnace will bee fitted every 12 fowres with a bulleth of coal.
The second furnace

This furnace is to be used for a month in the space it may pass over an 140 weight of gummi.

This furnace is fitted for burning of monochromatic wood. If there would be a fire due to its wood, while the offer goes, it will not be fed every 12 courses nor one batch of coals.
The third furnace

This must go continuall from the first extraction of menstrua to the end.

This is termed piper Henricus having 3 sides one for ash, fire another for sand. In the 3rd for 2 bales of one colder another hotter:

In this furnace is both putrefaction, separation, purification, &c. such like &c. is to be fed every 16 hours with a bushel of cokes.
The following are but sometimes to be used that not long.

Test: for 79.54, 0.00, 0.00, 0.00, 0.00, 0.00, 0.00.

Test: for 80.00, 0.00, 0.00, 0.00, 0.00, 0.00, 0.00.

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Test: for 80.00, 0.00, 0.00, 0.00, 0.00, 0.00, 0.00.
The fifth is an Athenor to calcine & sublimate to an easy fire of dry, yet it may be dissolved into saccharine & is fed with 3 or 4 coales at a time.
The sixth furnace

The sixth serveeth to fixatio
& the fire must be made upon a quarter of a peck at once & covered with ashes will last 6 or 7 hours.

FINIS