Contents of this Volume.

1. A Treatise of the Animal Stone by S. Norton
2. Fundamental Doctrine concerning the First Root of the Philosophers Stone
3. Gloria Mundi
4. et Preco. vibt. by Baron de Welling
5. A Treatise of Aristotels the Alchymist
6. Extracts from an Ancient Treatise on the Lapis Philosophorum. by Ali Duli
7. The Philosophical Legacy
8. Chriostimi Ferdinandi de Labor Practica Natureae Vera
9. Extracts from "La Clavicule de la Science Hermetique"
The following short Treatise was copied from a Manuscript dedicated to Queen Elizabeth, entitled the Key of Alchemy. The Author, Samuel Norton. It appears from his Preamble that his great grand father was Thomas Norton, the author of The Ordinal, and that he was a member of the Privy Chamber and several times Ambassador for King Edward IV; circumstances which seem to have been unknown to Ashmole, who published The Ordinal in his Theatrum Chemicum. Ashmole was of opinion that Thomas's Master was Ripley, but according to the Grand Son it was not Ripley but another who instructed him. He says in the preamble alluded to, that in the time
of Edward IV there were seven men in England that had the Art, viz.
"Dalton Morth of Tucksburg" was "one; my great grandfather's master
another; the third our noble George
Ripley; the fourth Marram bishop
of York to whom Ripley wrote his "Medulla." The rest were laymen
One of them a stranger borne in do-
"vain; the other nigh the midst of "England; the third of them was my
"Great grandfather himself."
Of the Animal Stone.

I shall here shew forth the manner of the Animal Stone, part as I have seen, part as I have found written; and although it might seem a thing incredible, unto them which have fallen hitherto into small consideration of the works of Nature, and unto myself also, at the first, very difficult; when I weighed it according to common sense, or after the first common face; for who or what is he that seeming to that seeming to perfect or amend the metallic fulness of metals, thereby to convert them into perfect bodies, would ever imagine to deal with blood, whose substance is of a far other complexion and, in shew, contrary to metallic
or mineral kind? Wherefore I answer, that at the first it seemeth a matter very unripe and unfit, so if it be thoroughly laid down & wisely pondered, after the sound groundwork and principles of our philosophy, it will shew itself otherwise; for time as the diamond new taken from the mine is to the ignorant of little value and esteemation, and being polished is greatly esteemed of the lapidaries, so the animal stone, proceeding from the blood of Man, afore it be polished, that is, afore the cause be laid open and known for the secret working thereof, may appear at the first shew, to be a thing dark and obscure, by view of dissimilable likenes, in kind of metallical substance. And because I will, as in shortly as I can, come to the truth
of the matter, I here demand these questions, which being thoroughly and diligently searched out, will not only give great delight, but also yield perfect proof thereof. To come therefore to the demand, I ask two questions: whereon metals consist, and what is the first matter of metals? which, being answered truly, the truth shall appear.

So the first I say, that whatsoever doth consist of even and equal substance, may be made and brought, by course of nature, to the self same matters. When blood therefore with metals, having the community of substance, may be brought to the self same matter wherein the community
of their substance lieth, namely, salt, sulphur and Mercury, seeing it falleth out so in metals, that without it there can be neither in his proper mine increase of growth; nor above earth either suffer the benefit of help by art, except it be brought and divided into his salt, sulphur, and Mercury.

Therefore if the generation and alteration of metals be in salt, sulphur and Mercury, then must salt, sulphur and Mercury serve for generation of metals. And seeing, therefore, that in blood there is salt, sulphur and mercury, no doubt but the salt, sulphur, and mercury being perfect, may serve, supply and fulfill the
duty and part of salt, sulphur, and mercury. To the first question, I conclude that blood may serve for matter of the stone, if it be brought to the perfection of nature required in that behalf.

For the second demand I ask, Whether ought else is to be required in this art, for transmutation, save only pure water and pure earth? Wherefore saith Raimond, our gold and our silver are but our two mines, that is, our pure water and our pure earth: wherefore seeing that pure water and pure earth are the materials of the metallical kind, to the second I determine that the pure water and the pure
earth, which is and are found in blood, may serve for material of the stone; for so writeth Ripley in his concordance upon the words of Hermes, and Aristotle, which writeth this: Although many have imagined that this work may be done of hairs and blood be. which have imagined falsely, and true, perhaps, if the elements should therefrom be separated, for of hair and blood, in as much as it is hair and in as much as it is blood may it be made, but yet of elements. So that if elements be separated it appertaineth in this that it may serve for the stone. Indeed of any good to be done with his mercury, if it be separated, I think but little; but if blood may
be brought into sulphur of Nature, then no question that sulphur is as good an earth as may be possible; and therefore write the Guido, of the earth there is no more matter nor care to be had; so it be fixed: neither can I deny but that the elements extracted from man's blood are very medicinal and comfortable for nature; for so writeth Raimond in his book of Principeles, and Rupesissae in his Bannons, and Arnold in the book he wrote to James of Toledo, in treating of the blood of man, concerning the creation of sulphur to be had out of man's blood. The manner is plain and easy to be found, out by Ripley, both in the Twelve Gates
and also in the Medulla in the
Treatise of the Animal Stone, where,
as touching the matter, he noteth
it to be in Man, and termeth him
Microcosmos — the little world;
and, shewing the choice of the
matter, he willeth it to be had
out of a man of Mars, that is
out of a choleric complexion; yf
for the state of mans blood had
from a healthy and sound man;
for the regard of the time and
season of the year in March;
for the proof of the work in
this sort.

"Take (saith he) the blood of
a sound vein, and empyring, or
taking the superfluous waterishness
Therefore, put it in a grifes egg sealed, to putrifify, in the fire of the first degree, where let it stand a long season, until it become black. That done take it out [that is take the glass out of the balm, wax] and set it in ashes, where, drying up, it will bubble, in which bubbles there will shew and appear colours innumerable, untill it become white. Then in a strong fire for thirty days, make him dry, if for the Red work, and then it is Sulphur of Nature, and that exceeding all other things or Sulphurs." And thereupon breaking out into a great wondering he saith: "A marvel more marvelous than any marvels, for it hath the nature of perfect Sulphur."
Which, to make elixir imbibe with the red mercury vegetable, till it be fixed and flowering, and give him his ferment of 0 in the fourth proportion, and fix them under fire; which may be multiplied as the vegetable or mineral and is then the great elixier. For this manner of working until the White Sulphur hear, hear, what Ripley saith:

Take this one thing, the hidden stone, him pertify.
Wash him in his own broth, till white he become.
That done, see those ferment him Wittily.
Of all the work he here is all and sum.
On this way, therefore, it appeareth that the stone may be made of man's blood; which, for that it cometh of man, is said to be animal.

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

From St. John's in Cantabridge, the 20th of July 1577.
FUNDAMENTAL DOCTRINE

Concerning

THE FIRST ROOT

of the

PHILOSOPHER'S STONE.

From an ancient Manuscript
Found at Danzig in the year 1588,
but written

BY PRIEST VINCENTIUS KOPFSKY

in the year

1488.
MEMORANDUM.

In the year of Our Lord and Saviour Jesus Christ 1588, the 14th day of August, this treatise was found at Dantzig, in a convent of the Black Monks, in a wall of a cross gallery. It was discovered by the Reverend D. Paul, at that time Prior of the said convent. The Ms was written in gold letters, and the first matter, of which it treats, was emblematically represented in a beautiful cast figure found along with it. From the writings it appeared that it had been deposited there on the third
day of May in the year 1488 by its author Vincentius Hoftsky, a native of Pozen in Poland, and who was a brother belonging to the same order of Mantua.

The parts introduced in some few places between brackets [thus] are explanatory remarks made by L. B. as he translated the work from the German.
Of the first Real and first
matter of the Stone
of Philosophers.

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

wish them success and the
blessing of the
Lord God.
Amen!

That we may begin our discourse
concerning the old, only, true, con-
Conspicuous and mean First Matter, you must know that the Almighty God has implanted therein high, abundant, mighty, unspeakable, secret and great mysteries. In its own nature it surpasses all creation between heaven and earth. This our first matter is the genuine key to all vegetables, animals & minerals when perfected; and has been called by our ancestors Mo- riones, Aristotle, Raymond Lully and many others by the name of Latie Philosophorum.

If you rightly comprehend me, you will find revealed in this my doctrine, our genuine and only matter, as true as God is true, and as I hope, to be saved. Therefore
be diligent, and ponder well my words. Out of great compassion and from a Christian motive I leave this behind me.

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

By our satisfaction the matter assumes another shape, and its
inward nature is exalted and manifested: therefore it is friendly towards all natures; receives them willingly and unites with them; for all things proceed from this one essence.

It is called a stone and no-stone. It is also called Lac Virginis and the Green Lion. It exists in two, in three and in four [In 2: the Red and White; in 3: ⅔, ⅔, ⅔, ⅔; in 4: A, A, A, A.] It is enclosed in a sphere—it is surrounded with a wall of crystal. [the globe glass wherein the subject is digested.]

It is pleasant, powerful and full of virtue: it is dispersed over the whole world, in all countries, with all men, in dwellings above and
under the earth - A well beloved precious stone. Ecclesiastes and laymen, men of high and low rank, small and great profess it. It is found with Christians and heathens; it is both beloved and despised, &c. and has been everywhere. It is a warrior and conqueror. It is the true &c. on account of its anger, &c. on account of its swiftness, &c. on account of its valour, &c. on account of its hilarity, &c. on account of its humility, &c. on account of its justice, and &c. on account of its beauty and finity. It is a good conductor and seducer, a rich, mild and humane Christian in its nature. It is to be found as you like it, good or bad.
All these and much more are contained therein. It shews that its
and panthea all things. It consists in three and rejoices in the
fourth which reunites the three
into one. \[\forall \exists_\xi, \lor \beth \aleph, \text{rejoice in the }\Delta \text{ which reunites them into one}
\& \text{essence.}\]

It is the same whereof the Philosophers have written so many things,
and to which they have given so many names. It is the true me-
dicine of the wise men, our Stone,
our white and red Tincture. It
is a king of riches and virtue, has
many friends - and many enemies
who seek its life. It is very virtue
preserved with great care. It is
inclosed and preserved by vege-
tables, minerals, metals and animals that it may not be hurt.

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

It is divided in three and is reunited into one: One, Thing or Matter. The first three matters are therein Φ. Θ. Λ. It is metaphorically compared to the Holy Trinity: three in manifestation but only one in
Essence, wherein the heavenly and terrestrial creature of God may be seen. [Man]

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

Our matter is despised, devoured, and trampled on: when it putrefies, it emits a very bad smell, and, on that account is compared to carrion and ravens, so that it is to be wondered at that out of such a horrid matter so pleasant and beautiful a production can be
obtained by our Philosophical art, as
I have seen it, truly, during my
labours, and as you will hear—
more of hereafter.

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

Learn to understand Nature,
[The operations of the Universal ——] and
what that only matter is, which was
before the creation of the world [The
— of the Universe.] Read Genesis the
first Chapter and also the Apocalypse
of St. John [Read also Ezek. Daniel, the
Book of wisdom of Solomon, and the
Metamorphosis of Ovid.] and you
we see here that God created the heavens and the earth by his Word, which was the 1 spirit or emanation of God; and that God created all living creatures out of this only matter. [Out of and through the universal capable of assuming a body.]

The first ancient matter is called Chaos [ΔΑΒΑ or Thus Χ] or the intermediate Waters, wherein the Spirit of God moved.

Now God Almighty has separated this matter, and has fixed the firmament, called heaven, and has encompassed it with the superior waters: if there were no waters and cold above, the inferior elements below would be burnt up. All this has been so beautifully arran-
ged with an infinite number of stars, and the Earth has been separated out of it, but comparable thereto as night is with day, or darkness with light; the superior having been formed lighter and more brilliant by the Almighty power. Nevertheless, God has created all of the earth a number of creatures, surpassing one another in beauty, power and ability; and has covered the earth with vegetation. The interior is fertilized and multiplied, through warmth and humidity, by the inferiors—such as the Sun, moon and stars; and each nature contains the four elements. The earth contains the seeds of all its creatures, yet one always higher than the other.
Without this faculty, things could not proceed through.

Now as God was, by his Word, which is the spirit of God, from whence proceeds life, colour, flesh, and blood, given life to all creatures, so it is highly admirable that from one simple matter [a mundi corporis, with all things] such stupendous creatures could proceed, endowed with two qualities—visible and invisible—form and matter—life and death—volitive and fixed: also three natures, anima, spiritus, corpus, or 𐐄 𐐃 𐐃; and four, ΣΔΓΔ. All this is contained in every matter.

After God had created all things, he chose a particular matter and laid therein the superior and inferior,
the spiritual and material, the
good and the possibility of evil [The
possibility of evil, and the evil itself, or dis-
obedience of God's commands, originate in
the freedom of will, or choice of the per-
fect spirits and first man - consequently
the author hints at the creation of man
on the sixth day] Therein is likewise
the red colour, and our only matter
out of which the Stone and Medicine
of the Philosophers is made, which
God ordained in Paradise, was driven out of it, and remains un-
til the end of the world.

There is no other matter whereof
the Stone and Mercury of the Philoso-
phers can be made, seek where you
will; which matter you can make for
nothing, without cost: but its
inward nature [e—universalis] is unknown to you; and there is no other subject which proceeds from so high an origin, and which has been shown by God himself; and yet our matter does not, in its outward appearance, look as if it possessed such hidden powers.

The stone or our matter is compared to the body of the Virgin Mary, mankind cannot be without it, because God has laid in this matter the exalted and holy nature [e—mundi] as well as the lineaments of minerals and metals to procure them exaltation. This pure nature assimilates to all natures and receives their character and virtue, either high or low.
in every subject there is an \( \Phi \) or \( \Theta \), that is, a body, a \( \Phi \) or \( \Theta \), and \( \Phi \) or \( \Theta \) anima.

but that every subject should produce such an effect as our matter can never do,

but by the assistance of our philosophical \( \Phi \) you may do every thing both in medicine and alchemy, as you will

truly find when you come to know the

right subject and how to proceed therewith, which experience will show you.

Tell me, out of what substance was the first man Adam created? Was it not out of red earth? — This is called

Tain, \( \Delta \Delta \Phi \) \( \Phi \) [The Author mistakes his word: \( \Phi \) in the hebrew language means Jehovah].

you are endowed with wonderful properties. If you did but know yourself

and your own powers and would make

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

You have now understood that man is created out of one only matter. I will now explain three things to you. First that you are a body or \( \varphi \). Secondly you are a spirit or \( \Phi \). Thirdly you have life, that is \( \Phi \), and the life is in the blood. The spirit and soul or life leave you because they are volatile, but the body or \( \varphi \) is dissolved and reduced to earth and dust.
From the first man Adam, whom the Lord God created out of the dust of the ground, into which he infused the spirit of life,—from him consisting of spirit, soul and body,—God made also the woman, consisting of flesh and blood, similar to Adam, receiving the inward nature of man, through the concordance and bore children similar to them both. It is admirable, that from so simple a cause, such an immensely numerous posterity could proceed, and increase and multiply to such an enormous number.

Poor mortal! what do you think of yourself? you walk in darkness, you neglect divine nature placed before your eyes, which you see and may obtain, and do not follow the primitive ancient way! Know yourself!
Are you not a being created after the image of God? Everything is planted within yourself. When you depart this life, your body must be decomposed and destroyed, but your spirit and life, separated from your body, go to an ordained place, there to be purified by the heavenly essence and to be preserved for the day of judgement of the Lord!

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

You have heard how heaven and earth and the first man were created; understand me rightly and it will be of service to you.
Observe how God appointed His only son Jesus Christ to be conceived in the body of the blessed virgin Mary, by the operation of His Holy Spirit, and to assume the nature of man; how he was born, endured suffering and was crucified; how he sacrificed his innocent body and shed his innocent blood, which is ☧ and ☧, an heavenly lincune, and suffered much pain; how he rose from the grave on the third day, surrounded with life and sanctity, whereby he obtained a victory over Satan death and hell, and ascended into heaven to his Father in his kingdom! All this was done to take away our transgressions, and was ordained to be so.

Apply these things to our matter, but that was a heavenly and spiritual
work—ours is material and temporal. Our ♀ and ♂ is likewise: water & blood, spirit and soul: but our stone must first be born from a pure matter—wherein it obtains a fixed nature, wherein it is exalted into an higher state by philosophical sufferings and death—such as solution, digestion, refraction, distillation, sublimation, fixation and coagulation, in our philosophical vaporous ♀. It then divests itself of its black suit, which is moistened with its own tears, in the shape of a black Eagle, Raven and Dragon sprinkled with blood, bathed by ♀. That is, when he is dying he opens his throat, and then the white wild fidegeons [Falco alba] which is the true chemical ♀, or the
Gluten Aquila, the moving, hidden, invisible nature, now rendered visible, the beautiful queen in lunar garment, flies out from him! — This garment is spiritual and conceals a red robe of her Royal Grouse. [Romula]

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

Through such a copulation marriage and enclosure both are united into one body, which is exalted and penetrates all things. Consequently Anima, spirit and body remain
united, and in their flesh and blood
you may rejoice, because this is the
one who conquered his enemies by suf-
ferings and has obtained the fiery
sword and timeline which can give
health and life to deadly impure,
animals, vegetables and minerals,
ameliorate, exalt and fix them, and
bring them to perfection.

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

You must know the difference be-
between creatures, how one exists an-
another in beauty, strength, power, smell, virtue - that you may not misapply the power of this our Philosophical stone.

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

FINIS.
GLORIA MUNDI,

Author: anonymo.

Collected from the most antient Philosophers Isindrius, Anaxagoras, Aristeus, Pythagoras, Parmenides, Lucas, Ethel, Philethus, Sexion, Mundinus, Dardanius, Baelus, Neophrades, Aristoteles, Basan, Agodias, Sirelus, Mosinus Plato, Orphulius, &c. &c.

Hamburg, 1692.

Translated from the German.

1802.
GLORIA MUNDI.

Admonition.

First of all learn to consider the kind intentions of the Lord God towards poor man. Know that all blessings flow from him and are perfect. Be careful therefore not to abuse his great gifts to the perdition of the immortal soul. In all thy undertakings love God thy heavenly Father & love thy neighbour. Thus wilt thou obtain success and live to see the beginning, middle and happy end of thy operations with joy. Throw thy cares on God, confide in his promises & the Lord will bless thee, prosper thy works and preserve it from destruction! By this live and divine art thou canst comfort thyself &
little every distress. Thou canst relieve the distressed; thou canst contemplate the doctrine of a joyful resurrection after death, which is represented in an emblematical but lively manner in this work, shewing after this life another of everlasting glory and beatitude where no further correction can possibly take place.

The Subject.
You ought to know what it is if wherein you are to work. But even should you obtain a knowledge of the true and right thing and remain ignorant of its preparation, your knowledge will be of no use.

That thing is not to be found upon the earth, nor in the world,
yet it can be obtained. It is in no metal nor in terrestrial— not in silver or gold, for gold is already as perfect as it is to be & cannot be made better than it has been created by God.

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

Concerning the Process.

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

1. That the whole subject be changed into a salt: 2. That three principles be made subtil and...
spiritual; is a reflection of the solution of the whole thing.

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

It is a stone and becomes water through a vaporous heat, and yet it is no stone. When we obtain it first it is a water [or rather as \( \nabla \)] fluid and thin; but there is no water like it—it has only one fountain upon earth [the 10th hole of Celi Puli] situated in a most secret place. Its water flows over the whole earth [wherever there is
the breath of life] and is known
to every one; yet few know its foun-
dation or by what road to arrive
at this fountain, being ignorant of
the origin of this water. Without the
knowledge of this glorious fountain
no one will ever attain our Art. —
Well may the Philosophers exclaim
O thou sour water! for it is hard if
sour to be found; and to him that
knows it it is easy, without expense,
care or trouble. This water is also
sour and bitter from its own na-
ture, so that no man can drink it,
on which account it is but little
used; for which reason the Philoso-
phers may well say O thou de-
spised water! so despised that no-
man can easily attain the Art,
nor find out its virtues. The four
elements being equally contained therein it is dissolved in a natural manner by Nature. It contains Nature and is reunited by Nature: this cannot be done with any subject upon earth, but this alone, created by God.

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

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

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

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

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

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

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

You are to know that this is salt. Though in the beginning it
does not look like a salt, never-nevertheless it is a salt, black [i.e. dark-coloured] and stinking, for during the operation it becomes like clotted blood, and this is a good & precious salt which of itself becomes in-pure and pure again. It dissolves and coagulates itself; that is: it opens and shuts itself while it coagulates and finishes the Art; and while it dissolves itself it opens the Art. No other salt can do this but the salt of the Philosophers. This solution can be done in a convenient moist warm place, by which the Philosophers mean a B. M. in which its own humidity may liquify - that is the place must be warm in order to distil [or dry up] the water from it, but not warmer
than the heat of horses' dung.

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

The salt is the soul of the earth, because it coagulates all things; it is of the middle earth, of the destroyed earth. This salt is of easy fusion, firm, inexpensive, and can be managed as one likes. It is called Peltis, and is a salt and a body, though a rejected thing.
[being generally thrown away]. It purges the bodies [C and D] and is the key of the whole art: when it enters the bodies it lingers them perfectly - What can you ask more from God than this salt and its beginning?

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

Again.

I will take one thing, wherein are the four elements, by which thing we live, and from which thing we proceeded. Take that one thing only, and put it into a glass body: set an alembic on the body and adapt a receiver, letting the
joinings carefully— as you do in similar matters so do with this. As you find a salt in $\mathbb{F}$, which contains also a first earth, wherein you may saw as it were in a garden, and which worth is called Laties minerals and the green lion which devours its own spirit— so the spirit is enlivened and comes over by the alembic, and the dead body remains behind in the bottom of the glass, wherein are yet contains two elements which the fire cannot separate. The more you calcine the ashes in the fire the stronger will be the first salt. You may calcine the earth or $\odot$ until it becomes white, and then the first salt is easily separated and unites willingly with its own spirit,
for every thing loves its equal. The earth longs to be satisfied with its own spirit and is enlivened thereby. Give to the earth a cold humid element to drink, so that it may cover the earth three or four fingers breadth, and let it stand eight days, that they may unite well, and you must attend to what yet remains to be done.

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

The Philosophers say, saw our sun in our white foliated earth. The subject must become water
and must be rectified three times.

in balneo vaporosa: This vapour is of a flat or oily nature, and is the nearest matter of our Stone: in this olive-oil or fatness lies hidden a substance which is a permeating humidity, and the greatest comfort of human life. With this water you can extract the central mercury out of the metals. I admonish you to extract with diligence our mercury out of our stone, and to do it with great care.

Take the above mentioned earth or χ, rub it to powder and calcine it: then take its own water or spirit, and pour it upon it in a glass, so that it may float above the matter 3 or 4 fingers
breadth; place it a few hours in a gentle warmth, then filter the extract and distil the spirit gently over into a receiver, per balneum vaporis. Calcine the faces or again, and extract again with its own water as you did before. continue thus till no more salt can be got out of your calcined earth.

All these extractions you must distil gently over a balneum vaporis, and in the bottom of your glaph body you will find a beautiful crystalline matter, separated from its earth. This crystalline matter we call our earth. Put this purified earth in a clean dry glaph body and calcine [i.e. dry] it in B. M. until it becomes per. feebly dry white, and of easy-
fusion, and you have a spiritual treasure. By this method all things on earth can be calcined and purified — every Lapis, Animal, Mineral & Vegetal. Feed the earth before mentioned with its own milk or sweat and while you seek you will find. If you feed the first salt with its own mercury of its own body it will become a tincture for imperfect metals, for it dries up its own body and接收 another body [viz. that of gold or of silver, by fermentation in the crucible].

Concerning the Matter.

Two waters flow from this fountain: the first flows towards the rising Sun — this is the Spirit: the other flows towards the setting of
the sum—this is the body. Though these two are accounted two waters yet are they but one water, bitter and strong, so that nobody can drink it. Sometimes it is clear like any other water. It is so widely diffused that it flows over the whole world, and it is fit for no other water but ours.

Take that fire, for therein you will find our stone. It is known to every man, young and old, and you may procure it in fields, villages and cities. No one esteems it; the poor possess it as well as the rich; it is often thrown into the streets by women and servants, and yet, next to the immortal soul of man, it is the most precious thing on earth. If this be
elaborated it becomes so valuable, that the whole world could not furnish a price to pay for it.

Of the Process.

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

Know that this water in which our stone is found is equally composed by Nature, like unto the 4
elements; for you will find earth, and oil, and water, during the work, that is body, soul and spirit. The oil with the earth is the soul, of the water which you have distilled from it is spirit.

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

And although the Philosophers dream of two waters, it is but one water in which our stone is to be found – What the earth wants, the Heaven can abundantly give you. The Sun is its father, the Moon
its mother: both spiritualised gene-
rate the stone. Sol is the sulphur,
duna the Mercury: from these 2
the Lapis is made.

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

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

The first becomes volatile, and the
volatile must become fixed. The
body becomes a spirit and the spi-
rit becomes a body — and then it
becomes the medicine, which chan-
ges from one colour to another.
What you look for in the White colour becomes White, and what you seek in the Red colour will become Red.

We take the first matter, we separate it, rejoin it and wash it with its own water, until it becomes white, and continue the digestion until it becomes Red. This is our earth in which we saw our lot and our dune, previously highly purified.

There is no solution of the body without the coagulation of the spirit. As soon as the spirit is changed into Body it is become powerful. While the spirit is yet volatile it cannot act, but the moment it is fixed it performs every thing. Therefore you must proceed with it as
the Baker does with bread: you must take a little of the Spirit and give it to the Body, in the same manner as the Baker puts his leaven to the dough which leavens the whole substance. So acts our Spirit: we continue to ferment till the whole becomes leaven; and thus the Spirit subtilizes and purifies the body until the body becomes spirit, and thus the two principles are changed one into the other and the Spirit at last into the body.

The union of these two principles must be effected in a gentle heat—not hotter than that of the egg under the hen. It may be done in a B. M. The humed must be separated from the dry and afterwards reunited. It will then transmute ⧕ into fine ☼ or ☠.
Of the Matter.

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

In the same manner the matter of our stone is daily generated through a vapour from the sun and influence of the moon, and gets into the fluid air and passes through the Red Sea into the fountain of Nature, whence we must fetch it. When we have it in our profession we
must cut its hand and feet off, and lastly the head; after which we make it red, what blackness we find about it we throw away, or when we have purified it we re-unite it.

The earth is fixed, the water is volatile. When a thing is burnt, the volatile principle flies away, the rest remains and is burnt to ashes. If you pour water upon those ashes you obtain a lup, for the strength of the ashes goes into the water. If you clarify that water and let it evaporate you find the matter remaining which was dissolved in the lup, namely the salt of the matter you had reduced to ashes. That salt may well be called Lapis Philosophorum, for
it looks like our stone, but it is of no use in our Art.

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

Of the Process.

Take our matter, in which is our stone. Put it into a glass body, set an alembic upon it and apply a receiver. Place the body in a C. H. and distil, and the water will go over into the receiver. The salt, which is called the earth remains behind and
becomes dry. Thus you separate the humic from the dry.

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

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

Therefore have I told you before that in this work you find a water and an oil. The oil remains always with the body, and looks like burnt blood, and the oil is purified along
with the body by means of the
water or medicinal spirit, in a
gentle warmth by length of time
[see The Process, of Anonymously in
Arsnol's Treat. Chem.]

Concerning f matter.

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

Tools in place of taking this
active water have washed with
flints, sulphurs, salts, metals and various matters, some cheap and other expensive, which is altogether a vain labour. Our matter cannot be bought at a Druggist's shop, though it may always be found there. Indeed the shop-men throw it out into the street, so that enough may be had for nothing. In our Saline Fountain our salt is found.

Of the Process.

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

All men are strengthened by fire.

I tell you in truth that when you
have once united our first sulphur
with our sublimed mercury, and
fixed them in the fire, if you then
throw a little of it on crude mer-
cury, it will become & remaining
perfect.

You must unite the two solu-
tions. Of the Elixir take three parts
and of the browen body one: coag-
ulate them, dissolve & coagulate
them again; and repeat this un-
til it is become one part of fusible
substance.

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

The knowledge of our subject
was manifested in the name.
given to our first Parent "Adam".
In it are two things: that which is above is volatile: that which remains below is jest. In these two all mysteries are hidden.

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

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

Take the body and make it into thin leaves. Put our sea water upon it; that is the water of life. If there with purify the body in a kind heat. Digest it until its blackness goes away, intill it and purify it until it is become White; and lastly until it becomes Red.

Of the Matter.

The Philosophers have written many things of their gums, which is nothing else but our living permanent water, out of which our Stone is made. Many seem after this gum, lest you find it.

I warn you not to meddle with this art before you know the power and virtue of our living water.
its preparation and regimen! Without this permanent water nothing can be done in our art. Its power and virtue is a spiritual blood, which the Philosophers have named the living water. Change that water into a body and into a spirit, and you will find, by the mercy of God, the living spirits in the blood, spirits in corpore.

Of the Process and Time.

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

Process.

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

Matter and beginning of its work.

Take the stone, which is found everywhere, and is called Rubis or Resina, and grows in two mountains. Take it fresh with its own
blood. Its multiplication lies in the skin and flesh, and its food is in the blood; but it dwells in the air. Take as much thereof as you want and put it to the bath.

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

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

I will point out to you the place where you may find it. The first matter is found aloft between two mountains [radius et ulna]; the second in one mountain [he seems
here to allude to urine]; the third in the streets in excrements; the fourth upon trees in the air.

Concerning the Proceeds.

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

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

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

In this our Art we must calcine and dissolve of the matter obtain its
colours and perfection. This is the Dragon which devours its own tail; that is, the earth swallows up its own water.

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

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

The Creation.

God created man and gave him wisdom and knowledge. Adam observed the word, which God spake unto him: "Thou art earth, and wilt earth thou shalt return." He observed how all things proceeded from dry and moist, and must...
again be reduced into dry & moist, and thus he learnt to know the first matter, knowing that all things are reduced back again into the first natural matter. He had no occasion for farther instruction. Such a matter was the beginning of all corporeal things, viz. a dry and moist matter. Therefore in dryness and moisture all things consist.

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

Man has within himself the power of all things. Therefore man is called Microcosm or the lesser world, and properly for he resembles the world in every respect. His bones are compared to the mountains, which are strong, and his flesh is compared
to the earth: the blood receives answer to the large rivers and the smaller
received to rivulets which flow into the rivers. The bladder is the sea into which the superfluous waters
discharge themselves.

you may take an example from a fountain or spring which is the
root or mine whence the flowing rivulet is derived. This example
teaches where the matter of our
stone is to be found. Secondly, the
example teaches the separation of
reunion of the principles of the
stone; for when our matter has
come over, through the alembic
into the receiver, this principle
has its root in the air. Now if
this is to be returned to its power
and to its root, it must be put
again to its own earth, and then it will have its head in the earth. Thus man may well be called the upper world as he really is a mountain of mountains, whereby we know our One.

By justificasion the subtle separates itself from the coarse and the pure from the impure. The pure is our first matter, separated by justificasion. If you comprehend this you know our Art.

The Art:

Bail the stone till it is broken, and dissolve it in the water of the moon well prepared.

That is dissolve the stone until it is become a water. This is done per se.
The body or the matter is called the Moon, as soon as it is become a liquid or water, and the distilled water or spirit is called the Sun, because the animated or vital air is concealed therein.

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

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

The above two waters are united by gentle digestion. The distilled
spirit is coagulated and becomes a body, and the body, during the solution becomes a spirit. The first becomes volatile and the volatile becomes first during the solution and coagulation, and the matter is changed into the whitenest colour which is followed by complete redness.

By these words, *let* means that the white and red is washed and perfected in one and the same water. When the white is perfected it changes itself into the red, for the red is hidden in the white, as the white is in the blackness. This is our whole art, and all this is performed with our Vinegar.
Circulation.

Here is the soul or anima; Air is the spirit. The Air is of extensive power, because it carries fire and water along with it and gives them to all things, and having parted with fire becomes cold and is condensed into water.

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

When the distilled water [our Sun, or the Fire] is fruit to the body
in the glass and is changed into a body by the body — we say then that the sun sets or hides himself under the earth; and then the air is condensed and thickens, because it is connected with the earth.

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

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

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

Thus we see the oil is in the earth and is the father thereof, but the living principle is in the water; that is, the three elements fire, air and water remain together. You
need not, therefore, to separate any thing by the distillation excepting the spiritual water, with which you are to imbibe the body by giving it its own water to drink, and then the body is again brought to life. Though these three principles afsend from the body, there remains with the body a power to attract and receive its own elements again.

The body, as you must observe, is by solution dissolved into water and oil and earth, yet the Oils cannot operate without the Spirit, nor the Spirit produce any fruit without the Oil. The principles must therefore be reunited in the manner before described.
of the Matter &c. Proces.

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

The matter of our clone is found in the world, that is in the deeper world, and not in sleny or rocky mountains, but in the earth, especially in the air between the heaven and the earth in minor mundo.

When the Philosophers say "Take the body which we have shewn you and make it into thin leaves" they mean that you shall take the earth, which did settle at the bottom out of our
matter and is now become dry: for now the solided earth is manifested and has been divided into two principles—earth and water. Take this earth, put it in a glass, and place the glass, closely shut, in a warm bath, that it may be dissolved into a water. This the philosophers call, making it into thin leaves.

As soon as the earth is dissolved into water you are to give it our sea-water to drink, that it may mix itself therewith, which it will readily do; because our water was distilled from it at first, by being the water of life in which the soul and the spirit remain hidden it resuscitates the body. This water is taken from the invisible hidden
sea of the Philosophers, from the sea of the lesser world—near note this: our work is also called the lesser world [therefore you are not here] to understand urine but the water separated from our matter.]

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

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

The Philosophers say "Take the water of life, that comes from the Moon, and give it to our earth until the earth is become white." That is, after the spiritual water has been separated from the earth, the dry body which remains is then called our earth, and the distilled water is called the water of the Moon, or the Water of Life. This water is to be
poured gradually upon the body, by little and little, drying it each time and congealing it before you imbibe again, until the body is become white; and then the spirit and the body is become one thing.

The Work.

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

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

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

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

These two sulphurs lie hidden in our matter, both white and
Red. The white sulphur lies hidden in the black earth, and the Red in the White; and when the spirit is given to the body, orderly, from time to time, until it is congerelated with the body, then is the works perfected.

The philosophers say that the body drinks its own water, which means; that when the moist is separated from the dry, that moisture, or distilled spiritual water is the true water of the body, called the water of the moon, which is prepared by putrefaction and distillation. This abstracted spiritual water is called the husband and our Sal, while the earth or the body is called the wife, our Luna.
When the remaining body is become water in itself and by itself, then you must take the water, the husband, and add it to the water, the wife; until they unite in matrimony and the body drinks up its own distilled spiritual water, added gradually; from time to time: for thus it becomes purer and purer and is able to drink more and more, until it becomes wonderfully white. This white substance is then called our leale. Therefore we say: The water of our leale must be poured upon the body and left to dry in a gentle heat: and this must be done severally times, and repeated so often that at length it may become as white as snow, and then you have prepared the White Sulphur. [Sharnock] says
this must be done at least eight times.

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

Of the Emerald Table.

"What is above is like that which is below." This means, that the matter of our stone is separated into two parts, water and earth. The water which ascends upwards is volatile, and the earth which remains below is firm. When they are reunited the body becomes a spirit and the spirit becomes a
body: That is, the earth becomes volatile and is changed into water, so that water in time becomes fixed, being changed into a solid body, White and Red.

"When the matter of our Stone is divided, or separated "the wind carries it in its belly"—The Air carries the fire over the helm in the form of a spiritual water, in which that fire, or the anima of the Stone is hidden; and that same fire is the anima of the Universe, or the soul of the world. The table means, that the matter which ascends and the earth that remains below, represent the lesser world and is an emblem of the whole world. Therefore the author of the Table means, that this Fire
is the Father of the Universe, and that Fire is the Sun in our work and the Air of the Moon, ascending with the water from the whole world, i.e. from the entire substance. The earth receives the Sun of the moon and digests them. They purify themselves of their filth and stench and change from one colour to another; and the Sun and Moon, in the character of Fire and Air in the water, have power have power to ripen and do perfect the earth, which appears when the distilled spirit is from day to day changed and fixed into the body, and the body is regenerated and increases like the fetus in the womb. Thus our stone is generated.
out of our matter, which contains the four elements. The wind therefore carries it in its belly; for the air carries the fire in the water upwards, over the helm, and carries it back again to the earth. Thus the stone or medicine receives the spirit from above, and from the earth below, and becomes a new born essence.

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

You are to observe that while the spirit is yet volatile he performs all his work, and we must deal with him as the Baker does
with his leaven. You must take a little of the spirit and give it to the body. As the Baker puts leaven to his meal, and the leaven changes the whole substance into leaven; so in like manner our spirit, which is our leaven, changes the whole substance of the body into its own spiritual, volatile nature. In this manner you must continue fermenting, until the whole substance is become ferment; and by this means the body becomes spiritual, and the spirit becomes corporeal.

"In that manner was the world created." This intimated that when you begin to work, you must separate the humed from the dry,
the Spiritual water from the earth, and the Fire, by means of the Air, will ascend with the water, and must afterwards be returned to the earth. This must be done slowly and gradually, in a temperate heat in Balneo—not too warm, nor yet too cold, so that the vapours may circulate up and down. The heat must not be greater than that which the hen gives to the egg.

Of Purification &c.

The stone is not yet fit for our work unless you separate the coarse earth from it. Unless you free the body of its crudity, the spirit will not unite therewith. As soon as the body or the earth is depurated of
its crudity the spirit unites with it kindly, both having been subtilised and purified.

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

There are two things! the one volatile, the other fixed. The great power and virtue concealed in these metals than secret!
Man, our first matter, could not produce a posterity by himself. It was therefore necessary that something separated from himself should be returned to him — that was the woman Eve.

When our matter remains in its crude state it cannot produce fruit. unless that matter be divided, and the subtle be separated from the coarse. This spiritual water is put for the Eve or Spirit and the earth for the body, for Adamah. And as man cannot procreate unless a woman be given to him, so our earth, alone, remains dead, and if fruit is looked for the water must be added, i.e. reunited to it, whereby the earth again receives life. Attend therefore to this: When
you distil the water from our mater, the body remains at the bottom dead, and without life, because its soul and spirit have been taken from it; and therefore the body is black, poisonous, and pernicious, as the Philosophers have declared.

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

Know also, that in the body lies hidden a first salt, in the
same manner as the male sperm was hidden in the body of Adam. The mercurial spirit receives that and becomes pregnant; that is, the sperm or first salt of the body is extracted out of the body, with its own water previously distilled from the body; and is thereby subtilized and volatilized and circulates upwards with the spirit, and then the first is volatilized and the dead re-substituted.

Some philosophers have called the body, the black fertile earth, because the first salt lies invisibly hidden therein. Others call it the black raven wherein the white dove is concealed; and the water distilled from
the body they have called Lac virginis. With this water you are to draw the White Dove out of the black raven.

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

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

This operation, pouring the water back again upon the body or earth and distilling it off each time, must be repeated until you have extracted all the first salt out of the body, which you may know by the water becoming thick and white - note.
congeulating itself in the cold like ice, hard and brittle, and in a hot place melting like butter. When your water refuses to dissolve any more of the body then you are to reject the dead, superfluous earth, which is the caput mortuum of the matter & is of no further use.

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

Our matter is abundantly stored with what it needs, and ought to possess; and the water,
which is now called the White Scoliated earth of the Philosophers might be projected upon quicksilver and would transmute it into silver. But a higher and more noble power lies hidden in this impregnated water which you may attain in the highest perfection, without much care or trouble.

When you have carried your work thus far you need not doubt of bringing it to a happy end; for this water grows and increases, like a foetus in the womb of the mother, and is gradually perfected; by the motion of heat it thickens and passing from one colour to another becomes permanently.
When the matter begins to grow red you have reason to rejoice. I have, now taught you the union of male and female, that is, of the body with the mercurial spirit, and the impregnation of the spiritual water, and this is the end of the first conjunction and now you want nothing but patience.

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

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

Finis.
A PROCESS

with

BY BARON DE WELLING.

Extracted from his
Opus Mago Cabbalisticum.
Komburg 1735.

By S. Bästrom MD
Because you profess that which you are so desirous to obtain. I will declare to you the true manner of manipulation.

"You must have a sufficient quantity of it. Place it in a clean fit vessel, in a dark, clean, and airy place. Take care that nothing impure or any metal touch it. It must be placed in such a manner that nothing impure, neither the 0 or the D nor the slave can shine upon it nor must it be shaken."

"After 60 days you may look at it, but not move it, and you will perceive how the substance gets gradually covered over with ap
a film, which film at last, or in progress of time, will exhibit various colours, much more beautiful than those of the rainbow. These colours however will not prove permanent but disappear again and the subject will become green and of a dirty loamy colour, with a horrid stench, as if all kinds of filthy matter were swimming upon it. Gradually and in course of time that stench will cease.

"When the bad smell is quite gone, and when, on the contrary, it gets a pleasant smell, and becomes pure and clear; and when you perceive now the dust of the Earth [Ahar min Ha adamah] reposing on the bottom of your
vessel, rejoice and thank God!

"Take care that your Earth Σμαρα does not become transparent!"

"Take away, with great care and prudence, the fine, pure, and clear liquor from above the Σ: lest the Σ must not be moved in this operation. When it now remains on the bottom of your vessel you have obtained the true and genuine virgin Σ of the Adamah.

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

"Now you may touch it without danger; and with clean hands you may form this Σ into small hills of the size of peas.
"Dry them in a cool shady place, and prevent the sun or any dust from approaching them.

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

"Now you have separated, by sublimation, that secret essence of all wonders, and have brought it to ☢ and ☢ — that is to a heavenly Πιαν " or Sophic " — the red and white ☢ of Nature — a red ☢ Αθανά, which is ☢ and ☢.

"These must be reunited by coagulation and fixation."

The Author means that the fiery, pure, and clear liquor, taken from above the ☢ Αθανά, must be gradually and in small quantities..."
hormions, coagulated and fixed upon the $\oplus$ Ashur.

The fiery lune and clear $\nabla$ is the heavenly $\pi$ial or Sophie $\Psi$, the volatile principle, the red ande white $\Delta$ of nature, while we pfind the $\Theta$ as the basis of fixation and the Radical humidity of all Nature remaining in the dust Ashur. Consequently here begins the second work, that of conjunction, which certainly must be accomplished by the aid of an external heat properly applied.

We see also that there is no $\Theta$ nor Terra Damnata here; for the whole subject seems to be regenerated by separation & conjunction.
The process is plain enough to us who understand these things, however obscure it may appear to the ignorant and unbelieving.
a Treatise of

Aristotles the Alchemyst written to Alexander Magnus concerning the Stone of the Philosophers.

A very ancient Treatise preserved and translated from the Greek into Latin, by a Christian Philosopher.

now translated into English for the use of my Worthy Friend

by S. B.

Memorandum.

The following Treatise hints very plainly and distinctly at our Works with מדרש, but as it contains a great many unnecessary Repetitions, I shall only select and translate faithfully what is necessary and pertinent to the Subject and the Process.
Our Stone is of Animal Nature, proceeding from the Corruption of perfect Human Nature, carefully led out between two Hills, enclosed in its Cavern and governed with moderate heat.

This Dragon is of a warm nature.

This Dragon puts on a Strange appearance, and as a Black Toad becomes thick, but liquefies totally and grows black with an Abominable Smell, and wishes to be delivered of his Melancholy state, he is in.

The Serpent consists of V and V.

The V must be moistened with its V, and must be fed with the third part until perfect white, which is not only dry but also fixed.

We are to look in the beginning for no other Elements but V and V. A and A do not appear but remain Occult.

We want no more than One Thing, and One only Jpsel, because it is but one Medicin and one Regimen.

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

The first work consists in a Natural Solution, Destillation, Conjunction and Calecation as also a Composition with its V in a round Jpsel closely shut.

The next work with our Dragon is, that he be moistened after having attained the
the degree of the White, with the parts of the own sweat and milk, because it is necessary that the V should become V, and if it is well governed, it can be accomplished in a short space of time.

78. Humed the Dragon on the 11th day, in order that he may appear on the superficies like a Shiny Looking Glass, and you will see that the Dragon's body becomes V.

The sign of the first perfection is the solution of the Body into V.

As many colours as there are during the first pretension, so many powers has our Stone.

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

81. The Colour of the heavenly V is like the Colour of the Permanent.

This is to me perfectly unintelligible, as we see it all ways of a Ruby red Colour, until it is dried up.

81. The power of our medicinal Stone is so great as to preserve nature in health during 150 years.
Our animal stone is called Rebis or Res bina and is of a Circular Form. Behold, I have told Thee the Truth! But mind that a great deal depends on the reception of the matter, which must be of a healthy and well adapted nature of a perfect stature, of the male sex, fresh, flowing, red, somewhat evaporated, always water, and is to be in harmony with the course of heavenly bodies and true time, so that it may be rich and powerful.

O Alexander! Governor of the Earth! Fortune and Riches smile at Thee! As Thou dost not want Riches, but art desirous of Knowledge, consider the nature of Man, Study and learn! Take the Dragon and place him on a Char with four Wheels, conduct him over the face of the Earth, until he is submerged at the bottom of the Ocean, so that no more appears of him but a black dead sea. Let the Char with the Wheels remain there, and many sapours will arise from the Corpse of the Dragon, until all is dry and changed into V.

This is the V which is not V, and is a Stone without
without weight, but when in Cancer or in the
Virgin Vapours are elevated, the Earth will
then become White.

84. The Dragon is composed out of a vile matter,
which must be conducted by a fourfold Cir-
culation of nature; but he must be carefully
locked up, and the ascending Vapours will
appear between two humid and two warm
Signs during 40 days, until the Natures are
changed into a black V, which is a Sign of per-
fect Conception, and when the humid Ly is en-
tirely evaporated, the V must be enlivened
and moistened with its own V, until perfect
Whiteness.

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

1. in Choosing the Matter, which must be of
a perfect Complexion, healthy, running and
of a Sanguine Nature, not black, hotly
nor too dry.

When you have laid this only matter in
its globular Tomb, well and Closely locked
up, mind this: if it does not dissolve
within 7 days, with a white Colour floa-
ting above it and if Colours do not
appear in this time, the Work will not
come to a good End.
3:86. The matter must not fill above the ¼ part of your vessel which must be round and must be placed in Horse-dung, ¾ brieled and one part of it.

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

3:87. The heat must be equal and constant, the Oil must never appear; if the Oil appears, there is no hopes of Success.

3:88. In this work no more than two Elements are visible viz: V and V.

In the V is concealed the A, and in the V the A.

In the V lays the Quint Efficiency.

3:90. The Stone is whitened with the ½ part of its own V and no more at each Imbition, in a Moderate Warmth.

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

If the Work is thus carefully managed the White Stone may be attained in 110 days, whose Colour will be beautiful like unslaked Lime.

This White V must be Sweet and of a pleasant Smell.
It must be carefully preserved in a clean glass closely corked, and this must be distilled only once, because it is weak and can not bear much heat, that it may not by being its a be coagulated into a Stone or Worthless powder.

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

This V must be kept close that it may not lose its s and Virtue.

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

Another Error is if you do not keep a steady regular and equal heat; you must attend to the quality and degree of heat. Your Δ must be warm and moist, like a Bath; This Δ is proper for perfect Solution and Putrefaction, such is the heat of horse dung.

As far as the White the heat must be exceedingly moderate, not hotter than the natural heat of man; about go ° or that of Eggs, when the Hen sits on them, because the Matter of the Stone, which is the 4th Digestion in man, is the 4th Digestion is the Sanification in the Liver, is composed of four Elements, V V A A A A.
In the first works of putrefaction, its central
gluten becomes quiet gluten. This is the be-
ginning of perfection; therefore our matter must
be dissolved in a continual gentle warmth,
which warmth must produce three things, first
Humidity from its own self, 2 by warmth without
Dryness or barrenness and a Division of what
was dense.

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

Another Error lays in the matter, whereas
the stone has its origin and effect.

The stone is to be chosen from young,
people, not exhausted or consumptive, hail
and healthy, of middle age, of a sanguine
complexion and from a healthy skin, after
Digestion.

Drunkards, Sluts, old, weak or infirm
cannot produce a good matter, as we
cannot obtain the occult powers of nature
from such a subject.

Our stone is compared to the macrocosm,
there must be no deficiency, no where.

Another Error lays in the Vessel, which
must be a globe, with a long neck, twice
as high as the height of the globe, and
not too wide. It must be well sealed up.
This is to be noted, after the Matter has
been dephlegmated and duly collected.

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

If this is essential, we have committed irre-
pairable Errors in Suffering our Coagulum
to grow quite cold over night, in order to
drain off, agreeable to our aphorisms!

In this Work, nothing else is to be done
in the beginning, but to cover the Vessel which
contains the Matter, with a linen cloth, that
no Dust may get into it, and that the humidity
may be expelled.

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

The fourth Error happens during the Dis-
tillation, when the Matter is distilled faster
than it ought to be; because in the V, there
are 3 different Things, the Spirit, the Animal,
and the Tincture.

Yet it seems that whilst the Subject is warm,
he distils a Spirituous Liquor from it, in a
most gentle warmth, until the Subject is dry,
which Spiritual V, he afterwards returns to
the dry Subject, in order to dissolve it.
The spirit and anima can have no ingress, without a sharp penetrating quality, although in more than one distillation this power is weakened; and in case the V should not be clear, it will rectify and clarify itself without distillation, and what remains thick at the bottom, let it be thrown away. I am now of another opinion, he simply separates the V by a lesser flag, along which by suction and attraction it is to run from the congulium, during the first 3 hours, after the subject has been collected; no distillation with heat, I believe I am right. Thus V he imbibes his V with, it seems.

The fifth Error lays in rectifying or perfecting the V, which must be done gradually, so that, as often you moisten it, as often must you dry it. For that reason we use 3 parts of the V to 1 part of the V, and sometimes more V, in case the V should want it to be perfectly dissolved and penetrated.

The perfect solution is, this work is the beginning of the quest essence, which contains a wonderful power, is of a pleasant smell, and sweet upon the tongue.
We have three rules in a perfect solution:
1. That it be true a V, without any Impurity.
2. That it be white on the Superficies like milk.
3. That it be sweet on the Tongue like honey.

All these we do neither perceive nor understand, it seems:
Our before mentioned matter becomes hard in a dry heat, but liquefies itself in a moist heat.
Thus our V is permanent, containing on account of its astonishing effects the power and virtue of metals and precious stones:

For that very reason it is named by all their names, such as $\mathfrak{F}$, $\mathfrak{A}$, $\mathfrak{D}$, $\mathfrak{G}$, $\mathfrak{O}$, $\mathfrak{D}$, $\mathfrak{J}$, $\mathfrak{S}$; because all these subjects appear therein; and yet it is true is none of them, except in power and virtue.

The sixth and last mistake consists in a wrong management of your A; because if a Remission of Heat takes place, or if anything should happen to the Glass, or in Respect to Time, the Work would be annihilated.

The time is uniform and equal:
Perfect solution requires forty days, purifying it until it becomes the White 40 days, and from the White to the Red 40 days; if you have properly regulated your heat.

During the first period of 40° it is called a Stone, and no Stone.
In the second period of 40 d. it is ¥; and in the third a Ruby.

1. The sign of Complete putrefaction is the Thien
dity with the blackest Black.

2. This I have never seen yet; my Subjects retain the ruby red Colour, and yet putrefy;

3. The sign of its Distillation or the Calcina
tion of the Stone is dryness of the Colour of ashes.

4. This I never saw, but had a brick red ¥.

5. The sign of perfect Whiteness is, that it be Shining or Glittering like White Lime, without the least mixture of Blackness.

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

7. Here again we are entirely lost, if we are to mind this Author; our Solution is never like ¥, and never without Impurities:

If it is otherwise the faces must be rejected.

If the faces are pale coloured, and do not look like Cotton or Wool, they must not enter in our Works; yet these faces out of our ¥ should not be thrown away, because if you distil them, you may make a Medicine of it, proper to heal all Diseases of the human Body.
Take 2 parts of the Red Medicine and unite it to 10 parts of heated \( \frac{1}{4} \) and let them be mixed together, which will soon be done by the power of the medicine.

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

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

There is no difference in preparing either the White or the Red Medicine, except that the Red Medicine requires a longer Digestion without \( \sqrt{7} \), after the White medicine has been accomplished, you must continue digesting until the red is perfect, and then reduced to ashes.
EXTRACTS
from
AN ANCIENT TREATISE
on the
LAPIS PHILOSOPHORUM

By Ali Puli

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

By O. Backstrom MD.

1801.
EXTRACTS from ALI PULI.

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

Commentary. Separate the water from the coagulum by filtraation as you know. Pute each principle into a glass by itself. Cork them close. Each principle will ferment and putrefy in summer without artificial heat. The serum exhibits most beautiful metallic colours all round the glass, and after three months fermentation without heat I found Ali Pulii glittering volatil salt sublimed on the bottom of all the corks. The coagulum liquifies & becomes a ruby colourd fluid which contains Oral for fire, and fixed salt or earth. The glittering volatilc is the Animal Mercury.
ophorun sinistre) but when united within the Φ and fixed Θ it becomes Mercury.

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

Commentary. From the Coagulum, after due subrefraction, we are to separate the central or fixed Θ, which Ali Puli calls the microcosmical vitriol of the Φ of the Philosophers. Baron de Labor calls it "our moon" and "the wife"; and Ripley calls it "the white wife." This principle is in the ΦΤ as well as in the Φ and I believe these subjects are equally good. Baron de Willing had the same work, and Baron de Labor quotes Ali Puli.

Text. Separate also the Astral Θ, the Microcosmical Φ, the Philosophers Moon.

Commentary. From the serum, or from
well fermented  ♀ you are to separate the  ♀ after i.e. the volatile ♀, the animal ♀, which the author also calls the Philosophers' moon; because he separates only 2 principles, a first and a volatile, while Baron de Labor separates three viz. the Animal ♀, the ♀ and the fixed ♀ or receptacle.

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

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

Comment. You are to purify each ♀ by itself. With Pulz united the two ♀e in forma secue, but Baron de Labor dissolves his ♀ and fixed ♀, his sun and moon, by means of the animal ♀, and unites them in forma humida. With Pulz has the ♀ in the fixed ♀ and calls it ♀, while he has his
his \( \varphi \) in his volatile \( \Theta \), which he calls the moon. (D)

Text. You will then understand why the wise Egyptians represented Mercury by this character \( \varphi \), the under half by the character of Venus \( \varphi \), and the upper by that of silver or luna \( \Psi \).

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

Text. \( \Psi \), the uppermost astral \( \Theta \), is very volatile, pleasant to the taste, and glittering like fine silver: it is the Philosophers \( \Omega \), and their saline Mercurial Spirit.
comment. This is true in every particular. I have seen and tasted it, and can chew it. Ali Puli uses this in a dry form, but Baron de Labor in a liquid form as a solvent for the fixed principles and as a medium of union for his semi-fixed ♅ with the very fixed ♇.

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

comment. This central fixed ♇ containing its own ♅, or yielding first its ♅ and then its fixed ♇, must be extracted with its own homogeneous animal ♅, or saline mercurial spirit, as Baron de Labor teaches. As soon as you have the white medicine if you ferment it with silver undoubtedly you can coagulate ♅ fix therewith common ♅ into fine silver.
Text. This Venus (♀) is hidden in a Saturnine garment, which must be removed if you would see her beauty.

Comment. This fixed Ω lays hidden in a brown, dirty looking earthy residuum, as is fully explained by Baron de Labor. Whether you work with Δι or with 0, you obtain the same result. When you have obtained the beautiful red ♀ first, the snow white Θ, the wife, the womb, the receptacle, must be separated from the dirty black Θ, i.e. from the Saturnine garment before you can see her beauty, i.e. her snow white appearance— which Baron de Labor faithfully, though somewhat obscurely, teaches. To Ali Pālīs Venus the Baron gives the name our moon, the wife, the matrix, because the fixed salt is the receptacle of the ♀ (our sun) and is to receive its influence, in the same manner as the female ovulum
receives the male sperm, or as the moon receives the solar light. The Baron reasons from Analogy and Ali Puli from the Egyptian hieroglyphic figure.

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

Comment. From the union of these volatile and fixed salts, volatile (♀), semi-fixed (♀), and fixed (Θ), the universal, unfermented, multiplicable Virtue is generated. These two principles, volatile & fixed, must be united in the Philosophical egg or digesting glass, & be digested in a most gentle heat. When reaction takes place they will suffer, die and become black with sublimation; but as the enclosed △ cannot escape, that same △ which killed will re-enter and
resuscitate the principles, and being now united in perfect purity they must become white; i.e. light and afterwards red; i.e. Δ, or manifestly corporified light & fire; or Uran (light) and Tharim (brought to perfection) i.e. corporified and fixed by its own principles.

Text. With a very small quantity of this regenerated Θ of Nature I have fixed a great deal of base metal into fine Θ and fine Δ.

Comment. After having fermented the regenerated Θ of nature, the white medicine with Δ and then Δ with Θ, then and not before was it fit for projection on the inferior metals - "Lapis non tingit metalla, nisi tinctur præsis."

Text. The Θ of nature, obtained from my matter, after it has been regenerated by an ingenious artist, does as much as the
Wonder and Masterpiece of the Ancients, ever did before me.

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

Therefore I firmly believe, with the Philosophers of the earliest ages, that fire alone is the primary and universal agent of Nature—not however burning flaming fire, which is in fact only fire acting on combustibles, but the primary agent allegorically described by Job in the Behemoth and Leviathan, by Ezekiel
De. 1. v. 4, 13, 27, 28, by Daniel Ch. 8 v. 9, by Moses in the character of fire, by Ovid under the story of Jupiter and Procris.

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

The first corporealisation of the first principle is in the salts, no matter whether they be $\Theta, \Theta, \Theta, \Theta$, or any other. Job describes it as sometimes in its universal state, $\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta\Theta$; and calls it with truth "the chief of the ways of God." Ovid describes it in the dragon "Servigil, ecce Draco."
As Man is the best magnet, and attracts this principle every moment by inspiration, it assumes a body in our fluids especially in our $\text{D}$ and its secreted serum, i.e. $\Theta$, and by means of fermentation and transformation (the only true way to open natural bodies,) that universal principle is (by the long natural way of operating) manifested, and becomes visible as a volatile $\Theta$, a semi-volatile $\Phi$ and a strongly fixed $\Theta$, i.e. in the character of light, fire, and a body to receive both. Therefore Ali Buli is in the right when he says, the $\Theta$ of Nature obtained from his matter ($\text{D}$) was able to do what the master piece of the Ancients did.

It matters not from what subject we take our principle, if we can but manifest and corporify it, then purify, regenerate, coagulate & fix it into White and Red ferment if then if the work is done.
In one word. Alt Puli means to say that his fine salts, volatile and fixed, obtained from the DT, putrefied, regenerated, and fermented, constitutes the Lapis Metallicus or Lapis ad Metallic: unfermented it is Lapis universalis ad medicinum, and multiformable.

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

Comment. Two holes in the canthus, behind the two eyes, for the optic nerves — 2 holes for the Ear — 2 holes in the Nose — 1 hole, the mouth — 1 hole, the penis or pudenda — 1 hole, the anus — in all 9 holes: the 10th hole is made with the cancel in nova sectione
ad obtinendum materiam. The wonderful earth is his Venus or the fixed salt obtained out of the coagulum or land of Edom.

The first obtained volatile Θ, Ali Pule's moon when united to the fixed salt, or clarified τ, his Venus τ constitute Mercureius Philosophorum Animatae, thus Ν; i.e., lung animata cum sua Venus; and hence we have volatile Θ, light, ⊳ Active

limified τ ⊳ Active

Fixed Θ, womb, receptacle, τ ⊳ τ, Papreve

If these be acted upon by a gentle heat of 10° or 30° of Fahrenheit's thermometer, internal motion and reaction will take place in the glass: the active working on the frappes—death must follow; but as Δ and Ω cannot escape they must at last gain the mastery and be manifested first into light, Finescura alba, and at last into a fixed corporeified Δ, Resubra.
Now as the element $\Delta$ is multiplicable by its own principles, this corporific $\Delta$ must be so also, being like, if omnipresent in the Red and White medicine, in the one in the character of $\Delta$ and in the other in that of Light; centrally the one and the same, only differently manifested!

Text. How to proceed further, after having obtained the true Philosophical mercury, in order to accomplish the Master piece of nature I shall not mention here. Many think that the Philosophical mercury is already the Red Natura\ae\ regeneratum or Lapis Philosophorum, which notion is entirely false.

Comment. Very true! The Philosophical mercury before it becomes the Lapis must undergo digestion, reaction, putrefaction, regeneration and fixation into the White and Red; also multiplication and fermentation.
Text. If you can find out the Natural centre in man, the true and genuine manipulation will not remain hidden to you, and you need not doubt of success.

FINIS.
The

Philosophical Legacy.

Translated from the German.
Philosophical Legacy of a Father to his only Son.

Anonymus a Lover of Truth.

Franckfort. 1742. 8°

(translated from the German by S. B.)

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

The Editor, who signs himself S. T. H. M. D. speaks very highly of this small treatise, and says that the author was a physician and great Philosopher of the present age. He says, who resided in Languedoc in France, in the Reign of Louis the 14th, and adds, that he thinks his work wonderfully candid and intelligible; however, the sub: ject is never mentioned, I believe it to be the Animal Stone, but I may be wrong. S. B.

The Care of the Philosophers consists in nothing else but to prepare their Sun properly. When they have prepared the Sun, as the Country people do, they throw in the 74, the Metallic Spirit, which in due time must and will produce The Cal Ice.

Common line O and D can be dissolved and opened, and be unlooked, like the grain of Corn in the Earth.

The Philosopher, who knows it, can easily do that, with the Key of the Wise, viz. by means of the sappy and fertile Virgin of the Wise Men.

O must be dissolved by means of our living natural 7, in which M is disposed for solution by means of Digestion and putrefaction.

Know for a Certainty, that nothing in the whole world can be regenerated and resuscitated, if it does not die and putrefy first, as Death is the only way, and Entrance into new Life, which is effected by natural Warmth.
Our natural Virgin is disposed and purified without
adding any foreign matter, whatsoever.

I mean to say, that in our prepared field, which is
the Universal Mercury of the Wise, we must sow the
Metallic Stream of the Living C of the Wise.

I know for certain, that all Labour, Subtilty and
Industry of the Philosopher, consists in nothing
else, than to obtain in a Natural Manner the
precious Virgin, and after to prepare that in
the same manner as the Country Farmers prepare
the field, before they sow the Corn, and then you
are to notice as a great Secret.

As the most essential part, which the Philosopher has to
mind, is this: how to procure the V, and when he has
obtained it, to prepare the same in the great natural
manner. As the Country people do, we deliver our
V from impurity and Superfluity; we sublimate it,
by washing, grinding and drying, agreeable to Na-
ture, which that has been done, we close our V, with
her own natural saltiness, and after having received
the Dew from heaven, which we communicate to
the V in the manner of the Wise, this means the
attraction and Magnetisation of the Dried Rod of
the Dam, in the Moon Shone, I think, and then
our V is well prepared and disposed to receive
the metallic Stream of our Stone, i.e. purified,
which is the Living C of the Wise i.e. pure C: and
which in our times produces the C or true or the wise.

C by fermentation with C in the C, as Count de Chazal
has done.

It is most certain and true, that the C produced
by the art of the Wise and by this Secret, has obtained
so much power and virtue, by its Regeneration and Re-
incarnation, that it infinitely surpasses common C.
by nature in the mines, and moreover, the Second Regeneration surpasses the first, and the Third surpasses the Second and so it continues in a 10 fold increase of power.

You are to know, that the Subject, which you are to take, to prepare our Universal Quintessence, is a precious matter, which cannot be found on Earth. It is a Corporeal Spirit, or a Spiritual body, which truly contains the genuine Saltpetre of the Wise.

C. He certainly means the dam, which can be found no where else but in the veins of a healthy person, or when found Spelt on Earth, becomes itself, but when properly collected, exsiccated, imbied, dried, and magnetized, becomes a Snow white Θ or 0 of the Wise, which by further magnetization will flow just alike (becoming overloaded with the Lunar humidity) becomes a Θ, which undoubtedly must contain the Universal principle or Universal Θ, as having been attributed by the best of all Magnetists, Man.

To speak plainly, it is a last, heavy and copper or glutinous Θ, very necessary and precious, well known to the Wise, but hidden to the ignorant.

This precious matter can be had every where, may in your own house. It is the Spirit of the Θ, and the precious natural 0 of the Wise.

10. It is the Glutinous Θ or Leam, out of which the first man (Adam) was created.

Our Mother is a Virgin Θ, whereon the Sun never eleects its Rays, although the Sun is its Father, and the Moon its Mother.

If this concerns the Expiration of the Red Coagulum by the Sun, and Impregnation by the Moon, in order that the Θ may be converted into a Snow white Θ, which is the 0 of the Wise, wherein Solar light and Lunar
Lunar Humidity, both constituting the Universal & are corporised, which without the smallest doubt must be capable to putrify by \( \sqrt[3]{1} \) and regenerate \( \sqrt[3]{1} \) all natural Concocted, when affinished by external gentle vaporous heat.

It is a thing of greater Consideration, concerning our matter in this: That no creature can live without it. 

This is plain: Whether you consider the matter in its first fluid state in the veins, or after when become the \( \sqrt[3]{1} \) of the wise. In its first state it certainly contains the Universal \( \sqrt[3]{1} \) of nature, or else we could not live by it, or at least more Universal state, then become a snow white, or contains that same Universal Agent much more corporisely, having a dreadful and corporised the Solar Light and Lunar Radical Humidity, as Heat and Cold, or dryness and humidity, in a snow white Matter or \( \sqrt[3]{1} \). Which here contain

The 2 Salts of Alchimy, the \( \sqrt[3]{1} \) and \( \sqrt[3]{2} \), and by being united, the Universal may most universal.

This precious matter can be got in caverns and on the mountains and in the fields. Because it is found in all inhabited places of the Earth. But you must catch it, before the Sun has darted its Rays on it. fresh from the Vein.

The Matter, whereof we prepare the Sophic word, is nothing else but the Small Fowl \( \sqrt[3]{1} \) Echeneis, which has mething blood nor bones and lies concealed in the profoundest Centre of the Ocean of the World.

This is the perfected \( \sqrt[3]{1} \) of the wise:

For the corporisely \( \sqrt[3]{1} \) of nature, not yet fixt, nor determinate.

Echeneis! pray ask Mr. Johnson.
the Etymology and derivation from the Greek.

Werker, does not know to take the Moon from the
permanent, and convert it into \( V \), and then again into
\( V \), will never find the true universal matrix of the
Stone of the Philosophers.

I do not doubt, but you understand this fully;
your meaning the alteration of the cold turned Selenal
Vapors, and their Conjugation by means of Solar
Light into \( V \), i.e. a Snow-white, \( V \).

The Magnet of the Wine possesses a natural property,
to attract from the deepest Centre of our Sea; the \( A \)
may from the remotest places from East to West, the little
Rhine Echinoid or Remora, and to manifest it.

If you catch this in a natural manner, i.e. after having
converted the Coagulum into a white \( \Theta \) Nature, \( V \) will
in a very natural manner be converted into \( V \). If universal
salts in forma Aquae, whilst the dry \( \Theta \) was \( \Theta \) universal
in forma Siccum, and afterwards into \( V \) : probably into
\( \Theta \), i.e. A nature regenerandum, which \( V \), when properly
managed by two naturalCALL, has a power to dissolve
terribly all just Metals \( \Theta \) or \( \Theta \), and to valabiliere them,
as you will learn from my practice, at the end of my

... most certain and true it is, that neither \( \Theta \) nor \( V \) can perfectly
long, and ameliorate or perfect the other Metals, except
the occult \( A \), therof concealed, be extracted by means of
our Solar and Lunar \( c. \) alchimical \( V \). No: noting this, by means
of our white \( V \), which \( V \) can spirituallise and whiten, Laten
i.e. \( \Theta \), may extract it to a pure fire, multiplicable without
end in one and the same \( V \) : in the regenerat \( \Theta \) or \( \Theta \).

... or perhaps he means in the \( V \) for \( \Theta \) of the regenerat \( \Theta \),
I do not exactly know, which he means.

the \( V \) of life \( \Theta \) universal sales, proceeding from our fountain
of youth \( \Theta \), be in section rough to be \( \Theta \) of the mantle of the
metallic \( V \) \( \Theta \); thus I do not comprehend.
mind that ye prepare rightly and naturally the living and dry V. the O, before it becomes a V of our fountain, in the manner I shall teach you, as this is truly the beginning of our mighty Do. It is, I say, the principal and most necessary key of instrument for preparing our stone.

Our V. proceeding from the O to the only instr. of nature, by which means we can obtain the metallic spirit, or the living O of the wise I think be sperm and living O (i.e. O reduced into ¥) he means both pure ¥ and reduced into ¥ or ¥. The ¥ of the Wise cannot be extracted, but by its natural menstrum, which natural menstrum is our living and dry V.

C. you will find that Mr. Pule says, from his 2 Tals, the Metals are generated, and that by means of his O nature regulation he has transmuted a great quantity of Metal into O and ¥.

Therefore think only, prepare naturally, our living and heavenly V of life, which does not wet the hand, and so, again he speaks of the universal O, because the O of the Wise) and is sweet, without any corrosive, if you taste it, by this we obtain the metallic semen, which is the true and nearest matter of the stone.

35, 36. Argent vivum is outwardly cold and humed, but centrally and inwardly it is hot and dry. Here we have to notice, that that element which is hot and dry, is ire and incorpoled in humidity.

¥ is a living Corporeal 8, where in lie concealed all Conglutions or fixations of our stone.

C. This seems to hint at the Countis process, who melts these with oz. W, and others in the Theatrum Chemicum, that proceed in the same manner. I mean Elias Ashmole's T. C. I.
The Elementary Spirit of Common arg. viv. is subject to all other metallic spirits. If it is in astrology, it is good with good, and bad with bad aspects.

Arg. viv. is subjected to the Sulphur of Metallic Spirit, of the Great Lights: O = O. If having himself no form nor determination, receives the Sulphur of every metal, as sealing wax takes the impress of a seal.

Commonly, when it attains the Elementary Spirit A, or 4 of C, it receives also the Form and property of C.

In a similar manner our philosophical C is impregnated with another nature and property, and receives the nature of the Metallic A, and when it: the philosophic is digested with the 4 of C, it receives the nature of C, and is conglutinated there with.

Therefore, if you like to propagate C or D, you must dissolve their Metallic Sperm: & viv. in the Universal 4, and digest them conformably to nature.

If this proves that I am right in my Conjecture; he has by means of pure vulgar 4, reduced 4 into 4, perhaps by amalgamation, as Plutarch at the End of Book 5. Of Proviso Mhc: This C reduced to a Mercureial A. A he digests in the Universal Sulfur 4, which is become our V, and no doubt the A will perceive and be regenerated there, and become a pest, fusible, lasting 4: & 4 as our 4.

Which afterwards, beyond dispute, will verify more C in the 4, to be preserved in fresh 4, 7, 4 or D.

If I believe I am right? Our Universal C and G is the Natural V, homogeneus to metals and to all things; whereas the metals are converted and expelled from one nature into the other.

Therefore, after the Vulgar G has extracted the Sperm of
from the Centre of their Bodies, as is then impregnated with the form of propriety of $O$ or $D$, as common.

Get's impregnated with the essence of Meat, when you make a good soup.

\( (I \text{ think he means that you are to dissolve } O \text{ by vulgar gut piece } \& \text{ so that the } O \text{ appears in the act under the form of } \& I \text{ wish I may be right.} \)

(\text{The original is dark, on account of the german words gemein (common), and allgemein (universal), which distinction he has not observed, but uses constantly the german word gemein, and yet sometimes he means universal at other times common.} \)

My Son! you must not be deceived by the word of common, as the fools do, you ought to know, that there is a prodigious difference between the universal and the vulgar, whenever we speak of Common, we mean the universal, which gives life to all things in the world whilst the greatest part of the common people, which the ignorant take for one, is not that, which you buy at the druggists.

\[ (\text{If I should be entirely wrong in my distinction between the universal and vulgar, then the matter rests here.} \]

\[ (\text{that he had digested wine } O \text{ all once, in his universal, whereas it should die and putrify, be regenerated and become the White and Red} \text{ of nature, which can then by digestion convert vulgar piece } \& \text{ into a Red first fusible tincting } \& \text{ to be forward projected upon flesh } \& \text{ in the } \]

\[ (\text{or with much more advantage to be first projected upon } \text{ in the } \text{ in order to obtain the solid glass, and that glass projected in the } \text{ upon } \& \text{ to obtain a Red tincting } \& \text{ and that upon flesh } \& \text{ to obtain duehle } \text{ in they I cannot be wrong:} \]

\[ (\text{S. B.} \]

\[ (\text{I remember, so does Courtes de Ch.}) \]
My son! observe the difference between our 4 and vulgar 4.

Vulgar 4 does not dissolve C and D, but our 4 does not readily mix therein, so as never to be separated.

But our universal 4 dissolves C and D entirely, and uniteth therewith, so as never to be separated, as little as V mixed with V, can be separated.

Vulgar 4 contains a burning, black, dirty 4, but our universal 4 contains an incomprehensible first brilliant white and high red 4 of nature.

Vulgar 4 is cold and humid, our 4 is warm and humid. This is a strong hint at the dam.

Vulgar 4 blackens the metals, our 4 makes them white, may crystalline white.

If you precipitate vulgar 4, it becomes a yellow 4, or malignant 4, but our 4 by means of gentle warmth, by digestion, is precipitated into a lust now white, and flexible red 4 of a nature indeterminate.

It confer with other powders, of the dam: the longer you boil vulgar 4, the more fluid and volatile he will be: our universal 4 is quite the reverse: the more you boil him, the thicker he will be, and also fluid. Another hint at the dam. (This is not true.)

It is most certain and true, that our 4 alone can do nothing, but when he is united with a metal 4: C or D: the powers and properties of our 4 become or are excited and multiplied in infinitum, because the metal 4: C or D determines our 4 to a high degree of exaltation.

May our 4 specifically the metal 4 and give him a spermatic and generating, or vegetating power, and a propagating virtue, which our 4 alone cannot manifest, but gives it now to the metallic sperm in C or D, because...
because I tell you, that the Universal Mercury absolutely depends from the Elementary Spirit of the Earth &

this is Wise and true, as the universal Ө of nature is a Corrosion of Solar Light and Lunar humidity,

of Heat and Cold, a Sulphur nature from the Sun, and Ө nature from the Moon, he is perfectly right;

your Ө nature is comprised Oxygen and Hydrogen

converted and concentrated vital city, but

not yet fixed in a Solar magnet full of Light and

etc. Ө:

our universal Ө of nature Ө of the Wise: Ө of the Wise:

has no certain Determined Form, but receives any

Form, by uniting in a friendly and natural Channel;

with the Elementary Spirit i.e. Ʌ and Light i.e. the

metallic Ʌ of Ө, as the female united with the male.

Admirable, I like his reasoning much; the universal

it is willing to receive the Form of Ө, as a fertile

it is willing to receive the grain and its form.

By this friendly and natural Union of the Spirit, our

universal Ө is impregnated by the Metallic Form of Ө or Ʌ

(accordingly as you work) and receives that Form of

Animal, as melted sealing wax receives the Impression of

a Seal.

As soon as our evaporated Universal Ө has been trans-

muted into the Form of Ө and fixed, it converts every

other mercury into the same nature.

is of the first Consequence to know our precious

Virgin Ө, but the knowledge and practice of our wonder-

ful heavenly Ʌ of Life or Verifying Ʌ is known to very

few. Ө are these you understand at present, and you will find

it confirmed by what follows:

our heavenly Ʌ which is the precious Virgin Ʌ of the

Wise i.e. the Universal Ө nature, or Ө of the Wise. Would
would be of no use to us, if we had not the living
O of the Wise to show therein.
C the living O, aurum vivum, can be nothing else, but reduced into $: all Philosophers agree in this: this
may be thought, yet that he reduced $ into a mercurial
form: by $ before he digested and published it in his
$ or universal $, perhaps by diligent comparison uneasy
you may discover his final intentions better than
I have as yet done; however let that be as it may,
we have sufficient light in other processes with the
dam, to work the process of new matter.

It is certain that without the $ of the wise, our
universal $ can not be brought to perfection.

When common argyrum is highly purified from all
terrestrial superfluities, it is then alloyed in its
mercurial body, and this is the mercurial $ which
generates $, therefore this is the specified or me-
nercul $ of the wise.

Thus agrees with Philos. Canone, with Count
Bohnhard, and others.
The first $ or $ is a mercurial vitriolic $, which is highly
purified and free from all terrestrial.

I suspect this to be a kind of delusion, to misled

It is one of the greatest secrets in our art, to know
how to unlock, open and reduce $ into its first
matter by means of our heavenly viscous $ of Life
heavenly, viscous, $ of Life: these words are very signi-
ficative.

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

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

Sensation
Sensation resides in the Ethereal Nervous Fluid, which is the most volatile Ethereal Air and Air part of the Spirit, and is separated from the Blood by natural Sublimation; by these, the Will (an attribute or power of the rational immortal Ray of the Divine Light, the Soul) moves the Body mechanically, by Inflexion, by moving sensation in the nervous fluid in the part to be moved; and this is done electrically although suddenly. It will move my arm, the Ethereal nervous fluid causing sensation to move; the muscles must obey (as matter must obey the Spirit) draw the bones, and the whole arm moves; because this Ethereal nervous fluid, at the immediate command of the Soul (for which reason the 10 pairs of nerves conveying sensation are placed in the brain close by the organs of sight, hearing, and motion, etc., of thinking, and not in the belly) is the genuine and only Medium of uniting the rational immortal Soul with the Body, to command the Body mechanically, not physically, and even shall not always, and sometimes not at all, in numberless Infinities, this Ethereal Nervous Sensible Fluid so called nature, although even this, as Subtile and Spiritual it must be, is only the Vehiculum, wherein the Universal Animus Mundi, A or Light, resides and manifests itself by Universal Sensation, where there is sensation, there is Life, where there is sensation and Life there is motion, where there in motion there is heat, where there is heat there is Δ, where there is Δ there is Light, and where there is Light there is Animus Mundi or Universal Agent, and this principle is in my humble opinion constituted the Soul or thinking Faculty of Animals after Man, as not being an Immediate Emanation or Ray of Divine Light breathed into the nostrils of Adam, and communicated to his posterity by what? by
by Emanation, moved spiritually by Will and Love,
(not by not willing nor hatred) assisted by the
Imprisoned Anima mundi or 
by positive Electricity and all this can proceed only
from the Male and the animal Agent, whilst the female
is only the passive Receptacle of both, the rational
immortal Ray of Divine Light and the Anima mundi
or Nature, manifested and moved into gentle heat,
and this is done by active and passive or positive and
negative Electricity. I believe I am not far wrong.

The dam is viscous, and we find that the past
rudiments of animal, vegetable and mental subjects
are viscous, Gummos and Soft. See also Calona Msc.

by our author calls it heavenly, because if it was
not so, by its innate heavenly principle, 
while it circulates in the veins of living man,
it must absolutely become so, as being truly mag-
netical by the constant excalculations in the Sun,
when it absorbs the Solar Light, and continual
humidizations by the cold Luna rays, when it
absorbs the Radical Lunar Humidity by which
repeated operations the Coagulum is converted
into a Virgin or Snow—While Universal O Na-
ture, fille of Agent and patient, Light or dryness
and Cold or Humidity, Universal 
the 0 of the Wise, or the 0, or of Ale Puli;
new Sun and Moon.

Thus it may well be called heavenly.

S. B.

C. what does this word else, but a torus

a Solar magnet, the Solar Storm, to be fixed and
determined therein, in order to become a living
Power, multiplicable without End, by succeeding
Regenerations, by means of the same universal 

To conclude this Section, my Son! I must tell you that the Solar $\Phi$, which we have extracted in a philosophical and natural manner, out of the Chemical $\phi$, is the glorious Key, which opens and shuts the Door to our Stone.

It is the unknown Metallic sperm or Serment of $\phi$ and without this Serment, our precious $\Phi$ the $\Phi$ can not be made. I think by this Solar $\Phi$, he means the $\Phi$ nature in the universal $\Phi$.

his spermatic substance of $\phi$ and $\Phi$ can not be extracted in a a natural manner, without our universality.

To find our secret is as difficult as to draw the Moon from the Perpetuum, and place it in our $\Phi$.

We calcine for this reason, that we may dry up the volatile humidity of the serum, which is unity to the more lefts: to the Coagulum, in the very root, whilst circulating in the veins: and that we may con coal our precious matter, the Coagulum, after it has dried up and dried up its own serum, in a natural manner, into a Salt or Calx of nature: the Orphikos, our mother for calcining our matter, in the sun: and for converting it into a Calx of nature, and then to dissolve the left $\Phi$, in the Coagulum: and to evaporate the watery humidity only for no other reason, than that we might dry up our precious matter in a natural manner, in order to make our matter porous, to be converted by nature into a $\Phi$ or natural Calx.

If the matter was not made porous, or open, it could not attract its own nourishment, its multiplying nourishment could not perfectly enter.

In the beginning of our work, Dryness must overcome humidity, and this dryness is of the nature of $\phi$, it will gradually be changed into $\Phi$ yet that the porosity of your $\Phi$ may not be distinguished by too much Imbibition tells at once.
Our natural Calx converts into its own nature, all the Virginse Meles; ^ the Scum, its own, which is given to it, by emanation, for its nourishment.

3. Common chemical Calcination is performed with much labour, with Corrosives and Violent A, which destroy the plant, but our Calcination is performed without flame, by a small heat, which is so natural, that it calms the Mallese in a natural manner, and does not destroy the power of the generating Spirit, and preserves the power of the Mallese.

If our Mallese dam, which contains the first matter of all things, was calcined in a Common Violent A, in a furnace, as the common Chemist do our Flowers, which are so easily alterable, would be burned and destroyed.

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

Thus, my dear Son! mind, that all the secret of the nature Calcination of my wise ancestors consists in nothing more, than to convert the living V. healthy human and dam, or the therein concealed Spiritus vivendi, into a O of nature, in such a manner, that of our precious Mallese dam in the Substantia Suæ, nothing may be lost, destroyed or burnt, but that its portable and magne
tical powers, such as the Mallese had, before your collected it, may be preserved.

(This is weighty and plain enough)

When our Mallese, the dead Coagulum, is often imbibed and nearly divided into most minute particles, by gentle Decoction, without common A, as all Pisci observers, do that the Radical humidities, the Scum, is preserved and insensible, then I say, its natural heat multiplies and grows, and the Elements increase.
You must also know, that, in our philosophic works, too much or too little Imbibition and Exsiccation, are 2 pernicious things. Too much, at one time / renders perfection, either Imbibition or Exsiccation. Too little, which is the reverse of too much, can do no mischief; therefore the too little is to be preferred to the too much. Remember then, that, a small Exsiccation requires only a small Imbibition.

I conceive from this, that you must not dry it up into dust, nor draw it into a sea, or you destroy it.

Do not imagine that the V, where with the Philosophers wash, bath and whiten their precious matter, be common vitriol.

after the natural Calcination of our Virgin V, Coagulum, the Spirit and A nature, are like dead, and would never receive life again, if they were not resuscitated. Now it is most certain and true, that they can never be resuscitated, but after you have often washed and bathed the V in the flaming A and V of life, with that heavenly fire, which is the Vivifying Father, who generates all sublunary things. I. e. the Sun, and when, by frequent repetition of Exsiccation and Imbibition with its own V; you shall have washed and bathed our precious matter in the Vivifying Rays of our fiery V and walking A, Lunar Reflection by p., you may then believe for certain, that the Body, which was dead, is resuscitated and new born, and is become a glorified Body, by the Union with the Spirit of Life.
E say, that our Eessential Susephur eile Sal natue,
manfreld out of our Virgin V, after having been impre
pated by the vicerelving Influence of the Sun, are now
-philosophically and naturally infused and exalted.
this sentence is much to the purpose and must convince
you that I am right in what I have lately explained.

After our Virgin V has ascended up to heaven, and
Heaven has descended into our V, then our V of the
wise: after the V has emchaded all its own V: after having
been impregnated by the purest and most salutary
Influence of the Moon and Stars: thus combines the Lunar
attraction in serene Night: will be Dunged and fertilised
with and by his own fatness: Radial ferment: and
will then be excellently well prepared, to receive into her
Womb, the metallic sperm of the living O of the phosph.
which is resolved in the O: dies and purified,
regenerated and multiplied, as the grain of wheat
swells and produces, when sown in a good ground.

Last Operation or Digestion

Having finished your natural combitions, philo-
physical washings and natural Excitations, when your
matted is become a Whiter and gummoso O, then
pressure of carefully shut up in a Glass, that no dust
nor humidity nor metal may touch it.

C: it does not appear here, that he suffused the magnetical
O, by Lunar attraction, to flow per delig: into a V, as
one would conclude elsewhere:

Take your philosophical Matters: I suspect he
means this O and C either in Leave, or in a memorail
form: and unite the gums, and put this Composition
into a philosoph: Egg: Slafe, and let the neck.

C: reserve enough for multiplication.
mind that you do not put too much nor too little into your digesting flask.

In respect to the Composition, let 3/4 of the glass remain empty, the neck not included, and put no more into one glass than 1/3 of Composition or 1/4 of a mod.

Then place your glass or glasses in the Philosophers' A, and govern your head in such a prudent manner, that your external heat may not surpass the internal one, because if your head is too great, no concord will take place, and the matter will be destroyed.

(I presume it must be blood heat or under.)

If your head is too weak, the materia will not move, the radical humidity not being moved, the matter [C] cannot pulsate.

If you govern your head rightly, in an equal temper, nature, you will see, that all your matter will act into each other and will heat each other, so that in a little time, the whole Composition will be converted into a slime or viscous V.

This is a proof that he does not liquify his universal E, by lunar attraction, but uses it as a moist or even more E:

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

Our work cannot be accomplished, except you can equal and fix our heavenly E: the E. shall our Philo so.

The Philosopher do not burn their Renses, when they make the Stone.

Our A is warm and humid: Steam or horse-dung.
(Here he gives a curious enigmatical Description of his A, it alludes to animal head, be it what Centrisme, I know not.)

The most wonderful Character of our A is, that it resembled perfectly the first Matter of our Stone / Dam, and that it is taken from the most inward parts, or the purer Substance of the bowels.

The Knowledge of our A discovers the Knowledge of the first Matter.

(C: has he carried the Digesting graft continuously about him, in his stomach, or breast? Do these last Enigma seem to invincibly!)

Remis.

(C: I have given you the most essential parts of this small thin octavo; he says no more about A: the remainder will be easily supplied from other precious, with the same Subject. What there is of it, is truly natural and philosophical, and illustrated Alire Pule.

I have the honour to be with true esteem and sincere Friendship.

Your most humble Servant

J. Bastron.

Finished on Tuesday Evening,
the 24th April 1804.
in Wellclose Square.

J. O.
a certain quaker, who some years ago dabbled in
the dam, told me, 4 or 5 years ago, that he once
drew the Cranium in the sun, and suspended it
with its own V, drying and suspending it, until
the V had sucked up all its own V.

that the superficies of its V, became as white as
snow, but remained dark below.

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

with the corner of the fracture, he cut a piece of
glass with the same case, as if the Ruby glass
had been a diamond.

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

C. the first calcia on the Subject converted its own ashes
into glass, and the glorious Ruby Tincture certainly
proceeded from the attracted and fixed Light, i.e. from
the Solar Natura.

J. Baylemon.

C. This proves the Truth of the proces.

C. Ali Puli says that the above Subject dissolve O by
rubbing Leaf O thereof with in a Mortsal, and converts
the O into a Muscov or Singh V.
I remember the sulphurous tingep power of boiled Eggs, boiled quite soft, on a Silver Tea Spoon.
CHRISOSTOMI FERDINANDI

de SABOR

PRACTICA NATURAE, VERA;

with

A PROCESS

upon

ANTIMONY

and its great powers .

[Printed 1735]

Translated from the German; with Explanatory
Notes interspersed,

By & Bästrom M.D.

1801.
PREFACE.

Hui principia ignorant, ad finem nunquam perveniens.

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

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

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

I received a great deal of instruction from a well-meaning friend some years ago, but was
constantly hindered from putting my knowledge in practice. At last a singular opportunity almost forced me to begin the work. I was a good while however between hopes and fears. I was afraid I had not sufficiently separated and purified the three principles, viz. sulphur, salt and mercury, but I thought I should discover my mistake afterwards, during the Digestion.
PRACTICA NATURÆ VERA.

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

My mercury appeared to me first under the form of a spirituous water, which I poured back upon the residuum and distilled over again; and this distillation and coagulation I repeated four times.
This mercurial liquor I preserved in a bottle with a glass stopper.

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

My mercury dissolved the beautiful sulphur and fixed salt [the two principles alluded to above] in such a manner that no earth remained behind visible to the sight. [There was no feces.]
Common mercury swallow ups gold in leaves, and will not forsake it until Vulcan [i.e. fire] obliges it to depart & leave the gold by itself. The reverse of this, however, happened in my work. The fire could not force my mercury, to depart and forsake our sol [the sulphur] and our luca [the first salt]. On the contrary the three principles remained united indivisibly in their glass body.

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

*His mercury had dissolved all the fixed salt.
† i.e. The sulphur was obtained first.
my mercury finally devoured the moon
[the fixed salt] itself, after I had separated
the sun [the sulphur] from the moon, my
satisfaction was the greater and my mind
became more easy.

Remarks by Dr. Ræstrom.

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

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

The residuum left after extracting the sulphur, being strongly calcined, was then put to the mercurial water (or vice versa) and they were digested
together that the mercury might extract the fixed salt from the calcined residuum. The mercury being then separated from the fixed salt (the snow) by means of distillation, the salt would be left behind as white as snow.

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

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

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

Of the sulphur I took two parts,
[say 2 3.] and of the fixed salt 1 part
[say 1 3.] and as much mercury as
was just sufficient to dissolve each by
itself. These two solutions I united
and poured them into the philosophi-
cal digesting globe, leaving two thirds
of it empty, and lit the glass.

After I had put my glass in my
digesting stove, in a gentle degree of
heat, such as the egg receives under
under the hen, the principles began to work—a reaction immediately took place between them in order to promote a new birth.

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

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

In the very beginning I saw here figuratively represented the separation
of the chaos; afterwards the happy reunion of the two sperms [Ali Puli says the same]; and at last the new generation appeared in a dry form [i.e. the matter was dried up] and is deservedly called fulnis ardens. [Because the physical or elemental rest terminale here in the elemental fire.]

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

During the first ten days my matter became black; in the next ten days, of a white hue and brilliant: the third ten days a great number of mixed but transient colours appeared, but shortly after the fortieth day appeared the most glorious permanent red. [The universal corporified fire or sulphur of nature]
I must inform you that when my matter had transformed itself into the most beautiful white I had nearly committed a folly. Pressed by necessity, I was going to take some of it out for the transmutation into silver, to help myself therewith, but as the Almighty God will be imploud, especially in these kind of pursuits, I applied with fervent prayer to our Heavenly Father, and it pleased him to send me a Jonathan, who assisted me with money, whereby I extricated myself from my difficulties if was able to continue the work to the end.

I thank thee, worthy friend! if thou art still living, for preserving me at that dangerous period. Time opportunity, the means of patience are the requisites in this noble art!
When forty days and nights had passed and the fiftieth day was approaching I opened my phial in the name of God. I was then going to make projection with the Red matter as it was, and indeed I wasted a considerable quantity of it, but a sentence of the Philosophers struck my mind forcibly which says

"Lapis noster non tinge, nisi tincta serics."

I therefore took 1 ounce of fine Hungarian gold [Hungarian Nemnetz ducats, or Venetian Zequins are made of pure gold without any alloy] and melted it in a crucible, and then threw my new born red sulphur, the whole quantity, upon the gold in fusion, and kept the crucible with its contents for three days and three nights
in the fire in the wind furnace, though I learned afterwards that 5 or 6 hours would have been long enough.

Remarks.

The Baron must have been very inexperienced to attempt, in the first instance, as we find he did, to project his universal matter upon an inferior metal, without first determining it with gold. In its universal state it is far too glorious to unite with the base metals. Gold or silver, as pure receptacles or mediums, are necessary, as the above quoted Latin sentence instructed him, to receive first that universal heavenly fire. Then, and not before, such O or D, rendered seminal, diffusive, over-tinctured, over hormone,
hondrous, over fusible, and brittle, which plusquamperfect qualities it has received from the corporified universal fire of nature) can communicate to an inferior metal, what it has too much for its own simple ductile perfection, losing itself therein, after a ratio of its own however, previously multiplied — Fire being the only element that is multiplicable by its own principles. — He does not inform us what quantity of red matter he had.

The Author continues.

When I took the crucible out of the furnace I found in it a red, brittle, glasy mass. [Lapis metallicus] I projected the whole upon three marks [3 half pounds Troy weight]
of melted lead. When I poured it out it looked suspicious; therefore I copelled it and refined it, and there remained 2 marks, 2 3/4, 3 1/2 [i.e. 1 lb 2 3/4, 3 1/2 Troy] of pure and permanent gold of 24 carats fine, such as was never dug out of any mine.

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

That you may not err as I have done I will faithfully discover to you the whole work; but pray to God, that he may make
you a Priest of this sacred Science, and that he may grant you a seat in the Temple of Wisdom!

My good friend and well intended investigator of this our Art, if you will follow my advice begin the work with God and small expenses.

The matter you can command for nothing, only you must stoop for it. A degorging stove, a distilling furnace, a wind furnace and a few glasses is all you want: yet I confess that time and opportunity are requisite, and the necessary means, although but small.
Of the subject or matter of the Stone.

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

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

Minerals must be pulverised, and
then fermented with our water and
purified, extracted, distilled; the caput
mortuum calcineo, extracted again, and the
pure elements re-united, coagulated and fixed

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

N. Obene.

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

Man emulates something which he desires
despises and destroys, which, nevertheless, ought to be highly esteemed, because out of that destroy subject may be hitherto what can preserve man from diseases and from want.

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

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

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

The excrements and urine are superfluities
secreted from the bowels of man. When mulri-
ified, the excrements retain so much vegetative
or increasing power, that vegetable seeds, sown
in a field well manured with it, can easily
receive the extracted mercury, the sulphur &
salt, for its own growth, nourishment and per-
fecition. For a similar reason the ancients
laughed their prefix "noscere epoum" which
was afterwards interpreted in a moral sense,
yet many an ingenious man also learned
how to understand it naturally and physically.

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

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

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

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

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

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

Your morning or May Dew [collected in the morning in the month of May]
will always conduct you and lead you to
discover and experience great mysteries.

Remarks by D. Bacstrom.

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

You may elaborate the process from ἌΤ,
from the serum and coagulum, mixed and
nutrified together; but Baron de Labor cer-
tainly employed the morning urine, which
he calls our water, our stinking water. By
attending to his process upon Antimony I will
appear, from the quantity wanted, that she
could not possibly employ ἌΤ for his pur-
pose; and besides, that subject is not desired,
but urine is.

The Baron's process in its commencement
seems therefore to resemble that of the clergyman of New York, communicated to me by Mr. Lenox, but afterwards he follows a different and much shorter method.

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

Then he distills off the volatile animals mercury, or volatile mercurial spirit, full of volatile salt, and afterwards rectifies it 3 or 4 times or oftener, until it becomes very penetrating. This must be done in a body and alembic, with a large receiver, the joinings being carefully lined with stripes of linen and paste made of flour and water. When the setting is dry distill
with a gentle heat the volatile mercurial spirit is loaded with volatile salt. The phlegma goes over first, then comes the volatile salt.

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

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

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

After the mercurial spirit is come over you must continue the distillation by let all the phlegma go over, but into another receiver. The phlegm contains nothing good.
The mercurial spirit must be rectified by itself until it has become very subtle and penetrating. The spirit is neither more nor less than a subtle spirit of sal ammoniac and every spirit of sal ammoniac is a spirit of urine. Spirit of urine is volatile salt of urine diluted in phlegma.

When your urine remaining in the glass body is as thick as liquid honey, or like an oil, so that it can not be poured out, then pour it into a china basin, which place upon hot sand on a distilling furnace, & let it dry gradually and as gently as possible, or over a balneum vaporosum, that you may lose nothing but the superfluous humidity, and you will obtain a considerable quantity of a brown or dark red earth, full of sulphur and fijt salt. (From this subject phosphorous can be prepared,) & we know from Professor Breiding that Goodwine Brown
Laborated a tincture upon metals from Phosphorus.

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

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

During this second distillation or visitation it is possible that you may obtain more volatile salt which passes over into the receiver and settles on the sides of it, white like snow and very sparkling, the sundered smell...
of which penetrates through every listing. This volatile salt should not be lost but should be added if possible to your first animal mercury. This may be effected by rectifying the phlegm in the receiver in order to obtain the volatile salt therein contained.

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

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

The Extraction of the Red Sulphur

i.e. Our Sun.

Put your powdered red-brown earth into a digesting glass with a long neck; pour as much of your animal mercury upon it as will cover the powder two or three
fingers high, and stop the glass close: digest two or three days and nights in a gentle heat of 80° or 90° degrees (Fahr.) as a higher degree would endanger the bursting of the glass by the expansive force of the volatile and elastic vapours of the animal mercury.

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

Put the clear red tincture so obtained into a small glass body; set an alembic upon it and late a receiver to it carefully; and then distill in a vapour bath with a very gentle heat.
This is necessary to be attended to for the safety of your vessels.

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

The last Extraction,

That of the Fixed salt (Our Moon)

This is the animal alcali, the female, which is to be afterwards impregnated by the sulphur (our Sun) the male, during the last digestion over the lamps.
Take now the residuum, out of which you have extracted the red sulphur. Dry it again in a china basin placed in a sand heap, covered with paper. Now you can heat nothing; give it a good heat, so as to make the sand pretty hot. When the mass is pretty dry put it into a roomy crucible and let a cover upon it, with clay tiles pretty thick. When the inside is dry and the cracks filled put the crucible in the wind furnace and calcine the matter, for about two hours, in a red heat. Keep the crucible in a red heat for the 2 hours; no blast is required nor any strong draught. A quiet glowing heat is sufficient. Then let the fire die away gradually.

When cooled, but the matter still warm, beat it to a fine powder in a Wedgwood mortar and then heat the powder in a digester glass with a long neck.
account of the extreme volatility of the mercurial spirit) and pour some of your volatile mercurial spirit upon it, so as to overtop 2 or 3 fingers high. Secure the glass with a cork and bladder and place it in a very gentle warmth over the lamps; in digestion, and your animal mercury will extract the fixed salt out of your calcined earth and load itself therewith.

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

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

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

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

Then distil with a very gentle heat — no greater than the heat of sun-shine in summer. Your volatile mercurial spirit will.
come our quickly and leave the fixed salt behind, perfectly dry, as white as snow.

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

(You see why the alcalised salt or Gunpowder alchemist is such a powerful menstruum — as a first alcali or passive principle, it is our greedy to receive a sulphur or male agent.)

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

When you have the principles perfectly pure then follows the conjunctions, by means of the animal volatile mercury, as a medium, conjugendi animal - mana (sulphur) — cum corpus (fixed salt) in due proportion, which Baron
de sabor teaches us where he informs us that he took 2 parts of sulphur and 1 part of fixed salt, and as much mercurial spirit as was just sufficient to dissolve each principle by itself. Then he united the two solutions in his digesting globe, cooled it and set it in digestion. In what follows the Baron is sufficiently plain.

(When you weigh any thing do it in a clean china cup balanced with small shot or sand, and never can you let any metals or even your fingers on your breath touch any of your principles.)

The Author continued.

Of the Philosophical fire and the fire of Nature.

Every seed sown in the ground grows and thrives if it receive the dew by night.
and gentle showers by day, and is afterwards nourished by the sun's all-pervading influence. With too much humidity or with none at all the seed perisheth.

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

Every element has its own fire — every fire its own water — every water its own earth. Whosoever is ignorant of this knows very little of natural chemistry. [The Baron means that the 2 principles cannot be united without their own water or medium, their own radical, humidity (the mercurial spirit) to which he alluded in speaking of the Dew or Rain.]
So would the seed [the ♦] sown in the earth [the fixed salt] perish if it had neither dew nor rain; but this it is furnished with in the ascending and descending, or circulating vapours of the mercurial spirit in the digesting glass.

Of the Natural Furnace.

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

Every seed before it can come up must previously become soft or slimy and pass through a kind of sublimation. Its mercury or threefold power, after having received the dew of heaven and after having liberated
itself from its coverings, begins then to sprout, to grow and increase; and the more it can enjoy the benign influence of the sun, with natural imbibition of rain, the greater is the multiplication.

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

All this is performed in the natural furnace and in one only vessel. Now if you would ask, What then is this natural furnace? The answer you saw must have perceived already. You have heard, that if a seed is to produce it must be sown in the earth, which is its natural furnace.
You know likewise that all minerals—ores and metals, grow in rocks, stones &
soam or fat earth

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

[He alludes here to the digesting glafs
which is silex—this stony matrix—and
globular, like the earth; but you must
not fill the whole circumference with
your matter. Should you do, the va-
ours from want of room to circulate
would burst the glafs; and, on the
other hand should you employ an
other vessel, as a basin or the like,
the tinging principle [the central fire] would be dissipated and lost.

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

Of the Philosophers Water.

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

Should I purify the two good lights ever so much, no new birth can be
follow or be effected, should our water, in which the planet Υ rules and has power, not be added to dissolve each light by itself.

"Lapis nostor fit ex tribus [†, Θ, Υ]."

"Nullis datur, sine quibus "Deus dat Spiramine."

Nothing in the world has power to dissolve and reunite our two great lights [†, our Sun, and Θ, our moon], except our mercurial water.

"Lapis autem Aile Philosophorum,"

"i.e. Υ nostor a Natura Creatur," invenit "per Deum Altissimum," et nihil illius indiget, nisi quod est "superfluidum in Eo, ut removeatur."

"Ergo ipsa preparator materia, ut "purum ex ea elicitore, ferreum aut "tem et faculentum removatur: hoc "est nihil aliud quam separatio puri "ab impuro."
In this our Silium, which is of a clear white colour, because its inward principle [the volatile salt] is turned outwards, are hidden the three principles of the Philosophers, salt, sulphur and mercury, which have a power to tinge into white and red.

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

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

[The animal mumia is the $\n_\text{\~{n}}$, and its secreted serum; and thence comes the secreted urine—all containing the same elements or principles.]

After corruption and digestion is happily ended, which are the two
principal things in chemistry, as much water, spirit and mercury will be left as the Artist can possibly want for our work.

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

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

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

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

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

This earth is taken notice of by the New-York clergyman, by Ali Puli, and by Baron de Melting.

When the air is naturally warm as in the summer time, the fermentation of the urine requires no digestion; but in winter this cannot take place without the aid of a gentle artificial heat over a lamp, or by means of the heat excited in a dung-bath or the like, as barks.
What is it that causes the earth to settle? Is it not the incline of air and fire?

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

Then, when afterwards [after having distilled the animal mercury from the well fermented urine] you know how to extract our greatest treasure, our mercurial spirit.
and our blood, from the remaining earth, and to purify or separate them from their extraneous faces, and, when pure, to reunite and marry them with their own principle [i.e. with their own rectified animal mercury]. Then, and not before, you will have reason to rejoice.

Although that earth will at first seem despicable to you, yet you will see and know the wonders of Nature, when your vinegar [the animal mercury] will be found sufficiently capable to separate the Husband and the Wife [the sulphur and fixed salt], and finally, to reunite them that they may multiply and obtain a new birth, more glorious than the parents, as a blessing. I.e. the re-generated red sulphur of nature, ready for further multiplication and fermentation with gold.
Read my plain treatise with attention. I write the simple truth. When you have acquired a sound theory, begin the work with God and a happy issue will not be wanting. I declare to you in truth that except the following drifting things I have told you all.

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

When I had purified my principles, and was ready to unite them, I procured a few earthen vessels, glazed inside and outside, with convenient covers, and having a groove round
Their lip to receive the cover and allow them to be closely fitted. Here is the form of the vessels:

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

A multiplicity of vessels and diversity of matters, if you do but rightly separate and purify your principles, is perfectly necessary, because "In rerum multitudo est nos tru non consistit."
Remarks by Dr. Baerstrom.

The way may infer from the Barons Tareleus, that the work may be accomplished in the Winter as well as in Spring or Summer time, provided you have a convenience of fermenting and putrefying a quantity of urine (5 or 6 gallons) in an apparatus kept at a temperature of about 80° of Fahrenheit. Well digested morning urine must be employed; after fermenting & putrefying the urine, and not before, distil and separate the three principles. But Baron de Labor seems to have fermented in the month of May, in the open air, as the country woman ferments her milk before she churns it to separate the butter from the whey and curds; which is certainly the best and most natural way. When your clarified urine is fermented you may begin the distillations and rectifications of the animal mercury and proceed to extract the snow-white fixed salt, as the
Baron teaches, and afterwards unite and close up your principles in their proper vessel. The vessel is then to be put in the natural furnace, or it may be put over a lamp in a digesting furnace in a well regulated heat, till it pass through its regular changes and crown your labour by attaining perfection.

We may observe however that in what the Baron says respecting the glazed earthen vessels there is something like a philosophical quibble, intended perhaps to mislead the self-conceited student who takes every thing literally. If he placed his digesting glasses or glases, surrounded with ashes or sand, in such pots as he has described, with covers let on how could he see (unless indeed the cover was of glass and transparent, or the meshes of the digesting glases came up through a hole in the cover) the different colours in succession which he describes viz first black,
Then various tests till the white appeared, and after 40 days the red. Such pots as he describes might be convenient for placing his digesting globes in the dung baths, but certainly not necessary, unless keeping the outside of the globes clean were to be held as essential, which is not the case; but the close butting must be taken with some limitation, unless, as we have said, the head glass covers, or huts in the covers for the necks to come through. If we take him literally, he could not possibly have seen the different colours and changes.

The Baron proceeds and gives the following:

Simile

When Man and Wife unite in the boitie, and when the spirituous sperm of the male is united with the female sperm in the womb, the means to say, When the ovulum is detached from the ovarium and receives the spiritual
part of the male sperm in the womb] as the male sperm heals and enlivens the female sperm [the ovulum] similar to the egg of a hen, a new creature is produced; but before it can come to perfection and be born it must have its limited time.

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

*Vi, while the principles were kept separate.
visible, when the work appears black, which is a sign that these pure principles are in pru-
refraction, without which no new generation could possibly take place.

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

When at last this unborn infant has received, in the womb of its mother, the most beautiful whiteness, and perceive, before its birth, that the colour of its fathers garments can bring it to greater honours, the newborn infant [Tinctura alba] endeavours to acquire
something of its fathers perfection, which the
father does willingly permit; for which cause
the infant begins to be clothed in various co-
lours, inclining towards redness.

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

As soon as the son appears in this per-
fected red robe he exclaims:

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

"Give me one part of fine gold to devour,
and let Vulcan assist me, and you will see
that it is in my power to take away all in-
firmities from the metals, and that I can
ripen and ameliorate all that is unripe
and impure.

conclusion.

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

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

FINIS.

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

PROCESS WITH ANTIMONY.

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

Of this powder take the weight of eight pounds and put it into a very large green-glazed matraps with a long neck, and pour upon it our vinegar which I have taught you how to prepare, or distilled rainwater [this is a quibble, he means our animal mercury or our water], so that the water may stand a hand breadth over the powder.

[Here is a strong proof that the subject employed by the Baron was urine and not DT; for such a quantity as would be required of animal mercury for this process could not]
be easily procured if he employed that of the

Instead of taking the rectified animal mercury—perhaps the urine itself would answer if pre-
viously clarified, by standing in a clean vessel
for 6 weeks or longer, till it has deposited its
first slime sediment. It is then of a red colour
and perfectly clear like wine.

Fermentation.

Put a small receiver over your matraigs, if
tie a piece of shamoy leather over the joining,
which will allow a little of the air to escape, if
so the glass will be preserved. [Or put a stopper
in the neck, but not tight, and tie shamoy
leather over it.] Place your matraigs in the
winter time in horse dung, but in summer
in the sun-shine in a warm garden, for
three months; and when you perceive
some small bubbles or froth on the top
of the liquor then it is fit for distillation.
During the first week of this period the matraps must be shaken gently morning and evening, but no more after the first week.

Distillation.

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

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

Then light the fire and with a gentle heat distill all the humidity over into the receiver, until the volatile salt settles into
the alembic, as white as snow, which by the succeeding vapours will be washed off again and come over into the receiver.

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

Rectification of the Animal mercury.

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

This must be done with a very gentle heat in balm. vap. The spirit or volatile salt comes over in very small drops: the phlegm makes large drops and covers
the alveoli with large, watery veins. When you find that the phlegm comes over in large drops take the coals out of the furnace and the distillation will cease in a few minutes.

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

Rectification of the Phlegm.

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

Rectification of the Principles of the Antimony.

Now take the dark, coloured thick residuum out of the large glass body in which it was left: put it into one or
more many crucibles and lute on the covers with clay lute.

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

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

When you have reduced the whole to a fine powder press it into a long
wetted matrafs and pour your animal's mercury upon it. Stir the matrafs as you did before and place the glass in the sun shine, or, if in winter, in an equally gentle heat, shaking the glass gently morning and evening.

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

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

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

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

Further Extraction.

Pour your animal mercury again upon your antimonial residue and digest for a week or ten days as you did before to extract any more fixed salt and sulphur that may still be in it. Pour off the clear solution, filter the remainder by distilling as before. The salt and sulphur which you will thus obtain you will treat to the first.
By these extractions your animal mercury will perhaps diminish in quantity; if so supply the deficiency with the phlegm, for the fluid should always stand 2 or 3 inches over the antimony when set to digest upon it.

When you find that the digestions do not take up any thing farther from the antimony discontinue them. What remains there is only a terra mostua.

Purification of the fixed Salt and Sulphur of Antimony.

Now dissolve your fixed salt and sulphur which you have collected in the animal mercury, which will soon be effected, in a very gentle heat or in the sun shine. As soon as it is dissolved decant off what is perfectly clear and filter the remainder. Then distil the animal mercury gently from it.
My repeated solution, filtration & coagulation, by distilling the animal & from it this salt of sulphur (in one subject) will become perfectly clear and beautiful. This must be repeated, says the Baron, until there remain no faces on the filter.

Distillation of the Red Oil of Antimony.

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

The Baron says, "Now distil in an open fire, and a blood red oil will come..."
over. Rectify the oil three times, until no 
fores remain in the retort. Calcine the re-
siduum which was left after distilling 
the red oil from the fixed salt; lixiviate 
the fixed salt now obtained from the re-
siduum, and by boiling the water 
away you will obtain a very beauti-
ful salt.

Explanation

Take a tubulated retort of such a 
capacity that the subject may only 
half fill it. Cover it with a thick 
coating of clay late & when dry burit it 
in your sand bath so deep as to be near 
the bottom. If place the sand not over 
your wind furnace that you may 
be able to make the iron hot red hot 
and to make the sand to glow. Apply 
a receiver to the retort which should have 
a long neck & be entirely buried in
The sand, except the tellurium, into the joinings carefully and let all dry. Thus prepared pour the clear solution of the \( \Phi \) and \( \Theta \) into the retort \( \Phi \) shut it tight with the glass stopper. Distil with a gentle heat until all your animal \( \Phi \) is come over and the subject in the retort appears dry.

When the vessels are cooled take away the receiver and preserve your animal \( \Phi \) for future use.

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

This red oil must be rectified (per se 3 times) until it leaves no flakes behind. This may be done in a small caldron (coiled) glass retort and receiver.

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

Now you have separated the red Θ from the fixed Θ.
Union and coagulation of the purified Principles.

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

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

If you project this fixed red powder on in fusion it renders the a red, brittle,
 fusible and vitreous. One part of this substance tinges ten parts of silver, mercury, lead or tin into good gold, and it can be multiplied (before fermentation) by the red ♫ or by the animal ♫ by solution and coagulation and fixation.

FINIS.
EXTRACTS

From

La Clavicule de la Science Hermetique, ecrite par un Habitant du Nord, dans ses heures de loisir, l'an. M. Del'XXXII.

1786.

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

Printed An. 1786.

Translated from the French, with

Remarks interspersed.

By J. Br.

An. 1800.
17. Consule te ipsum, nolu Te med, et ambula ut intra
when by long experience the harmony which does just
between man and the universe, became known, man
has been called the abridgement of the universe, or
rather the microcosm.

This is the key to the seal of Hermes, whose
emblem is a hand holding a sphere or little world
with this inscription: "What is above is like unto
that which is below."

21. Venerable Antiquity judged not of the excellency of
man by the corporeal body nor by the terrestrial
but by its elements, which daily experience teaches us to be
subject to numberless calamities, and what proceeds from
these elements returns to them, but the judge of man
be the admirable connection and concourse of superior
and inferior virtues found in him, as in their Centre.

These great men seeing that other animals were
divided only of two principal, viz. of an organised body
and of the vital spirit. They remarked in man a third
principle, which exists after death, which they named
sometimes the soul, sometimes a celestial fire and
at other times a genius or spirit.

depired of revelation. They conceived various ideas
concerning
concerning the Origin of Man, whom they judged to be
totally differing from the other Creatures by his Actions
amongst which they reckoned Intelligence, Sound judg-
ment, Memory, and Will. The Tendness of Man for
mathematical Truth, which cannot deceive, and other
notions totally differing from those observed
in Brutes.

But in order to preserve that Medium, which did
exist between Man and Nature, which they named the
great Chain, and that Divine Science, which they had
acquired by so much Study and Trouble, from total Obla-
vision, they took great pains to transmit the same by
proceeding in Columns, on Marble, on Stone and in Books,
in hieroglyphic and Sacred Characters, that the Worthy
Sons of Art alone might be taught and the Vulgar
excluded.

The simple Way of Nature is in my Opinion the only
true Way. It is impossible even to Nature to generate
gold without the Sperm of Gold, and it will never
be more possible to the greatest Philosopher to distil
a philosophically, and naturally, in Order to reduce it
into Sperm of E, without our Art, and without the
Balance of Nature; but the Trendle is to find out
the Means to obtain the Key to the Shut Royal
palace! The Arabian took great pains to hide
the Key, they teach us nothing producible.
Whatever Author does not directly teach you the simple ways of nature, leads you astray.

I will nevertheless advise you, if you can but obtain so much CONQUEST of yourself, after having studied good and genuine Authors, to efface seriously out of your mind every idea of metals and ores.

If you apply yourself only and solely to the generation of nature, to make an EXAMEN thereon, be well persuaded that you have entered the royal path.

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

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

6:39.

The Matter

My first Matter is neither Animal, Vegetable nor Mineral, but Partaker of all three.

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

It ought to be named Mirocosmical from sympathy, and it deserves it.

It may be found all at times and every Where, in the Snow as well as in Rome, by Day as well as by Night, in Summer as well as in Winter.
The matter can be got with very little and a great deal of danger, and no mortal can do without it. It is never all rest, but always acting and in motion never exposed to sight, but always hidden to the Eye.

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

What can be mean by God's sake? pray study seriously to come at it, and be so kind to favour me with your Thoughts: on my side I'll do the same.

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

Our Mercury is Vulgar, but it is not Argent Vive. Argent Vive is a Cold Fluid, mine is a warm Fluid. To separate Argent Vive cost much Labours, whilst my mercury demands only one Labour, which is my own Way.

My mercury is found only in one Body, although every Creature living under the heavens is jealous of it. It has the same Colour at the End, as it had at the Beginning, although it should become infinitely exalted.
It is formed out of an infinite number of other matters, which, in its indicatrix, being analyzed and reduced, the affinity it has with the three departments of nature. Although it is out of my power to form or to compose it, that does not vex me; because Nature, given it me prepared and already formed as much as is sufficient for my works.

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

Its name is very well known by every body, but its virtues are more than secret and hidden. It has deceived several people, who promised to themselves great things of the eternity and heavenly origin of this matter, and took great pains to bring it to perfection, and they were ignorant of its true and Original concoction and quality. See that Reason great Philosophers have rejected this subject and condemned it, and not without Admonition, because it cannot be illustrated, nor can nor be nor be elucidated and perfected and in and through its own self, by one method only, which is true natural convenient, hidden and philosophical.

The dissolution I presume is by exposing it to the Sun and Stars! Every Elementary Fire, even the smallest, what
By name you may please to call it, dispenses and destroys it. The subject is more useless than you can conceive it to be, without the exact knowledge of our Fire, our Table and our Almanac.

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

They praise the Oracles Their Errors, Trifles and Dreams, and cause people to take instead pain and loss their money, and cause them to walk into Labyrinths out of which they seldom get clear.

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

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

No: I insist on it, that Nature alone is the only Guide and Master of and in this Work because Nature cannot nor deceive others.

Having declared the Matter, there remains to consider and find out, how it is to be corrected and purified.
purified. This cannot be done by any elementary nor artificial Fire, in no Vessel, nor Furnace, but must be performed by its own Fire, which God the Creator has given from the beginning immediately to Nature and which we inherit.

The labour, although of a great understanding and knew little or better yet the most expert Alchemy is totally ignorant and to. We feel its virtue every moment, but do not know the place where it dwells after its retreat.

It is invisible, i.e. the philosophic Fire, but not invisible, it is pleasant Vaporous, continual equal, and rectifies round the naked matter.

These words understand the author has borrowed from Pindarus.

By that Fire or Nature the matter is preserved nourished and distilled through the fire and corrupted of bodies, becomes green, brings flowers and leaves, corrects itself, is made perfect and multiplied.

The study of that Fire is much more difficult than that of the matter itself, because it cannot be found out by Books.

If you knew that I believe the Clock is to be the Fire of Nature, which when agitated becomes light, which Light when agitated becomes Fire,
Fire, when moved in a proper manner, yields Heat as the Indians procure Fire by moving a Stick in a Grove and in a piece of hard dry wood, and as the Smith be gently and regularly hammering an iron Rod, wherein the Fire of Nature is tranquil produces Heat and Light by Motion.

This my System of Nature causes me to think that our French Philosopher uses no external Heat at all, but his matter is placed in a Deep Cellar and is perfected, purged and regenerated by its own Fire, which in my opinion can be nothing else but the Electrical Cold Fire, manifest in Light, the Motion and in common Fire in a still stronger agitation and by collecting a sufficient number of Rays into a Center, and give it something to act upon.

The Knowledge of our Fire is continued the authority is far preferable to the Knowledge of the Matter itself, because knowing the Matter contributes but little to the Knowledge of the Fire, whilst on the other hand if you know once our Fire, the Knowledge of our Matter can hardly remain a Secret to you.

These last 9 Lines may lead to a Discovery, they seem to be of great moment.
The Vessel is neither artificial nor made by Hands, but natural and homogeneous; it is round with a Neck, Small and open, as necessity requires it, opaque and dark.

There I think the hint is the Bladder of Man, which contains the Urine; in the Urine is certainly the necessary portion of the Cold Fire of Nature as appeared plainly by its phosphorus.

There does putrid ferro become Red, and in some 6. Time deposits a White Salt, which solid yields phosphorus. However I may be entirely wrong, nevertheless Ali Puli says plainly that his matter is taken from Man; now whether Urine or Damn is meant, God knows best, or perhaps neither of the Two.

In this Vessel continues the Author, which is the only one on Earth, the Matter commenced, is built and made perfect.

Here I am lost again! It can be had everywhere (and every moment, and it does not cost so much as our Fire), whose matter costs much to many people.

It is the Vessel which itself hermetically and opens itself. It receives no more than what is convenient and refuses what is superfluous; you
10. You need not to trouble yourself concerning the proportion or quantity, nature is not ignorant of what she wants, if we do but agree her.

p. 49. I have tried one furnace, which is of Earth, but natural and not made by art. It has two small holes, the sides of the furnace are quite; it is so moveable, that I can carry it away from one place to another, and even take it with me during a long journey, without any fear of being betrayed.

p. 1. He must mean his own body! are the 2 small holes the nostrils?

What is astonishing is that one Ashes contains within itself the strongest Fire of Nature, or an other call it the 4th degree of Heat, and by its virtue its sub- sights. Nevertheless it breaks and is destroyed by the smallest elementary Fire, may even by a lamp heat, you may conceive by this how much our furnace differs from an artificial vessel.

p. 1. Does he not again mean the Rescca containing the matter in its crude state? with its internal Fire.

p. 4. What renders our work so difficult, is:

p. 1. The knowledge and care required to hit the moment when the matter is born or appears, because this work resembles much the Generation.
of man, as our matter has the hour of Conception and of being born.

The Management of the Fire, wherein such as do not use the necessary precautions commit Errors and ruin the Whole Edifice; a Rock, which is easily avoided if you pay attention.

The Secret of the Art. This I learned quickly by ascending to its Foundation or Beginning. The Rest is easy and not at all disagreeable, except the fetid smell which strikes in the beginning.

The Colours are 3, the Black, the White which equals Snow, and the Third which resembles a Ruby, although the mixture of these 3 Colours produces other Tints.

I leave it to any one to examine, be what I have said, of the excellent work so laborious, painful and difficult, that it should be totally despised and rejected? or that it should be deemed a song of a Rearked Brain?

B. I am rather convinced that it is so easy, that it can be made as well by one of my peasants, to have, ignorant of Chemistry, provided I have been, with his hand whispered a few words in his ear, as by the most expert philosophers.
But the principal reason why Nature has hidden this open and royal fountain to so many Philosophers, even to such as are of a Subil and penetrating Mind, is because They go astray even from the very Beginning of their academical Studies, from the simple Views of Nature by Subtil Conclusions, and decided by Pith and Centre of the best Sects. They imagine and Swear that their own Art is more profound and more difficult than Metaphysics. although ingenious Nature Walks a plain Road in this and like in all her other Operations, a plain and simple Step.

Our Matter is One only, and But One Simple Element.

13. The Matter, the Vessel, the Furnace and the Fire are One and the Same Thing.

1. What can it mean?

What necessity is there to seek in foreign Countries what he have abundantly at home? But objects Nature, neglected and despised, is not a proper Object to attract the Notice and Esteem of great Philosophers. If they should learn to know her, she would not seem worthy enough to Men of such acknowledged Merit, to occupy the Time and Study of such as despise the Knowledge of Their own Subjects, and who are Their pride and Their highest Elevation above the Stars, associate with them, as with their intimate
intimate Friends, who look up to the Sun Their chief, and after having offered to him the Moon in marriage, then demand the divorce and access to the immense Treasures of the House.

I. There seems to be something revealed here, concerning attraction or liquefaction by the moon and stars, and evaporation by the sun, until it becomes a snow-white salt.

But in vain do they expect a portion of the dead! The Superb Idols of the Vulgar do not enjoy any single privilege above others in our Works.

They must have our Water the moment they want to cast the Seed, and then they will be blessed with Truth, by the assistance of the Sun. Here he either shunts all a Solar Head, or all the local Fermentation of the Red power with O in the Crucible, to specify the Medicine.

5:61. To return from our Digression to our Subject, you find many things in Books concerning distinct Works, i.e., the Animal, Vegetable, and Mineral Works.

I. The Universal, Basilica Valenzia etc., concerning the Universal and particular Works, the Works of Saturn, the humid and the dry Way.

I do not wish to diminish the Authority of the Spectable Writers, I doubt nevertheless it by so many Deceptions. They did not mean one and the same Work.
That I believe by no means, but am convinced that there are a great many true procedures upon different subjects: Animal, Vegetable and Mineral, to generate them and obtain a tending power; but the most simple procedure must be the best! I believe, continues the author, that many Philosophers after having obtained our true Universal Mercury, pour Water: I have endeavoured to eschew the Works to be varied; means, as the patience of the Moderns is seldom of sufficient duration to carry the admirable but long Works to that high degree of perfection, which can be done by art and nature.

Nevertheless, I could never persuade myself that any philosopher ever could carry his Work to a desired end by any other Mercury than by our Matter, whereof I have spoken before, and by no other method than ours, where in Nature has hidden the key of her Treasures: Where in finis, there are no Superfluities but the whole is transformed by means of an officious Cushion into a glorious Elixir;

That is, in my opinion, the humid and dry way, the animal, vegetable and mineral Works.

Daily Experience that Nature can, according to her own pleasure, and according to the disposition of the Universal Mercury, produce thereon an animal
a plant, a mineral or metal.

This puts me in mind what you have translated from Sir Tanner from the Annals de Chimie, concerning the plants found in the Rain-wallet:

Alcina Calida, the most interesting plant you have translated in English from me, teaches to produce animals, vegetables or minerals, which last, when expelled, always yields a few grains of C of 24 Carats:

Dew, Rain-water, Snow if certainly do contain the universal Sophic Mercury in forma of V.

The Regimen Envo the Colours: contain all the authors teach us and place before our Eyes in the Course of the Works, the true Seeds of all the planets.

Of this our great Work derive, we do many small Points from one Source, several particular Works, which I shall not mention.

They are very short, but far inferior to the grand universal Way and more difficult and uncertain.

b. 65. When in my Works, I have once entrusted my Breast closely shut up, to its Fire and Furnace, I then want no other Master nor Guide than Nature herself.

Nature is never idle, she is continually at Work, and tends from degree to degree to a New Resurrection and to the highest perfection.

Although the Artist should make a mistake, Nature never sleeps, will immediately remedy the Error.
It is to be regretted that the Work demands so long a time, as it can hardly in less than two years be concluded in a useful and profitable Rotation.

Moreover it requires an artist who must be attentive and free from other Care, that by neglect or being hindered by other Business, the Fruit of several Months' Labour may not be lost in one Moment.

My Distractions, occasioned by public Business, have been the Cause, that I have been obliged to recommence this Work 3 times, and only finished and accomplished the 4th time what I had been at my Masters and appointed him.

If you have more patience or more attention and Care, be glad and contented.

Pray to God from the Beginning to the End, and you may be assured after having accomplished the Work, that you have obtained the highest and greatest Good upon Earth after God.

Thus is it what restores health, no Disorder ever so dispairing, can withstand this, it reneweth Youth and procures Riches &c. Moreover it preserves until the last Breath that desirable Tranquility of the Mind. This is The Golden Fleece of Jason, the Urim and Thummim of the Hebrews, and the Splendid Star of the Mages, which conducted them to the Knowledge of the Messiah.

Finis.