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THE

CHEMIST'S KEY.

By Henry Nollius.
The Chemists Key to Shut & Open: or the true doctrine of corruption and generation in ten brief Aphorisms, illustrated with short plain & faithful Commentaries, out of the pure light of Nature: By that judicious and industrious Artist Henry Nobius.

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Eugenius Philalethes

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He was also Author of "Theoria Philos. Hebraica"

Dr. Stahor. 1657
To the Reader:

This book having worth enough in itself needs not my commendation, the author in his life time being an eminent physician and most able Philosopher as the discourse itself can best testify.

The Translator also wanted to not judgement to choose what was best in his kind, nor abilities to perform, the choice being made, it is I alone that appear here as Menelaus did at that feast in the Iliad, who came though not invited. I shall not endeavour to excuse myself, for I come not empty, but will contribute somewhat to the collation.
The author builds on good principles, so that his theory is as true as it is plausible; and I presume he aimed at nothing more, leaving all particulars and their application to the industry of his readers. He is sometimes pleased to descend to examples, but to such only as are natural, and they indeed are good to teach but hard to imitate. We see not all that Nature doth.

When he speaks of rain and dew I am contented to think he means something else than what is vulgarly so called. And I doubt not but his salt petre is something different from that which is combustible and common. The Philosophers Dew, if I know it at all,
is a dry water, and their tall plants
is a most white, incombustible
body of a gummy aerial nature,
and indeed, if my eyes have not
deceived me, it is so aerial and
unchlorous that it will no more
mingle with water than common
oil will. I have for trial taken
it in its gross body, and putting
it in distilled rain water have
digested it for a full fortnight,
without the addition of any
third thing, lest they would never
mix, the Nitra, notwithstanding
many long and violent agitation
of the gals, keeping still aspart
in the form of butter or oil more
white than snow. The truth is
there is no affinity between this
Salt pent and water, for it is not made of water, but of air hid or condensed in water. We see also that the air is a dry spirit and wets nothing, but the mist or vapour of the water incorporating with the air wets all things. Even so those bodies or substances which are generated of air retain the first completion of their parent, this dry æreal humidity being predominant in them, as it is evident in common quicksilver and in all resinous substances, as vegetable and mineral gums which will not mix with water. But this will be more apparent to those who know that universal gum or sperm eterum nitricum is
made, which is neither dew nor
Plain, but a water of no water; that
is, it is a dry water whereof see
D'Espagnet in the 49th canon of
his first aphoristical part. There
is therefore then why nitre philoso-
phical will not dissolve in nor
mix with common water; for
it is a fat, oleous, airy substance,
made by natural congelation of
a mercurial dry humidity which
separates from phlegm, as is evi-
dent in that success vitales and
great lunary of Lully.

Nitre then or mercury philoso-
phical is to be found in 150 places,
and of several complexions.

In the great fiery belly of nature
it is congealed and in a manner
crucified between two extremes, and
both of them runnamers of caestas.
If thou knowest how to extract it
there in the form of butter or of
most while sweet oil, then the
Apollo Chymos, whence the art hath
its name, is in thy power, if D'Estrat-
et in his 225 canon will tell thee
what thou hast attained to.

Thus thou seest where the air
or radical humidity is congealed.
and now I must instruct thee when
it is volatile and not congealed.

It is so in the sperm whereof Na-
ture immediately makes the Scal
Cali, to which purpose the former
author hath left us a considerable
maxim in his 214 canon: Aenum
ceminitas plurimus humidem radicis
inest; for this volatile air, which is in the seed or sperm reincrudes the fixed air which is in the Phali
cali. I say this volatile spermatic air or oil dith it, and not oil of soap
or sallad, as some fools have done; for nothing reincrudes but naturally
dissolves a body but that crude sperm whence the body was made. Most
excellent in this respect is that Maj.
sage in bully chef. XCVIII of his
quint testament: Quando volumus,
pod siccum convertatur in humida,
capimus instrumentum quod est in a-
gua, quaqua partitum de humido
radicali, viz in vapore humiditate.
averio discordante a our phlegmali
aquales, in quo vapore spiritus—
Quinta delatus est v. Thus sed. B
now I think I have sufficiently introduced thee; but if this be not enough I am afraid the whole discourse will not satisfy. I should have said much more, but that I intend shortly to publish a discourse of my own wherein I have endeavoured to give some reasons for a most excellent and mysterious experience which I have lately seen.

Eugenius Philalethes.
The Author's Epistle Dedicatorv to his noble Friend and Kinsman
The Lord Wygand Heymel, President of Dresden, &c.

It is no long time, (my honoured Lord & patron) since there came to
Giebelburg, in Prussia of me, a most
learned man, a professor of Logick
and a Tutor of Gender. Graduated in a
left famous University, who did
earnestly entreat me to discover unto
him those Principles by which he
might be introduced into the true
knowledge of our most secret philosophy;
finding him therefore to be a man
of singular Humanity, of most
excellent abilities, and (as perceived
by frequent disquisition) of a most acute
and discerning apprehension, I refused
to grant his Request; and for that
End I did purposely lead him into a
disquisition or reasoning about the
generation.
Generation of natural bodies, and having brought him thither, I advised him to search curiously after what manner and by what means, this great and secret, though daily, work was performed; signifying further unto him, that the foundation of our Art did, next to the divine assistance, consist chiefly in the perfect knowledge of Corruption and Generation. Now, though this Answer and Advice of mine did nothing like this learned Man, learning in his book, Judgment to be very simple and wide; nevertheless, that which I told him is the very Truth; for he that perfectly knows the Ways of Generation, will easily come to know be acquainted with the true Menstruum of every Body, which in our philosophy is the most useful and difficult matter to come by; yea, he will find out a way or Increment, which if he, by a right
Imitation of nature will wisely practice, the hard out of a convenient body (dissolved first, and digested in its own most natural and proper vinegar) perfectly extract & attain to a most noble & matchless medicine: a medicine, say, and not gold; for the Sophisters or Pseudo-Chymists, pining with an infallible hunger after gold, do by most evocative, changeable & fruitless Processes, infuse into their silly readers a strong desire of Gold-making, and promises them golden mountains; but art cannot make gold, nature only produces the substances; but how to perfect & purify imperfect metals by nature only, and a natural way, (not by adding to them, or mixing with them, any extraneous substance or ingredient) and to separate, and purge them those obviating, discordant. Impurities.
Infirmities, which are the cause of their imperfection, the philosophers do know very well. Art, I say, cannot produce or make any substance; but how to propagate & multiply nature's in their own species by transplantation and incision, the wise know, but not without nature. This I am sure of by the light of nature, who, in only contemplation, with God's helping and gracious assistance, hath enabled me to write this short discourse of generation, and wholly persuaded me to believe, that the sovereign art of medicine may be sought out and prepared, as modern generationists, after the same method that natural generation is performed. Every thing that nature affords for the subsistence & health of man is crude, and needs a further digestion, before it can be converted.
converted either into the substance of man, or into wholesome medicines. Let us consider our daily food, this grows in our gardens, is fed in our stables, and grown in our fields; but it is not turned into a blood and nutriment, before it is (after the Manner of Generation) altered, purified, and dissolved in our stomach. That from this Mafst, so dissolved within us, the natural Spirit may be extracted & communicated to the heart and the other Members, for their Conservation & Strength, and so after other various Digestions, the Blood may become Seed, and turn into that radical Apsalm, by whose virtue Mankind is both preserved and propagated. What hinder then, seeing our internal Vessel of patience is insufficient, but we may after the same Manner, by natural means...
I means and a philosophick Skill, so
imitate and assist Nature, that all
corporeal Bodies whatsoever, may externally
(without the Officina Ciborum) be
set to purity, to be digested & disposed
until their spiritual Nature be may
(after that Solution) be easily extracted
or taken out of them; by which Spirit
extracted, our internal, vital Spirit
(for the Singular Harmony that is
between them) would be so marvellously
comforted & strengthened, that by
this excellent kind of Assistance it
would be brought to exercise all its
Faculties, with such effectual Activity
& Virtue, as would quickly expel &
exterminate all the Enemies and
Destructors of life; I mean all
Diseases, though never so desperate.
If we certainly knew what that is
which purifies all Seeds, and how it
is done, without doubt we might and
would
would by a constant Industry (God assisting us) find out and prepare medicines truly philosophical, to the great Advantage & Comfort of Mankind. To this purpose Chymistry served; for by the help of this Art we knew how to digest, to dissolve, to putrefy, to separate the impure from the pure, and so to come by most perfect Medicines: And verily, so great and precious a Blessing it is, that God never imparted it to any fraudulent Mines & Bankers, nor to Tyrants, nor to any impure, lascivious persons, nor to the effeminate and idle, nor to Gluttons, nor to Seducers, nor to any Worthy Support of Mammon: But in all Ages, the prudent, the charitable, the liberal, the meek, the patient, and indefatigable Spirit, who was a diligent Observer & Admirer of his Works, found it out. This Truth is elegantly
elegantiy sung and expressly taught by
that famous philosopher & poet, the
excellent Auguridues.

The gross cheat with impure hands
may not
attempt this art, nor is it ever got
by the unlearn'd & rude; the vileness
mind
To lust & softness given, it strikes
black blind
To the fig, wandering factor &Co.

And shortly after.
But the sage, pure man, who full
adore
And loves his Maker, and his love,
implaced,
Whoever joy to search the secret
Cause:
And stories of his works, their love
and laws,
Let him draw near, & joining wills
with strength,
Study this art to all her depth.
They great Experience shall his Comfort
Shall teach in large Natures inmost Mystery.
The Quest, & Doubts his busy Curiosity
Will oft distract, till Time the Truth declares,
And stable Patience (through all Trials past)
Brings the glad End and long hoped for, at last.

Give Ear all ye Medics, -
Who lay arrogant in divine Sciences: give Ear, I say, and tell me
With what Confidence or Honest Confidence, can you profess yourselves
To be Physicians, seeing that all
Physick or Medicine are, without
Chemistry, imperfect? Without that
Chemistry, I say, which out of the
manifested Light of Natura hath
its invincible grounds & Canons laid down in this little Book. This is the only art, which (by supplying us out of the light of Nature, with convenient means of particular natures to remove the injuries from the pure) will teach us first how to heal all diseases of the macrocosmical substances, and afterwards by examples and experiments deduced from these exterior curing, will show us the right and infallible cure of all diseases in our own bodies. He that knows not how to heal and purge metals, how can he restore the decay'd or weakened radical Balsam in Man, and excite it by comfitable & concordant medicines to perform perfectly all his appointed functions, which must necessarily be put into action, before any disease can be expelled? Do that knew not.
What that is in Antimony, which
purgeth Gold, how can he come by
an effectual & wholesome Medicine,
that will purge & cast out those extra-
\[ \text{tion of the Sulphur, no dissolve } \]
\[ \text{the Stone in the Bladder, and drives it out being dissolved. It is a noble, } \]
\[ \text{safe and pious Course to examine } \]
\[ \text{and try the Force and Virtue of } \]
\[ \text{Medicines. } \]
Medicines upon the macrocosmical substances, before we apply them to our fellow creatures, and the rare fabric of man.

This was the very consideration that moved the ancients, who were true philosophers, to a careful and actual study of true Chymistry, the only genuine Philosophical Sciences, that by imitating Hermes, the Father and the prince of all true and loyal Philosophers, they might find out most effectual and proper medicines against all sorts and diseases, especially that glorious and supreme natural remedy, which is termed the universal one, and is really without Deception or Exception (unless the Finger of God oppose it) the most sure Antidote of all diseases: For the obtaining of which sovereign medicine, because this my Treatise of Generation is no mean help, I would
would have it no longer concealed from
the ingenuous lovers of this Art; but,
resolved to expose it to the public view,
that the Enemies of the Truth may learn
how that this our Science is grounded
upon, and proceeds from the clear light
of Nature, and that all the Arts of Art
may be more & more encouraged to a
judicious Enquiry and a laborious Search
after the Truth. If they benefit any
thing by this my Book, let them give
God the Glory, and lend me what further
assistance they shall think fit to
communicate.

Whatever it is, unto you, most noble,
dependent Sir, my intimate Friend &
my Kinsman, I humbly dedicate it; that
you may see how willing I am to
requite, in some Measure, those numerous
favours, which from the first Day I
entered upon this Study, you have cheerfully
confided upon me, to this very Hour.

Therefore
Therefore I must entreat you to accept of this small Remuneration with your usual good Will & Benignity, to be still favorable to me Endeavor, and to defend me from the Calumnies & Envy of the Malicious, who from all parts let upon me, & defame my Studies. This undeserved Malignity I suffer under, will require your permanent Favour & Affection: And I do here solemnly promise, that I will never (God willing) do any thing that shall tend to the Violation of so sacred a Friendship, but shall daily endeavour that we may be more & more endeared, & closer united, which the only good God mercifully grant, Amen! Farewell, most noble Sir, and as you really do, so continue still to further the Studies of your

Henry Colling.
The Author's Preface to his Treatise of Generation.

Being to write of the Generation of natural Things, I must ingenuously confess, that I learned it not in the Books of the Athenian Sophists; (he means the Schoolmen, and the Followers of Aristotle; this Term he borrowed from Paracelsus, for he first called them so, and writing his Mysterium Magnum, intitled it, Philosophy for the Athenians, for Aristotle's School was at Athens;) but by the true Light of Nature: Neither will I borrow any Thing from them, or their Books, and counterfeit it in this Fashion, like a Plagiary, to my own Taste or Glory; for the Truth is not to be found in their Books, but most gross Ignorance & Error, grounded upon and supported by the vain Opinions and Controversies.
Controversies of most vain Men, which
Opinions the Credulous People esteem:
and cry up, as the utmost Bounds do,
Non Ultra; of all Wisdom and perfection.
As Men are killed by fighting, so Truth
is lost by disputing: for while they
only dispute and wrangle about Nature,
every one of them in particular, and
all of them in general are so filled
and swollen up with such a restless
intolerable Pride and Self-worship,
that each of them arrogating a Kind
of Infallibility to his own Chimeras
or monstrous Conjectures, both with all
might and main labour to refute &
demolish the airy Castles and fond
Imaginations of the other, and by
this ridiculous continued feast they
wander from the Path & fundamentals
of true Knowledge, interangling both
Men selves & too credulous posterity
in an inextricable Labyrinth of
quarrels.
Quarrels and Errors, fortified with
fictitious and groundless Principles, never
reduced to practice or Trial, but
merely supposed & implicitly believed;
so that he that would get out of this
spacious & wearisome Wilderness,
cannot do it without much Difficulty
& laborious steps, and shall not do it
without their general Envy and
Opposition. Leaving therefore these
Loud Contenders and their Veracities,
let us, the divine Mercy assisting us,
godly, to the House of Wisdom
by the Light of Nature, that by the
simple and peaceable Contemplation
of the Creatures, and her Operations in
them, we may truly discover and
define unto others the perfect
Manner of Generation, and so come
not only to the certain Knowledge of
ourselves, but learn also how to
produce & prepare out of perfect
Things.
Bodies & Substances, such a Medicine or Medicine as will innocently and faithfully cure all Diseases that are incident to our own frail Bodies. For as Men, Corn & Herbs are, every one of them, generated & born out of their own Specific Seed, so or in the same Manner is the true Medicine of the Antients (than which there cannot be a better) generated & prepared out of the most perfect Bodies & Stones. Look not therefore with Careless Untransient Eyes upon what is offered thee in this Book; but know & be assured that this Doctrine is the most profitable & advantageous for thee, by whose light & guidance thou wilt be most prosperously led to the true Knowledge of the Secret Generation of all Animals, Vegetals & Minerals, and to the finding out of that rich & rare Medicine which perfectly cures all imperfect Metals.
Of the generation of Natural Things.

To begin then: There art to know in the first places that generation is two fold. 1st Ordinary and 2d Extraordinary. Extraordinary generation is that by which an unlike thing is generated out of an unlike, as mice are generated out of dung and presubfaction by the sun. This generation is termed in the schools equivocal. The Ordinary is that by which a like thing begats his like, as when a man begats a man, child, and a lion a lion. This in the schools is termed universal. This generation with the method and the means I shall
include in these ten following Aphi-

isms or propositions.

I

every thing generated or begotten is
generated and born of his own—
specific (1) seed and in his proper
(2) matrix.

The commentary or Illustration.

(1) Seed is a spiritual or subtle bo-
dy, out of which the included spirit,
by attraction of nutriment to it, forms
and produces, in his proper matrix,
a living body, endued with the like
prolific and multiplicable seed. This
every spirit is by some philosophers
(kat' ezoxyv) termed seed, of the body
in which it resides they call sperm.
But while we agree about the matter
I shall not quarrel about words.
This seminal spirit is the most subtle essence of the seed, excelled by Nature, art of some perfect body and containing in it, after the most eminent and perfect manner, all the virtues and faculties of the said body, and a seminiferous power beside, which enables it, in its own species, to propagate and multiply its own body. (2) No kind of seed is of any virtue or effect, unless it be placed by nature, or by art, in its proper matrix. (See aphor. viii) That matrix is only proper and fostering which is naturally agreeable and ordained for the seed, according to its particular species and regimen. Therefore mineral seeds require a mineral matrix, vegetable seeds a vegetable,
and animal seeds an animal matrix.
The matrix of mineral seeds are subter-
naneous mines, the earth is the matrix
of vegetables and the female womb is
the matrix of animal seeds.

II.

Before any perfect thing can be
generated the seed must necessarily-
putrifly and then be nourished.

Commentary.

Believe our Saviour John xii, 24, "Ve-
really verily I say unto you, except a
corn of wheat fall into the ground
and die it abideth alone; but if it
die it bringeth forth much fruit.
"Nothing can be animated and born
unless it first suffer corruption,
putrefaction and moralization" saith
Raymond Kelly in his Testaments.
see Rosar. Phil. page 254. Therefore with Parmanides, unless the body be dissolved or broken or purified and suffer a change in its substantial substance, that secret central virtue cannot be extracted nor be at liberty to mix with another body.

III

The seed putrefies when a (1) salt of the same nature with it, dissolved in a convenient (2) liquor, both by the absence of a gentle heat (3) penetrate, analyze and rarefy the substance of the seed, that the included spirit may, out of its subject matter, form a convenient (4) habitation or body for itself, in which it may perform the offices of natural generation and seminal multiplication.
Comentary

(1) Therefore every mineral seed requires to its fruition a mineral salt and liquor; vegetable seeds a vegetable salt and liquor, which is common water impregnated with salt petre; and animal seeds require an animal salt and liquor, which is the female menstruum impregnated with the salt of the animal matrix. By this doctrine a passage of the most acute Philosopher Basil Valentine, in his treatise of the World's great mystery, is easily understood. The words are these "metals and minerals must be dissolved and reduced again to their first matter by minerals; but in doing this you must in every sort of mineral con-
sider the species or kind; for every
kind mixeth only with his own
kind, and so yeilds his seed, unless
you will have a monster. The
virtues and propagation of every seed
is to join and mix itself with every
thing that is within its own order
or latitude; for no seed naturally
applies to any thing that is extra
regnium suum; therefore in ordi-
nary and lawful generations, that
one like may beget another, man
applies to woman, the lion to the
lions &c.

(2) Without the burnower of
water (saith Basil Valentine, in
his 8th Key) true transmutation can
never be performed; for burnowers
or liquors are the true mediums
by which the salt doth lay his dissolving and searching nature enter into and open the most intricate necesses of the seed; for when this humour or liquor is by a due degree of heat rarified and provoked, then also is the salt in it attenuated by rendered fit to pass into and open the most compacted body of the seed, and there stirs up and excites to vegetation a spirit of salt that is the like and the same with itself which before lay hid and inactive.

(3) A spirit that is at liberty will easily and quickly free another spirit of the same nature that is bound up and restrained. This is done first by reason of that activity and gencability which
the free spirit is endowed with: secondly by reason of the harmony, likeness, and love, between them: this coalition is the cause that the exterior free spirit makes way into and joins with that spirit of salt included in the seed, and so doth with more ease work upon him and excite him: for, as the proverb hath it, lime will easily go to lime, and their unity is most intimate. Now you must know that every spirit, when loose or floating in liquid bodies or liquors, is at liberty in this state; by the mediation of heat, it doth (like a lodestone) attract to it the spirit that is under restraint, opening and dissolving the body.
which holds it in; and the restrained spirit itself (like a sensible prisoner) labours for life by conspiring and striving to be in action and a full communion with the other. The free spirit by his sudden or subtle accession still exciting and strengthening him, and by this means so provokes him to action, as fire doth enthrindle fire; so that the body holding it must necessarily suffer a change and falsification, and comes to be purified by its own included spirit, whose operation before was obstructed and kept under; for the included spirit, having acquired liberty of a power to be in action from the other, strives
to get out and enlarge itself, and to that end breaks and destroys its first body and procures another new one. To the spirit of the salt of the earth, when it is dissolved in the unmixed humour of that element (since every salt melts and dissolves in its own liquor) is then at liberty; for every salt, when it is once dissolved in its own liquor becomes active. Hence it is that a corn of wheat (in whose body, as if under lock and key, the spirit of vegetable salt is bound up and fettered) as soon as it is cast into the ground, is by the free spirit of the salt of the earth penetrated and opened, that the salt which lies dissolved or loose in
that liquor or imixed humour may excite the vegetable spirit in the corn of wheat to action of vegetation, which spirit being thus set at liberty doth presently, by prejudice of the corn or grain, produce in the wheat's proper matrix the substance of the root (which is a new body) by whose mediation and deferency the earth most afterwards (the spirit attracting it) communicate nutriment to the blade and the rest of this vegetable as it grows up and increaseth. You must observe here that this salt which conduceth to the solution and opening of bodies is sometimes weak, sometimes strong. If it be weak you must strengthen it with
a salt that is of the same nature and property with the seed; of the liquor which hath the weak salt in it must be impregnated with it; that the solution may be more effectual and more convenient for nature in the operations. Let us consider the generation of wheat. There is in rain water a volatile salt by solution made in the earth; but when that salt, by reason of the earths over dryness, is not sufficient to cause a perfect fruitful solution of the seed corn, then both the husbandman strengthen and manure his ground with much and dung in which there is a salt of the same nature with the seed (for much is made of straw and
straw grows out of the seed) so that when the rain descends it mixeth itself with the compost or mould, there proceeds from the muck of the ground a nitro-sulphurous salt which the imixed humour of the earth imbibes or takes in, by being strengthened by it opens the most compacted and firmer seeds, where comes a fruitful and joyful harvest. If thou desirdest to see the secrets of Nature now open thine eyes.

(14) Seeing that the seminal virtue lurks in the most intricate recesses of the seed, and consist in the most sublime portion of the sulphurous salt, it is most clear that it cannot be waited for multiplied but in an humour that
is most eminently subtle & pure. But because the seed sown doth not at the first or presently take in that subtle humour out of those places which supply it with nutriment, therefore Nature doth, before all things, take care first to produce and form those vessels in which that humour, taken afterwards out of the elements, is digested, rarified & most accurately purged, that out of the whole body when formed and perfected, she may contribute and produce most pure seminal essence, for the conservation and the multiplication of that species which yields it; for which very reason provident Nature doth, by the
intervening of perfectation, out of
the seeds of herbs form first the roots,
and out of the root she doth afterwards shoot forth the blade, dividing it, in the growth, into several sections or joints, that the humour taken out of the soil in which the seed is sown may, at the first in the root and afterwards in the herb (when grown up and flourishing) be more and more digested, and drive the seminal virtue (through all the vessels and joints) from the very root to the uppermost top branches, where, in a matrix purposely joined for the reception of this seminal matter, a most perfect seed, and fit for the propagation of the same species, is by the aid
of the Os heat maturing it) found and gathered. But it happens often
times (if this you are concerned to
know) that though Nature forms
always these vessels and vehicula
of the seminal progression, yet these
bodies, which are their furnitures, do
not always yield seed; if this cometh
to pass because, in these bodies, the
pores through which the spermatic
virtue should be promoted & driven
into their superficies of upper parts,
are (before the seed is sterceed, or can
be produced) stopped up by external
colds; or else by the predominant
virtue of their innate fixed salts,
as so bound up and obstructed—
that the seed either cannot come
to any effectual maturity and—
perfection, or else is wholly supported
and shut up. An example of this
we may manifestly see in the Orange
trees, which grow indeed in this
climate as well as other plants, but
in this cold region yield no fruit;
whereas in Italy and other places,
which are their natural soil, they
both yield and bring forth fruit
to perfection. In the like manner
gold and the other metals which
come to our hands can make no
emission of their included seed,
because their pores are, by the vi-
gour and excellency of their innate
fixed salt, so bound and shut up
that they are wholly restrained from
effusion of seed; so that the semi-
mal virtue in them is not activi-
liberty to act and come forth; for which very reason the philosopher, who knew this and were willing to assist Nature, did, with most happy success, reduce gold and the other metals into their first matter, that by this course they might open their pores, which by the supreme vigour of power of the innate fixed salt were shut up and locked, and so bring the metals to that pass and condition in which they might, with a marvelous increase and to their great benefit, yield seed and propagate. No otherwise then the orange trees in the Maurice garden at Cape Town were winter long cherished with an internal artificial heat, which makes them
The humour or liquor which
serves for sublimation must be
proportionable to that body which
is to be purified.

Commentary.

The humour must be thus pro-
portioned both for quantity and
and receptivity. The humour is
proportioned for quantity when so
much of it is taken in by the body
as is sufficient for its sublimation.
It is proportioned for receptivity,
or the manner of reception, when
the humour is not suddenly and
at once, but gently and by degrees,
or by little and little, taken in &
drunk up by the body or seed: for
a sudden imbibition of the humour
cannot so conveniently vivify the
seed, but causeth, by its sudden &
unequal infusion, that some
parts of the body or seed are insuf-
ficiently opened or dissolved; hence
it happens that Darnel doth some-
times come up instead of corn —
Therefore the Philosophers advise the
sons of this science to irrigate or
moisten our earth by long delay
and a frequently wearisome attri-
tion.
The heat which promotes this
putrefaction must be so mild and
temperate that the liquor in which
the resolving salt lyeth may remain
still in and about the matter, if
not be heated or evaporated from
it.

Commentary

This must be done for two
reasons: 1st Because the body
putrefying must receive life in
this liquor: 2 because such a
gentle heat dissolves the salt in
the liquor without violence and
disperseth it into the matter after
a natural manner that the body
may now conveniently purify:
but if the liquor were agitated by an excessive burning heat the matter in it would be destroyed or spoiled, so that it could neither be animated nor receive such a putrefaction as is convenient for it, and therefore nothing (in this case) could be generated out of the matter. Listen to this Pamphilies! Thou that aimest at the universal medicine.

VI.

The body putrefying must not be removed out of that matrix in which the putrefaction was begun until that which is intended be fully perfected.
The Commentary.

Therefore when we would out of our grain of corn get a whole ear we leave it in the earth until the appointed time of harvest, and then we find the ear ripe & carry it home. Seeds (saith Aquesn) should not be gathered until they harvest come.

VII.

The more pure the matrix is, the thing generated is by so much the more perfect and sound.

Commentary.

For the pure matrix (saith Deschus) will yield pure fruit. Now the more
june any thing is it is so much the
more perfect and durable in its kind:
on the contrary the more impure it
is it is so much the more imperfect
and frail. Therefore an impure matrix,
because it yields impure fruit, must
necessarily also produce it weak in-
permanent and useless.

Which inconvenience being found
in every thing, wise men willing to
adjust nature, attended to rectify by
heal the impure matrix, wherever
they found it. From these attempts
sprang a most wise and sure ex-
prience, which taught them that
all impurities and extraneous natures
which hindered the generation or
 fostering of the birth in the matrix,
were either by a natural or else
by an artificial assistance to be removed and taken away. Now, when for the separation of subtle deli-
tefent impurities, or the removal of any wednings, Nature requires any help, this must be done by a judicious and discerning knowledge: but after separation, when these impurities are once excluded from the matrix and are only an hindrance to generation by their incumbrance of abode in the place, then there is only required a manual operation, as evolusion or ejection. We find a plain demonstration of this in the art of tillage or husbandry, where the infirm salt of the earth is by the sulphurous hot salt of the dung assisted and strengthened; but the
stones and thistles which lie separated from the matrix and hinder its fertility only by their weight and incumbrance are, by mere handy work, cast out and rooted up, that the matrix of the corn thus deprived may become and be called a fruitful field. The same method dothe philosophers use in their majesty and practice; for they do first purge their field or matrix, then they enrich or strengthen it with the sulphur of Nature: and, lastly, cast in their seed, that it may be vivified and multiplied, and be turned into of most noble and effectual medicine.
That matrix is only convenient and adapted to generation which permits an easy entrance to the seed.

Commentary.

This is to say, which receives it with ease and is no hindrance by its hardness or closeness to the entrance of the seed. Here you must know that when the matrix, by reason of hardness, is grown callous by impermeable, it is then opened by rendered porous again by frequent agitation that it may be fitted for the conception of seed. So the husbandsmen do plough up first, then mattock and afterwards harrow their green award.
or untitled lands and beat every clod asunder, that by this resurrection and dissolution, the earth may take and receive easily in the seed, and put it forth again with increase. If thou desirest to come by the secrets of God, and to use them rightly to his glory and the good of thy neighbour, then do thou, in this philosophic task set before thine eyes, the labours of patient husbandman, and be sure to imitate him; then will God, without doubt, favour thy righteous attempts, and give that into thy profession which will perfectly satisfy all the longings of thy heart.
Out of that body which is either corrupted or destroyed by strange or extraneous natures; or whose seminal reflexes are by some violence maimed or cut off, no seed can be had.

Commentary.

It will be a very vain and unprofitable attempt for any to hope for issue or healthful seed by a man whose body and radical balsam is deprived or dried up by an excess of avaricious wines or hot waters, or by some contagious disease. Eunuchs, because their genitals are cut off, cannot propagate their own species. Let
the sons of this science know (with the most ingenious Leechus) that it is a very fruitful work to look for that in dry twigs and loft branches which can never be found but in the green and living.

X.

That body which is preserved or sustained by one simple kind of nutriment is far more perfect & durable & yields more sound & perfect seeds than that which is nourished with many of different kinds of nutriment.

The Commentary.

For the nearer any thing is to unity it is so much the more durable; for in unity there is no division or
discord, which is the cause of corruption, and where no corruption is there is a permanent integrity & conservation. Therefore that which is nearest to unity must needs keep better & endure longer than that which is more remote; because there is in the one life discord & more in the other. Now the more durable any thing is the seed it yields is by so much the more perfect and permanent.

The English edition of this work extends only thus far. The five following chapters have never been published in English.
CHAP. XI.

How the Fountain of the Wise Men becomes Lead.

1 Nature useth nothing else, for the generating of lead but our fountain, that is our mercurius.

2 Because she takes the pulpy moisture of all the elements, mixed with the heavenly vivifying spirit of light, and compounds the same with all sorts heterogenous, terrstral and sulphurous moistures, and including them in the cavities of the earth, takes them and digests the matter a long time.

3 When all is well united by purification or putrefaction, then
The continues to blame it without, separating the impure, until all is become a black, glittering and heavy earth, out of which afterwards, with a small fire, lead is melted.

4. But this ore of lead is not the matter of the stone of the wise men with which they transmute imperfect metals into gold and silver. Common lead hath no such perfection that out of it should be prepared the white and red sulphur of the wise men, for in lead they are very raw and imperfect, which imperfection cannot any way be abolished but by the linchine itself.

5. Our stone is prepared out
of our fountain only, which differs very much from common lead, for our mercury is not common lead but the father thereof.

6 And although our fountain or mercury often is called lead, yet the wise men always understand thereby our fountain out of which alone our elixir is prepared; because our saturn or fountain, when it has dissolved its magnesia or earth out of which it issued, is again coagulated together by a small fire, becomes a blind heavy earth, which compound is then called the lead of the wise men.

7 He that can make the lead unto him the whole art is open,
for in it lies hid the gold of silver
of the wise men; that is the white
and red sulphur tinging all im-
pertect metals either into gold or
silver

8 Of this lead or Saturn the
Poets have written much, telling
us that Saturn devours all his
children ye. Note this. His sulphur
consumes all that is hid in the
matter inclosed in its belly, di-
gests and concists it to its ripeness.

9 But Jupiter, observing this,
with a sharp sythe cuts off the
stones of his father Saturn and
throws them into the sea; be-
caus the white sulphur, which
in the operation appears after,
blackness, ablished by his piercing
power, which is here called the sythe, the strong power of the black sulphur called Saturn and throws the same into the sea. That is the black sulphur comes to be dissolved and changed into a sea, out of which the fair Venus is generated which is the green colour.

10 Saturn endeavours to devour Jupiter or the white sulphur, but instead of him he swallows a stone which was laid before him, which he spews up again upon the mount Helicon. There the same was erected as a monument for mortals.

11 Also our Saturn endeavours to devour the white colour that appears after blacknings, but the
same is changed into a stone. For though Saturn devours the stone, yet by continual concoction it is cast up again.

12 Our thus dissolved matter is coagulated into the stone of the wise men, which is to be dissolved again, and in this manner Saturn always devours a stone instead of Jupiter, which he shews up upon Helicon, until at length it becomes our blessed stone which is dedicated to Wisdom.

13 Out of this our Jupiter and Saturn are born Apollo & Dianna. This is the last and perfect concoction, in which the white and red sulphurs, that is Apollo and
Diana, acquire their plusquam perfection.

14 Hence we see that our Saturn or lead is the father of all the gods, for from him come all the metals.

CHAP. XII.

How the fountain of the Wise Men becomes Quicksilver.

1 Between our fountain of common quicksilver there is so great a sympathy. Yea such an one that by many they are accounted to be but one thing. But they err, because our fountain is the father of quicksilver and therefore differs much from common quicksilver.

2 Our fountain generates and
makes alive all things. Common quicksilver destroys, corrupts and kills all.

3 Our fountain is fiery and hot. Common \( \Phi \) is moist & cold.

4 Our fountain is changed by a small distillation into a spirit a fixed body; but common \( \Phi \) is mere spirit and cannot be changed into a watry spirit, but riseth corporally without alteration.

5 The extracted spirit of our fountain is fiery, sharp, penetrating and subtle, so that it can dissolve and kill all metals; but the common quicksilver cannot be made into such a spirit, neither can it dissolve and kill
metals: it hides them in its belly, but by a small fire it leaves them again unchanged.

6. Our fountain dissolves, coagulates and makes itself, without addition of any thing: none of which can common & do, neither can it be coagulated without the addition of other species.

7. Our fountain hath within it a fixed salt white and red. Yea it is all salt and fourth out of a saltish cavity; but the common & is nothing but a running metal, and if we will make salt out of it we must first purify and kill it.

8. Our fountain is potentially gold and silver, which by coction
may be got out of it, which cannot be got out of common quicksilver.

9. Our fountain becomes by mere coction, without any addition, the Elixir or Tincture of the wise men, but this cannot be expected of common ⓐ.

10. In our fountain are all metals potentially; because it is the seed out of which the common metals, yea quicksilver itself—grows, which cannot be said of common quicksilver.

11. Our fountain produceth in earth all sorts of stones, noble & ignoble, which common ⓐ cannot do.

12. Nature mixeth with our
fountain a very subtle and clean body, and includes them in the cavities of the earth, bakes and digests it like other metals until it becomes a dark, red, glittering earth, which is called the mineral or natural cinabar, which is distilled by a small fire into running quicksilver.

13 Yea there are vapours sublimed out of the mercurial mines or ore of cinabar which in cold places run together again and become common φ.

14 Thus in many places φ is found upon the superficies of the earth which have been sublimed out of its hidden mines, by the coldness of the night and of the
heavenly dew gathered together
and made running.

CHAP. XIII.

How our fountain becomes known or mani-
ifested to the Wise Men.

1. Our fountain must be prepared
out of two saline substances, yet
of one root, otherwise it is impossible
that it pass or be acknowledged
for ours.

2. These two saline substances
yield by a small fire a very fiery
spirit which has innumerable names.

3. When this spirit is drawn
off from them they remain as
dead earth behind, because they
have lost their spirit by distillation.
4. But if we give the dead earth its spirit again it becomes, by a soft fire, dissolved again and a blood red liquor, which by coction becomes redder and redder, then black, and at last thick and fat.

5. The dead earth, before it is joined again with its spirit has also received very many names from the wise men, as may be seen in their writings.

6. When this spirit by decoction is once united with its body they can never be separated again,

7. Because by continued decoction they become first and abiding in the fire; if although
they flow in the fire yet they
burn not away.

8. Thus our matter hath a
two-fold name, yet it comes from
one root.

9. It is mineral and Nature
has given it a mineral form,
but left the same imperfect: it
flows easily; it is compounds
of volatile and first, and when
they are united they rectify, if
then they become perfect.

10. In this operation they
become all sorts of colours as
black, white, red. After which
they change no more.

11. This matter after having
received perfect whiteness, perfect
redness and fixation, trenchi
all imperfect metals into the best silver and gold.

12 By this time our fountain is made manifest, unto which we must add that the volatile part thereof is of a very sour taste, penetrating nature, and sharp quality.

**CHAP. XIV.**

Whether our fountain to come to its perfection stands in need of common gold and silver?

1 Our fountain cannot come to its perfection without gold and silver, but this 0 and 1 are not common 0 and 1, but something else not strange to our fountain neither against it.
2. Because that 0 and 2 which contributes to the perfection of our fountain is found in the midst of our fountain 0 is the first part thereof, of a double nature; white and red, the white is called silver and the red gold.

3. Hence it appears to be very true that our fountain cannot be brought to perfection without silver and gold, for gold & silver are the first and permanent part thereof, which can, shall & must fix the volatile.

4. It is of that of which is sung, "By art dissolve the first and after let it fly and fix the volatile that not it rises high."

5. It is the gold which must be dissolved & changed into a spirit by its own spirit.
6 We cannot say so of common gold, for where must we get the spirit of common gold and with the same dispose it and change it into a spirit. This is also to be understood of common silver.

7 Therefore when we speak of gold and silver we always understand those which are in our fountain and are innate in it.

8 The spirit of the heavenly sun, when united with the fat moisture of the elements, by his heat fixes and coagulates, and produces a peculiar salt which appropriates to itself the virtues and qualities of the heavenly light and strives to become like its father. Hence the Wise men
have gold, whereas in truth it is salt and has the nature of salt.

9 Also the silver which is in our fountain is no common silver. It is a hidden salt in it, but in respect of its power and virtue it is called silver.

10 And yet it is but one and not a two fold salt, as if one should be 0 and the other D: No, it is only one salt, called either 0 or D after a different manner.

11 When our salt has acquired the highest whiteness then we call it D, but when it comes to the highest redness then we call it 0. Our fountain cannot subsist without this 0 and D, and what we say cannot be applied to common 0 and D.
12 And although the Wise men want some common gold in the fermentation of their stone, that the same may be determinate to transmute imperfect metals into $\mathcal{O}$, it does not therefore follow that common $\mathcal{O}$ should make perfect our stone.

13 On the contrary our stone, rather makes perfect common $\mathcal{O}$ and $\mathcal{D}$; because the most perfect $\mathcal{O}$ is imperfect and unfruitful without our stone. But when it comes to be united to our stone it becomes alive and fruitful and can communicate part of its perfection to other metals.

14 Many busy themselves in endeavours to dissolve common
gold and bring it into a true essence but in vain. It is a labour
not worth once thinking on.

15 There is another solution which is true and natural, which
is performed by itself, because the solvent and that which is to be
dissolved in it are both of one substance. Therefore are they
radically dissolved.

16 We must look after this solution and not the common,
because our solvent, our O, and
our $\phi$, although they seem to be
together yet are but one thing if
are in one substance.

17 This a fool cannot understand: as soon as he hears this
he falls into errors, not only in
what concerns the preparation of
the matter but also in the ad-
ministration of the fire, making
of the oven, making of the furnace,
closing the vessels and the determi-
nation of the weight.

13 The powerful virtue and
operation of the light in our mat-
ter is our weight. He that does
not know and understand this
must certainly err.

CHAP. XV.

How much our Fountain wants of its
Gold and Silver to come to its perfection.

1. Nature has no weight in the
generation of metals, because it
has but one only matter wherein it
works.
2 But in making our fountain every one is admonished to take care of the weight because our fountain consists of two things matter, one being the male, the other the female, in whose conjunction we must needs trouble ourselves about the weight. In joining this male and female together this our fountain is borne.

3 But every weight will not serve in this work, but only that which has its due determination.

4 Know therefore that equal parts of both these matters are to be taken in the celebration of our first marriage, but in the second marriage in which the volatile is joined with the fixed the weight must be otherwise considered.
5. For the fixed part must be
dissolved by the volatile and turned in-
to water: hence there must be more
of the volatile than of the first in this
solution and conjunction.

6. Some take ten parts of the vo-
latile to one part of the first, some
seven, some but three. It sufficeth
that so much of the volatile water
be taken as the solution of the first
part requires.

7. Much water dissolves quickly,
but then the coagulation which
follows takes the longer; on which
the ignorant, not knowing the
nature of this work, fall into de-
peration when they perceive that
the work does not coagulate in
due time.
8 I have taken much water, but then after desolution the
superfluous is abstracted again, and God has blessed my work
richly.

9 There is yet another way to be used in the multiplication to
moisten the white and the red
work, which is done by ever
highly rectified fountain; and
here you must be very cautious.
In the white you must only pour
the thickness of a paper upon it,
which must be often repeated un-
til the stone is perfectly salted,
and it becomes perfect white and
Red.

10 In this operation art does
not follow Nature, for art stands
instead of a certain weight but
Nature is her own weight, for
she takes as much as is necessary
and throws away the rest, reserving
it for other uses. Nature has nothing
useless or superfluous, for what is
not good for this is good for another
thing.

Know for a conclusion that
their needest take care for nothing
but to acquire our fountain (untol
which will not only serve the
this Treatise, but also my other
Treatise entitled "The Rules of Wis-
dom and Chemistry" with my
third one called "Languis Naturee"
which will give you sufficiently,
new abundant instructions and
expositions) because the fountain
comprehends the whole philosophical work, makes the same and corrects all errors, if perhaps committed. Besides this Fountain is to be highly esteemed, because we want neither fire nor furnace nor vessel; for our Fountain is all these if you understand it rightly.

12. That thou obtainedst this Fountain then thou hast whole Nature in thy power. Thou lackedst nothing, but hast all things that thou desirest already in thy hand, for which praise Jehovah!
MONS. DE LA BRIE'S
PROCESS.
for accomplishing
THE TINCTURE.
Extracted from a French work, entitled, "Histoire
des Indes Orientales,
par Mons. Sou chê de Rennefort... Arrival,
Suivant la copie de Paris.
a Leide 1688." 8vo.

By S. Backstrom M.D.

1797.
In the following pages the parts contained between crochets [in this manner] are no part of the original text, but remarks introduced by B. B. by way of explanation. The Doctor's comments are however erroneous. There never was nor will there ever be a Fleming medicine elaborated from Sulphur, Nitre, Lime or such subjects. De la Brosé's three words, which he rubbed out after the Admiral had read them, were the names of the three principles or ingredients required for the work, viz. C, our D, and the Seal fire.
Introductory matter:

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

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

"Achkomat having been put to death by the orders of the Sultana, mother of Mahomed IV Emperor of Turkey, I became the property of
the Grand Vizir Coperly. I remained several years with him and was in his confidence when he died. This Vizir was desirous to learn the secret operations of nature, and, contrary to the custom of Turks, was very learned; and had with him an Arabian whom he esteemed as a great Philosopher.

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

"Achmet, the son of Coperly succeeded his father in his dignity, took possession of the seraglio of all the property, but being no lover of his father's science our furnace was destroyed.

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

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

"We were hardly established, when,
one day taking a walk out of town,
we were surprised and attacked by
a small troop of robbers (Arabians)
who carried my wife off before my
eyes, of whom I could never hear
afterwards. My brother-in-law and
dearest friend was killed. I was
wounded and made a prisoner,
and ran the danger of being made
hungrily miserable among these banditti,
and I met with a providential
deliverance. They took me with
them to plunder the fare of Bajora."
we met a caravan of Europeans: the robbers attacked them, and were defeated and put to flight. My deliverers granted me my liberty, gave me a present of thirty golden Jacobus's and a passage to Europe in an English vessel.

"I arrived in London in the year 1663, with my 30 Jacobus's [since that time called guineas, the first having been made out of gold dust from the coast of Guinea] and the process which my brother in law had revealed to me.

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

"Continuing my journey through
Champagne and Lorraine I arrived
at Strasbourg. I there met with a
French gentleman, the Marquis S.
D.S. B. the most profound, and the
modestest man I ever met with. He
had truly the mind of a Philosopher,
and if I could have had a heart
to communicate, I would have
accepted his offer to travel with
that illustrious person whom—
curiosity induced to visit the mines
in Germany; although, thanks to
heaven, I had no occasion to de-
scend to the center of the Earth to
find the first matter.
"I lived ten months at Strasburgh where I was supplied with every necessary through the friendship of a German nobleman. I finished there the first part of the great work, having disposed the principles in secret; and made provision, in presence of the German Baron, with one part of my powder on ten parts of Z, which were changed into pure.

"I must tell you that, before I brought this my work to perfection, I was perfectly indifferent about its success. I knew the infallibility of my science, and I no longer valued life or riches—a desire of a future more happy state—to be reunited to my mother—to be enabled for worldly professions."
My German friend, who was ignorant of my secret, wished very much to know it; and, as he pressed me hard to reveal it, I became fearful of the consequences, and durst not proceed to the work of multiplication; and therefore quitted Strasburgh one day when the Baron had left town to visit his residence in the country.

I went back to France and passing through the forest of Saverne I was robbed of my powder and my money. I saw myself now as naked as I was after the Algerine pirates had stripped me. [Note: This was a just return for his ingratitude in refusing to communicate his knowledge to the generous friend, who, as he himself confesses, furnished him with the very means by which he elaborated his tincture.]
"After having resided some time in France I returned to England and went to see my friend who had furnished me with my passage from Arabia to London, and who was immensely rich. He received me into his own house, and before his death charged his children to pay me annually a pension of fifty pounds sterling, which is still paid me annually. [De la Brie, instead of continuing to live upon charity, ought to have elaborated his stone a second time—that he might have contributed to the necessities of others. The adepts have not all of them been the best of men.] I live a quiet life and have no desire either to prolong my days by my science or to acquire riches; and I dare not procure them for others for fear they should abuse them."
While De la Brie delivered his narrative the Admiral thought himself in a dream and actually walked some steps to try whether he was not asleep. The dranor molecules to her circum
stances and places which were new ones to him but this only served to increase his astonishment at what he heard.

The old philosopher beheld the Admiral surprise without any emotion, only differing him that he would communicate both to him if he would listen to her with attention and without fireneis. They now grew
warm; they agreed to see each other one
an evening day in the same place. They met according to Admiral Ren
efort has related the conversation.
Dialogue between De la Brie and Admiral Rennefort in St James's Park.

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

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

Philosopher. That is even the unhappy situation of those who cannot understand the operations of nature; who have never once imagined that all that does exist is centrely but one and the same; [he hints here at the central vivifying universal principle, the \( \Delta \) of nature or \( \text{Spheorus Universi} \)] that a leaf of a tree is centrally the same as that precious metal whereof the sunne of the
Grand Mogul is constructed. We have, but to penetrate, and we may see perfectly the harmony of all things: and if one could but disengage the most trifling subject from that which dags it externally a wise man would then produce that which seems the greatest and most wonderful. Therefore your long voyages and avidity for riches are nothing but vanity and waste of time. I shall cause you to find in a subject, of all those that surround you the least esteemed, more than you ever expected to obtain in the Indies.

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

Philosophers. All the professions of those great men, and a thousand bushels of diamonds and pearls, do not enclose a better spirit than my shoe buckle, which is only steel; but to obtain this spirit from diamonds and pearls would be more difficult and perhaps impossible. In the same manner men most elevated in rank are most entangled by the exterior
which blinds them! They cannot turn inward to their own center whose virtue is corrupted by such displays of grandeur. They may in one sense be compared to gold, which is so determined by nature that it can neither produce nor be multiplied. [The Philosopher is here mistaken] the inferior metals are not so — they produce and multiply: giving us to understand, that where riches appear to be there indeed is inwardly true poverty; and that true riches are naturally, and centrally, where humility and poverty appears outwardly!

Rennefort. I avow that your principle of despising riches is an excel-
excellent moral. [Runnefort understood him not in the least.] All things in
speak in favour of the advantages of an easy life. Our senses fly to
such objects as flatter us: nay the
strongest fire of our ideas proceeds
from the strength of our passions.
Our passions lead us to destruction if
not guided by Reason, which Reason
must be guided by the divine influence
and mercy, called the holy — .] If you
please, favour me with the know-
ledge of that truth which you
kindly promised to reveal to me.

Philosopher. The greatest Truth is that
there is but one truth: that from
the same fountain all things flow,
[from God first, and next from the]
Spirit or Soul of the Universe, by means of Agent and Patient, or the Elements, Δ, Α, Ν, Ν, and further by means of created form and matter or Sphera, wherein the Universal Δ of Nature is always employed towards Generation, destruction, and Regeneration; which Universal Agent is commonly called Nature. How differently they may appear; and that the most profound humility [the Δ] is the center of the greatest riches, as well as of the most perfect tranquility! If you do not meditate attentively on the condition of the ambitious and covetous, you will not comprehend what I say: all is disturbed in them: they are not perfectly in their senses: some wish for
chimerical titles, the splendor of which they maintain by mean actions: some wish to profess immense riches, the very enjoying of which makes them miserable.

Their mind, ever distant from that simplicity of nature, goes further from the center of life as it dilates itself on external objects. Such is that brilliant and showy world you esteem; and for the sake of which your unguided passion, which has caused you to traverse the ocean with the view of possessing riches, has thrown you into trouble, poverty, and prison.

[Note what follows]

But that you may not think that the gate of the secrets of
Philosophy may be easily opened, however simple and common the first and nearest matter, which must be set to work, may be; I must tell you, that the knowledge of it is locked up by the most dangerous obstacle in nature. [The fulmen, as will be explained in its proper place] The most terrible and most dreadful subject in the world, gun-powder, hides the best and most salutary. [O, C, charcoal a first vegetable C]—[Every artificial coal is nothing else but a first C or C, concealed in ashes or elementary \( \varnothing \); if this C or C is expelled in an \( \varnothing \) in an open \( \varnothing \), the element \( \varnothing \), or ashes remains, in which you will find a fixed Alkaline \( \Theta \), as the basis of all Nature. This first
Athani has a capability to regenerate and melt its own ashes or elementary \( \Delta \) into glass. So that charcoal is far from being a first principle as some modern chemists have dreamed. If you do not open the last barriers of the Earth, of the Sea, and of the Fire, you will only discover its venom and not its virtue.

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

To attain this the Philosopher must make use of the artifices of Jason and Theseus, which artifices are love and sympathy, more capable to penetrate the subject perfectly than all the force.
and artifice in the world beside."  

[ I believe that 'Le la Bries process is exactly the same as that described in the Alegory of Jason going to Colchis, to obtain the golden fleece'.]

The Philosopher gave him more such reasons to persuade him that no greatness can be compared with humility [▽], and that all the gold in the world did not profess or contain so much virtue for the production of Φ itself, as one single grain of the root [Σ] which produces Φ, and which is last very little valued.

[ If you study the works of Glauber, you will find that he says in many places that Φ, and its Σ, as well as mineral Σ in general, is the primum ens auri: ]
If that be true; and I believe it firmly, that pure ☰, in the mines, is the father of ☰ (and pure ☰ the mother of ☰) then we can easily perceive here, that one of De la Bore's principles, which is valued but very little, is native ☰.

[Isaac said to his son Jacob, "God grant thee of the due of heaven, and fulness of the earth!" This blessing may be explained by the work of Dew or Rain ☰, and fat ☰. The soul or spirit of Dew or Rain ☰, Snow or Hail ☰, is ☰ truly, animated by the universal ☰ of Nature; and what is the fat of the ☰ but ☰? What is ☰ but ☰ specified in a universal ☰? When this universal ☰ is expelled by ☰ there remains a black fest tinging ☰, which unites in a most kind manner with ☰ in fusion, while
at the same time 0 refuses to unite with every volatile or common . Thus Isaac's blessing may be explained in two ways, but which agree centrally."

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

He afterwards said to Rennin, "Let us go, I have served you a dish which you will have some trouble to digest; but I will teach you, if you will do as I shall direct you, the great virtue of the most humble subject. [1ot the $, 2dly the fatness of
They departed, and, being arrived before the portico of St Paul's church, the Philosopher stopped the admiral, and requested of him to swear, that he would never reveal to any person living, three words, which he then wrote upon the earth, and which he erased as soon as he observed that the admiral had read them.

They parted. The Philosopher returned towards Whitehall, and then for passed on through the ruins of the city to go to his lodgings. Before parting de la Brie gave the admiral a written paper, folded up, which he locked into in the sheet with being indifferently within he studied at home, and communicated it to the curious as he received it.
Remember that what I have said to you is connected with what is here written.

I. Divide the most simple, and the most vile in that which is most penetrating. Sublime them by the most subtil.

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

II. Purify its crudity by a sweet breeze from the East, [a gentle degree of heat,] and vivify its reflection by a soft breeze from the South [a little more heat.]

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

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

Make use of a breeze [a heat] proportioned to your skin or vessel, [the lamp furnace] which must be built of Oak, and lined with glass. [a spherical bottle]

Set more sails. In the room of
one sail which you set at first, set two [increase your heat] when you are fairly at sea and are clear of the land. There is less danger in the open sea than near the shore where there are shoals and rocks.

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

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

If you arrive safe you will find by the virtue of the breeze and of the stars, the whole power of the sun fixed in your matter in the bottom of your vessel — a powder [The R indetermined] which heals all diseases from the two poles to the equator — an earth which contains everything that is most precious.
But you must join this Earth to determined nature, of that kind which you wish to produce. [The white medicine must be melted with Ḍ, the red with ṭ, for perfecting the mineral kingdom.]

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

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

You must multiply your work by the power and virtue of this glorified body [The Medicine] and
with the same spirit [by the same *secret Δ. process] which guided you in the very beginning of your work.

The above extracts contain every thing that Admiral Rennefort has recorded respecting De la Brie's process. The other parts of his publication only respect his own life and history.
REMARKS
upon
Mons. de la Brie's
PROCESS
for accomplishing
THE TINCTURE;
Interpersed with observations on other matters connected with the subject

By S. Baestron, M. D.

Transcribed in the
Month of June
1797.
These remarks are more fanciful than solid. They rest all upon the supposition that De la Boüé's three words were those here taken. But his own explanation seems more applicable to the three principles employed by Trevisan, by licencæus Philalethes & others who worked in the Metallie department.
Dr. Baecstrom's thoughts upon De la Brie's Process.

I am very certain that the three words which De la Brie wrote upon the ground must either have been "Caw et Terre," or "Toufze et Vidre." From what he says respecting what he saw in要点的 house the matter was neither ∨ nor ∨, but both together. From what he says of the subject being the most terrible and dreadful in nature, and the knowledge of its secrets being prevented by the most dangerous obstacle in nature, he hints at the ingredients of our powder. That this is Savaux Dragon I do believe; Basilius causes him, the
to say " (Hamburg Edit. 1694 p. 103) "Alone I can do nothing fundamentally. My courtship is with a merry wife. [♀ or charcoal, here represented as sapiove, as it is overcome and destroyed by the ☳]

If I am united with her [in the ☳] if our materials are celebrated in Hell, [in the Wind furnace, or in a good charcoal fire] so that we may sweat well, [fulminate and melt] the subtle [▲] will throw out or cast off all filth. [The corrosive + of both ☳ and ♀] from us, so that we shall leave behind us children with riches, [The black fixed lingo of ♀ united to the fixed alcali of ☳] and in our dead corpse [The caput mortuum embracing and receiving the black lingo ♀] will be found the best treasure [♀ ☳]
which we leave or bequeath in our Testament."

Although I call the Acids of Oxy. 

corrosives, nevertheless they are nothing else but a specification, or extension, or concretion of the Universal Electrical 

\( \Delta \) of Nature inclosed in Radical humidity, which constitutes the Universal Acid. 

\( \Theta \) for vegetation, \( \Phi \) for the metallic kingdom, and sea \( \Theta \) for marine productions and sea animals. \( \Delta \), I mean burning \( \Delta \) is another manifestation of the Universal, cold electrical fire, which being moved produces light \& inflammation or combustion, according to the mode and degree of agitation. What is burning \( \Delta \) but agitated light, or agitated cold electrical \( \Delta \), acting on a passive principle—fuel? By
what means? Radical humidity animated by electric Δ in the shape of subtil Ω! What is that else but animated Δ. This doctrine is at least 3000 years old & by all the phenomena of nature may be as fully & satisfactorily explained as by any of the new systems of Hydrogen, Oxygen & other gases. Common Δ is a stronger corrosive than the universal acid Δ of Ω. Why? because common burning Δ contains less humidity than the smoking Δ of Ω does. If you want to have Δ without humidity do not acetate nor move it consider it in its universal state as light & Electrical cold unmoved Δ, or Anima Mundi which the Divine influence sepa...
out of the chaos, agitated it electrically, and there was light even before the sun was created. Fire in the state of which we are speaking is without flegma, but it wants and must have a passive to act upon, when it specifies itself, which is Radical Humidity.

But to return—What I have said respecting Basil Valentine's hint of a short violent way of regeneration is fully applicable to Jason, and to De la Brie's by the long way.

If you choose to explain be in Brut's process as comprehensible in the words Zewel Terre, taking them literally, neither nor separately, but both together you will find my opinion
in the comment, we have given on Riptley's Works.

If we take 0 and 4 to be his meaning then, in my opinion, there are two distinct ways of operating with these ingredients—One in the short violent Via seca, in the only, a work of three days, according to the few hints of Basil Valentine, commented on above; see also Glaubers works, almost at the end, either in his Proserpina, or in his Animal Stone—Another in Via Humida Pacifica, which is De la Brie's process.

To come at De la Brie's process we must weigh well what we find in Glaubers works, in what Philoso-

ical principles of Universal Chy-
mystery and in Baron de Welling's *Opus Magico-Cabbalisticum et Theosophicum* of Θ, Ζ and Φ. London, 1935. 4to. (Baron de Welling was a most profound philosopher who knew also our work with the Ḥeḵal Mashe. His group I shall give you in its proper place.)

Glauber speaks very much of Jason's work: Θ and Φ united are the Dragon in Ovid "Pervigil ecce Draco." Squamosis crepitantibus "horrens" he. "Shilling ∆ and flames and blowing smoke out of his nostrils," denotes the dresser and submin of Θ when he meets his enemy and yet his best friend Φ which Basil Valentine causes Θ to say of Φ. No subject in nature contains so
A animated by \( \Delta \) as \( \Theta \) does: consequently \( \Theta \) is truth, inwardly, Animad Mundii, Spiritus Universi, the universal agent, fixed for a while, till expelled on an Alkaline basis, or cold passive magnetical principle; which is nothing else but fixed and concentrated Radical Humidity of Nature — for which reason Basilius Valentinus, with great truth, says, that \( \Theta \) is outwardly cold but inwardly \( \Delta \).

What else is \( \Delta \) but the same, Animad or Spiritus Mundii, or \( \Delta \) proceeding from the central \( \Delta \) of the earth, inclosed in humidity, which constitutes the Universal Mineral \( \Theta \); fixed for a while on a black, Elementary, Mineral, tin-
ging ∇, which it has dissolved, neutralised, diluted, and extended into a concrete yellow, red, or grey,—called Native ♦, which is the food of the red metals ☯, ♦, ☼, and of the solar Marcasites, such as ☀, ☽, ☽. According to Glauber and Becker ♦, either native, or in ☼, is the
Primum ens Aureum...—Glauber teaches us to fix common ♦ by the
— of ☯ or by ∇; and Becker by + or ☾ of ☼—by either of which ways it may be done: but then let it be observed that ♦ so fixed
by means of a corrosive + loses all impressive power, and becomes a ☯, or dead ∇. Glauber indeed
confesses this
Let us now examine what
Stahl says p. 161. "Repur tert is made
"by fusing one part of common tert
"with two parts of any first Acali.
"The matter being poured out of
"the tert immediately after fusion,
"appears red: if the moist tert comes
"to it, when it cools, or if it be made
"to flow per deliquium, it becomes
"black.

"A remarkable phenomenon
"happens upon the solution of this
"Repur sulphuris in tert. The reddist
"colour of the mass turns black,
"and a copious black sediment
"is deposited. This happens even
"when the tert of tert or first Acali-
"employed was pure, and the tert
"the most volatile, or sublimed
"in the form of flowers.
"The same thing happens, when $\Phi$ is dissolved in a strong alkaline eye, and the filtered liquor, now of a garnet colour is put in a glass and long detained in a calneum manice; for thus the transparent solution deposès the same black matter at the bottom.

If the liquor of this solution of the hepâr $\Phi^o$ be decanted from its blacky sediment, if digested further, it again lets fall the same earth. This is proper to be observed, lest the phenomenon should be attributed to the $\Delta$, as the effect of actual combustion, when the hepâr $\Phi^o$ was made first in the $\mathbb{C}$.\"
"But whatever be the cause of the effusion, or although it should have so much proceed from the shape, the substance itself [the black sediment] deserves to be carefully examined. [So say I.]

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

"Becher appeals to experience, when he asserts, (Minera arenaria p. 913, 916, 917, 929.) that "this Φ of Φ, or Φ reduced to a fixed Φ, makes a metallic increase, or, almost, a kind of Tincture."

"Becher also declares that this black, fixed, tinging Φ of Φ melts..."
and unites with ○ and □. Further,

"that it is found unmixed, or uni-
versal, in fixed Alcaline salts —
whence I am led (continues Hahl)
to suspect that our present Alcaline
∇, thus united into a concrete,
with the lingering △ of □, wants no
thing to its perfection but complete
metallisation, or the introduc-
tion of this golden χ into Mer-
cury." [Perhaps such a medicine
would require χ viv. before it was
melted with ○ in the □.]

I shall now repeat part of what I
have observed in my own experience.
When I made [at the time I lived in
Mary le bones] the χ Thir Auaratun, by
means of a strong Alcaline, lye, made
of □, I noticed that during the fil-
filtering of my dye, weakened with \( ? \), my glass funnels and large Queens wave basons were all gilt by the chalci united and most subtly dissolved in the first Nitrous lye. After I had precipitated my chalci Auratum out of the weakened lye, by dropping \( ? \) into it, and after having dried my chalci, now perfectly disengaged and separated from the Ashali, I found that it had no ingressive power, and that it would gilt neither \( ? \), nor glass, nor basons; though when united to the first alcali it tinged my funnels, basons, and every thing it touched, with all the colours of the rainbow. This circumstance gives a very plain hint of the principle
which it wants to make ∆ in- 
gressive ∆ is neither more nor 
less than the first alcali or concen-
trated radical humidity — the cold 
magnetical principle — the wife 
and magnet of the agent or spri-
ritus mundi corporified in ∆ 
as well as in Θ, in sea Θ, Ω and 
in all things.

Let us now apply the foregoing 
facts to De la Bries process in Via 
Humida. "He had no occasion to 
descend into the center of the Earth, 
[into mines] to find the first mat-
ter." No. Let ∆ be either ∇ and rain-
∇, or ∆ and ∆ he could come at them 
without that trouble.

"He disposed the Principles in 
secret." (p. ) He uses the plural num-
number: he therefore means at least two ingredients.

"I shall cause you to find in a subject, of all those that surround you the least esteemed" the true matter. If \( \nabla \) what is left esteemed? if Brimstone what is more common?

"The most profound humility is the center of the greatest riches."—The \( \nabla \), or the \( \nabla \) which is the fatness thereof, according to Joaac's blessing given to Jacob.

"The first and nearest matter is simple and common"—whether \( \nabla \), or the fatness thereof, \( \nabla \).

From all this it is obvious that he speaks either of \( \nabla \) or of \( \nabla \); that he does not mean simple \( \nabla \), but
The falseness thereof, and only as one of his principles appears plainly from what follows:

"The knowledge of the first of nearest matter is locked up by the most dangerous obstacle in nature, the sublimating power of ♂ when united with ⊙.

"The most terrible and most dreadful subject in the world, hides the best and most salutary." Gunpowder hides ♂ and ⊙, both universal subjects, Universal vegetable and mineral dwellings of Protheus or Spiritus Mundi ⊙. The union of these two is allegorically set forth by the Behemoth, the Leviathan, the Dragon of Daniel, and of Ovid to; by the emblems of Jupiter, of Pro-
Brothers, of Isis and Osiris be ye. ye. ye.

"If you do not open the last barriers of the earth, of the sea of fire, you will only discover its venom and not its virtue."
The last barriers of Ἐ, Ὁ, and Δ are the Δ which contains and is in contact with them all. This I think hints at the exposure of the matter to the action of the Δ that it may thereby not only liquefy, but, at the same time, acting as a magnet, concentrate in itself the astral vivifying spirit of influence of the Δ. You must not distil corrosive acids (\(\text{\ae} \cdot \text{O} \cdot \text{\wedge}^\wedge\)) from your subjects as Glauber does. These corrosive spirits are here called "its Venom."

"The Philosopher must make use
of the artifices of Jason and Theseus, which artifices are love and symp.
pathy." The whole ingredients must not be put in the fire at once: the
fulmen would not only destroy the vessels but greatly endanger if not
mill the operator. The dragon must be just to sleep his little and little
like he lie completely at rest; and
this must precede the exposure of
the subject to the influence of the
A, in the doing of which the sym-
pathies and antipathies of nature
must be regarded. The matter
must not only be exposed to the
A to draw moisture, but exposed
under such aspects of the planets
as will promote the attraction
of the vivifying principle from
the & if it will not flow completely her deliquium I think it should at least run into a moist & & like mortar.

"All the gold in the world does not possess so much virtue, to produce and multiply @ itself, as one single grain of the root which produces @, of which is valued and very little." The root or @ making principle, is a medical, sulphureous and Mercurial Androgenal vapour, corrupted in common native @, the mineral food or nourishment of @, @, @, &c. and therefore always found with @, @ and @ are in the mines, fixed in the black, Hiring, sulphureous @ or basis of which I have before spoken.

We come now to the Process.
The Process.

"Dissolve the most simple and the most vile in that which is the most penetrating. Sublime them by the most subtle." I have no doubt of \( \frac{\gamma}{\omega} \) (least that which is nature) being the most simple and the most vile subject of De la Brie. By "the most penetrating" cannot be meant the corrosive \( \gamma \) of \( \Theta \) or \( \nabla \); for they take away all ingressive power from \( \frac{\gamma}{\omega} \) fixed thereby. The strong corrosive \( \Theta \) of \( \Theta \) may be kept for years in glasses and also in glazed earthen vessels, without injuring them, therefore it cannot be deemed the most penetrating. It has not the power to dissolve -- it can only fix \( \frac{\gamma}{\omega} \), reducing it to an un-
unprofitable dead \( \Delta \), without any ingressive power;—nor has it any other effect on \( \infty \). But on the other hand we have seen the fixed alcali \( \text{of } \Delta \) when united to the \( \text{of } \) Auratum promoting the tinging power of that \( \Delta \) and giving it \( \text{of } \) its gref, gilding and colouring glafs and earthen ware.

Firstr \( \Delta \), sufficiently concentrated and reduced to a fixed alcaline \( \Delta \), dissolves every sulphur, fat or oil radically: is no corrosive, but a passive cold \( \Delta \), or concentrated, first, radical, humidity—empty & void, and extremely desirous to be acted upon by any male or sulphureous agent; and is withal so ingressive, and penetrating, that it's
dissolves glasses, china and earthenware, crucibles, sand, flints &c—
all the calcies of metals—all man-
hasites—Vitrum and All of &—and
almost every thing. Therefore I deem
this liqud or So Di juxat (which by
the bye is Nature’s Universal solvent
and Glauber’s Alcaked—so called
from Alcali eft) to be the most
penetrating liquor in the whole
Universe. [See Glauber’s Apology against
Harrer, in his folio works, where this
wonderful liquor and its more
wonderful use is honestly described
and revealed. Remember also what
Hale says in the quotation before
given from his works.]

“Sublime them by the most sub-
til.” This is easily understood. The
most subtle may the only subtle agent or instrument is heat or Δ. Therefore, your ingredients being properly prepared, digest in a gentle, subtle, natural heat, of no doubt vapours will sublime and descend by turns until they are first. [See again the foregoing quotation from Hahlo.] In my opinion there are two processes by either of which you may multiply, regenerate & fixe our 4. It will perhaps appear hereafter which of them De la Obrie followed, in order “to produce an immortal generation, marrying or uniting them, in such a manner, as not to drown the body in the spirit, nor detach the spirit from the body.”
My ideas respecting the two processes by either of which you may purified, regenerate and fix our 

Makem a Hebra Sulphuris with native mineral 

Make a Hebra Sulphuris with native mineral 

either red or yellow, or a fine rich tinging quality. Melt some (say 2 lib) well purified crystalised 

Make a Hebra Sulphuris with native mineral 

either red or yellow, or a fine rich tinging quality. Melt some (say 2 lib) well purified crystalised 

in a large 

in a large 

or in a clean iron ladle, on a moderate charcoal fire; pour common flowers of 

or in a clean iron ladle, on a moderate charcoal fire; pour common flowers of 

[This is only to save your native 

[This is only to save your native 

but if you have plenty of it use it] in small quantities, not more than are tea-spoon 

but if you have plenty of it use it] in small quantities, not more than a tea-spoon 

full each time, upon the 

full each time, upon the 

infusion, and the Dragon will sub- 

infusion, and the Dragon will sub-

minate and discharge part of
his venom, or corrosive acid: the
will burn and be consumed
upon the fluid O, let your A
not be too violent, or the O will
boil over and cause a dreadful
fulmen when it comes in contact
with the glowing coals. Continue
projecting Flowers of A into the O,
in small quantities, after every
detonation, keeping up, all the
time, a sufficient heat, that the
O may remain fluid. In about
half an hour 1/2 lb. of O may be
detonated. The sign of the process
being finished is, when on pro-
jecting the last teaspoonfull of A
on the melting O you find that
instead of causing the O to submi-
nate, it lays quiet and is burnt
upon the surface of the fluid 1.
When you observe this cease to
project any more common flowers
of ²: increase your ³ and cause
your fixed alkali 1 to melt well,
covering it with a lid, heated
before you put it on. Give now
a small heat and let it keep in
fusion for 20 minutes or half an hour and it will look of a
greenish colour, attracting the ve-
getable gift ² out of the glowing
surrounding charcoal. In the
mean time the forces will burn
away, and the subject will purify
itself by melting and boiling in
the red-hot crucible. When you
see that the subject has become
greenish (of a blue-green hue), and
perfectly clear and fine, take the
2 quickly out of the 3, cover it,
and set it down to cool.

But if you have time to go-
on with the following operation
do not take it from the 3; only
leap over your head, and give no
more 3 than may just keep
your subject in a fluid state,
and no more:

you must have a hand some
fine native ice or yellow, beautiful
mineral 3, previously ground to a
fine powder in a glass or porcelain
mortar — let it be warmed in a
bason set in hot 3, but take care
that it may not take flame no-
melt.

Project this gradually, a tea spoon.
just at a time, on the fluid alc.

cise 0: stir it in quickly with a
red hot stalk of a tobacco pipe: do
not stir too long or too much of
the 0 will stick to the tobacco pipe.
Continue projecting your 0, one
leap spoon full after another, dip-
ing the red hot tobacco pipe into
the mixture to incorporate the 0
with the fixed alcali of the 0. Keep
up a sufficient fire that the 0 may
continue to melt clear.

You will soon obtain a glass
red mass. One part of the fixed
0 will take up and dissolve at
least one half part of 0. The way
to attain the exact proportion is
by noticing how much the fixed
0 will receive and dissolve. As
soon as you have obtained a deep red mass or Hepar (so called from its liver like colour) take the Ʌ quickly out of the Δ and cover it instantly to stop the further inflaming of the Ʌ, which must be prevented as much as possible from burning or consuming itself and thereby losing its universal + or mineral Ʌ.

This business may be done very easily in half an hour. Let the red mass (Hepar Ʌ is) stand to cool.

In this subject you have

1st. The Universal solvent or Alcachef.

2dly The black linge Ʌ or

Δ mader.
By the Animæ Mundi, signified the Universal Mineral of native.

The same end may be gained by doing the process in the following manner: Melt 1 part of your native in a hot , with no more heat than is just necessary to cause it to flow without inflammable or consuming it. Having at the same time your alkalised at hand, flowing thin and clean, as soon as your is in fusion pour the gently upon it & then stir it quickly with a red hot tobacco pipe. Cover the & let them melt together for a few minutes, until the is radically converted into a red mass or flaxen.
Then take it out that instant and keep it covered until it is cold.

Whatever process is followed the burning of the $\varpi$ must be spared as much as possible that some of the mineral $\varpi$ of the $\varpi$ may be introduced into the alkaliised $\varpi$. You have now the body and the spirit united in the Hebar, and, due care being taken, in such proportions that "the body is not drowned by the spirit, nor the spirit oppressed by the body."

How further to proceed.

Before it gets cold - while it is yet pretty warm, rub it to powder in a glass mortar, previously -
heated and, being yet warm, but it in your glass globe, which ought to be of such dimensions that 2/3s at least of it should remain empty, both at night till a proper season presents itself for opening the glass.

The heavenly union of the superiors with the inferiors.

Having chosen a fit time, the atmosphere being serene, & the day increasing in light at night open your glass globe and lay it on one side; in a basin filled with bran or dry sand, with the open mouth towards the so that it may receive the universal from...
above. A glass funnel ought to be placed in the mouth of the glass globe. Being so exposed it will attract powerfully, for I believe it is one of the best and strongest magnets for the Universal $\mathcal{A}$. Let it attract all $\Phi$, with the window open. I do not know whether one night's exposure will be enough, but as soon as you find it has attracted the heavenly $\mathcal{V}$ sufficiently, so as to be like well mixed mortar conclude that it is enough; for "The body must not be drowned by the $\mathcal{A}$, nor the $\mathcal{A}$ be de-
pressed by the body." It must neither remain too dry nor be allowed to become too moist.
This celestial union should be performed in perfectly serene, dry weather, the ☉ being in ° or ☽, or, at the latest, in ♄. Then shut up and cover your glasses, digest in a gentle heat, which keep increasing by degrees as the work advances; following the instructions of De la Boë.

It appears to me that the Universal ☽, specific in the mineral + of ☽, introduced into the Universal solvent, (extremely friendly and congenial to all sulphurs) although partly lost in making the Helphur, is recovered and restored again by the operation of the heavenly Matrimony; being attracted out of the Δ in the shape of △ or humidly, animated by the Universal
living, until O, such as we receive
by inhaling the A we breath.

The Multiplication.

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

PROCESS.

for accomplishing

THE TINCTURE.

With the same subjects that have been treated of in the

foregoing remarks

Upon

DE LA BRIE'S PROCESS.

&c. &c. &c.

By S. Backstrom M.D.

copied from the Doctors Manuscripts

1797.
Such a labour as here recommen-
ded would be as fruitless (for the
Philosophie work) as those recommen-
ded in the preceding pages.
The first Operation.

I shall begin by communicating to you the Universal Dissolvent or Alkahest. (alcali est.)

Glauber in his Apologia against Sermur gives instructions for making this very Alkahest of O and W & S is stillatis.

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

Take crystals of O and dissolve them in hot A: filter the solution while warm: pour it on 3 or 4 glazed ear ware large shallow dishes: let it stand all night. Next morning you will find beautiful transparent crystals, pretty fine, covering the whole bottoms of your dishes: pour
the θ off, which throw away; for though it still contains some θ; it also contains common θ, and is therefore unfit for the present works. Set the dishes on edge exposed to the sun, or before a θ, till the crystals are perfectly dry. Then scrape them off and preserve them in a wide-mouthed glass.

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

Weigh with care ¼ lb of these crystals and reduce them, alone, to a $ in a stone mortar. Have ready some very fiery quick-lime, as fresh from the kiln as possible. (If your $ is not very fiery the operation will not succeed. $ from the stone is more fiery than chalk $.) Weigh exactly ¼ lb of this fiery $, powder
it by itself and then mix it with your 1 in the stone mortar: grind and rub them well together.

Now you must have ready a large roomy 2, a round one, with a cover that fits it well. In the cover near the center there must be a hole about as wide as a quill (or 1). Put your mixed powders in this 2, which must be at least so large that one third part of it may remain empty after the powder is put in. Put the lid on and Luke or Cauck the joining well over, a finger thickness, with moist loam or fat. clay, mixed with 1 and a little 2, into a tough sticky substance. LTE all over the lid and joint pretty thick, leaving only the small hole in the lid open;
which you will easily do by stuffing a rag into it. After the cutting is dry, fill up the crevices carefully & let it dry and harden thoroughly. You may prepare 3 or 4 " c in the same manner while your " is fresh and fiery; for as soon as the " cracks and falls in pieces, it becomes unfit for this work.

Set your " into your wind-furnace, the \( \Delta \) place of which ought to be about 8 inches square; put a piece of flat tile on the grate of the " on the tile: then put lighted charcoal round it, beginning by first covering the grate with dry coals, and then put over it unlighted charcoal up to the top, or level with the lid of the " c. By doing
so you heat your works gradually and prevent any hazard.

By the time the coals are all kindled your $\varphi$ will be nearly red hot, but you must not excite or agitate too much or too soon by the blast of double bellows. The fire must be kept up quietly, slow and regular, that the $\circ$ may be fixed gradually by the $\varphi$.

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

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

When there is no more hissing, the dragon being now quiet, cover your △ with dead coals on hand, breadth above the lid, and give a strong △ for two hours more to complete the fixation of the dragon, but no blast that you may not vitrify your matter; and thereby spoil your operation.
After keeping the △ in this state for the two hours let the △ die away gradually of itself, and, as soon as you can bear to touch the △ with your hands, while it is yet pretty hot, break it carefully with a hammer, and a round chisel (the shape of the inside of the △) will tumble out — outwardly of a most beautiful Spanish-green colour, but inwardly of a pale lilac or pale purple.

This subject is called the green Dragon. This is the green dragon in my emblematical drawing for the frontispiece of my book. This is the subject from which the Philosophers produce their Dry Solvent or Alcahest.
To obtain the firey Solvent

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

The first method.

Ponder the calme while it is yet hot and place the powder in a large wide martlead glass body, dispersed as much as may be that the powder may not lay all in one place. Incline the glass body and let it attract from an increasing △ and the stars. The subject will change colours every day: sometimes it will be violet, sometimes green, then blue, scarlet, and all the colours of the rainbow. If frequently changes colours now
than once in the same day, which
I have often seen with much ad-
miration and pleasure. In a short time it begins to flow per
deliquium, and, your glass being inclined for the purpose,
you must receive the drops into
a strong hick or bottle placed
under the bottle. These drops are
extremely fiery, clear like wax. When they first begin to flow;
but in 3 or 4 weeks time this dry
liquor becomes of a colour and
emits a most pleasing smell, very
much like that of an honey suckle,
and sometimes like that of an
honey comb.

This is the Alcahest revealed by
Glauber, who faithfully describes
its wonderful virtues and qualities. This firey so is so powerful that in two or three months it will act upon the glass in which it is kept so as to produce numerous cracks and fissures. It does the same to the glass body in which it is exposed to liquify by attraction of \( \nabla \) from the \( \Delta \). It dissolves glass, china, \( \Omega \) en ware, minerals, marcasites, vitrains \&c. all gums, roots, barks \&c. But when it is furnished with a proper subject to act upon it acts the glass alone and acts upon that subject.

In eight days time it deposits a subtil white \( \nabla \). Then it must be carefully poured off. This must be done every week till it ceases.
to deposit any more white ▲ and
becomes clear like fine olive so,
of a ▲ colour. It cannot be fil-
tred. The white ▲ is from the ▲
of the lime.

The second method.

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

Filter it several times through a linen funne1, pouring into the funnel the clear first and the
thick afterwards: repeat the filtration till your eye has become as
clear as rock.

This dye must be evaporated in a b: heat: but no glazes can
stand its action (It cost me above
a dozen strong green glazes while
I lived in Marylebone) no en-
glazed basano, nor china—It dis-
solves them all.

I took a small cold iron pot,
which I got secured bright in the
inside, (It does no injury,) and in
it I evaporated my eye, and suc-
cceeded to my mind.
You must evaporate your bile till it becomes a thick, fats, oily, fiery \( \Theta \). It has a smell like human excrement. Be very careful, for it is very fiery.

Put this fat \( \Theta \) in a glass body to attract and flow her delequium as directed in the first method; if you will obtain the same alcohol in greater quantity than by the former method, and not quite so fiery. Pour it off from its white \( \Theta \) as before directed.

This \( \Theta \) acquires in three or four weeks time the same sweet smell of honey such like as that obtained by the first process, notwithstanding the burning smell of the \( \Theta \) in the previous parts of this process.
The use of the Dry Solvent or Alkahest in our Works.

Take some beautiful red or yellow native mineral $\frac{1}{4}$ (I think the scarlet coloured $\frac{1}{4}$ is auratum, would do the same thing) in subtil $\frac{1}{4}$, a certain known quantity: imbibe it with the Dry alkahest until you have obtained a moist, mortar like $\frac{\text{a}}{\text{a}}$, as mentioned in the remark on $\frac{1}{4}$ de la Bries process. Let this $\frac{\text{a}}{\text{a}}$ in a proper glass and digest, and if you have no doubt but you will see the same black tinging $\&$ observed by Hahl and Becker, as mentioned in the quotation from Hahl in the preceding remarks.

If Hahl had had faith $\&$ patience.
enough to have pursued the experiment he would have seen in time the whole composition become black as well as a part of it. I do not doubt but they will putrify and regenerate together.

The multiplication would then be practicable by imbiling they finished yet unfermented [with Ω or δ] or undetermined medicine with the Δγ δo and lay digesting as before.

By this time you must have perceived that the process with the Sepiar sulphuris, mentioned in the remarks on De la Brie's process, if the one with the Δγ δo are centrally the same.

Finis.
SOME

THOUGHT'S

on the hint given by

BASIL VALENTINE

of a

VIA SICCA

REGENERATIONIS

PRINCIPIORUM.

By S. Bacstrom M.T.

1797.
On Basil Valentine’s Process.

In my remarks on De la Brie’s process I have stated my opinion that Basilius’s subjects were 0 and 1. I will now more fully communicate to you my ideas, such as I would wish to put to the test of experiment, at the first reasonable opportunity, if God spare your life and mine, concerning his said Via Sceca Regenerationis Prinicipium.

He causes 1 to say “1 is my greatest enemy and yet my best friend. My courtship is with a merry wife.” 1, here represented as passive, because its 1 is overcome and destroyed by the 0 “if I am united to her” in the V “and
our nuptials are celebrated in hell. in the wind furnace, so that we may sweat well” fulminate and melt. “the subtle” the subtile” the most subtile of de la Brie “will cast not all filth.” the corrosive + of Φ and Φ, the venom of the dragon, “from us, so that we shall leave behind us children,” the black tinging ∇ of native, Φ or Φ is a word unlinked to the ingressive radical humidity or alkaliised fixed Φ “with riches, and in our dead corpse,” the radical humidity of Φ embracing and holding the black tinging earth and giving it ingress, “a treasure” a tinging power, in my opinion the very same as that obtained by de la Brie’s and de Welling processes “will be found,” which are bequeathed in our last will or testament.”
I have never yet met with any
cour of our science who could explain
the words which I have paraphra-
sed above; much less any one that
could go a step or two farther.

It is well known that common
hepar & disolves ♦ in the crucible
by melting, in such a subtle manner
that the ♦ after the whole
has been made into a lixivium
fuses, even atom through the
densest filtre.

Now I reason that if a volatile
made hepar dissolves ♦ thus sub-
tility, a fixed ingreensive hepar will
por I centrally and radically,
which is all that is necessary to
make it seminal and diffusive.
No more is done by De la Prise
or by Baron de Welling, whose process I shall give you shortly. What I have already said will I think be found sufficient to enable one of your genius to follow out and even to work the process to the end. I propose what follows.

The dry way with Φ and Σ
[the Dragon]

Fulminate and alcalise the first crystals or beam Φ with flour Σ proceeding exactly as I have directed in my remarks on De la Boë's page 25.

As soon as you find that the Σ burns away upon the melted Φ, so that the melted Φ fulminate
no longer, cease projecting anymore common stores $A$.

Now have at hand some good red or yellow native $A$ pulverised and warmed sufficiently, and project it, one lead auzful after another, waiting each time for the total conflagration of the $A$ before you throw in a fresh quantity.

Keep your $A$ sufficiently brisk that the fixed $O$ may be kept in constant fusion.

My intention is here to turn the native $A$ upon the fluid fixed $O$ to get clear of the mineral $+\Delta$ of the $\Delta$ by the flame, in order to obtain the black fixed tingeing $A$, and to introduce at each projection of new $A$, and at every con-
conflagration thereof, a small portion of that fixed tinging principle into the concentrated, ingressive Radical humidity of the $\mathcal{O}$.

In this manner, projecting, I would continue until my melting fluid mass became black, taking care to stir it sometimes with a statue of a tobacco pipe, but not to stir it too much.

As soon as the mass has become quite black, or saturated with the first black tinging $\mathfrak{F},$ so that it will hardly flow any longer, cease burning any more nativum $\mathfrak{G}$ upon it.

I do not know that this process has ever been tried, but I think the subject would now, without
Don't be a fixed hence sulphuric, 
but it is not ripe, much less 
regenerated:

Therefore to come at the treasure 
which will be found in its dead 
corpse. I mean to try the two fol-
lowing methods:

The first.

Cover the ⌀ with a well heated 
lid and raise the ⃗ gently and 
gradually, in order to try whether 
the mass will become first white 
and by continuing the ⃗, after-
wards yellow and red, or of a 
dark orange colour.

The ⃗ should not be so fierce 
as to cause a vitrification of the 
matter. No blast should be used.

If the mass raises through the
Second, think, we shall hope, we hoped, for
the battle is fought, and when
the A, at B, stand there, and when
the A, at B, stand there, and when
Think, we shall hope, we hoped, for
the battle is fought, and when
the A, at B, stand there, and when

Let the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
the fire be lighted, and
time to time by heating a red hot wine through the hole in the cover.

When the deep orange or a red colour is obtained, let the δ go out of itself.

If by this process we obtain a red tinging δ now united to the indestructible concentrated radical humidity, or fountain of all nature, we must try whether it is possible and injurious or not.

If it is I would take 3 parts of δ to 1 part of pure ο & melt them in a χ, and it would then certainly be a genuine tincture.

But if it is not possible, and consequently not injurious, I would melt it with blander's vitrum diliciis per δ azidisation.
described somewhere in his Philosophical Furnaces. Of Vitrum silicis alcalisatum he says that it pacifies and gives ingress immediately on the first fusion.

If our map is fusible, it will prove ingressive and will then unite with ☺, open it radically, and make it seminal & diffusive.
Copy of an Anonymous Letter to Mr. Ford on the Lapis Philosophorum.

Sir,

Being informed that you are a deserving brother in the study of Alchemy, and as such only I address you; and having reason to suppose that you have not attained to perfection, in order to make your studies easy to yourself, and trusting it will be for the benefit of others also deserving, I send you this information. Alchemy appears to me as a study in so single a point of view that it strikes with astonishment that any person acquainted with
Mathematical philosophy should not instantly discover it; for in the study of Mathematics, before you can give a solution or answer to any question proposed you must bring your numbers to the same denomination.

In Alchemy 'tis the same; you must first make a butter of $t$ from the $*y$ regulars in the usual way; then make a a luna corned, or butter of $D$, and digest them both with an equal weight of mercury sublimated.

This will give you a tinged power as to silver and enable you to prosecute your studies.
further, with comfort to your self, and assistance to your friends.

Being unknown the only request I have to make is secrecy in the business, and perhaps at some future period I may not only give you a further friendly hint but inform you of a study as much superior to Alchemy as it is possible for the human mind to conceive.

Still then and for ever wishing you health, peace and happiness I remain

Philadelphia.
Memorandum respecting the preparation of the Sophic \( \Phi \) from \( \Phi_2 \) and \( \Phi_3 \).

Mr. Ford takes equal parts of the \( \Phi_3 \) and \( \Phi_2 \) and distils over a butter in the usual manner. A part of the \( \Phi_2 \) remains behind with the residue \( \Phi \); to this he adds a fresh portion of \( \Phi_2 \) and distils again.

Having thus obtained what butter the subject will yield, he pours back the butter upon its own \( \Phi \) and distils again; and this he repeats till nothing is left but a little white \( \Phi \).

He remarked that on one occasion, being anxious to obtain all the residue \( \Phi \) he could, after he
had separated what he could from the & he put the latter into a D and distilled. To his surprise little or no ¥ came over; but a portion of it seemed to have been fixed and he obtained a yellowish white metal which was not acted upon by $.
Process of D
which is the prima materia of the philosophers, of this D that has been well purified in rain water or deco and Christallinized, take 16 Ounces, grind it small and mix some of the earth out of which it was leached and calcined with it and put it in a vessel of glass, imbibe it with deco or rain water and etch it in the Sun, when dry, imbibe again and repeat it the same several times, for 4 Weeks that the universal Spirit of the air may insinuate itself the better into

Vert.
into the same, then make round such pellets of the same and fill a glass half full. Vessel that is burnt of good materials half full, put it in a furnace with a large receiver in which there has been first put 2 measures of distilled pure rain water. but it well and distill with the I degrees of fire, a Spirit and volatile Salt on the volatile Snake or Vlagn coal. since the same will fresh ingredient set you have forced all the volatile Spirit or of such say. Now you must also make the
Spirit Volutell, or Spiritu Streptfig.
Put the same in a glass Limbeck, as this and put a head with a long neck to it, and put the same in a Balnestar, and carefully draw over at the Phlegma. Then when cold take it from thence, and place it in a new Capelle with Vind angefilled i.e. a Sand heart, and distill or draw over the Spirit, but as he still wants his Wings, you must repeat the Distillation times per se. The seventh time give him his Volutell. Take that they may both come over together, at the last give strong fire when the Wings of the Snake are. Vang.
will rise in white flowers, take them and sublimate or let rise once more till they are quite clean & transparent and take great care of them then take the Captiv Mort. on what remained in the Vessel from which you distilled the Spirit, pour it slowly & pour distilled Dew or rain Water on it and cast a Salt from it, the same purify and filter so fine till perfectly clean and transparent, as a Diamond then you have the Snake without Wing but take great care that you lose nothing in the Work that the Pondus or Weight of Nature may remain complete take that first Salt, grind it small and
put it in a long glass Decant and pour the Spirit and your Vatabel tall upon it, but it very well that nothing may evaporate or fly from it. Place it in a gentle Warmth, then the fixed will be dissolved by the Vatabel opened and the Vatabel snake will devour the fire of yere, and from both will proceed a creeping snake.

Here you have the pure essence of the blessing which the Lord laid in the earth which is the Dew of heauen, and of the substance of the earth | Gen. xxvii. 28. 29. | the life of all things that are created. This liquor is sweeter than Sugan. How to know how to use this blessed liquor

To take half an ounce of purified Gold.
By Antimony heated to levant gold, put it into such a glass, and pour 2 ounces of this valuable liquor upon it, put it into a gentle heat, and this gold will dissolve into a high cold yellow liquor, and greyish earth will settle at the bottom. Then separate the clear solution in a glass vessel that 3 parts of the same may remain empty — seal the glass hermetically, that is, melt the stop part on either side of the vessel close together, and place it in this secret furnace.
give it gentle degrees of fire for 40 days & nights. till it is all gone into the putrefaction & become black, which the Patrons called the POWERS head. then put it in ashes & give stronger fire, as hot as the Sun shines in the highest Meridian. when the Wonders of Nature will appear in all her colours like a Peacock's Tail. then increase your fire, so that it be not red hot, then appears after 40 days the Whiteness, the Moon shine and Diana comes forward in her snow-white Glittering Vest. then give it the 4th degree of heat for 30 & 9 longer
Here you must bury your Vesels in Ashes, where it has stood for 40 or 50 Days in this Degree, the red Lion will appear, will draw himself together like a Feather and will separate itself like the Yolk in an Egg. This now is the true Quicksilver, a little of which thrown on a lead pervades it & turns it into O. for it is pure Lindure. To dissolve a little O with this Heavenly liquor is a powerful Medicine for all Diseases of the Body, by taking but a very Drop only, it makes a Man Wise, as it increases the Strength of the Body.
and delivers him out of distress and sorrow.

But it is necessary to know that the Universal Liquor, before it is mixed with the God, must be made sick and fit to operate, by two ways: first, with Mercury Vivum Purificatum. Which by the Liquor is turned into Water, for it was nothing but as a Salted Water; and this is the true key, when he is opened, some fees do settle, then the Liquor must be separated. Then we go on as the Author teacheth, the other method far exceed this here, take of the Minerval Salturit which is an
entire Volatile seed of Ox Y, beat it small, after having been well cleansed of the pine, pour the liquor upon it, then this blessed Cinerum will dissolve itself in such a power of the clear Solution of lime fresh upon it, when the whole is dissolved pour the whole clear Solution in a glass pot it in a cool place, it will give most Wonderful Crystals, when that is done this wonderfull Salt may by different or Several ways brought into a TR. or Tincture.
There is another method to obtain this secret, viz.: take the purified Salt before you draw or distil an Spirit from it, dry the same very well and put it in a distilling Flask place the same with the Salt in Batnes Vapors or Steam Beat, or in Horse dung, but it must be a continual Steaming Warmth keep it there so long till the Salt be converted into a Oily Liquor and separated from all impurity, decant the clear from all the muck, in a clear glass, put the same into a
Balnea Maria, and carefully distil over the Flamma, but that will be but very little till it is coagulated again: then put the glass into fresh Horse Dung to putrefy and dissolve, then coagulate it again and repeat, the same till your Salt is fine and flows in the fire like wax without dinum. When it is in this state then keep it very carefully. Take fine Gold refined that Antimony dissolve it in Aqua fortis, when all dissolved distill it all over, and of a Glass take then pour 7 Water upon it and distil
Dissolve it again, and distil the Water from it again, repeat the same several times, at the last give strong fire, when 3 parts of water will mostly go over with it. Dissolve it once more, and put some of the Mercury in the solution, the same will attract the gold to itself, distil the Water from it again to a powder, set the same in a sealed glass in the fire, when the mercury will fly from it, and leave the gold behind it like a brown earth quite open and porous, pulverate or wash this earth in distilled Rain Water several times, then dry it, and take thereof 1/4 Partic of the Above Liquor or Liquid Alkali.
Albaticed or Mercurium Philo
phorum 2 Ounces. rub it well to-
gather in a glass Mortar, put it
into a Glass Vial called in German
Phial. Secure it well that nothing
may fall into it, place the Vessel
a Sand heat and give it the 5th De-
gree or Strong fire. Let it melt and
flows together into a red stone or
Powder. with this you may Wonders,
some will transmute also com-
mon Orstalter into O. when you
pour some of the above Universal
Mercury which you have prepared
of the Dolabil and the fixed Starch upon Magnesia alias Siumrubium Rigurum, a heavy Mineral or the it opens or unlocketh itself into a green for it contains the life of all Metals and Minerals, and this Spiritus mundi of all things may be used in aall alacone Virtus is Dixi vis ad prolongandam Vitam for it maintains & supports all things this is the true green vitriol with which one may do wonders.

But that you may be enabled to eat and maintain yourselves
while this great Work is in hand, I will teach you a small Work that you may do at same time and in all places. Take —

— rusty Iron / supposed to be

Martins / indissoluble gold thing above sand which is called a Volatile gold. One on sand, grind by mixing it together, put it in a strong long on earthen vessel, subline it. What is sublimed mix again with the rest, and add a little fresh. to it, subline it again, and repeat it the 3. time when you will receive a golden sublimate which you
must use this. Melt 16 Ounces of the clean/purified/Metal in a strong ,earthen Vessel ,actually let it be in fusion in a Strong fire for an hour, then mix 2 Ounces of this & Sublimate mixed with fat and put it into the melting pot, let flow or be in fusion for a day and you will find by pouring it off that you will have to live, while you at work about the grand search.

I must teach you one useful thing more when you have a night for Earth, and extract the same with
Dew or V. Grandy, i.e. distilled Rain Water, by evaporating the same into a Salt by reason of its saltiness & fat Viscous Salt, when you observe this, let it evaporate to a thick syrup like; this Syrup or Gelée is more valuable than the Christie for there with you may get to work, namely that you mix so much of its salt goulardnight and garglunt & mixable and calcined Earth with it, and distil, over the Spirit, by this means you will receive as much ag.
of this Volatile Spirit the said Salt remains behind, which maybe subgelogalized, and proceed in the Work the same as before instructed.
THOUGHTS ON

MYNSICHT'S

LETTER

to

HARTMAN.

Translated from the Latin.
Hadrianus a Mynsicht Professor and Physician at the City and University of Rostock, and professor of the L. P., His Epistle to his Friend Doctor Hartman.

Translated from the Original Latin by J. B.:

Dear Doctor!

In the Evening, some time ago, a certain philosophical saying of Socrates occurred to my mind, the Wind just carried it in its Belly.

Therefrom my honored Friend! and learn wherein?

Take that Universal Centre, which for certain the Ocean gives Thee by a Northern Messenger, and then wilt have the Mercureial Key.

Now open the Door of Sol, walk in, and Thou wilt see a Red Man, holding in his Right hand a Triangle with a Cross $\Delta + \Phi$, but in his Left hand the Eye of the World with a Small Line through its $\Theta$.

Stand still and believe me that these are the principles of my Secret Golden Fleece, which, when placed in the Sphere of Sol, it causes the Sun to eclipse, and by passing through various Colors, such as black, white, and red and various Degrees, they render the Celestial Eternal Morning-Dawn, but it is not permitted to all men to go to Corinth, although I do not doubt of Thy Good Success and Felicity.

Hadrianus a Mynsicht.

Manu-propria.
My present Thoughts on this Subject, which occurs to me lately, after having prayed to God, being alone in the House, which Thoughts I wrote down immediately as I conceived them of great moment. I believe this process of Mr. Neinscheit to be essentially the same as that of Monsieur De la Brie and that of Jansen going to Pechew, although Chrysogonus de Paris explains Jansen's allegory by the Butyrum but let that be as it may, in respect to De la Brie I am certain.

My Thoughts are these:

The Mind has carried it in its Bally,
prove the necessity of the Liquefaction of the Subject,
by means of the Celestial Marriage, i.e. the union of the Superior with the Inferior.

That Universal Centre which the Ocean gives Thee,

is Sea E, then is more Sea than land, and there is more of Sea E, than all other Seas together, therefore our philosopher calls it justly a Universal Centre, Nonsuch received it by la Norrheen, Messenger.

1. The Baltic beards North from Norrheen.
2. He might have chosen to collect his Sea V when the Wind blew North.
3. By the North wind may allude to the Spring season when the Sun's apparent rise ascend to wards the Northern signs, N, S, W, and the old time for the Celestial Marriage.
4. And then we'll have the Mercurial Key.

Heat is generated by the Moon, and Lunar humidity O by the Sun, by Light, Heat, and A.
Sea $\Theta$ contains the first principles of $\Theta$, nay the universal lunar $\Theta$, itself, as $\Theta$ contains the first principles of Sulphur. Becker has demonstrated this, and all the ancient philosophers say the same.

$\Theta$ nature is dilated in Oxygen, and that in the universal $\Theta$, when $\Theta$ is distilled. $\Theta$ the Red Fumes.

$\Theta$ nature lies concealed $\Theta$ in the Marine $\Theta$, 2. In a Subtil $\Theta$ contained in Sea $\Theta$, as Becker has proved.

$\Theta$ is the generating and destroying principle. $\Theta$ is the preserving or balsamic principle, for which reason Nature generates infinitely more Sea $\Theta$ than $\Theta$.

$\Theta$ and $\Theta$ in this Figure $\Theta$ are the origin of all other salts, nay of all Things.

Open the Door of Sea $\Theta$, walk in.

You may add common pure $\Theta$, but there is no necessity for it; De la Brie had not used common $\Theta$.

Then you will see a Red Man.

This Red Man is the Centrally Opened 4, or a Red Hepar 4. Becker says Sulphur and Sulphur Vitrulolate is the Beginning of Oil and Nature for the Generation of Metals.

The Red man holds in his right hand a Triangle and a Chrys os i.e. 4 is pointedly indicating a Red i.e. a well opened Hepar 4.

In the left hand the Eye of the World $\Theta$, with a small line through it forms Sea $\Theta$; the left hand is bent an assistant to the right, therefore pointedly indicates the Medium, whereby you are to open the 4 centrally, so as to become RED.

This Medium must be Sea $\Theta$, as containing the universal
universal Mercurial Key.

the Sphere of Secrets] is the Diggintig Staff.

they i.e. the principles cause the Sun to eclipse.

i.e. if you work with Fred C in due proportion, the O will putrefy with the principles and with them be regenerated into Sulphur Naturee album & Rubrum to be mutilated and fermented with I or C.

the proportion ought to be 9 parts of the principles to 1 part of Fred C, but De la Brie has not done so, and I believe the Solar ferment in the beginning not necessary.

The celestial Eternal morning dawn i.e. Sulphur natureee album & Rubrum, or the White and Red Universal Tincture or L. P.

as yet unspecified in the C, although you should have added the Solar ferment in the Beginning.

I now shall confirm this by De la Brie, and One Truth will confirm the other.

where there is Harmony there is Truth.

By De la Brie says he had no occasion to descend to the Centre of the Earth to find the first Matter.

I shall cause you to find in a Subject, of all those which surround you, the least esteemed, more than you ever expected to find in the Indies.

By the most profound Humility in the Centre of the greatest riches.

In how simple and common the first and nearest matter.
matters be,

the most terrible and most dreadful subject in the world, hides the best and most salutary.

Suppose a compound or contains C and F, one mineral and the other a vegetable F; i.e. Charcoal. You must open the last barriers of the F of the Sea and of C by F. i.e. you must attract and liquify by the F.

by Law and Sympathy, the subject must be penetrated; i.e. by the celestial Marriage. The subject you use will be liquified, because in liquid no T in Teco can it be purified, and if it is not purified, you know how can nature regenerate and fix it? 

all the O in the world does not produce or contain so much virtue to produce and multiply O itself, as one single grain of the Root which produces F, Sulphurous vapour in the Mine, and which is valued but very little.

F and F of F is premium Enn Aure, says Beech, and Glauce. F is immature O says Maccarthy. Teeth, and O is immature D.

the 3 Words which De la Brie wrote with his fingers on the ground, when arrived near Old St. Pauls, and which proved as soon as Admiral Renneport had read them were either Sulphur and Nitre, or Sulphur and Salt. I'll prove to you presently, that the work can be done both ways.

The manuscript of the Philosopher.
solvolve the most simple and the most vile.

in that which is most penetrating.

the most simple and the most vile is beyond any
doubt. it is most simple, being a Congelated
Specified and universal mineral vapours, the first
principle of the Red Metals, &c., &c., and of all those
Red Haracets, which are related to the arsenicum solidis
such as Br, &c. Haematites, Cadmias, Zirks, auripig-
mentum, platina, &c.

It is vile enough, as it is in the hands of beggars
in all Countries in Europe, to make matches thereof
and is sold in Germany for 1 penny a Hb.

that which is most penetrating is beyond dispute
a Liquor Nitric Fixani or Glauber's Alkali, because
that liquor dissolved my earthen and china vessels
and softened a long necked glass of mine, containing
about 1/4 a H of it to that degree, that I once
laying hold of it by the neck, drew out the neck
as soft as pap, and found that the whole glass
was become soft, like melted wax.

another most penetrating subject is Sea V., as it
penetrates the whole Earth, every where deposits its
6, and by bursting forth again, urged by the electric
Central Heat, furnishes the Springs of all the
Rivulets and Rivers found all round the globe;
the Circulation of the Ocean through the Earth is
analogous to the Circulation of the Blood in the
microcosm, and this is sound philosophy.
Therefore take notice!

You may either according to De la Brie dispose the liquor 4 in the 20 or yellow liquor viti fizeat, by simmering over a low heat, until your liquor and 4 is become as Red as Blood, like a dagglam of Blood, and when this is really opened then you have prepared a Hepar sulphuris of O and 4 per Vian humidam, which could not have been done per Vian Siccum in the C; you have without danger united the 2 least and grand principles, 4 and O, the Dragon of Pitcher, which must be laid asleep, in order to obtain the golden fleece, watched by that Dragon.

So dispose by gently simmering your liquor 4 in serie 4 in sea V in a glazed earthen vessel, until the solution is become as Red as Blood, and evaporate gently until you have a Dry Hepar 4, per Vian humidam, which cannot probably be done per Vian Siccum in the C, as the 4 burns all away in the Melded O, nor is the 4 all all opened. This is Adrianae a Myresect his Red man. admire their Subtility.

If you follow De la Brie, there is some danger of the helmet of the Dragon, but evaporating very gently, until your Hepar is dry, there is done, and you are perfectly safe.

If you follow Myresect, there is no fulmen possible now whether you follow De la Brie or Myresect, your Hepar must be finely pounded, and must be magnetised during the spring season, until the whole
whole is liquified and the Dragon is laid a sleep, i.e. no fulmen can take place.

siker this quickly and digest as will infallibly putrify because you have attacked the principium putrefaciens, the fermenting and putrifying aerial incorporated O dilated in the Universal Aerial of the first Cause of every fermentalco and Divulging Separation and Regeneration.

now you may, from the very beginning add a O as ferment, i.e. 1 part of water O, in leaves, or in a fine Calx of O, and 9 parts of your filled liquor and digest, but De la Brie has regenerated and fixed his Hesper without O, and the world must be shorter.

Insight on the contrary seems to have added fine O, on account of what he hints of the Solar Eclipse:

for the rest concerning the digestion I advise to follow De la Brie from step to step.
It must be multiplied with the liquefied filled and preserved liquor of your Hesper, with the same spirit that guided you in the very beginning says Mons. De la Brie.

This Hesper you did not conceive before nor I neither, and as I came to me, on the spot after praying fervently to God, I set a high value upon it, and nothing doubts the Truth nor the possibility of it.

Dr. Myndicht has disposed his 4 in Sea V, Simmer
immersed in a small \( \Delta \), until he obtained the Red Man, and then evaporated gently to a dry Hesper. Thus Hesper be magnetized, attached and digested, added a little part of the Solar ferment, digester and perished.

Now compare this with what Stahl says, in speaking of the common Hesper sulphur and a light Ruddle tingeing \( \frac{1}{7} \) which falls down, and you will be convinced that I am right.

I look upon this to be one of the simplest works possible in Nature, and therefore one of the most valuable.

Beginning of March 1805.

Molybden might have chosen to collect his Sea \( \frac{1}{5} \), whilst the Wind blew from the North, which is by no means injurious, alike, not absolutely necessary, the invisible Magnetic Fluid flows continually from the North-pole of the Earth, and reflows continually into the South-pole; the North wind must greatly facilitate this Efflux and Influx or Egress and Ingress of the Magnetic Fluid, which is a Child of, or much similar to the Universal Electric Fluid. This is an Inspiration through the North-pole and Inspiration through the South-pole, of the Universal Agent.
Agent, and this In- and Expiration of the Earth, is analogous to the Inspiration and Expiration of man, of animals and vegetables and perhaps of minerals also, of that same universal agent in principle of life, which animates all and renders it vital, and is the first and only Cause of all Electrical and Galvanic Experiments, of Every action in medicines and Bread, of Life and Death, and this comes by the Northern Messenger.

Finis
Anonymous Letter sent to Mr. Baestrom

1788.
H. Baeamount
No. 2
Paradise Row
Marylebone
Sans Deo

Butter of Antimony is the Philosophy Mercury

It is the Body changed into a Spirit

a Chemical Death and Resurrection only wanted — to obtain which put the Butter to some very pure регуляр in Powder and then unite Body and

digesting to

soul together by Distillation which will soon

be done if you don’t stop your Glass but if you

stop your Glass it will never digest or putrifY

but remain in the same State for ever

digested to Whiteness is the White Stone to be

fermented with Silver — to Redness is the

Redwust Stone to be fermented with Gold

the Butter alone may be made to putrifY —

quickly if you put it in a Body with a

Blind Head but if you nip up or stop your