Tabula Maragdina Monumentum antiquissimum Chaldeorum, Opera Maximi.
Contents of this Volume

1. The Emerald Table
2. The Allegory of King Solomon's Navigation and King Thamus's Ships explained by J. Bascotru, M.D.
3. Proses from Johan Gottfried Jügel's Experimental Chemistry
4. Newman on Natre
5. Sir Kenelm Digby's Sal Elixirum: and lille Rhetihns Primum Quae Salis
6. Extracts from Seventy nine Wonderys of a certain Subject
7. Extracts from the Concordianlia Chymica &c. of Johan Joachim Becher, M.D.
8. A Particular Process on O, from Baron Hinkel von Löwenstein
9. The Epistle of Arnoldus de Villa Nova to the King of Naples, and Argirius's Instructions to King Coenric
10. Schrodor's Book respecting the Spirit of Mercury, and The Work of Leona Constantin
11. An Account, &c.
12. Bible
THE

EMERALD TABLE;

[Tabulae Smaragdinae]

Translated from the Chaldee
with
Remarks.
The Emerald Table, in most ancient records, is the Chaldean concern of the Logos, Philosopher.

The Emerald Table narrates the Origin of the All-creating Spirit of Winged Seraph, or Herem (Cheram)

The Chaldeans, Egyptians, and Hebrews, that call the Cheram, have taken their knowledge from one tree, the same Judgment Tree, which, whereon this beauty is in a different manner, but under what春秋, the right believing Homer, as He Dorotheus, the only true Thracian Homer, declared to the ancient Hebrews in a vision, or to the ancient Chaldeans, in the knowledge of Nature and creation in the preeminent sense of all the ancient writings, but ignorance paved out of it that external or hidden Mythology and the Lower Clape of people turned it into Education.

The Genuine Translation from the Original very ancient Chaldee is as follows:

The secret works of Cheram, one in Essence, and 3 in aspects.

p. The 2 and large Words mean the secret Works.
q. The second Line in large Letters, read Cheram, Ielal Mehalal, i.e., Cheram, the universal Agent, one in Essence, built in Aspects.

The true, no Lie, certain one to be depended upon.

The Superior agrees with the Inferior, and the Inferior with the Superior. It affects that one only inaccessible Work.
as all things owe their Existence to the Will of the Only
One, so all things owe their Order to One and Things.
The most hidden of the Arrangement is the Earth.
The Father of that One Only Thing is the Sun.


The Father of that One Only Thing is the Sun.

mother is the Moon, the Name carries it in its belly, but
its purpose is a Spiritual Earth.

That Only Thing, after be/ed is the Father of
all Things in the Universe.

its power is perfect, after it has been united to
a Spiritual Earth.


I. Proofs. I. Justification

separate that Spiritual Earth from the dense or gross,
by means of a gentle heat with much Attention
I. last direction

in a great measure it ascends from the Earth unto heaven,
and descends again new born, on the Earth and the Superior
and the Inferior; are increased in power.

By this, when out certain of the members of the
Whole World, and Duration will play, sure since.

This is the Strength of all Powers; with this they will
be able to overcome all Things, and to transmute all
what is fine and what is coarse.

In this manner the World was created: the Arrangements
in follow this Rule are hidden.
for this reason I am called Chiram Sebat Mechasel
one in Essence but Three in Aspect

In the Trinity is hidden the Wisdom of the
Whole World.

It is need now, what I have said concerning the
Effects of the Sun.

Sages of the Tabula Smaragdina.

The sense of this statue can sufficiently convince us, that the Author
was well acquainted with the spiritual operations of Nature and
with the Secret Work of the Philosophers; he likewise well knew
and believed in the True God.

It has been believed since several Ages that Chiram one
of the Sons of Ncazar is the Author of this Monument
of Antiquity.

An ancient Author who do not recollect his name, who
used several Centuries before our Lord, mention how Yable, and
says that he had been in in the Court; that he
made a precious stone an Emerald. Whereon these Characters
were represented in bas relief, not engraved.

What is was in his time esteemed above two thousand
and that the Master of this Emerald had once been in a
fane state like present kings, and had been cast in a mould,
and that to this place the Artist had given the Hardness of
the Natural and Genuine Emerald, &c.
Tabula Somagueina Vera.

the Original Translation of the Ancient Chaldee

Veum, sine mendaciac, ceterum est Verissimum: quid est
inferius est sicut id quod est suprior, et quod est su-
perius est sicut inferius, ad perpetranda miracula
Rei unius. / i.e. miracula L. T./

At sicut omnes Res furent ab uno, a Deo,

meditatione unius, / J: Creatoris omnis potenti
tis omnes

Res non furent ab hac una Re: a principio sine

agentes universalis / adapazione. / Adapting the principles:

Pater Ejus est SOL / aurum purissimum / mater

ejus LUNA / Beja, Diana, Regina, mercarium

sophorum ignemus.

portavit illud Venus in ventro suo / Ignis secretus

vilia Mercurius sophorum secundus et AZOOTH

matrue Ejus TERRA col. / LUNA, TERRA adae
cica, / O putrefactum in fundo NOCIS.

Pala omnis Tecum totius mundi est hic.

Vic Ejus integra est, Si Verde fuerit in TERRAM.

quando principia diversa Unius genera tamen,

Deo Volente continua fuerint regenerata in TERRAM-

ruoeam igneam, ponderosam, susceptiblem, tinge
tern, / penetrantem:

Separabimus TERRAM / in Rebis / al Soe / A Secrete:

subito a spissa / AZOOTH ex Rebis / Transitor,

pleasurum, non violenta / cum magnis ingenio.

Ascendit.
avert it a Terra in Coelum, iterumque deservit in Terram, ut recipiat Venus Superiorum et Inferiorum.

1. The Earth ascends from the T. from the bottom of the Chalce, and re-descents in Vena and drops into the V., and by this continual Circulation the Earth is more and more Volatilise, doe and carries the Volatilised Solar Atoms along with it and thereby becomes a Solar Arth, i.e. our Third and genuine Mercurius &c, and this Circulation of the Solar Arth must continue until it ceases of its self and the T. has sucked it all in, when it must become the Black pitchy matter &c. which denotes complete Subtuation of Death of the Compound.

This is what the Emerald Table expresses:

he makes gloriam tolit in Munde.

1. without doubt as the Black pitchy matter will and must of necessity become White and Red, and the Red having been carried to perfection, medicinally and for Metals, is then fully capable to preserve Mentem Endam in Angar dian and the Natural period of life, and preserve us ample means, or infinitely Multiplicable, to be benevolent and charitable, without any diminution of our inexhaustible Resources, therefore well may it be called the Glory of the whole World, as truly the Study and Contemplation of the L. P. harmonising with Divine Truths elevates the Mind to God our Creator and Merciful Father and it 

Thee should permit us to possess it practically must eradicate the very principle of Vaine Envy and Eirk Inclinations and cause our Hearts to melt in gratitude towards Him that has been so Kind to us! Therefore the Philosopher say with great Truth, that the L. P. either lends a Good Man or makes one...

I give no idea of our Omniss Obscuritias.

1.By invigorating the Organs, the Soul makes use of for communications,
communicating with exterior objects, the soul must acquire greater powers not only for conceiving but also for retention, and therefore if we wish to obtain still more knowledge, the organs and sense springs of physical life being wonderfully strengthened and invigorated, the soul must acquire new mediums for conceiving and retaining, especially if we pray for knowledge and condemn our prejudices by faith, all obscure things will vanish of necessity, it is a lesson that has not been the case with all philosophers, and their own fault, as they contented themselves merely with the transmutation of metals.

The est librum solvendi fortiter do fortis! This is a very strong preface, to indicate that the L. P. positively does help all the powers concealed in nature, not for destruction, but for exaltation and regeneration of matter, in the three departments of nature.

quia vincit omnem rem sublunarem, omnemque solidam penetrabit.

it will conquer every subtle thing, and raise the most subtle oxygen into its own fiery nature, and that with more power, penetration, and virility, in a 10-fold state, at every multiplication, and each time in a much shorter period, until its power becomes in calculable, which multiplied power also penetrates every solid thing, such as the unconquerable and the otherwise unalterable mercury, girlfriend cristals and glass tinctus, to which it is able to give natural hardness and luster, as Philaletha does attest, and is polished by an artificial diamond, in my father's time, in possession of Prince Lichtenstein in Vienna, valued at 500 Throns and Ducats, 500 florins, and the Lapis! such marv'lous creations exist. Nine crowns adolphines maravedis, guaram maravus hic est.

Stagge
the whys and means of Hermes triamagens, habens tres partes Philosophiae ut ob mirabi.

it is thought that Hermes was Moses or Serpent, otherwise Hermes signifies a Serpent, and the Serpent used to be an Emblem of Knowledge or Wisdom. The Serpent is met with every where amongst the Hieroglyphics of the ancient Egyptians, so is the Globe with Wings, the Sun and Moon, Dragon, and Griffins, whereby the Egyptians denoted their Sublime Knowledge of the Logos philosophorum according to Socrates, the hints in the Scriptures and even the Noah where he speaks of the sanctuaries of the ancient Egyptian Temples.

Compleotum est quid dixi de Quinahine folis.

what I have said or taught of the Solar World is now finished.

The Tabula Smaragdina of Democritus, inserted in the Latin, is not the best, but Defect, as the Scull namely, Ventus portavit illud in ventis Aenei, is totally omitted, therefore you should have this as the genuine old Translation, inserted in your English translation.

This I know is acknowledged to be the genuine Tabula Smaragdina Hermetica.

J. B. / my Remarks or Explanations are in parentheses.
Literal Translation

Tabula Smaragdina Hermelis, with
Remarks.

"The secret work of Chiram, I told in respect.
It is true and no lie, certain and without
Deception. What is above is like that which
is below, and what is below is like that which
is above, to effect a Wonderful Work. 1. The Δ
"As all things have been made by the
Council of One, consequently all things
proceed from One Essence, the most secret of
all secret things, by the arrangement of that
One Being. 1. God:
"The Father of this most secret Essence
is the Sun, and its mother the Moon and 1. attracting the
the Wind has carried it on its wings, its source tendered, 1. is in Δ
is a Spiritual Earth. 1. such as it is in Δ.

Δ:
"This Essence is the common father of all
Things. Its power is perfect when it is
united with the spiritual Earth, 1. with the θ or Δ:
"separate the Spiritual Earth from the dense 1. from Δ, 1
by, with great care by means of a gentle
Heat.
"It ascends from the Earth towards heaven 1. the neck of the
and newborn descends to the Earth, and
exceeds in power the superior and inferior.

Anima mundi, universal Δ, unmoved is invisible and cold—By
attracted and repulsed by the Sun and fixed Stars, becomes
visible and is called Light, but remains cold, until
collected in a focus and agitated, when it becomes Heat and Δ;
By the profession of this you will obtain the honour of the whole world, and all darkness will vanish before you.

"This is the strength of all powers, whereby you will conquer all things and be able to transmute the fine as well as the coarse.

"In this manner the world had its beginning, but the means will remain secret to follow this path.

"Therefore I have been called Chiram, threefold in aspect, because in this Trinity there is hidden the gift of Wisdom of the Whole World.

"It is absolved what I have said concerning the effects of the Sun."

This Table is the most ancient Book of Nature we have, and contains the oldest hints concerning the process of the Stone of Philosophers.

It is believed to have been written by Cham one of the sons of Noah.

A very ancient Greek Author of good credit mentions that he saw the Original, which was an Emerald Stone, whereon the foregoing Table or Sentences were marked in bas relief Letters,
in the old primitive Chaldee Tong; which same
Author has left us not only the original Chal-
dee, but also a Hebrew and Greek Translation.
The Emerald Stone or Table itself must have
been of immense value independent of its
venerable Antiquity.

Cham was undoubtedly the Father of the
Cananites or Phoenicians, the Ancestors of the
successing Egyptians. The first Language
was the ancient Chaldee Tongue, and the Emerald
Table was composed in that Tongue, consequently
it must be extremely ancient, as the very He-
brew derives conspicuously from the Chaldean
Tongue.
The Cananites were called the Phoenicians by
the Greeks, who have told us that they had
Hermes for one of their Kings.

There is a great Relation between Chiram
and Hermes.

Chiram is a Word composed out of 3 words.
denoting the Universal Spirit, the Essence where-
of the whole Creation does consist, and the
Object of Chaldean, Egyptian and genuine
natural philosophy, according to its inward
principles or properties.

The 3 Hebrew words Chama, Ruach and
Majim, i.e. Sun's Heat, Spirit, Air, or wind, and
Water.
water, give us 3 principal Elements, ΔΑΥ, whilst their initial Consonants: the hebrew Tongue having no Vowels: Ch, R, M, צ״ר i.e. Chiram, that invisible Essence which is the Father of ΔΑΥ and Α, because, although in material in its own invisible Nature, as the unmoved cold Electrical Δ; when moved, it becomes Light and visible, and when collected and agitated becomes heat and Δ, visible and Tangible, and when it associates with humidity becomes Material.

The Word צ״ר Chiram: has been in Talmor, phrased into Hermes, and into Herman and Hermes by the Ancestors of the Germans; and the Translators or even Copyists of the Bible have made צ״ר Hiram: of צ״ר Chiram: by changing the ח into ח: the Chat into Hes.

In the old word Hermesphræodite, a word invented by the Philosophers, we find Hermes changed into Herm, signifying Chiram or the universal Agent, and Aphrodite the passive principle or Humidity. Aphrodite is also called Venus, and said to have been produced or generated by the Sea.

It must create thinking, when we read of Chiram, or Hiram, that he was King of Tyres or mount Lebanon, situate in Phoenicia, whilst
whilst we are told that Hermes was a king of Egypt, but in my humble opinion Thiram or rather Chiram King of Tyres or Mount Lebanon and Hermes King of Egypt mean exactly the same spirit of the Universe, collected from the pure A on Mount Lebanon, and from the Waters of the Nile in Egypt, both in the Shape of O.

Job says of his Behemoth Ch. 40 vs. 16. that he delights in the Shadow, and in Slime or Mud. now the Overflowing of the Nile leaves this Slime or Mud all over the Low Lands of Egypt, and make it fertile with its abundant O.

We read also that Thiram / Chiram or the Universal A, adjusted King Solomon to build the Temple, no doubt as Solomon professed Wisdom, he knew what to do with the universal A; The Talmud of the Jews say That King Solomon built his Temple by the Assistance of שְׁם שַׁנָּה / Schamir / now שִׁמְךָ Chamma / and שֵׁמֶשׁ Schemesch / Signify the Sun, as the Large Machine which is perpetually collecting the Omnipresent Surrounding Elektr. A or Spiritus Mundi and Sends it constantly to us and the Planets, in a visible manner called Light; therefore Chamma and Schamesch corrupted into Schamir / corporified and regenerated into the Stone of Philosophers. I have enabled
King Solomon to procure that immense quantity of ⋆ and ⋄ to build and decorate the Temple with.

The Universal ⋄ has also been allegorically represented to the Wise under the name of Jupiter and Jupiter common. These 2 words have a very ancient origin as evidently deriving from גור המים, he has opened, and מזון, he has nourished. His Emblem was a Ram's Head, alluding to the time of Spring ⋄ in ⋆ when God by means of Jupiter or the Universal opens and nourishes all things.

Herodotus Book 2. Ch. 42. Writs: that Hercules wished to see his Father.

Jupiter then stripped a Ram of his Skin, took the Ram's head, the emblem of March: he held it before him and hung the Skin over his shoulders. What does this denote else but that Jupiter or the Universal ⋄ generates and brings fertility in the Spring of the year.

The universal Spirit is also called Ἀρχαῖος, from Ἀρχαῖη, principle, and Ἐρμος, Ἐρμής, Ἐρμος, Ἐρμής, the Universal Agent, ⋄, and ⋄, Aphrodite or Venus the universal passive principle or Humidity; ⋄ in ⋄ on ⋄ and ⋄.

It has also been called Saturnus which derives from
from Schatar a power on which the Inferior or Subordinate does totally depend; and ruth, to germinate.

The universal y is likewise called Prothesis and Chameleon; assuming numberless Shapes and Colours.

Herodotus Book 2. Ch. 64. and Homerus in the Iliad book 5. mention, that Mars went abroad, but returned after his years of Maturity, and then wanted to cohabil with his own Mother, who resided in a Temple at Tarsremis, and that he actually went to his Mother, in Spite of every Resistance;

i.e. Mars denoting the Descension of the universal y, or Fertility, had relinquished the Earth in Autumn, and went abroad to reside in the upper Regions during Winter, and returned after his years of Maturity to his Mother the Earth, his Native Country, where he takes a Crystallic Body in D.

Juno his Mother, who had brought him into the World, not without the Assistance of a Man, who resided in a Temple at Tarsremis, who was inactive in Winter; he was obliged to cohabil with her own Son, to be pregnant and fertilised, in the Shape of D.
The author of the Emerald Table indicates to us what Chiram is; the נ Chett indicates the Agent ב נ the natural Heat; for that Reason the Table says that the Sun is the Father.

The Moon which is said to be the Mother, is called פב נ Lebanon, a drop, a fountain, water; or a humid place, the passive principle.

Sabelsky in his pantheon egyplicum. Book 2. p. 94. has this remarkable Sentence:

"By the Sun's heat and light the Seeds are enlivened and by the humidity of the Moon, or Latona, they are opened, humed and nourished. We ought to place Lebanon with Majim or ע in Harmony.

The Word פב נ Hadamah means Earth full of Life and Spirit, that is Such an ע wherein the Universal Ω abounds, Such an Ω we find in the Centre of Hadamah, i.e. ע.


"The Wind קול The Voice, וב פי, of the Mouth ו הנ The Voice, of God, with his Wife עמ קבahu, empty, void, generated א Manny from עלי Ajun, Contemplation, the
the first Woman in the World, who married afterwards Protogenus, \textit{Protogenos}, i.e. the first-born, means the Universal \( \Delta \), who brought forth afterwards Genus and Ienea. Genus from \( \gamma \nu \iota \iota \) Genus, noble, Splendent, i.e. Light, or day, and Ienea from \( \delta \nu \iota \iota \) to Sleep, i.e. Darkness or Night. These last two became parents, and brought forth \( \theta \upsilon \omicron \varsigma \), \( \psi \pi \varsigma \), and \( \phi \lambda \omicron \omicron \omicron \). (Observe the Ingenuity of Ancient Mythology, and their Knowledge of Nature.)

The Author of the Emerald Table calls himself Chiram; personifying the Universal \( \Delta \Delta \Delta \), threefold in Aspect. \( \Delta \Delta \Delta \), because in This Trinity Every Knowledge of Nature lays concealed, which Knowledge consists Chiefly

1) To know God, to love and adore him and to strive to be reunited to Him, as we were first in Adam, and may be a Second Time in the Anti-Adam, the Messiah.

2) To know Nature, and derive every moral and physical Good from that Knowledge.

3) To know ourselves, that is to obtain a proper Knowledge of our Imperfections as well as of our Wonderful powers, that by this Knowledge we may learn what is necessary for our Everlasting Life, and
and for our Short Life here on Earth, as a State of less moment; nevertheless this Short Life we ought, by Will and Faith, to consider as the precious moments to make, peace with God, and thereby to begin the State of everlasting Felicity already in this Life, relying on the mediation of Christ, who has fully satisfied Divine Justice.

To endeavour to obtain such Knowledge, whereby we may have it in our power to be of use to our Selves and to our fellow Creatures; the most inoffensive and most effectual in the mean time most independent method to do this, is by the corporised, multiplied and determined

a medi.

The Chaldean Tongue, where in the Emerald Table is composed, was the Language Spoken by Noah and his Family; this Language is evidently the Mother of the Hebrew from the Sound and Shape of the Letters.

I'll join here some ancient Words and Expressions, all relative to the first and greatest of all Sciences, for the sake of your Instruction, Improvement and Amusement. I have collected them from various Authors as I have the foregoing, with infinite Trouble and Application.
Index of ancient words and their meanings.

Proteus from Πρωτεύς, the first born, or Primus, denotes the universal men, assuming all shapes as Ovid tells us.

Perseus who delivered Andromeda, see

Urbigeus has Aphorisms.

from Fruit, and Zeuth, Life, denotes the same universal but corporified universal.

Scharim and Chiram assisted King Solomon to build the Temple. Both signify the universal sâl and its use.

The Talmud says that Moses ordered the Scharim to be put in the breast plate amongst the 12 Stones, this is neither more nor less than the roten and urim and Thummim. The Writers of the Talmud who were ignorant of Philosophy, thought that Scharim was a small invisible insect.

I have told you before that the word Scharim derives from Schemesh and Chama, the Sun.

The Whole Egyptian, Grecian or Roman Mythology is a Book to the Wise, teaching allegorically the Universal sâl and its use.
Eris from Ṭrits, Violent.

Helen from Ἥλενα, he stood over night.

Hesperides from a nymph he had collected and figure, Fruit.

Jason from he has healed 5:6, healing.

Ida from Ἰδα, projected.

Iulus from Ἰούλης, a Child.

Iskolos from Ἰσκολός, Evening Rain in the month of March. Lakekash in Queen Charlotte Islands, to the northwest of Nootka, signifies good, pretty.

Irene from our raining, imbuing.

Jupiter from Ἰππός, God; and πατὴρ, he has opened.

Kolchos from Kalachat, what can be effused, and κάλυκτα, Calche, an animal covered with purple.

Medea from Ἔμμαθ, I spin, or mythology meditation.

Paris from πᾶρος, a Prince and πᾶρος a Secret.

Thetis the Earth.

Ulysses from Ὠλυμπίας, Strength and Lush to subdue.

Venus from Ἐφιδών, It has germinated or flowered.

Apollo from Ἀπόλλων, I destroy, i.e. fire.

Diana from Ἀείων, I flow through, i.e. water.

Chamaelion from Ὀπλίτης, Vital Spirit.
Tri, Chiram, it has acted, i.e. Agents.

Apos. trot, Venus, from a paph, surrounded every where, and Radah, ruled. Venus is consequently that which is surrounded and ruled i.e. the passive principle.

Neptunus, from nuph, to drop, i.e. to fall.

Saturnus, from Schattr, an inferior power depending from a Superior.

Athea, from Raajah, a Woman joined to a Man by Friendship.

Tubalcain from Tabal, he has tinged or coloured, and rein, possessor.

Chalybs, Chalab, animating Liquor.

Methuselah, a Man sent forth, a Prophet.

Chemia, Chema, condensed from milk.

Basiliscus, from Baschal, he has boiled, and Livubah, a place where one sleeps, a Cellar, or Bed-chamber.

Therapim, Serapim, signified by the Egyptians the Spirit of the Universe.

Beelzebul, from Bel, Lord, and Dung.

Sphe in, from the Chaldean Word Sephiin, honourable and Cos, a Vessel wherein something is offered. It is a Symbol of the Subject which contains the Matter of the Stone.
This is from the I.oseh career, dry.

Orpheus from Ṭa'ar, Fire, and Ṭa'ar, the sharp edge.

Hercules from Chama and Ruch and Ocean signifies the strength of strength or the universal electric attractive and repulsive principle, or the soul of the Universe.

Isis the Earth impregnated with the Sun's light and heat.

Jupiter — Agent, universal.

Danae — The patient, humility.

Perseus — The agent, universal meaning.

Andromeda — The power on metals.

Euridice — a good humility.

Alkmaia — The white top.

Hercules — The universal principle, corporified, regenerated, multiplied, and fermented into the red medicine.

Jupiter, Neptune, Juno. The first matter.

Agent

Venus

Saturnus

Study these allegories and compare them, you will see the wisdom of the Ancients, and their method to veil their knowledge.

Eris gave the Ob apple to Paris, with request to deliver that apple to the most accomplished of the 3 goddesses, Pallas, Minerva or Venus.

Paris handed the apple to Venus, which amongst the
the ancient Philosophers signified the passive principle of Nature; Pallas means Knowledge and Minerva Art or Contrivance. Venus received from Paris, or from the mani- fested Oraculum a Fruit, the golden apple, the apple as an evident proof that Paris or the mani- fested Oraculum was not a production of Pallas Knowledge, nor of Minerva Art, alone, but that it was a production or Gift of Nature, whereby Eris or the Difference was settled.

Venus, Pallas and Minerva in the mean- time demonstrate that in order to obtain the golden apple we must apply first to Nature, then make use of Knowledge in order to put our Art in practice. Observe that the Allegory tells us that Venus, Pallas and Minerva were three Daughters born of Tino, telling us that Nature, Knowledge and Art must unite.

Explanation

of King Solomon's Navigation and of Hiram King of Tyre.

The History of Hiram: Chiram: the Friend and Adeptant of Kings David and Solomon, who is said to have been King of Luz or Tyre, signifies nothing else but the same.
Thing as I have just now explained in Speaking of Paris, or the Golden Fleece A Cophos, nor is there any necessity that it should mean exactly the same process, although it is at the end the same Kinging power, and is centrally but one and the same. The same we find in the Emerald Table, where Chiram is represented according to its origin and properties, whilst the Book of Kings represents that very same Chiram as King of Tyre and Solomon's Friend, under an Allegory.

King David had procured himself, by the assistance of Chiram corporifeid, or the accomplished Secret of the Stone, all what was necessary for building a Temple to the Lord his God, and much more, of O. D. E. and he left to His Son and Successor King Solomon 120 Talents of O. 1 Kings Ch. 9. vs: 14, 15.

The Talentum was a quintal, which moderately valued like Sterling O. amounted to a sum of £ 76,000 - besides Silver and other Metals.

King Solomon tried and worked upon 20 Subjects, in order to elaborate the grand prev.

cps from the very beginning, 1 Kings Ch. 9 vs: 11. but he did not succeed immediately, because his Subjects or Matters were not good. 1 Kings Ch. 9: vs: 12. and did not please Hiram. Chiram.
He succeeded nevertheless afterwards and made use of the multiplication, 1. Kings 9. vs. 26, 27, 28. and procured himself thereby 420 talents or quintals of 0, i.e. a sum of £2,688,000.

Josaphat wanted to undertake the same work 1 Kings Ch. 22. vs. 49. but he failed, and when Ahaziah wanted to recommence the operation 1. Kings Ch. 22. vs. 50. Josaphat would not permit him to do it.

— Exposition of the remarkable Hebrew Words which occur in this Allegory

1. Kings Ch. 9. vs. 11 לזר signifies also a poor man or a beggar: לזר means also a skin or hide.

Tyros from יירות Tirah a palace and יהי Roads, arcuaneum, or a secret. Now it appears plainly, why the Golden Fleece has been named a Fleece, Skin or Hide, and why the Cities given to Tirah/Chiram have been called לזר Zur or beggarly, or poor.

The 20 Cities or Subjects were poor and good for nothing, therefore they were not approved of by Chiram, i.e. οἱ μανδεῖς, Galilee from ימימה & יירא Salih & Salah, to wander.
wander from one place to another, and from day to night; consequently, it was a matter of subject which in the nature of things was extinct or deficient. Matthew 28: 20: 7, 16, and Mark 16: vs. 7. Lucas 24: vs. 6.

1 Kings Ch. 9: vs. 13. from שִׁבְךָ לִפְנֵי חֲבָל the land of Chabal from כּּהַ בַּל, too old, extinct through age; and כּּהַ בַּל, it has lost its power; i.e. things which have lost their powers by being too old, and are good for nothing.

1 Kings Ch. 9: vs. 15. rejected or Rubbish לֲשֵׁם הָעָם from the people, dissolved, heat, from hamah, heat, and סָלָא from masa, dissolved, liquified.

בּּאָאוּ from הָאָיו, darkness.

Megiddo from מְגִידָו, a precious Thing.

גֶּצֶּר from גָּדֶשׁ, a Weapon, Spear.

1 Kings Ch. 9: vs. 26. גֶּזֶרֶת, Seber a dry substance which is salutary and useful to man. from כּּוָא, a substance very salutary and useful, like wise a Fruit—Tree; and דֶּבֶר, לֶבֶן, a dry place, likewise that which is dry; and גֶּבֶר, man.

Eloth צַלְיָה, Elot, robust, arrived to a degree of perfection.

1 Kings Ch. 9: 26. On the Shores of the red Sea, in the Hebrew and German we find Reed—Sea, the composer, when the first Bible was printed left one
and it remained so, uncorrected, red was printed in the room of red or Rushes.

We have several Errors of this kind in the Bible, which nevertheless alter the sense, however in order to unfold the meaning, the patam means a dangerous shore, where one may easily be deceived and lost, from which, Shore and peti, easily deceived, dangerous; and יָמָּע the Sea. suph, Reed, Rushes, or any Sea Weed growing on Shore, to hinder that part of the Sea from being clear.

Land of Edom, from וַאֲרָם Edom, Red, deep. Red. This is a plain Description of the Matter, which was made use of, i.e. כְּ.

1 Kings Ch. 9 vs: 28. Ophir from גָּוֵר, or, Light and פֶּרֶץ, Fruit, produced by that Light. i.e. the Fruit of the one mundi, which is Light. from פֶּרֶץ or and pal, Light and its Fruit is derived אֲפִירָה Ophirah, as we see it in the Hebrew Text. From that allegorical Shore Solomon's Ships, i.e. Glass or earthen Vessels, obtained the C.

1 Kings, Ch. 10 vs: 22. Tarsis, from וַאֲרָם Tarsisch, deformed, emmounis, from וַאֲרָם Tars, he has formed, and laschas, he has been emmounised. The Works of projection and of Multiplication seems to have been done every
3 years, the time the Fleet was out: 1 Kings Ch. 22. vs. 43. Jezebel is already explained, here is to be noticed, that this time there were no Ships of King Hiram / Chiram; there was none of the finished red Medicine left, therefore Josaphat intended or proposed to commence a new Work, with new matter; / Eloen Seber was not near Cloth, or did not come to perfection, so that the undertaking miscarried.

Ibidem vs. 49. Ethanias, who has possessed that Thing; from ἄνωθεν, he has possessed, and ἄνωθεν, Jahwe, that Thing, the great Thing, the Thing from God; from ἀνωθεν, Thing, and ἄνωθεν, Jah, God, with ἄνωθεν. Shurik: that, makes ἄνωθεν, which is the very same as ἄνωθεν and Thumim, i.e. Chiram, corporified, multiplied and fermented or determined.

although Josaphat would have been capable to undertake the Work, in the same manner as King Solomon had done, with the Ships of Hiram, i.e. to multiply the Medicine already finished, without beginning a new work; yet he could not undertake the long and tedious Business, and dropped into from the very beginning, but
dropped it. Thus far I have traced and endeavoured to explain this allegory.

It is said that the fleet brought home C, D, eggs, peacocks and apes. This in my opinion is an allegorical description of the White and red Med, of C and D obtained by projection, of the Colours called the peacocks' tail, and of the various and seducing deceiving appearances during this long process, being, as it were, mimicked by unexpected appearances and deceptions.

The oldest Philosophers have mentioned no more than 3 Elements, ΔΑΑ and seem to have confounded Γ and Ψ for one element only. Genesis 1: 3 vs 6. 9. It appears also that the above 3 Elements have been expressed by the Word יְהֹוָה Jehovah, the Sun. King Solomon Cant. 6. vs. 9. calls the Δ רְשָׁע, i.e. Spirit, air; on account of its invisibility, when unmoved, and on account of its being the Life and Α of the Creation.

The above 3 Elements, properly considered, do not differ centrally but externally they do, according to the predominant Light or Humidity. Therefore Δ wherein Light is predominant, wants nevertheless Α and Humidity.

In Δ Light also abounds, but remains tranquil; whilst it is violently agitated in Α, and is in Δ, surrounded with Humidity.
In V Radical Humiditas prevails, yet we cannot
say that there is no A nor V in V, whilst both
are even in ice.

In the union of the 4 Elements, whilst in harmony,
all Things live and exist, but in their Disunion
and Dis harmony, they fall sick, decay and dye.
Here is the primary Cause of all Diseases.

To bring these 4 Elements into Unity into one word,
the most ancient and primitive Philosophers have
comprehended these 3 Elements ΔΔV, or נלי חמאית,
לדו רעכיה, ימן שמאס, by their Hebrew Initial
Consonants and have called it ידוה or ידוהו, i.e.
CHIRAM or A of Nature.

This CHIRAM inclosing himself in Humidity becomes Δ;
Humidity predominating by condensing the A becomes
V, which still further condensed becomes V.
or vice versa V extended by too much humidity
becomes Δ, which still further rarefied becomes
A and by means of Light of that Light is col-
lected, moved and agitated becomes Δ, and when
unmoved remains cold and invisible and con-
stitutes CHIRAM or ANIMA UNIVERSI.

The very ancient hieroglyphics express exactly what
I have just now mentioned.

Δ Fire, burning the point every where to its origin
or inward Centre, the ANIMA MUNDI.
Δ - Δ Fire with Δ humidity or Water to moderate.
Δ - Water, or Fire turned downward towards the
Δ - Earth, = Water above Fire, which is turned
towards the Centre of the V, causing there
or its central Heat the Sublimation of Vapours and
the maturation and Fixation of Metals.
From another copy.

The Allegory of King Solomon’s Navigation and King Hiram’s Ships Explained by J. Bästvom M.D.

In some very old Hebrew Bibles we have found the word הִירָם Chiram, not חִירָם. Chiram is certainly the original word; the Bible having been transcribed so often, the Hebrew letter מ has been used in the room of the original letter כ, shet. Here lays the error, and it alters the sense prodigiously. Two or three men of great erudition in Germany have made this discovery above 40 years ago; one of whom is our great Baron de Welling.

On the error of King Huram the Masons have built their nonsensical
story, and trace their origin back to King Hiram, whilst Bacon Lord Verulam instituted their order in England.

The word "Free Mason," derived from the Hebrew word, יֵד, and יִד, Mason and indicates, says our great de Welle, that their society originated from a motive to hide or cover themselves against the persecution of gold greedy acquaintances who suspected that some of them [the Rose Crucians] knew the use of Chiram, or the Universal fire of nature.

The Rose Crucians separated themselves about that time from the Free Masons, and left them nothing but the Shadow of their primitive valuable knowledge. They are in no danger in our days of being persecuted for the knowledge of their ancestors, having totally lost it.

The original word בִּרְעָן Chiram
[says Baron de Welling] is a radical word consisting of three consonants  %+ 7, and 0, i.e. Chest, Rest and Mem. 17v, 7, Chest signifies Chamah, the Sun's light, i.e. the Universal invisible cold fire of Nature, attracted by the Sun, manifested into Light, and sent down to us and to every planetary Body belonging to the solar system.

7, Rest, signifies 77, Brach, i.e. Spirit, air, wind, as being the Vehicle which conveys and collects the Light into a numberless Focus's, wherein the solar rays of light are agitated by a circular motion and manifested in Heat and burning Fire.

0, or 0, Mem signifies Majin, water, humidity, but rather the mother of water, i.e. Radical Humidity or a particular kind of condensed air.
These three constitute the universal
Agent or fire of nature in one word
Chiram, not Hiram [this
for Bason or telling what follows is mine]
Observe here the subtlety of our ancestors.

The story of Chiram, i.e., the Sheol universal principle, the Friend of David and Solomon is personified [according to the custom of the ancient] in the character of a King of Lebanon and Syria, but it means exactly the same thing as the Dragon that watched the Golden Fleece at Colchos;

"pervigil Cece Draco," Scuramis cepit
antibus horrens, fulbilat et torted
voco Ventile humano.

Says Ovid in Gist Heroidum.

Behold the never sleeping Dragon horrid with his cracking scales; see how
"He hisses and with his twisted neck turns
the Earth, bottom upwards."

This means the inward fire or origin of
the \( \mathbb{O} \) of the Dragon, and alludes to the
Crackling and hisping of its Tulmen.
the Phoenix regenerating out of its own
ashes.

The Salamander living in the fire;
the Behemoth and Leviathan of Job; the
chief of the ways of God; mean all one
thing.

King David had procured himself
self by means of his acquaintance and
good understanding with King Hiram
i.e. the universal principal, all that
was requisite for the building of the Tem.
ple; (A.) and a great deal more, con-
sisting in gold, silver and other mate-
rials, and left his son Solomon 120
Talents of gold; (B) which treasure
Solomon preserved for the construction of the house of the Lord: 

King Solomon set 20 subjects in digestion, (C) with an intention to elaborate the stone from the very beginning, not contented with what his Father had left him, but he did not immediately succeed, because the 20 subjects were not good, (D) but afterwards nevertheless he obtained his end, by making use of the multiplication, i.e. by multiplying the Medicine his Father had left him, (E) and made by means of this multiplied medicine 120 Talents of gold; [238]

Talent of gold is £ 8 4s. 6d. 8 7610 x 18 Wd. [238]

Josaphat was also desirous of undertaking the process (F) but it miscarried, and when Atiahui proposed to take it in hands (G) Josaphat would not permit him.
The Second Book of Samuel, Ch. 3 verse 11.
The First Book of Kings, 9:12, 13.

Analysis of the original Hebrew words that occur in this allegory.
The First Book of Kings, Ch. 9, vs. 11.

714. *Lur*, from 7777. *Lur* signifies poor a beggar. It signifies also a skin or fleece.

תִּירָס, from תִּירָח, a palace, and בָּדָי, Bade, treasure. Here we may trace the golden fleece, and here we see why the 20 cities [subjects] given to Chiram, i.e. to the universal prin-
principal are called לֹא לֹא Zev, poor, beggarly, good for nothing.

The 20 cities, subjects or matters were poor and good for nothing, therefore they did not please Shing Chiram, i.e., the Universal Principle.

Gallilea from גַּלַּל גַּלַּל, Galil Galah; to wander about from one place to another, and from לָו לָו Lail, night; therefore they were subjects or matters wherein the Fire of Nature, the Light was deficient!

First book of Things Ch. g. verse 13

בּוּבֵל בּוּבֵל Bo-bul from Bo-bul, extinct through age.

בּוּל בּוּל Bo-bul, it has lost its power, i.e., Things or matters extinct, or having lost their strength through age and therefore good for nothing.

First Book of Things Ch. g. vs. 15.

כְּסִיס כְּסִיס +kamas, liquid or signified
heat. Such is dam, from hama, heat, and maas, liquified, dissolved.

חמצה, Entrance, Hall.

קורה, a precious thing.

גזר, a weapon, shear.

First book of Kings Ch. 9 vs. 26.

ירמא, Geber, a dry substance valutary and useful to man; from ייר, a thing highly valutary and useful, and יammu, a dry place or a dry thing, and יבר, Geber, man.

אָלָיוֹ, Cloth, robust, brought to a degree of strength, i.e., multiplication.

First Book of Kings Ch. 9 vs. 26.

Shore of the Red Sea.

נַפּוֹו, The east, shore of the sea of east, deception, i.e., dangerous shore; from נְפָשׁ, shore, near, of easy deception, i.e., dangerous, and נָפַשׁ, jam, the sea.
Reed - Rushes or the like.

Land of Edom, ארץ אדום, Earth, ארץ אדום, Red-coloured. Here we see the description of the matter, which was set to work.

First Book of Kings Ch. 9 vs. 28 Ophir from אור, Light, and עפרה, Fruit, i.e. the fruit of light. [ Ро ]

the same as Umim Light and Shumim, brought to perfection i.e. corporified light. [ רו ]

First Book of Kings Ch. 10 vs. 22.

Parsheh, or form, empowered from Saar, he has formed and רעש, Rashah, he has been poor.

The work of multiplication and projection was done every 3 years.

First Book of Kings Ch 22 vs. 18.

Parsheh has already been analysed, note
that there were no ships of Thine Chiram,
i.e. the medicine was expended; therefore Josephat proposed to recommence the
great Work, the Union and Threnum from the very first beginning; but never did it, and relinquished the undertaking.
Ezeon-Geber was not situate near Ed-oth, and consequently not being brought to perfection, the undertaking miscarried.
First book of Things: Ch. 12. vs 49 50.
Thadsia, i.e. who possessed that Essence; from הָאָדָּא he has possessed
הַיְּצָא, that Essence, from
הַיְּצָא Essence, being, Thing; by
Transposition in יֵיה לֵא, with the affixed pronoun יִה, that forms in
לֵא, i.e. that Essence.

Thadsia was a son of Ithab, which means a Father's Brother.
Although Josephat was capable to re-commence the great work, in the same manner as Solomon had done, viz. with the assistance of Chiram's ships, Chiram's ships, i.e. the unfermented wine, to multiply the medicine, without elaborating or beginning it from the first matter (the land of Edom), yet he could not resolve upon it, but relinquished the undertaking.

This is my opinion the genuine sense hidden in the allegory of King Chiram's ships.

Finis.
PROCESSES
from
JOHAN GOTTFRIED JUGEL'S
EXPERIMENTAL CHEMISTRY.
Leipzig 1766. 8vo.

Translated from the German by S.O.B.
1798

Jugel was Director of the Mines in Saxony.
Contents

Of ♂ and ♀ .................................................................
Their use in the Mineral department .........................
Of ♂ in particular ......................................................
The Dry Vial of ♂ ......................................................
Blood-red of ♂ ......................................................
Experiments with sea ♂ ...........................................
Spherical crystals of sea ♂ ........................................
Secrets of the Microcosm ...........................................

Experiments with saliva to prepare a Fusing medicine ....
♂ dissolved & volatilised by a ♂ made from saliva ........

Medical ♂ from ♂ and ♀ ..............................................

Of Borax .................................................................
To effect a metallic increase ....................................
Liquor Silicis from flint ♂ sea ♂ ..........................
Its use in augmenting metallic calces digested therein ....
Liquor Silicis from ♂ or ♀ ........................................
To whiten ♂ ............................................................
To restore its colour ................................................
Fertilizing nature of ♂ ............................................
Further remarks on Liquor of Flints .........................
Regulus of ♂ ..........................................................
Pyrophorus to prepare

To prepare an excellent vinegar

Increase of D in mixture of Plants

of O calx in the same

A Tinging glass made from Bismuth which transmutes D into O

A curious fixed so of O which tinge D corpus into O

A crocus from ABBB stellatus of O by which O may be converted into a Tinging glass

The same crocus treated with D may be vitrified per se & fermented with O in an open Y

A glass which fixes running D and whitens copper

A similar process

A white glass which transmutes silver into O

A particular work with $D_8\times F$

A particular work with $O\times F$ and Lapis de Tribus

To prepare the Lapis de Tribus

A graduating So from But. Sii
To fix D that it may resist V.
A prima material vapour from Lapis calaminaris, fit for Philosophical labours.
To dissolve O of D and reduce them into ashes by nature cinnabar, and the use.
Some Processes
of
Johan Gottfried Fugel's
Experimental Chemistry
Leipsig 1766.
8°.

translated from the German
by J. 15.
1798.
of 0 and 1.

Our atmosphere rightly considered is of a temperate humid Consistence, under which external appearance the active power of 0 and 1 remains hidden to us, which in this uncoagulated fluid Essence represent to us neither more nor less than the two principal Subjects of nature, that is Heat and Cold; but as soon as the temperate Humidity is dried up, which happens very frequently in the air, the Cold is coagulated into 0 and Heat into 1, as these two are mixed mineral acting spirits, on account of their contrary nature an inflammation easily takes place with Lightning and Thunder.

Heat and Cold were the first principal Subjects of nature which are moderated by radical Humidity by which medium, although they are the two greatest Contraries in the World, they are able to aid and to become corporeal; as otherwise, without this medium, their operation could not have produced Bodies.

The greatest Heat was manifested in 1, and the greatest Cold in 0. These are the Corporal matter containing our superior 1, our animated 1 or Universal 1, but as yet in a fluid subtle Essence; as we easily conclude by in Hot Weather that our Atmosphere is filled with
Acids and Fevers Vapours, which frequently break out into Lightning and Thunder, whilst the atmospheric Humidity prevents a total Conflagration of the Air, although there is no Want of Acids and Fevers Vapours any where.

The Wise Creature of the Universe has permitted us to know, how the Elements in their simple Watery Appearance not only, but also in their concentrated Operating State become Visible and may be obtained, and has given us an Example in V and Ice and in A and O.

The Operating power of the Elements in the mineral Department cannot be brought to action but by A and O, as We know by Experience, that all metallic and mineral productions consist of a Sulphurous Essence and the superior preserving power originated from the same principles.

Nature has placed in the Mines, in the Laboratory for minerals and Metals a certain A, with which a total destruction and Resolu-
tion of them can be effected by means of A.

We have only to consider the first principles of Metals in that State, wherein they generate Minerals and Metals, and we may abandon the first Watery Mercurial Essence, because Metals require in the Mines a certain active concentrated A, which in this department
This confirms the truth of the process from 
Becker, mentioned by Stahl p. 417, where a $\mathfrak{F}$ of $\mathfrak{P}$
is converted into the $\mathfrak{P}$ by the Universal $\mathfrak{F}$
of $\mathfrak{F}$; this is also in favour of Dela Brie’s Works.
Likewise what Montanus related of a $\mathfrak{P}$ation
in melted $\mathfrak{P}$, which was partly converted into $\mathfrak{O}$
see Stahl p. 172, and Slauber’s Works.

The definite species of $\mathfrak{F}$ in the Mineral Department
are various and of different properties,
therefore it is necessary to choose such a species
of $\mathfrak{F}$, as will answer your intentions.

Now as Sulphur is in the whole Mineral Department a Generator of all Creatures, and
contains its acting power within, so in the Re
verse $\mathfrak{F}$ is also the Destructor and death of
the whole Mineral and Metallic Composition,
as its operation and effect proves in their
Revolution, first in its Superior Aerial Domi
nion, and secondly in its corporified State, then
it acts in the Shape of a Mineral $\mathfrak{F}$ during
Calcination. It remains as yet a mystery
to many, what Wonderful Secrets lay hidden
in $\mathfrak{F}$!
The superior Ay matter in the A is the genuine
derm of minerals and metals, whereof they
have their origin and by whose Influence they
are preserved and destroyed again.

p. 27. of O in particular.

In O we see a wonderful Subject of Nature, which
according to its Origin, does neither belong to the
Vegetable nor mineral Department, as its parents
are of a higher Nobility, and as it is generated
by Superior Influence.

The Father of O is beyond dispute the po-
tent universal Mercury; a Ruler of the up-
er Regions and preserver of this visible
world, born of a Vegetable Female, whom we
call Alcali, which the Universal in or Nature
herself previously had prepared in the Earth.

During his manhood, he has become a Hero
and Conqueror of the Whole Earth as his Father
has made him governor of the 3 departments
of Nature, to govern and reign over them, with
his Brother Sulphur.

All Volatile minerals tremble at the Rage of
O, and none of them dare to approach him, to
pacify him, when he is angry, as they cannot
get clear of him without their own Destruction,
as is proved by the Fulmen of \( O \) with such volatileAccids or o-cral minerals; which Fulmen deserves a serious Consideration.

p.28. When we consider \( O \) with attention, we find it to be a Subject of Wonder, because it possesses Heat and Cold at once, because externally the greatest Cold is manifest, whilst the Internal principle is nothing but \( A \) dilated in the \( \frac{4}{3} \) of \( O \) of \( O \) or \( Or \) could be so highly concentrated. So as to be divested totally of Humidity, they would become real \( A \), by the Contact of \( A \), and go off in a large Fulme; the concentrated \( \frac{4}{3} \) of \( O \) especially. We have a so called concentrated \( \frac{4}{3} \) of Sea \( O \) as well as of \( Or \) in the \( \frac{4}{3} \), which according to common notion is without Humidity; but if it really was so, it would be real \( A \); pray what is \( \frac{4}{3} \) else but the Metallic Humidity or Metallic \( \frac{4}{3} \), which holds here these concentrated \( \frac{4}{3} \) in the \( \frac{4}{3} \) and prevents their manifestation as real \( A \) ? I believe I am right.

No Subject in all nature's productions, is like \( O \), because it possesses two Contrary properties! It destroys and breaks every Thing, and brings every Thing to Fixation! We mean to say: all what is of a first Metallic property, as Experience teaches us by its Fulmen and
instammbilite, therefore the Conclusion is just, that the Inward power of O is inexplicable and inexhaustible! a poor mean Subject! in brief, which not one in a Thousand takes sufficient notice of, nor does he know what to do with it, therefore its Mysteries remain unknown! I, after having heard so much of Mr. Jewell of Glauber and others I think we need not be at a loss to discover the heavenly Eid of heavenly qualities of the Copper Smith! 3. we do not immediately succeed with A, it is because we do not yet know how to use it, to open and to fix with it! 29 the Δy Mercurial mix of O, forced out of it by distillation is that very Saturn, mentioned by Ovid, who devours his own Children, or that very menstruum which dissolves all Metals and Minerals, as we see by the V of & Vb. Its Alcath, when first, is of such a Δy quality, that it dissolves in Via Sica every Mineral or metallic subject and devours it in a moment. I read Glaube's apology against Farner, where he speaks of his Alcathel, I know that when you evaporate a Δy Ocone Lye to a fat O, neither glass nor China or glazed V Vessel can resist, they are all dissolved, if you must either take a polished iron Boow, or one made of pine I without alloy, or the Evaporation plague one to death!
There is as yet of an unknown property, it is such a solvent as nature rejoices in, but very few know it.

Many Philosophers, who wish to be looked upon as possessed of every knowledge, have told us that a menstruum for metals must be homogenious to them and not corrosive, and that they reject the s. of O and V, and pretend that it is good for nothing for the true solution of metals and minerals; and they do not consider, that all metals and minerals are generated from Oecum Aeris vapours, and that the atmosphere is filled with such matter, therefore nothing is more homogenious to metals than s. of O, but the fault lies, that the metals are not rightly and previously prepared for such a solution.

In all nature's productions only one universal salt is generated, which proceeds immediately from Celestial Influence, which is called Nitre, and therefore is the universal menstruum of the whole mineral Department, and by its power the same subjects are dissolved and destroyed, which were generated before by that same power, if we do but understand how to make a proper use of that power.
you may safely believe, that in O a glorious heavenly essence is hidden, in a ruby red bire of essence, to whom nothing in the whole universe is comparable! 31.

The above words of Stahl seem extremely weighty. The author has certainly known more about it than he has openly communicated. It all confirms us in the knowledge of the Coppersmith's heavenly salt! 31.

The superior astral influence descending constantly into our Earth, generates various sorts of salts, amongst which the salt vetri, on account of its perfection in imitating the powerful active principles above, is the masterpiece, as a particular ray of the superior influence in the whole essence inconceivable.

It is demonstrable that in O the superior dy principles of Light are infused in the purest and most perfect state, and are hidden under a veil of the greatest external Cold, but free dye manifested, when placed in the A and a sulphiureous adulterable matter is added.
Amongst the mineral salts, Os is the most perfect, and this is the subject which conveys to minerals and metals the influence and fiery saline emanations from above. The metals have their growth from this subject. In Os we find the first metallic v formed, which by triplement of 4 is perfected more and more in its metallic excitation, until it becomes a just metal. Therefore Os is deemed a metallic 0, in which the first seminal power of the metals lays perfectly included. This Saline quality is conspicuous by its Transparency and Crystallization, because its metallic is so subtil that it passes through the Filtre. The mysteries hidden in Os shall be mentioned hereafter.

As Mr. Jugel has spoken concerning Os and its Anima, it will be useful some time or other, to find here an Experiment, which I worked once in Marylebone after Mr. Jugel, but could not succeed, as the Subject came over all at once into the Receiver with the greatest Violence, when I attempted to distil it, or Retort, in order to obtain that glorious Red Anima, whereof Stahl says.
says: that it may be treated with O. See Stock's Treatise concerning the Philos: Stone.

Mr. Igeli's Experiments

Lilium and Förlitii 1768.

p. 385. To obtain a blood red a. from O.

An Arcanum.

As it is as yet very little known among the lovers of the sublime part of Chymistry how to distil a blood-red a. of O, I will communicate this Process, which is my own discovery.

Take good refined crystallised O. I. To reduce it to a fine 8, mix this with 14 to of finely powdered and sifted Stone Lime fresh from the kiln, fill a large C. With this mixture, and lute a Cover on the C, which must have a small hole in the middle. When the Lutum is thoroughly dry, if it has any Cracks, fill them up care fully and let it dry.

Then place your C. in the Windpurnace, where 8 space must be no less than 8 Inch. Square. Light your A. in the morning by placing lighted Coals on the grate round the C., and dead Coals on the Top, until you are tewer with the Lid or upper part of the C.
and the A will light gradually to season the
V and the Matter within.

After it has stood thus half an hour, cover
the V with Coals, and keep a good A, without
the blast of bellows, during 2 hours more
or 5 or 6, so much the better. Then, towards
Evening let the A die away of itself, and
when the V has lost its red heat, you may
take it out to cool.

Break it and you will find a Cake
which is of a most beautiful parrot-green
Colour on the Outside, but of a pale purple
within, and grey in the Centre.

I have done this several times in marblebone
and am doing it at present here; the Success
depends upon a Gradual and at last a
Strong Heat, and it will always succeed;
In marblebone I used to take very very fiery
Stone Lime fresh from the Killeen; here I took
Stone Lime, which was 3 months old and
had by attraction fallen into a Snow white
powder, which I sifted, and I have suc
ceeded all the same, because the Lime f
became reanimated by the A and 0 during
the Calcination in the V, although I must allow a fiery Lime from the Killn to be the best, if it can be got.

My Luting is Windsor Loam 1 46, sifted bone ashes 1/4 to, mixed up with cold V. This burns very hard in the A.

I make use of this Luting, to become the Inside of the A hole in my wind furnaces about 1/4 or 1/8 inch thick; if you neglect this, the furnace soon tumbles to pieces; after every operation, I lute my A holes with fresh Luting, as above, and it keeps them in good order.

Reduce the Dregs Cake to a Coarse 8, and pour boiling hot V upon it, stirring it from time to time, and your Lye will be as green as grass, but gradually looses that Colour, and becomes clear like V. Let it stand 24 hours to cool and to extract every thing out of the powder. then filter your Lye until it is perfectly clear like Rock V.

Evaporate this Lye, until there remains a fat moist very fiery G.

Here is a great difficulty, no glass will
Stare this Evaporation, as soon as the Lye becomes concentrated, all glasses crack. I found a China basin stand best, although it is in time dissolved; glazed \frac{1}{2}" basons get gradually perforated, and the Dy Liquor runs through it. A polished iron basin, or a fine \textit{D} basin made without any alloy, would be an everlasting Evaporating Vessel, for this purpose; Consider that this is a Dy alcahest, which dissolves all Sulphur, all \textit{F}, Stones, Minerals, glasses and Calxes of Metals. It is Slaubers alcahest! \\

As you evaporate in polished Iron, you get a Subtil Crocus \textit{A} mixed with your Dy Salt. \\

As far as here, I have done with good success, but what follows of Mr. Juga's process, I could not succeed in: \\

Take your pot moist Dy \textit{G} and pour it through the \textit{I} be into a glass \textit{B}, which bury in the \textit{A}, apply a Receiver, which lute to the \textit{B}. \\

dilute first with a small heat, until all the humidity is come over, then increase your gradually, and continue the distillation until red drops come over, and proceed with a very strong heat until all the red \textit{A} is passed into
into the Receiver. This distillation, after
the A is gone out, must be dephlegmated in
a Balsam Vap; and the V will come over by it
self. The remaining red A must then be
rectified per se in a small glass 8, and this
red A will come over with a small heat,
and leave a little 4 behind.

This is a curious red 4 or 0, which every
Artist is not acquainted with.

As the y'vina is here become a key to un-
lock and open the 0, you may be assured
that y'vina is a valuable Subject to open
and unlock mineral bodies. Thus for Mr. Tugel.
I have attempted this in my Laboratory
in Marylebone, however I could never do
it; following Mr. Tugel perhaps too literally,
as my hot red fat salt came over all at
once, and pushed the Receiver away with
an Explosion and so much Violence, that
the Receiver rolled to the further side of
the Room without Breaking, as I had not
luted the Rec: to the B.

It is my opinion that the fat 0 ought
to be evaporated as dry as possible, al-
though it will remain fat in spite of
the strongest heat, and then mixed with
7\% Native 4. in fine 5, or Florence 4. and
one
one part of calcined powdered and sifted flints or pebbles, that is to say, of each a$a. I think this mixture distilled is a good at steam in heat so? which I would yield Mr. Segel's red anima of C.

I add the $ in order that the part of C may take to itself and extract from the $ its anima, which is also the universal as well as that of C; and thus one might obtain as much again of this wonderful red so; by adding the $ of pebbles, I wish to prevent the melting and too close coke. $ of the fat C with the $, which would prevent their parting with the anima. As Mr. Segel gives it us, it cannot be done.
I

Experimental Chemistry

Leipzig 1766

continued:

88. After having demonstrated that the universal principle is corporified in Sea-Θ, or ά as well as in Θ, by means of animated θ, Mr. Jügel gives us the sweetness of Sea-Θ, which I need not repeat here, as I have already translated and wrote it in a former Misc. where Sackens green ά of Θ is mentioned.]

88. I mixed one equal weight of Sea Θ and ά wine in subtil θ, which I put into a c and luted a Cover upon it. Then I calcined it in my Wind Furnace during 3 hours time, and after that off the θ. go out.

I powdered the Cake warm, and poured Sharp Wine ή upon it and obtained a high Saffron Coloured Tincture of a Sweet Taste and pleasant Smell. I filtered my Solution, and evaporated the ή from it, and obtained a first Θ, and that part which would not

Crystallise
Crystallise ran per deliquium into a blood
red Sweet Liquor.

This Liquor is a wonderful External Remedy
in healing of Cancers, if not too old.

Observe that the operation of Nature of
magnetical Subjects running per deliquium
by attraction is of the first Consequence,
so the whole Master piece of art lays here,
as it is impossible that the universal s
can works in a Subject, if it is not mag-
netically attracted, either before or during
the operation, which universal s duties
in the A, and is nothing else but A.

Now nobly this agrees with one anonymous
Letter, with Cramer, ladivogius, zebrigenus,
Hermetical Triumph and others.

\[\text{another time I mixed 3 parts of Sea }\theta\text{ with}
\]
\[\text{1 part of }\gamma\text{ vive and melted this mass in}
\]
\[\text{a luted }\gamma\text{ in my wind furnace, extradied the }\theta
\]
\[\text{with Wine }\gamma\text{, and filterd and evaporated un}-
\]
\[\text{til it became fit to crystallise, and I ob-
}\]
\[\text{tained not Cubical but Spherical Crystals}
\]
\[\text{like Small Shot.}\]
The principal Creature in this Department is
Man, both on account of his inward immor-
tality and his outward animal De-
pendence. A very considerable number of
Man's Organisation, its powers of move-
ment, and its external and internal
organisations, are very different from
the Animal. Man has a rational
Mind, and is capable of reason and
judgment, and is capable of forming
ideas and opinions, and is capable of
performing actions and employing
himself in the service of his fellow
creatures.

The animal Department has its origins from
the supposed animal magnet, which is also
conceived in their own Department, and
contains the East and West of the
Heads of the Microcosm.

If you study the actions of your own
Nature, you will be able to perform actions and
employ yourself in the service of your fellow
creatures.
the lower World, which signifies that man was created out of a Matter, wherein all the 3 departments of Nature were essentially concealed, independent of the Breath of Life that Divine Emancipation of Divine Light our immortal Soul inspired into the first Man by the Almighty Himself.

Now as man, in regard to the universal matter, out of which he was created, may be deemed an universal and first Creature, it is easily to be comprehended, that He professed a prerogative above other Creatures, and a universal Magnet to attract the Universal as in in a perfect State.

We say that in man a Magnet is hidden, which is capable to attract the Universal & in full perfection, man surpasses all terrestrial Things in this Respect.

This wonderful Magnet of Man is in the Mouth or rather in the Windpipe.

[alleging to the Inspiration of the Breath]

The Inspiration of the Breath and the Saliva collected, are an astral V, impregnated with the Universal Mercury.

Collected once the Saliva of healthy young man in great quantity, and set in a warm place
to perfectly during 6 Weeks time, which stinks abominably; when putrefaction is over, and the slime and impurities are settled, it becomes clear and transparent again and of a grateful smell. Then you must pour the clear into a high glass body and in a very gentle heat distil the clear volatile off into a Receiver linked to the Tube or the Alembic. You distil until there remains a thickish yellow solution behind in the body. During the distillation of this volatile, great attention is necessary to regulate the heat very gently, as this substance ascends in large bladders and is apt to come over all at once into the Receiver, which must be prevented by proper Care.

I found by Experience, that when you distil putrefied 7, which does exactly the same, if you oil the inside of the glass body, with a feather dipped in good olive oil, all round up to the Top, and then pour the putrefied 7 into your body and distil with an equal gentle heat in Paln. Vap., the 7 remains quiet below and does not offer to ascend all at once; the same method would do here and succeed with the putrefied Saliva.

The 7 of the Philosophers is contained in the volatile 7, which is come over, although
in an extended and not in a Concentrated State.

p. 26 The volatile is obtained in the Receiver, I put it, cooked, and in the space of 26 Weeks it ob. served on the bottom and sides a number of various red, yellow, green, blue and white Crystals of O, about as thick as a grain of Oats. That these Crystals deserve to be deemed the O of the Philosophers, need not be doubted. The Saline Essence of this Liquor has caused me many Thoughts.

p. 27 Another time I took a quantity of putrefied Saliva collected from healthy men, and distilled it out of a high glass body per alembicum until dryness. The next day, what was in the Receiver I poured back into the body, and distilled it over again until dryness; having done this several times I found that my clear or diminished but a Saline matter increased in the body; thus I continued during several weeks, until all my was dried up by Cohabation, and I obtained this way a follicled grey O; thus I experienced that a Oeuvre or universal O was contained in my Saliva. This cost me 6 months labour, and I distilled it once every day, and it cost me many Coals.
Doctor Faber at Montpellier encouraged me in this project and I know that he had made a tincting medicine from this subject. But I could not succeed at that time. Baron de Welling led me again into the right path, that I might obtain a fixed medicine, independent of my volatile microcosmical.

Baron de Welling wrote: "expose the distilled, every day to the Sun's Rays, and at night to the moon, that it may be dried up and liquefied again.

I did so and poured my liquor into a China basin, which I covered with a large glass basin, in the shape of a Watch-glass, and placed it the whole day in the Sun's Shine, and at night in the Moon's Shine, so that the Rays of Sun and Moon could perfectly fall on the Liquor through the Glass, and I observed that in one month time, my Liquor was mostly dried up, all but a red oo which remained, in which oo a yellow oo grew, as big as a hazle Nut; this oo liquefied every night, and became a dry oo in the Sun; and my oo increased from day to day, but the red oo became thick like honey and at last like wax, so that I could eat it with a Knife. I was obliged to abandon this Labour; on
account of a Journey I was obliged to go, and at my Return my valuable Matter was missing in the Laboratory, and I never saw it again.

Nevertheless you are to observe, that if by dissolving by the Moon, and congealing in the Sun, you can not make your C to fixt, so that it melts like wax on a Candle without the least Smoke, it is a Sign that it is not Sufficiently natural’d!

But when it obtains its proper fusibility and Fixity, it is then a Key to open radically and centrally both C and D and to Vitrify the Same, in the C; which Dc.gree of Fixation the upper part of my O had attained, when I was forced to leave it, as the Experiment proved I made there with in the presence of a Friend and Lover of this Art; therefore I call this C Valuable!

This must have been one of Mr.REGELS great Works; his journey I suppose is a Fiction, to deceive the Ignorant! He has said enough for us!
p. 50. Some time after my Return I ordered a good quantity of Saliva to be collected in the Spring Season, and I obtained 12 quarts. A certain artist came to see me and persuaded me not to distil my putrefied saliva at all, saying that this tender matter could not bear common distillation.

I followed his advice, and after having putrefied my matter and filtered the clear and transparent saliva, I poured thereof into a great number of Tea-Saucers and dried it up in the Sun, piling the Saucers from time to time as the Liquor evaporated. Thus I continued until I obtained, as before, a white fine and there in a White Cup.

I poured the red Liquor into a Glass and had the Vexation to see it knocked to pieces by a Servant, so that the Liquor was spilled on the Floor. I took it up with clean Cotton as fast as I could and saved the greatest part thereof, which by Standing quietly became clear and pure again. This saved red Liquor I placed again in the Sun in a Mason, covered with a Glass Bowl, but it was overset a second time during my absence and was mostly spilled and lost. A small quantity of the remaining red...
red Liquors I mixed with O sulminans, after
having taken the sulminating power from it,
and ground this mixture in a glas mortar,
and found that my y of C became invisible
and dissolved; this I wanted to reduce into
a body again, but my C evaporated in a
smoke.

Part of the same I evaporated to dryness
only and became a brown Crocus. This I
dissolved with my Sweet oz of Sea-Salt, and
became a Ruby-red Tip, and abstracting
the oz of C very gently, a Ruby-red oz of C
remained behind. What power this may have,
I leave to the philosophical Reader to judge;
I shall say no more about it.

It is a tedious operation, but if you have
leisure time sufficiently and patience, you
will not repent of your Trouble. Sapiente
Sat. —
To prepare a medicinal [redacted] from [redacted] and [redacted]. The process I have seen and assisted in the work of it, at a Friend's House.

We collected our own Excrements and [redacted] being both in perfect Health and put it into a Small Tub which we placed under the Root of the [redacted] in the Beginning of Spring and let it stand to ferment, and it smelled abominably. We let it stand 3 months to putrify and stirred it very often and it became a thick Liquid.

Then we put this Stinking Substance in brown glazed earthen dishes and during this same Summer we dried it all up by the heat under the Tiled, as the Sun Shone the whole Day on that Root.

Then we rubbed the dried Substance to a fine & in a Stone Mortar the liquid smell was gone.

**Distillation**

We filled a grace [redacted] half full with this [redacted] and distilled, the [redacted] placed deep in [redacted] until all the vapours and drops had passed into the Receiver.

During this distillation, you receive first some [redacted], than a volatile ... and an [redacted] totally
in Bumes, and in the remaining Coal or ☼ a
first Ө.

you must rectify the ☼ pt. alembicum, and
distil the phlegma from it, and then the volatile
ontology must be rectified five to six, once more.

The ☼ and ☼ come over together. From the
first of the first distillation, you extract the first
Ө with hot ʃ, which must be filtered, evaporated
and dissolved, filtered and evaporated again,
several times until it is clean. It does cry-
stallise after it has been evaporated.

We separated the ☼ from the ☼ by means
of a glass funnel; this ☼ was brown red.
When you rectify your vol. Ө per ʃ, observe
that this cannot be done above once or twice
because if you venture a third Rectification,
the Ө is evaporated into salt-crystals,
and then you would have much unnecessary
Trouble.

Composition and Coagulation

We took the elixiriated first and purified Ө
out of the first Ө, as much as we had ob-
tained; you must take great Care to loose
nothing of either of the 3 principles;

We
We put this C into a convenient digesting Globe with a long neck, and poured our rectified volatile upon it, and we shut the glass with a glass Stopper; we placed the globe in a gentle digesting in heat, and we regulated the heat so gently, that we could always bear the hand on the glass; the first time the matter became as black as pitch. We let it continue in that same gentle heat, and the matter became grey and at last as white as snow.

Now we opened the phial, and poured some of our brown-red C, previously warmed, into the phial, and within a few days a solution of the White C and union of the C with the same C took place and the most beautiful colours in nature appeared in the glasses, particularly predominated a Colour of fine C, as in the inside of the glass had been gilt with fine C, at last it became coagulated and red. We now added the second quantity of our Sulphurous C, previously warmed, as we had divided it before hand into 3 equal parts, and we proceed as before, in the same gentle degree of heat, and we saw the same glorious Colours, and when all was dried up again we projected the B, and
and last part of our do, and pull the phial again in the same place and same height. We saw the same phenomena, and if possible, more glorious Colours, until it became again congealed and a Tincture, which was extremely viscid. This was a glorious and most universal Medicine for the human Body, 2 or 3 gr. for a dose.

We proceeded no further with it. My good friend told me that this was the Process of Verocaster, and that it was the Lapis Philosophorum and a very ancient Work. I believe it might easily be carried further. But this subject is so very fatigued, whilst in putrefaction, that it requires a convenient Out-House to manage it.

This is of this process.
Experiments

of Mr. Johan Godfried Jugel
formerly
Director of the Electoral Mines in Saxony.
Zittau and Gorlik
1768.
translated from the German
by J. B. 1798.
Concerning Borax. p. 77

Borax, by every genuine and natural analysis is nothing else but a dissolved and subtilised Flint or pebble Stone. \textit{Silex}.

Those that disbelieve it, let them observe its nature and properties, when it boils in a C.

What is more fusible and more fusing than the Flint particularly a Flint thus subtilised and prepared, as Borax is, which in a moment makes things fusible and promotes vitrification.

Consider about this, it is a fundamental Truth.

The Flint, pebble or Silex is the Matrix of the metal, wherein Vital metallic 4. can be fixed, and where in Metallic 4. grow and increase.

2. To effect a Metallic or mineral growth or increase, by means of the Universal principles of Nature. p. 148.

The key which I am going to communicate is proper to Open many natural Locks in the Mineral Kingdom, and thereby to discover many hidden Secrets in Nature.

We know from numerous Experiments that in the Alkaline \& of Nature all growth and increase in the 3 kingdoms takes hidden.

That that \& Alcali of Nature is as yet an unknown Subject, because it resides in an invisib-
ble $\Theta$, wherein it manifests itself at last, is a truth
well known to those that search after this $\Theta$.
But we will say no more of that universal
heavenly $\Theta$ and speaks of the known visible $\Theta$,
wherein the above mentioned is also hidden.

All first Salts and Alcalies give proofs of this
Secret $\Theta$ of Nature and demonstrate, that they
all proceed therefrom and that they have all taken
a body by means of that universal $\Theta$.

It is a Doctrine in Chemistry, that in melted
metals, such as $O$ and $D$, no Sperm or first Be-
ginning is to be found, and that that principle
has departed during the fusion.

But in order to comprehend that Axiom, I say
this: that metals in their Ores or Marasels
in the Veins and Shafts give sufficient proofs
of Life Growth, in - and Decrease, and that their
nourishing Acors and coal Vapours undoubtedly
are driven off and from them when the Metals
are melted out of their Ores; Yet the melted
metals, $O$, $D$, $F$, $F$ are not dead for all that,
nor destroyed, nor altered in their Essence, du-
ring fusion; they are only refined, and their
Life or moving as is turned inwards and locked
up in their Centre. Although such fused metals
are deprived of Natural Increase in the Vein
in the mines, so that if they were in this fused
shape replaced in the Mine, they could not
possible grow any further, but might decrease in
in progress of Time, as 3 and 4 are resolved into 2 in the mines as well as by art.

Yet if the artist knows what to do, to recover the Volatility in Metals, particularly in O, D and F, he may in his Laboratory restore them to Life, and cause them to increase, even faster than they can grow in the mines, if he knows how to reunite such volatilised Metals to the alkaline O, and metallic Matrix. [Silex, Flint, Pebble.]

Experiment 1.

Take purified Sea O 3 parts, perfectly dry, mix therewith 1 part powdered, Silex, 3 or 4 times heated and extinguished, Flint or Pebble, and let this mixture flow and melt well in a large roomy C in a good Wind furnace; it must flow thin, so that the Flint or Pebble may be thoroughly dissolved by the O.

After it has flowed thin a while, about 1 hour, take the C out of the D and let it cool; then break it and take out the Mass, which pour in a clean iron Mortar, and place the Powder in a glass body with a large opening; expose it to the Moon and Stars, and let it flow per deliquium, and the Flint will flow into a penetrating Liquor. This Liquor must be filtered by a Worsted or Cotton Thread from its Subtle White V.

This is the famous Liquor Silicis of Rubolds, and this is the true Metallic Matrix.
His Use.

If you put metallic ores powdered and sifted, or sublimed volatile calxes of C, D, &c. in this wonderful liquor and expose it at P to the influence of moon and stars and in summer time to the sun beams, or in winter in a digesting furnace, you will in 2 or 3 months time observe a considerable increase and growth of your 4 of C or D, P or T in weight, so that it would will pay you, if you was to work that way with 20 or more glasses, which observe to leave open, we accept of.

The best C or I found by experience to be an aurum suluminum. I dissolved my C in Vc, and treated it with so P. f. deliquium, washed and edulcorated my P, and left it moist.

The best D or T is D dissolved in V, and treated with a of sea C; this is Luna Cornea.

Rich lead, or silver ores must be powdered and sifted and placed in the above liquor Siliciis in a digesting globe, the necks kept open.

That this mineral and metallic increase is conformable to nature according to nature's principles will appear by experience as well as its utility if it is done in a reasonable sufficient quantity.
Experiment 2.

If you alcalise $\mathbb{O}$ by $\mathfrak{V}$ viva, according to my way, or with charcoal, extract the first $\mathbb{O}$, and melt it with Thalts or pebbles, glazed, extinguished, powdered and sifted, exactly in the same manner as I have shewn in the first Experiment, and let it flow per deliquium, which liquor you filter by threads, in order to separate it from its fumes $\mathfrak{F}$, you will thus from $\mathbb{O}$ obtain a Liquor Silicas equally as good as the first from sea $\mathbb{O}$.

Or you may make a first $\mathbb{O}$ of $\mathfrak{F}$ either by calcining the $\mathfrak{F}$ in a Wind furnace, or potter's kiln, or you may alcalise the $\mathbb{O}$ and $\mathfrak{F}$ together by detonation and from this first $\mathbb{O}$ and pebbles you may again obtain the same Liquor Silicas, as efficacious as the former.

Remember that the pebble or Sank in its first beginning was formed of $\mathfrak{V}$, where in the metallic Seminal principles are introduced by nature. In every place where metals are found in the ore, you also find flints, pebbles, or quartz; but I refer you to nature itself, and you will soon comprehend the meaning of these things. I think I have communicated a thing of infinite utility, and I repeat A there are great mysteries in this subject.
3. To give a Coral-Red tinge to O, which red O tinges a 3 fixed into O. p. 165.

That the Colour of O, as the most first subject in the mineral kingdom, is merely accidental and not centrally congenial to O, appears from two Circumstances: 1° that that yellow Colour can be taken from the O, 2° that when the yellow Colour is gone, it can be immediately given to the White O again.

If you copel O several times with ½, the ½ extracts finally all the Colour and leaves it White. a Sulphurine Menstruum does the Same in Via humida. By frequent Separations by ½, the O may also be robbed of all its yellow tinge.

2. The Colour is immediately returned to the White O, if you fuse it with ½, when the White O lays hold of the tial ½, assimilates that ½ to its own first nature and tinges itself therein; this is well known to Refiners, who easily give the proper tinge to pale O by ½. —

½ has the power to tinge O with a Coral Reddow, which Superfluity of Colour can be given to a White first Silver, but no more than just what such Snow coloured O has too much.

The process is this:

Mix 2 parts of ½ with a equal quantity of good Pulverous ½, put the mixture in a Coald
glasse, adapt a Receiver half full of Cold V, and
cue it: the S must lay in ⋅ ⋅ ⋅ and be buried therein,
so that only the upper part and necks appear.
raise your Δ gradually until the Δ comes over into
the V, and in the upper part of the S and in the
necks a Red Δ will settle. This is a New Δ.

When the operation is ended, which requires a
strong heat at the End, then let the Δ go out.
Take the red Δ or 1/2 out of your S and weigh
it; rub it in a glass mortar with 2 parts of C
and place this mixture in another glass S in
your Δ heat, buried in the Δ as before, and raise
your heat gradually and another 1/2 will rise
within the Superficies and necks of the S, mixed
with C, you must have a Receiver as before
but unluted.

Take this 1/2 out of the S, and pour clean V
upon Δ, grinding it in a glass mortar, in order
to wash all the C from this 1/2, and in this 1/2
you have the Aroma or Δ of Δ, which wash by
grinding it with fresh V, and then dry it.

This red Ω gradually projected upon C in
fusion, enteres and tinges the C as red as Coral.
This red C has now a Superfluous Colour,
which it communicates to a Luna Siga

Ω fera is compact Δ, which V will not dissolve, but
must have V, in fact it is White C: see Digby's Secret.
This process leads to higher things and is given here as a philosophical hint to the wise. This exper. is not conducive to riches, but it is a key to things of a higher nature.

**Experiment 4.**

Concerning O and Fertility. p 174.

In O, which proceeds from astral influence, superior and inferior fertility lays hidden; this is manifest by its fertilizing volatile, as well as to the first alkali, which secret is not unknown to a true philosopher.

Whoever understands to make a proper use of these two properties of O (even if need not proceed always from O only) will have it in his power to effect curious things.

If you infuse seed corn in the brown liquor which runs from dung-hills, in which liquor you dissolve previously a little powdered O, and sow such a seed corn, you will perceive a wonderful increase of fertility. Observe here what the O produces when dissolved in the animal alkali of the dung-liquor. Try it, and experience will convince that I have told you a valuable truth. Compare this truth with that, which lays hidden in the liquor silicis.
If you imbibe an \( \frac{4}{4} \) or garden mould with the distilled phlegma of \( O \) and alcalise the \( \frac{4}{4} \) threewild, and sow any seed in such an \( \frac{4}{4} \) and leave it to God and nature, you will experience in a short time a Wonderful Fertility.

The author does not mean the \( \frac{4}{4} \) of \( O \), but if \( \frac{4}{4} \), or \( O \) dissolved in \( \frac{4}{4} \), will produce the same.

You must observe that if you make use of those alcalics, that you do not over do it; because they are Cold Fired if are hot \( \Delta \); which can burn and destroy as well as hot fires.

This I have often observed last Summer, when I emptied the old dung out of the bath, and found the bottom fairly burnt like ashes, by the cold alcaline \( \Delta \).

Consider about the Cause of this Fertility and you will discover other valuable Truths.

Experiment 5.

Concerning the Liquor Silicas. That process more clearly explained. p. 227.

Take fine white River pebbles, make them red hot in your furnace, and throw them into cold \( \frac{4}{4} \), repeat this operation 3, 4, or even 6 times until your pebbles become soft and brittle, so that they tumble to pieces. Reduce them to \( \frac{7}{7} \), which passes through a Sieve.

Weigh of this \( \frac{7}{7} \) one pound or one part,
and mix it by grinding, with $3\frac{1}{3}$ or parts of

good pitch & of $\mathfrak{F}$.

Of this mix make project 2 or 3 table spoons
fuls into a $\mathfrak{C}$, standing in a good wind furnace,
and let them flow well; then add 2 or 3
spoonfuls more, and let it melt with the first,
and to continue projecting gradually, until
the $\mathfrak{C}$ is $\frac{1}{3}$ full.

As soon as it flows freely, stir it with
a red hot iron rod or poker, and after it
has melted well during one hour, take the $\mathfrak{C}$
out of the $\Delta$, and let the mass cool gradually.

or let the $\Delta$ die away, and the $\mathfrak{C}$ remains
in the furnace until $\Delta$ is cooled.

Whilst it is yet warm, break the $\mathfrak{C}$ and
take the matter out, which resembles a white
glaze or white scoria. Beat this to a coarse
$\frac{1}{3}$ and place it in glazes or glazed basons,
which set on a free $\Delta$, or in a cellar with
a good draught of $\Delta$, and it will liquify;
and you will find that the pebbles are dissolved
by the power of the alkaline $\mathfrak{G}$, and run
into a flat oily liquor.

This liquor contains the seminal powers
of the first metallic principles; not that I
mean to say, that this petrifying $\mathfrak{V}$ is the

Sperm
Sperm of Metals, no! but it is truly their matrix in the Earth; where in we may sow volatile metallic Calxes, and bring them unto a new Life. In pebbles and quartz, the Metals are generated, particularly C, and pebbles frequently and commonly contain volatile C. Nay there is no: without such volatile C.

Into this wonderful Liquor Silicia, you bury metallic Calxes, and expose your vessels to the influence of the A, uncovered, and you will soon perceive the Operations of the Universal in there in.

**Experiment C.**

to prepare arsenic so as to become a dry menstruum to unlock Metals and minerals in the A, by the Via Sicca. In 139.

so possesses a subtil penetrating property, enters greedily into Metals, lays hold of them, but for want of fixity cannot do much good. When oo is fixed by O or by Borax it becomes a key to dissolve all open metals in fusion.

Do not think that I pretend to teach here the Philosophical Key, I only intend to discover.
discover its use on metals; it is taken from them and can be re-introduced into them.

Take 1 lb of white o-oo, reduced to a subtile, and as much O, mix the powders carefully, being wary of the subtile poisonous dust.

Put some of the misted powder into a roomy c, which must be filled only half, place the c in a good furze, which has a good draught, to carry the poisonous fumes out of the chimney. Raise your A gradually, and the mixture will melt as soon as the O does flow; the melted mass will ascend in the c with ebullition, and the pot will seem quite filled; but as soon as the volatility of the o-oo is conquered and the poisonous fumes are most gone, and when the O is calcified by the o-oo, the mass will sink down again in the c, flows quietly, yet with continual fuming and ascends no more. These fumes smell like garlic and are mortal, if received by inspiration.

After it has melted quietly 15 or 20 minutes, take the c out of the A, and let it remain under the chimney to cool gradually.

When quite cold, break the c, and you will find a while opaque brilliant mass, like mother of pearl. This
This o< is only about half firt. It flows very soon per deliquium into a so called 1/2 of firt o<.

But for this purpose keep it in a glass with a wide mouth, closely cork'd, that it may not flow pr. deliquium.

Its use in Vio Sieno

Of this so called firt o< take 3 parts, of Crocus 3, crocus 4, or ¼ of 6, or of the first Black Scoria of the ¼ 1 part, and melt the next £ together in a £, then pour it out or let it cool in the £, which breaks and take the mass out.

Beat this mass, before it is quite cold, into a Coarse £ and expose it to the £ to attract the Influences, and a Red 1 £ or Liqueur will flow containing such a £ or £ as you made use of.

1. Mr. Siegel breaks off short, but I think this Red £ might produce Summer £ or £ mentioned by Baron Schröder, if this red £ was filtered by a Cotton thread to separate it from its £, and then coagulate it in a gentle heat, let it attract and flow again; filter
It again to spiritualise it more and more, and coagulate it again by Digestion; repeat this 3 or 6 times, or perhaps oftener, and try it on $\pi$ in fusion; or try it on $\sigma$ in the $\gamma$, and then on $\gamma$, $\delta$ or $\zeta$.

The heavenly Marriage of attraction should be performed very often, and the filtration should not be neglected in order to Subtilise it.

Confere this with Summers Do.

Experiment 7.

Of a burning Pyrophorus, or fiery Substance. p 245.

Pyrophorus is a Substance which takes $\Lambda$ of itself, by the Contact of $\Lambda$, and is not easily extinguished with $\Pi$; therefore it is a dangerous $\Lambda$ as it burns every Combustible it meets with. It consists of a Vegetable $\Pi$ and a Volatile $\Omega$. It is so strongly magnetical, that it attracts almost immediately the $\Lambda$ out of the $\Lambda$ and thereby inflames itself.

Its preparation is mean, but its Effects are astonishing.
Procefs

Take very dry Bean- or Rye flour and Alum about 1/2; the Alum must be in 1/2, which mix with the flour. Stir this up in good liquid honey into a thick mass. put this mass into a C which has a lid that shuts well, and has no hole in it. place the C on a Charcoal D, and keep stirring it continually with an iron rod, whilst it melts; the C need not be red hot all over, a moderate heat is best.

Observe carefully as soon as a small blue flame appears on the top of the matter it is a sign that it is finished. Take the C this moment from the D, having shut it previously with its cover to extinguish the small flame on the matter, and have a lump of soft warm loam ready to lay on the cover and squeeze it tight over the lid, to keep the D out of the C.

Let the matter cool of itself, then put it quickly into a wide mouthed glass, and cork it immediately, that it may not flame suddenly, and break the glass!

It is a black substance, which looks like a cinder. It keeps its A several months
Experiment 8.

Concerning Vinegar. p 254.

As good Vinegar is of infinite use in Chymistry as well as in private Families, I'll here communicate one of the best methods to make it.

The genuine making or brewing of Vinegar, must from the first beginning be done with malt, in the same manner as if you wanted to brew Beer.

Let your dried malt be ground finely into flour, then put this malt flour into a large Brew-Kettle, and to one pack of such malt add about 4 gallons of water and a couple of ounces of pot ash or pearl ash, and let it boil well together; you must have a Cask, standing in one end upon Bundles of Straw, with a Cock in it, near the bottom, and a Cover which fits on the Top of the Cask. Pour the hot Liquor into this Cask, and put into it a little Sour Vermont or Leaven and a hand full of Crude Tartar in Powder, and stir it up together.

Cover
Cover the Cask with its cover, and lay or hang a couple of old blankets over the cover and bundles of straw on the top of them and all round the casks to keep it as warm as possible; if this is done in fine warm summer weather, the liquor will soon ferment and become essentially acid. In this manner, in 2 or 3 weeks' time you may have a very good sharp and wholesome vinegar, which you draw off and put it into a smaller cask so as to fill it, and bung it up and let it lay in a cool place.

Experiment 9.

(p. 347) A addition concerning the liquor salicus during the melting of the pebble powder with the first 8 or 7 or first 10 or first sea 8, the purest Virgin 8 of the pebble united with the first alcali, both their purest parts remain united and flow together per deliquium into a fat by liquor.

The great 8 of the stones as well as of the first alcali remains as faces, and is entirely unfit for this work; therefore the fat so must be filtered by cotton threads.

In this liquor salicus you place a Luna Cornea, or an aurum subminans, or O ore in fine 8, or O ore in fine 8, or glass—ore, or lead—ore, into a convenient digesting glass or glasses, so that
the Liquor Silicus may over Top the Calx an Inch high; Cover the Glass with paper tied over it only to keep the dust out but leave access to the A. In Summer time I placed the glasses in the Sun Beams, in Winter on a digesting furnace in a gentle warmth like the Sun-Shine.

Your C of D will in this its new ground and Metallic Matrix not only be increased but likewise expanded and enroled; so that you will be surprised, if you can do this with a number of glasses. If during the digestion the Liquor Silicus dries up or decreases, you must add some fresh, that it may never get too dry.

In one month time I found half an ounce of Luna Cornua increased to half and a 1/8 of an ounce, which Silver was become goldish also.

There is the same Increase with the C D. 

Note what I tell you.

It is known to every Chemist that all Salts, when they are deprived by a strong Calcination of their volatile part, become first Alcalies, which flow per dilution. They become thus magnetical, after having lost their former corrosive by, to attract the Astral Influence in form of X. As Long as a ☢ remains united with its own ☢, it can not do much good, but when by ☢ the first Lodges is
a departed and the magnet is at liberty to attract another and better one, which unites with the magnet in Love and Harmony, not like the first, in a fiery volatile inimical union.

Therefore in such a Liquor Silicio, on account of its attracted Astral and heavenly one, many mysteries lay concealed, and the industrious Haeber had not written half enough in its praise!

I do not mean to insinuate that such an attracted V. by the Liquor Silicio is the Most universal Matter, no! but it is certainly the nearest Sucessaneum.

Experiment 10.

Consideration of Native Bismut Ore.

called peacock's tail.

Bismut Ore clasped amongst the D ores, as it generally contains D; it is a lunar production, and is generically by O, which is the idea of D.

It melts into a soft, soft bristled ill and contains a lunar D, which, if united with a Vord B D, when in Luna Corona, shows a lingering power.

I am not unwilling to communicate here what I have done together with this curious Ore.
But I cannot promise you great success from it, as this kind of Bismuth-Ore required in this process is so extremely scarce here in Saxony, that I could never meet with it but once in my whole life, and therefore I succeeded only once.

The Native Bismuth here required is called Peacock's Tail. Bismuth-Ore, if you break it, it is dotted all over the inside fracture with small Gold Atomes, and the general tint of it is a pale Lilac Colour. Outside it plays with beautiful shades of the most glorious Colours, like the Rainbow or a Peacock's Tail.

We have enough of it in Saxony, but it is adulterated by nature with Cobalt-Ore, and all such Bismuth fails in this process.
The tincted $V$ weaken with Clear $V$, and then filter it through filtering paper.

Put the filtered solution into a small glass bowl, apply an alembic and receiver, and distil all the humidity and the $V$ from it by a moderate $\Delta$. When it is dry, increase your $\Delta$, take off the alembic and Receiver, and evaporate the mass still further, until there remains a kind of bleu glass like Smalla.

Take this bleu matter and Luna Cornea $\alpha\alpha$, put it into a small glass body, which place in a Large $C$ with $\cdots$ at the bottom an all round, buried pretty deep in the $\cdots$.

The bleu matter must be finely powdered and mixed with the Luna Cornea, before it is put into this body.

Thus prepared, place your $C$ in a wind furnace, and lay tumbled Coals all round the $C$, and dead Coals on the Tops, but not quite so high as the upper Brim of the $C$, or the flame would break your glass body; shut the draught of your Furnace and your Coals will live, gradually without any flame, and your $C$ will in time get red hot, Keep a quiet glowing heat in this manner, and
and the mixture in the glass body, which must be left open; will fairly melt; keep up a moderate glowing heat without flame until you perceive a natural separation in the matter; a white glass, similar to white China will ascend and flow at the top. At the bottom settles a Coarse bleu-glass, like vitrified Smalta; this is good for nothing. After the white glass has flowed half an hour in the body, you may let the fire die away, but disturb nothing by moving it. When cold, break the glass body and beat off the bleu glass from the white, which is easily done.

Use of the White Glass.

project the white glass upon fine O in fusion gradually, until the O becomes a fine deep red glass, like a red Granate Stone from Bohemia.

Projection

With one 1/3 of this Medicine I have tinged 20 1/3 of Jade S in fusion into O of 24 Carats.
Observations of the Author

If you do not get the right Bismuth, except no success. I could never get it but once.

If the solution of your Bismuth-ore is not equal to that of June C, i.e., of a beautiful Orange Colour, your Labour will miscarry.

If your Solution is white, green or blue, you get no tinging Glass. I have had the most beautiful peacocks' Tail Bismuth-ore to all appearance, but generally had a green or blue-green Solution and never succeeded but once.

My Thoughts on this proces.

The foregoing proces is upon the same foundation as the Rpol made of D by Sulphuration, mentioned by Stahl. the Blue-Mineral or Smalta which comes from Saxony is used for enamelling and painting on China, because it vitrifies in the Δ. the Saxon Smalta is a 5/8 of the peacock-Tail Bismuth-ore, and as this Smalta brings a great Revenue to Saxony, the peacock-Tail Bismuth-ore is prohibited to go out of Saxony under pain of death. If we could get 1/3 of genuine Saxon Smalta, which is a ponderous very delicate Sky-or Figmament-blue powder, but they pulverize it here and make it heavier with white 15.

I would meet such a Smalta with Luca Cornea, and try, whether such a White glass would separate itself, as the author requires.
Experiment 11.
next to & C. p. 372.

Dissolve a quantity of Hungarian Or in 7, boil the Solu-
tion in a Copper Kettle, which must not be tinned, as soon
as it boils, throw into the Solution small quanta
ties of Lime, powdered and sifted finely, and
all the fine particles of the Or will be set in a
green mafa, which when dry, is a yellow P.
The clear Solution, which is no longer green, but
clear and white, you must pour off into a clean
Glas.

Filter this Solution through paper, and put it
into a China basin, which place in 8, in a Charcoal
Tunnele, and evaporate it gently, until it is al-
most dry, or until a beautiful white entirely
metallic & settles at the bottom of the basin.

Take this 8 and expose it to the Moon and Stars
in a Clear Serene 1, and it will flow per deliquium
into an 80.

This is a first wonderful 80, very different from
common 80 of Or.

If you make a Luna Cornea, and imbibe it
with the above 80, and then melt it together
in a small glass body, placed in 8, in a 7,
set in the 8 hole of a Wind furnace, you will
see what will delight you.

The purer and clearer this first 80 of Or
per deliquium is, the richer is its Up on 7
Cornea into 0. But I found that no other
but Hungarian Vitriol would do this.
Experiment 12 p 375.

a particular Case. with

\(\text{H}_{2}\text{O}^\ast\) first and the first Scoria

Via sicca.

Make a \(\text{H}_{2}\text{O}^\ast\) stellat. and take the first Scoria for use. Exposure the wet Scoria to the \(\text{F}\), until they become a black \(\text{F}\). Wash the alcali of the \(\text{O}\) from this \(\text{F}\) with \(\text{V}\), and dry the \(\text{F}\).

Pour good \(\text{V}\) upon this dried subcorated \(\text{F}\), and you will obtain a solution like \(\text{O}\) dissolved in \(\text{V}\). Dilute this solution with \(\text{V}\) and filter it, then evaporate it gently in a basin, and there will remain a subtil deep red Crocus. This Crocus or \(\text{F}\) is left and \(\text{A}\) proof. Sublime this \(\text{F}\) with \(\text{aa}\) of \(\text{O}\), wash the \(\text{O}\) from the \(\text{F}\), which ascends with the \(\text{O}\) of a beautiful red colour and more subtil and pure than it was at first.

Repeat this sublimation with new \(\text{O}\) twice more and the 3. time wash all the \(\text{O}\) from it, and dry this subtilised Crocus \(\text{F}\) et \(\text{A}\). This sublimation gives it penetration and digress mix it with \(\text{aa}\) Luna Cornea, \(\text{F}\) fed with \(\text{O}\) of Sea \(\text{O}\), and put it into a small glass body buried in \(\text{V}\) in a large \(\text{V}\), which place into a windurnace, and observe the same precautions on account of managing the \(\text{A}\) as I told you when I wrote of Bismut, and thus the Crocus will unite with the Luna Cornea and melt into
In teazing glasses, give it sufficient time, and leave the little glass body open.

Project this glass, which will be red, upon D in fusion, upon 10 parts, or perhaps a little more.

Whilst you prepare these first Scotch, observe that you pulverize the M well with D.

If you take your red washed and dried colored Crocus Z at the before mentioned, and dissolve it again in V, evaporate again to perfect degree, you will now obtain a most beautiful deep red Crocus, which will per se without any addition, melt; if treated in a glass body placed in V: into a most fine ruby-red glass.

This glass can be fermented with C in an open V. This I discovered once accidentally, or rather providentially.


To obtain a fine Ruby Glass from Z, 1 part of which gives a 100 parts of Z into a Sub stance which is neither D nor C; such a fine Z can be melted without evaporating; it also makes a white Z, which is not D, but as beautiful.

I give you this Paper not for the sake of any great Benefit, but because I think there is something very great in it.

Take
Take first 0 acalced with Charcoal dust, or
first 0 of \( \frac{2}{3} \), put it into a large roomy \( V \), placed in a wind furnace, raise the \( V \) gradually until the \( V \) gets its hot and the first acalced melts.

Then project into the melted \( V \) preserved with \( t \), by small spoonsfuls, until about 10 or 12 of \( t \) are incorporated, by melting, with the first acalcc.

You must keep a strong \( \Delta \) all the time, so that the matter may fuse thinly and freely.
Let the \( \Delta \) die away gradually, but do not stir
the matter. When the \( V \) is cold, break it, beat the \( W \) from the bottom, which looks brown.

The Scoria standing at the Top of the \( W \),
break to pieces, and expose them to the Night
\( \Delta \), or in a dry cellar, and they will flow per
deliquium.

The \( W \) which looks like a dark brown glass,
beaut to a fine \( \frac{2}{3} \), which put into a glass body;

When the Liquefaction of the Scoria is fully
accomplished, pour this Liquor, which is very dry,
upon the powdered \( W \) into your glass body.

Extract as much out of the \( W \) as you can,
then fill the Extraction by Cotton Threads
from its fly faces.

The clear filled Tincture put into a small
glass body, which place burned in \( \Delta \) into a
roomy \( V \), which set into a wind furnace, observing
proper
proper precautions about managing the Α, which
must be gentle at first and gradually stronger until the Ω is of a red heat and the Ω
 glowing. In this last strong heat the Ω must be kept 10 or 12 Ω line.
Then let the Α die away and let all cool.
The next day, when you come to break the glas body, you will find a ruby red vitri-
 fied mass at the Top.

**Its use.**

Beat this glas to Ω; 1 part of this fused a
100 parts of Ω, so that it can be melted
and does not evaporate, but is brittle like
a Ω.

as much of this Ω or a small bit of this
glas of the size of a pea, finges 4 Ω of Ω
into a fine white metal, which is not Ω,
and can not bear Copellation.

I discovered this when I worked another
process.
1. I think this glas should be projected
upon Ω or Ω in the Ω, to give it a ferment
and Metallic Engref: this, M. Siegel has
kept a Secret.
Experiment 14. 4376.

This following Exper. is the same as the foregoing
I give it you here, on account that one process often
illustrates another. Our author does this often very
frequently, whereby he pruince often hints at some
valuable Truth or other.

The process.

Let gold crude as in face at be successively projected
into alkalised O, or into part of it, melling in a C
in the Wind furnace.

Let them melt together until you have obtained
a brown scoria, breaks the C, and beat the scoria
into small bits, which expose to the moon during
a serene night, and in the next time in a dry cellar,
and the scoria will liquify by attraction and flow
into a part of the liquor, very A.

Filter this liquor from the gross v. Evaporate
the filtered liquor to dryness. This mass put
into a small glass body, which keeps 12 hours
in a C with in the wind furnace, in a moderate
A in the wind furnace, yet strong enough to make
and keep the C red hot, but not to excite your A
by draught or blast of bellows. And the mass
will melt and become a brown red glass.

Pour this glass projected upon running it, as
soon as it begins to lume in the C, fixes it,
the $r$ remains and melts, but becomes a kind of brittle $D$ white $M$, which is not $D$, but can if bear the Copell.

If you consider this process attentively, why common $r$ is thus deliquescent and instantaneously fixed by this $r$ of $t$, vitrified? you will come at a very great mystery, and you will have it in your power to transmute metals into $D$ or $D$. These my Experiments are not mere opinions but practical operations performed by my own hands.

Experiment 15, p. 377.

which is equally interesting.

Take good $D$ and $D$, mix the $Z$, make these with $S$. $S$. $S$. in a large $C$, and $D$ in thin Lambs, cut small with Cigars, so that the $D$ lays at the bottom and on the Top.

Cute a Covers on your $C$, and when perfectly dry, place the $C$ on a hearth, between 4 Bricks set on Edge; lay lighted Charcoal round the $C$; let your $D$ be very gentle the first 2 hours, and then increase it gradually every 2 hours, so that the last 2 hours, during $D$ in the whole, your $C$ may glow of a red heat, but not
of a while heat all over; this is called Cemene-
tation, or a gradual Calcination.

Let the Δ die away; when cold break your Τ
and you will find a green glassy or Brie Mafa.
Reduce these green mafas to a fine θ, and dif-
solve it, as much as will dissolve in good T
dilute and filter your several solutions, and
then evaporate to dryness, until there remains
a blue Brie Stone of ♀.

Reduce this to θ, and pour a highly rectified
a of brandy or genuine S.V. upon this ♀, and
extract again as much as you can, in a θ
heated over a lamp; but observe that into
one quart of such a rectif. S.V. you must
previously dissolve ½ an ⅔ of Borax in ♀.
Filter all your Extractions or Solutions,
and then distil the S.V. off per alambicium
until there remains a pale blue stone or
mafa at the bottom.

Try these whether it flows on a red hot
Copper or iron plate, without fuming; if
it does so, it is right, and if it fumes yet,
you must pour new prepared rectif. S.V.
upon the powdered mafa and extract it again,
in order to Sublimate it further, and then
conjugate.
conclude it as before, after having filtered it from its impurities, if these should still be some. Sublimation gives ingress and penetration.

**Its Use.**

As soon as it flows without seeming in the least, mix it with a Luna Cornea and melt these two united θ in the same manner, as I have taught before, in a small glass vessel placed in a V with i. at the bottom and all round it. Let it stand 10 or 12 hours in a well-graduated D in the wind furnace, and it will become a white glass.

**Its Further Use.**

Melt some fine D in a V, and as soon as it flows clear, pour in some of your glass, reduced to θ, enveloped in wax, and let them melt well together for half an hour; 1 part of the medicine to 20 parts of D. Let it cool. Dissolve the D in V, and you will find the new gum and θ, which will fall in the form of a black Calx, which you may wash, dry, and melt with borax in a small V. This white glass, I think, should first be melted with θ in a V if before projection.

a particular process with $\frac{1}{2}$, $\frac{3}{4}$ and $\frac{5}{12}$.

Prepare a fine $\text{M}^{\text{S}} \cdot \text{S}$. Solution, out of $\frac{1}{2}$ parts $\frac{3}{4}$ parts, $\frac{7}{12}$ parts, fulminate it well with $O$, then melt the $\text{M}$ again with $\text{C} \cdot \text{C} \cdot \text{C} \cdot \text{C}$ and fulminate it well with $O$. Purify this $\text{M}^{\text{S}} \cdot \text{S} \cdot \text{S}$ 2 or 3 times more, fulminating each time with $O$, until you obtain Tincture of a $C$ Colour, and your $\text{M} \cdot \text{M} \cdot \text{M}$ will be finely laminated and Stellate.

Reduce this $\text{M} \cdot \text{M} \cdot \text{M}$ to a fine $\frac{5}{12}$. Take $\frac{1}{2}$ or $\frac{1}{4}$ of $O$, well rectified, pour this gradually and with great caution into an equal quantity of well rectified and attracted or liquified butyrum $\frac{5}{12}$, after the Effervescence and terrible head has ceased, distil these 2 mixed Corrosives over pan Retortum, and what comes over will be a $\text{M} \cdot \text{M} \cdot \text{M}$ as red as Blood $\text{M}$. Here remains a white calf behind in the $\text{M} \cdot \text{M} \cdot \text{M}$.

In this double Menstruum dissolve as much as you can of the above purified and powdered $\text{M}^{\text{S}} \cdot \text{S}$. Weaken it with clear $V$ and filter it nicely through paper. Evaporate the filled Solution in a glass bade placed in a $\text{M}$ pot, in a Charcoal Distilling furnace. Evaporate until there remains a hard mass.
Stone. I have this process of an intimate friend, who tells me that 1/3 of this stone does convert 10 1/2 of fine C into fusion into a tinging glass for medicine.

I have not yet had time to work this process to the end; it seems to me to be perfectly rational. I would have the curious artist try the hard mass, if possible, with Luna Cornea first, in the room of fine C, and He will soon see whether this Trip. obtains ingress from the Luna Cornea; then it might be projected upon C in the C.

I think this is a broad hint of Mr. Tegel, for these and other such like medicines, he is afraid to say too much, yet he is sufficiently generous.

My friend says: that you must prepare all the materials you use yourself, with your own hands.
Experiment 17. p. 378

This process I have obtained of the same friends, but have not yet tried it. It is many years ago, since I obtained a few processes of him, and as he is no more, I think it is not ungenerous, to insert his processes amongst my own labours.

a tincting Medicine made from the Lapis de Tribus.

Take ½ ⅔ of fine pure C, such as Venetian Chr. quires or Venetian Dyes, cut them small with Cæsars and dissolve the C seeds in a good Vv. made of ¼ of C and well rectif. ¼ of Sea C. Then dissolve ½ ⅔ of good pure Common & in good Vv. make both solutions over a Lamp heat, and keep in the Spirits.

Both solutions, yet warm, pour together into a capacious glass body, I mean a large glass receiver, and seal it.

Now put 2 ⅔ of good purified D with ⅓ Lapis de Tribus, both powdered and well mixed into a roomy glass B, which place in ☼, and apply the Receiver which contains the two solutions, of C and D. Let the Dec. to the B, whose Bill must go, pretty far into the
Receiver, at least 3 or 4 inches far.

Now distil with a heat, raised moderately, carefully and gradually, and the fumes or gas will ascend and pass over into the Receiver, and the solutions of $O$ and $F$ will be thickened by these spirits.

When the distillation is ended, let the vessels cool, by suffering the $A$ to die away.

What is found in the Receiver, put into a glass body, apply an alembic and adapt an empty Receiver. distil in a casserole heat gradually, and the humidity over into the Receiver, until the matter becomes quite dry.

Then take it out, and put it into a small glass body, placed in a $C$ with $A$. Set this $C$ into a small furnace and regulate your $A$ so as to avoid the flame breaking the glass.

Increase your $A$ gradually and moderately, until the $C$ is red hot, and your dry matter will blow together to a red glassy stone.

In this process the $F$ is fixed with the $O$ by the medium of the Lapis De Tribus.

Of this red glass 1/2 transmutes 6/7 of fine $O$ in fusion into good $O$.

It does more of the red glass is first projected upon fine $O$ in fusion.

The
The Lapis de tribus is made thus:

Take 2 1/2 of good crude 3, 2 1/2 of white 3, and 2 1/2 of 4, each in fine 3 and well mixed. Melt these 3 together in a glass body, placed in a roomy 3, you place the 3 on a hearth, and set 4 bricks round it, on edge, and lay live coals round the 3, and dead Coals on the top of them, and thus let the 3 increase gradually until the 3 glows, and the 3 begin to melt.

As soon as you perceive that the mixture begins to inflame in the glass, you must cover it immediately with a lump of moist and warm Loam. When it is thoroughly melted together, the Lapis de tribus is made, which take out when cold, by breaking the glass body.

Mr. Ingles Observations.

Beat your Lapis de tribus into small bits, like a pea, and not in 3, which is an Error in the process; put the 3 by itself into an 3' tubulated 3, which must hang over a naked 3, and gradually be heated, until it glows red at the bottom, so that the 3 may melt in the 3, which must be kept there in constantly flowing.
flowing; as soon as the D melts in the A, open the Stopper, and throw into the A, a single Bit or two of the Broken Lapis de tribus, and the D will gently fulminate and the United Ovens, Jesus, coal and talc will pass over in very corrosive fumes into the Receiver; the moment the projection is made into the B, the 3rd Stopper or a piece of warm soft Loam must be put upon the whole, or else the poisonous gas will escape stray upwards and not pass into the Receiver. Be careful!

Thus far Mr. Tigell.

Keep projecting Lap: de tribus, until the fulmen ceases, or until no more can be raised or will come over into the Receiver.

A Graduating Oil. p. 104.

Take: Hungarian 5 1/4. good 7 1/2. both in subtilt & carefully mixed, on account of the fumes. Distill the dry E in a glass B, which bury deep in the C so that only the neck appears: let a receiver to it & beware of the poisonous vapours. Distil by a well regulated gradual heat. The E melts first in the B and looks like D: then a button & it sublimes itself & sticks in the neck of the B.
The neck must be intensely hot so that you cannot bear your finger upon it, else the butter will coagulate in the neck in the form of a \( \Theta \) and not come over. When the process is over cover your nose and mouth with a towel, that you may not breathe the poisonous vapours, but wait until the residuals are so far cooled that you can handle them. When quite cold the butter in the receiver flows into square oblong tables of \( \Theta \), sweep the \( \bar{\Sigma} \) carefully out of the neck back into the \( \bar{\Sigma} \), and what sticks fast loosen with a narrow hollow sharp chisel or other fit instrument. Pour the yet fluid butter through the tube into the \( \bar{\Sigma} \) upon its own \( \bar{\Sigma} \): stop the mouth of the \( \bar{\Sigma} \) with a cloth, and now it may coagulate in the \( \bar{\Sigma} \) overnight.

Next morning distil again as before, if the butter will come over freer, a little animated with its own \( \bar{\Sigma} \), nevertheless, the \( \bar{\Sigma} \) will sublime again in the neck. This is the first animation of rectification of the butter, from its own \( \Theta \) contained in the \( \bar{\Sigma} \) in the \( \bar{\Sigma} \). This labour you must repeat twice more, with the same care: that is you are to rectify your butter 3 times from its own \( \bar{\Sigma} \), sublimated into the necks of the \( \bar{\Sigma} \).
Thus take some croc or subjects as common Solar sinatures, such as Red Balsaminum, Red Bohemia Granates, Crocus= $^5$ Crocus $^6$ Hungarian Orr $^7$. Exalted by and extracted as much Colour out of them as i can, with $V^8$, which is easily to be done. Then evaporate the $V^8$ from the extracted Solar $^4$ to perfect degrees into a dry $^9$; upon these dry $^3$ pour your recipe. Bully $^2$ animated by its own $^7$, and digest for 2 or 3 hours $^5$ in a $^4$ heat.

Then distil for $^8$ glass $^3$, coholating what comes over, upon the Redrum, until, by strong heat $^9$, your bultry comes over as Red as blood.

This is a double or animated Sophie $^4$, and a divine Gradating, do upon a well prepared Luna Corna, which by Digestion becomes fine $^3$ or 24 Creams. [Confer: Umbregerus his aphorism concerning this very same animated Sophie $^4$.]

E. E. gives Experiments. 11. ARK.

So put $D$, or the male Luna pexa, which is soft, and leave it round, and cannot be disposed of in $V$.

You must prepare the followen Cementer $^5$. Take Cream White $^1$, preserved and dryed $^5$, melted in a $^9$, when cold pour it up. Take 1 $^3$ or the $^5$ $^6$, sea; $^6$ $^2$ to, and very strong $^8$ to $^3$, mix these things together and keep them in a glass or Carr Well closed to keep the $A$ or $^9$.

This is your Cementer $^5$.

Wor like use Cemelled $D$ in the Lami $^3$, and of any Cemetary $^5$ at if. Lay a Straw & on a reeny
of your first, then a Stratum of the thin Lambs, which you must dry previously in their El; these Lambs or I must lay Single, so that the F can touch them every where you in, either lay them flat or in edge, it is enough, if they do not touch each other, above this a Stratum of the F. above that I again, some 3 Lambs, and so you continue laying vice versa or alternately S. S. S. weaker and Lambs, until you finish with F, the bottom and upper Stratum of F are the Thickest. Let there be some room at the top for a Covering of powdered Glass, and take no less F than 3, if more, there is no harm. Like a Strong Cover on the F, and when thoroughly dry and you have filled all the Cavities or Cracks and it is thoroughly dry again, put the C in a little Cementing Furnace, build on purpose on a Hearth. Observe the following Degrees of A. It is the most difficult Things in Chemistry, and I have never seen no Master set in the Art of Cementation. But I will tell you my Rules as nearly as I can.

First lay lighted Charcoal all round, and deal Coals at the Top, but this first A must not touch the C by 2 Inch. Keep it in this heat the first 6 Hours; this degree can not cause the C to glow, although it becomes intensely hot.
The first 6 hours past, increase that to approach your \( \Delta \) close to the \( \gamma \) all round, yet keep it low, so that the \( \gamma \) may glow at the bolster and become red hot all over, but not of a bright or white heat, but only of a dull, dark, glowing heat. Keep the \( \gamma \) 6 hours more in this 2d degree of cementing heat. These 6 hours also past, lay the Coals to the Top, that is level with the Cover of the \( \gamma \), but none upon the \( \gamma \), and govern your \( \Delta \) nevertheless with so much moderation and discretion, that although the \( \gamma \) glows now all over, yet it must never be of a bright heat but must remain of a dull red heat, and no more, because your \( \Delta \) must not melt, but only be cemented; I can describe it not clearer. In 6 hours more:

Then open the \( \gamma \), take the Mips out, the lamella must look black and be brittle, if they are so, you will succeed; if the \( \Delta \) melts, you do nothing.

Brush the Lamellas with a Whisk brush, and lay them again in Slate \( \Pi \). Take a New \( \gamma \) and Weigh the Lamellas, take an new cementing \( \delta \) and line \( S,S,S \) in the \( \gamma \), exactly as you did before, and close the \( \gamma \).

Cement again during 18 hours as you did the first time exactly, using every precaution as before. Repeat this whole operation a third time, and then break the \( \gamma \); Take the Lamellas out.
out and boil them in V, until they are perfectly clean from the ȝ and C.

This is a Luna lexa, which no V will dissolve. Such a Luna lexa is soon transformed into C, either by a Bo. of ȝ, of ȝ or of ȝ and ȝ, or by a Gradation ȝ, or by our Antimonist Gradation ȝ, as I know from experience.

J. S. Tschel.

If you use glasses, the cementing ȝ must be pressed down in the C, that the glass may flow on a firm substance; (when I use no glass, I press it gently down all the same,) says W. Tschel.
To produce a prima-materi
Vapour by distillation out of
Lapis Calaminariis, wherein
are concealed the 3 metallic
principles 4, 7 and 6.

"Fill a large \[ \mathbb{V} \], about half, with 6 \[ \mathbb{L} \]
of fresh Calaminariis from eip la Chapelle,
which is of a deep red colour, powder A finely.
Place the \[ \mathbb{D} \] in a wind furnace on two iron
Bars, over a naked Charcoal \[ \Delta \]. Adapt
a glass Balloon Receiver, and a glass tube
to the \[ \mathbb{D} \], fitting into the Receiver, by means
of a good Cork, with a hole cut through
the middle of the Corks.

"Light your \[ \Delta \] and distil gently and Suc.
cessively, and a little phlegma will come
over first, increase the \[ \Delta \] gently and gra.
dually and a strong mineral \[ \mathbb{L} \] will follow.

"You must put previously into the Receiver
a quart of \[ \mathbb{V} \], in order that the corrosive \[ \mathbb{F} \]
may be extinguished and detained in
the \[ \mathbb{V} \], as every drop which falls into the
\[ \mathbb{V} \] risers, as if you dropped melted Lead
into
into the V. Strong white vapours come over in clouds, therefore you must continue the distillation and continue your \( \Delta \) gradually as you perceive the matter and those vapours requires it, which distillation must be continued during 3 days and nights until all the vapours are come over.

"Then let the \( \Delta \) die away of itself. You have now obtained a chaos, which must be depressed in calmer vapours.

"The remaining \( \omega \) you distil over in a glass \( \omega \), into a Receiver without \( \varnothing \), and there remains now behind, a first \( \Theta \), which first came over like a flame or vapour.

"If you pour the \( \omega \) upon this \( \Theta \), it dissolves the \( \Theta \) first, and coagulates itself afterwards with the \( \Theta \).

"What may be done with this coagulated mass, when fixed, I leave to the curious enquirers; enough, that more can be done therewith, than we would wish to say openly, as this \( \omega \) is a genuine \( \omega \) and will perform every operation."
To dissolve C and D and reduce them into metallic ashes by native Cinnabar.

I take corporeal fine C or fine D, beat into thin leaves, or filed, or dissolved, the C in V6 or the D in V, and the Corrosive distilled from it to a dry Oalx, it is the same which you take.

Now take native V6, beat it coarsely into little of the size of peas or Small Beans, dips them into the White of an Egg, and roll them about in the filings or V of C or D, so that the V6 bits may be well covered therewith, and let them dry.

For this wonderful Operation, I take equal quantities of V6 and C, or V6 and D, i.e. 6x in Weight.

Now lay them in a C, and cover the V6 bits with the remaining C or D, and Strew ill over them.

Then lute a Cover on ill, and when the Lutum is dry, put the C on a hearth, and cover the C with an X pan or pipkin, and set a brick round this pipkin, so as to form a small Furnace or Oven round the pipkin. Now fill the Space round with dead Charcoal, and light your Charcoal at the Top, over the reversed
Bottom of the pipkin or pan, and keep wages playing the Top with Charcoal, so that there is always a good A at the Top.

"Entertain your A 8 hours, and then let it go out of itself.

I do not know whether an English 10" pan or pipkin would stand the A, otherwise a small cast iron pot with 6 small legs, turned over the E, bottom upwards, would become of a red heat during the Cemmentation, and answer wonderfully well.

This is what Mr. Fugel means:

When all is cold, and you open the E, you will find the 1/2 Bitew converted into fine D, if you have used that metal, and that the A of D has forsaken its own body and has entered that of the 1/2; your D, in this Cemmentation is entirely reduced into ashes, and totally retrograded from Metallic Splendor.

"This operation may appear common and silly to some inconsiderate men, but it proves us one of the greatest wonders in nature, which cannot be performed by no other Thing in the world.

"Examine now these Metallic D ashes, or
0 asked and try to reduce them into 0 or 0 again, by every art or knowledge and I assure you that all your Endeavours will be in Vain.

174. Have you not by this Simple process and by means of the Mineral Δ: Δ and Δ in the \( \frac{5}{3} \) are destroyed the fixed metals radically and reduced them to dead ashes? and by the same Wonderful Operation you have fixed the Volatile \( \frac{5}{3} \) into a fixt Metal, into 0 or D!

"But as the foregoing Simple Experiment seems to promise no \( \frac{5}{3} \) effect, most men have thought no further about it! But now, open your Eyes, and consider what might remain to be done?" The dead shall rise and live in a glorified regenerated Spiritual Body! Consider whether this same Resurrection might not be effected with your dead into ashes reduced Metallic bodies? a Consolation will appear! The dead ashes will come to a New Life and will be invested with an everlasting Eternity.

175. "Call the Animus or \( \frac{5}{3} \) back out of that Chaos, where all Metallic and Mineral 0 are confounded and can be had, which 0 you must know from my Description of Nature!"

"Whether you take this \( \frac{5}{3} \) from the Air, the attracted \( \frac{5}{3} \) of Abbé Roujou, would..."
do this: or whether you take it from the $\Delta$, it will be the same here, if you do but rightly prepare and apply it properly.

\[ \text{from the $\Delta$ alludes to a well made as of O, or such a $\Delta$ as is obtained, when you fulminate O with $\frac{7}{4}$} \]

Next: "Such a $\Delta$ will be a proper menstruum, to extract a red anima or tinging $\frac{7}{4}$ from the destroyed fixed Madus, or Lunar or Solar metallic ashes, along with the fixed incom­

Ceptible metallic $\Theta$; whereof the Philoso.

phers have written: Sal metallerum est La-

pis Philosophorum.

"I repeat it, there is a great mystery

in the foregoing simple Operation with $\frac{7}{4}$

ev: to obtain in so short a time the $\Theta$

and tinging $\frac{7}{4}$ of the fixed Metals, for the

amelioration of the unfit.

"This is the greatest Treasure, which lays

concealed in the whole Mineral Kingdom."

J. S. Turgel.
Neuman

on

The nature and Difference of Salt Pete.

We divide common $\text{O}$ into 3 classes; though when $\text{O}$ is perfectly pure and well depurated from external impure or foreign bodies, it is then one and the same, whether it comes from Germany, Poland, Russia, France or the East Indies.

The difference consists alone in a greater or less degree of purity, viz:

1. The unpurified quite crude $\text{O}$.
2. The once purified $\text{O}$.
3. The perfectly pure $\text{O}$.

If crude $\text{O}$ is crystallised but is still mixed
a quantity of $\Psi \Psi$, common $\Theta$ and fat $\Psi$ly particled. This $\Omega$ looks yellowish or $\Psi$ly, consists of small ill shaped crystals, and pulminates slowly and sadly.

2. The one purified $\Omega$ looks white, has got large clumsy crystals, pulminates stronger, and when dissolved in $\Psi$ and precipitated with $\Psi \Psi \Psi$ or with a pure potash lye, this $\Omega$ does not precipitate so much $\Psi \Psi$ as the quite crude $\Omega$ does.

3. A perfectly pure $\Omega$ is nearly transparent like $\Psi$, has beautiful well shaped crystals with 6 sides and longish, pulminates very strongly in the $\Delta$, contains no $\Psi \Psi$ nor common $\Theta$. Its crystal looks like this, some smaller, some larger, which depends on the quantity of the evaporated solution and on the vessel according to the place and room the Crystal have to shoot in, which crystallisation is done suddenly in a moment, all though not in every place at once, but gradually in different places of the Distilled.

Mr. Neuman says: Nature generated the Hali-
mitrium or aphro-mitrium; i.e. the natural $\Omega$, before the salt-petre-makers boil and crystallise it the first time, and is called Native-nitre; the most principal and from all other salts distinguished Essence, exceeding the Character of Nitre.

Nature
NATURE does not bring Nitre (Arsenic) into a perfect dry, hard, and crystalline state, or into such a salt, as the genuine O appears, after boiling and crystallising.

Yet adds to this imperfect nitreous Essence generated by Nature, a fixed alkaline salt, and there with, by various yet simple operations, brings it to a dry, hard, crystalline, perfect and useful Nitre.

How Nature generates Nitre, Mr. Newman, formerly a celebrated Chemist and Pupil of Professor Stahl at Berlin, gives us the following Information, well worthy of Notice to a Chemical Philosopher.

When ever Nature intends to generate O in the Earth, three Ingredients are required.

1. The principal is a putrid Substance or a rotten Concrete either from the Animal or Vegetable Department.

This required putrid Substance must be an Oily Urinous Salt.

2. The second Ingredient is an V, which must be fit to receive such an body, until the generation is accomplished.

So this, either Clay or meagre Loam, or Lime-Stone, Old Walls or Old plastered walls.
Walls are the most proper Earths.

By the third and principal Ingredient is the A, "Excellent," partly as a universal agent, although not the Whole A, but as inward Vapifying principle enclosed in a universal acid, bitterish, most subtile Salt; in my System of Nature exactly! partly as an assistant and Instrument, as Nature wants the whole volume or mass of A to perform this wonderful Generation, not only for causing the first necessary Putrefaction, but also as a Vehicle for introducing that universal agent, the Acereal acid, bitterish, incorporated, in order to effect the new mixture or Generation of the Native Osous Essence.

The whole Process of Nature consists therefore in the following Operations:

1. To dispose Animal or Vegetable Substances towards Putrefaction.

2. When those Substances putrefy, to introduce the most Subtile SAP, ONE, those particles, into one or more of the above mentioned kinds of A, and

3. Commonly to introduce that Vital principle enclosed in that universal acid, Osous Salt, as much as is necessary, and

4. By means of a Warminish acerial Humidity, as a Vehicle and Assistant to accomplish the natural
natural Mixture.

The native Saltpetre originates and is got without much human assistance, as God and nature procures it. It is either obtained
1) from nitreous $
^
$ which is the Case with us in Germany and more so in the East Indies.
2) From Loamy Walls or grounds.
3) from old decayed Ruins, which have been built of Lime-Stones.

When ever nature generates $O$, unassisted by the art of man, it happens commonly in such places where different Substances have putrefied, and such putrefaction has insinuated itself into a Clayish or Loamy ground in its whole mixture, or the putrified most subtile by One $O$ does Essence has evaporated and insinuated itself into the Liny particles of Old decayed Walls, Standing near such putrefactions.

Both may happen Various Ways, viz:
1) When $O$ is generated in the Earth, the place is either such a one where large herds of Cattle have stood, or where much Cattle have grazed, or where Battles have been fought and a number of men and horses have been
killed and buried; or such a place where leaves of Trees or other juicy Vegetables have mulcted in large quantities, or in Church-yards and burying grounds, and lastly on or near places where dead Cattle or dead horses are buried.

1. Flemel makes use of a saying: remember that you have learned this secret amongst the bones of the dead!

2. When V is generated on loamy or lime-stone Walled, buildings, Cellars, or such like; it is then either near Stables or places where Sheep, pigs, Cows, Goats or Horses are kept night and day, or near pigeon- or font-Houses; or near privies and common-sewers, near dung-Hills and places where much urine is thrown, and 120 Sun-Shine can dry it up; like near old Walled in Church-yards or burying grounds, near old decayed Ruins built of Lime or free Stone, and under old decayed thatched sheds; finally in such places where various putrefactions and strong Exhalations of putrefied Substances happen or have happened, such as Burying grounds.

1. Its origin may well be called Vile.

The Loam and V where in the putrefied essence inoculates itself more readily for putrefaction, is commonly rather poor than fat,
but or has been polished or built with Lime, for that reason we deem Lime y\' an excellent magnet.

3. O is generated in y\' Stones, and most commonly in such as are of an absorbing kind; such are those near about Paris.

In France near Saumur on the River Loire is a quarry, which yields a Mineea, full of O, and therefore is digged out there in great quantities, out of this Stone much O is boiled.
## Contents

1. Enixum of strange virtues
2. Curious universal Spirit of ☦
3. Another fusible ☦ Enixum
4. Salid Enixa for Tenetures
5. Sal ☦ Enix, which transmutes ☦ into ☦ and ☦ into ☦ and ☦
6. To prepare ☦ Enix in glass phials
7. To fix ☦ of ☦
8. To use ☦ Enixum impregnated with ☦
9. Red ☦ of ☦ and ☦ which tinges ☦ into ☦
10. Red ☦ of common ☦
11. To prepare Sal Mirabile
12. Of the Universal ☦ or Premium ens sales
13. Process on mother ▼ of sea ☦
14. — on mother ▼ of ☦
15. — on mother ▼ of ☦
16. Radical solution of ☦
Philosophical concerns of Salt Enixum

On the Use of Salt Enixum in Alchemy

From some Manuscripts of Sir John Dee

Translated from the German

The following Salix Enixum are the source of genuine Chemistry. Curious operations on animal, vegetable, and mineral substances are performed with them relative to Medicine and the transmutation of metals.

A Enixum of Strange Virtues.

Dissolve a great quantity of Sea Salt or common Salt in clean Rain Water, filter the solution and let it evaporate gently, until a skin appears, collect this Skin with a Wooden Spoon and put it by.

Continue the Evaporation until a new Skin appears on the surface, collect this also and put it to the former.

Continue to evaporate your Liquor, until it yields no more Salt on the surface.

These Skins of Salt, on the surface of the liquor, contain the purest of Salt and the most Subtle and most Dry Stones of Salt, which possess strange and unknown virtues.

You must collect a great quantity of this Salt from the surface, by evaporation, as a good
provision of it is very usual.

Take now all your Ω, as much as you have collected from the Surface by Evaporation expose it to a cool A and let it flow per de terioiuni until it is become a fat salina V, weigh this V and add an equal quantity of bo of A to it, and let it stand 24 hours.

Then distil it, but in a very gentle heat until it remains thick like honey.

If it would take a volatil Ω of A, such as one of the Ω of St. Houbou dans; if you take the ponderous Ω of A, rectify it first per se, so as to make it clear like rock V; if you distil the above mixture in a gentle heat, a yellow Ω of Sea Ω does come over, whilst the heavy Ω of A remain behind with the gross part of your Ω:

The A which you have distilled over, pour back on the residuum, and let it stand quiet as before during 24 hours, to attract the celestial influence.

Then distil the Ω from it again, in a gentle heat, until it becomes thick like honey. By attraction and second distillation the Ω will become more powerful, invisible and of greater force, on account of the union with the purest heavenly influences.
If you repeat these operations 3 or 4 times, your C will increase in power and virtue, and will melt in a C, with a small heat, and will be extremely fusible like a C of alcauli.

With this C of Enigma you may dissolve a C in a phial placed in hot ..., and with such a dissolved C of C curious operations may be performed on animals, vegetables and metals.

N.3: If this solution is digested in a most gentle animal heat, a great Contagion will happen, whereby the subject is finally very much exalted.

Nota. Try the 0 of 4 mentioned in this process is also meant the 0 of 4.

This process is somewhat dark. It seems that the remaining honey like Residue is to be evaporated and melted into a fusible Androgynal C, called Sal Enigma, partaking of both sexes 4 and 4 of alcauli.

I would rather distil up and down this C, until no more would come over, and then take it out for use!

The author hints that a Tincture can be made with this fusible C, impregnated with the Universal α, capable to cause C to dy and to be regenerated!
The process is truly natural, if we consider that the first condemnation of the universal Δ is in the universal θ, in θ and sea θ, taking a body of concentrated radical Humidity, i.e. Alcali; and by means of θ and Alcali, nature, i.e. a Mundi, generates, purifies, destroys and regenerates all things. See Sir Kenelm Digby's Chymical Exper. page 131. According as one or the other principle predominates, it causes preservation or Destruction, or when in perfect Harmony, which is then a Sal Enigmum, Generation; See Digby p. 131.

It is proper here to give you the curious universal Δ of Δ from Abbé Rouxseau.

Secrets et remèdes exprouz. p. par devant Mons. Abbé Rouxseau, cy devant Capucin et médecin de Sa Majesté. Paris 1697. 8° / of Louis XIV

page 39.

I'll give the following example as a new proof of the means, which are sometimes necessary, to excite the magnetic virtue. [Radical Humidity]

Take 3 or 4 of good flowers of Δ, put them into
into a glass body, pour upon it 5 or 6 times as much in weight of good o of 0, and distil all the o from it by an easy heat, the body being placed in.

Cohobate the same o, which is come over, by pouring it back upon the o, and distil it from it again, and repeat this operation 9 or 10 times.

you may like wise do this operation by a tubulated o.

The remaining o being exposed to a fine clear cool o, attracts the o of the o and determines that o to the nature of o of o.

Observe how this confirms my System, that the first Corroboriation of the o manie or universal o by means of humidity is in the Acid or becomes acid!

This attraction is so powerful, that 4 3 4, treated in the above manner, will yield after distillation 2 3 4 equally strong and of the same quality as the 3 4 made by the Glass Bell.

Thus 4 4 fixed and rendered mag isical by o of o attract and yield at every distillation 2 3 4 o 4 1, and the remaining fixed 4 is a perpetual Magnet to attract
the same as for ever; and what is remarkable, the $n$ of $O$, which has served to fix the $4$ and make it magisterial, leaves none of its qualities by this operation, but remains the same.

Is this not a sufficient and well established proof to persuade the most unexperienced as well as the unbelieving, and to convince them of the perpetual action of the universal spirit? which I call for good reasons the universal mercury of the philosophers! because he dissolves all things and unites himself to all things by an inexhaustible indefatigable and permanent action!

[See my philosoph. Msc. Emblem of the Andro-] / see also gynal figure: excelling Beings to a more noble and more perfect state by the communication of the $n$ from above, which is the sole and only cause of perfection in all nature. Thus far Abbé Roujoue p. 60.

2. Another most dul Elixirum

Take good V of q. p. add $n$ of $O$, gradually until a $O$ is precipitated, which is easily separated and coagulated. Distil the $n$ from this $O$, p. 2. Coarsenate the $n$ back and distil the $n$ from it again, and repeat this operation until the
3. Impregnated Spiritual Salts

i.e. Salts Enix for Sinctures.

These salts are made by two ways:
1. They are distilled from such ingredients as are bound in Sincture.

Take a of Sea O, or a of O, well rectified,
pour it on powdered Calamine Stone; the red Calamine or Calamineares from le la Chapelle is the richest in Europe; digest and extract the Tap.
pour the Tap from the sediment; then distil the a over in ; the Tap will come over with the a.
you must calcinate the a several times upon the Residueum until the Tap does come over.

precipitate this corrosive acid Tap with a of O until the Effervescence ceases.

When it is now impregnated with the a of O, dilute it with and filter it.

This filtered Lye is full of O, which must be evaporated until it is a Sal Enixum.

(3)
of the will come over, impregnated with A.

The second method to prepare the spiritual salt Eriix or sulphuric salt X, is as follows:

Take any in you like precipitate it out of the free, dissolved in that dye A of X, which has been triturated by its own salt Eriix, and this A of X will become red on the spot, and much sooner if the A of X has been added.

This A is a gradual tingeing A, after it has been relicated.

If the above process is very dark, I could never comprehend A / precipitate the A of X fast, as has been told above, and by these means you will obtain a tingeing A and tingeing X.

Evaporate the humidity over a gentle heat, boil the remainder, and you will obtain uni-

Sal Eriixum impregnated with A; with
the salt D is tinge into C, and A into D and E.

The Sulphuricous X Eriixum.

Take A, X and E A 1 1/3, 5 1/2 A 16, Filings
of E and of A A 3, reduce the ingredients to
A, and mix them, add 1/4 A of powdered Charcoal.
coal, then sulphurate your \( \text{S} \) in a very large \( \text{C} \), or project your \( \text{S} \) gradually into a red hot room \( \text{C} \), and after the whole is sulphurated, let it remain 3 hours in the \( \Delta \).

If you add now some common \( \text{S} \), the operation will succeed much better.

NB: The whole secret consists in this: that you consume the salts entirely, which salts corrode the \( \text{M} \) and transform it into \( \text{M} \) and \( \text{A} \) and a \( \text{B} \).

If this is a valuable hint at the short way of the Adept, who spoke to Helvetius, see golden calf. I have attempted it in marble bone, but could not succeed.

Now take the remaining substance out of the hot \( \text{C} \), and throw it into boiling hot \( \text{V} \) in a basin, placed in hot \( \Delta \), and let it boil for several hours.

If you should have some \( \text{MM} \) left, which has not entirely been corroded by the fulmen, you must reduce it to \( \text{S} \) and add it to the rest in the basin, to be boiled altogether for 7 or 8 hours, and you will obtain a deep red Lixivium.

Precipitate your Lixivium with \( \text{Z} \) of \( \text{O} \), in order to obtain the Mercurial Sal Enixium.
This requires an illustration. The gyxivium looks like blood, and as it cools the gross dark red A falls to the bottom of it self.

I have poured the red lye, which becomes clear, from the sulphureous sediment; I diluted it with 20 or more parts of clear V, and then dropped my A of O out of a small phial into the diluted sulphureous lye, and a beautiful mercurial A proceeding from it is precipitated to the bottom of the basons of a most beautiful scarlet colour.

Before extension with V and before the precipitation with O, the sulphureous lye gifts basons and glass funnels, but when the A is alone, separated from the calcabi it gifts nothing. As soon as the A of O, V or strong vinegar comes in contact with the alkaline lye, a most intolerable smell of rotten eggs is perceived that same instant. I have remarked or noticed these phenomena, where I commented on De la Porie's process:

In the above mentioned manner the sulphureous O Enixium is made.

Now project your A upon crude O, flowing in a V, and let these two melt an hour together. Pour it out into a glazed V in Vessel, and you will have a red Θ.
In this red θ are the Sulphurs of θ θ and θ.

I have attempted this, and the θ by fulminating with the Sulphurs, flew out of the θ all at once.

Weigh your red θ and dissolve in hot Φ, filter the solution, and as many ounces so of Φ as your θ did weigh.

in the room of so θ. Φ, I would always make use of the θ of Φ according to Abbé Bouysseau.

Evaporate the Liquor until you have a dry θ. This θ will be much more powerful if you distil the θ from it and pour it back, and repeat this Coagulation until the θ Enixum remains dry.

Thus you have prepared a sulphurous and mercurial tingeing θ Enixum.

Its use.

dissolve fine θ in Φ, precipitate it with a great quantity of θ Φ, i.e. a solution of purified θ in Φ, in order that the Volatile θ may be more easily separated from the θ. pour the Φ off, wash the Φ and dry it: this is θ cornea.

dissolve your dried θ cornea, which is half volatilised by this simple process, in your θ Enixum in a glass body placed in hot ..., increasing your heat, until the θ Enixum melts and dissolves the Φ. When
When the solution is finished, let the Λ go out and before it is quite cold, pour hot clean V upon it, filter the solution, and preserve it for further use.

In the same manner dissolve O-O in new O Enixum, or Native O. When it is dissolved by the O, pour hot V upon it, and filter the solution. It may also be done in V, pour both solutions together and evaporate the humidity until Dryness. This dry substance is Semi-volatile.

Put it in a C, covered with its lid, and melt it gradually, whereby it will be fixed again.

The use of this fixed substance

Pour hot V upon it and dissolve it, filter the solution, which put into a Digesting glass. Drop into this solution a few very thin Lamels of 4, not thicker than paper, and let the solution boil 3 and 6, and the 4 lamels will be fixed and extracted into 3 which contains 1/4 part of fine O.

Melt these transmuted 4 Lamella in a C, and you will obtain a pure 3 and O2 etc.

But the Λ must be salted with Β or with
10. 1-

10. or with the black Stump, or with Calenciéd filings of S.

Observe, that these 6. can always be used again, after they have served your purpose, as they do not lose their value.

5. Operation to prepare Θ Enixum in a glass phial.

Dissolve a very substil and well prepared 4. of O in Θ Enixum, then precipitate the 4. out of the solution as you know, and keep it for use hereafter.

1. The solution of the 4. of O in Θ Enixum must either be done in Coated glass bodies, placed in a ☼ heat, or in good 4. which do not let the Θ Enixum run through, as it is so extremely fusible and penetrating.

Take the 4. of Calamine from process 10. 18, grind it with 4. merabilis and dissolve it therein in a ☼ heat, make a solution and take the 4. and reserve it likewise for use. Unite and mix this 4. of Calamine with the above 4. in a ☼ Crocus, mix it with Charcoal Dust and let it during 24 hours in a ☼.

Take the Crocus out and dissolve it again in Θ Enixum, make a solution and take the final.
4. Put this 4 into a digesting glass, add 2 Enixum, which is very fusible.

The 2 Enixum will melt and dissolve the 2 Sulphures, and unite completely and inseparably there with

Shut the vessel close and let it stand to digest, until it is become a genuine 34 in the form of a Red 0.

The use

Dissolve this red fixed 0 and filter the solution, pour it into a digesting glass, with some 3 or thin lamenated 3, let it boil 9 and 6 for 213 3, and the 3 or the 3 will be transmuted into fine 0.

In this manner you can operate with every 4, after it has been fixed with powdered Charcoal.

To mix 4 of 5.

I think the Author must mean by 4 of 5 the purified 33333 Bellatus.

Take fixed 4 or 5 and 4 or Crocus of 0 and dissolve both united in 0 merabile, in a coated glass's body, placed in a 3 heat. Then
Then make a solution like the $1^\text{st}$ out of it.

The precipitate would, indeed, if it must be deposed again in the process of & Enixum in a digestive glass, and must be digested in hot water until they are united and fixed into a Red $E$.

Its use.

This fixed red lining $C$ must be dissolved and filtered, and the solution must be poured into a digestive glass.

If you boil $\frac{1}{2}$ of $\frac{1}{2}$ in this for 3 or 4 hours, the $\frac{1}{2}$ of $\frac{1}{2}$ will inevitably be fixed into good and permanent $E$.

Mr. Garden told me many years ago, that he had seen a stranger who shewed him a red $E$ which he told him did change $D$ into $C$, if it was boiled 24 hours in a solution made of red red $E$; might this not have been such a red Sal Enixum as here taught? The stranger said, it maintained him very well.

Most of these processes are dark and no proportions are set down, at least mostly not.

Sal Enixum impregnated with $I$.

Take any metallic $A$, but best a $A$ of $C$, add
a fusible $\Theta$ Enixum, and let them be well united by melting together in a $\Theta$, and you will obtain a Red $\Theta$, which is a red $O^2$ $\Theta$, where, with your $\Theta$ Enixum is impregnated.

Dissolve it in fair $\mathcal{V}$ after having weighed it, add as much $\Theta_3$ of $\Theta_3$ or $\Theta$ of $\Theta_3$ as the red $\Theta$ weighed, evaporate and you will again have a $\Theta$ Enixum highly tinged.

In this $\Theta$ Enixum dissolve again new $\frac{4}{5}$ of $\Theta$, and proceed as above, and your red $\Theta$ will have a greater tinging power, which performs wonders upon $\frac{4}{5}$ of $\Theta$.

This operation is most admirable for other wonderful operations.

Observe

The $\frac{4}{5}$ of $\Theta$ has almost as great an Effect as the $\frac{4}{5}$ of $\Theta$, whenixed, to exalt the $\frac{4}{5}$ into $\Theta$, and is obtained at an easier Rate.

1. Of the Red Tinctures of $\Theta$ and $\Theta$, which tinge $\mathcal{V}$ into $\Theta$.

This process illustrates some of the others, relative to proportions and method of working.

Dissolve nine $\Theta$ in $\Theta$ Enixum $\mathcal{V}$, I suppose the $\Theta$.
Author means a y of O, as he mentions in the process No. 1. At the end of it, add to it a fixed 4 of S; or take 1 part of fine O and 3 parts of WW steel. Melt it together into a brittle mass, which reduce to a black dust. Dissolve this in your possible E. Enigma in 3 hours time by melting it in a C.

Then pour warm V upon it, dissolve and filter the solution, and of this solution precipitate the red f. Now you have the O and S united.

Dry your f and project it f in purified common E, which is melting in a C, and let it flow there in 2 hours.

Then pour the E out and you will have a red f. of O and S. I, not immediately. I think it in the room of common purified E, the salt process No. 1. Should here be taken, because the Author mentions at the end of process No. 1. "If you dissolve a y of O in this E, I, "

This operation is performed without adding Charcoal Dust.

Your red f. must be pulverised, and dissolved in warm V, and the solution filtered. Then add as much os of Be as the red f. weighed and distil the D over "P. by several Convolutions, until the E remains dry behind.
behind. This is now a Sal Enixum impregnated with the tinging powers of O and E.

This last operation is necessary, if we take only purified common O, but if we take the O Enixum N°1., this operation would be needless and superfluous.

Its Virtue and Use.

Melt the above tinge O Enixum in a C, add a y. of O.

Further you must have ready some good alcalised C made by detonation with Charcoal in coarse S.

Add this to the flowing majasa in the C, add it in a melting state, let it flux together 2 hours or 2½ then pour it into this alcalised O Enixum, some pieces of fine D Coin or Lamella of fine O and let it stand 4 or 5 hours longer in fusion, covering your C, that no Coals may fall in, and all your O will be gradually into most pure O, but the Majasa must be copelled —

S1 a Red R. of common 4 is prepared as follows:

Take C. 4 and Common 4 â€œ, powder the
Ingredients and mix them. Then project the mixture gradually, by a spoonful at a time, into a C, standing heated in the Wind furnace, and the mixture will precipitate and decontexte, when the whole quantity is projected let the calcined remaining matter flow a while.

Then dissolve the M in hot V, filter the solution and precipitate it, and you will obtain a golden $A$ from common $A$, this way.

Project this dried $A$ into purified and melted $O$, which stands flowing in a C, and you will obtain a red $O$.

dissolve this red $O$ in common $V$, filter the solution, and as much as the red $O$ weighed add $60$ of $A$ or $60$ of $O$, distil the $A$ from it by several Convolutions, as I have taught before, until your impregnated $O$ Enixum remains dry.

9/ Another wonderful and very fusible salt
called Sal Mirabile.

Take $1$ part $60$ of $O$, and $2$ parts $O$. 
dissolve the $O$ first in common clean $V$, and filter the solution. Then drop gradually $60$ of $O$, into the solution of $O$, distil it for $O$, and a valuable $2$ of $O$ will come over into the Receiver, which

or is called The Bene Salt and serves no purpose in Alchemy, as it is made by. To the end Process now, and do no longerubble

$O$ Enixum.
which of C, when rectified per se, is very good,
and dissolves a 

In the bottom of the A, or Glass body, if
you have used a body and alembic remains
the Sal mirabile dry, in proportion of one Chrysalis,

This our O mirabile is very fusible and dissolves C very soon, either in a C, or in a coated
glass body placed in hot.

But in order to facilitate the operation,
proceed in the following manner:

The same proceeds with a 

After you have united the solution of OX with
two 

Add a 

Then distil the

from A for Alembicium, and the 

will be dissolved, and remains with the O

mirabile. The 

which comes over must

be poured back and coagulated upon the Resi-

duum 5 or 6 times.

Take your impregnated O mirabile out

and add a little fixed A of B, digest, and they

will be united and fixed together.

This operation is performed in a phial which
must be strong, on account of the force of the

Spirits.
Spirits, which break a weak glass.

End of Sir Kenelm Digby's process concerning the Doctrine of Sal Enigmum, translated from the German. 1797.

For the sake of useful knowledge, I shall join here something from Abbe Rougeau.

Chapter 10.

Continuation of Experiments.

I have understood since some years, that the universal Θ, by Paracelsus and Jan Helmont called the primium end of Θ, is nothing else than the universal θ and universal dissolvent, corporified in the most simple of all subliminary salts, being as it were an embryonated seminal Θ. This Θ is not found separately in nature, but it can be separated from the body of another Θ, as their Heart, Life and Centre.

In the process of: 1. the Life and Centre of every Θ is a dilated Π in humidity, and in that state is called θ, when perfectly free from humidity, it appears then in the character of a volatile dry Θ, as we see it in volatile or sublimed Θ, which is a Π of Η without phlegma.

This separation can not conveniently be done without the action of that very same universal ι dispersed in the Π and in all things.
Which universal A, corporifying itself, with this universal $\Theta$, decorporifies it again and renders it incogulable, and this universal $\Theta$ proceeds from Sea $\mathfrak{v}$, nay it is the very Life and Soul these of. | | Sea $\Theta$ |

This is an indubitable Truth: the first Determination of the Universal Cold $\Delta$ of Nature, when it descends into the Ocean, is into that principle which makes the whole Ocean Salt, and frequently appears luminous at night, when | I have explained this fully agitato; in the same manner as that Universal $\Delta$ encloses itself in the same Universal $\mathfrak{h}$ and descends into the $\mathfrak{v}$, and wherever it finds a proper Magnet or Alkaline body, it copulates there with and assumes a Crystalline Body, called $\mathfrak{o}$, as it assumes a Crystalline body in the Sea $\mathfrak{v}$, when concentrated either by the Sun; its great Agent; or by common $\Delta$;

We need not to wonder then, that Jean Sauvier according to the testimony of Father Gabriel de Castaigne and others made the Stone out of the Primium Enus of Sea $\Theta$, which he fermented with a $\psi$ of $\mathfrak{o}$; the process is in part in the Works of Jean Sauvier published at Paris during the last Century, I have never seen the Book;

We find a process upon Sea $\Theta$ in the Second Vol. of de Boerhaave’s Chemistry, well worthy of Notice;
I have shown to some friends what this Θ is but I do not think they will ever take the trouble to carry it to that perfection, it is capable of being brought to, by Nil and patience.

V. B.

Process upon Sea V, in order to obtain the first End of Θ or the very Deven of Θ and its Life and ο.

Note that the process upon the Mother Lye of Θ and Ω is the very same as this upon the Mother Liquor of Sea Θ.

It is very curious to observe in the first preparation of this Θ, the different Figures of Crystals and the different Smell and Taste of them, proceeding from the Sea V, before it is reduced to a State, so as to crystallise no more, but remains an oily mother liquor, wherein is primum Ens Salis.

It becomes then a liquor which is inconsumable and will not crystallise; a thick and full V of a fiery taste, attracting continually the Universal ζ in the shape of humidity out of the Θ.

This
This salt matter resolves itself into a very ponderous Oil, which is distillable in a few heat, if you have but patience sufficiently. It rises in the S in the same manner as Honey does and requires a great deal of time, attention and patience.

After the distillation of this Oil, there remains a Residuum, which is fusible like wax, and which by Labour, Art and patience all come over as a fin the volatile O, without mixing any intermediate substance therewith such as Bole or Clay, which would absolutely destroy it.

The whole substance of this O passes over into the receiver as a Liquor and this is not of trifling Consideration, as it is a proof that it is now become of a Universal Nature.

After this I think it would be superfluous to ask from whence the Salt proceeds in the Ocean. As we see clearly that it is nothing else but a sensible and visible Corporisation of the Universal Salt mundi, which is invisibly dispersed throughout all nature and resides in the vast Extent of the A, where it is generated and multiplied by means of the Sun’s and Moon’s Light and the Stars.

All the great Philosophers, since Hermes Trismegistus, have taught this Doctrine.
but as they have not proved it by Experiment, as I have done, our modern little philosophers have looked upon that Doctrine as a meta-physical Chymæra and have ridiculed it, although it is an essential Truth, founded on the invariable principles of Nature!

Observe that you ought to have at least 400 to weight of Sea V, in order to obtain a reasonable or moderate quantity of the primum Emus Salis.

My Experiment on O:

I have conceived that this process might be brought to a greater perfection, in order to obtain a Distillation of the Vitriolic Body, which might be more simple and more animated with the universal soul.

For that reason I have made use of a certain Brie V, which is fast, thick and blackish, and remains behind in the Copper, after the least Crystallisations or Coagulations of O.

This Brie V resembles that which is called mother of O.

At Silv-en, where they make roman or blue O, this mother liquor is thrown away. But at the mines in Dauphine, it is kept and made
made use of to humect or imbibe the Ore with, in the same manner as the O makes a pour their remaining mother or O Lye upon the vitreous V; and this is a Magnet and Leven to hasten the Dissolution and Corruption of their V. They have no need of this at Silvania, where the Ore is resolved into a Liquor by being exposed to the A. The same is practiced at Blackwall at the Ore Manufactory; several 100 weight of pyrites, which is a Ore and is found plentifully in Hampshire, days exposed to the A the whole year round, attracts the universal A of Nature enclosed in aerial humidity, and thereby runs per deliquium into large vessels under neath and becomes a Ore corrosive Liquor, wherein they dissolve afterwards old iron; filter the solution and evaporate, when they obtain the English Green Vitriol or So called Copperas.

I have considered that this mother Liquor of O is a Leven on Ore V in the same manner as the mother Liquor of O is a Magnet and ferments mineral on vitreous V. See that this Ferment proceeds from the Corporification of the Universal Ferment, determined towards the Nature of the Ore, to all agreeable to the Subject; Consequently I thought that one might corporify still more of the universal V into this Mineral Ferment, and
cause it to be more active by a greater abundance and concentration of the same universal Dissolver, so that the a which we might obtain these from by distillation, might be a natural Dissolver for metals to reduce them into a Pure O, without Corruption, as we see that the a or the a Liquor is a Leaven or Ferment and Radical Dissolver of Stones and Marble, Which it reduces into their first distillable matter, Which is O.

Although Stones and Marble possess no apparent quality of Salt, yet by means of the Leaven, they become pure and perfect O, from which you may distil a corrosive a, or V, as from any other O.

It is remarkable that a common a of O does by no means effect this Resolution of Stones and Marble into distillable O, as the a does which is distilled from the Master Liquor or Ferment of O. Is this not a proof of the Universality of such a a?

So has caused me to think, that the mother liquor of O, being prepared in the same manner, might be made an exalted ferment to dissolve Metals via humida into a Pure Salt, which would approach nearer to the first matter of Metals, than if they were dissolved
defeated by the common usual Corrosives! In the same manner as O is the Result of a Solution of Stones and Marble. It seems that it is the same Operation of Nature, only differing in the Specification or determination, as We See Or and O produced by Nature in the same manner.

1. I am perfectly of the Abbot's Opinion

Proceed with the Mother Liquor of Or.

1. That of Blackwall or New Castle is the very liquor here intended.

I took about a 100 parts of this Mother liquor 1 a 100th Liquor of Or; I have filtered it through strong Linnen and evaporated it gradually over a gentle Heat, until a Skin appeared on the surface. Afterwards I placed it in a Cold place during 1. 1, to crystallise all the Or which it might contain.

1. I have done this in Marble bone, and obtained from the Blackwall Liquor a beautiful green Or, which smelled like a honey Stickle.

1. I have repeated this operation, until I could obtain no more Or or Crystals from my Liquor.

Then I evaporated the Liquor further, on a gentle A, and took out a few drops, which
I put on a piece of State to cook, and found them of a Consistence of Cold thick honey, which did not run. Thus far I evaporated my liquor, until I observed that sign, and then ceased evaporating.

I poured my hot liquor on several flat glazed dishes, that it might congeal in the Cold. After being cold, I set the Dishes in a Cellar inclining downwards over some China Cups, to receive the Liquor which did flow from this Substance by attracting the A.

In the same manner as fixed 0 or 7 flows for deliquescent. I left my dishes standing and attracting, until the whole Substance dissolved into a Liquor.

At the End there remained a few Small Crystals in the dishes, which would not dissolve. I separated them, as useless to my purpose.

I filtered through blotting paper the Liquor which ran daily from the thick Substance, in order to obtain it perfectly pure, and more impregnated with the Universal Sol.

I have repeated these Coagulations, Resolution by the A, and filtrations 6 or 7 times, until there remained no more Crystal nor any
any V in the tube; but the Vth operation my last attrac'd liquor was perfectly pure.

The labour did cost me at least 6 months time, and procured me a thick V at a dark brown colour and so flat, that it would not pass through the filtering paper, except I wetted the paper first, and then it passed very slowly.

Distillation

I put this last liquor into a distillation glass G, into which I placed it hot, J, and managed my distillation with great care and patience, because the matter jumps up and rises in the V like honey.

Thus working up and reviving the matter happens so frequently, that it is almost impossible to prevent it, as long as you have not an uncommon share of patience, as I had, having employed no less than 8 days and 9 hours to revolve the head gently, and equally, under the G, out of fear that the whole substance might come over as all at once and destroy my labour. Yet by patience I succeeded.

If I would advice that as to Alcnos and place the body over a flem: V: or riot, as the V will come over that way:
after I had finished my distillation, the bottom of the residuum was of a ruby colour, which threw out sparks like melted copper, whereof it seemed filled.

The upper part of the residuum, was white, resembling mother of pearl, brilliant and foliated like Russian Tallow, and looked as if it was full of oriental pearls.

This residuum or copper, whether it was distilled in a heated or in a naked still, had no more taste than common copper.

I have distilled it in a naked still, to obtain all the heavy oil from this residuum. Afterwards I exposed the oil to the air, and it soon acquired the same taste I had before distillation.

I have poured back the distilled upon the copper, and having distilled again in a naked still, I obtained in about 10 hours time a new oil, which was neither acid nor corrosive, but saline.

This second oil, exposed to the air, soon became reanimated with a new life.

This reanimation succeeded in times sufficiently. I tried it no further, but it seemed that this attraction had not ceased, and
I believe it would continue as long as there remains O, which diminishes gradually whilst there is any left, it never ceases to attract the universal.

The Author's Experiment

I have made the same experiment on the mother liquor of O.

After having, by evaporation, separated all the Decon crystals from it, filtered and concentrated the liquor, I let it run for deliquium exposing it to the A, then filtered my liquor, coagulated and liquefied it again by attraction, and proceeded as I did with the mother liquor of \( \text{Br} \) and of sea O, until there remained no more faces in the filter.

There is this difference between this matter proceeding from the mother liquor of O, and that of \( \text{Br} \), that the residuum of the mother of O, when distilled without any mixture of rock, brickdust or clay, there remains, after the \( n \) is distilled from it, a metallic mass, white like milk.

From this, if you make a licorium of it with \( V \), you obtain a very white \( O \), which is sus:ible.
possible like wax, and being exposed to the A. flows into a Liquor, much sooner than C of H.

After having distilled the H, I took their possible white C, deposited it by the A, put the cooked and deposited it so often, until no more pieces remained in the flasks.

Now I cohabated my distilled on upon this saline liquor, and distilled a mix from it again by a graduated head.

There remained a snow white C, which I exposed to the A, and it became a Liquor, which I filtered, upon the Liquor I again cohabated my mix, and distilled it from it as before. Thus I proceeded with the remaining C, which diminished at every distillation, exposing it each time to the A, to be re-imregnated with the A manda and thereby liquefied, cohabating my mix upon it, until all my fixed possible C had passed over with the mix into the receiver.

This Operation I performed in a Glass B.
The animated is, as well as that made of the mother liquor of salt, dissolves O radically without the least noise or ebullition and carries it over the alembic in a very moderate heat.

It is remarkable, although a common salt of O dissolves $\mathfrak{Y}$ quickly and easily and not O; yet the mixture of O does not dissolve $\mathfrak{Y}$ at all.

I poured some on $\mathfrak{Y}$, and the $\mathfrak{Y}$ became as black as In $\mathfrak{Y}$ in an instant, and suffused up in the bottom of the glass, exactly like unslaked $\mathfrak{Y}$, when you expose it to the $\mathfrak{A}$ afterwards the $\mathfrak{Y}$ tumbled and under into a $\mathfrak{Z}$ of itself, without mixing with the solvent.

Let our modern Philosophers reflect on these phenomena, as well as on this quiet peaceable deposition of O, not exerted by a Corrosive $\mathfrak{Y}$, which cannot carry the dissolved O over the alembic; whilst our $\mathfrak{Y}$ dissolves it radically, and solidifies it in an instant, leaving a small portion of the O in form of a $\mathfrak{Y}$, which $\mathfrak{Y}$ our men stream does not dissolve.

I shall not say any more of that operation.
I made on the Sea V, concentrated to a Mother Liquor and a preminti Ena of O, which I prepared exactly in the same manner.

The curious lovers of our science will find still more than I have written, if they have patience.

I must not omit telling you that an ounce of Sea V / un muid D eau de mer / about 4 1 gallon, yields no more than one pint of Mother Liquor, after the separation of all the O crystals and Concentration of the remaining Liquor.

There are few people that would imagine, that in Sea V crystals are to be found of all shapes and of so many different qualities.

We may then safely take it for granted, that in the Ocean, a preminti Ena omnium Salum as the first Corporication of the invisible cold of nature, is to be found, this is confirmed by Baron de Welling, who says in many places of his works, that Sea O, meaning this Mother Liquor, is the Mother of all Salts, and that the universal soul of the Philosophers is concealed therein, which Abbe Rousseau has demonstrated by Experiment, consequently has rendered us an eminent piece of service.
This is not a trifling proof, says our profound Author; to confirm what the true Philosophers have written, that Sea V or seawater is not only the Root of all the Salts, but also of all minerals and metals, to is 0; They both come from one and the same Fountain, they are Trees which have their Roots in the Δ and their Branches, Leaves, Blossom and Fruit in V and V.

Therefore, says the Abbot, that Salt and Δ prey Liquor which remains behind after so many crystallisations deserves to be called the first Essence of Salts and the very Central Life of the Element V: undoubtedly!

Principally, when after several resolutions and liquifications in the Δ, that matter Liquor becomes still more impregnated with the universal 0 as of the World, whereby it is carried, through fermentation, occasioned by that same universal 0, to its last Return to its first universal Matter.

Let that matter be distilled, as I have done, but do not sophisticate it by mixing it with Bole, Brickdust or Clay, but distil it entirely pure, take pains, and cause its own first 0 to come over with its own 00s, as I have taught you the process very faithfully.
faithfully when I spoke of the mother liquor of
O; and you will receive to see, what this
glorious solvent can do upon O.

With rectified S.R. a good artist will easily
obtain from O So radically dissolved, a Ruby
red or of C, dissoluble in every liquid.

I do not doubt but many who want to
perform their philosophical Experiments in an
honest line, will condemn my long and tedious
proceeds; but I show that they are no Phi-
losophers but Sophisters and do not deserve
to read what I have here revealed!

I conclude and desire the true and faithful
Philosophers to fix into their minds, that no
radical Resolution nor natural putrefaction
or dissolution can be made but by the uni-
versal air, which resides in the A: volavit
super epenna Senecum: Tab: Smaragd: Hermes!
and that Operation which is called Fermentation
and putrefaction, the only Key to Regeneration,
is nothing but an Operation of that same uni-
versal air, wherof I treat so often in
this my Book.

Thus far Abbe Roujsean.
Extracts
from
Twenty nine wonders of a certain Subject.
Gotha 1725 8vo.


2. On the Work of the Adept who spoke to Helvetius at the Plague.
N3: a few sentences from
"79 Wonders of a Certain Subject"
Sotha 1723, 8°.

N3: The subject is lunar, and is the peacock sail
n a native Bismuth Ore.

N3: From the penetrating power of the Bismuth, dwelling in animated A, and by those means concealed
fleecy in our subject and many others, A is

N3: easy to conceive, how the Ds., when such animated A is set the in and is become corporeal, proceeds
\[\text{a wonderful hidden ingred, like} \] Lightning,
now it is tried, some have penetrated and felt in
the Ds. Whereby the metallic bodies are penetrated
not and extracted, according to the White or Red

N3: Sermon.

N3: Our subject is the native Bismuth, has been called
\[\text{the sun. The Old Semogorgon enveloped in a rusty} \]
Clouds, with a green Lemon, as the Grandfather
of all the Gods.

N3: The Old Semogorgon is the 1, whether we find it in
A, T., Bismuth or in reputed or Or.

N3: Anachus hitherto! a learned Jesuit, mentions
that he knew a physician, who did extract with
\[\text{a dist. if or with Lemon juice from Bismuth Ore} \]
a White if, wherein he made pills, and always
\[\text{cured hydroptical people in 4 days with his pills.} \]
Sayings of the Author

concerning the Works of the Adept that
spoke to Helvetius at
the Hague.

2:32. The Copper Smith, that conversed with Dr. Helvetius,
has left us a great Light, which it is better to follow
than the long and tedious Via humida.

In this very short and violent way are hidden
much higher mysteries, in respect of Corporifying
the anima mundi extracted from the A by means
of D, during the Operation.

Every true Adept knows what I mean to in
nicate here.

You see, how the otherwise invincible C is
in this process opened, destoyed and rendered
irreducible, Seminal, defusive and tending, by
means of our 3 Fires.

By this it appears that the Copper Smith has
made use of C and of a Key to destroy and
verify A!

1. The 1st A is the Elementary A, kept up by Char.
coal or Wood; this is the Magnet to attract still
more of the Universal A out of the A and to cor.
pore it and fix it in the Subject.

2. The 2d A is a Metallike A, and is the philosophers
A of O or D, as you like to use the one or the
other, which is incombusible in the A.

3. The 3d A is a Musical A, and is the philosoph.
Subjct or our Mater, the Sophic § in Via Sica,

which
when has a power to burn 0 or 0 and to bring
it to the last degree of a burning glass.

it is wonderful that this short way of prepa-
ring the philosophical 0, has so long remained
an impenetrable secret, and is so little taken
notice of.

Senecio, in his Novum Lumen, calls
"A Via regia or a Royal path, by which
one may walk very safely."

To oblige you, note that 0, although vitrified,
stands upon an inferior metal in fusion, and has
no ingress, is the medium of union is wanted.

We have seen curious modern philosophers vitrify
0 by means of a large burning glass, which Solar
Glass having no ingress into metals, they distin-
guished with us and called our art an imposition.
We let them in the dark, but are willing to tell
you that the philosophers 0 is the subject that gives
ingress to such vitrified 0, may the philosophers
0 has power sufficient to vitrify the 0, which
power proceeds from animal 0.

We have known an ingenious journeyman 0 Smith
at Arnhem in the year 1640 who made a frit
of glass 0, where with 0, and the 0 was
destroyed by this glass and became a glass.
With this glass he turned 0 into fine 0.

Every metal communicates a particular part

*** Senecio says it is called steel, or Chalyx, Colour.

and means the 0 0, and adds, if 0
is 11 times more, there with it becomes weaker
almost to death, emits its lead, the Chalybs. 0, 0, 0, 0, 0,
conceives and offends with a child to the year 000!
Colours to common glass, according to the nature of the tincting 4.

2 gives yellow, yellow-brown, red and other colours.

3 — pearl-grey.

4 is a ruby colour and green.

5 green and blue.

The described poisonous Cobalt-ore, gives the most beautiful ray almost every colour, so does Nisulent-ore.

3.07. When metals are vitrified, they are the beginning of real vitrification, but such metallic vitrified must be made reducible.

3.08. We have known a 'Laborsant', of the name of Johann Hauptman, who extracted a fifth body from common 3 and in 6 hours time made a tinging medicine thereof.

This man also knew to make a green glass of which when projected on melted I gave him plenty of fine 3.

an unknown Philosopher anonymous writes thus of 4.

4.07. The 4 extracted from the Score of 4, falls the piece with 3.

Whoever knows how to kill the 4 of metals, i.e. to destroy metals radically, he knows also this our art.

O Beautiful Greenness in the Kingdom of 4!

where is thy Equal?

Then art first killed, then fixed, then added
"to I in fusion, and Thou givest it a bright
"Splendour of 0, which no V can touch,
"But do not attempt to work on 0
"with arsenic or you lose your time!"

Hinis

I think the above sentences from
the Gotha book of infinite consequence.
The author seems to have had an idea of the nature of vital A
as we can boast at present from the so-called modern discoveries.  S. B.
EXTRACTS
from the
CONCORDANTIA CHYMICA
and
Collection
of 1500 Chymical Processes
of Johann Joachim Becher M., D.
Imperial Private Counsellor.

Halle
1726 - 4to.

Translated in 1797.
Contents

The truth of the Art

A process

Quotation from Theophrastus

Hercyniace's Process of the Philosophical Swan

Lepirenius's Process
If you desire felicity and wish to obtain a blessing, as God lives eternally, there is one subject in the world, which is called the Stone of the Philosophers. It is indestructible, contains both White and Red. The one is male, the other female.

It is called Animal, vegetable & mineral. Such another subject cannot be found anywhere. It has an active and a passive power, a dead and living substance. It possesses within itself a spirit and a soul, though the ignorant look upon it as a vile thing.

It contains the 4 Elements in its bosom: it is every where, is found in all places, and
is commonly professed by all men: it is bought for a small price — one pound for a penny.
It ascends of itself, grows black, descends & becomes white: it increases and decreases.
It is a thing which the universe produces.
It descends from above: it grows white & red: it is born, dies, and resuscitates, and afterwards it lives for ever. By many ways it attains the end.
It is a modest and strong soul and is multiplicable.

A Process

from the concordantia chymica p. 177.

Whoever would obtain the stone of the Philosophers let him not search in vegetables or animals; in ☼, ☽ or metals; in ☼, ☽, ☼ & ☼, nor in ☼, ☽, ☼, ☽; nor in ☼ or ☼.

Hyde or Chaos does all: it is inclosed in our fountain of salt — the tree of sol and Luna, called flas mellis, the flower of honey.
It is ☼ and ☽: the ☼ is volatile — the ☽ fixed.
One does not operate without the other: both are from one root, and possess the powers of all the metals, yet ☼ is not dug out of the
of the mines; where our matter is found, are never any metals, except in potassia in our style, well known by Homerus; this root has a black root; the V: is green, white and blood-red; the God Mercury showed this herb to Ulysses to preserve himself from the sorceries of Circe.

It is also called the Solar Root, well known to the Wise, and is metaphorically compared to the Planetis: it likewise called Aeth, or a dr, the Mercury of the Philosophers, Adrop, and Anatron, Saturnus.

Saturnus rules the Earth, which is compared to our Subject. This Subject is the red V and red lead, disposed by Hooles; this is also called the Red and Green Lion, and Terra Adamica. This is an Extract of whole Nature, out of this mass or red Earth the Almighty God created Adam. Our matter is also called Microcosmus; learn to know Adam, the red Earth, which we call the first Matter. Now we come to

the Preparation

Tell the Lion with great Courage, and take the Blood, the Splendor of O, Separated from the Centre of the Stinking V.

Dissolve this V with great Care, and Separate the
the dry from the moist, that is the \( V \) from the \( V \),
the volatile from the fixed;
\( V \) and \( A \) visible Elements contain \( L \) and \( A \) invisibly; if you want your works to come to a happy END, marry the Woman to the Husband.

Because Nature when pure, rejoices in Nature, and wishes the union.

The animated soul saves the body, and the Body condenses the air; it is our \( S \) alone, or whom is founded our Stone; our \( S \) of itself becomes black, green, white and red; is himself the Protheus, the God of the Ocean, who is caught in a strange manner, dissolves and coagulates itself.

**Phenomena**
during the Digestion

A Wonderful Reaction takes place amongst the Elements, and \( V \) covers the whole Earth, and blackness takes place. In order to dry up the humidity continue a gentle Heat, and God will create a new Heaven and a new Earth, which is the Phoenix, Reiled and regenerated out its own ashes, and is become a true Salamander, who lives in the \( A \).

*Theophrastus*
Take a first substance, or thy labour is in vain. 
learn to know this only thing, 
dissolve, coagulate, dissolve the body and bind 
the air, and Thou hast the art, volatilise the 
first and fix the volatilised, and Thou hast the 
Tep.

Concordantia Chymica

a Curious Process written and Worked by Father 
Hieronymus a Franciscan Monk.

If we could discover the Subject, the process itself 
seems to be very simple and merely an Operation 
of Nature and not expensive.

Process
of the Philosophical Swan.

Take the Bird which is not unlike a Swan, in Colour, 
dressed in White and pure Robes, flying from 
its Supreme Astral Seat Without Wings, 
to its mother, which before it had generated, the $\frac{1}{7}$, 
before out of its own Shell $\frac{1}{7}$ has been made of $\frac{1}{7}$;

Mind will the Time of its Coming, which 
happens, when $\frac{1}{8}$ and $\frac{1}{8}$ receive Thebes in 
their Houses i.e. in December and January;
in their Houses.

Take that Swan without touching it with your hands, and inclose it in a wooden prison, taking care that the cold winds may not hurt it, but when Phœbus will have the Trished behind him and X before him; i.e. at the Entrance of Spring, then take the Swan out of its wooden prison and immediately observe it in a transparent Tower, where its white garments will be stolen from it. /: the Subject will change and become black.

For that reason the Swan will be sad and by weeping will shed many Tears, until it transmuted its Like and Soul into a Mountain of living V. /: the total Liquefication of the Subject.

The Body of the Swan, during some Space of time, will hide itself in the Mountain out of Shame, because it had lost its white Robes.

Therefore the Swan desires to be born a second time and to be dressed in a new white Shift and a purple Robe, and wishes to be crowned with Crown of C, that it may become a king /: a fermented Ro...
from its ④, and resting in its grave, must be left there in its putrefy.

The sign of this putrefaction is, when the Body of the Swan is surrounded with the blackest colour of the Raven.

After this, the Swan's Body longs to be humected by its own ④, that it might be washed clean, and fed with its own blood until Phæbus shall have enlightened the Rom. of II and ③ during May and June: when at last the Body of the Swan receives its own ④ again, and a new Life, and puts on a new White and Dequiries Shirt. ①: T. rubra:

The ④ of the Zodiac now killed by Phæbus, sheds his Blood, and a few drops had fallen on the New White Shirt, and became thereby as White as Snow.

①: The Sun going out of Leo in August, the perfect white ④ was obtained:

When Phæbus saw this, that the Shirt was not soiled by the blood of the Lion, but on the Contrary was become more Blandent. He ①: Phæbus ① sent the heavenly Virgin ①: that she might fill the Ballance ①: With the Lions Blood, and there with stain the Shirt all over, in order to convert that White garment into a Scarlet Robe.

Which red Robe Phæbus proposed to send to the
The King by the M. and I.

1. When the O is in + the Red Medicine will be completed.

This operation of the incommutable Swan was written and absolved by Father Hieronymus monk of the Order of St. Franciscus. A.D. 1498.

aged 86 years.

Finis.

Becher Concordantia Chymica. p. 520.

Tractata M. Leperreni, which he communicated to the Emperor Rudolphius.

What great power there is in the salt ammoniac of Dunich ancient and modern philosophers have frequently mentioned, and as that salt is animal, vegetable and mineral, and contains also a secret metallic ; for that reason it operates in all metallic, animal and vegetable substances; and the whole Earth is filled with this salt, so that nothing can grow without its power.

If it is purified by the help of air, it becomes a Lion which devours all things, and by its great power brings them into a new essence.

This mineral earthly salt, when it is reduced to a V, it is compared to an Eagle, and is called a æ, because whatever causes a fume or vapour is called Mercury or a æ. Therefore
Therefore this Salt is a true Mercurial...

This Salt is inwardly a true $\Delta$, although outwardly cold and cooling; therefore it is also called $\Phi$, because $\Phi$ is the Life of every Thing. When this $\Phi$ vanishes, the End of Substances is near hand as we may observe that in Animal, Vegetable and Mineral Substances.

There is in this Salt a first principle, and is in its own Nature a Body, nay a Spiritual Saline Body; it follows from the same, that in this Salt there are 3 Principles, viz: $\Phi$, $\Delta$, $\Theta$, i.e. Animæ, $\Delta$, Corpus, and these 3 are concealed in the 4 Elements, which are also plainly conscious in this $\Theta$, viz: $\Delta$, $\Delta$, $\Xi$ and $\Phi$, and appear by Separation and Reduction, therefore the Ancients have called it a Stone, containing the 4 Elements. They have chosen this $\Theta$ for the true matter of the Stone, and have called it the first matter, because they made use of this terrestrial Salt as a Key to open $\Theta$ or $\Xi$, so as to become a Tenure.

I: HEINR. RUDENSCHIN says in many places of his Book, that no more is wanted for obtaining a $\Xi$, then a fit Menstruum to open $\Theta$ or $\Xi$ centrally and naturally, to purify the same and nature herself will regenerate and perfect it.
How the Salt Auration or Dunech is to be prepared and volatilized, so as to become an opening all penetrating $\$, where with the secret bodies may be unlocked, to become tinctures.

Therefore take this Ouration or Dunech, $\&$. purify it, until its crystals become perfectly transparent.

Weigh $\frac{1}{4}$ to of this and powder it in a stone mortar, then take $\frac{7}{10}$ to of potter's Clay, of broken unbaked vessels, reduced to a powder and sifted, mix the 2 ingredients in the mortar.

Then put it into a roomy well-cooled glass $\Delta$, which bury in the fire pot, and apply a very large Balloon - Receiver, which lute carefully to the $\Delta$.

Now light your $\Delta$, and let it be gentle and gradual, during $6$ and $7$, beginning early in the morning, until all the white and grey - $\omega$ - are come over.

When you see the red $\omega$ or vapours come, take the Balloon away with the white $\omega$, and apply quickly another very dry Receiver, and lute quickly with a stroke of Linnen and paste.
and thus you will obtain the red vapours.

Now increase your δ a little, to force all the red α over, and give a still stronger heat the 3d day, until no more does come over.

It appears to be here, that a red α of O is made here if

Let the α cool and rest 24 hours, then take the Recover of and pour the α into a large bottle
with a glass Stopper.

Some mercurial A or Sulphured 4 is the key to our art.

Composition

Take 2 1/2 of pure O, beat into thin leaves, which

cut into small bills with a pair of Scissors,

put them into a decolling globe, and pour upon it of your above prepared α, so as to cover the O 2 inches high. Shut the globe and set it in simmer Heat.

Note that your α must be acuated with its 4. It must be an α.

Extract the juxt α with boiling V out of the O

remaining in the O, and clarify it well.

Then dissolve 2 1/2 of your fixed α in 4 1/2 of

your α, out of your glass bottle, pour the solu-

tion into a small glass 0, and distil the

α over, and in 2 or 3 Cohobations all the

juxt α will come over with the red α.

This α dissolves the O radically.

1: 6 1/2 of α will not volatilise 2 1/2 of fixed α,

but 3 parts to 1d will do it.

By different Cohobations.
When your O leaves are perfectly digested, which must be done in digesting glaze with a long neck, then pour the O solution into a small glass body, which place over a Balm: Vap:; apply an alembic on the body and a Receiver, and distil the air from the O, and the most fust spirits will adhere to and remain with the O, whilst the most volatile part will come over, and the digested O becomes heavier and when you set it in a cool place, it stands like a red Butler.

Pour fresh air upon your O, such as has been actuated with its own fixed O, and distil it from it in Balm: Vap: as you did before.

Repeat this with fresh air, until the O has increased in weight from 2 3 to 3 3. Then it is enough.

This solution of O is, over a gentle heat, a red fust Butler, of the Colour of a Stachelon flower, or marigold, rather deeper, but in the cold it seems quite hard or stiff.

Now as you have made your O ponderous in the above manner and impregnated it with the universal air or A, you must now wash or purify it, as follows:

Purification
Purification of the Solar Solution.

Take 1 pint of rain water and pour it upon the oil, so as to cover it 2 fingers high, and the solution will be dilute in the V and will be of a O Colour.

Let it stand 24 hours, then pour it off perfectly clear, in case there should be any impurity at the bottom, into a small clean and dry glass bottle, which place over a vapour bath, apply an alembic and receiver, and distil the V gently from the O, until it remains like an O of a deep Orange Colour.

If it should not be perfectly pure, this same operation must be repeated, until it is so.

Take it from the Bath, and it will stand congealed like a red butter.

Digestion

Now you must have a double flame, where the neck of the upper one is ground in the neck of the lower, and of such a size, that only the 1/3 part of the groove is filled, make 3 or 6 of Linnen over the joints. Then set your groove in a lamp and turn down your head, be as gentle as possible, and in the space of 30 or 36, the whole substance will be a O coloured V, which will begin to ferment and be come darker from day to day, until it is as black.
as inks, and does putrefy and smells very badly through the joinings of the heaps.

Before it is quite black, dark clouds ascend and descend again. This blueness lasts 40 or 50; continue the gentle heat, until it dries up and becomes white. After the white is compounded, the heat is increased a little and continued to Redness. Finish the process as nature requires it.

**Fins."**

The above process must be compared with that in Digby's Chemical Secrets p. 31. If it is true that Sir Kenelm had 22 3/4 oz of O for 1 1/2 part in the glass, p. 32, then this process may be true also, as they are both worked with an Vp, wherein is E and alcali: Consequently Abbé Rouscau's process upon the mother Liquor of O, or the Solvent prepared by his way, may be treated with fine O exactly in the same manner as this process of Lepéroni.

The I like Abbé Rouscau's Solvent still better than this:

I believe Lepéroni's Digestion must be extremely gentle, not above 90 or a 100 degrees of the Ether, in the Vp will soon cull all the glass, which is double for the sake of giving more room to the expansion of the animated highly elastic & there is contained.
The author calls his solution of $O$ a butler, which however it is not, as it is yet perfectly first in the $\text{Vb.}$ But I do not doubt, that during the gentle and long digestion the $\text{+}$ and $\text{Alcali}$ in the $\text{Vh.}$ are fully capable to open the $O$ radially and centrally, and then of course it must die and putrefy, and Nature i.e. the Universal $X.$ Within and without will certainly regenerate it.

In the room of distilling the red $\text{+}$ of $O,$ I think a Common Good $\text{+}$ of $O$ might be bought, and carefully rectified in a gentle Heat, making use of the red Vapours, i.e. $\text{+}$ nature, alone, then I would rectify a Common $\text{+}$ of Sea $O$ 2 or 3 Times, and this done, mix the 2 rectified $\text{+}$ in equal quantities, and you have certainly a most admirable $\text{Vb.}$ which is as red as a Ruby; I made it once in this manner.

We cannot ascend more universally, but in the mean time corporeal and palpable, than to $O$ and Sea $O.$ Then if this is practicable, as it seems to be from Sir Kenelm's process with $O$ and $\text{Vb.}$ p. 31, there must also exist a Short way with $O,$ Sea $O$ and $O$ in the $\text{Vb.}$ or with $O$ and $O$ without $O.$ $\text{+}$ to procure a universal Solvent or Key for $O$ in the $\text{Vb.}$

**Becker tells us in his Physica Subterranea, and Stahl repeated it that $O$ contains abundantly the $\text{+}$ nature, and Sea $O$ the coal spirit $\text{V}$ as the first principle of $\text{+}.**
Mr. Pott, a pupil of Stahl, tells us, that if you pour Ether of Opium upon a Solution of O in Vp. and set the glass in a very gentle degree of heat, the O forsakes the Vp. and ascends into the Ether, which does not mix with the Vp. One Mons. Macarii, at Paris, made O medicinal by this process, and got a vast deal of money by this kind of O potable, as it performed some very great Cures. This had happened about the year 1750 until 70, when Macarii died at Paris near a hundred years old; I have this fact from a French Gentleman, Count Lauragius, who was in London in 1772.

Nevertheless I do not deem Macarii's potable O, a regenerated O, by no means. A thought occurs to my mind concerning the foregoing Lepiroy's process, and perhaps it is a good one, which Experience would disclose.

I would begin creating an O by the rulemen of Paracelsum, as is taught by Monte Singer in Digby's Chymical Secrets, p. 186. in order to obtain a O O, which will be of a O colour and transparent.

This O I would treat with a good Vp. as Lepiroy teaches in preference to O in Leaves,
as a Solar O2 is already opened by the Edmon,
whilst O in Leavis is quite corporeal and looked
up.

Finis.
a particular process on D
from Baron Kunstdl Von Lowenstern
his own Hand writing

translated by J. B.
from the german original.
London July 1805.
a particular labour to graduate one D into C. Has been communicated to Baron Johan Kunkel [illegible] in the year 1667, the 1st May by H. Berg: R. Vogt. and the process is written by Baron Von Lowenstern himself.

If we are to believe what the Baron says himself in his Laboratorium Chymicum, "that a real genuine medicine is easier to elaborate than any particular, that he himself, whilst in the laboratory, the Gold-House of the Elector. Highness, at Dresden, endeavoring to recover what had been lost, but possessed in its full extent, by Augustus, Prince Elector a. 1580, His Sacred Alma and Their Son, Christian, a. 1590, instructed by Sebald Schwartz, had never been able to establish a single gainful particular, worth pursuing, although he had seen the possibility of a real transmutation of D and E into C, not once, but hundreds of times, until he succeeded in elaborating a process upon which one of the easiest of Sebald Schwartz's processes; and full of hope to recover the art for the Court of Dresden, he imprudently used the whole quantity of the obtained
in projection, and transmuted or fixed in the presence of his Lord Prince and several respectable witnesses, so that the fact is undeniable. He says that his first and possible transmutation, after fermentation, acted only on 10 parts of D; that full of joy and Expectation, he expended all what there was, thinking to recommence the same, seemingly, easy process on a larger scale and further to multiply the transmutation in Sinistrum.

Through this success Johan Runkel was baronised and made Baron Von Loven. Now, but he lamented that he never could succeed in elaborating that same process upon D, and was at last obliged to give it over, and never could discover the reason of his failure.

If this present or any other particular had proved any ways lucrative, it would have been worked and continued at the Goldhouse, where in Runkel's time no quad was done, except what proceeded from this single process in D, as the Baron himself testifies, nor had the Court ever since professed that Divine will so fully known and successfully practiced in these Years 1580 to
about 1640, when by the death of Christianus Prince Elector, and successor to Augustus, the art totally vanished unto this day, and the Treasure left by Christianus was lavished and squandered away by a Regent or Administrator Count de Brienne, a debauched and bad man in every respect, and who hated and suppressed knowledge and science. So God had given it to the good, and well inclined, but took it away again from the bad and evil inclined.

I have no opinion of these particulars, it may show a possibility and fixation, as many hundred particulars of the Baron have shewn, and if any thing had proved gainable or profitable it would have been produced and continued.

In my opinion every profitable particular must proceed from the fountain Head, i.e. from a well animated Sophia & Whistle, running in Vicesim in forma Butyri, it does not signify, wherein the D may be dissolved, tangled and juxta and united insep-

arily with a Sophia animated Tingeing & per

minima, and then when first is reduced or melted, must become C in the C.

Such a process you find in Urbignac, in Tristanus, Engel, Dorothea Wallichin, and
and to such alone you can trust. I mean to say, you must have a tinging Sophie animated & fid for the great work, remarked. In this, by way of abbreviation, you may without doubt dissolve and digest pine &
blad a Luna Cotica, gradually into atoms of juice O, and to shew what I say, con-
duct Reckles Bosom Book, Dantanna, Tegel, Wallichec & Philopon. Ponia and
Gaddley; no gradating liquor or oil
can give a particular abbreviation but a well animated Sophie & nothing else
will do, believe me.

J. Balfremn.

Now I proceed to the Translation of
Runkels Msc: as follows:

Anne 1667. The 1st. of may.
Hit. Serpin. H. Vogt. Their particular
copt in Runkeles, von Lovenberns own
hand writing.

No. 1. Do. Melt fine D by the blast (the quan-
tity was: 2 Marcs 11 Lath 2 quint.)
i.e. 12 $3$ and 5½ $2$ and 2 $z$ Troy Wgt.
j.1. or 137 $3$ $z$ and 62 $z$. Troy:
whilst it melts put to a finely powdered
and 3d. Ruddle, i.e. Red Chalk. This is a foul miner, but powdered and sifted Lapis Haematites is better richer and finer.

This is a fault, why not take the best one? if I be wanted?

The ruddle powder you must pour on the melted and a finger thick and now cease blowing, but let it stand in a quiet, heat and let the die away and let it grow cold.

repeal this operation 3 times, and you have obtained the purest I possible, by this operation, I ordered this to be flattened or milled and then with I have proceeded as follows.

The 2d. of May.

At this prepared I, as has been indicated, bill in slips or shreds I took 6½, Tutia Alexandrina ½ an 3½, Lapis Calaminaris Ruber 3½.

[note: Since that the Tutia is always adulterated, except you have it from Alexandria, but as the Tutia contains the Zinckish principle and is so seldom to be got genuine, I advise to take filings of Zinck at once, the Calaminaris is a Zinck one not actual but in potential, because it is the principium Zinckum, which is wanted here; Tutia and Calam...]

[Blinde is a Zirck one actually; me-]
minaris make the common pale tinged
brass, whilst Zinke converts the Z into
a more beautiful & coloured Metal called
Soft, that is
rich in Tincture.
In the room of Zulia and Calaminaris
you may safely take Zinke in filings.
Now stratify your I sheets with the
above mentioned ingredients in fine powder
and mixed; alternately I and Z in a room
and cover your Strata with powdered
Venice or German Glass, which contains no
lead; secure the I, which is not to be lifted.
place it in a wind furnace, and let it melt
gradually; then uncover the I, and with
a red hot iron wind the melted glass
out, which remains White.

[Note: that it did not flow long enough;]
cover your I with fresh powdered glass
an inch thick, as before, cover the past
and let it melt again and stand in
fusing 12 hours, then take the I out and
let it cool. Beat the Glass off from the
melted I with a hammer. This glass
is as black as pitch, having flowed so
long upon the I; and we found a few
globules of I mixed with the Glass.

This
This 2. Glass is better than the first, preserve this 2. Glass.

Let your 2. be milled or flattened again, as thin as a playing Card, and cut it into Shreds.

When we weighed this 2. we found 42 Laths, i.e. 21 ounces, which we put into the 3. first, with Tutia 1 1/2 2 3, and Lap: Calaminaris 3 1/2 3.

There is an Error in the process, at first they took but 17 1/2 1 2 of D, which they pounded with the powdered Riddle.

Of that purified D, they took 6 3/4, of Tutia 1/2 an 2 3, and of Lap: Calaminaris 1 3/4. To reconcile this I'll give you the more literal Translation:

He says, we found the same Weight of D in the same proportion as we used 2.

At first, of 42 Laths, i.e. 21 ounces, with Tutia 1 1/2 2 3, and Lap: Calaminaris 3 1/2 ounces. If you can reconcile it, so much the better, I can not.

3.

The 3. of May.

desinale 0 and 7 as; of this flux take 3 parts and 1 part finely pounded and sifted.
lifted white River pebles; put a C in the fuse furnace and let it become red hot, and proceed gradually of your flux and put peble powder mixed together into the C, which cover and let it settle, then pour a spoonful more and let it settle, and so continue pouring the mixed mass, until it is all expended, then cover the C, and let the mass flow thinly for 1/2 an hour, covering the C with Coals, then pour it out, and reduce it to a powder.

Pour warm V upon it gradually, until it is become a thick fat oil, put this into a glass bottle and a Suflet will settle on the bottom; pour the clear oil, Olearium or Liquor Sulfur, gently from the sides of V into another bottle and keep it for use.

No. The Vitrum Sulfur, before it is powdered, is of a greenish Colour, like a Serpentine stone, more opaque than transparent, and dissolves or becomes greasy whilst you powder it. By attritting humidity from the air, it dissolves almost, whilst you powder it.

I detonnated 0 and 2 and of this flux I took 3/12, and of the powdered pebles 1/2.

N° 4
Now take of your clear Oleum Silicis as much as you have clarified, and 3 ½ Oleum Vitrioli dephlegmate. Fill 2 or 3 ½ of your Liquor Silicis into a large round Receiver, and pour very slowly and devotedly from 8 to 10 or 12 Drops of your rectified oil of Vitriol into the Receiver upon the oil of pebbles, which makes a terrible hissing, and as often as you have dropped some of the oil of Air into the Receiver, till the glass with a Cork, and wait until the Effervescence is over, and the elastic vapours are settled, and in this manner you must continue dropping the oil of Air into the Oleum Silicis, until no more Effervescence is caused, and the 3 Contrary principles are peaceably united, then fill the Receiver and set it in digestion in a gentle warmth for 24 hours, and the liquid is made.

Divide this in 3 equal parts, in 3 different dissolving glasses, so that at least half of the glass remains empty. The glasses must have glass Stoppers. In one of them I put ½ the 3 of my thinly laminated D Shreds, as the D has been prepared N.1. and 2. Let it stand 14 to 16 in gentle Digestion, then take your D out of the Shreds, what remains to be done will
will be taught hereafter.

Nota

Having mixed the oil of &D with the oil of
flax, I set it in digestion on the 3. of May,
at 6 o'clock in the evening, and on the 4. or May
about the same hour, it remained clear,
and then it began to deprive a Calx, about as
large as a Dollar, and this settled as hard
as a &; and I could scarcely get it loose
from the glass by shaking. Then I divided
my liquor into 3 parts in 3 glasses, so that
in each glass I had 5 1/2 ths and 2 1/2 drachms
with the & in it, which settled at the bottom.

When I had put the & in one of the glasses,
as has been mentioned, it became black
immediately, and as soon as the glass was
dressed up, the spirit appeared in the glass
in the same manner as when you distil an
V of a pure yellow Colour, and it attains
the & kindly, scarcely observable; but having
stood about an hour in warm dishes, it
yielded much of a pale yellow Calx;
.on the 5th of May, the Calx mainly lost
itself again and the liquid spirit became
almost clear and transparent.

N.S.

6 May

I made the public glass again, as before.
I took 4 parts thereof and 1 part of &;
and I melted this together during 3 hours, then I poured the fused matter out, and let it cool. I beat the glass from the $\Phi$; my glass was deep red. This glass I poured and preserved it in a warm place for future use.

The remaining $\Phi$ can be used again, as long as it yields any red $\Phi$.

Any $\Phi$ had lost 28 grains.

I recollect what I have communicated to you from Dr. Sibthorp Engle, how to extract all the external red metallic $\Phi$ from $\Phi$ by means of powdered glass, whereby the $\Phi$ becomes highly pure, and if the process is continued long enough, the $\Phi$ is deprived of all its external and internal emerald blei-green tinge $\Phi$, and the body becomes a metallic $\Phi$, white like fine $I$, but extremely volatile; which I have done, and therefore know it to be true.

When the glass has extracted all the red external $\Phi$ from the $\Phi$, which $\Phi$ is the cause of its being $\Phi$, then the next projected glass tinge itself of a glorious sapphire or eternal blue-green, which is the internal pure anima Venus, and this continues until the $\Phi$ remains white like $I$.

This simple experiment demonstrates much clearer.
clearer to the sight what it does consist of
than any Explan of Modern Chemists,
and proves that it consists of an external,
sulfur, and Sulphur or Metallic V.
2) an internal pure liq. Animal or incom-
prestible Sulphur, and when these two prin-
ciples are removed, there remains the
3) the Metallic body, which is a Coagulated
Volatile : \[\text{Venetis Simplex} \] corpus Venetis ;
Sulphur has the same effect on 3, 4, 5, 6 it takes
away by repeated fusions all the black Metallic V, and leaves a D-
white volatile Mercurial body.
Why should we deny now, contrary to the
assertions of all the philosophers, that
the Metals consist of 4, 5, and 6?
Of the external and internal
I am very certain, from Experiment.
In mind that this cannot be done with 4 and
6, because these 2 Metals have no external
Sulphur V. and the Central \[\text{Animal or lining principle} \] is to homogeneously
combined with its own Mercurial body,
that 4 and Mercury are inseparable,
but if one thing can be done, 4 and 6 can
become totally Mercurial, or totally
Sulphurous, or in the form of a Salt
or \[\text{Mercury} \] containing 4 and 5.
the Vitrum Silicei united to the fijth alcæi, will set on the & with more power and expediton than glass, because the fijth alcæi gives it Inquiet by its fixity and oiliness. The fijth alcæi is the Inquiete Receiving principle in Nature.

On the same day.

We took 2 parts of Dy Calx viva and 1 part of O, which we calcined together in a covered C for several hours in a wind furnace; we made a Strong Leixium of this calcined massa with water, as long as it yielded any Salt.

Thus you will find in De la Bois i. i. i. and Mr. Regel's green O, which I have done several times.

We weighed the extracted O or sift O, and took back as much in weight of finely powdered O.

Upon this arsenic pour some of your strong Leixium, and boil or simmer the arsenic mixture, until the lees are evaporated; continue this boiling with fresh lees, until all your leixium has been evaporated upon the O, and by this method the arsenic becomes lift.

Jude a Book called Velcho, who says
That common sulphur and common o-
must be first by means of a Cold A, i.e.
by a Strong Lye made of Quicklime and
O. and that such a Red pyre feasible
A is useful for transmuting the inferior
metals into O, and the first o-o for con-
verting them into fine D. See Dechier.

having thus fixed your o-o by your digivium,
having evaporated to dryness, put the
magna into a C, which cover that no Cold
shag drop in, and let it stand in a good
A for 4 or 5 hours in the wind furnace,
until no more fumes or escape from
it, and keep this first o-o for use.
Nota we took 1/4 of Calx vivae, 1/2 a 1/6 of O,
and 1/4 1/6 of white arsene.

N. 9:
aurisegmentum Valvum would be ca-
pital for this propose, as you have
A and o-o together, united by nature,
which when fixed would be a Terrine,
but would want a Solar ferment N.:

O-o can be fixed this way, o-o can be
fixed much easer: Schier says So:
the first arsenical glass was clear, and
transparent, and A flows p. Deliquium.
The glass weiged 1/6 ounces.

If you keep it long enough in the A
in fusion, until the humidity is consumed as nature retains enough for vitrification; then it could not flow by attracting the humidity. The principle of vitrification is a subtle and concealed in every first alkali.

The 18th May.

I took the shreds of D out of my digesting phial, which were quite soft, like rotten, and pounded upon this some of my clear Siliceis p. delic. N. 3, so that my D was well covered, thus I dried up in the glass. The liquor which stood out the D I poured into a glass basin, and I poured as much of my oil of pellies to it, N. 3, and the mixture became first of an orange Colour, then quite white, and by continual stirring it became quite thick.

Further I took 1/2 2 of the corroso in wine and pounded as much of my oil of pellies N. 3 upon it, until it tasted no longer acid or corrosive; this like the former I dried up gently on a sand heat, and the liquid gave me a white and the second a brown powder.

21st May.
21 May

Now take of the Red Glass from the 9
N. 5. 16 Lbth. i. e. Gzg of the arsenic
glass N. 6 9 Lbth. 1 1/2 z. y. of the Orange
Coloured powder 6 Lbth. 3 1/2 z. y. of the
brown Red powder from the 2 5 Lbth
1 2/3 z. 1 both mentioned in No. 7 the one
was white; powder the above ingredients
and mix them.

Now take your before mentioned D y. that
which was in the phial and had become
depid like rotten and stratify it with some
of the above mixed powders in a Crucible
and glass or Cement it in a dull red heat
for 3 hours, so that it does not melt.

Then increase your D gradually during 10
or 12 hours mire, until all the Saline vapours
are evaporated, and until the whole mixture
has calcined and is become a Genuine Glass.

The longer this glass melts the better it is.

Take the glass out, by breaking the E
take Care of this glass.

It seems that under this glass there
remained a little of his line D, although he
says nothing about it, but it appears so
from what follows:

after your D has been melted long enough
laminated
lamine or mill it again, and boil it into threads as before, put them into a glass, and cover it again with the oil of N.P., and let it stand again 12 or 18 in gentle digestion in warm ashes, and melt it then again with your genuine glass, as I have told you, and repeat this operation a third time.

Nota

after this had stood 1½ hours in the glass, the glass broke and a great deal was lost; and when it was cold I found some of my D in a bit on the bottom; and this was more ponderous than common fine D. however having saved a little out of the dirt and ashes, I still got 1½ ⅓ and 1½ a z of D. and when I melted it again, these appeared drops upon the D from the glass.

I melted it then fairly and poured it into a mould and I found I had lost 2 ½ a z of D.

my remaining D proved too brittle, that it was bad, could scarcely be ground, being so very hard, a very bad sign, which must give us a mean Idea of the whole complicated process, as the Softness of the D, if approaching to the Nature of O ought to increase and not become brittle or refractory.

On the 31 of May this D was been put again, in Digestion.
The 18th of June.

On the 15th I was melted a second time for 14 hours with the genuine glass, as before taught, and when the glass was cold, and I touched it on the stone, the stroke was white like fine 3, but when I poured a few drops of spirit of O upon the silver stroke on the stone, it became graduated as high as Hungarian O.

I took the oxygen in the Oic pl. on the 19th, we put this O, having been filled again, in digestion in the same oil as before, and afterwards melted it again with the gradding glass for the B. and last time.

The 3. of July.

Having melted once O for the third time, I weighed through 2 drachms, by way of Epsdy and laid it in the Oic pl. which deposited part thereof, leaving O, and what remained a black Calk, which proved 1 3 of pure O.

So taken becomes enriched with atoms of O, when separated, the O Calk remains undissolved in the root of O or V.

vide Stahl page 337

Finis.

concerning a gradding glass.

July 1805.

J. 13.
An Epistle of Arnoldus de Villa Nova written to the King of Naples, in the 13th Century.

translated from the German by S. Rugman, A.D.

for the use of his pupils.

Great and mighty King! In answer to thy request, know that the ancient philosophers have mentioned many stones in their work. The many labourers, as distilling and preparatory, many vessels and proportions of water, which they add to secure the heron and, but to explain the work to Wise.

And thou dost well notice that the philosophers have once the work in very few words, although they have added many superlunary things, in order that no man, but a true show of light, should comprehend them.

The Wise men before me have declared that there is a stone, called a stone, composed of the principles that is, 

\[ \Delta, \gamma, \nu \text{ and } \psi, \text{ or Real, Cold, Hermetic, and Euphrosine.} \]

And they have, that on composition and in some measure as a stone, yet no stone according to its nature, but a composite metallic substance.

It is a composition, when managed rightly, in which heat is nothing superfluous, nor any thing wanting, as all things necessary are to be present in this our stone, i.e., the pure \( \Delta \) and \( \gamma \) and as the \( \nu \) and \( \psi \) is a componented substance, called a stone, yet it is only of one mercurial nature, and the one thing, i.e., which things, having the deviation in the \( \Delta \) generally and the well-known Ciceros, before it becomes a whole period. Time

Moreover, O King! Thou shalt notice, that the

\[ \text{999: The true matter, i.e., the pure cleansed } \Delta, \text{ is an homogenious metallic matter, which consists of a pure } \Delta \text{ revided in intimately united with mercurialized } \nu \text{ in Rehov, and the } \psi \text{ animaled in } \gamma, \text{ and married to } \psi, \text{ is here also finished, therefore we have here } 4 \text{ mercury, } \psi, \text{ of } \gamma, \text{ and } \nu \text{ of } \psi, \text{ and of pure } \Delta \text{ revided and therefore thus our } \Delta \text{ contains in itself every principle necessary for the stone, and only wants Digestion, Calculation, } \nu, \text{ and } \psi. \]
above. Then the longer it stands on the fire, the more it improves in goodness and is amalgamated, which is not in any other perishable substance.

All other things are burned in the fire and lose their original Perusal Humbly, but this our stone is amalgamated in the fire, its value increases therein, and the fire is its nutriment.

And this is a Token, Visible and Obvious, to know our stone.

Then art also to know, that this Composition of our stone, before its Creation, must be separated and divided Two Ways: One division is corporeal, the other Spiritual, and one proceeds from the other and is united, and the one is governed with the other, and so the one accompanies the other. The one the philosophers have called the masculine, the other the feminine principle. 

And again, a thing: They art also to notice attentively that when the Philosophers have the words Argent Viva and Magnesia are, when they say: 

conceal the Argent Viva in the body of Magnesia, that they do not mean common, gunn, Silver, but they intend to signify, that their Argent Viva is a Humbly of the before mentioned Stone. If so, if

this Humbly is not like other the metals, because
because this our Humidity flows in the Δ and is therein
dissolved, congealed, and becomes black and White
and finally Red and brings the Whole Composition
the pure aad / to legal publication.

There must, O King, take notice, that in like our
work not many things are put together, but only
one Thing: the pureled aad (and there is no necessity
of handling that Thing with Your fingers, nor to add
any thing besides what it contains.

Consequently there is no need of adding O, as it is
already contained Mercurecuted in Sealing in this aad
(let you add from 13, you introduce new trouble)

Further take notice, O King, that the Snow—White V
is the White perusal Stone, and the Red V is called
the Red perusal Stone.

and that the while V, by the Regemen of the Work
without the help of any other thing, is converted
into Redness.

The Humidity which is in our Stone (aad) is
called the V or Our Secretive V. / Nv.

/. i.e. the second Tis / D. intimately combined and sealed
with the Mercurecuted O in Red.

/. the Harpies having been previously washed from
it, by the clearing of the Nilian Stables, as performed
by Hercules / 

and take notice: whilst the V or Humidity goes out
of the composed Matter, that is: out of the Stone (aad)
the Whole Composition is converted into Blackness
settling on the bottom of the Glass.

/. This is the Last Blackness of the aad /

and as You now continue with an easy heat
this Blackness remaining over masculine humicite
displace, many various colours, and terminated final
ly just at the end. This gave rise to a certain "\textit{humidity}" or "\textit{vapour}" called \textit{\textit{A}}, which \textit{\textit{A}} or \textit{\textit{V}}
combined with its own \textit{\textit{V}}, and with the other elements concealed in the stone, until perfect Whiteness is obtained, where the elements are fixed.

And here, O wise. Take Notice, that the just now mentioned airy humidity, which is our air, \textit{Vive}, with the before mentioned \textit{\textit{V}}, \textit{Rebis}, and other elements concealed in the stone, are but one thing.

\textit{I.e. a Solar, antimonial, martial, and mercurial acid. This humidity aour \textit{\textit{V}} all the there is but little yet it is more than sufficient for the nourishment of the whole stone, from which this very humidity does proceed.}

This humidity is enough to bring the stone to full perfection, to perfect White and Reips... especially if you have in the beginning employed a sufficient number of Eagles or Virgins.

Whose should it also know, that in our said mentioned composition, or composed Matter, that is in the stone, are united both \textit{Sol} and \textit{Luna}, under in their power and operation, as well as in the elements and nature of the stone.

If \textit{Sol} and \textit{Luna} were not in our composition, neither \textit{O} nor \textit{D} could be generated; yet is this \textit{O}
not like Vulgar \textit{O}, nor is our \textit{Luna} like vulgar \textit{Luna}, because our \textit{Sol} and \textit{Luna} contained in our Composition are far better in their Nature than those of vulgar metals, because our united \textit{Sol} and \textit{Luna} \textit{Rebis}
are living, whilst the vulgar metals are dead, yet
And it is to be understood that Sol and Luna vulgar are related to our Sol and Luna, concealed in our Stone and although the Philosophers have called the Stone of Sol and Luna, yet these I are only to be understood according to their power and operation, and are not visibly in the Stone.

There must also know, that this Stone or the composed and united matter, is but one only Thing, the aaa, and it one only Nature, &c. and that the Sun is to be found all what is necessary, and there it is also concealed, what Amalakalis are perfect as it.

This Composition all the called one only Thing, was not imply a meaning, as if it were a work made of animal or vegetable Substance; and the meaning is one only pure metallic nature, taken from its own mines, which after wards by a prudent Regimen of the fire, is transmuted, this mostly in Black, White, and red; and displays many other beautiful transient colours.

Again, O King! Thou must notice, that our before mentioned medicine, which is our Arg. Vive, Sophia. it causes the destruction of the Stone of the aaa, and makes it Black and White!

And Thou must observe, that the Philosophers say: We shall make the body fusible, and devour it until it is converted unto ¥ into ¥ ¥.

This is to be understood of our Composition, which must be removed fluid, and then converted, and then ¥ is called Edith.
Thou must also observe, that the philosophies call A Water when the Stone is softened and liquefied in its own V: in its own sophie & which is other wise just in the Stone & in Rebus in the aëris & which V / & then runs or floweth, and looks white, like other V: like &:

and take notice, O King! that this V is converted into A, which is to be understood, that this V / & must be coagulated and converted into Earth, as it was originally.

This Wdy / the coagulated massa / now remains so long in this Regimen of heat, until it is converted into a subtil spiritualized body, and at last into perfect Whiteness: and this Whiteness has been called A by some philosophers.

Then, When they say, that the AÉR must be transmuted into Fire, you are to understand, that this Composition, called AÉR / Tp. alba / must stand in a strong heat so long, until it is rubilized and has attained perfect Redness, and this is called Fire, or regenerated to.

O King! Thou must also observe that our Wdy is prepared of one only Composition or compounded matter and of no other.

Take that compounded Matter / aëris quite clean and pure without any impurity, which are clearer naturally but must be separated. It mean to say, that the matter cryst to be well purified.
Thus Compostum place on the fire, and govern it as nature
requires, and Thou art especially to notice, that in the
Beginning of the Work, there is much danger in the
Regiment of Heat, as Thou mayst soon destroy the work
by too much heat. But when putrefaction is over, after
which it is not easy to commix Errors.

After putrefaction, the heat must be between gentle and
strong, until the Spirit has separated itself from the
Blood, and has ascended on high, above the Earth,
while the Blood lays dead below in the bottom of
the Vessel, without its Spirit or Soul.

During this period, take this as a Sign, that the
matter must not flow nor Sublime during putrefaction,
but else. Thy Fire is too Strong, and Thou wilt
ruin the Work.

If the Work goes on quickly, the Spirit leaves the
Blood, but must be brought back to the dead Blood, from
whence it came, analogue to Resurrection.

This Spirit resembles a Black Cloud, full of Rain.

This Spirit is called the V of Life, which both preserve
the Blood, with whom this Spirit rests a while,
and finally reanimates with the Glorified Body,

Thou art to notice, that the often mentioned
momentum of first Rise and would, after one of the pure
crystalline spirits that are principle of A, which heareth
and blindeth, or, for this same reason, the composed
malleable dense black while are A.D., without the
help of any addition thereto.

Finally observe, that in the beginning of
the Work, the heat under one about the gifts, must
be
be gentle and kind, in the midst after purification
it must be stronger, but still moderate up to the
White, but from the perfect White to the Red, the
Teal must be strong.
so that the A must be gradually increased,
untill the Stone has abundance perfect whitening,
and still more, untill the highest Red dye is
accomplished.

Terius of Arnoldus his Epistle
To the King of Naples.

Myriam the prophetess, Sisiter of Moses,
her Conversation with Moses King of Egypt,
cermaining her Work.
translated from the German by J. B.
Myriam. my dear Moses! I can accomplish the Work
of our Stone not only in one day, but even in a
part of a day.
does Thee not know Moses! that there is a V,
or a Thing, which Whitenseth. HerDrages ? she,
the V is A and B, and its y which Whitenseth.

Myriam said to Moses: Hermes has mentioned
that the philosophers are accustomed to Whiten
the Stone in one hour.
If I did not have here a steady mind in Thee,
O Moses. I would say no more
let us wall tell thee.
To an Alun from Spain, the White Gum, f.150
And the Red Gum, the Nitre of the Philosophers, Their 0. and the Great Nitre 1: i.e. pure 0. make a Marriage of the Gum with the Gum by a true Union, i.e. Make Rebus, I know there will that they may flow like V; thus well prepared V then must Vitrify, that is.
Then must make a Glass thereof. The Glass is composed of Two Ludiohs: Rebus
in a next body.
I ad the next body, one means here finely powdered and sifted white powder, which in a strong heat flows into S. thus will appear to be her meaning by and by. I render this matter fusible by the secret operation of nature in the philosophical vessel.
Take Care of the Flame and beware, that nothing of the flame may escape! Attend the work, with a gentle D. Such as the Sun gives in July.
In July 14. in Egypt.
be not absent from the vessel, that you may observe, how the matter becomes black, white and red, in less than 3 hours of a day, and the flame will penetrate the Body; the Spirits will creep up and will become like Milk, which softens, renders fusible and penetrating and this is the Secret of the True.
Lyriam. My dear Stroz! I could tell thee another secret, which the Philosophers before me, did not know nor made use of! and that was not any thing medicinal. it is thus. Vez:
Take that White, Clear, much honoured herb, which is found on low Hills, pound it fresh and sift the powder very finely.

This is the true herb body, which does not flow from the Δ, but rather melts into glass.

She means white pebbles, clear and White.

Is this the Truth? Myriam, ye truly. But very few know this Regimen and its quickness in the Δ.

Myriam. Or make a Ovale over the Matter, over the victim and Lubeck, over the 2 Fumes, which contain 2 Lights: Sol and Luna, in a Round and when it is perfect, throw or project thereon the fulfiling or leement of the Time, the Time of the Spirit, according to the true Weight.

She means here the last leement with 0! Then pulverise it, it is very brittle, and make it in a Round Δ, and then you will see Strange Things performed thereby.

The Whole Regimen depends on the Mederation of the Δ. It will pass from one Colour to another in one hour's time, before it becomes White and Red.

When thou hast obtained perfect Redness, let the Δ go out and let the Matter grow Cold, Open the Vessel; whether that Vessel was an "Fire-proof Crucible or a Glass Vessel, I cannot decide! It is however probable that it was a Crucible, as The Invention of Making Glass is not so very ancient, as The Time of Moses!
the clear fluid that the body is like a live fluid, with a hint of the white pepper intermixed with it, and that, like the substance being incited, is rendered diffused, mollicere and penetrable. And that it can be projected in 200 parts of it. And I will teach thee how to proceed by the spiritual one: with the clear fluid, found on small hills; this body cannot be conquered by participation, but it is
like that body, intellec pricelte and split and rub it very finely, and unite the 2 portions.

And if you project this or unite this with her ground, as it will flow like V, and when it cools, it will be coagulated and there will become one body, project some part of this body, and there will be other full things.

This must be compared with that. The first fluid, I supposed that this mixed powder, forming the procedure and split pebble, would be melted and become black, while and Red and be extruded on the crucible and become a tinged stone.

The success will depend on the right proportion of the principles.

The before mentioned 2 flames are the colors of love,
and these 2 flames are the white, hibiscus, and the burnt Cals.

But the first body is from the head of Salam, which preserves the Tincture.
The Philosophers have given various names to the first body, which is taken from small hills, or it is a clear white stone: a clear white pebble.

These are the principles of this art, which can be taught partly, it is found on small hills. Stones in our Work enter 4 Stones, and the Regiment is an.

I have said: The first are: Sirexare, Eke and Ethe. The Philosophers have always indicated a long Regiment, and once concealed the Work, that not man should easily understand it; and they pretend to be a whole year in doing the Magistery; But all this is done with no other view, than to hide the work from the ignorant, until they can comprehend it, because it is only accomplished with June 6, which is a great and Divine secret.

Myream said further to King Tho, the Vessel of Hermes does consist in the degree of the Δ.

The Root of our Art is a brittle leprous bone or venemous, which destroys all mineral and metallic bodies and reduces them into a powder.

It coagulates & by its force.

Myream added, by saying:

I swear unto Thee by the living God, that if the before Mentioned Venemous Matter be dissolved and opened, so that it becomes a most Subtil & is no matter by what Solution, & coagulates & into Luna, by its strength, and turns it into D.
The art is in all the metals, but especially in the first metals, where in the concealed the Vinging Elements.
Translation of 3 verses, which terminate this Treatise.

Myriam relates many Wonders in few words.

She is the fugitive Servant \\
With a Gun

This she performs in 3 hours. Time.

Myriam united her principles in 3 hours and fixed them.

She was well acquainted with Pluto's Daughter,

Myriam's Art is concealed in 3 Spears,

Which she united and fixes.

Myriam's Work is dark, yet it seems that she has used O M, i.e. Rebus.

From these Verses it appears that she has made use of 3 spermatic Matters, which must be Rebus, and the Vitrifiable and Vitrifying pebble or principle of Glass-making, or she has used Rebus, Secret \( \Delta \), and the pebble on the Top of the Matter, in a C?

I am not yet Philosopher enough to explain Myriam more clearly than I have done here, but I do not doubt, whenever the Work will be practically accomplished by the better known longer but Sure Way of slow Digestion, then Myriam, the Brass founder, and all other Philosophers will be fully comprehended as the principles remain the same. J. B. S.
Arnoldus de Villa nova
and Myriam.
From 3. 13.
SCHROEDER'S HINT

Respecting

THE SPIRIT OF MERCURY

Translated from the German.

Also the Work of Leona Constantia.
Extract from

William Baron von Schröder's "A Defense
of Alchemy," Nürnberg 1727, 8.°

translated from the German by R. B.*

The 5th Chapter. p. 162.

There is more than one Road from here to Rome
and no one is so set on principles so as to think, that there
are no other processes in Nature but one, to obtain the
golden fleece, that is to say, to possess a very limited Idea of
Nature, and that of a narrow mind has thrown many into a
spirit of Error, confounding one Subject with another.

Although the Universal Agent of Nature, which is
nothing else but the Universal Agent of Nature, is
so one throughout Nature, yet it is being unrestrained,
as it is so in all things, but is not equally obtainable for
our purpose or for all things.

The ancient Philosophers had a Materia universalis
which they brought to perfection by a very simple
process. This materia universalis was plentifully
contained in Spirit, and indeed it is known it to be possible
to convert Spirit into the Most Universal Spirit.

Of what Revengers, says and Daven de Bolting concerning
it is beyond that Materia Universalis, or the most

...Deb Philosophers have taken Their Materia removed
from the Mineral Kingdom, and lastly from Mascarones
and Metals.

One of our greatest Subjects in the Mineral Department
Hungarian Qu., or the Metallic Qu. inside of and
and this is the Grand Subject of Brasilia; that continued
which proceeds. Vol. 24. pp. 143 et seq. Rehe has very candidly
and plainly explained, and must be contrasted with
was revealed.

I myself have followed Aristarchus and Flameli
and am willing to give you this faithful Hint.

* The spots in parentheses above are not part of the text. They are the remnants of the original page.
If you can hit upon a Monstrum which will digest all Metals gently and quickly, without Effervescence especially O and D, without the one precipitating the other, you have already entered in the Royal Path. Note also that D for the white, but O for the Red.

Tincture are the Vapors for the L. P.

If you can dissolve either naturally and homogeneously, so that the Metal may die and dissolve in the homogenous Monstrum, be assured that Nature, i.e. the Agent of Nature within, will regenerate it into the Tincture.

This Death and Regeneration must be repeated several times, until the Tincture is become first and proper like wax, and tinges highly enough to your mind.

That you may not think I am envious and wish to take my experience with me to the grave, although you might learn my Words from a Jovialist yet I fully give you what I hold dear, nevertheless I wish to exclude the Ignorant, the Self-generated, and the unworthy, recommending my Book to the Direction of Divine Providence who will never permit a Bad Man to succeed in this our Divine Philosophy.

The preparation of the Spirit of Mercury.

Take our Nitrum Sapientium or Vitriolum Philosophorum, which is as ponderous as lead but without any Taste or Corrosive.

1. This is a Curious Description of the Subject, and even of both Subjects to be employed; 2. the ponderous Subject without Taste or corrosive, in a Fuse, etc.

3. The philosophic Vitriol is $\frac{1}{2}$, i.e. Oxide $\frac{1}{2}$.
By the crystallised Mercurius, when Cold is called by
Vendeville and 2 or 3 others, the Philosophical O.

First out of these the Central O.

Then you see what the Baron means, when the black

crystals in the Cold, it is a

transparent O, which shoot into Tables, Square,

Triangular and other curious Shapes.

This & the Baron calls a Central O

Take thereof a Vegetable V which rectify so often, until it

become beautifully transparent, i.e. Bulgarum &; if

with this V you must extract its own Sulphurous

Amina. The caustions with it, because it is a

poison

They repeat to you in explanation, recollect what I have

communicated to you from Mr. Angel and from Dr. von

Wellm am Wallcheren concerning a Crystalizing Bulgarum &; 

received now that Ceylon Sulphur, although 10, or 20 times

reheated is no more than a Sulphur Simplex, and

is only &; C<br>0<sup>+</sup> IJ, but the Baron wants it to be a

Animales or &; duplicata;

by the attraction that anima, Life, or A, is obtained from

the heavens, but the Baron travelled a nearer Road.

you may animate your Bull, with its own Sulphurous

Amina by more than one Method:

by burning of some of the first black Scoria

in pure &; previously thoroughly Corroborated with

V, so as to wash all the alkalies from it, then

dry the Subsid &; in a Sand heat or by the Sun.

the first scoria contain the part A of it and of S. whilst

the 2 Mercurius descend into the M.

cover the powder 2 fingers deep with your reckfible glass:

rewarming half as a Mercurius Simplex shall the
glac, and digest in Vive warm \( \text{V}, 1.1. \text{c. in a balneum, until your butyl is deeply tinged. 8 days will do it.} \)

Then distil p. 1. of the \( \text{V}, \) and the butyl will carry over the Sulphurous amma of \( \text{S} \) and \( \text{H} \), which must be rectified 3 or 4 times, until it is of a Deep Orange Colour, like a Solution of \( \text{C} \) in \( \text{V}, \) and Translucent like a Tepaz.

This is truly a \( \text{S} \) Sulphurum animates in Duplicate. I have made this in Mason's tone, but did not know then the value of it.

2) another method is to animate the butyl with the \( \frac{1}{3} \) of \( \text{S} \), or with Sulphur auratum, but I believe the

\( \text{V}, \) method is by far the best.

Rectify your Mercury from its faces, (says the Baron) and the Spirit of Mercury is accomplished, that is: a brilliant Crystaline Translucent \( \text{V}, \) as poisonous as Lead, and of a deep \( \text{C} \) Colour.

**Its Use.**

In this Spirit of \( \text{S} \) all Metals dissolve like Ice in \( \text{V}, \) Common running \( \text{S} \) dissolves thereon centrally and radically, and thou give Mercurial \( \text{V} \) by thereby multiplied in quantity, and by power on infinitum, and if you distill the clear \( \text{V}, \) solution over \( \text{p}. \) \( \text{S} \), your \( \text{V} \) is multiplied in quanta and power, and the obs.

The preparation of this can Spirit of \( \text{S} \) is the grand secret of the Philosophers. They all conceal it, what I have said about will be intelligible enough to such as are well versed in the books of Philosophers. 

The matter itself teaches what ought to be done in ets, i.e. it must be purified and separated into all
...do not play away the first Stories,...

call this one gial v by its right name, a spirit
which other philosophers have concealed by dark
heretical Expressions: I say the Baron with good reason.
It is very properly called a spirit of g, I say:
which contains a highly sublimed and volatilized g
of g and g in the character of a snow-white g vitriol:
the spirit in the g, which is our second A, is the
concentrated universal lunar g, which actually con-
tains the first Sediments of g, as Oehlers has de-
montrated, and as Mynskett says, that the Sea V
contains the universal Mercureial Key.

V of g vitriol, which is the pure central pearl of the Moon,
carded over by the concentrated F x Sea E, pb. V,
has been called by our ancestors Mercury of Life
with a great Deal of Meaning not with an Intention
to use it as a dangerous Emetic, but truly to make
the L. T. there by, either per se, when the g vitriol is
will further volatilized according to Wleigreges, Hermes -
rical Triumphs, and M'. Hany's process be repeated by so
interations purification, and destillations until the
whole be left co universalized and leaves a & behind,
which must again be volatilized by several baths
uations, until V & comes over and thickens
the V or volatile, and lastly redistilled into a
White and Red Elixir into g simplex, and g dupli-
cating these 2 principles mutually together and are
become the White and Red Elixirs, by the longest way
going from here over Lisbon and Madrid to Petersburg,
while we may go nearer through Hamburg, London, B
Signa, and arrive in half the Time, less with
keys or than half the trouble and Expense!
Baron Schroeder concluded by saying:

By the preparation of this rare Spirit of Mercury, the whole preparatory or first labour is happily accomplished.

Be diligent and mind this first labour, the remainder can be very well accomplished in 2 months' time, if God permits.

I observe here the difference of Opinions, between Mr. H. and Mr. J. ... Mr. H. will not accomplish his purposes in less than 18 months' time, and Mr. J. wants to do it in a few hours' time.

Neither of the 2 Friends do reflect on the nature of the matter, viz: that the Mere Butyr: is only a Simple i.e. the $^1$ of $^1$ and $^1$. The $^2$, $^2$, anima or like that is necessary to produce peace, may be easily added by the obtained from Sun and Moon, but it can also in a much shorter time and with much less labour be obtained nearer home, i.e. from the Subject itself, i.e. from the first adulcinated black trio: Mr. H. haunts at that, but I should suppose that the art, and Dorothea Wallachin were not apprentices in the same. may I have myself made that 10 coloured animated butyr: in a minute, and did all that I did not rightly know what to do with it; I had above 4 lb. of it.

I believe truly that the butyr: highly rectified, clear like Rock, is enough to distil off the $^1$, i.e. a well made I cornea, maybe principed and digested into the whole elixir, but can never become the red, whilst the coloured per se animated butyr: is the right and proper Solvent: via humedai: for $^1$ and $^0$ united or single, and can be carried to the whole...
to the Red, for the White and the Red both; done as sufficient, as it will give you just the White and lastly the Red.

The white to be multiplied or increased, if you wish proceed no further, with soph. & simplex, but the Red must be increased with soph. & duplex or animata, but if you wish to carry the white to the Red, you must undoubtedly imbibe or incant with the C colored & duplex.

Do they not stand to reason? Does the C colored animata & not contain prompt Ennemici x to C ? Should not C be multiplied with the sphere of C, and D with the sphere of D? the C with F and G, the D with G.

If you compare this with the Tomb of Semennus, the author of the Semennus animates with C or D only, and not per se, much less by attraction, you will find these Things of Baron Schröder extremely valuable, and thank me for this communication. As I think we know a great deal, yet we and not possibly know too much, and this is no tiffing addition to our late may vast knowledge.

These Truths have created some fresh ideas in my mind, concerning the Craft under the key of 6 days, certainly from this very self same foundation, I am arranging them.
I advise you to get a 4th or 2nd of Mr. H. first black stockbing, he does not value them, and think them of no manner of use.

No nor are they indeed in this long journey through Lisbon and Madrid.

And so test this per panna, non debet fisci per phera.

What can be done by little, do not pretend to do it by a great quantity.

In the Tomb of Seminamia is in my opinion the best process of Mercurial Wing C, i.e. 0 animating the batch of 2 simplex and C, when by your Sophie 2 simplex becomes Sophie & animated with the mercurialized C, a V mixes with V.

Now refer this to a pure running 2, rendered pure and homogenous, not by adding to it but by taking from it itself such a 2 deal treated with pure C, and your C must become C & 2, and your 2 becomes animated Sophie 2, which will promptly and become the white and red Tincture according to Count Bernhard Trevanian.

You see what numberless ways and means you come all the Truth? and observe the Connexion and central Consonance.

No take away V & V from 2, and give it the C & A

Life of A, which however may not cannot receive before your 2. Due and become mercurialized.

In the Tomb of Seminamia.

J. B.

Read over again what I have said to you about Zincto, which is another additional help. It although not absolutely necessary.

J. B.
St. Tustans, an arch Bishop of Canterbury, who lived in England in the Reign of King Edgar, one of the Anglo-Saxon Kings, about the Year 947, Severus Centuries before the Reformation, canonized in the Pope as a Saint, on account of his Exemplary Piety and Chastity, donations to different Monasteries, lands recorded as respectable Witness to as a professor of the Laws jurisprudent. I know his power in Latin, without naming the first Medieval Writer.]

Often will find in the Collectanea Florimica, i.e., Sir George Steevens, who among others, that Sir George thereby thisWork from the Manuscript of St. Tustans, there is no doubt of them, as both words are nearly the same. J. Ripley and Tustans call to Servior. In England.

In Tustani Time in the 9th Century, the adepts knew nothing of it, but then knew the powers of the, if like salt, and therefore proceeded this way:

They took & purely powdered distilled it in rectifying of Xe C., diluted the solution by being through cotton until it was as clear as V, then they distilled off the solvent until there remained a thick green gum, Conspicuous or bitter, which they further evaporated to perfect dryness, you get an olive green brittle mass, I have done it and know it to be true.

It must be evaporated over boiling V:

according to Tustans, the Subject coalesce, without making any ill thereof, as the ponderous Subject without Taste or Corrosive. It becomes the Philosophers Or or the Philosophers Or, after it has been dissolved.
This great brittle mass they pounded and put it in a glass vessel deeply in sand, then, they wished a clear phlegm in which to work, so from a piece, which they had left in or dropped to work as soon as they perceived a white fume to rise over the matter; they applied a receit and placed it carefully; they increased the A and a clean buty it comes over, which is by simply: unfinished if by increasing the A, a yellow and afterwards black Red or or & duplex comes over, and they remain a black or O, in the bottom of the B, Queen is the distillation of the Red buty: the closes A in the bottom of the A, as such & as ever, which is also a & Soph: simply for a certain short dry way for the white are the Red, and of this Sublimed Bats don't made use of with a calx of O, via Seca Digestionis. They calcined the black or O, and received that 2 principles from an order that the first should be combined with the 2 volatiles: & simply; and & answer duplex, and they separated and from this the elements and made the white and Red Elixirs of the White and Red respectively: anemite oils or mercuries, without corporal & or

I read over again what I have said to you about Phlegm, which is another Additional Help! although not absolutely necessary!
and with C or D, both ways, as you will find in George Ripley's "Botom Book" in Collection Americana.

So you see there is no absolute necessity of making the alkali, which is a later (under
ition, and is there any need of a corrosive), although the scent of the alkali is indisputably and absolutely necessary and was well known to Justinus and to George Ripley both, to deceive the un
explained alkali, which the modern and distilled vinegars, but you are to observe that distilled wine does not dissolve it
of your subject to become but the refined
of sea alkali completely into
angreen solution, which solutions and
evaporated crucible and Sir G. Ripley both call the green
lion. Since more modern times, they
thave begun making a alkali, rejecting the
4 of 5 and 5, which remained in the first
source. They make a balsam and obtain
a sophie of simples, which must absolutely
be animated with a.

according to Justinus, the subject is dissolved, without making any all thereof, as the poisonous subject, without taste or Corrosive. It becomes the philosophers' O or the philosophers' O2, after it has been dissolved
Therefore to make the work entirely free from its own principles, Conde to alone is sufficient and that is the purest and greatest way of arguing, see his aphorisms. Such as is the way of Bishop Tustinus and Sir George Ripley. Such as make a M.D. must absolutely animate this Author that he clearly calls with the first stories, as Bacon Schadus, etc., and with the universal F or A of Nature, as Thoren: Triumph, and others do and Mr. Hand, or they must absolutely anchor with O or C as Tumba Semiramis, Catechism and Flamel and Montaigne.

If you weigh these matters well in your mind, you will soon see the harmony and Concordance in all these works, both Male and Female are necessary for preserving; per a perpetuity. The feminine alone is good, simplex can preserve one nothing but the animal animal; it can; because he is male and female both, and is the nearest metal of the Stone.

S. B.
Sir B. S's Second Explanation of Baron Schwedel lies in the German "Thesaurus Chemicum" vol. 5 p. 762.

The preparation of the Spirit of 

by Baron V. Schwedel

Take one Nitrum Sapientia or Vitriolum Philosophorum which is as ponderous a lead, but without any taste or Corrosive. I.e. Copper.

My honest Explanation, according to the Works of J. Cudianus, arch Bishop of Canterbury, who lived during the Reign of Kings Elahed, Edwin and Edgar about the years after Christ 948 and 958, and according to B. Ripley, according to his Recom Books in Collectanea Chemica, though probably acquired his knowledge from J. Sanctus Manuscript, as Ripley uses the same Language and often the very same Expressions, with this Difference: that Sanctus simply tells the naked Truth, without ever naming the Subject. I.e. Copper, but Ripley, names the Subject and calls it Selenio or Antimony and endeavors his process in particular and Obscurity and unnecessary Subtilties of Separating and Refining the Elements. But neither Sanctus nor Ripley had any Idea of liquefaction by Attraction.

J. Sanctus, from a Motive of Policy is much the Incredul I shall here abide by him alone.

according to Sanctus the Subject exude 8, without making any difference, is the ponderous Subject, without Taste or Corrosive. It becomes the philosophers O or the philosophers C, after it has been dissolved.
by a still received of vinegar, called to Tyndale, as
well an alleged distilled vinegar, and it is an acelum
in vinegar but not a vegetable one, but an universal
gar, i.e., the universal mercurial key, as I repeat
very falsely names of.

Having extracted or for the greatest part dissolved
lively designated to cold, in the whole, to, and having diluted the
green solution 3 times, and after evaporating the solvent,
from the solution, there remains a dark or olive-green
Coagulum extremely corrosive, containing the most con-
centrated mixture, which does not depart from it
by evaporation, even if you evaporate to dryness over
a boiling bath.

This green brittle mass is the Green Lion of Tyndale
and S. Reclus, vid. his green book 1, and thus more al-
very well be called a philosophical O, and the
philosophers O, 2°. because it is a vitriolised t, 2°d.
as green like a dirty O 3°.

The Baron continues:

Extract of this pungent substance, heavy as lead &
the Central O.

1°. This we have done by the mixture, which extracts
a Central 4 or a Central O containing 3 elements, and
make them up a Viscous V,

2°. This is done by distilling the Green O = Coagulum
by a graduated deal, into a Butyl 4 of
which rectify the often, says the Baron, until it is be
come beautifully transparent, and you have Sophie 4

With this V you must extract its own stuff Sulphuric
(says the Baron.)

anim
In this spirit of $\Phi$ all metals dissolve like ice in $\upnu$, common running $\Phi$ dissolves Mercurez centrally and efficially, and this the Mercureial $\upnu$ or $\Sigma\Phi$ is thereby Introduced in quantity in Turpentine.

The preparation of this our Spirit of $\Phi$ is the grand level of the philosophers; They all conceal it; what I have said about it will be intelligible enough to the true sons of art. The matter itself teaches, what I ought to be done with it.

I call this our Mercureial $\upnu$ by its own right name, Spirit of $\Phi$, which other Philosophers have concealed in dark Expressions. I amphius alone excepted.

By the preparation of this our Spirit of Mercure, the whole preparatory or first labour is happily avoided, be diligent and mind these least labour, the remainder can be very well accomplished in 2 months time, as God permits.

In Occipe this: That Chem. page 269, & 270, from rectify again Mercury from its base, the black $\Phi$

the pitch! says the Bacon, and the spirit of Mercury
annex this to my first Exposition of Baron Schroeder's

both are admirable, and I am convinced that we
may choose either way, and may succeed either way,
all the one way is sufficient. This

I for my own part prefer my last exposition

to the first, as being the most simple and agreeing
and I am inclined to think that Baron Schroeder
traveled this near, and easy road.

I believe attraction perfecti unnecessary, even if
7 adopts would obstinately defend it.

The Wofs. Founders and the button makers at St. George's
and Summer at Vienna, now caput, and richest
Knew nothing of it, not nor at the time of people
in Augustus and Christian times, who were
Senens. when adopted and permitted, about the year 1580, and
and how many more nobled 5 quote, from god's authority.
will give you here a passage from Tusi's work on the use of the Boyle's and Snell's method.

and after that, increasing the \( \Delta \), a deep red oil will ascend called the philosophers' Asphal \( O \), a striking menstruum, the philosophers' \( O \), our Tincture, our burning \( V \), which burns within the glass, the blood of the green lion, our menucon humectity, the red dyes.

The philosophers' Mercury, the Dissolving \( V \), which dissolves gold converting its own species. J. M. Tondoworks.

It is also called the Seal \( V \), the most sharp edged, which all metallic bodies \( C - D \) may be reduced into their first matters. This is our \( \Delta \), always burning equally within the glass.

This is our Horse-dung, our acqua Vite, our Balcrew, our horse belly, working and producing many wonders, in the most secret art of Nature.

It is the Examinator of all Dissolved Metallic bodies, Dissolved or undissolved. If it is a \( \Delta \) thick and moist, sharp and corrosive, a \( V \) carrying \( \Delta \) in its belly; otherwise it could not have the power to dissolve first bodies \( C - D \) into their first matters.

This is our Mercury, our Sol, our Luna, which we use in our second Works. e.g.

If by this you will comprehend Luna Constantin

To conclude, I will from a sense of sincerity and truth,
reach the well inclined, persevering lover of our Divine Scence, here and in what manner he is to prepare our Stone.

Let the Two Names Adam and Eve rest together,
(although the first inclines to peace) and a clear Bow of Peace, they will make peace, and you will see as a token of peace the glorious manner struck, which recommends a Star.

This is plain enough and means that Leona made a peace agreement.

The seven blows are the declaration with O./

So these all present sealed with willing hands. / They had who have much fatigued themselves in the Ag battle,
now need for Their comfort, a testimony of Love, which will wants to receive a Declaration, and be the rise of this V, the 2 triumphing Righteous.

I will entreat an eternal and indelible friendship,
as a token of this unchangeable and ever
visible token the 2 Doves of Peace appear, which carry in their Bills a Branch of the Olive Tree.

You are to make a print of the 4th, by means of the Doves of Peace, i.e. the Subscribed name of, and by the 2 Doves, whose feathers are brilliant like the Snow.
now in order to announce this peace to the whole World, proclaiming loudly 7 or 8 times
Herald appears, who repeatedly proclaims aloud, that this peace has been concluded.

The bullet must be marshaled. For 9 times salutem comes, and presents the otherwise contrary nature of wind.

I present after many bad storms, which tore the new anchor, in the C, after earth quakes. The tempest in the C, occasioned by the elements. After the devoling A! The C, the sky is become serene and it brings a gentle breeze.

Whoever has got ears, let him hear.

In these few words our whole act here consist, the author of calculi lucis or the house of light knew this well, and concludes with these few words:

in the Congregation of C. V. is the sophia 7, and the solution of one T, of its own T, or a Calx of C, according as you work, either here T, or with the C. T are the 2 most difficult labour.

Every one knows how to build T in the fire, but they did know how to build A or T. Their knowledge of nature would surprize that of the kitchen.

I this precept cannot be unreprehensible to you now.

J. B.
Second Explanation

of Baron Schroder and Lena Constantia

Abbess of Clermont

by J. B.
Das so genannte Mercurial wird dem Wasser auf
Os prima materia, und flüchtet sich von
und wird der Anziehung zieht sie fort. Wird
Vine captivum bland und saliens und es lost genuss von
sorgt dieses lost, und bald den Edelstein zu verden
den Augen in die Diastase sublimiert, und Sublimatum wird
obzw. Sublimatum von Salz und salz auf siedt. Es
ist ein jüngstes Supplementum voller Lüfte und
sie allehin weiter, dass alle ist von manig
labrant auf sublimirn, bis dem Sublimat oder
sich verstletter. Und allem so sind aber mit der kraft
des Or beim ersten in die fosfor und sublimir sich des.
ist spiritualistisch. Er sagt, er werde versucht, eine solche Erkenntnis zu finden, und obwohl es nicht unerwähnt bleibt, dass er Mercurial-Primärmaterien synthetisch zu erzeugen, ist von der genauen Beschreibung der Methode oder der Erklärung der Prozesse, die er durchführt, keine Spur. Er betont, dass er keine anderen Methoden verwendet hat, außer der Herstellung von Mercurial-Primärmaterien, und behauptet, dass er nicht genug davon habe, um sie public zu machen. Er beschränkt sich darauf, dass die Erklärung, die er gibt, auf einem geheimnisvollen, fast mystischen Tonfall liegt, der von ihm selbst in die Erklärung von Weg und Weg, der das Weib ist, und die Magie, die er zeigt, schließlich der, dass es die magische Natur ist, die er zeigt, und dass die magische Natur nicht mehr, denn die Magie materiell ist.
Ich ziehe mein Herr vor mir, Klein, vor mir und habe
10.000 fl. und 80.000 florins. Ich will dir, dass ein
Trag von meinen Geschirren von 8 fl. der Taler, den
2. Juni, Anfang von, ich vermandelte in einen Stuhl aller
Füße, der dann in der die 5 fl. einen Stuhl für
mich. So sind sie auch, dass ich meine vermandelt in die 8
den 10.000 fl. und in meiner Wohnung. Ich will
es in meinem Geschirr, dass ich diese vermandelte in meinen
8 fl. der Trug. Ich will dir, dass es in seinem Geschirr in den
9 fl. zu finden. Ich will dir, dass es in meinem Geschirr in den
O in alten Troben beständig und fest; so gradt erfaßt
als ander blind O in den troben. Gottum fingeit und so
fassen am Gebund, des man O manum grunzigt. Und als
er ward ein fremds Wesen abgelöst ward und
so an gemeine Manus des Macht O tritt von dem Freund
in Z. Freund ist zu vergrünen. Alle grüne 16 16 grün
von fremdsamen und andere Erinnerungen
wirft.

Daß meine noch dem oberen Düster treiben, der er roßt, mit dem
O lebt, steins, haft mir, tief und laß O ruhe, O und so fit
sich dir und braucht es, aber das färben, der ber auf einfass. Dieweil der ändern ist, mein O in den, das hat er, das
O und bewahre der Art sich gedünstett und O in allen, und
als droben der geseu mit dem großen
Daß wir die sanften des Metall fremd, dem wir nicht in
O des, der mit dem bringen mit es nun. ein von ihm zu
und das ist und der größten, und der Oins
ter den Augen, grunzigt, man gesagt, das ist, mein mirer in
das tragen, so wird gut für das E. ster und brems, das 16 16
O mit dem O des mit dem Marte in grunzigt worden, füllt
das, das man sich. So ist das, das O, in allen, und
mulder von den großen gespannig und Spreche
tand. Zeit mit fort und ein, der wacht O und ein. Trinität
maßhaft grunzigt und alle Metall mir niest. ung.

Dan, der nun wolle, in das noch Angang und
arbeiten will, sind dies Erben und der erinnerung
oder, der in Gedanken geblieben geblieben, ist und muß
A. W. Wei derselbe Trichter in unglaublicher Weise geöffnet, von mir vorangestellt und in seiner ganzen Hohlenform zurückgebracht und in einem Grabe eingesetzt. Das letzte Jahr hat er XXXX jährig gemacht und nicht mit einem Trichter erfüllt, sondern mit seiner Hand. Trägt er, so folgt die Medizin nicht mehr, sondern für alle Moroginen wurde das Trichter voll die letzte Tracht.

Folgt die Trichter der Schwärmte älter, ein großes System.

Ein 2. Buch... Steno... Philosophie... Scharfe... zeigt... nicht... man... oben... so die Römer... nicht... um... sie... doch... erhalten... nicht... Z. P. nicht... Jahr... aber... nicht... haben... nicht... haben... nicht... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... haben... nicht... have...
Ich, nun, das andächtige. Sie sähen sich, sie glauben, die Flores Antoninii et
praefer Rest in glay t. Dies Florestrae in nig.
fris gla, dawarum innen und nig. Den dawarum
grin. Sulamis waren, es war, das heißt, das das innen wir
richtet. Es, positivierentlich und lieber, in Balneum M.
ars. Tag und dacht, dann der stellte in, die gla.
fris gla, das war, es war die innen wir
in die. Dann war, das Heinrich, gla und destilier der spirit.
an. Balneum Maria, der lieber, das Christ war, in
Antoninii in glay, dass er, off, das dawarum
sich, das positivierentlich und die gla und destilier der spirit.

...
1000 füllt dann auf. Für minner Engels wohle raten, um die Ture für darum noch zugemässst und aufgenäht. Als ich reichte Ora in großem wunder, ist jetzt geöffnet, so und in meinen freien Grund und das folgt die Erinnerung des Geistes.

Kein Pflanzen ist berechnet mit unseren Zeitungen. Weil ich nicht denken konnte, so dachte ich in eine Glas in die vorliegende Zeit, aber für der keinen Deut, warum. Dann wird distiller und seine abwast ab, welches mit den abgesetzten Tannen. Sie unerwartet die der tragen zu extrairen, die glaube ihnen denstand und dazwischen der folgen der Gottheit strahmt fein Salmiac.

Von Cyprius Salmiac, einen und 50. Cyprius gefordert ab, weshalb keine Species von binnen. Sublimierst du in einem Sublimatorio und machst dazwischen die äußerst nicht wieder um tage, dazwischen so genannt und der abwast Sublimier mit der äußerst die Salmiak, du

meinen Druck. Durchsicht eine von und mehren und seinen Glatter. Anfangs für ich in mein Glas vollommen ich von dem, was einmal ich loben muss, nicht in Babynamen, die falsche Kupolit, die lange ab, was du war. Warum nur

mein Prativier in mindern, was der alles, die alles, was du

wirst. Wenn alle solche ab von der, was du bist, in dein Feld... glaube der Ehr in Babynamen. Die auf der falschen, gek

giert das kann der niemand dessen unglaublich ab, dernACK

Sprecker, ich alle liehe deinen Sitz und dein Ruhm. Wassert bei

mein Teller muß jetzt, da ist das alles zu und wann du

bautest.
Paraketop Triphmosini

Arcanum aus dem Laboratorium Mercurium.

Das Arcanum solle in der Lösung der Metalllauge aufgehen und in der Lösung sich nicht umwandeln, oder die Lösung wird sich im Wasser noch weiter lösen, bis es die Lösung vollständig ist. Das Arcanum, so muss in der Lösung aufhören, um sich nicht zu verflüssigen. Das Arcanum muss auf diese Weise umgewandelt werden, bis es sich in der Lösung aufhält.

Die Lösung enthält paraketop und ein leichtes Metall, das sich in der Lösung bewegt.


Löslich in den Spiritus Vini ist

Das paraketop, das in der Lösung umgewandelt ist, wird in der Lösung umgewandelt und bildet sich mit dem Metall aus.
Practicor Ferris.

Vieum Tabelfotion i Toll der obren Erdfakalm 3. Ett, vif fann stets wird und untere Harmon zehlt ein mit rinehen und 2 Hunde, vif fah in unen friden Tolz, dem und sinz den obren Spiritum vorenh, daf du
mif in derb grot, fann fah fahr gelinde ab und pfeif
in minen dem und fann fah ab in, vif unen frigen
mit frifem bis bis dir Pflichtigkeit allumfakalm in
minen givindem. Kofum frifem laft und mafriche, 
dermafc dem Spiritum abgezogen bis zu. Eiche
in Balneo Maria. Und min ede glaft
samt der Substant, vif fah mif gar trodern, fen
un min stadt in Liquor, fann fah in unen friden,
sagt frisen und laft fast fast gelinde mit vragel.
Zu je minen min. Und fahz, damb fah in grof der get
10. Dift mif anfrigt, sondern fall es in gleichen
Varren 18 Day und haft bis dir eine finde
10. Dif mif angefort und zu Anign, darmin stind
186 Erinn nach gebrand, so wird es in der
Arcanum Lufaniou mit Jumelon und Mercurii

Ein Retractione Chijber, in 8½ Dr. solamum, sed calcinat ist und Tamopum in 84 Cycel solam sub-
til infinitum, gemisum und in unc. sedum Sub-
limatorio auf Sublimirt. Diesen Chijber
vingsucht und mit su Substil. Sal alcabi

On soll vonm Turnel von 488 und £888

Das amalgamiert werden, lest gesen in eine Tiegts in manfnder. Es, trag uns vorbringt, von Vehlung und Zoll läßt hinforte 7/8

Hand, verhed ist fast siller mit einem Gold.

Particular

Von D. und £ und £ nicht reinigung wird. Solvire wird befunden, was alls solvire ist. Es geht der 3. Solutionen zusammen in ein grays und der, so

in der Mitt. 3 Tag und 3 Nacht, dem fiß. Daraush und fast wasch und trinkt durch es hab so reinig. jenes, was Gott begreift hat.

Wieder Particular gefördert nicht in dem Parage
ton, sondern 1
Daß man alle Metalle in silber oder Gold thun kann.

Magni nunc de aliarum excavationem existit...
daß der große Messingkessel mit dem Silber auf den zurückgebracht werden, dann wird er in dem Kessel, wonach das obige in den Zwanzig zu Silber, Mittelstücken von der Salpeter je ein Silber, das jetzt mit einem anderen in einem Gipsen- und bis der innere Sandglocke und

Anna Maria in Metall gebracht wird in der Gold-Masse belasd, in diesen Capellen, für welches in ein großes glock, dann will kein anderer gaffet zu

dieser lange, wenn es bis 100 Eine in Punkt in Silber

dieser Ginnin, dann man die geöffnete Coft und

sitzt ab in einer festen Steuer 3 Monate lang

bis die gings, der innere lange Fassarz circit in, ob

au auf so eine volle Fettigkeit bis jetzt, alle dann

öffnen, der gekast und der innen Fettigkeit Geign,

wie der Fettigkeit Träges in einer Cumis Cooperis A Cist

die Abgangs-, das zurück gebliebenen Dünstrab

bis auf die Trägem. Wenn es in die Dinge lasst, mit

ans setzen, das Silber glatt für eine Pfennig und wird gehörig

im Ding minder, dass auf die Capellen abgehen, Besit

aller zuerzt umgewischt in bitter und 2 a 3 Lotgold

Joh
Nichts an am Rande mit allem dingst,-
alontäuschet im.alten dingstohn.alter funstorn-
aus alten. gibt es gar, geist & am best er an-
frigkeit. die mettall feindr. beste, ist ein-

---

Dort gibt's die Petasen Scapen-
minen, o. p. ob das obige? bald und die-
scapen Z. p. den der middle langen des gal-
spikes ans inn. 2. p. für die B. Scapen-
in nie passen grup, und über der D. Luft-
exposition, best für nie frischen 0. 0 nachbrn,
als in, wenn die gälle bliebe.

---

Esst es wird des Cogeten abgefah, so
macht für all Ende den ist niefrisch 2 à 3.
coff C. dern raffen ab 7 und T. lerne mettten-
metallen, Z. u. T., aber 2. à 3. coff C
so minigre Goldfaltz, brennmen, dfih, fro
nie allen Anden koisteig.
Ihrer O[per] ohne Goldmess Papst
B[rother von] dem in Aachen und V[r.] auf den
mein 3. Lo.[k] A[us dem O] 3. løts gemi-
nen der auf meinen Liehen
S[chiff] von 100, 5. l.[öts] von
nie, in die 100 ab. Wolle dikke von andere
bis man kommen 1. derefft stift, als dann
wird gar Klein in 20 in V[erden] aller zu
V[or] bier nie half Marie D[ie], missig
auß der dritte 3. lukts 3. a
rück Sammel ganzes 3. V[erden] ab in
winden aufgongenen, 3. löten mage
stern gar h[ust Acht, 3. des] V[erden]
Schöpfen, laß mich bald von
die Materie im glaubigen, ab[et] dann
auf die Capelle in gaffinom so ist
federn unser Dreseler, Gud. von
Marci.
Vester.
Sal Vt. eine F. der 8. Ordnung 8
Lotz O. laß mir in Redigieren zu fst.

Ein particular
Bis zu meinem Galvanis 1849 in.
Mit nur geringer B. den. F. in großer Form und vorzugsweise auf dem Galvanis 1850 sehr kurz.
Galvanis in Redigieren, in einem.
Hof und Schloß von November 1849 und D. 1850 im Schloß in einem Hofzylinder. Bem. für
siches gegraben, in gleichf. Nach.
Es wird gegeben, dass nach
schriftlichen Angaben
man im Jahr 1617 gezählt
D. und Volk in obiger Distrikt
graden Wasser so aus den
Freunden Otho Salza.
Experiment

Hic manum nihil habet materiae
et potentiae eorum demum
Sulphuris Veneciacum

Nim. 8. per Solonem sabineo dioctu putat
albo saepe retigere superabundant
sulphurab. Et sub in uno cibum
Solonem, namque in spir. Corpus iudice
bubon aequo jure, Solonini salutem
super distillationem, ubi solutum dilatationem
davit, sinuumque videlicet remanens nunc
nuncuat aequo (Sapidem) solutum
Solonii Christianiam togis per statue
quartae solum 2. 2. III. et sub solutum
solvendo tamquam aequo in solutum
alterum, distillationem quae supra dabatur.
Solvendo quidem aequo in
solutum sub Solonii Christianiam, genus sed

sinzermäßiggetifßen Tannenstämmmchen
Dran auf, Geprügel, getrübt, nicht gebannt
und übermacht, dann ebenherren auf
fernden des Vernunftes, desjenigen,
gottvolgenermaß, geplagt, brannten
und im Maß erwärnten Cruciat, davon ab,
sam werden den 1 April. Er ist auftrat
Tann*½ Brüt, ein großes Jahr geworden.
Mahl genagent gewillt, freuest du
nunmehr Freitigen, ganz und gar
jaob Tann gegraben, da ob nun vor
wannen, freuest du mit starren Δغير
sammanflito, der ersten, mein dir
beren wohl durch viele äußere göttlopen,
endlich ausführlich militärisch Eingel,
Genossen der Erschlagen, vorgemachten
gebrüüt. Darauf dann der 2. Junges Herz
das über gegraben, und Gesträndel dem
sternnen, gottgem genfallen, abgoppel,
Exaltatio Solis in Sylphidem Verevis.

Sunt numeri A. L. X. Q., sed non ego nos sic gnoscere vobiscum apro parte, et non solum eas caelestis tibi.
...schon darum, dass die Anzahl der ausländischen Einwanderer zugenommen hat. Da die deutschen Einwanderer ausländischer Herkunft vermehrt sind, so ist eine besondere Beachtung zu geben.
Je repeteis den auf Arbeit und unnon-

4 gebot der goffler mit einem exallich

croße Schrift, besonderer, festigt

ihrn Kopon Derschütz, die-

Massam Laut se, gesehen inredigirt

wird, in geschmolzenen Massigten

d absonnnem, formandhainem

ungreisner neaprodusirn.
Aqua Fortis Paracelsi

Auf die grobe calciniert, das beston, jede an, so wird man sich. Destilliert als Loragung voraus, das Copite mortuum Solvint man in Destillier zuerst wie zufall, das Ton, löst es ab, anfangs, zuerst kein, daraus gibt, man das Ä. zieht es, ered an den gruen pellen, da B. legt
Getortel, gleich. In dessen abstrahirt Ä. Ton gruen
Copite Mortus in form frisch, wie alt man 4 lotf
trotzigen in Sublimat, und 3 lotf, zieht es
übrs, pojß derv * und Sublimat auf, man unter, gelaud
ni die letzte mittlern man gleich po fr. Caram und zieht
es wieder übrs, pojß od. festig und immer zu gebrauchen
der Caram und wird als gemeist. Corrosivum Subli-
matur wird in 3 frid Spiritus Spiritus Solvint, und
absonnen wieder abgezogen, bis si durch die Choba,
non aller als ein Griff auf Übergel.

Sücht, soil Paracelsi mehrhlich. Hier ist
mein Anges, in ein Wolf, zuminndt, Mineraldeut.

Platen.

Fiat aequa ex Saturno et Mercurio more Solito hoc Solvit Lunam, quae Jupiter obturata Luna et amicatur Soli, et vigitur et Solvit Solum. Quae Solvit ex aequa Iovis Solem, et Lunam in aequa Saturni conjuncta et habebis honorem. Melius Sic cedere operam nostram Martem calcimatum in aequa Iovis dissipati tum de figuris,

Saturnum exulat Martem, prepara ergo circunnum ad naturam Capricorni finis ad materiam Aquarum postea de aequam figuram et tinge.

Saturnus Soluit medias armatas Iovis et Luna calcets nata cum eo imbibita et terrimieta et in loco philosophorum positamfigetur Luna in aequatione lantenum de doro A Sativ in pudore.

Capricornus Terrae frigida. Siccum Aquarum aerea Calida et humida. Pisces aquae frigida, humida.

Saturnus reduxit ambo luminaria ad primam materiam, quia oppositarius ambebris sec soli per accidens. Ergo Saturnus in Mercurium conversus tenit iter reducit eae

Secundum viam omniversalem.