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ISIS

i.e. nature.
THE

HERMETICAL SIGNIFICATION

of the

SYMBOLS AND ATTRIBUTES

of

ISIS.

Translated from

Bibliothèque des Philosophes Hermetiques. t. IV.

By J. Bacstrom, M.D.

1797.
The Egyptian Gods's Isis, was worshipped amongst the Greeks, and the Parthians had dedicated temples and built shrines for her in various places. Amongst them there was one at the same spot where stands now the Abbey of St. Germain in the Fields. It is even asserted that a small Chapel subsists yet and has been preserved under another name. They had such a Temple at the Village Illyr, from Illyr near Paris, bearing yet the name of the ancient Goddess.

The Gauls had built and dedicated a magnificent Temple to Mars on the Top of the highest Hill near Paris, which they called Mount of Mars, in our days called Mont-Marte.

The reason of erecting that Edifice in such a place, according to the meaning of the Founder, a natural Philosopher, was because that Hill being very high, was sooner susceptible to receive the heavenly Influences descending on Earth, in order to revivify Nature's productions, at the Spring Season, during March and April, whilst the Sun was in Aries, when the Concepcion of Animals, Vegetables and Minerals begins, in order to produce fruit, and which is a very precious time for the true Hermetical Philosophers. The Grand Secret of Nature had a particular Respect
Respect to all the physical Hieroglyphics attributed to the Goddess Isis; and this Temple was a kind of Hommage which the Gauls paid to that Influence and to the pretended God Mars, because they adored the planets, their virtues and properties as Emanations of a Supreme Being.

According to their mythology and the Doctrine of their Priests, the Druids, the Goddess Isis signified Nature and Universal Radical Humidity, influenced and reflected by the Moon and the Stars; They considered the Moon as the Mother of every generation and the Sun as the Father.

The God Osiris Husband of Isis, represented and signified Natural Heat influenced by the Sun into the Lunar Humidity, operating therein; They pretended that the Sun was the Father and Author of all Motion and Life, consequently of every generation and production.

For that reason Osiris was often taken for the Sun, or for the inward soul of its fiery Sulphur.

This was often taken for the Moon, or the Body of Lunar Radical Humidity; the system which they formed was founded on that principle of Nature which was acknowledged by the Philosophers.

They said that Natural Heat and Radical Humidity its Matrix and Vehicle, called by others
other $\Delta$ and $\nabla$ or $\Delta$ and $\nabla$, constituted a substance composed of first or Stygial Matter, wherein are included all virtues and properties of Heaven and Earth; not only virtually but also actually; that this substance filtering and invincibly itself into all famous and Mists introduce these in Blood and radical Stumbling, which by their union and operation are the Life and Health of all bodies, and that these bodies draw from this Channel the $\nabla$ of Animation, which causes them to act and to subsist and is capable to repair and regenerate them.

This people believed that $\nabla$ was the Matrix and mother of all Things, and whereby they are what they are.

By the idea of $\nabla$ this people meant a certain Lunar $\nabla$

Stumbling, proceeding from the Moon, which is an Essence full of Solar $\Delta$, giving Life, action and preservation to all generations.

This very Essence they endeavoured to represent to the Wise by the emblematical Figure of Isis.

In order to explain the Enigma in one word, Isis represented an assemblage of all the Superior and Inferior Powers in unity, in only one essential and primordial Subject; finally, this Goddess was the Image of all Nature, and was the Symbolum of the Whole.

Under the Veil of this Allegory the Philosophers have
have communicated their knowledge to the wise, and have represented the first matter, as the mother of all that does exist, giving life to all things.

I believe that lunar humidity, here mentioned, contains the $\Delta$ of nature in its universal undetermined state and is exactly the very same $\Delta$ as that which causes iron to burn in pure animal $\Delta$.

This was the reason why they attributed so many wonders to nature in the figure of the Goddes Isis.

The ingenious tales, which the ancient heathen philosophers have invented to caricature the divine powers of nature and the secret art of operation, are fictions whose under they have revealed to the wise and hidden from the vulgar the mysteries of nature, as originating in the wisdom of a supreme being whose respectable majesty required discretion towards a rude and profane people, which ridiculed and despised the most sacred mysteries; this was the effect of their prudence.

You ought therefore to consider that the ancient Parisians, by worshipping Isis, to whom they attributed principally the properties of the moon, and of the sun united to her, adored nature and its divine powers.
Nature as a servant of God an industrious and ingenious artist with its own material has been represented by the Statue of Isis, which was an image of the celestial powers and of the wonderful properties of that same nature.

We should reflect on the sense now they conceived nature, and its general matter. They did not think that that general matter could operate by its own power without an Agent, because they knew physical secrets too well, to be ignorant of Nature’s Laws, which are that Matter cannot move, animate or vivify its own self.

They knew perfectly that the Moon cannot engender or produce its humid influence, if the Sun does not communicate to her first its Solar Δ, to impregnate her with its vivifying power, and enable her to send back to us her beneficent temperate influences.

They knew also that the soul alone without the body can do nothing, in the same manner as the body cannot act if an animated Δ does not govern it.

They were better acquainted with the knowledge or study of Natural Principles, than we are in our days, taking things superficially, according the Letter and not to the Sense of these Allegories, like blind men.
Now, considering Nature and its matter from its own self inanimate, they were sensible that it could not act without animation, action, cooperation and vivification of a first agent, who they believed was the * or Life of Δ, invisible, but proceeding from the Sun.

According to their interpretation, this * or Life of Δ is a Virtuous or Living Emanation of a first, Eternal and Sovereign Being / God / who governs the Sun, moon, stars and every creature. They pretended to adore that Being, without knowing it, by paying homage to Nature, the Servant of God.

1: admirable Knowledge and Doctrine for such as have no other Light, but that of Nature! Please to observe, continues the author, that every Idea of religious Worship among the Heathens of those days, had its origin and Principle from amongst the Celestial Regions; stories the God of time, of the day, of hours, and of Life, was said to be a Son of Isis and Osiris, that is of Nature, according to patient and agent, which we call Radical Humidity and Solar Heat, sent down to us from above by the Eternal Ω, of Life / God /
Isis

All the statues of Isis were decorated with the Sun and stars, as well as attributes belonging to the $\Delta$, to which Isis was believed to be so beneficent. Several images of that healthful Goddess have been found wherein the marks of its dignity and property were still perfect. They personified in her whole universal nature, mother of all productions.

This deity was generally represented as a beautiful naked woman, pregnant, loosely covered with a garment, either of a green or black colour, or other times of four colours at once; black, white, yellow and red.

The green colour alluded to the general colour of vegetation, covering the face of the Earth; the black represented death and corruption, as being the key to a new life and generation. White, yellow and red signified the three principal colours of medicine after blackness or putrefaction was over.

The black colour also signified that the $\Delta$ or lunar humidity of nature, or the sophic universal $\Theta$, or the operating substance of Nature, has no light of its own self, but receives light of $\Delta$ from the Sun and also its vivifying $\Delta$, constituting the soul or Agent of the lunar humidity.

This was also the image or representative of
the great works of the Wise men.

The other hieroglyphics of this statue are no less curious and interesting, as they contain hidden knowledge of nature's most useful secrets.

They placed sometimes on her head a hat made of Cypress branches, to signify the mourning of physical death, which she caused every creature to undergo, in order to receive a new life in a posterity, or in its ownself, as is the case with trees every year.

Her head was sometimes ornamented with a crown of Δ, or a garland of olive leaves, as conspicuous marks of her sovereignty, in character of queen of the world & of the whole universe. The crown of Δ signifies also the aurific unctuousness or sulphurous saltiness of the solar & vital Δ, which she dispensed to every individual, by a continual circulation of the Elements; and likewise to intimate that she had a power to pacify the contrary qualities of those elements, procuring for them health and harmony.

The figure of a serpent interwoven among the olive leaves, devouring its own tail, denoted that that aurific unctuousness was sorted with a venom of terrestrial corruption, which surrounded it, of which must needs be mortified & purified by seven planetary circulations or purifications, called filigine Eagles, in order to make it medicinal for the restoration of health.
From the Crown of gold proceeded 3 Horns of Plenty, denoting the Abundance of the Gifts of nature, proceeding from one Root, which has its origin in the Heavens.

It seems that the beehive naturally intended to represent in this Figure all the Vital Forces of the Kingdoms and Families of Sublunary Nature as well as the Artist.

At the right Ear of the Deity was represented the Crescent of the Moon, and at the left was seen the Sun, in order to teach that these two were Agent and Patient, or Father and Mother of all Natural Subjects and that Isis, or nature, makes use of these two Luminaries to communicate its Powers to the whole Empire of Animals, Vegetables and Minerals.

On the necks behind were marked the Characters of the Planets and the Signs of the Zodiac, indicating the Planets in their Functions, to give us to understand that the Heavenly Influences Directed the Principles and Spars of Things, being the Governors of all Sublunary Bodies, which They transformed into Leper Worlds.

This Ideal and Imaginary Statue of Nature, Isis, held in her right hand a Small Ship, which had a Spindle of a Spinning Wheel for its mast, from which Top projected a Water Drop whose handle represented a Serpent, swelled with Venom.
Venom, to indicate that She was or Nature conceived
or Stood the Bank of Life, full of Trouble and Mis-
sew, on the Stormy Ocean of Time, that She Spun
The Thread of Life and elsewhere cut it.

It demonstrated likewise, that She abounded in
Humidity in the Ocean, to nourish and temperate
natural Bodies and preserve them from the two
great Fears of the Sun's Δ, by humecting them
seriously with the Nourishing Humidity from
above, i.e. Dew and fertile Showers, which is the Cause
and progress of Vegetation; but which Humidity
is always more or less infected by some Poison
or other proceeding from Corruption, which must
be purified and overcome by the Δ of Nature, and
therewith must be digested, matured, astralised
and perfected, in order to become an Universal
Remedy to heal and renew all Dadies. And
as the Serpent throws off annually its skin,
and is thereby renewed, the Serpent in the
Figure alludes to the Restoration of health
by the principle of Life. i.e. Seita, Serpent, Life;
The Renewal is done in the Spring, when
the Divifin Spirit of the Sun returns to the
Northernly Countries, after having performed the
same new Office to the Southern Regions.

Situated nearer to the South pole;
The statue had in her left hand a Cymbal and an Olive branch to indicate the harmony she preserved with nature when in her generations and Regenerations, or, the key of Death and Corruption, which gave life to other beings under diverse forms and shapes by a perpetual Change.

The Cymbal in the room of being triangular, was represented Square, to signify that all Things as well as the Sophic & Change and are transmuted according to the harmonious motion of the 4 Elements, which motion and perpetual Changing is occasioned by the Universal A, which converts the Elements continually one into the other, until Harmony is reestablished.

Observe how this very ancient philosophy agrees with my own! There is no doubt but the Universal omnipresent A of Nature does all, and is all in all; and by what?

By attraction, Repulsion, Motion, Heat, Sublimation, Evaporation, Expiration, Inspiration, Conjugation and Fixation; and all these operations to universality and afterwards to the 3 Departments of Nature.

From the right Breast of the Goddess Isis pro.ceeded a Bunch of Grapes, and from the left, a Breast grew an Ear of Corn, being represented of a Gold Colour, and very Splendid, to indicate

That the physician can reestablish Harmony amongst A.E.V and F, to bring them into this & he will heal all Diseases.
that she, Isis or  a mundif, produced and nourished them with her milks, to serve as food for men, to repair, by nutrition, the Wasted juices and principle of animal life.

Bread and Wine are certainly the principal objects of nutrition.

The OColour of the points of the Corn-Ear, gave to understand that gold itself had therein its first speech: i.e. as mundi, corporated in Sulphurous and Mercurial androgynal vapours in the mines, 4 predominating for the production of O:

which speech is generating and multiplicative and that this hidden seed wore the Liver of its Sp. i.e. the Liver of the Sun, the grand machine for allating and repelling to us the universal invisible A of nature, which by the Sun's operation becomes visible in Light, and tangible in heat and A:

This speech is extracted from the Mixture of Sun and Moon, which influence their qualities and properties into that and every speech, in order to cause it to germinate and produce its like.

The Girdle surrounding the upper part of the body of the statue, appeared full of mysterious Emblems; it was joined in front of a golden plate placed in form of a Square. This signified that Isis or Nature, or its first matter was the Very Essence of the 4 Elements;

the Essence of the 4 Elements is Light 4 Head or A.
which quiet silence generated all things.

A great number of Stars was represented on
this globe to indicate their influence in dark-
ness as well as that of the Sun in Light.
Several more Curiosities appeared on this globe,
some of which we must pass in silence.

This Statue Isis was placed on a pied de Stal (pedestal)
of Stone, surrounded with Rams heads, standing
on a great many Serpents and other Venomous
Reptiles which she squeezed to death, by treading
on them with her Feet.

This indicated that Nature had a power to
dulcify all Corrosives and overcome all Impu-
rities adhering to Bodis from terrestrial Corruption,
whilst the Rams heads pointed out her most
precious time*. In the mean time it signified
that Nature had a power and inclination to be
beneficent and benevolent, to preserve Life and
heal Diseases; lastly to maintain bodies in a
Vigorous State, expelling Impurities and Cor-
ruption to prevent their being hurtful.

In this sense the Aphorisms of the ancient Phi-
losophers are verified, which are that

"Nature contains Nature;"
"Nature rejoices in her own Nature;"
"Nature Surmounts Nature;"
"Nature cannot be amended but in her own Nature."

Therefore
Therefore in contemplating the Statue of Isis, we must not lose sight of the Occult Sense of its Allegories; otherwise Isis is and remains a Gordian Knot, intricate and inexplicable.

There appeared also a Line descending from a golden Ring on her Left arm, by the End of which Line was suspended a long and deep Box, out of which Box burned Flames of Fire.

This signified that Isis, or Nature personified, carried the Sacred and Inextinguishable Λ, religiously preserved and kept burning in a Temple by the Vestals at Ancient Rome, which meant the genuine immortal Λ of Nature, ethereal, essential, and the Author of Life——

The Inconsumable Oil, so much praised by the Wise, of which Λ is spoken in the Scriptures, the Vital and Radical Balsam of Life.

The Line and deep Box signify the phial or Vessel containing this Balsam of Life.

From the right arm of the Figure descended likewise a Line or thread carrying a Pair of Scales or Ballance, to denote the Exactitude, Shep. Isis or nature is observed in her proportions of Weight and Measure.

Moreover this heathen Deity, or Nature, was represented by the Figure of a Wholesome Looking Woman.
Woman, of a florid Complexion; Some Historians of antiquity have added that the Colour of her Complexion was ruddy and dark, but yet clear, pure, and brilliant; and that her Face was covered with a Veil of Scarlet Cloth; that her hair was tinged with a G colour; that her Eyes were dark and Sparkling; and that She had several other mysterious marks about her.

The learned of our days would find it very difficult to explain these Emblems and their Spiritual meaning, because they will not take off the Bandage which blinds them.

She lifts up her Veil to discover herself naked to the true and Wise Investigators of nature, whilst her Face is covered for the vulgar and the Infidel, by whom She was never understood.

The Colour of her golden Locks signified, that Lunar as She was, her Elevation was nevertheless owing to the Solar Rays, giving her perfection and Motion, as well as her ruddy Complexion.

The G Colour which She carried on her head, denoted that nature produced that Colour having in her self the Germs, Seed and $\infty$, with which exalted by its own principle, produced a Ty, which is multiplicable in Infinitum.

Other hieroglyphics attributed to her, had a respect to the Secrets of Nature, nature and of Science.
all the allegorical fictions gave to understand, figuratively, the operations of nature in the universal Economy of the World and the Secret work of the Wise, which is only a Copy of the former, of the same subject and with the same springs.

Apuleius mentions, that whilst he was sleeping, it seemed to him that he saw the Goddess Isis, who, with a venerable aspect, came out of the Ocean. I recollect here Abbé Bouffon's passage upon the Sea.

This vision gives us to understand the ancient Opinion, which the first natural Philosophers held of nature, or of her first Virginial Spur, of natural Heat and radical humiúity united in one, as the first principles of bodies.

Their Opinion was, that that universal Spur proceeded from a Warm Vapour, humid and fiery, coming out of the Ocean; another liquor of Sea.

Because the Sun, Moon and Stars send into the Sea their immiscive Influences, and cause an exhalation of this blessed Vapour, which insinuates itself into all bodies, as their first Matter, Virginal Spermen, and nutricious Substance. For that Reason Isis was called venerable.

frequently the Statue of Isis was accompanied by
by the figure of a large Ox, coloured black and white, to give us to understand the odious labour required to accomplish this kind of Philosophy in regard to the black and white, generated within the Vessel, in order to accomplish and perfect the Universal, Lunar, hermetic Medicine.

Harpocrates the God of Silence, holding his fingers on his mouth, generally accompanied Isis, in order to teach us to keep the philosophical mysteries secret from the vulgar.

Apuleius has written that Isis speaks in the following manner, concerning her Feast: "My Worship will begin to morrow, in order to continue for ever after."

This means: that the Religious Knowledge of Nature and the Works of its first Sperm the origin of all Productions is as old and as long a Duration as the Whole Universe.

The same Apuleius adds:

"As soon as the Winter Tempests shall be appeased, and the Ocean which was troubled and tempestuous, is become calm, quiet and navigable, my Priestess shall offer me a small Boat, in memory of my passage by sea into Egypt, under the Conduct of Mercury, commanded by Isis."

This
This is the key to the grand philosophical Secret, how to extract the first matter of the Wise, and to enclose it in a philosophical Egg; and to work that matter in the Athanor, which has a Tower, beginning the Regimen of the Egyptian Saturnius! in the Spring! which is the good omen. Corruption for the Regeneration of the royal Philosophical Infant, which is to proceed there from after the necessary Circulations.

Very few have discovered this Secret, because men are too presumptuous in their Ignorance, which they believe is Knowledge, and will not lay aside their vain prejudices, in order to fix their attention to the true Knowledge of universal Nature.

The ancient Druids in France were initiated into these Mysteries and very learned in this kind of Philosophy.

1. from the last Sentence of Apuleius and a few other passages I am very much inclined to think that the procys upon Sea water is here the grand Secret alluded to.:

Toris.
Jupiter, i.e. primum Agens or mundi.

A. Agatho, a prodiging over humidity.

M. majum, V; the Descends into majum or humidity.

O. and is extremely volatil.

N. Nabudim, on the mouth of march the universal a descends equinocle when the wind blows northeale and unites with humidity, in the character of invisible spiritual Q and reanimates the whole Creation - removing the mundites.

The beneficent power from above granting us the universal Δ of nature in the character of a jubil Q in dew rain, hail, and A.

gives a new life to the whole Creation, represented by the serpent, the emblem of life and renovation. The greek Ζ, or zeta resembles a serpent and can means life.

Mophta or sphynx represented by the Egyptians the universal θ, giving life to the ocean or to humidity. This you have fully explained in the process upon the sea V by Abbé Rouxseau. The Egyptians honored Mophta or sphynx as giving fertility to the waters.
Waters of the River Nile. Consequently, the Moskha is the Behemoth of Job and King Hiram, Solomon's and David's Friend and Assistant.

1. Job. Ch. 40 vs. 16. "He is the Beginning of the Way of God," according to the Hebrew Text.


The Shores of the Nile are covered with Reeds or Rushes; Job lived in Egypt 360 years before Moses, according to Rabbi Joshua ben Chananiah.
Egyptian Hieroglyphics

Sol

Hydria or V pitchers.

Mophta

Luna Sextilis

Praeclara et

Luna Sextilis

mixed with

Praeclara and

Egyptian Hieroglyphics

Mophta signifies a certain corroborating power descending from above and acting in every sublunary subject: it means the fiery power of the Sun, acting in Humidity, whereby the Earth is fattened, and nourished to produce fruit.

The Sun is here represented in the Sol, which is the hottest season of the year, when the Sun attracts Copious vapours from the Nile, Lakes and the Sea, and
are forces that vapours amongst the high mountains of Ethiopia, where the source of the Nile is found, this causes the Nile to swell and overflow the low lands of Egypt, leaving a #slime on the land full of betlem E, which causes an amazing fertility to the soil, which without this, would be barren, as it rains very seldom here.

This the Egyptians have represented by their Nepkhta or Sphinx, which is the same.

The tail of the Lion reaches the moon in celestial aspect, alluding to that celestial influence.

Under the Lion are seen 3 Hydrae or Water potters, the first is decorated with a Dog's head, the second with that of a Hawk, and the 3. with a human face. This signifies nothing else but the descension of that treble blessing or Anima mundi by means of Wings towards the globe of the Earth.

The Sun descends into the Nile by virtue of Nepkhta to cause the elevation of Vapours before mentioned.

By the Dog's head is represented Providence and Watchfulness, to put the Egyptians in mind when they were to sow their grains, which was after the land had been well manured by the overspilling of the Nile.
The Hawk's head denotes the Moon in Secele, i.e. the power of the Sun mixed with the humidity of the Moon, i.e. OSIRIS with the Earth. By the word Canub, i.e. Canopus is meant the benevolent Humidity. The Flower in front of the Lion generally accompanies him in Egyptian Hieroglyphics, which as well as the Ear of Corn stands for Fertility.

Finis
THE

HERMETICAL SIGNIFICATION

of the

HIEROGLYPHICAL SYMBOLS,

Cut out in stone,
over the grand portico and entry of
the Cathedral of Notre Dame at Paris,

Translated from
Bibliotheque des Philosophes Hermetiques,

By S. Bacstrom M.D.

1797
Very curious Enigmae and Hieroglyphic Figures cut out in Stone over the Grand Portico and Entrance of our Lady's Cathedral Notre Dame at Paris by Cotinius de Montluçon.

Bibliotheca des Philosophers hermetiques vol. 4.

Bishop Guillelmus Parisiensis, Founder of the Cathedral Church of Our Lady at Paris, has left us a secret tradition of the sublime science of nature; but since that period, that high and sublime knowledge of the occult powers of nature, wherein the universal man is infused and operating, has been lost, for want of intelligent men in the true art of medicine.

The Founder foresaw the loss of this knowledge in future ages and in order to leave monuments of truth for the learned science of the true medicine he ordered to be placed above and round the portico of that beautiful Gothic structure a great number of hieroglyphic figures denoting this science and the works of the blessed medicine which figures remain there at this day.

No wise or intelligent man, if he comprehends their meaning, and this heavenly secret, should ever reveal them to the vulgar.

Cotinius de Montluçon has explained many
of these hieroglyphics, but he has also left many unexplained on account of the harpocratical Silence recommended and imposed on this Secret.

On Wednesday the 20 of May 1640, the Evening before the glorious ascension of our Saviour Jesus Christ, after having offered my humble prayers to God in the cathedral Church of our Lady, at Paris, I went out of this elegant large Building and considered attentively its rich and magnificent portico in front, whose Structure is exquisite from the Foundation up to the Summit, with its two very elevated admirable Towers; I made such Remarks as I am going to explain.

I begin observing that this portico is square, and forms 3 principal Entries into this superb Temple, to signify the holy Trinity, as God the Creator of Heaven and Earth, as Redeemer of fallen Nature and as Sanctifier, i.e., Divine Influence, and yet but One and the Same God in Divine Essence. I: threefold in aspect, like Chiram of the Triangle, like the harmonical Triads.

In the mean time it signifies the three Celestial principles in Unity, which are the 3 principal

Keys

Chiram

1. Electric unmoved cold A of nature
2. moved and manifested into Light
3. Light concentrated and agitated into heat and A

(first, second, and third principle) see more forward in this Muse.
keys opening all the gates of sublunar nature, that is, of the universal sermon and of all the modes this Trinity in unity produces, preserves and regenerates.

The figure placed within the first circle of the porico, opposite Hotel-Dieu: an hospital: above all other figures represents God, the Father, Creator of the universe, extending his arms and holding in each hand an Angel in the figure of man.

By the arms, I understand the omnipotent emanations of Divine Light:

This represents allegorically that the Almighty God at the moment of the Creation, created the Light, which he separated from darkness: I. Gen. 1: 3: and made therefore of his most noble Creatures, having sent forth out of himself, previous to this Separation, by Divine Emanation, that very soul or spirit of Light, that incombustible vital A, the universal spirit, included in universal Radical Humidity; Which two principles are here represented by the two Angels. Admirable indeed! and the Spirit of God moved upon the face of the Waters; and God said, let there be Light, and there was Light. I.e. God by His A, i.e. by Divine Operation and Divine Effect moved and separated out of
the Chaos, out of the Waters, that first already created princi-ple of Light, i.e. the Universal Transcendental A of Nature, and it became imme-
diately, manifest in its second principle of Light: "and there was Light," says Moses: af-
ter having told us expressly that the A of God, i.e. the Divine Operating Influence, moved on the Face of the Waters. Afterwards God created the Sun in order to attract and repulse or manifest not into Light.

Or, the Father holds the two first principles in the figure of Angels with two hands, in order to shew a distinction between the Vital A which is called Animal, and the primordial or radical Humidity, called or of Life, although these are synonymous Terms; A when corporified becomes manifest in Acid; Humidity when concentrated by A becomes manifest in Alcali. A is the Male, Alcali the Female. Yet it signifies also that the above Soul and receive their Origin and Nourish-
ment from the Stars, or Super Celestial or Archetypal System; the Seat and Throne of Glory of the Most High; from Whence
Both soul and are perpetually sent forth to us, as the first Root: by attraction and Repulsion, by the Sun, manifested as Original Light, by the Moon reflected as Secondary cold light, full of Humidity, received from the Sun, and to us reflected Cold, for want of an Atmosphere round the Moon to concentrate the Sun's Light into Heat, consequently we receive a cold and damp; by the Stars, still further remote. Thus we receive the first Root, the first moving principle, the Fountain of Life, of all Sublunary Creatures, amongst whom Man is the Chief.

Within the Second Circle, under the Super Celestial or Archi-typical System is represented the Starry Heaven, alluding to our own planet. 1. Heaven: the System: where in appear Two Angels, with their Heads inclining downwards, but covered and enveloped.

The two Angels inclining their heads downwards, give us to understand that the before mentioned Universal Soul or Catholic or, or to express it still better, the Breath of Divine Power, i.e. the Spiritual Influences of the Archi-typical System descend from thence into our Starry or Planetary System, the Second Heaven, likewise Celestial, called.
calledTypical, where our planets travel and
govern, having their Course, powers and Influ-
ences upon us, in order to accomplish the Wise
Ends proposed by their Creator, to fulfill the
Decrees of Divine Providence, and by their
Influences they operate the Generation of all
Spiritual as well as Sublunary bodies, of
all created Beings partaking of the Soul
and of the Universe.

The Reason why the two angels have their
heads inclining downwards and covered, is
to denote that the Universal and Spiritual
Sperm does never ascend but always
descends.

This is said only relative to us, here on V,
as in the Systems of the Universe, arran-
ged in Boundless Space, there cannot be
neither high nor low, every thing is Re-
pulsion or Attraction:)

Their heads being covered signifies, that the celestial
Sperm is covered and does not show itself naked,
but hides itself carefully from the ignorant sophisters
and remains unknown to the Vulgar.

Under the Etypical Heaven or Firmament
is the Third Heaven, our Atmosphere or A surroun-
ding
surrounding our earth; here are represented three children enveloped in clouds.

These 3 children signify the first 3 principles of all things called principiating or forming principles, from which the 3 inferior principles \( \theta, \phi, \chi \) have their origin and are therefore called principiated principles, in order to distinguish them from the first, although originally they all descend from the Arch-ETypical Heaven, and proceed from God, who thereby fills all nature.

This Doctrine of 3 principiating principles is in my opinion an unnecessary and perplexing philosophical subtlety, which I never met with in no other author. So is the following Doctrine:

All the Spiritual celestial Influences seem to proceed from the two first Heavens, before they unite to a body; for that reason every Spiritual Emanation from the first or Arch-ETypical Heaven is called Anima or Soul, whilst that from the second or ETypical Heaven or Firmament, is called \( \omega \).

I do not believe that there is any such distinction, as the Celestial Influence descends into our atmosphere, it becomes gradually more corporeal, inclosing itself in humidity, and assumes the character of universal \( \omega \).
after that, by a celestial marriage or that 

same ∆ or ∆ or influence now included in hu-
mility, constituting the universal acid, is corporified 
in Sea O, in 0, in ∆ or, in verbal alcali O or.

Because we find that the ∆ or Subtle Vapors 

forced over by ∆ during distillation, whether from 
Sea O, O, ∆, or x are all acids, and if they could 
be so highly concentrated as to direct them of 
all humidity, they would vanish in a flame of ∆, 

you may object and say, is not the ∆ in Sea 
O without phlegma in the ∆? I say you 
are in the right, but So am I, because in 
∆, the ∆ of Sea O is corporified in the ∆ and 
therefore is not alone, by no means!

Observe what phosphorus does, when exposed 
to the Sun, it vanishes in a flame, and so with 
all concentrated acids, if they could be directed 
of all humidity or any other body, to prevent 
it's corporification or marriage.

It is then that Soul and invisible ∆, which 
fill with their Virtue and vivifying power, the 
Third Heaven called Elementary or Typical 
Heaven, because it is the abode of the Elements; 
This Heaven is governed and moved by the two 
Superior Heavens, and moves also, descending 
and ascending, by a perpetual Circulation, acting 
upon
upon all the Sublunary Creatures, composed of the
4 mixed qualities or Elements, A A V and V, which
we also call the 4 Temperaments.

Now this Soul of the Universe influenced from
the first Heaven into this our Lower World, or
Elementary World, full of vivifying Light, is
called A. Here the Author approaches my
Doctrine; it is not only full of Light, but it
is Light itself.

The A, influenced from the second Heaven or
Firmament, which (as to principle) constitutes
the Radical Humidity of all Creatures, to which
the above A or Luminous Heat is adherent, as
being its first and last Food, is called A, or
the primordial Humidity, which is the Radical
Humidity of all Things, and consequently inse-
parable from the above Ethereal ANIMA or A,
which being a Celestial luminous Warm A
\[ A \]
Warm when moved or agitated, otherwise cold.

The Author calls it warm, because our Atmo-
sphere collects, concentrates and agitates it and
it manifests Heat in action, which was only
therein contained in potential; can not subsist
without an intimate and indissoluble union
with this A, its Radical Humidity, but this
is above the Comprehension of the Vulgar.

Therefore the Soul and A, united, into one
...and the same Essence, proceeding from the same principle, and constituting one and the same Thing, because they are only separable or divisible by the understanding, can neither be seen nor touched; in short, the universal is visible, in a tangible; although in both manifestations not yet corporeal, but only comprehended by the Wise Investigator of Nature.

This soul and air only become conspicuous to us by their medium of union. This medium is called Θ, and is the Effect of their union and mutual Love, and becomes a Spiritual body, hiding soul and air, now constituting only one Thing; then filled with prejudice will not comprehend this.

This is exactly the Case, when the universal Α of Nature married to Radical Humidity and manifested in the universal ρ, takes at least a visible and tangible body in Sea Θ, Ω, in which subject we have undoubtfully the Authors' universal principles, Δ, Σ, Α, Humidity or Τ, and Body, Ψ or Θ, or thus: Δ and Α, Ψ and Θ.

This is the Θ of Wisdom, i.e. the union of Δ and Ψ, of Heat and Cold, of Dryness and Humidity, in perfect Homogeneity, constituting the Third, and the Three principles.

In this third principle, we hope to obtain it from the subject. We have now over our Lamps...
Thus Θ is not rendered visible nor tangible in the Α, which forms our atmosphere, where it is subtile and fluid. It requires a subtile Θ, without having yet taken a body, this is attracted by materia, by every fixed alkaline, by magnetical salpoeter, from whence it takes a body, and becomes common salt petre.

It manifests its visible body only by residing in the mixtures or composed bodies, i.e. composed of the Elements, to whom it gives duration, mixing intimately with the 3 principal principles of every concrete, with 4, 5 and Θ, which principles are very analogous to the principalizing first principles from above, constituting all Sublunary Creatures.

The Celestial Θ above named is the forming or principleizing principle, proceeding from the action of soul and Ω, from the Ethereal 4 and 5, from Ω and 5. It is the medium of union, which unites them in their actions, in order to become a fluid, capable to enter 4, 5 and Θ in a visible and tangible manner; then named by the Philosophers by a number of appellations, sometimes Θ alcali, sal ammoniac, salt petre, and by a thousand allegorical expressions, either denoting its origin or descent, or its corporeal essence, in order to teach us, that, being
Being the soul and body of all nature, it is susceptible of any kind of determination, which an intelligent artist may give it.

But you must not lose sight, that from the supercelestial or first Heaven the Fountain of life proceeds, and that that Life is called Soul or Σ.

2. That from the celestial or Firmamental Heaven or Second Heaven proceeds Light, called Α., Humidity or Universal Σ.

In respect to Light, it certainly proceeds from and within this our Solar System, the principle of light existing beyond it, but in the room of calling Light, Humidity, he ought or might have said, united to Humidity, as soon as it permeates the atmospheres of the Planets.

And that this Soul and Life, with their Life or vivifying power, the third heaven or our atmosphere, called Elementary Heaven; their elastic perpetual Circulation conveys to us the Divine Α., analogous to heat and humidity, preserving all things and giving them corporeal solidity.

Thus we must conclude that these 3 Substances, the universal and celestial Σ, Σ and Ψ, are the true forming or principalizing principles causing the Generation and Regeneration of all Things, and that the 3 Material Substances in bodies, Λ, Π and Ε, whereon the 3 first are infused and corporified, are
The true formed or pricipitiated principles in all concresces.

The Philosophers have said, that that spiritual celestial $C$, which serves as a vehicle and medium of union to the celestial $A$ and $F$, is the only subject whereof the stone of Philosophers is made.

And as these 3 principles by their union, are but one, the Philosophers say that the stone is made of one Thing only, True in Principle, but one in Essence and quadrangular, as containing the 4 Elements; yet you must not imagine that the quadrangular and quadrangular stone or first matter can or must be taken in this aerial fluid spiritual State.

But you must know, that it necessary to seek and find that universal Matter of aerial Fluid infused and corporised in a Virgin Earth, mostly provided therewith, and Wherein the first and Second Agents have most power.

The Root of the $A$, $F$, and $O$ of the Wise, is a Celestial $O$, which of means of the $A$ is condensed in our atmosphere, into a thick vapour, and thereof is made a universal matter, the only Cause of preservation.

Under the three Children placed in the Atmosphere, in front of the portico, is seen the globe of our World, consisting of $V$ and $V$, or Sea and Land, on which Land are represented a Ram, a Bull $T$
grasping; The Globe containing Sea and Land, denotes the inferior Elements V and V, where in the celestial A and Radical Humidity, both very Subtle by the Medium of A, insinuate themselves to the Center, and circulate their by their own power, in the Character of a Super celestial ray of Life, which according to David Ps. 18 vs. 67, 8. has its Tabernacle in the Sun, from whence by its own power, like a Sower who gets up from the Mephitic Bed it penetrates through the Elements.

It proceeds from the remotest part of the Heavens, continues and penetrates all Things, and leaves nothing deprived of its verifying presence. 1. It is omnipresent in its first unmanifested original principle, visible in the second, visible and palpable, warm, hot or Burning in the third.

According to the Expression of Solomon in his Ecclesiastes Ch. 1. vs. 5 & 6:

1: Where ever Solomon speaks of Wisdom, he means the universal ą. See the following Texts.

**Books of Wisdom** Ch. 8. vs. 8. 36. Ch. 40. & Ch. 41.

- Y. 25
- Y. 24
- Y. 17
- Y. 5

**Proverbs** Ch. 8. vs. 11, 16, 19. and vs. 22. confer with Job 40

**Ibidem** Ch. 9. vs. 11. Salomon Song Ch. 5. vs. 10, 11, 13, 14, 15.

**Ibidem** Ch. 16 vs. 16.
Booke of Wisdom Ch. 6, vs. 13, 14, 15, 16, 17, 18, 24.

ditto Ch. 7, vs. 17. No. vs. 25, 29.
ditto Ch. 8 vs. 4, with Job: Ch. 40. vs. 14.
ditto Ch. 8 vs. 18.
ditto Ch. 9, begins with a prayer to God to grant us Solomon's Wisdom and Knowledge of the a Mundi.
ditto Ch. 11. vs. 19. allegorical Description of the universal \( \Delta \) culminating in \( W \), confer with Job: Ch. 40, and 41.
ditto Ch. 11. vs. 24. or Ch. 12. vs. 1.
ditto Ch. 16 vs. 17. aludes to the Electr. \( \Delta \).
ditto vs. 19, vs. 22. - Idem.
ditto vs. 27.
ditto Ch. 18. vs. 16. an allegory of the power of the Electrical \( \Delta \), and that that \( \Delta \) or the Universal \( \Delta \) is omnipresent.

Dragon at Babylon, amongst the Apocrypha.

vs. 26 is in my opinion an allegory of the Fulmen in Qi, when the universal Electr. \( \Delta \) tranquil in the Composition of Qi and fast pitch and hair [i.e. \( \Delta \)] is suddenly moved and agitated by external \( \Delta \) whereby the animated \( \Delta \) in Qi is suddenly rarefied and the Universal \( \Delta \) takes its departure by a Fulmen or Explosion, in a similar manner as in Thunder and Lightning.

The author continues as follows:
It is thus, that the Universal $\Delta$ by $\delta$ and humidity nourishes the fishes in the $\bigvee$ and the Beasts on Land, and the Insects and Worms on the Earth, that it causes plants to vegetate, and minerals and metals to grow in the Bowels of the $\bigvee$.

Its circulating influence or Vital $\Delta$ united to Radical Humidity by the $E$ of nature, is the Universal Sperm, which conceals itself, and whose Vapours insinuates itself in the Centre of all Things. This Spiritual Sperm operated in the different matrices, according to their nature, disposition, and particular Form or Jure, in order to produce a posterity, giving Life and Motion to them.

The Ram and Bull grazing tell us, that at the Return of Spring, during the 2 first Months March and April, whilst the Sun enters into Aries and Taurus, the Universal Creative Matter is at that time more amorous or desireous of the Celestial powers, which now infuses its principle of Life more copiously and in a more exalted State, than at any other time, and for that is more perfect.

I think that Universal $\Delta$ is always the same, but our own atmosphere is not at all times equally pure to receive it so pure, as it descends to us: I think the fault lays always in our atmosphere, and depends on our situation towards the Sun, how we receive the Rays of Light.
Light, i.e. the manifested universal a, whether perpendicular, more oblique or too much so, as they do too near the poles: I should think, that under the Ecloge the Universal is most copiously received, whether from the Sun immediately, or from the Moon by Refraction:

Under the Ram and Bull appears a Sleeping Figure of a Man, lying on his back, upon whom descend from the Air Two phials, the necks downwards, one reaching the Brain, and the other the heart of the Sleeping Man.

This Sleeping Figure signifies the Radical and Seminal $\Theta$ of all Things, which by its own Magnetic Virtue attracts the Universal Soul and $\Theta$ of the World, which are congenial to this Seminal $\Theta$, and continually insinuate and corporify themselves into this $\Theta$, which is signified by the two phials, containing natural heat and Radical Humidity. This $\Theta$ having thus attracted and corporified these two principles, and having thereby acquired a great degree of power, $\Theta$ penetrates into the Centre of Concretes; and from a State of uniformity, it becomes particular, and is corporified and determined and becomes a Rose or the Rose =
Rose-Tree, 0 in y 6 of a plant in the Vegetable Department, Dew in Dew, Rain in Rain, and Man in Man;

The Brain represents Lunar Radical Humidity, and the heart signifies the Natural Solar Heat inclosed in Radical humidity, its own matrix.

On the right hand of the 3 Children, a little below the atmosphere is represented a Stair Case, by which a Man ascends on his Knees, having his hands joined and elevated up to heaven; whilst a phial descends from the sky, and at the Top of the Stair Case is seen a Table covered with a Carpet, whereon stands a Goblet.

The Stair Case signifies, that we must elevate our Minds to God and pray to Him on our Knees with a true Spirit, in order to obtain this great Gift, the Majesty of the Wise, which is truly a great Gift of God and a singular grace of his Goodness.

Moreover the Stair Case denotes, that you ought not to be in a low place or situation to receive the first universal Matter, which contains the Form of the whole World.
The plate descending from the sky, signifies the liquor or heavenly Dew, which proceeds first from the super celestial Heaven or Influence, then mixed with the properties of the stars, and from this mixture is formed a Third between Celestial and Terrestrial: a subtil aerial O;

Thus is formed the Sperm and principle of all Things.

The follet standing on the table, represents the Pedal, wherein you ought to receive thecelestial liquor.

On the left side of the door of this same por-
tico are four large figures of man, as big as life, each of them having something under his feet.

1. The first figure, the nearest to the door, has under his feet a flying dragon, devouing its own tail.

2. The second has got under his feet a Lion, whose head is turned upwards, which causes him to show a Contorsion of the Muscles of the neck.

3. The third has under his feet the figure of a Mockor, who laughs and makes game of the emblematical figures he stares at.

4. The fourth is treading under foot a Dog and
1. Bitch, which are fighting vigorously and seem endeavouring to devour each other.

By the flying Dragon, devouring its own tail, is signified the Stone of Philosophers, composed of 2 substances of one and the same root, extracted from one and the same matter, one of these 2 substances is the Ethereal or humid and volatile, and the other is the A or θ of nature, corporeal, dry and fixed, which by its nature and central dryness devours its own slippery tail, that is to say, dries up its own humidity and fixes it into the θp, assisted by the central A or within the humid Ethereal as the seat of the soul of the universe.

2. The Lion looking upwards towards the sky, signifies our animated θ, always desirous to receive its soul and θ.

3. The figure of the Mockers represents the false philosophers and ignorant Sophisters, spending their time on wrong subjects and never producing any thing good; They make game of the hermaphrodite science and say that it is false, and illusory, whereby they offend God and Truth, who has hidden the greatest Treasures in this our subject.
The Dog and Pitch devouring each other, which have been called by the Old Philosophers the Dog of Armenia and the Cornucene Pitch denote the Confusion or Reception of the 2 Substances of the Stone, of One and the Same Root. The Humidity acting against dryness devours it, and afterwards the Dry acting on the Humid, which had devoured the dry before, swallows up every humidity and reduces it into a dry V. and this is called Disposition of the Body and Congelation of the M.

This is the Whole Labour of the Hermetic process. This process I never could penetrate into, it seems to proceed from a Lunar V attracted by some magnetic Subject; the process hinted at in the Explication of Text, is certainly the same; it is not ours, I am certain.

Under these is large Figures on a pillar near the portico stands a Figure representing a Bishop, Wearing his Mitre and Cope, in a Meditating attitude.

This Figure represents Guibielmus parvisiensis who constructed this magnificent portico and placed all these allegorical Figures.

On the Centre pillar, which separates the two Church Doors, is also represented a Bishop,
who forces his Crop into the Throat of a Lunar Dragon, which is under his feet, and appears to come out of an undulating Bath.

Amongst the Waves of this Bath appears the head of a Thing or Sovereign with a Treble Crown; this Thing seems to be drowned in these Waters, yet he seems saving his Life.

This Bishop represents the Wise Alchemic Artist, who by his art causes the volatile Substance of the Mercurial Dragon to be coagulated which wants to escape out of the phial, under the Form of an undulating V, excited to this internal motion, by a gentle external heat.

The Thing with a Treble Crown on his head, denotes the 4th Nature, which is formed by the physical union of the 3 homogenous Principles, but separated by the artist out of the first universal Matter.

These 3 principles or Substances are
1. the Ethereal Mercurial
2. the Sulphurous or Vitreous O
3. the Alkaline or Fixed O, which keeps its name of O, amongst the 3 principiated Principles; these 3 were all contained in the humid Cakes, where in the Thing is drowned, and seems to call for help, which he obtains from the Chymical.
Chymical artist, after having been dissolved in the dissolvent of its own substance, which is similar to him; after that, he deserves to be assisted: that is to say: after the king has been immers'd and is become ν by means of his own ν, he is congealed or dried up by his own internal heat, excided by his Θ in his own Θ; by which simple and natural operation and without any foreign mixture, the magistry of the Wise is made.

This operation consists in nothing else, but in dissolving the body and coagulating the Θ, after you have put into the philosophical Egg the proper weight of one and the other substance, which is triple and yet but one.

The whole labour of the Operation consists in ascending and descending successively, until that 4 Elements of contrary qualities, from genuine ones are made, that we ought to cause to appear Δ and ν, dryness and Humidity, that from these 2 one only perfect Thing may proceed, resting or terminating in Θ, containing all in all, Heaven and Earth.

Over the points towards the right hand are seen the 12 Signs of the Zodiac, divided in 2 parts, according to natural knowledge.

In the first Division towards the right side are
are the signs of ⚗️, ⚙️, beyond the limits of the Emblems, this is to be noted.

But within the limits are seen the ⚗️, the ⚕️, and the ⚔️, one above the other.

Above the ⚔️ appears the sign of the ⚗️, although not in its proper place, as he belongs to the ⚕️, but this is a mystery.

The signs of ⚗️ and ⚕️ being placed beyond the limits of the Sculptures, signifies, that during the 2 months of Jan: and Feb: we can not and must not call'd the universal Matter.

The ⚗️, ⚕️ and ⚔️ being placed within the limits of the emblems, denote, that during the months of March, April and May, the wise Alchymist ought to set out, to meet the first Matter, which he must take the moment she descends from above, from the aerial fluid, before she enters the bodies upon earth.

Her Love causes her to shed Tears, which are nothing but Light, where of the Sun is the Father, enclosed in a certain Humidity, where of the Moon is the Mother, and which the East Wind carries in his Belly.

In the state you have it universal and not yet determined; the more so, as you have received it, before it has been attracted by specific
specific magnet of individuals, where the universal matter specifies or determines itself immedi-ately.

The lion which is placed above the II, where 10 ought to be, this is to tell us, that there is required a change of seasons in respect to the manual operation of the stone, and that it is improper to take or receive the first matter at any other time but that of V, S, or II. Because in winter time, when the lion rules, during the great heat, which exhaust much of the Radical Humidity, which is a vehicle and nourishment to the universal a great waste of that humidity and the occasion of so much heat, which converts the matter again into aerial spirituality from which it can not be collected again, except by means of a physical magnet, which must be congenial to it; that is, by means of a temperature seasoned with humidity, which is the magnet and its covering.

In the Writings of Alexander de Bon, an adept and professor of the stone, published by Lenzinius, who inherited from him the art and his wife, when he died in Germany; under the title of Novum Lumen Chimicum, er A%. We find sentences to this same purpose, relative in the same process upon the universal lunar matter; however, it does not set out understand the practice.
Lower down, a little above ⚪, opposite ⚪ is seen the figure of a flying Dragon, who looks steadfastly towards ⚪, ⚪, and ⚪, that is, towards the 3 Signs of Spring, which are ⚪, ⚪, ⚪.

This flying dragon represents the universal ⚪, who by fixing his Eyes on the 3 Signs, tells us positively, that these 3 months, March, April and May are the only Season one can collect, withutility, this celestial first matter, called Light of Life, or vivifying Light, which is drawn from the Rays of Sun and Moon, by assistance of Nature, and by admirable means and an industrious yet very simple and natural process.

Behind the flying Dragon is figured another Mockery, and behind him a Dog Sitting, and on the Dog sits a Bird.

This mockery signifies such men as deride the Hermetic Science and despise the Operations of true Philosophers, whom they think out of their Senses, whilst they are themselves totally in the dark.

The figure of the Dog, represents the body or the root of the universal matter, faithful and obedient to the artist that knows to work it, and the Bird signifies the ⚪ of that same Matter, placed thereon; this Matter is commonly known.
Known by the names of $\Delta$ and $\Psi$; the $\Theta$ as a third, and as a medium of union and inseparable from the two, being compounded there in, which two are $\psi$ body and $\omega$.

In the second division of this practice, on the left hand side, quite high upwards, is the sign of $\Delta$ in the Room of the Lion $\Delta$ placed on the opposite side; on the same line of $\Delta$ appear the signs of the $\Psi$, $\psi$ and $\Psi$, all $\Delta$ within the limits of the Sculptures.

Afterwards we see $\Psi$ and $\Psi$ placed beyond those limits.

By the $\Delta$ thus placed the highest of all, we are told that the Lunar Matter has been very abundant; but that abundance is not so great now, on account of the Pleiades, which are humid constellations, leaving us.

The $\Psi$, $\psi$ and $\Psi$ are the last degrees of Heat for the Coction of the philosophic work. Because in Autumn Fruit is ripened whilst the Sun is in $\Psi$ and $\Psi$, which signs are placed beyond the Sculptures. This proves the Cold and dryness, and that these qualities, conceived by the Mind, are inviscibles externally, in the subject of our Magistry.

On the right and left side, beyond these $\Delta$ signs...
Signs of the Zodiac, representing the course of the year, are seen four times, denoting the four seasons, Winter, Spring, Summer and Autumn.

By the 4 seasons the Philosopher has given us to understand, that the philosophic Matter must be kept in the alnabor or Furnace during a twelve months and longer, which are 10 philosophical Months, in a gentle and soft degree of heat, in the beginning, and a little stronger towards the End; never the less linear, that is gradual, as if it were for tenger and ripening Fruit by the Sun, which Fruit is gathered in Spring, Summer and Autumn.

By which time the artist obtains the White Medicine, which if he carries as far as the Citrice Colour, is then the Lunar universal Medicine. 1: R. alba:

or he may continue the Digestion, without interruption, until he sees perfect Redugs, which proceeds from the White and produces the Solar universal and Sovereign Medicine, whereof the Wise Men have spoken.
under the 3 large figures of the same portico, whereof
there are 3 on each side, quite low down, are re-
presented the true operations belonging to the
process of making the universal medicine, which
the curious lover of this science may explain
or get explained, but ought never to commit it on
paper, in writing.

Central Portico.

6 figures are seen on the Middle or Central
portico, on the right side.

1. The first represents an Eagle.
2. The second a Caducean Rod, with 2 Serpents
creeping or twisting round it.
3. a Phoenix burning itself.
4. a Ram.
5. a man holding a Cup or goblet, wherein
he receives some thing from the A.
6. four lines forming a Crofs, where we observe
on one side of the transversal line a Tear
or small Flame, and on the same line op-
posite to seen a Cup or goblet, in this man-
er:

desirable  

Treasure.

Salamons proverb  Ch. 20. vs. 21.

These
These 8 Figures only repeat what has been indicated before by other Emblems, which are inexhaustible on account of the small Trouble and Simplicity of the Work and Matter, which nevertheless only discover itself to a True Philosopher, and not to ignorant and supposers, let them take what pains they will, because their Intention is evil, and this Divine Gift is given to none but such as are meek and of an humble Spirit.

The Eagle signifies the universal Sun of the World, which is the Bird of Hermes or the perpetual motion of the Philosophers.

The Caducean Rod with two Serpents winding round it, means that the Stone is composed of two Substances, although taken from the same Body, and extruded from the same Root.

These two Substances nevertheless seem to be contrary to each other, the one being humid, and the other dry, the one volatile the other solid.

But they resemble each other in Essence and Eject, because although two of nature, they proceed from one Principle, and they are in reality only one.

The Phoenix burning in its own body, and regenerating from its own ashes, teaches us, that these two Substances in one, after having been put into the Philosophical Egg or Digesting Sial, give

* The furnace, a proof that the ancients have not always used horse dung, and that any gentle heat will do as well as dung:
do cause a Reaction one on the other, which
continues a long time, fighting terrible against each-
other, before they embrace one another and unite
peaceably: The Waves of the philosophical Ocean
are agitated many months by the Ebb and Flow
before a perfect Calm and Harmony succeeds.

The Labour is very great before these two sub-
stances are finally reduced into a $\frac{9}{8}$ or incorru-
tible Unity. This cannot be done until after the
Mercurial Humidity has been consumed or dried up,
by the great activity of the external Heat and deg-
ereation of the corporeal Substance of the $\Theta$ of Nature;
and that the whole Compound is become equally
alike.

After these philosophical Calcinations, this Wonder-
ful $\mathfrak{S}$, the true Phoenix of the Wise, because there
is no other phoenix in the World but this, being
deposed anew in its Original Mitchj, the Lunar
Humidity dies there in and is regenerated from
its own ashes i.e. from its own First Principle:
and may there be continued to die and to re-
generate as often as it may please a well
experienced Artist.

The $\mathfrak{R}a$ $\mathfrak{m}$ signifies the spring season, when
you ought to collect the Proud Matter, because
during that Time of Natural Effervescence, the
fiery Humidity of the universal $\mathfrak{R}$ begins to
ascend from the Earth to Heaven, and to descend
from
from Heaven to the Earth, more conspicuously than at any other time of the year.

This is true in regard to France and other countries situated to the northward of the Equator, but in those countries situated to the southward of the Line, such as the Cape of Good Hope, Islands Mauritius and Bourbon, the Case must be exactly the Reverse, as their Spring begins in the middle of September.

3) The man who holds the Cup or Goblet, wherein he receives something from the Heavens or from the Sky, demonstrates that we ought to know and understand what the Magnet is which is made by man, which has the power to attract from the heavens, from the Sun and the Moon by its magnetic virtue, the universal invisible air, included within the purest Ethereal Humidity, which is a quiet Essential Influence, in order to make from these two principles a third substance partaking of both, containing indivisibly the Universal 4, 4 and 0, which all three are concealed in the Centre of all Things.

6) The Cross, where on the horizontal Line we see a Year or Time and a Cup, signifies Elementated Nature here below, that is, the 4 Elements crossing each other, figured by the 4 Lines.
since. Indeed it is by means of the 4 Elements
that the Celestial Powers descend and insinuate
themselves constantly into all Bodies.

The perpendicular signe line signifies the cele-
stial Λ, and the horizontal line denotes Θ and Ω.
The Y ear or Y lume signifies the Y umidity of
the Σ fur of Y hree Λ; because it is a subtile Ω:
placed on the same line which denotes Θ and Ω,
must be received into the Cup or Goblet, which
signifies the receiving Vessel, when you collected
it ought not to be collected in low Valleys,
although it is everywhere, but in places which
are elevated in the Air, where it will never
be collected in a sufficient quantity, if you
have not the Knowledge of the Physical and
Philosophical Magen.

near the Door on the right hand are represented
the figures of 3 prudent Virgins, holding up
their Cups or Goblets towards the Sky, wherein
They receive what is poured into them by a
hand coming out of the Clouds.

Under these Virgins are represented the genuine
alcheimal and philosophical Operations.

These 3 prudent Virgins denote the true
hermical Philosophers, Friends to Nature,
which, having knowledge of the Only Matter,
which Nature makes use of and works with in the three departments of Nature, Animal, Vegetable and Mineral, receive from the heavens this Selfsame and only matter in convenient vessels.

1. Lambert says that all things can be reduced into a New E, the New Vegetable and animal Department; and we know that the first composition of the universal A of nature is in Sea £ and O, might then be concentrated mother Liquor of Sea E, or of O not be the Magnet here intended? to attract the celestial influence from the Moon and Stars? let us consider attentively what the honest and well meaning Abbot Perseus tells us, and compare it with this Works of Guilielmus Parvisiosis, and we may, if God permits, discover the Meaning of this very ancient process).

They work physically and naturally, and after having the philosophical Universal 4, or universal Dissolvent, or the Θ of Nature, containing its own 4, united according as nature requires it, they boil it in the Althorn and make thereof the Arabic Elixir.

On the left side of the said porticus appear the figures of 5 other Vergero, but foolish ones, as they hang their Cups or Goblets turned downwardly, towards the ground, as if they could or would not receive the literary matter, presented to them by Nature, and
and which matter is so abundant, that after having largely sufficed to the whole universe, there still remains more than what has been employed. because it is omnipresent, consequently can never be expended!

"This universal matter is distributed at all times and in every place by the Will of the Omnipotent God, to Whom be praise and thanks for ever!"

By the foolish virgins holding their goblets down wards, are represented the perverse and false operations and processes of Sophisters, of ignorant and despairing artists, as well as of pitiful quacks, who despise the study of good Books, and for that reason they cannot obtain the knowledge of the genuine matter, although they carry it constantly with them, within them, about them and under their Feet, and draw it in constantly, with their Breath.

"In the Character of a Subject of:

"Truly this matter is so common, and of so vile a price, that the poor man possesses as much of it as the rich, and it is nevertheless so precious, that no one can do without it, because we cannot be, live nor move without it.

All what I have observed in this treble portico is wonderful, but it is a Sealed..."
Letters, the Figures are Enigmatical and Hieroglyphic, full of mystery for the Ignorant, and Weighty for the Learned. It is for the sake of Students of our art that I have given this Explication.

I have never been able to trace the name of him that built this wonderful structure, but it is certain that the learned and prouid Bishop of Paris Guilhelmus Parisiensis built the portico and placed those hieroglyphic figures above and all round it.

This profound knowledge has been admired with reason by the philosophers of his time and particularly by Bernhardus Count of Trevir, who corresponded with him.

It is certain that both these men were professors of the Magistry of the Wise.

As it has pleased Divine Providence to grant me some light and knowledge of Hermetic philosophy, I have studied and laboured much, and have made many fine Experiments, and thereby have at last found and obtained the Key which is treble in Essence, to open therewith the Sanctuary of the Wise, or rather of Wise Nature.

Therefore I am able to explain the parabolic and enigmatical Writings of Ancient and Modern.
modern philosophers with faith and Truth, and I have here clearly unfolded the Enigmas and hieroglyphics of this treble particio.

I have done it with a good meaning, to please the learned lovers of our Divine Art, and to excite the curiosity of new candidates, aspiring to the knowledge of natural Hermetic science! May God be praised and glorified for ever, Amen.'

Finis.
THE MINERAL GLUTEN

or

Double Mercury of the Philosophers,

The long and short way for obtaining
The Universal Tincture

By Dorothea Juliana Wallachin
a female Adept.
Leipzig. 1705.

Translated from the German
by J. B.
Contents.

Gradating animated butter of t
Gradating v
Process with the preceding for a R
Use of gradating oils
Silver Mercury transformed into
Transmutation of D into O per viam sicam
Another process upon D
A process with Zz and the gradating animated butter of t to obtain a
burning power
On the Mineral Gluten or Double ♦ of Philosophers, for the Universal Tincture.

The author says, (p. 103),

Common Butter of Antimony made of ♦ corrosive and ♦ performs little or nothing, upon ♦ because it contains only the ♦ of ♦, with a small portion of its most volatile ♦, its fixed tinging ♦ remains behind in the ♦ when you make your Butter.

But proceed in the following manner:

A Graduating Animated Butter.*

After you have rectified your ♦ ♦which is clear and transparent, dissolve therein its own ♦ by a gentle digestion. Then distil it over ♦ glass retort buried deep in sand, and it will come over yellow. — Or dissolve the ♦ in your rectified but, by digestion, and without distilling it over ♦. Pour this yellow solution into a well subtilised Crocus martis, previously dissolved in ♦ ♦.

* This But. ♦ is the Sophic ♦ of Alchemists, Flamal, Dorotheus Zacharias &c. — Compare this with Ingenius process. Wallachinus seems to have used the ♦ ♦; therefore had no ♦ of ♦: Ingenius used crude ♦ and therefore had a ♦. S.B.
in the first clear and transparent will rectified
but of 5; which will you a deeply tinged Lap.
from Colour'd Solution: digest these 2 tinged Butyrum
2 or 3 days over a Lamp in a gentle Heat.
now pour the whole into a tubulated glassủy, which burry entirely in the ::, now distil and Cohe.
cafe what is come over until you have obtained
a deeply tinged O Coloured Butyrum.

This is truly a Sophic & animad by the first 4
of 5 and of 6, and is a true Gradating or for D.

Further

distil V from Lap Calaminaris from aix la Chapelle
3 or 4 times, until it comes over tinged like O.
This is a Gradating V; if you disolve fine 3 in this
V, a blacky falls, which proves to be good O.

In this Gradating V, disolve good 4 corros; as
much as 1 will disolve and no more; distil this
Solution pS. glassVy, the V comes over and leaves
the Solas 4 from the Calamine with the 4o; do this
in a gentle Heat in :: ; repeat this distillation
8 or 10 times, cohobating the V before upon the 4o,
until the 4o remains behind like a O coloured 40,
which when cold Shoots into O Coloured Crystals.

Pour recipy 3 of 4 upon this, and distil it from
it in a gentle heat, until the yellow Crystals are
fixed, and flow without smoking.

disolve the yellow 40 in the first Gradating.
Ing 20, and distill gently up and down, until it is become a blood-red fust 0.

or coagulate it by digestion until it is the same use.

This fust 5 is a fp, and must be melted with C in a C, and then projected upon D in fusion.

This fust 5 yields more C than you would dare to expect from a particular medicine, independent of the Stone.

If you deposit D in Lameis or in pilsens in the above grading C, the D is transmitted gradually into good C, but requires time.

Note

p. 34. The method to make use of grading Cils.

It is not necessary that the grading Cil should dissolve your D.

As soon as fine D is dissolved in C and V over, simply use no more V nor the solution than is necessary, you pour your D solution into the grading 06, and the D is precipitated to the bottom, during which settling the D takes as much of the Jotar

Then you leave the D in the grading 06 30 or 40 or, and the D is exalted from day to day, more and
and more the glass must stand in gentle digestion
and must be shook once a day; the glass must
be kept stout to keep the air within.

Then you pour the Gradales in off carefully
from the D sediment, and evaporate to dryness, or
let it stand until it is dry when it more profitable
at the end, although it costs more time.

The D in the Gradales to become bluish white
yellow and of a deep red. When you see this it is
totally converted into pure D, in your gradale
so as duly prepared.

You may pour new gradale in on the D de-
ment, i.e. you find that it will not get red.
afterwards you mix it into O with Borax, under
a covering of powdered White Glass.

p.161 To gradale D into O by a partial
Transmutation
per Vivum Siccam.

Make first an Extraction by V from tending Mineral
or Metallic Subjects, such as Calamine from Rub
la Chapelle, Lapis Thalalite, Hungar. D, gold
Drosses D., &c. as if you would make a Gradale,
V. when all the D are extracted, calcine the O,
and extract the first O with Sharp Wine V., which O
put
Evaporate the V. and observe as soon as it begins to thicken, that you stir it continually, with a glass stick, and you will obtain a dry Lansing.

Take 1/3 of this graduated $g$ and mix it with 2/3 of glass of $f$, which glass must be made of 2/3 of Muriate and 1/3 of Calcined and extinguished White River pebbles; this glass of $f$ must be melted down in a strong $A$.

Having now mixed 1/3 of your graduated $g$ with 2 1/3 of the above $f$ glass finely powdered, you put 2 1/3 of these powdered $g$ in a good new $C$, and let it melt; then immediately project upon your $g$ in fusion 2 1/3 or 3 1/3 of the mixed $g$, i.e. the graduated $g$ 1 part and 1/3 glass 2 parts; and let it melt or flow thinly 3 or 4 hours, then throw unto the $C$ 1/3 of filings of $d$, in order to take the $M$, and give now a strong heat, to let it flow for one hour more; then let the $A$ go out.

Bend the $d$ wheel from the glass, pour the $M$ into a new $C$, and the same glass beat to a coarse $g$ by upon the $d$, melt again 2 or 3 $f$, and then take it again as before with 1/3 filings of $d$, whilst you throw in the filings it must flow very.
thin, and the filings must be made very hot first. Repeat this a 3d. time, and the D will each time increase in weight, and gain more O atoms; then you must copel the D on the Test, with b. After your D is pure, let it be drawn thin at the planing mill, or by a hammer on a clean anvil; dissolve it in \( V \), which will dissolve the D and keep it suspended, whilst the O falls to the bottom in the form of a black p. If the V will not touch it, it is a sign that it contains too much O for the V, because according to the predominating metal the menstruum must be taken.

p.105. Another process upon D.

Take Crocus 4, Crocus 7, Granates calcined with 4, Red Torks, yellow calcined O, hungar: 5, 3, suppose we say 3 1/3 or 3 2/3, then take 4 times as much Sea \( \Theta \), is 12 2/3, and as much Nature 4, i.e. 12 1/3; mix all these Ingrids in \( V \), press them hard into a large \( V \), and keep is 16 hours in the \( D \), glowing continually, yet not to excite the \( D \) by the blast, the \( V \) carefully covered, that the \( V \) may not burn out in an open flame. Take the \( V \) out and dissolve it in warm \( V \), and boil the mass, to get the \( \Theta \) from it. When \( V \) is sweet, pour the \( V \) from the sediment, which dry
dry on a : heat, in a : Caxon. The $\frac{1}{2}$ Lye, which you have poured off from the $\frac{1}{2}$ maz, must be dried, and evaporated to about half the quantity.

The dry maz mix 3 and dissolve it in $\frac{1}{2}$ extract as long as there remains colour in the $\frac{1}{2}$.

Then pour all these mixtures gradually into the evaporated Lye and mix with a glass rod.

Now evaporate the whole, in a China Caxon on a $\frac{1}{2}$ heat, with a pretty strong heat at the latter end of the evaporation, until there remains a dry lingeing $\frac{1}{2}$ and $\frac{1}{4}$ Sal Erimum.

Let your man: de Salibus Erimum:

powder this maz and mix it with a $\frac{1}{2}$ Crucie $\frac{1}{2}$ in powder. This is a lingoing and fixing Cementing Medicine.

Take fine $\frac{1}{2}$ and this $\frac{1}{2}$ are in Weight, and lay $\frac{1}{2}$ S. S. S. in a roomy $\frac{1}{2}$, the $\frac{1}{2}$ at the bottom and top, and a medium thick glass in fine $\frac{1}{2}$ on the top of all, and room left that the glass may not boil over too fast. Like a lid on the $\frac{1}{2}$ with a small hole in the middle. Now cement the $\frac{1}{2}$ with a Cementing $\frac{1}{2}$ which increase gradually every 2 or 3 hours, during 10 or 12 hours, covering the $\frac{1}{2}$ with Coals during the last 4 hours.

Then take the moffs out and beat the $\frac{1}{2}$ from the Sore, but if there should be no or little $\frac{1}{2}$, you must melt the whole by the blast, and precipitate the maz with filings of $\frac{1}{2}$.
heeled, and the \( \text{H} \) will sink to the bottom.

Copel this \( \text{H} \) until it remains pure on
the Test.

Then pass the \( \text{H} \) through the Cylinders of
the planing mill, until it is as thin as a Card.
Cut this small with Cigars, and dissolve the
Shreds in \( V \), and the \( \text{H} \) will be \( \text{D} \) in a blank.

Before I became possessed of greater Things
I have done this and often had half my \( \text{D} \)
converted into fine \( \text{C} \), and sometimes the whole
quantity was Lumps fissal, and the \( V \) would not

dissolve a Single Atom of it.

If you cement copelled \( \text{D} \) with Sea-\( \text{C} \) and \( V \) viv.
S. S. S. 12 hours, approaching and augmenting
your \( \text{A} \) gradually, the \( \text{D} \) becomes \( \text{F} \) fissal, by the
Power of the Sea \( \text{C} \) and \( V \) viv.; But this my
Way is infinitely Superior, because here we
have previously prepared a tinged and tinging
Acous Sal Erigum, which does infinitely more
than Sea \( \text{C} \) alone, but is as difficult to cement
rightly, I have often failed, when I nevertheless
took infinite pains to attend the \( \text{A} \).

p. 112. Out of Friendship alone, I will show
you some thing profitable, that I have done
formerly with Cinnabar. 32.

Take well sublimed arsine 32, which has been made
of 2 5 6 7. and 1 3 0 9 8, and is of a fine Colour ;
buy your $\frac{3}{4}$ in pieces and not in $\frac{3}{8}$ or take native $\frac{3}{4}$

grind it to a subtile $\frac{3}{4}$ your self, put it in a glass

Body, which must be coated on the bottom with strong

tough 30am. pour Strong rectify $\frac{3}{4}$ of $\frac{3}{4}$ upon the $\frac{3}{4}$

so as to cover it an Inch high; now set it in digestion

either in horse dung or in a heat equal to it, about

150 degs: by Fahrenheit. Let it stand 3 or 4 weeks.

Then evaporate the $\frac{3}{4}$ of $\frac{3}{4}$ in a $\frac{3}{4}$: head, under

a Chimney, the iron Capel being placed over the $\frac{3}{4}$ hole

of your wind furnace; it requires a Strong heat, before

you can get it dry. It is difficult to get it loose

from the glass; to save a glass, you may evaporate

it in a China Basin.

put your dry maja, rubbed to $\frac{3}{4}$, whilst hot, into

a high clean and dry glass body, and pour upon it

your animated bid: of $\frac{3}{4}$ or Gradating $\frac{3}{4}$, which I

taught you before, and it will dissolve the maja

in $\frac{3}{4}$ gradually. pour as much of your Gradating

animated bid: upon it, as is sufficient to dissolve

the maja.

Now place it in a $\frac{3}{4}$ heat in digestion under

the Chimney and begin with a gentle heat, which

increase gradually; it must remain hot $\frac{3}{4}$ and $\frac{3}{4}$,

and continue your $\frac{3}{4}$, until it becomes dry, and

the matter will flow and melt into a soft Stone.

This is a Small Tincture.

It can like wise be done by distillation and Co.
hot air in a glass coated $\frac{3}{4}$, pouring back, what

t is come over, until the remaining dry maja flows
to a jet fusible garnet coloured stone. This
method per D is slower and more trou-
blesome, but the result is the greater if
it tinges more!

This fusible stone mixed with pears
cum partes i.e. 1 3 of the stone, 1 3 of
fine O and 1 3 of fine silver; melt all
together under the glassy seal of Hermes,
2 or 3 hours, and the whole will turn
out to be good O.

The above stone tinges its own
weight i.e. 1 part of D into fine O—the
O being only added to protect the new
generated tender O.

There is more behind this than I
mention here. I have sometimes tinged
2 parts of silver with one part of my
fixed fusible stone. If the new gold
becomes brittle it is a sign that it
can bear more D.

Finis.
THE
MYSTERIES,
CONTAINED IN
SENDIVOGIUS
ON THE
GENERATION OF METALS
EXPLAINED.

copied from a MS.
The following pages were transcribed from a MS which had this title: "The Mysteries contained in the generation of Metals Explained, communicated in a letter to a friend, by Theophrastes Paracelsus; Providentially obtained by Ebnerger Sibly M.D. 1789." But Theophrastes could not be the author, for he died in 1541 and Sambucus was born about the year 1566. The idea of Theophrastes being the author was probably a blunder of Sibly: nor could Sibly himself be the author; for he had inserted part of the commentary on the 11th of 12th Theatres in that on the Dialogue between Mercury, Alchemists and Nature, probably from a leaf.
of the original having got loose and been slipt into a wrong part, though he might have seen the arrangement from the figures on the margin, which refer to the pages and lines in the 1st edition of Sendivogius' "New Light of Alchemy." Printed by Richard Coles 1650
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On the Three Principles of all Things
Of Sulphur
SYNDIVOGIUS EXPLAINED.

TREATISE I

1/3 The antients studied Nature; most, but we study speculations where many of their inventions are lost.

2/10 The way of Nature is to ferment with its whole appetise from rude beginings by mediums to the appointed perfection, and to acquire the best estate as the end of its motion.

31 Innumerable new things found out by the antients are falsely boasted of by the Hermenei Professors.
Nature is one tree and simple proceeding from God as from its beginning and end, joined with a certain spirit the mediate beginning of its natural things.

Nature is distributed and divided into 4 places of the Elements in which she operates all natural things, so as things themselves or their essences lie hid under shadows clothed with certain sensible elemental coverings. For nature is profitable and able and apt for all things.

Agents are to be joined to disposed determined and homogeneal Patients.
What the secrcher after nature should be.

The intention of the Hermetic art posits Nature determined into Gold but general Nature into coagulated Mercury or in the star of Mars and Venus and in common Mercury impregnated therewith.

Treatise 2.

The first care must be in dis
paving the seed of gold or the special Nature, for the general Nature is diffused through all things.
One Nature produceth divers things because it followeth the seed in the Elements doing what it hath designed and is able to effect.

Seed is that which is constituted by God for propagation of its like by Nature.

Metals are made in the Earth by the circulation of a spiritual matter hot and humid, like to the Element of the Stars, contained in the Body of the Genitive or Matrix, which hath a Magnetic power of attracting from others: so Mercury attenuated with the Star of Mars and Venus
extracts the Venetian from decomposed gold, which must be reduced into a vapor by the spirit of Mercury, elevated from its Body, circulated with the Star of Mars and Venus; and the gold in the bottom is called the empyrean and solittis Earth which attracts to itself the soul as the leadstone does Iron; also the soul doth desire to return to its own Body. By the circulation rarified and rendered more Noble and by the Elementary qualities exalted and united to the sperm as an exile containing seed multiplied to infinity. This Nature is opposed to the sight, yet the Elements generate not the
soul of the seed, but that was first created and afterwards propagated and enlarged by Nature.

God hath infused into every thing its own seed according to species, not places see pages 15. 11. 22 this affected by power of the seed mixed.

26 With the Beastial not by the power of the place, for the whole species is not changed but somewhat of the human is left as by example is proved.

And often having a mist species.
To understand the following
Treatise it is requisite to know
that all Metals and many
Minerals have Antimony for their
first matter or nearest principle, to which always cleaves
an outward Sulphur that hinders it from being Metal, which
being artificially separated the
inward Kernel is most pure
coagulated Mercury, commonly called
the Nigraus of Antimony: there
is also Sulphur in Mercury,
by means of which it is precipitated into powder. In Gold and
Silver it is pure, fixed; and
in all Metals coagulated but
in Mercury coagulable; and with
it perfect Metals are so strongly
united that antiquity thought sulphur and Mercury to be all one, but latter days have found that by the spirit of salt it may be separated into the form of a coloured Metallie Oil, that Mercury then being void of all sulphur but what is radical cannot be fused by fire or corrosives but this Mercury thus drawn out of the Bodies hath as many cold superficies as common Mercury and also a special form and qualities from the Metals from which it was extracted which makes it more remote from our Mercury than the common Mercury is; therefore these is but one only moisture which
can be applied to the Philosopher’s work, that it is not drawn from any thing Natural but from an artificial compounded substance, which is the Star of Mars and Venus, which is the first artificial principle in which the salt of Nature abounds, out of which is drawn the second principle, the Mercury of Nature or of Philosophers. Neither of these matters are yet perfect, nor wholly imperfect and therefore called their unripe gold and may be artificially espalted which cannot be that is wholly perfect; and therefore the Philosophers say their gold and Mercury is not common dead gold but
Living, because they draw only
the pure Venus which is scarce
a third part of the whole, for the
drops and burning black sulphur
of the body comes away with the
dregs of the Mercury. Thus of
the common is made the Philo-
sophical Hermaphrodite which will
conceal itself and dissolve their
bodies. For the spirituality of
the Star of Mars and Venus do
purge and purify the Matrix
of Mercury, or Gold in which
it is sown, making it cast
forth much salt water, that is
drops of Gold; thus both are as
it were revived and far different
from the Vulgar.
The first matter of metals is a twofold Mercury or a humidity mixed with hot air in the form of salt Water adhering to things pure and defiled. It is governed in Mercury or the Philosopher's sea by the influence of Gold and the star of Mars and Venus; for the dry heat of these is called Sulphur or the Earth of Sulphur, which is one matter of life and virtue of salt, fire, Nature and Metals. The Bodies place, centre or place point, or the 8200 part of the seed, and an unresolvable spark of its own dissolved body, whence acquire
a flame a prolixue power. The whole.

25 grain is down yet the sprout only
produces the herb which at first
is scarce discernable: and if the
sprout was taken out the grain
would die in a moment. So it is
with the Body of the Star of Mars and
Venus: the ferreting spirit that
is in it is scarce a third part
of the whole: the remainder is of
no value — yet all is joined in
the composition and the corpo-
ral part of the Star of Mars and
Venus comes away with the dress
of the Mercury in which it is
down, making it cast forth an
abundance of filthy earth and
thick raw water, which may be
christallised by boiling it to a
skin, and being cold thou wilt find the Raw Salt of Mercury good for nothing except to discover the heterogeneities of Mercury in a generative way between Male and Female of the same kind, between which there is a fermentive virtue that will effect what no other thing in the world can do. By it Water becomes Plants, Animals and Minerals, now works over out of mind: therefore the Star of Mars and Venus separate from the Mercury a black earth that burns and a Raw Salt melting in fire. But the remainder is sharpened with the Spirit of Life and invisible Sulphur both visibly work.
10. Vulgar Dead Metals are reviv'd by the 
7 of Philosophers coagulated and common Mercury
impregnated with the sulphur.

19. The Life of Metals is sulphur.
Fire and Prolific principle in
an exceeding small irresolvable
Map.

Treatise the Fourth

11. Mars Venus and Gold are to be
mollified with antimony and
Mercury which is every where
to be had.
Where Nature ends there art
begins, in softening the hard
metals.
There is only seed to be had of the Star of Mars and Venus, or Mercury coagulated with Antimony, Iron, Copper and the Mercury of Philosophers; and, lastly, fermented with the Mercury of Gold. These 3 Sulphurs make first Silver, afterwards Gold, because the seed is the same.

The Play of children the work of Women is decoction by Fire, the utmost degree of which is, that the matter be stirring up and hourly circulated, without fear of breaking the Glass, which must be strong and well fitted. But the internal decoction is an Invisible and
and invisible world, continually advancing more and more, being known only to God and ruled by the fire of Nature; of which progress man is ignorant, visibly for the Material substance may be sublimed by the action of the outward heat. Yet the spiritual Soul which hath no dimensions is always in that which remains in the bottom as in that, ascends; for it is everywhere at the same time, and confined to no place of the self, the sphere of its activity, in which the matter is bound. Hence each artist describes what he fancies in the Glass, yet no colours are essential and perma.
ment except Black, White and red, the residue proceeding only from fire, painting and fashioning all things casually in the small moisture of these dry vapours, the workman need take but little care.

12. The external heat acts upon the internal.

13. From the centre to the circumference whence the matter is purified:

Take 1 part of Gold to 3 parts of the Star of Mars and Venus and put it to 4 parts of Mercury 7 times poured on and digested with the star, and about the end
of 3 weeks the Soul of the metal descends with the soul of the dissolved gold; then the mixture called Moon or Deanna grows Vegetably and hath a pure green colour, which it retains longer than any other colour except the Black. The doves of Venus being 7 weeks longer circulated they then dye and turn into black powder, moving or rising no more; but here our author describes the second greenness, which after 3 Months blackness appears, and is more lively and continues also longest; for from the 11th of December to the 16th of March is the Philosophic Winter, but afterwards when the
Blackness is past and the elements begin again to sublime and separate then Gay Star flowers appear. The unctuous vapours being mixed with the Earth, and water, called Magnesia, drawing the Amy Mercury of its own kind giving Life to all things by means of the Gold and Silver in which are the influences of Antimony, Iron, and Copper, for Nature is never Idle.

Treatise the Fifth

The beginning of a Chymical Actiomi: the Water of Mars Sa-turn Venus and Gold must be congealed by fire, into a tincture.
true with which join the spirit, or Mercury impregnated with the Star of Mars and Venus. Separate it that the water may putrefy as a grain; after having cast away the feces the spirit must again be elevated from the profound blackness of the earth into water, where it becomes a golden branch unlike its own Tree, or a stone unlike its generator. Bow into the body of gold and of the Star of Mars and Venus or silver, the sperm which in them putrefies and is clarified into the same clearness from the water of them, or the Mercury of Philosophers, aniseth a substan-
vous spirit or Blackness, then
again both are joined and made one excepting a small portion which is the seed and centre of the fire of Nature.

Such passages often Philosophers use when they speak of preparing their Mercury: and this they do only to deceive the simple, confounding their operations prematurely, fearing their art should prove contemptible even to fools if it was plainly set down, and because their works are truly natural. They take the liberty to confound the Philosophical work which is the Star of Mars and Venus 7 times exalted with Mercury until it become a fire, Water, with that they may hide
the simple in ignorance concerning their true vinegar or crude white sulphur which, being unknown, their labour is wholly lost.

To continually digest and circulate gold with moderate heat with thrice so much of the sulphurous water, and the ferment which comes between the compounded body of the star of Mars, and Venus, and Mercury will hill and regenerate the gold which no other thing in the world can do, and this is the work of Nature till the white sulphur is finished. And if before the 13 of July, beginning from the 11th December, the globes he cold or opened, the fire, life or soul of the sulphur is killed, yet not one grain of the metal is lost.
Treatise the Fifth

17. The stars of Mars and Venus is air or an humid vapour congealed, which must be resolved by the warm vapour of Mercury.

16. The stars of Mars and Venus is a mineral body. Mercury impregnated therewith is a vegetable spirit, and gold is the soul. Also in the work it is at first mineral, but when it waxeth green it is vegetable and when it becomes white or red it is an Animal.

18. The sperm is an other thing than the seed.
Of Antimony Mars Venus and Mercury, as of elements, the seed is made when they are dissolved by heat.

20 Minerals are propagated by seed, because as growing things are in the superfcies of the Earth, so are they in the Earth. See Page 105, 161 38, 2944 and Epistle in Ripley's works Page 119

Vegetables exceed not Minerals.

Metals grow, are augmented, are not barren: the living Male is gold, Melted with twice or thrice so much of the Star of Mars and Venus: the living Female is 15 times as much Mercury impregnated with the Star of Mars and Venus. Put them into
...a fire, it conceivably be made by the operation of Nature first constituting the seed, then reducing it from putrescy into act and multiplying in virtue.

The artist must only separate the subtle from the gross forces and place the fruitful seed in its due place. Of this one is made two sulphurs, that is a white and a red. These being dissolved with the Philosophers mercury & fermented with gold and silver one is made of the two and then you have completed your elixirs, in which are the virtues of the celestial luminaries. They being fixed and dissolved with volatile mercury of I become 1 stone.
God alone can of one create one. It is
sufficient for philosophers of male & fe-
male, for water & fire, volatile & fixed, to create a
one ; that is to say of O & H twice as much
of the philosophers H. — Page 22.

Theatise Seventh.

Nature makes but we minister. \( \frac{2}{3} \)

Diverse minerals and all metals
have Antimony for their next matter
and root, to which there is always
eaving first a coagulated external
sulphur, separable from the inward
kernel of mercury. This sulphur is
not wanting in common mercury,
which makes it coagulable.
In other metals it is coagulated:
in the perfect metals it is pure,
and in Mercury it causeth precipitation with which and with her part of Metals it is so fast linked that antiquity esteemed it all one with Mercury, as is said Page 8. This is the Star of Mars, and when melted with an equal quantity of Venus and then 7 times runged and purified with Mercury is then the Philosophic Mercury drawn out of the Reins of Gold and Silver, for the Philosophic Mercury in its purity, weight and Incombustibility is flying Gold, but the Philosophic Body or Star of Mars and Venus, in its purity, is called their Silver, being far more pure than the impurest Metals; and also its Sulphur as the Sulphur of Gold, not that
indeed it is silver for it abides not in the fire so well as common Mercury, but in such a fire as it can endure it abides longer lett out of which silver, being compounded with gold and Mercury of Philosophers (see page 13), there proceeds a fermentive specifying odours that begets an offspring 1000 times more noble than it self: but if you use salts with this compound body you shall have the Mercury far more worth then the Body, its sulphur being separated but not exalted by the violent way of salts.

Take the finest Gold, mix it with twice so much Philosophers Mercury 7 times amalgamated, putrifield with the Star of Mars and Venus, that is
their Invisible fire, for it is the No-

ter. The Mercury is the active min-

eral fire or Sulphur, for being made

by heat incessantly to play too and

for in few days blackness will appear.

Thus between the fire which is in

the Gold and the fire of Nature

in the Mercury there is stirred up

a fire partly of the one and partly

of the other, for it partakes of both;

and by the two fires thus united in-
to one is produced corruption, humi-

liation, glorification and perfection.

for Mercury contains an unactive

Dead Sulphur which being quickened

and Multiplied with the living Sub-

lur of the Star of Mars and Ven-

us then you will find the Salt

of Nature by which is to be shap-
pened the Lunar bath or Water in which Gold will set and rise. Only this Mercury hath a Celestial power which it receives not so much from the compounded body of the Star of Mars and Venus as from the fermenting virtue which proceeds from the compound of both; that is to say, the body of Mercury, for both mutually and correct each other, whence is produced a wonderful creative

21 This sulphurous Mercury marry with Gold and you shall have 2 sulphurs and 2 Mercuries of one kind whose father is Gold and their Mo-
thor the Moon. He carries his Mer-
curry and she her sulphur in their bellies or centers. In this five is no
sublimation or exaltation because the fire, life, soul and spirit are not subject to corporeal dimensions, acting in the body and being as fully and totally in each part as in the whole body, being a celestial uniform virtue till the period of its operations being come to perfect rest; for the mineral love is in all the parts aline.

All our work therefore is only to circulate the body continually, till the virtue and fire of the sulphur be multiplied.
Treatise the Eighth.

To understand this treatise bear in mind that the author intends you should melt by spoonfuls the powder of antimony, tartar and nitre in a hot crucible. Then shake it that the regulars may fall to the bottom, which feed from its dross shires lime ten after leads depulsion. Then melt its li times with half so much iron, still freeing it from its dregs; then you will have the star of S, which melt with as much $ till both are caught in a fire net if you have the Philosophers flying gold and star of Venus; of which take one ounce $ digest it with 4 or 5 ounces of mercury in a bath, for 24 hours, then grind it in a marble mortar.
till it comes to a red pape that vomits up a blacke burning sul-
phur, which must be cleared away with spring water, often chan-
ged, in a wooden dish. Then dry it up. This do sever times, or until no blackness but the purple star of Jupiter resith.

The blacke clouds of Saturne, being dispersed, his affinity with silver, tin, with mercury, mars with venus you will then see that gold in the midst of centre of them all to be most precious treasure. Mercury is the metal, water, matter and calybs which conserves the residue, only the radical moisture of gold or silver being able to resist it, and then

See page 52 of this Book.
are much bettered by it; for after eleven weeks coction with gold, the gold sends forth its seed being weaken'd almost to death. The calyces there conceive a sulphur more precious than gold: and when this is white or red sulphur it is divided and the one moiety, before it is cold, moistened with the other dissolved in warmed mercury. Then doth the seed that is newly brought forth purify its own matrix and make it an hundred times more apt to produce the fruit, which is gold and health.
Document of the Practice.

Treatise the Ninth.

4. As from the one seed, differing only in the digestion and disposition of the matrix, is made male or female, so in our seminal seed matter is a white and red sulphur which differs only in digestion and dryness.

16. Metals copulate and throw out and receive seed. Gold existing in the midst of them, as in a celestial antimony, is the Philosophers Saturn and the father of the metals. It is purified into gold of the Philosophers by Mars melted with Venus, and purge...
by Mercury it becomes the Philosophers Silver. Thus the virtue of them descends from a Saturnine into a Lunar, or from a Jovial into a Mercurial; from a Martial into a Verneal; and Mars and Venus are most near to Gold — see page 105. 2, 61, 175 & 61.

27 20 Nature rejoiceth in her like.

22 The water, menstruum, metal or Analyse which draws forth the fire seed from gold or silver and lewes it into its own nature, that it may be the more fruitful cannot consume what is central, but by being united eleven within it conceives and produces a more
excellent offspring, of which one part imbued with another part of dissolved mercury is then made a thousand times more excellent.

Treatise the Seventh

The Stone of the Philosophers is gold digested to the highest degree. The sterile and immature seed is reduced from potency into act where it is called Tincture of the prolific son of gold. See page 105. 1. 6. 14. 69. 70. 62. 1. 42 to 47. 50. 59. 63. 1. 10. 23 to 27. 40 16 62. 78. 79. 81. 6. 4. 1. 6. 30 to 50. 66 Epistle 2. 61. 1. 34. 9. 23. 39. 47.
Art perfects Nature

The only way of natural solution is to cast gold into the philosophers silver or star of Mars and Venus, which mercury or Philosophical water (celestial or rain) to dissolve the body with continual heat for ten months or at least seven, until the water consumes three parts and leaves one, which is incombustible fire of nature, the principal and prolific grain — or till the three be made one. Which kind of solution repeat three times; then nourish it with the milk of youth, with the fathers proceeding from the bowels thereof.
which is governed and preserved from putrefaction by the salts of Nature.

White and red must be dissolved, one part of them being dissolved in the philosophers mercury so it becomes elixir: with the second part of the sulphur it is doubled, that is both white and red

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Treatise the Eleventh.

20 The author calls the mercury of Philosophers earth wrought through eleven degrees. It is seven times digested with the Star of Mars, which is three times melted from regulae to regulae on into
a star, and once with venus which star he calls silver.
Libavius thinks the proportion is to be understood of the power, and because the author says, that the water burns away three parts of itself with the gold, therefore he judgeth three parts of the Elixir being consumed there must be one of the gold and four parts of the Philosophers mercury. If the silver of Philosophers be taken for the Elixir it is the first conjunction of Ripley: or there may be taken one part of gold, two parts of the silver of the Philosophers & eleven parts of the Philosophers mercury to be evaporated to
28 grains, which is the radical moisture of metals. Upon this pour one part of the Philosophers mercury, digest it through black nips to a lucid greenness mixed with yellow on the superficies, and when about the bottom you shall see ashes of a fiery colour and the water almost red. Then open the vessel and take out a small part of the matter: put it upon a red hot plate of iron or cothurn, if it lingereth imbibes it presently with a fourth part of the 2 of Philosophers warm. Then digest and so continue imbibing until 10 or 12 parts be consumed. See page 105.
The radical moisture of Metals.
The water of Niter or water, purged with the star of Mars and Venus, that is mercury of Philosophers impregnated with the star of Mars & Venus.

The measure of coction is long and moderate (see page 30) first to a lucid greenness mixed with yellow, the water being almost red and the ashes in the bottom fiery. Then the matter is to be proved if it tincture, Imbibe it 7 times before it is cold with a fourth part of the Philosophers mercury, made warm, which is the menstruum of the world rectified & cohabited.
seven times from the sphere of
the moon, or the star of Mars
and Venus.

One only vessel is sufficient for
terminating the work of either
sulphur. Nor is the vessel
to be opened till the end of
the first; that is of the White
Sulphur (see pages 66, 112.)
For the work of the Elixir it
must be small and oval.

The vessel of Nature is
only one, but we use two for
briefly sake: that is the
star of Mars and Venus and
the mercury of Philosophers;
for the matter is one, but from
two branches, or a two fold mercury of one root, that is coagulated and running. One is called sulphur bearing mercury in its belly, and the other mercury bearing sulphur in its belly. Therefore you must remove the covering or veil from off them and make mercury by mercury.

\[\frac{32}{25}\] In the earth are produced wonderful fruits from water. The air supplies them with life. So in the philosophers earth, that is gold and the star of Mars and Venus, is the fire that from the water of the philosophers draws forth
The air bearing the primordial of the soul.

The external fire must be perfectly surrounding. The internal is the fire of Nature, air, spirit and wind rising up from the fire in the glass, which is nourished by the sulphur, gold and central rays, or by the light earth that cannot be resolved but by the water, and powerful in the congealed earth, which earth is coated by the continual circulation of the humidity and not immediately dried as is done in the great world.
Gold is the central fire of Nature
which turns the water into air.
what is not burned into air,
simultaneously itself into the pores
of the earth, which afterward
is elevated into the air again by
vaineth down and moistens
the superficies of the body.

The cause of Winds.

The cause of Rains.

The celestial fire is somewhat
conducting, by a power attractive
from the central Sun, as
by a lodestone: hence it cools
that the earth may not be
burned.
Fermentation with gold and silver respectively.

Medicine of the stone

Imbibe with Mercury of Philosophers, made warm, before the matter is cooled, and after it is cold ferment the White Sulphur with silver and the red with gold, with an equal quantity of mercury for composing the tincture; that of gold there may be one part, of the Elixir two or three parts, and of the mercury of Philosophers four parts.
Treatise the Twelfth.

36
26

The verity of the Art.

37
2

Every man in his own Art
is to be believed.

27

Water is the primordial
first matter of all things, by
the property of fire, the star
of Mars and Gold.

Hence are winds, vapours,
and spirits,

and the subtle air is
congealed by the crude
air and the power of
of the earth which it penetrates, by which it becomes fire that invades itself into the pores of the earth. Hence are Minerals Vegetables and animals according to diversity of place and matter, from a light vapour, from a fat heavy. Pithous Water, and from a fiery salt they all are pure, but rendered impure by the defilement of their places. These impurities must be separated at the beginning.

39/7 So is the perpetual Motion (7) of the matter in the glass.

The first from Heaven.

Heat moves the fire hence is air and the life of all things. Art separates the pure from the impure
vities which had access in the natural generation. Wherefore bodies are to be dissolved with antimony, iron, copper, mercury and gold; the heterogeneous theorias and blackness in the star of Mars and Mercury of Philosophers are to be separated: in doing this gather the homogenials. Let the star of Mars and Venus, the Mercury of Philosophers, and gold, be purified in the star of gold. Separate the pure from the impure; the coated with the coating according to the proportion of nature not of matter; for the central nitre receives not of the Earth, whether pure or impure, more than it hath need of. In the pure touching proportion Ripley adviseth that too much
be not added least the conglutination
be protracted, but the fatness of the
water is never to be accounted pure
for art purifies by a twofold heat name-

ly by the internal of the star of Mars
and Venus and by fire and then it

joineth the gold and silver of the
Philosophers.

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The Conclusion of the 12. Treatise

He looseneth his labour who know-

eth not the most pure gold and

silver of the Philosophers or the star

of Mars, which nothing is more com-

mon in Chemistry.

17 Take away the shadow or Irises of Antimony from the star of Mars
and Venus and the fifth from the Philosophers Mercury and you will see the point of the Magnet answering to every center of the Rays of the Sun and of the Earth and Star of Mars and Venus. Espagnet calls sublimate Mercury the purple and sparkling Star of Jupiter rising in the dark sphere of live Saturn and a winged winged excellently washed and cleaned with the spiritual seed of the first Masculine impregnated her cheeks tinged with the colour of a Pomegranate. The copulates with the second Masculine, that is with Gold whose corporal seed she again conceives and at length brings forth the venerable offspring of either hep that is white
and Red sulphur and then the elixir of both.

The shadow of the seed of Nature is the blackness and faces of the star of Mars and Venus.

The very of the Art. Antimony, Mars, Venus and Mercury are vile things.

The author calls Mercury Impregnated with the coagulated star Air coagulated; in 10 parts of which he dissolves 1 part of Gold; others for brevities sake as in page 30 take 1 of the Gold 2 of the Silver, and 3 of the Mercury of Philosophers 4 parts; they coat them till all be turned into Water and afterwards
into earth (page 30) that is the bal
Niter of Philosophers or the radical
nutriment extracted from the Water
of their Dew, the Matrix of which
is gold and silver as well terrestrial
as celestial. The air generates the
Chalybs or Magnet and this makes
the air to appear. So the father of it
is gold and the Mother of it is sil-
ver: this is that which bears the
wind in its belly, that is the vegi-
table bal alkalny or ammoniac hid
den in the Bell of the Magnesia.
Antimonial Magnesia with Seber
is a mixture of Tin and Copper
as Harmonius judgeth which we
call Bell Metal.
of the first solution of gold, positing the White Sulphur, which our author calls aer coagulated, instead of Philo-archers Luna, with Vulgar Silver, and the red Sulphur with pure and li-ving Gold and the Star of Mars mel-
ted.

The salt of the world is sulphur white and Red.

8. The first and second Matter is the Star of Mars and Venus and the Mercury of Philosophers.

The Cause of the author writing

9. The 4 Elements are Antimony, Mars, Venus and Mercury which distill
held up to the celestial light, and so a star of gold and a circle of fire, it is the common sphere, with the central light, which is visible to the eye and is the light of the earth. The celestial light, the light of the earth, is gold and the central light, to the eye, is visible to the eye and is the light of the earth. Thus the celestial light, the light of the earth, is gold and the central light, to the eye, is visible to the eye and is the light of the earth. Thus the celestial light, the light of the earth, is gold and the central light, to the eye, is visible to the eye and is the light of the earth.
is an innate heat and spirit a
radical humidity and point of the
Magnet or center of the rays of the
Sun and of the Earth in the upper
fries. The rays of ether are joined
and produces flowers therefore when
it rains the earth receives from
the air the power of life and join
ed with the Niter of the Earth that
in the rays of the Star of Mars and
gold will produce colours from the
vapours consisting the airy and Ter-
restrial flowers; and the more co-
spiringly the rays received the earth
the more copious are the events
that is the oftener that is
dissolved and congealed the more
it twisteth the Niter of the earth
is like to calcined tartar with its
Thus you have power of gold and silver of the Philosophers in which you have the planets which all men know and see; but wise men only hold in great esteem the Philosophers heaven. Their water, Mercury and Niter remaining in the sea of the world, but their volatile vegetable and fixed, expect Nostum faces of the sea and water not wetting the
hands without which nothing grows or lives. These are the Epithet of the little bird of Hermes which never rest page 105, 6, 4, 5, 59 a thing of greater price then the whole world. The Sea of the Philosophers which is conceived in gold and silver and from them artificially extracted by the Philosophers Chalybs.

The possession of this science is never sale.

Here the author hath not openly revealed the extraction of Sal ammoniac for the Mercury of Philosophers out of the Philosophers Sea water that is the
Separation of the Mercury of the Philosophers which he calls sat Aluminae from the black burning Sulphur of the star of Mars and from Pence and the faces of the common Mercury which is a gross and saline water, and therefore he calls it the water of the sea and crude as page 43. the salt Mercury Gold and Silver of Philosophers is covered over with the sphere of Antimony page 39 make volatile the spirit of Mercury and make the fixed body of gold volatile.

The fireface to the Philosophers riddle.
Men believe not that there is water in the sea of Philosophers that is in the coagulated and running Mercury.

It is needful to search out the Occult matter from which in a wonderful manner such an humidity is made as dissolves gold without violence or noise so softly and naturally as Ice melts in hot water: then have you the same matter of which gold is produced by Nature, to which gold there is golds Mother friendly and as it were its mother for no impurity adheres to gold. This is the Star of Mars and Venus and the Philosophers
Mercury as page 8, 25. 39

The Philosophers Riddle

61. Sailing from the Arctic Pole, that is from the Northern black sea, and solution, to the Antarctic, that is to the Meridional coagulation, as well white as red; for here Whiteness ariseth.

7. Philosophers dissolve most pure gold in the Mercury of Philosophers which they call their sea, in which is a mountain or little fish called Remora; or, as some will, Fishes, that is Gold and the Star of Mars and Venus. These last
into one grain, seed. Principle, sulphur and fixed & fixed.

Neptune with his trident with salt, that is the Star of Mars and Venus, which are called earth, as the Philosophers Mercury is called water, in which are colours and variety of form, especially after blackness.

20. In the island are 2 Mines, one of Gold and the other of the Star of Mars and Venus, that is of Chalybs.

21. A Transition is made from Saturn, Jupiter, Mars, Venus, Mercury, Luna, Saturn and
Gold, or from blackness it is coiled, to a White and Red Sulphur which are the tree of Gold and Silver.

The Star of Mars and Venus is the Philosophers Silver and Mercury: when it is 7 times putrefied and washed with water it is Mercury or Volatile Gold of the Philosophers.

When the Water or Neptune disappears then Saturn begins to appear, that is blackness, in the end of which again appears the Mercury of the Philosophers central, in which dissolve Gold, and after
The Water of life better the spirit, that is Gold and Silver having in themselves nature's seed and by its odour only changeth the imperfect metals. The water of Philosophers is feminine of the water in which one only penetration makes Gold is made; hence it comes to be a Salamander, Phenix and stone, the blood of which hardens in the fire and also it is more precious than all the treasure in the world. Multiplying the other six Metals into Gold.
The fruit is living and sweet.

The coction is helped by external continued fire, first for 9 months, afterwards to 10 months, until it shall burn away parts of its own body with the Body of gold; therefore composition must be made as Liborius thinks from 3 parts of the elixir being consumed with the first water by conversion and alteration of the elements of the offspring, with 1 part of gold and 1 of the water of Philosophers Mercury. The elixir or Red sulphur and the Body of gold is consumed, but not totally; for their remains a-
tenth part with a part of the
tenth; or ten parts of the Metal
being dissolved in the Mercury
there remains an exceeding
small portion, for the tree of
the Gold hath its original from
this water which is extracted
from the rays of the Sun and
by the Magnetic power of the
chalybs, which is found in the
Belly of Aries: for this is the
house of Mars; in the star or
Pegasus of which is immi-
turate Gold and the Silver of
Philosophers, from whence is
their Mercury, to which no
thing is to be added beside
the Apple or fruit which af-
ter soction becomes Immor-

tal and vivifications, the Blood of which makes all the trees to bear the fruit of the same nature of the apples.

The Star of Mars whose house is Aries.

Before due coction it is the highest venomous; such is Antimony and common mercury but after due coction it is the highest Medicine which give 29 grains of Blood and every one of again give 26½ grains of Gold or the fruit of the tree of Gold; for first the mixture is expelled so as from one plant are made so fruits.
or 1 part tingeth 10 parts; then by repeating the work one part tingeth a hundred and so forward, for the former being destroyed the Medicine riseth itself and another incorruptible body ariseth; therefore in every Augmentation must be made solution, conversion of the elements, and congelation.

55 This is the Water of Life not wetting the hands. It is seed, Spirit, life and soul.

56 This Water or Mercury of the cossphers, as well coagulated as flowing, is not profitable without gold or the fruit of
the tree of gold, by which alone it is meliorated.

After the departure of Saturn presently appears Neptune or the Water as well as in the first work, that is, the Star of Mars and Venus, as in the second, that is in the Mercury of Philosophers, and thirdly when after the blackness immediately by the Mercury of Philosophers central; and indeed the whole work of them is nothing but solution of the body and congelation of the spirit repeated.

In this garden of Hesperides is the looking glass of nature.
The water or F of Philosophers is the Mother of water in which putrefaction of gold is made, by which the young is born: for, if it were a conception of Male and Female it would be a thing subject to Death, but because it revives itself in another body, or the former being destroyed, another more inscrutable arises, by which the life separates itself by itself. Therefore the proportion of water or Philosophers Mercury must be 10 parts to one of the body of gold.

Espagnet saith, touching the conflict of the Eagle, that is
common Mercury with the star
of Mars and Venus, and of the
Lyon, that is of gold with the
Mercury of Philosophers, it is
variously written, from 3 parts
at least to 10 and the newer the
more slow is the victory and
the stripe the greater but the
more in power the shorter the
fight and the spail is more
readily obtained fully. Seniu
takes 9 and secondinus 10, two
or three parts of which are of
the Philosophers silver or star
of Mars and Venus, which is
called the Philosophers Mercu-
ry coagulated.
The Dialogue between Mercury
Hebrewist & Nature.

The Mercury of Philosophers is Saturn or the Star of Mars is
Mercury coagulatic.

The three Principles of all Things

The Mercury of Philosophers
is made of the Star of Mars &
common Mercury.

The difference between the vulgar
and Philosophical Mercury.

The Star of Mars and Venus.
Of Sulphur

Sulphur changed into gold, congealing mercury and cooling the star of Mars into a white and red Elixir.

Mercury is congealed by the Sulphur of Astronomy, Mars, Venus and Sol.

Sulphur is male & female.

The silver of Philosophers is the star of Mars from which are attracted the Philosophers mercury.

Sulphur is the star of Mars.
and Venus and is the principal subject of the stone.

Saturn is the sulphur of Philosophers.

The sulphur of Philosophers is the star of Mars.

The vision of the star of Mars and common.

Mercury and sulphur of Philosophers or the star of Mars.

Coagulated Mercury or the star of Mars and vulgar Mercury.

Urine of Saturn the star of Mercury.
Sulphur of Sulphur.
Espagnet and our Author was
the star of Mars separated from
its secones, with Mercury fire
and water untill it went white
or red and the sulphur becomes
Mercury and Mercury sul
thus then called the Gold.

Fini
EXTRACTS
from
LETTERS,
WRITTEN AT BRUSSELS
A.D. 1645-6,
on the
PHILOSOPHERS STONE
Supposed to be the Work of
SENDIVOGIUS.

copied from a Manuscript.
Extracts

From some manuscript Letters of Tendiagogius
Written in the year 1615
and 1616.

Letter 5th.
The true Mercury, which is the nearest material principle of metals, is a warm and moist humour or vapour, and must be had out of a body and substance which is warm and moist. Such is our Matter.

Letter 6th.
There is no other rule to be observed for the extraction and preparation of our mercury than simply to distil the Magnusia whereby the spirit with its oil are brought over and elevated, even to dryness of the faces and to a separation of the spirit
Spirit from the oil, which spirit afterwards is often to be rectified.

Letter 7.

There is no other mineræ for the Philosophers sulphur but gold or silver. Pagetius describes a dissolvent altogether heterogenous to gold and silver; viz. a certain mercurial oil made from common mercury often sublimated with salamoniae and dissolved per deliquium, for the extraction of gold and silver, which is altogether against nature’s intention, as nature requires a solution of gold and silver in a benign water, homogenous to those metals.

Letter 9.

When the Philosophers command 14 degrees of fire it must be referred only to
the virtual central fire of the ferment, which fire, as it must, in succession of time, overcome far greater elementary qualities in its mercury, does proceed by 4 degrees, manifesting its principal colours; but the external fire is only to excite the internal, and therefore your heat ought continually to be of a gentle and most equal degree.

Letter 12.

God did in the beginning create the matter out of nothing, but not altogether without any form, as pseudo philosophers fancy, but in the form of a primordial water, the element, or more properly the first principle. Hence most philosophers do hold but one element, to which they attribute the primordial properties, viz.
vix. power active and power passive, to which they have added three primordial actives, vix. Stype or the Body, Archew or the soul, and Azoth or a medium between both — a servant to one and to the other — which is the Universal Spirit; and, lastly, they have assigned your primordial instruments [ΔΔΔΔ] for all actives and passives, vix the four first qualities or elements. This is the first and fundamental degree of the first of Genesis.

Letter 14

The moon is opaque and not lucid of herself, but borrows her light from the sun. She must therefore for the earth is opaque.
Letter 19.

The menstruum or Hyle is the proper material principle for generation of its species.

Letter 22

By respiration the Universal spirit is drawn in and carried into the pericardia of the animal, from the aerial region in which it abounds. There it is then digested and receives the odor and substantial form: afterwards a portion of it is mixed with the animal seed and transmuted into animals.

God has created a magnesia in all plants, which by the vulgar is called medulla or the heart, which does attract to itself, out of the earth, the universal spirit, where he always
abounds, being plentifully driven into it through the force of the earth by the daily and great agitation of wind and weather.

In minerals is required no other specific preparation but an artificial purification and separation of its magnesia [heart or centre.] to gain the effect of its first term; but as to the second and third term, it requires as previous metallic digestion. [There is the foundation of metallic labours.]

Letter 25.

The Universal Chymopœdia requires a preparation of the said universal agent, or the multiplication of the seeds of gold or silver; its application and use.

The particular Chymopœdia requires only the preparation of particular
agents, and their use and application.

The agent which the Philosophers make use of for universal transmutation of metals is gold and silver, multiplied according to their seed by intrinsic virtue of their form, greatly excited, nature working and art assisting. Its exuberant nature or seed where with it is endowed, is able to give substantially the form of gold and silver to a great quantity of all kind of metals, and to assimilate the same to itself.


Gold and silver is the genus of the Laps: Philosoph or of the aforesaid universal agent, because it is required that the Laps: Philosoph: should transmute the imperfect metals into gold and silver; therefore the
natural and true form of gold and silver should be in the Lapis; for nothing can give and communicate to another what it has not got itself.

There is a two-fold Lapis, the one for gold, the other for silver, although the same agent that is fixed for making gold, may serve also for making silver, as we teach elsewhere.

If the artist intends to obtain gold, he must take gold to work upon, in order that the Lapis may impress a goldish form, but if he aims at silver, he must choose silver for his subject, that the Lapis may communicate the lunar form.

Letter 28.

Nature does work by solution and coagulation, but nature does not
dissolve by action of fire actual and violent, for hereby things are rather destroyed than loosened or dissolved and barrenness is thereby introduced, but by action of Mercurial Water and by the impression of natural salts, i.e. by the help of our living mercury, which by means of its incorporated salt does penetrate the saline parts of bodies, and does by dissolving the parts divide the connection, and the same matter does also coagulate again the same living mercury by the assistance of the internal fire* the seed or sulphur of the dissolved body, not by the action of common elemental fire, nor by corrosives, but by means of the central fire which exists in the most inward centre of the sulphur, which fire is only excited to action by external heat, either of the
Letter 29.

Gold or silver is the particular matter of the Lapis; but our universal spirit drawn out of our Magnesia, is the agent by which the seed of Gold or silver is multiplied.

Letter 30.

The instrumental cause of the dissolution of metals is twofold: nature as well as art have their own instruments: nature's instruments are two: first the water which serves for solution; but this water is not common elemental water: but it is specifically mercurial, which was assigned particularly for particular matter for the Lapis; yet with this difference, that
when it is proposed as a dissolvent it ought to be robbed of all its unctuousity and terrestality, which do hinder or withstand the efficacy of the volatile salt, in which the solutive faculty does reside, and that by divers rectifications, so that the said water may freely float and pass through the pores of gold or silver, and may mix itself with the salt or seed of the same gold or silver, and by means of its own joined homogenious humidity with gold or silver, it may be able to separate and dissolve its homogenious parts, as water dissolves Ice.

But when it is taken for the partial matter of the Lapis (as Ripley and several others have done, that used neither gold nor silver but after the Lapis was completely Red and fixed then it needs not so many Rectifications.
The second instrument of nature is a two-fold fire, viz. a central fire, or the primogenial heat, moving the power of the ferment, and every where digesting and coagulating the mercurial principle; which central fire advances itself to 4 degrees of heat, according as its active quality overcomes the other qualities of the matter, and these 4 degrees are manifested by 4 principal colours, namely black, green white and red. [If you work with gold]

The second sort of fire is the actual external fire, which does excite the former central fire, and as to preparatory operations requires divers degrees but as to the main work i.e. the regimen of coagulation, continual but only one constant degree, so what is said by some authors concerning the 4 degrees of fire must be understood of the central fire.
Those instruments are called natural, because art does not properly use but only dispenses them for nature's use and work.

Letter 21.

The instruments of art are several vessels and a small furnace; the first are such as do serve for the preparatory labours, and these are of two classes.

Of the first class are those that belong to the preparation of the dissolvent, and they are again of sorts.

1. a Body or Batia, where in some magnesia is to be distilled, to draw out of her the living mercury. [the volatile saline spirit] 2. a receiver to the body, and these vessels serve also for rectification.

3. a small furnace for distilling in ashes or in fine sand; move over such instru-
ments as help the distillation of the matter, such as are cotton or flax in powder, which check the rising of our magnesia, caused by its flatulence, airiness or pufiness.

The instruments of the second class are such as are necessary for the preparation and trituration of gold and silver, and they are of 3 sorts; 1st vessels such as crucibles, long necked bodies, bottle-heads. 2d a calcining furnace, i.e. a furnace with an open fire. 3d such vessels as serve for calcining and triturating of gold and silver, by fire potential, such as are the corrosive waters, or where common mercury or antimony is employed for it is all one, which often means the artist makes use of, provided a perfect powder or calx be made
Gold or Silver and that the calces by
diverse washings and reverberations after-
wards be very well purged and cleaned
from the saline corrosive impressions,
for which purpose edulcorations and
calcinations are most necessary, for
otherwise our living mercury can-
not unlock the prisons of the salt
on the calx, which is the seed of Gold
and Silver.

Letter 32

The instruments of the second order are
those which do perfect the conception or
coagulation of the Lapis, and they aved
a threefold order.

The first is a glass made in the shape
of an egg, in which both substances or-
matters of the Lapis are to be put, viz.
the living mercury and the calx of
Gold or Silver, in their due proportion
as shall be described hereafter; and let it be observed, that the 1/3 part only of the egg is to be filled, and then the mouth very well stopped hermetically.

2° The second is a glazed earthen vessel, in which the Philosophical Egg is to be placed, laying about it some fine sifted ashes the breadth of a thumb, and a Ring or 3-foot in which this earthen vessel may hang.

3° The furnace or athenos with all its appertainances; for it is all the same, what kind of furnace you do provide, so you can but give a moderate heat continually round about the egg or glass.

Letter 23.

Concerning the preparation of the dis solvent, that is, the distillation of our magnesia, and the rectification of
what is distilled, we do only make
mention of distillation and rectification, be-
cause that pernicious caprice, the sepa-
rated the principles of principia-
ted things, which some false preten-
ders do recommend, is altogether useless:
we mean the separation of the sulphur
from the mercury, on purpose to re-
unite them afterwards again.

For the work of solution of gold or
silver, the volatile salt only, as to the
mercurial part, is necessary; but the
fiat salt and the sulphur of the same
magnesia do hinder or withstand the
solution; the sulphur because of its
unctuous, and the fiat salt because
of its fixity, so far it is, that they ra-
ther hinder the work.
The purgations and calcinations
of the gold or silver are necessary.
to be used, in order that the sublimed gold or silver may sooner yield to a physical solution, and that out of those calces the seed or sperm may be loosened.

The application of the dissolvent to be prepared and the dissipated gold or silver to be put to it, and that their ten times repeated Coition [10 times repeated 2d and the first makes 11 times] so that through 11 degrees, you may obtain 11 grains of the seed of gold or silver.

The Coition and Coagulation is two fold.

Such as requires the artist's hand and labour for the composition of our philosophical liquor and philosophical Egg, and that in proportion of 10 to 1, viz: 10 parts of the mercurial liquor [which represents the white
of an Egg] to 1 part of gold, if your work be intended for gold, but 4 parts of the mercury to 1 part of the seed of silver [either of which sperma represents the yellow of the Egg] which proportion you ought always to keep, for there in consists the proportion of nature, the Weight, Number, and Measure.

3. Then this egg requires to be placed in the furnace, and the fire is to be regulated for the coction.

4. The operations which happen in the egg by the power of nature without the hand of the artist, which are physical consumption, Miatation, Contributa-
tion, Sublimation, and others described by authors, which being ill understood and worse interpreted by young beginners, referring them to manual labour, have brought them into a-
Labyrinth of inextricable errors.

The last of nature's work is fixation, which is the perfection of the Lapis, and is done in 10 months or thereabouts.

Letter 34.

Of Multiplication.

The multiplication of the Lapis is effected the same way and by the same operations the Lapis was made, only that instead of dissolved gold or silver, you put in so much of the perfected Lapis, as you had put in before of the said gold or silver for the first confection of the Lapis.

But as to the mercury, no other is to be used or to be put to it, than that which I have mentioned before, but its quantity for the multiplication of the Lapis is managed by.
Two ways and proportions.

You may only take 10 parts of our mercury to 1 part of the perfected Lapis, and then the work is ended 10 times sooner than in the first confection of the Lapis, viz: in 30 or 40 days, and if this Lapis be again multiplied a second time, then with the same proportion of ingredients the work is ended 10 times sooner than it was in the first Multiplication, viz: in 30 or 40 days. And hereby you may understand what is said of a work of 3 days.

The same quantity of our mercury is augmented 10 fold also—[i.e. our fixed mercury, i.e. the Lapis]—namely, as you take in making the lapis and in the first multiplication, only 10 parts of our mercury, so in the second multiplication—
tion of this kind you are to take 100 parts
of mercury, and if you repeat it a third

time you take 1000 parts, and so forward.
[He means no other than his universal
mercury, the stone was first made with]

But although the accomplishment, and
perfection of this work does require as
long a time as the first making of the
Lapis [you obtain a greater quantity
of medicine], however, multiply it which
way you will, you do always aug-
ment it 10 fold, not only as to its quan-
tity, but also in Virtue and efficacy;
so that after the first multiplication,
one part of the Lapis only increased 10
times more in every atom of the seed
of the first gold or silver employed,
is now increased 10 times in every atom
of the single Lapis first made, but a hun-
dred times in every atom of the sperm
of gold or silver, and after the second multiplication it surpasses increases the power of the seed or sperm a 3000 times, but that of the Lapis a 660 times, and so it goes forwards progressively.

The reason of all this is because when nature works in one and the same subject for a substantial production, nature adds 10 degrees of perfection to the said effect or product, either in producing a different species or if she only ameliorate the same.

**Letter 35.**

**Of the use of the Lapis.**

The Lapis must be softened in its power with vulgar mercury purified, until the stone has required a right temper and proportion of strength, fitted for medicine, either for animals or metals, principally if the Lapis is multiplied.
Otherwise since it has an over bearing heat and dryness, it would destroy the natural heat of an animal, and dry up the radical moisture of anything, instead of healing a diseased animal; and as to the inferior metals, it would convert them into powder or medicine like unto itself but of an insoluble nature [without the medium of mercury,vivum purificandum ...] instead of transmitting them into perfect gold or silver.

[Anonynmus explains this 35th Letter]

Letter 36.

The practical part.

Teaching to distil the philosoph[ical] animal mercury and +

Take of the choicest magnesia, of a whitish colour and of a tart taste (sub-acide) what you please. [say 8, 10 or 12 ozs]. Put it into a glass body of sufficient big-
nefs, so that the 3 part only be filled; then lay upon the matter as much cotton, and place small sticks across the glass, upon the cotton, to cover the whole matter; or, which is better, make bullets of the matter, and cover them with cotton, or wrap them up in cotton, and put them into the glass body, and having fitted it a large receiver very well luted, distill in fine sand with a gentle fire.

First arise a most limpid or clear spirit [containing the volatile salt], secondly a blackish oil; and when nothing more rises, let it all cool by itself. Then take the distilled Liquor and rectify it in a new vessel, for 4 times, until it is perfectly clear [always well luted] and that the thickish oil may be separated, and if with the last rectified spirit there should ascend a red
Be or special oil, then filter the spirit that the oil may remain hanging in the filter.

Then divide the spirit into two equal parts; the first part you shall keep for the confection and combination of the egg, the other part you shall again rectify so long, until no faces at all remain behind, and until the liquor is become very sharp [acuminis] like the sharpest spirit of vinegar is in taste, when compared to common oil of vitriol; this is the preparation of our Mercury [and our vinegar].

Preparation of the calx of gold

Now take of pure gold or silver [without alloy] 1 drachm, and amalgamate it with washed and purified vulgar mercury 8 drachms, then mix the amalgam with common sulphur [Flores sulphuris] 4 drachms or more if you please, in a glass mortar, then let this mixture burn and deflagrate in a crucible in an open charcoal fire, until there remains a
pure calx, which must be washed very often with common distilled rain water, and afterwards reverberated 12 hours [see Mr. Lentz's Calx of Gold]

This is the preparation of Gold, if you have a better method, use it, for here in does not consist the mystery of our art; as the preparation of gold is no other than a common calcination of gold, and afterwards a purification of the calx, described and taught by many authors everywhere, so that it is needless to touch it here.

To obtain the sperm of Gold or Silver.

Then put your calx in a long necked phial, and pour upon it your sour or burning mercury of 1, 2, or 3 fingers breadth above the calx, and shut the phial close, place it in an athanor in ashes, to circulate 24 hours in a continual gentle heat of the first [i.e. low degree].

Then distil off 2/3 parts of the liquor.
and immediately pour it back again upon the remaining \( \frac{1}{3} \) part into the glass body, and repeat this operation 11 times [11 times altogether] and towards the end, separate the solutions by inclination from the calx [or earth] which remains and could not be dissolved; then separate the dissolved liquor by distillation [in a very gentle heat] from the dissolved gold to the consistence of a reddish and hardish or thick honey; if it has been gold, but of a bluish colour; if it has been silver.

This is now the quick or living gold and silver of the Philosophers, and is the opus

of Gold and Silver.

But the signs that you have well proceeded in your operations, are these: if the liquor in the first circulation gets a gold colour, and in the following circulations a redness by degrees does succeed, then if the Pea-Cocks Tail or the rain.
how does appear upon the superficies of the liquor, all is right; but the sign of a radical solution is, when the solution cannot be brought back into a metallic body; for this is the property of sperm, extracted out of metals, and such is our dissolved gold or silver.

Then take this dissolved gold or silver 1 part, and of the living Mercury, which you had reserved 10 parts, if you intend it for gold, or 4 parts of the Mercury to 1 part of silver, if you intend it for silver, both put apart in the glass egg, so that ⅓ of the glass remain empty, and seal the neck hermetically.

This is now the confection of the philosophical egg.

Have a glazed earthen vessel ready or a little pot, fill it with sifted ashes, bury the glass in it, so
that the ashes surmount the matter a finger's breadth, and hang this earthen vessel in a 3-foot made on purpose for it, and let it stand and hang in the middle of a small furnace, of what convenient figure soever it be; an athanor with a lamp; or any other furnace, where you can give a very gentle but equal heat, which encompasses the matter to the very end of the work, which is the perfect fixation, showing in an obscure red, after the other principal colours have appeared in their order, the intervening changes and their discoloured appearances, if the lapis be for silver.

But what that gentle degree of heat must be, sole experience will teach, because it cannot be described; and he that has made it once may not understand the remainder.

Yet the sign of the due degree
of heat, is the appearance of the before
mentioned 4 colours, at every 3 months
end, and of the intervening colours at
the end of every 42 days, or thereabouts,
until the darkest red, which is the
term of permanent fixation.

Of multiplication. I need not add
any thing, for you can gather that
from what has been said already neit
ther has it a different method from
the practice of the Lapis.

Letter 37.

The use of it as a medicine

Dissolve one grain of the single la-
pis [not multiplied] in a 100 grains
of genuine S. U.R., but if the Lapis
has been once multiplied; then di-
solve 1 grain in 1000 grains of Rectified 90:
of wine, if twice multiplied dissolve 1 gr. in
10000 grs. of Rectified spirit of wine.
The use for Transmutation.

Degradation of the Lapis with Quick Silver: or Multiplication in quantity.

Project a part of the single or multiplied Lapis on 10 parts of purified mercury viv:; heated in a crucible, and you shall have a powder of the same nature with the Lapis; but of no more virtue, nor efficacy. This very powder, now obtained, project all again upon 100 parts of heated purified mercury viv:; and you shall again have a powder, which project again in a 1000 parts of heated mercury viv:; and if your powder grows moist, dry it over the fire, and it will remain a powder, which at last you can project upon mercury, lead, tin, copper, and silver, which will be transmuted into fine gold.
The author says, 1 part will at last transmute 10 parts of mercury, 20 of lead, 30 of tin, 50 of copper and a 100 of silver.]

Multiplication in quality by means of the universal volatile mercury, which has been taught before, in a former letter. [Letter 34]

Take 1 part of the single Lapis and 10 parts of our mercury, not the common mercury; or 1 part of the once multiplied Lapis and a 100 parts of our mercury; or 1 part of twice multiplied Lapis and 1000 parts of our mercury. Set them to dry first in a gentle fire, then stronger until it obtains the consistency of a stone, and such imbibitions and evacuation repeat until one part of the lapis converts ten parts of common mercury into perfect gold.

Is there no error in this? Compare it with the mode of multiplication taught before in letter 34.
Letter 40

Concerning the purification of gold by antimony.

In the antimonial trial of gold the best and purest gold is frequently wasted and diminished: not that it flies away with the antimonial mercury, but it misses itself during the trial with the scories or excrement, wherein remains a small portion of your gold. This comes to pass in the common way, when by great violent fire and long agitation of the bellows, the whole quantity of the antimony is dissipated, and the gold, which is to be purified by this operation, is driven into the shores of divers crucibles, and so loses in weight.

But if you mix with your antimony in greater the eight part of urine tar and then proceed in your way, you shall lose nothing or very little of your gold, and your labour will be less; for
the tarter throws down the whole quantity of gold to the bottom of the crucibles, so that no gold remains in the antimonial scoria.

Letter 42

The distinction between the universal lapis, and the two partial tinctures, or the exaltation of the philosophical mercury i.e. the Magistry, and then its metallic fermentation or specification, is the key to the Temple of philosophic wisdom, and is the mystery of our art.

One only thing is sufficient to make the lapis, however, two things may be used; but they must be of one radix, [serum and coagulation] and that for brevity sake, which abbreviation some think to be a new invention above the experience of the antients, and not necessary for the confection of the lapis.

Others do admit two divers substances and partial matters for the lapis, which philosophic
under the name of sulphur vive and living mercury do describe, and call it living gold and living silver, man and wife, Gabritius and Beija [in Ripley and others in *Theatr. Chimicum*.]

Letter 46

The ferment or prima materia of the lapis can be nothing else than the calx or rather the sperm of gold or silver, which is truly and centrally gold and silver rendered seminal; in which preparation gold and silver are dissolved, with a dissolvent agreeable to their nature, as ice is dissolved in water, and into the same water, where of they had their beginning [Ali-Puli], by means of which water, the sperm is extracted and cannot be brought back into a metallic body, until after the coction of the lapis, by projection on the inferior or metals.
Letter 47.

The Philosophers describe the second matter
that is vile, and known to all men, and
everywhere to be found of common use to all
men, and before the eyes of all men.

There are those that explain this to be
excrements, filth, and dirt, not well smelling
for the most parts.

The Philosophers have described three things
under the second matter, viz:

1. The matter itself, i.e. that substance which
is the true second matter of the lapis, and that
is our spiritus universalis or our living mer-
cury.

2. The substance, wherein the same spirit lod-
ges, namely that body [D7] out of which that
same spirit is drawn [distilled] that is to say
a certain sort of natural earth, not differing
from the elementary earth essentially but
only accidentally, in respect of its great sub-
It is evident that the process of natural purification, which is effected by the arsenic (by nature) and this is commonly called Magnesia.

3. How this second matter (or spirit) does exist in this earth, namely not as a substantial part of the whole, or as a portion of a physical body, but as if it were contained in another vessel, or in an extraneous container, or like an accidental part joined to make up the whole; that is to say, a body made up of parts completely aggregated or brought together in the compound, each remaining in its proper sphere, and only locally joined in the same totum, and therein confused; [bleded].

Such is the water whereby a sponge is filled, which is certainly not a substantial part of the sponge; but a sponge and another substance aggregated or brought together in the compound, each
remaining in its proper sphere, and the water being only dispersed therein.

Which nature of the subject or the second matter and its manner of existence is verified by this: and it is worthily be noticed, that, after the separation [of the spirit] the caput mortuum has a deep black colour, is perfectly insipid and naturally drylike common earth, and has no salt remaining in it, which is a sign that it is no mixture out of the three families;

for there is no mixture but it leaves in the caput mortuum a fixed salt, after a separation by distillation.

[This is bad for anonymous his process with the burnt black earth]

The ignorance of this secret has caused strange chimæras in Philosophers brains, confounding the above 3 things, conceiving that the disciplications referring to all those
3. do belong only to one and the same thing.

The knowledge of this secret, its consideration and application is able to clear all, the even so opposite or silly, and to demonstrate the truth.

Letter 48.

Mercury has not that nature and essence of Earth, which our subject must have.

Letter 49.

The first matter of the lapis is the quintessence of gold or silver, which quintessence is really the metallic Solar or Lunar mercury in the state of metallic coction; hence it cannot be brought back again to its former state [to gold or silver].

Letter 50.

The matter is of a liquid consistence and fluid, not altogether solid, nor altogether
fluid.

Some call it diaphanous, some opake; some white; others say, in respect to taste, that it is tart, and so to the scent, others will have it to be pleasant and sweet. Some will have its constitution moist, others dry.

Some grant a goldish or internal red tincture, others deny this.

Some declare it old, others new and fresh.

All these different opinions are easily reconciled according to what has been said before.

for if the question be about the main substance of the second matter, it is fluid and liquid.

When it first begins to be condensed and grows thick, it is then diaphanous, and of a celestial but not of a blue colour, only
pallucid, and afterwards appearing with infinite intermediate colours, like a Rainbow.

It is moist in the highest degree, because it abounds with concealed air, and now you understand that saying that it does not wet the hands, as long as that air [as before it was concealed] remains in its state of rarefaction as air. It has an internal causerant tincture, which appears within a few days after being separated from its subject [from the coagulum] in a citrine colour like dissolved gold. When this infant tincture comes to be exalted, it becomes of a high red, many other colours intervening.

The oldest [spirit] must be chosen i.e. our mercurial spirit, which by many natural distillations and cohabitations has changed its cold and moist [when it was atmospheric air] into a hot and moist qua
lily, into which state, that is a hot and moist state, it is nowhere to be found but in our subject, from which being once separated, it becomes very bitter; an infaillible sign of its quality.

The second matter, or our subject is condensed and thickish, opaque and of a hardish solidity, sweet and of an agreeable smell, and of extreme dryness [yes very dry] [but of an unpleasant suffocating smell when dried]  

It is really and essentially earth, and the new or fresh subject is to be chosen; for this matter in progress of time easily loses its universal spirit.

Letter 51.

There are two sorts of parts belonging to a complete corporeal substance or physical Totum, such as our matter must be viz.
natural and excrementitious parts.

1. The natural parts of the matter are necessary and essential and must not be separated [i.e. fire and air].

2. The excrementitious parts are three poles, viz.

1. The phlegma or rather mercurial aquosity, which, in the first production of it, has abounded and exceeded nature's due proportion, in respect to the strength of primordial seeds, not as a substantial part of the mixtum, but as an alien and accident, until the archaenum [nature, fire] can expel it.

2. The caput mortuum, which is a superfluous portion of terrestrial corpuscles, which nature could not expel, because that earth is retained on purpose for the conservation of the mixtum, like a cortex.
...a kind of sattness or oilness growing to gether, of both, namely of the phlegma and caput mortuum, and has the appearance of a stinking poisonous oil, or malignant sulphur.

But these, or such excrementitious parts, do not exist universally in all mixed bodies; for the mixture of the first classes, the principiatiating principles [in air] have them not, and such is our universal spirit, considered by itself, as a principiatiating principle [wherein the fire dwells]. What moisture soever be in the said principle all is mercurial and useless, yea necessary for any production: for R.B. in this aquosity resides the root of fermentability and of corporable faculty.

In perfect gold and diamonds are faces without phlegma. Sometimes
our dissolvent does dissolve the entire substance of gold, and spiritualises the whole, but this happens but rarely; it is needless to enquire for such highly pure gold, because our spirit does dissolve nothing and is incorporated with nothing in the gold, but what is pure in it; for this solution does not happen by the power of extraneous corrosive salts but by an union of homogenous things, by homogeneity of principles; therefore heterogeneous things will not be dissolved neither united.

Gold in our books is mostly called sulphur, and is frequently signified by that appellation.

In other subjects abounds mercury, and they have the name of mercury. In others salt exceeds, and such subjects are called salts. But in solid concretes and such as are well concocted, salt and sulphur
are all one and the same thing, or at least they are so intimately joined, that they can hardly or not at all be separated, for that reason the antients nor I in my Herem Lum-[

Chemicum seldom or never speak of the principle of salt, but when things are redu-
ced into vitriol.

Then indeed the name and quality do not become them; therefore now they are called salts and sometimes sulphurs, because of the diversity of effect.

Letter 52.

If we consider the subject in regard to its excrescentitious parts, then there is some-
thing indeed to be taken from them, i
from the gold, the terrestrheel or superfli-
earth, which, in the production of it
was mixed with its substance, and 2
from the magnesia also, in whose gene-
nations of the universal spirit meets such a earth as a receiver, conservator, or vessel, for the use of philosophers and therefore the heart, or caput mortuum cannot be considered as an essential part of the said universal spirit.

Letter 54.

1. The name of our subject in all parts of the known world and in most languages, as well in use as obsolete, has the same sound or very little changed, for at least the first syllable is everywhere alike in sound, and also in effect of the letters.

2. The name of our subject is resolved with three letters and five characters, for the name in Latin, Greek and Hebrew is written only with three letters of diverse species and with 3 of the same species, with the two of the precedent ones.
The subject is figured only with one optical character \( \zeta \) to which five letters can refer, expressing the word.

The quality of the subject and the liquor from it ought rather to be considered.

**Letter 55.**

Gold is called a ferment as well in the philosopher's egg as in the state of the perfect Lapis, and likewise in projection.

The philosopher's mercury, according to the diversity of the state he is in, and according to his operation, is called antimony, when, in the before mentioned solution, our mercury does fuse the gold and makes it most subtle, comparatively as antimony does fuse gold in the usual common way; although this our fusingation is much nobler.
and more subtle.

It is sometimes called saturn when in the philosophic egg, according to the degree of the metallic form it has assumed and according to the temperament it has with Saturn during purification.

It is also called the Wife, because it receives the seed of Gold.

It is called magnesia from magnes, because it draws to itself the specific sperm of Gold, with a magnetic virtue.

It is called chalybs, because as the magnet draws the steel, so the sperm of Gold draws the Chalybs, i.e., the philosophic mercury.

It has the name of sulphur, salt and ferment, that is in the confection of the magistry or in its multiplication, and in divers other operations it is called sulphure when it changes its color temper, and when its central heat and fire
takes dominion.

It is called salt when the dryness of the fire and earth do strive against humidity, and because [when perfected] it is soluble in water and in the fire, but in a clear air it is hardened like earth.

Siris
The Practice
of
William Blomefield
of the
Noble Science of Alchimy
dedicate to his most dread
Sovereign Lord
King Henry y Eight
In the Name of Him
Take of the purest red
Wine that ye may get
and distill it by heat of
fume
fume so long as it will distill and keep it close kept that the spirit being
essence fly not then remove the glass unto the second degree of fire that is to say to distill it in A short and distill all that
That will come by that
degree of fire and the
fume of the Wine shall
remain in the bottom of
the glass like pyle. It is
necessary that ye make
a great substance of this
at one time to have
this more weight of
your
your Vegetable and
for the greater weight
of the feet of the horse
The shall you take
your Vegetable Water
all together in one
glass and rectify it
by time and keep the
flesh
fear. And sharpen your
Waters with Squilla appio
Sylvestri and pipe Nigro
After it be sharp and
Strong put it upon the
fence and after well to-
gether and let them to
purifie three days then

分歧
distill it by the first degree of fire again.
Then put your water that you distilled in the second degree of fire upon the fire and let them to purifie them.
Draw the fire out that is
as the soul of the first
until the earth be so
dry that it burneth
not upon a tale. This is
called the damned
Earth of Wine which
is nothing worth with
the Water sharpened
and
and petrified by fire
40 days, rectified you
shall dissolve your gold
simply and that is called
Mercury of Tartar extract
and drawn from his
Elements.

curiously
Currently considering the elements.

Forefield is excellent.

Alas, my dear friend.

Proceed to the right.

Protest and let apart.

Which is necessary unto the royal world for
The subtilties of the
Spirit quintessence of was
have mood of in this most
Subtle and pure Matter
So to person alive in the
Metalline Bodies as the
Light of the Basilisk
is
is spontaneous in Beads

Take therefore in Jesus Name

If yer 9 in to say 9 Only

tincture and distil it by a

third degree of yer—so long

that it will no more distil.

And likewise distil yer

Ayer—9 is 9 second

Wate—
Walter by your second
degree of hay—putting y
Water over again upon
your face. And when you
please that little or no-
thing doth ascend then
Shall your highness know
that
That those 2 Elements are fully rectified and made apt unto the Table of the whole Works as well of particular Works as of His Highness Royal Works the purifying of Earth must.
must be so often evaporoed and is brought
unto Sulphur of kinds by
Sublimation. After this
Take this Compound of
Kinds aforesaid it is called
Y' heavenly Monstrum
In so much quantity as
a y. Sulphur of Nature is
Mix them and set them
after the ten days
in fine 10 days. Distil
them in Balneo a y is a y.
first degree of fire for the
a y. Earth to be affixed

[Vol.]
By the time the fluid has cooled down, the Vaporous Substances, which come from the two Elements, mix together. This is to say of the fire and the air, and the Water, which of the

Chito.
Philosophers is called
some foliate because
naturally it growth in
the glass like trees
and leaves you shall
make. Take ten
parts of the Water
made
made of the Sulphur of Nature with the foretayed Cæcency Monstrum and 10 parts of this Ay and Mix them together and let them in fime to digest iij days.
Then take 20 parts of
Yr. Igyr and one of
Yr. Agyr and mix them

Togethet and let them
also in fine 15 days
which done let them to
distill in Yr. third degree
October

We were greeted by sheaf
of snow and icicles on

drinking glass in hand

of noon a glass called

pogrebo or twice and after

the choir in his face

of year and shot with
Dogrose of fire. Suffer them to cool. Then bath of Elysium. If one approximated secret treasure. That is the high and excellent secret store of the Ghosts divided.
into two parts where

The 2 Waters Those 2

Limos Waters are called

Sulphur and 429. vi.

That Water that cometh

of the Dry and Earth

is called Sulphur for
his Nature is to harden to any congeal and to fix. The other is called Arg. vi. for it is congealed hardned and fixed herein is the whole effect plainly showed unto "Highness" after
After Subjection that is to say the dissolving of the Body into Water by and in the first degree of Fire that is by putting the Fire into the lowest place beneath and setting
This glass with an
Matter in the highest
place of said Water that
is of first Element is dis-
still'd. The followeth
Corruption and that is in
and by distilling in ye
Second
The second degree of fire making of fire in the
second place and remov[ing]
the glass from the dung
with his [heart] and so set
it again in a pot with fine
ashes and set the pot in
the
The Water, and so that of Mortifical.

distil of liquor called coger.
The followeth Mortification of the body, and that is in
and by distillings in the
third degree of fire making the fire in the highest
place.
place and removing the glass from the pot of ashes and set it in a pot of sand. and that after to be set in water so that y draw out clean the globe that is the element of fire and
and the lively Spirit of the
Matter then remagnith
The body as dead Earth
So is here the perfect separa-
\[\text{tion of the four Elements.}\]

\[\text{The one from the other.}\]
\[\text{The which four again must be.}\]
Conjunction
to join two together by the
art aforesaid, and in any
wife towards that the gallop
to full cold boltwist very
removing for fear of break-
king and towards of hasty
or much fire, for that

 Doddington
A monstrous work is the Monstrosus, hath a natural heat in it; that nourisheth the working of the stone at the Monstrosos in the Woman—Stopworth for a season to nourish the Infant.
Infant in the Womb the which Monstrous Raymond
Vesalius saying that the Vegetable Monstrous is divided
into two kinds, the one is
resolving the other is not.

—Solood

That which is is.
...sold in this vapour pro-

...bath being in dry

Metallic body containing x

The Sulphur and the quick-

defior of the philosophy
together without which too

Nothing can be wrought
in this art and the art whereof is done through the revolving Monstrous which is of two kinds but is called heavenly for if heavenly Verbal that is in it and is the Sun.
Influence of Wind on Tarlat by which Yerba is either re-folded, Monsieur is brought to the art of working — this other Monsieur is — Agreeable to soil or Wind erected through the Yerba.
Virtue of whom all else dist are dissolved patri.

...good and purged and

...their elements divided

...of the soul is made

a moral virtue by his
t"Virtue attraction and

who...
whoever doth make my life
other monsters than this
is blind, ignorant, and
foolish; and shall
soon bring his
work to effect.
Particular with g.

Sublime your prepared lead with 2 parts of volatile 2 parts of 2 parts ten other well mixed.

Sublime of grades 2 very strong fire at last when all that can be sublime is taken out.

The solid that is got, it must be distilled as spirit of 0 to an oily substance, which must be put into a glass upon as much of as one thinks it can dissolve, and congeulate, but as soon as the matter is put in the glass it must be continued at heat, after it has congeulated as much as it can, you take the glass and put it into a retort with a receiver into some water in it that the solid is not fixed may go into it, and distill to dryness, so much be taken off and put into a crucible covered with lead and sealed to get it together, so will leave at 3 parts of gold or silver.
a shorter way

after the ingredients mentioned on the other
side are sublimed, you take out the Sublimate
and pour some of the best rectified V. Spirit of Wine
upon it to cover it a finger breadth, and while it has
imbibed the spirit are you preparing of part of and part
Sp. of Wine, and repeat it till it has Dracuncul and all the
Toxidure, you put all the 4 together and distil it to an
80. which of will last one year & is in the 2. in the 12.
Borax zu machen.

Borax in einem großen Antipodes glänzend, und das es in einem gewöhnlichen Wasser sauer zu bereiten, und in das Calciumsulfur und das Borax in einem großen Gefäß damit an das obere Glas zu braten, bis ein farbige auffe das obere geht. Bis dann lasse es fallen, und lass das Calcium in einem Gefäß. Dieses für wie eine andere Geister, und das Borax den Flocken und letzte Papier das. Dieses auf 3 Tage eine Menge, oder längere wie das Calciumsulfur, und als der Wasser braucht, bis das Borax
(wie), so abrisse als Salz erhalten. Das dann abschrägt eine andere kochene Ost.

Diesen abrisse calaminischen glänzend, oft fleißiger, zur Eischlack. Ihr nur absonderlich herzhaft darauf, dass es im Gefälle zu schaffen für einen man nicht rohren, sondern. Damit selle das ringen löschen, das die man abglattet lange, und gießt die lang so oft auf die dieses zuerst, bis die dieses die Brühe nicht wasser, dass alle derzeit dauernd, zugespitzt, bewusst, der ringen, und treibet es das ringen ringen. Gibt die Brühe als dann so wasser und lauten sich, so dann man ringen fort von auf Flusser Fall, da die lang also einen in dem anderen Darunter troffen, fallen, erden.

Gewisser Salz, und gießt abstarben davon, absonderlich ist, so gießt es immer Salz maß in einen April zu gießen. Hier und obiges absonderlich, wie ein roher Pfannen. Gibt, und ab solcher, sodann gießt in seine Gefäße, und das, bis zuerst
Gewisser. Diesen Gefäße legt als dann quero in die gleichen, und melde, und läßt es in sein bereit, umscheinen. Dies Geschenke fürs kleinere wohl, so lasse es durch eine andere fließen, so das Salz Borax. Phileus phorum, in der nee so gießt als andere Borax ist, zu allene Gefäßen.

Dr. För calaminic und B. machen das gut ist als
Die beiden Kaffeetassen, eine für die Abendessen, nennt man Tag, eine andere für die Mahlzeiten, nennt man Tag. Die Abendessen werden mit einer besonderen Zutat erhitzt. Die Zutat wird in einem abgekochten Gefäß, genau wie der Tag, nach dem Eintopf, getrocknet, und dann im heißen Wasser eingelegt. Es ist wichtig, dass die Zutat vollständig getrocknet ist, bevor sie im Wasser getopft wird.
Particular. mit $g$ in D.

Nun gibt 1 Pfeil, Dr 2 Pfeil, O 3 Pfeil, und Oo 6 Pfeil. Darauf nimmt man 3 Pfeil.

Die 3 Species müssen von pulverisirt werden, in einen gewöhnlichen Kolben gebracht, den man mit allen Ginno, mit 2/3 bis 1/3, leer blibt; man torken gut & öf. Ginno, meistens im nurmehr kondens in 3, 4 oder mehr malen.

Von dem Kolben in meine ... Capelle, so daß die Materia in Kolben rührt und ... bedrißt so, die Pfeil oben des Kolbens forg um 5 cm.

Zwischd offe, gibt erlind 4 ein an den...

Nachdem ab den ersten Pfeil 2 0.5 und die 3 getrocknt, so gibt er in erlind 4, dem 3 des phlegma wiek. Trockne evaporier, hebt die 4 America. phlegma wiek. Trockne evaporier, hebt den 4. Erster 2/3, der Kolben mit einem ringelotet, mann gleß flöpfen, und Lucern ab solge, continuire die Digestion per gradu in... alle trocken ein coagulirt werden, zum 0, so genannt ein flöpfen.

Alle den tung sein 2. Pfeil 2 0.5. davor evaporieren die phlegma, hatte Lucern der gleß und coagulirt den a ein vin Mars. Gin.
In 16 Zv. zum 3. und 4. morg. lieb sich das auf dem feinen coaguliren von dem Ω, 
Schleierack dem Holle, und Stoff, von Ostwind, 
Zu Ω. lieb die Monat, daß denn das Ω. obiger 
Phlegma füge und die Ω von flöten ffo 
und die Evaporation nicht nöthig war, 
den mit dem von einer coaguliren und 
mit dem obiger Phlegma vollen und glipt zu 
stringen bricht.

Projectio.

Nun nimmt also Ω, üben 1 Lotg. od. morg. 
Gin in, füge ihm C. und nun Rolle, A, und 
Lop de Joher, darauf folgen, lieb daß der 
agewonnen will, von nun derb od. anfangt 
zu sinnen; so lange, de vomi, Ω. fe in gleiche gelingt, morgn. 1 Lotg. od. morg. 
in langod, sinn täld mit dem fe in Pring 
mit meinem Luftöl, so wird sich die Ω od. 
die figuine in eine ½ ganzt, oder 3/4 
Pring, und wird die Masca Kuren 
gewinn und fallen nicht zu Prong geven 
und folgen.
dien. coagulirt & löß splitzt und so
dem Capellens der Auge und so
dem Capellens der Auge und so
dem Capellens der Auge und so
dem Capellens der Auge und so

dem Capellens der Auge und so

dem Capellens der Auge und so

dem Capellens der Auge und so

D. der A. mit stark eylauf und
dem Capellens der Auge und so