The Hieroglyphical Seal of

[Diagram with descriptions:
- STRENGTHENING MOTION
- ANGUISH
- WHIRLING WHEEL
- BITTERNESS
- MAGNETICAL ATTRACTION
- DISPLAYING LIGHT, HEAT AND MOTION]

[Diagram with descriptions:
- FREE LIBERTY
- EXTRACTING]
the Society of unknown Philosophers.
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1. Letters of Michael Sendivogius to the Rosicrucian Society—
LETTERS

OF

MICHAEL SENDIVOGIUS

TO THE

ROSEY CRUSIAN SOCIETY.

Copied from an old Manuscript.
The following barbarous translation of some letters written by Sennedouphes was transmitted verbatim from a manuscript which had, according to a notice prefixed to it, been copied (from an old manuscript) by Dr. Sibly in the year 1791.
Greeting to my most honourable Friend and most worthy companion of the Society of an unknown Philosopher M. J.

Honoured and renowned sir yours and your Patron Beccius our companions letters have been exceeding welcome to me and I cannot express the joy I had to hear that you have certainly and effectually been received into our society and that there was a design on foot to settle and to enlarge our society throughout all France which I have had an ardent desire long before now to bring to pass. Neither can I
doubt but that such a project will succeed well, since God hath endued you with such great perceptions in mind and good man
men (as Bruscusio doth testify it) and I myself am able to judge by
your most ingenious letters.
For this purpose then, you fully
do send upon (as you have desired
me) in Latin the Statutes of our
society, the observance of which
let be sacred to you, and be it
as such recommended to our fu-
ture Brethren.

Further I liberally do grant and
promise you a communication of
more notions than your patron
both yet imparted to you con-
cerning as well the theoretical as
practical part of our Alchemy.

But then it will be necessary that
you yourself labour in it contin-
ually reading, speculating, and work-
ing also to make you able to add
some things by your own industry
and strength to those things which
are already revealed to you. For
the rest you will find it a bu-
ness of not so high considera-
tion as is talked of. For he that hath
the key to the door can easily
unlock the same.

And that you may be able to
do it the sooner, I shall not be
wanting to intimate to you the
rocks which may stand in your
way and to direct your deviating
conjects, as often as you will take
occasion to consult me about what you are reading or doing. And I protest to you that I will hide nothing from you except those things which you cannot learn but by ocular demonstrations and manual operations.

For every art hath its own way and manner of operating and above all ours which cannot be expressed so well in words but that a particular demonstration and an experimental disquisition be also necessary, which for the most part answers but slowly the hopes and expectations of the philosophers.

I beg of you to take these my admonitions in good part from
Your most ready Servant

is all your commands

Michael. Sendivogius

Premier 9 Feb 7
1646

Epistle 2

Dear companion you do desire to know and truly not without reason what books among such an infinite number as well of antient as modern authors you should choose to read; for few are faithful and then it is the and which they are that write the truth and scorn for the most part to contradict themselves, though in the main all of them do aim at one and the same thing, though in an hieroglyphical style, writing
which our cabal our art beingal
together cabalistic which art to pro-
stitute to the insinuity of sophisters,
or to sacrifice to the lightness of
the Impudent is altogether unjust
and nefarious.

Let therefore your care be to choose
to yourself out of such a multi-
tude of Books those that follow
and put by all the rest as being
useless and unprofitable. for if
you have but got the little fish
called Alimenta (see my novum lumen
Aymicum, page 59 in the beginning
of the parables) which but one of
that sort swims in the vast o-
cean, you need no more fishing,
but only to get the way to dress,
boil and spice it.
Amongst the cheapest Books, there are the cheapest. There are two small treatises of his, one inscribed with a posthumous name given by his commentators, viz. Transitur Mosis orbis. The other, Appulas ad Apelles promissam, both let be recommended to you before any other.

But they are rare to be had, and perhaps not to be found in Europe. I have found them in Constantinople by some Martians who having perused them, I copied them.
for Memories sake.

2 Andermaccus Paracelsus whose writings are like a clear Dayshin light. But if you can light upon his Concliss which hereabove we called Psaltemum Chymicum, or Paracelsus his Manual, make much of them: for therein you shall find displayed and clearly manifested all the secrets of our cabal, and of Physick demonstrative with the whole knowledge of alchymical doctrine. This Book is not so rare as the former. So I have found it at home in the vatican library and in several other places amongst my cabalistical Brethren of our Nation. However it is not altogether so common that it were
to be found every where. Therefore I did take a copy of this also from my own use as I had done with the former.

All them I willingly would ro part to you were it not that these did teach the same doctrine with I shall hereafter inicate to you in the sequent of my Letters and that in a much clearer Method by succintier stiple than they have done. Besides this his tractate de Incredulitie is not to be neglected.

3. Lullius. But amongst all his writings I can only recommend to you these his Vade Mecum and Dialogismum entlated Lignum Vita - likewise his Testa- ment and Codicilles.

0
Yet these two last with the rest of this Author's innumerable writ
nings together with those of Gheber and Arnoldus de Villa Nova are al
most made inexplicable because of a Labyrinth of fragments and unprofitable receipts so that I my-
self can scarce pick out the truth to justify it.

There are other writings, collec-
tions out of old Philosophers' books, not altogether unlearned. But there are so many sophis-
tical tricks intermingled and fud-
ced up with Inconveniences of other Authors of none or ill repute that it is a hard matter to discern
true and good traditions of faith ful and approved Men from others
Amongst the Writters of the Middle Age these are good Books Zacharias, Bernhard Trevisan, Roger Bacon, of an anonymous collection of authentic sentences called Rosarium Philosophorum which to me seems to be sentences of Men of an approved integrity and of good doctrine.

Amongst Authors of latter age I esteem none faithful besides Faber a French Author as to his last Books published. For his first books are erroneous and lying. There are some things also orthodox in the Author of Physica restituta but it is entwoven with many false receipts and fallacious sentences. But if you have a desire at
the very entrance into this study to have a full knowledge and sincere information in our Alchemy then it suffice our novum lumen chymicum with the annexed treatises of 2 and the dialogue between 2 and the Alchemists; for in this Book nothing is wanting. But it is necessary that it be read with attention and over and over again.

And take Notice that in the same book many prodigious things of the ancient Philosophers are set down and that several things and in several places are as contradictory the one to the other, all which is no cunctary thus insi
mated and the reconciliation of all this and the solution of doubt hence arising you shall find in other places of the same Book given in express terms though in broken sentences. Pray make use of these cautions and so

Farewell

[Scripture Reference]

Epistle B

D C. Those sheets of Pagentim which you have sent me handling of all these parts of our art and your doubts about it and by this occasion about our minimum lumen chymicum also
I have read over and over with a great deal of attention these writings, though they are corrupt as to the prince pal prescr, yet they do demonstrate the Author to be of great genius. And as to your doubts and questions, the same do argue to proceed from an ingenium not of common sagacity and acuteness. But what if this doctrine is to be judged you shall have it in our answer to it with the next letter and according to your desire in a scholastic or dogmatical stile with familiar arguments of the chief objections and propositions instanced; the solutions of the
Propositions together with the examples of our propositions where it shall be readfull.

Farewell

Brussels 10 March 46
Epistle 4.

D.C. Our last did promise you our judgment concerning Pagetius doctrine.

We will begin with that true and touch that also which is false and erroneous which shall be performed in this and our following letters which I shall send as frequently as can be.

Pagetius: his own doctrine we shall make more plain so far as it is true by adding here and there to it what is required for its explanation and to substitute true ones for its false canons.

Your Pagetius then doth very well divide the whole matter
in hand according to the cus-
tom and method of all true
Philosophers, viz. in two chapters.
The first treating of Nature namely
of natural productions of all
things and chiefly of Minerals.
The second of art or those ef-
fects which accrue to things by
art and then of the making
of the L.P. by whose means
and is made by Art.
What he doth teach in the
first chapter comes nearest
enough to truth but the style
he used is so concise and
contrast that it cannot cre-
ate a sufficient knowledge
of Nature's principles so as to
obtain a full agent of the
The second chapter of his treatise hath one thing very congruous to the best doctrine viz.
the judgment concerning the general principles of L. Phil. We affirming them to be a sort of Mercurialis but different from common for that is from one that actually is mineral, when the form is not yet in either of the families of inferior mixed bodies as are mineral, animal or vegetable described and determined.

And again that some sort of it be far from the common combustible and inflammable yet determined by some spe-
official form and to be under some genus of the aforesaid my to which form that ♀ may impress and communicate to the said ♀ by way of fermentation. And that the same ♀ were rightly constituted material L.P.

All the rest of this Book is almost false and to be rejected as you shall see hereafter.

Farewell
Brussels 15 March
1646.

Epistle 5
Follows the examination of the first article of the second
Chapter of Pagetius

It is most certain and not to be doubted but that 
true and nearest material principal of Metals and Minerals be a liarm and Moist humor or vapour as we shall make it good hereafter.

Erogo such a Faction cannot be got ten and generated in a cold and moist fountain and pure elemental water as Pagetius will have. But it must be had out of a Body and Substance which is warm and moist and which is such because of premmency of congealed air. And such is our Matter which you are not
ignorant of now.

Hence the error of Agellius in that point is manifest. But
that he may not want his due
praise I must confess that his
There to I have not read any
Author that came neares to the
mark than he. For his substance
he points at both in all the
general conditions agree with
the true and genuine substance
that contains the true and
bath also almost all the true
mnatures and character described here and thence by the
Philosophers whereby the true
and his offspring is known
and deserved.
Let this suffice as to the first article

Epistle 6

In the second article he labours to repeat the mysterious manner of extracting and also preparing out of Lullius misusing his authority and other Philosophers precepts misapplying them and ill brought in more than becomes an ingenious Man: commanding that by distillation the tenth part of his Magnesia so first rises, solely useful and as the only true mercurial substance should be reserved. But that the nine
other parts which by a continued distillation come forth, as being useless should be rejected, for this purpose that the said tenth part which was served should at last be restored again, to its remaining earth after a compleat distillation (which earth he ridiculously esteems to be $\frac{1}{2}$ and $\frac{1}{2}$ of $\frac{1}{9}$) and that by reiterates coagulations, Inhumations, Degenerations, sublimations &c. described by him all should be reunited again.

But herein be grievously mistakes, for what Authors say of the tenth part that contains the spirit and the Inhumation
in its own earth, is to something else to be referred, than the extraction and preparation of it, as we shall demonstrate it at another time somewhere else. There is no other rule to be observed for the said extraction and preparation on ordinary than simply to distill the magnesia whereby the spirit with its oil are brought over and elevated even to a city of the faces and into a separation of the spirit from the oil and which spirit is afterwards oftentimes to be rectified. But therefore we shall treat and inform you more at large in the method of operating.

Brussels 25 March. Farewell.
Epistle 7.
Followe the second and fou[rth] article the former of which doth assign the Minera of the $\star$ necessary for the philosophical work, and doth do it very well. For there is no other Minera for the said $\star$ than which he intimates namely $\odot$ or $\bigcirc$.

The 2. article teacheth how to extract the said $\star$ out of the entrails of the said $\odot$ or $\bigcirc$ but very ill. For he prescribes to this work a dissolvent altogether heterogeneous to $\odot$ and $\bigcirc$ and therefore violent viz: a certain fluid Oil made by alchemists from quicksilver or common $\star$ after sublimated with $\star$.

All which is against natures intention which requires that $\odot$
or D should be dissolved in order

to the making of the L. P in a
benign Water and homogenous.
So these Metals. (I say homoge-
nous by homogeneity as our ca-
bala calls it of principles, not of
things precipitated as some falsely
do suppose it and are in the same
error with Pagetins) that is to say
the defolvent must be the same na-
ture with that matter or substance
out of which immediately the D or
D was made that matter being con-
sidered in its state of lesser compo-
sition it had before it coagulated
into D or D (for there are many
subordinate degrees of composition
in mixed bodies as we shall see
hereafter). But it ought not to
be of the same nature with actual material or common \( \odot \) or \( \odot \).

And now there is no substance in the whole Nature which can have such a homogeneity of Principles of \( \odot \) and \( \odot \) as our \( \square \) drawn from our Magnesia in Manner as you know. For that \( \square \) is but a warm and moist vapour not yet determined (as common \( \square \) is) in any other families of the lower mixed bodies, namely mineral, vegetable or animal, and therefore it is of a more simple degree of composition than common \( \odot \) or \( \odot \) or any other lower nurture can be. For all other things and therefore common \( \square \) also (which Sagetens makes use of) they are already determined.
in the said families, and therefore most of them seem to have symbolizing qualities and conditions with 0 and 3. Yet for all that they are heterogeneous because they are not only specifically different from 0 and 3 but have also an opposite nature, being under a different species of the same degree of composition constituted wherein the nature and conditions of their heterogeneity consists, so that our 0 and not the vulgar must be made use of, for an extractive dissolvent of the 4 of 0 or 3 and that in the grand error of Paganism.

Harrell

Brussells 30 March

1846
Epistle 9

The fifth article D. Croome, and will premise us that the philosophers egg must be made and compounded out of one ounce or there about of the $\frac{1}{4}$ of 0 or 0, and with the addition of a very little quantity of his $\frac{1}{7}$ whose spirits he says that by often repeated distillations and cohabitation the said $\frac{1}{4}$ both ingest and drives in and after-wards unlock all humidity.

Thus he disputes against the light of Nature, to make a which he will that the yellow of the egg or the ferment which is the $\frac{1}{4}$ of 0 and 0 should oftentimes throw off or separate the white of
the egg that is the thing to be fermented which is the $f$ and take away its natural humidity altogether necessary to a good effects of generation, and yet he will that notwithstanding all this, a philosophical chicken should be hatched or a cabalistic coagulation should be formed.

How foolish this notion of Paris. gentius be in this while. I read not to exaggerate since everyone fool can apprehend it.

Harwell

Brussels 5 April

1646
Chapter 3

The next article, Dr. C. doth teach and
maintain obstinately doth hold that there
are required to the boiling of the
egg four different and continually
increasing degrees of heat, for which
indeed favour an unrefined
philosopher, if, as it seems, he doth
understand it of actual fire; howe,
I find reason to change my opinion
on which I had of the Author be-
fore, namely that he in his for-
er Articles had studiously
compiled most egregious errors
only for disimulation sake and
on purpose to impose upon your
easiness of belief. But now I do
find me mistaken seeing with
what eagerness and sincerity of
mind he doth maintain such a doctrine and accordingly how he doth wrest the sentences of alleged Authors being it is very well known that when the authors command four degrees of fire that it must be only referred to the virtual central line of the ferment which fire as it must in succession of time overcome for greater elemental qualities in its & in bulk and geometrical proportion much exceeding him, so it doth also proceed by four degrees, till it acquires such a degree of strength as by nature is designed chiefly for the product of those four principal colours, but the external actual
fire as it is but to excite the other internal, so it ought to be of a continual gentle and almost equal degree. And these are the errors of Pegatius

Tarnwell

Brussels 11th April

1646
Epistle 10.

Having made an end with Pagetius, works it follows 2. 2. that I do explain and declare to you the true hermetical doctrine.

We shall therefore even as Pagetius hath done reduce the whole to chapters. The first shall treat of Nature. The other of Art. and all shall be treated of according to cabalistical principles being the best and truest infused by God, into our first parents and derived to us not by writing but by tradition and hearing, and so to that proposed method there can be no better used. For since arts business is to perfect nature, and since
art cannot effect this but by
imitating Natures works: it is
meant first to know that na-
tures Works are to be imitated
before you can elucidate the
manner of imitating.

The first chapter then shall
be divided into two Members.
The first shall be a treat of the
first generation or the first cre-
ation of all things.
The second shall treat of the
second genesis or the daily natu-
ral production of things crea-
ted before.

Both are necessary for a phil-
osopher to know who desires
to learn the true principles of things
and truth contains rules.
...For as art doth imitate the Nature so doth nature creation only with this difference: that creation surpasses nothing and Nature surpasses principiating principles viz. the elements, and art surpasses principles principiated of all which in order so that the perfect knowledge of art doth depend upon the knowledge as well of the first as second generation. Let this serve for a short prologue we will speak to the matter itself.

Bruges 15 April

1646
Epistle 14.

It is most certain D.C. and by all Philosophers, not only Pagans but also and more evidently by all Christian Philosophers received for a certain truth that God the great architect of all things did create the whole material world. (for this we are now only to speak of, and not of the antient or intellectual world) out of nothing, and in time, yet not so that all the parts of this world thus directly were created but only the first matter, and that she only hath been produced out of mere nothing out of which afterwards the most principal bodies and that by way of separ
ation were produced and out of them were made all kinds of uniped bodies and that by way of composition.

God's providence is to be admired and adored which in the very beginning hath proposed to Nature and art this example viz. that in all things to be produced and to be meliorated the operation should begin with solution and end with coagulation.

Therefore it is now apparent to every man's apprehension, that in the creation of all things divers middle or subalternate degrees have intervened by which the first and
more single bodies or beings are to become material principles of things more compound, yet not so as if those beings which become more compound bodies had directly forms and really distinct from the former so that there to throw of these forms and other should remain no not so but that the last form given to the mixture both and must contain most eminently the first ones, not to be divided from them. But how great such be some named degrees might be this is not yet agreed on among philosophers.

The common schools do admit but three degrees viz crea
union of the Matter, distinction of the elements and out of these conformation of all mist bodies.

But the cabal which from God hath received the light of undoubted truth and know the genuine sense of the sacred Genesis, and keeps with her, its true interpretation, she, though she doth admit three divers acts of creation equal to the three for said acts received in the common schools viz:

1 A Production of matter out of nothing which properly is creation

2 The division of the same matter into single bodies

3 The fabrication of the mista
out of these divers simple bodies.

Yet in general as to these middle degrees the Cabala doth teach many more and will have them acknowledged and allowed in such order as presently shall follow.

Harewell

Brussels 29 April 1646.
Thirdly, God hath created a third essence (as they call it) of the said elements; that is to say, God hath, as it were, a mystical rectification separated the pure parts of them out of which he hath made the heavens and stars, not by way of composition or (to say properly) coagulation, which for the most part forms an union, but by way of concretion or condensation. For the heavens are made out of the most purified part of the elemental water, but the other stars out of the most purified part of the air, others out of the helium part of the fire, others lastly out of
the most artific and smooth
parts of the earth.
This doctrine is demonstra-
ted by the sole natural light
for there is no man so void of
sense, but that he can judge
seeing the moon to be opaque
and not lucid of itself, but to
borrow her light from the sun
but she needs must be earthy.
for the earth is only opaque;
so contrary the sun to be firey
because splendent and lucid of
itself that it is alone the fire
that shines of itself, and gives
light and heat to other bodies.
for the light is a property flow-
ing from its essence and is al-
ways concomitant to it, though
it doth not always appear because of the interposition of other dark and opaque bodies and substances. Hence it is that fire often is signified by the name of light and contrary light by the name of fire. So in general when the creation of the fire is expressed by the name of light and by the like reasoning it may be concluded that many pale stars are circular and like unto transparent bodies that receive their light from the sun like unto glass or rather as the air doth do, which if it were not so the stars would not impart their influences now that because of the premonine
tion of hot planets, now cold
up the accession of cold, have
to their lower region; neither
could they cause such divers
mutations in distinct kind, while those qualities which
belong to the elements do only
proceed from the elements and
are communicated wherever,
and they are met with here
here of our harmony commit-
ted to the care of Prêvius
to see it printed.

The affections of celestial
Stars and Orbs are that they
indefinitely do move accor-
ding to their proper motions
and so continue to the end of
the world equally in respect
to themselves, but unequally with respect to other stars, at least the most part of them moving: and that for this purpose that according to their various configurations they should also send forth various irradiations and have various influences into the lower bodies and to concur as universal and upper causes to all natural motions and actions, as also generations and conceptions, as well universal or primordial as particular (of which we shall treat presently); and lastly to all mutations and alterations of time and weather.
durations, commensurations and of many such other effects; and with this
the solution and separation of the first matter, is absolved.

Follows the composition, or to speak properly the evagination of things;
that is the union as hath been said before of several different parts. And
this shall be our next matter to be treated of. In the mean time

Princton 9 May
1646
Epistle 15

Fourthly then God hath united
and brought together conflavis, the
principiated principles, or the up
per mixta which are bodies of
middle substance between the
elements, and the lower mixta.
And these are first ạ, a substance
made up out of fire and air con
joined and coagulated by a heat
common to both.

2. A compound out of air and water by
the help of Moistness symbolizing
with both.

3. ạ, made out of water and earth, by
the agent of cold proper to both.
The chief properties of these prin
ciples are divided into common and
singular
The common are to be the highest principiated principles and to be the medium to join the extremes in the mistta, viz. that by their means and intervention, the disagreeing qualities of the elements (which are otherwise incompatible) might agree in each families mistta. For though it seems that the symbolizing qualities in any mistta bodies might be able to reconcile contrary and repugnant qualities; yet according to Gods laws given to Nature it was inconvenient that contraries should stand together and be suddenly joined without some previous league of friendship made in the intrinseca parts of the mistta.
Add to this that such a diversity of temperaments and such various complections and constitutions could not have been any other but this way affected, at least not in things of a firm constitution and of long duration. The singular properties we will explain in the next.

Haverell

Bruges 15th May
1646
Epistle 16

The particular or singular properties of the afore said divers principles are chiefly to be considered.

1. The chiefest of all are these. To be the seat of natural heat, to receive immediately hot and strong impressions and influences of the celestial bodies, and to impart them to the other parts of the body it resides in; to contain the scent and tincture of all things and to receive also the actions of scent and tincture of all other mixtus.

2. If these are these to be the radii of coagulation and coagulability in all things. For it both incorporate, coagulate or consolidate all other principles.
To open the pores of other bodies
being applied with a due quantity of
whose salts moving in which
the compacts and connexions of the
homogenous parts both consist and
on the other hand receiving more
powerful actions of other salts, they
might yield to the dissolution of
the parts of its own body. To preserve
and keep the taste of tasteful
things and to communicate it to
other bodies, and also to receive re-
ciprocally its communications
from others.

And truly any part of an ani-
mal that wants its salt must
needs lose both taste and feeling.
For it is the salt which purges
and is purged in all motions
Of an appetite lastly to receive moist and hot influences.

Of it are these: To be the seat of radical moisture, to keep and to nourish the same in all things. To give every where all cold and moist imperfections and again to suffer the actions of agents of like quality. viz. cold and moist, and to distribute to the same amongst the other parts of its body wherever he lies hid. To dissolve Θ and to help it in order to the solution of all other solid bodies.

These are the particular properties of the principiatiated principles of the highest ranks. Hereafter we will come to other things.

Brussels 21 May Farewell

1626
Epistle 17.

Fifthly, D. C. God hath framed out of the three said two other principiated principles of secondary mixta viz. natures sperm and the menstrua of the world, which do retain as well the properties of the former principles as their first name namely \( \uparrow \) and \( \uparrow \). For \( \uparrow \) is called sperma and \( \uparrow \) menstruum.

But besides the forenamed properties these have also got new ones to wit from their own new temperament. For \( \uparrow \) which before was naturally hot because of its innate heat is now above that become coagulative and fixative being mixed with \( \Theta \) and from hence it is called by the philosophers liv.
ing ♂; and ♀ which before was cold is now become hot and moist and better digested by the accession of consorted air which he hath received from the salt. Hence he is also called living ♀.

The properties which do follow the form substantial of these are likewise common and singular or particular. The common are to be mista subalternate or of the second or middle rank.

The singular are first of ♂

to contain in itself the seeds as well primordial as secondary (of which hereafter) yet not all at once or confusedly everywhere, but distinct and determinate ones according to the nature and condition of places in
which as in natures Kidneys and spermatic vessels they receive their last and specific digestion and determina- 

\[ \text{The } \frac{1}{2} \text{ vivum may introduce the seed into a proper matrix and there let it live, to this purpose, that there they might fulfill their office for generation (whence the ra-} \]

\[ \text{dist of Masculine faculty is attributed to him). That from elsewhere it might attract the mercurial spirit out of the menstruum, and from thence it hath the name of Magnus Chalybs and such like.} \]

\[ \text{Of } \frac{1}{2} \text{ that he in an eminent man-} \]

\[ \text{ner do contain the foresaid } \frac{1}{2} \text{ which more digested and nearest disposed} \]
to receive the actions and fermentations of the seeds, that is, that he may be converted and coagulated according to their intention or inclination, and lastly that he with food and like food be transmitted into the substance of all nourishing things from whence he hath the name and title of menstruum mundi.

Farewell

Brussels 6 July
1646
Epistle 10.

Sixthly. Out of these two D. E. God hath made one principle which likewise retains the name of \( \wedge \) and though in him be joined and physically united, without distinction, as well the forenamed two principles as \( \wedge \) himself yet because the signatures of \( \wedge \) do more abound in him and also appear to the senses, viz. the watery humidity, and yet fine and subtil earth, being thoroughly mixed with the water it is rather called \( \wedge \) than either \( \Theta \) or \( \wedge \). Yet according to the diversity of the degrees of its natural digestion which he undergoes he changes names, signs and even nature, and yet the property of \( \Theta \) and at another time when he comes
nearer to living ♂ digestion, it assumes also to himself the name, essence and faculty of ♂. But so long as it remains in the state and temperament of ♀ it is only called ♀. Therefore he hath the name of Proteus and that of hermaphrodite, partaking of masculine and feminine nature, and many such other nick names he hath given him by Philosophers.

Its properties are these.

1. That it is the last principiated principle, viz the nearest matter out of which as well in the first as second stages all mixta are made and multiplied, with the joined action of the seeds, as well primordial as particular, and that by way of fermentation of divers nature, according
to his various disposition as also
various intention of the seeds in man-
ner as shall be said by and by.

That out of his common subs-
stance it may give nourishment
and augmentation or increase, to
all things that are conceived and
produced. Hence it is also called
the Mother and womb of all things,
by the philosophers, who have given
him besides several other names
according to the diversity of func-
tions which he performs as well
active as passive. But his chief
name by which we shall call
him hereafter shall be spiritus
universalis; because that though
he hath a body and a most ef-
ficacious soul, yet because his
body is most subtle and almost wholly spiritual he is rather to be called by the name of spirit than body of corpus or soul: and because that his soul or anima doth not appear to the senses he is rather to be called spirit than anima or soul.

Now all these principles principiated, though they are of greater composition than the principiating principles or the elements, yet they are ranged among the single bodies. For truly their condition is like to that of the elements viz: that no corpus principium can be so resolved again into them, so, that they may be brought to their former singleness which they had before they came under a specific
form of a misshapen to be determined, in whatsoever family it be, so that the substantial form of the said misshapen they could put off and lay aside whatever Pseudo-Chymists may argue against it. the confirmation of which doctrine they themselves do daily evidence in contradiction to their opinion when they testify and hold that the medicinal facultys rising from their principles viz. only \( \Phi, \Theta \) and \( \mathfrak{f} \) do remain and really in the same species as they had in the bodies mixed from whence they came without any differences, only that as they think, they had a more intense degree there than here, which identity of faculty it is impossible they should have.
if they did not keep the substantial form of the mixture. For those faculties are inseparable accidents which always remaining in and with the said bodies do clearly evince that there must also remain the same their form substantial.

And truly if the said principles could be reduced back again to their primitive singleness the last form substantial must then be reduced to nothing or by such simplification the form must remain in suspense and subsist without any subject which naturally is impossible.

Neither is against my doctrine that no generation can happen without the distraction of the form.

For in Mephit the generation of
One is but the corruption of another form, being that in the same instant that the old form is destroyed a new one is introduced either of the same or of an higher degree of composition as the former of the mixture was, but not of a more single and lesser degree of composition as it had before so that the subject of the former form should suffer damage and could be said that it had wanted, one moment, its component degree for a mixture and that it had been reduced back again to a more single com. plete form substantial which condition is necessary for the supposed annihilation of form which we do contradict.
We say a compleat form for there
are some forms substantial incom-
plete, as for example the rational
soul which being separated from
its subject and matter loses a
degree of the state of its composi-
tion.

But though an absolute separ-
ation of those said principles can-
not be given, yet it cannot be
denied but that, in some sort,
one, improperly so called, can be
given. For daily experiments of
distillation do evidence such se-
paration, in which substances, in
some manner, in singleness, an-
dwelling that of the said princi-
plies are deprehended, and in the
same number, but in a retrograde
order. Yea it is necessary it shall
lie so, for otherwise we should in
vain search for the Φ of Θ and Θ the
necessary ferment for Φ.

Farewell

Brussels 6 June
1646
Chapter 19

Seventhly and lastly D.C. God hath made out of the said last principle, as the nearest and immediate matter of all those innumerable mixta, so many as there are in the world in all three families, animal, vegetable and mineral, with their infinite species appertaining to each family and in the following manner.

Namely out of a portion of the said universal spirit being digested into a fial temper, He hath made all those innumerable seeds of all families, genera and species, according to his inexhaustible treasure of idea, as well in the air as in the water and earth, out of which seeds but
not all, for that the hath left many empty) and with the said universal spirit only digested. The hath formed individuals divers in set viz masculine and feminine, committing to the one secondary and particular seed for the multiplication of the species and to the other the menstruum and aglow, the proper material principles for generation of its species. And lastly he hath given to those individuums amongst infinite properties this principal one also, that they could multiply their species in the said Man and woman which that it may clearer be demonstrated you are to KNOW.
That multiplication of species is by God constituted to be either primary or secondary of which in the next Farewell.

Brussels 9 June
1646.
Epistle 29.

the primary or primitive
Multiplication D. C. is that same
which happens by the power and
action of the aforesaid primordial
seeds.

The secondary that which hap-
pens by the power and actions of
particular seeds of some of the
precedent particular individuals,
of which chiefly this present dis-
course doth treat.

Both have their common terms
or intentions.

The first term is when only
seed and menstruum are mul-
tiplied, that is when the aforesaid
universal spirit is by the seed
asimilated and converted into
its own nature, or by the menstruum into another menstruum like him.

The second term is when the species is multiplied that is when the universal spirit is fermented and converted, not as before, into seed or menstruum, but into an individuum of some species according to the inclination and radii of particular or primordial seed, and by these two terms generation is perfected.

The third is when the produced individuum is perfected, nourished and augmented, according to the condition of his nature, not by the action of the seed but by odour of form substantial.
which term doth not concern generation.

Those three terms are performed by the man in the wife, but divers ways. For the first and the third or last term are done disjunctly and not reciprocally or by concurrence; therefore, properly to speak, they cannot be said to happen in the Man and Woman, that is, by concurrent action of Man and Wife. For their functions are either common or private.

Common are, that they go together and copulate.

Private are, and first the Man's, that he contain in him the sperma.
The woman that she contain
the menstruum and receive from
the Man the sperma or seed
giving to it its due menstruum
as well for conception of a new
individuum as for its nutrition.

Both ways of multiplication
with the three terms and intentions
do become and belong to
all the three foresaid families
of the mitta (notwithstanding
the quinsaying of common phi-
losophy), but not in the same
manner, for the primary mul-
tiplication belongs properly to
minerals according to which
their daily multiplication un-
der ground doth proceed. It be-
longs also to vegetables being
that many of them are daily this way produced, though not so very many, neither so frequent ly, nor so easily as happens to Minerals, especially if we do speak of perfect vegetables and not of eferments. But lastly the same becomes least the animals, because that seldom and almost none of the animals are at any time brought forth in this manner of production, at least not the perfect ones.

And therefore the secondary Multiplication doth most pro perly belong to the animals, but yet that it is frequently amongst the vegetables, though not so as amongst the animals, but to min
erally it happens seldom, yea never without the assistance of art; neither do these ways of multiplication equally and in the same circumstances belong to all three families, because there is great difference between them, because of the diversity of their faculties which my next epistle shall no tify.

Tavemell

Brussels 15 June
1646
Epistle 21.

The first difference is in diversity of sex. Man and Wife in the said families. For in the family of animals since God hath given them (at least to the perfect ones) a locomotive faculty by virtue of which they can come together and discharge their office; God hath been willing to give to each species peculiar Men and Women of the same species. But to the vegetables and Minerals, because the species of these families do want that same locomotive faculty, so that they cannot come near together and copulate. God hath given them one common Wife every where meeting...
them and equally fit for both families, and therefore she is like to none of these families, according to the species, but only to according to the Genus, which to both families is the nearest above them (prope me superior), namely the subalternate in respect to a Hitilum. And this wife or common Marbat is our spiritual universalis. Therefore as many primordial seeds there are in every region of the elements and as many Individua there are in the said two families, as many Men there are, but there is but one woman common to all.

The second difference consists
in the diversity of offices of both
species which indeed is greatest in
the said families chiefly as to
the common function of copula-
tion. For the animals do co-
ulate spontaneously, by the
impulse of Archelaus, without
any other artificial industry,
natural appetite being given
them for that purpose, promul-
ging them and most vigorous-
ly moving them to it. And
therefore God hath given as
well Men as Women suitable
instruments for copulation and
generation. But the vegetables,
though they seem in some
manner to do the like when
they permit: the seed of their
ripe fruits to fall into their every where meeting wise yet they do require arts of assistance to act well and surely.

The Minerals though in respect of the primary multiplication, they copulate without arts ministry, yea in respect of the second multiplication (which chiefly concerns us at this time), there is absolute necessity that the hand and management of the artist intervene, and therefore neither the said Minerals nor vegetables have given them proper instrument, for copulation or generation. But the Woman hath for her Matrix Water, and earth
for her belly or aletrum. There is also some difference in their particular functions, but because its knowledge makes nothing to our purpose we will pass it by. For brevity's sake and I shall pursue the rest.

Farewell

Brussels 21st July
1646
Epistle 22.

The third difference is to be referred to the disposition of the universal spirit and its preparation, which must go before multiplication.

What concerns the primary multiplication and its terms, there is no difficulty in, for nothing of the universal spirit there required, in order to the effect of the three terms, besides the degrees of its digestion mentioned before, because that in this way of multiplication it is common to all the three families, that in case the universal Spirit hath acquired a
digestion, while he is copulated with the primordial seeds that he is assimilated with them and is turned into seed.

But if he remains in the final degree that then a species is out of him multiplied, that is he is fermented and converted into a specific individualum, according to the quality and primordial characters of the seeds.

But as to the effect of the secondary multiplication and its terms, the preparation of the said universal spirit is very discrepant in the said families.

For in animals, to have
the effect of the three terms it requires another digestion than the precedent ones viz an animal digestion, which is done in the bowels of the animal. Therefore God hath laid upon them the necessity of respiration by help of which the said universal spirit is drawn and carried into the precordia of the said animal from the aereal region where he abounds, and there he is digested and receives the odour of form substantial. Afterwards a portion of it is mixt with the animals seeds and transmitted into it, for to have
the effect of the first term.
But to have the effect of the second term it is mix't in the bowels of the woman with her menstruous humour into which it is also transmuted.

Lastly to obtain the effect of the third term, it is mix't with the aliments which he dissolves, and himself is in and with them transmuted and converted into chyphus, then into blood, and at last into the very substance of the animal. In the same manner in the family of the vegetables he requires a vegetable digestion for the effect
of either term, which digestion is absolved in the heat of the vegetable. Therefore God hath created a Magnesiam in all plants which vulgarly is called Medulla or the heat which doth draw to himself out of the earth the said universal spirit, where he always abounds being plentifully driven in to it through the pores of the earth by the daily and great agitations of wind and weather.

But in the minerals it requires no other specific preparation than an artificial purgation and separation of its magne-
first term, but as to the second
and third term, he requires a
precedent metallic digestion.

Farewell

Brussels 26 June

1646.
Epistle 23

The fourth difference consists in the effect of the third term, which doth vary in the said families. For in animals and vegetables, if it be referred to the first act it doth augment the quantity by extraposition; because that the seed as also the blood and other such like substances (which are rather instruments of vital actions than parts of the vivent, or at least they are parts disparate) do not take their increase as cause of the vivent.

But if it be referred to the second then the quantity and bulk is augmented by an inward ascent.
tion and the intrinsic quality or virtue is raised... and more inten-
sely.

In animals if it be referred to the first term it doth also aug-
ment the quantity and built by extrapolation and yet the intrin-
sical virtue is increased with all.

But if it be referred to the second it doth not augment the quantity but rather diminishes, but the quality and intrinsic virtue it doth exalt and extoll.

As to the difference in respect of the finis of formation in the said families the same is very great.

For in animals and vegetables for the effect of either Multipli
cation, the first and last term are perfected by a single assimilation, because that which is fermented acquires all the conditions and parts of the fermenting form, namely that of the seed or of the menstruum.

But the second term doth not end in a simple assimilation, because in this term the fermented thing acquires some other condition, besides the form of the thing fermenting, viz. that of the seed. For it cannot be said, that the seed of Man (and so in other things) is the Man.

But in the Minerals either term is perfected in the simple
asimilations, because the ferment viz. the seed hath actual formal condition which it doth impress in the thing fermented; for this reason, because that all homogenous substances (such almost all the minerals and chiefly all the metals are) do retain all the parts of the whole with its nature, however that form be diversely affected by accident in the first two terms of their multiplication, by reason of a diversity of disposition of in the said terms which they have to them assimilated.

And, so much of the first Genesis, where you have seen
the physical tria in one, and unity in trinity, secundely in two; in the triangle a quadrangle, a center in the circumference, and the circumference in the center. The quadratum circuli, The septinarius taken from a triangle and quadrangle; a decas from the septinaries and the triangle and such other emblems of our cabala and to explain more largely and to teach how to apply it is needless to know now. The second. Genesis follows. Farewell
Brussels 30 June 1646
Epistle 24.

To all things then created having their proprieties and being placed in their order and proper regions, God hath given an universal law, which by its proper name, we call natural nature, viz. that nothing at any time should remain idle and without work, but that all things perpetually should move and be moved, drive and be driven on, act and be acted, according to the intention and inclination of the substantial form, by the motions and vicissitudes of actions and passions, causations and affections. The uppermost bodies acting them which are in the
middle region and these the inferior bodies which are the mixture of the three families. But these, the species subjected to each family, and the individuals also of each species, and these motions be in themselves in manner proper to each of them, for this purpose, that thence, in the mixture genus, a perpetual and never failing new production of things to the end of the world might be procured, and also a multiplication of what is produced and reparation of what is decayed or extinct.

This is that degree of eternal authority on purpose that the integrity of the world
and of things equally corruptible should not before its due time by a successful decrease and ruin be diminished and destroyed.

And besides this general order God hath given another to each species for its conservation and multiplication which we call nature nature, by whose help and assistance these inferior things do not only hold a correspondence with the superior and subalternate causes as to their actions, but they contribute also to them and with them by their own strength according to the
faculty of their own condition.

But the governor of naturated nature is archæus, and thus by the universal manifist causes, viz.: the heavens and Mars, the elements do daily produce and multiply Θ Φ and Ψ; these again the menstruum and sperma through the whole world; and these again the spirit universal both again produce partly menstrua and seeds, partly the individual of each family, which, lastly, multiply their species except those of minerals which cannot effect this without art's assistance.
This is a short exposition of the second Genesis.

Farewell

Brussels 3 July
1646.
Epistle 25.
Before we handle of the rules of our art and its precepts we must premitt some things of its intention and power according to the foresaid principles. The intention then of our artist in general is to perfect nature, that is its natural productions, this being the office of art; and this she effects two ways.
1. With helping nature either in order that nature may obtain its ordinary end or pursuit of specifical perfection in those things she daily produces, in what manner soever she is use to do it and by which end
she necessarily attains its by
prothesis, that is by a certain
and not a defective law, by its
self without any other assis-
tance, in case she were not
hindered by some accident,
or the other, in her work dis-
turbed. So for example a chick-
en may and is sometimes
produced out of a hens egg,
in absence, by an artificial
heat, the egg being kept con-
tinually warm; and so it
happens with many such
other things that when na-
ture for some reasons could
not art hath perfected, or last
by that art do hasten maters
productions before the usual.
and ordinary term of time.

By such cunning artifice the coming forth of many things is often accelerated. But this though it may be an ingenious intention of art, yet it cannot reach some metallic work being it doth not suit so well with the inferior mixta of the mineral, as it doth with the two other families.

In exalting natures works already perfected, according to its ordinary course and degree of specifical perfection to a higher one. And this she doth effect two ways.

1. Without changing of the species, only by exalting the intrin-
...ical virtue of it.

For God hath given to each being besides the ordinary specifical, extraordinary and almost infinite degrees of perfection, chiefly in the vegetable and mineral family, which, notwithstanding nature by herself, without arts help, can not attain to, as hath been oft ten said in the first chapter.

As for example when dough is raised by the action of the ferment and is perfected by the baker. Or when that wine stock out of a barren ground is translated into a fertile soil, for then by an internal addition
and increase the wine stock
and its branches properties and
degrees of virtue are augmen-
ted.

And this manner of increase
doeth before the rest chiefly be-
long to the mineral family
and is the first said term of
mineral multiplication for
such happens by multipli-
cation of the seed and can-
not be done otherwise.

But take care you do
not take the uniting and
contraction of dispersed virtue
for exaltation of virtue spe-
cific, and power, by which
for example the spirit of
wine (and so is to be under
stood of other things) being by distillation once freed from the adhering great quantity of and phlegm in which the said spirit was dispersed he seems to become much powerful and strengthened in inward virtue, though notwithstanding all this nothing really is added to its formal degrees of strength but only that the dispersed particles of the spirit become more united and com-prest because of the separation of heterogeneous excrements which lay confused with the spirit, not substan-tially united, but only in the body of the wine together
placed. By which separation that spirit indeed attains sooner and easier the form of his operation and action acting upon passive subjects, but for all that he therewith gets no higher degree of his specific virtue by which he could do any thing above the degrees of his innate virtue and power ordinary, or that he could multiply his species. The ignorance of which hath almost deceived all philosophers when they worry themselves with infinite operations in metals and other minerals (whose case here is the same with the \( \sqrt{\) in vain presuming
to extalt there with their virtues so as to produce extraordinary effects and to give them the power of multiplying their species. However it is not to be denied but that such a separating operation is very useful and necessary to the philosophical work as means to obtain the end; for the artists industry must not end in that operation or separation if he wishes to obtain the effect and intention of L. P.

Neither is the accidental alteration of sensible qualities to be taken for the said augmentation of virtue, because that by the addition of heterogeneuous things of divers sorts, the
face is only changed not na-
ture or the activity and state of
form substantial. In which thing
there lies a most gross error or
rather a deception of sophists.
2. With the changing of the low-
est species into superior and
that also in a twofold manner.
1. By the help and benefit of
the universal agent, a certain
sort of mineral multiplied
according to the first term
of multiplication and so ex-
alted in his virtue that it
is able to transmute many
species, yea all of them which
are subalternate, and to as-
similate them according to
proportion of greater inequa-
city in infinitum, so that the least part of the agent may in a moment convert and transmute an immense portion of each subjected species, which effect belongs only to $P.$ and is the last term of the foresaid multiplication.

2. By virtue of a particular agent whose activity is effectual upon one or few species subjected, converting them in manner as is aforesaid: and to be said more amply hereafter, which effect is of single transmutation.

Now from what hath been said the division of chryso-
idea doth depend namely to be universal or particular.

The universal chrysopoeia is occupied in the preparation of the said universal agent, or the multiplication of the seeds of $\alpha$ and $\beta$, its application and use.

The particular tends only to the preparation of particular agents and what concerns their use also and application according to which division this chapter like the former shall likewise two members.

Farewell

Brussels 10 July 1626
Epistle 26

The object of chrysopoeia is the above mentioned universal agent, how to make and to prepare the same, whose essence is necessary to be known before its concoction.

His definition then is this:

The agent which the philosopher makes use of for universal transmutation of metals is $O$ or $D$ multiplied, not according to their quantity but to their seeds, and that by their intrinsical virtue or activity of their form substantial, greatly exalted, nature working and art ministering; whose one and the
muniment constitution on any of
in their ordinary attending
which as in a duration from
by mixture, not their quantity, but
preparation of their actions in
the manner determine my
three of and. After in that
my natural genius, mainly in the
through long, for at much in
their definition in regular
our
the same in a great gleaming man-
and its principal
and a great grandchild of all kinds
magnificently the form of and
it in and so, in order to give
and longitude or east, meridional
heard from, because of no earlier.
from them and all other things besides, be they animal, mineral or vegetable, multiplicable or being multiplied according to quantity only) and lastly the transmutilative virtue of the greatest quantity above his own of any metal whatsoever (by which it is distinguished from particular transmutilative agents) and that in little leper above his own but for the most part equal or leper quantity. 

That 0 or D is the genus of L. O. or of the foresaid universal agent is manifest from thence because it is required that the S. should transmute the imperfect metals into 0 or
Therefore to effect this it is neces-
sarily required that the mate-
rnal and true form of ☂ and ☄should be in him: for nothing
can give and communicate to
another what he hath not him-
self.

Neither is it to purpose
to say, that from the doctrine
of the first chapter it may
be concluded the 2 to be the
seed of ☂ or ☄ and therefore
that it cannot be ☂ or ☄ in
substance.

For we have already in
the same place by antici-
patation answered to what is now
objected viz. That all the parts
of bodies homogeneous, are of
the same nature and condition their whole is. Therefore the seed of must needs be formally. Likewise as any other drawn out of any kind of metals, being their seed or sperma, doth not differ from the very metals but only by some accident, namely by diminution only of some accidental but no essential qualities, as for example of susi- bility and directibility as also of exaltation of qualities essen- tial but chiefly of its activity.

However it is disjunc- tively said that L.P.C. is or for there is a twofold one for the other for D.
though the same agent which is fitted and prepared for making can serve also for making as we have taught somewhere else; yet in case the artist intends, then he shall to work upon by reason that the Linen may impress a wish form: if he aims at he shall choose for his subject that the L. may communicate the \\

Neither is against us that there are some causes that produce quite different effects, from their nature and therefore not to be absolutely a necessary ingredient for to make (or rather which can be infer-
red also as to D.

But take notice that this hath
only place as to universal and equi-
vocal causes which are destined
for divers effects: such causes are the
heavens and stars; but causes which
are particular and universal and
which by necessity produce such
effects as are of like nature with
them, and do act by the power of
specific seed, as it is in our work,
there the business goes otherwise.

But that the said L. must be
of © and D. though not simple but
being multiplied according to
their seeds and intrinsic virtue
of their form substantial, it is con-
cluded from hence: because if it
did not by a most intrinsic degre
of virtue overcome the faults of other metals it could not equally a
mulate to himself (that is transmute them even alike) all and of divers
kind and degree of perfect metals.
and such a quantity which far exceeds his own. For every assim
lation or transmutation happens in the proportion of a greater in
equality according to Aristotle and more according to truth.
But vulgar and simple or
quality and virtue do not answer in that proportion in respect of
other imperfect metals, since their resistance, at least for the
most part, doth by many de-
grees exceed the activity of vul
gar or D.
If you do object, that  and chiefly  do and are able to transmute at least some of the inferior metals because their activity overcomes the resistance of those same inferior metals (which indeed cannot be denied), I do answer with distinction, that if you do speak of a particular transmutation it is to be granted. For it is not incongruous to admit such a transmutation, and truly the transmutation of food in the substance of the thing fed in the animal and vegetable family is nothing else than such a transmutation. Neither in this case the condition and privilege of minerals others. But it is still a
particular transmutation, neither doth it happen by way of proper generation, that is by strength of the seed, or that it should be occupied about greatest quantities of the thing to be transmuted. But if the meaning be of an universal transmutation I absolutely deny the assertion. The reason is because this shall want what in the said universal transmutation is required viz: these three things in respect of its agent which also can be gathered from the definition above viz:

1. That it must be able to transmute all metals indifferently with equal right and power, though not all in equal weight.
That the least of the agent be able to transmute an immense quantity of any metal.

That it must finish its action and transmutation in few hours yea minutes, and that by a simple application or projection. All which, chiefly the disproportion of the quantity, do lessen the proportion of greater quality, that can be in the vulgar in respect of any metal inferior, and on the other hand do extoll the resistance of the said inferior metals. For the disproportion of quantity hath this effect (though it be not per se an active quantity) that it augments or diminishes the activity or resistance.
of quality active and passive, by some
my degrees as there is of excess or defect
of the same above, or to the true
and just measure, and that same
not intrinsically by the intention
or remission of qualities but ex-
trinsically by multiplication
and destruction of parts, though
in things: otherwise alike as to
weight number and measure
another activity or resistency might
overcome the other resistency or
activity. For no man hath said
yet that one ounce of hot iron
(hot for example to 8 degrees)
can as quickly and efficacious
by make hot, one hundredoun-
ces of water though but cold
to six degrees as it will do 10
Ounces of water, and contrary that 10 ounces of the said water can as strongly resist an hundred ounces of the said hot iron as an hundred or thousand ounces of the said water would do.

Farewell

Brussels 16 July
1646
Epistle 27.

Having thus explained the essence of L.P. it follows that we briefly consider its causes. For though it seems that by the said definition the terms might easily be adjusted, yet for all that yet there remains greater obscurity about them than perhaps is thought of, therefore needs to be explained and cleared. And because that any work presupposes a workman, it is fit to begin with the efficient cause.

This then is twofold viz. the principal and the ministering cause.

The principal is Nature itself, without which nothing can
be produced, so as to have natural condition and faculties. For artificial inactivities properly are not productions of natural order.

The ministering cause is art which cannot justly be said to produce, but only to help nature in his production of natural things above the term of its ordinary power as it said before. But how art dott effect this you shall learn by the next epistle.

Farewell

Brussels 21 July

1646
Epistle 28.

Next in order is cause final. For every agent acts for some end or other. But since nothing can act for certain end or purpose except that end or scope be known to the agent it belongs to us first to treat of that scope.

The same then is twofold in the nearest and the remote or last. The nearest scope then is the very before said first term of mineral production, namely the preparation of that universal transmutative agent or (which is all one) the multiplication of the seed of 0 or ». The remote scope or finish is the transmutation itself.
on which the last term of the said multiplication is concerned. Next to the final is the exemplary cause. For since art hath not those ways and manners which are proper to nature to prompt natural production, but such as are alien from nature it is convenient to know them first, before we lay hand to the work.

Nature's manner of working is indeed the exemplar to be imitated, in pursuance to purchase the said multiplication. It needs therefore to be considered and to be repeated what is said in the first chapter. Now nature doth work...
by solution and coagulation. But
she doth not dissolve by action of
fire to wit actual and violent (for hereby things are rather de-
stroyed than loosed, or dissolved
and sterility thereby induced)
but by action of mercurial wa-
ter and the impression and strength
of Natures Θ. that is to say by
means and help of our living ♀
which by means of his incorpo-
rated Salt doth penetrate the sa-
cine parts of bodies and doth by,
dissipating the parts divide the
compages or connexion of its phy-
sical parts
But the same nature doth
also coagulate again the same
living ♀ by the help of the said
seed or $\uparrow$ of the body dissolved, not again by the action of elemental common fire and corrosive, but the central which exists in the most inward center of the $\uparrow$ which is excited to action by external heats, either of the Sun or stars or fire elemental.

Thus much of the final and exemplary causes.

Farewell

Brussels 27 July
1646
Epistle 29.

Next follows the material cause.

For as soon as the artist hath considered the idea and exemplar of this intended work, he takes matter in hand out of which is to be made according to his exemplary model.

Now it is sufficiently verified that 0 or 0 are the materials. Seing they have been justly assigned for a genus of it and for the subject which should receive its viz. L. form. But if the said 0 or 0 be the total and adequate matter of the L. or only partial this is not enough discussed, we do therefore here assert and affirm that 0 and 0.
are not the total and adequate matter but only partial, because, as is said before, the confection of the L. is the first term of mineral Multiplication, which consists and ends in the assimilation of a certain thing with the seed of 0 or D.

Therefore somethings are to be admitted besides 0 or D for partial matter of the L. But that same thing cannot be any thing else, besides our universal Spirit drawn out of our magnesia, for the matter by which the seed of 0 or D is multiplied and 0 or D generated, must needs be homogeneus to 0 and D; for out of
heterogeneous things a homogeneous
one being cannot be brought
forth and such must be multi-
plied, for from a Man and
Dog comes forth neither Man
nor Dog, or a plant or stone, a
plant and stone. And if you
do object that we ourselves have
somewhere else allowed a par-
ticular homogeneous trans-
mutation, namely that of the
food of any living thing or ani-
mal when it is converted into
the substance of another dif-
ferent animal or vegetable;
which something may hap-
pen in minerals.

We answer that such a
transmutation is not pro-
perly a generation or multiplication, because it is not affected by virtue and action of the seed, but by the third term or by a completion of multiplication of a thing generated already. As this complement is explained before, being it is done by the power of our form substantial, as well in minerals and vegetables as animals.

But you may say, further insisting and urging that we brood to come forth from animals of diverse sort, so a mule comes from a horse and ass, and so many other things.
I answer that such broods de-

generate not being of the same

species with Parents and gene

rants, and therefore the species

is not multiplied in this case.

Perhaps you will instance fur-

ther saying; granted that the

second matter must be homo-
geneous to  or  yet it doth not

follow that therefore our  must only be taken for that

second matter, for there are o-

ther things which are equally,

nay more homogeneous than

the said  , and truly nothing

is more homogeneous to  or  than  or  itself and their

parts or principles.

But the answer and solu-
tion of this objection is very easy and ready from what in the discussion of Paratino's work, namely that there are two sorts of homogeneity. The one in respect of principles by which two things do agree and have the same identity of nature with the matter out of which the thing immediately is made and hath a radical aptitude to receive one time or the other the same form. Thus for example the seed of a Dog is homogeneous with the Dog him self, because it hath the same nature with that seed this Dog was made of, and hath also a radical aptness to receive one
time or the other. The form of a dog, and this is the homogeneity which must be in our second
manner in respect of our first matter which is $\odot$ or $\Omega$ and $\Omega$ which is no where else to be found
but in our $\Omega$.

The second sort of homogeneity is in things considered as prin-
cipiated by which one thing with another both agree in respect to the form and all its natural conditions. Thus $\odot$ is homogenous to $\odot$; and this sort of homogeneity is not
required in our second matter of the Lapis - nay it is rather contrary to the intention of the
Lapis, because that Men the
ferment if the thing fermentable should have the same form and so should not formally be distinguished which here is necessary; for the fermentable thing should and must require some form which it had not before. But you will say, this is true being taken of 0 or totally in its integral substance but not of their specified principles. But what is true and holds in the whole doth also hold in its parts, viz in the principles separated as well as in the principiated thing destroyed in a manner; because the said principles cannot be so separated
as that they could receive the former simplicity and fully throw off the form of the principiated being — Therefore the thing could be simplified again (which we deny). Yet the inconvenience would come to the same issue if made nothing against us, for they should likewise receive if have the same respect (rationum) of homogeneity of principles as we do require & exact; and the principles, in what manner—severer separated should be again restored to the same individual, at least specifical body, which according to Nature is impossible. For then there should be a regref from privation to habit. Neither
thath any man yet said that
the physisal parts of anything
or substantie, being once sepa-
rated, could be restored to the
same substantie again, and
in the same number & species
could be reunited, except in
the sole man whose form is
not of the genus of material
forms.  

Harwicke

Purdys 9 Augt
1646
Epistle 30.

The last is the cause instrumental. For cause formal is sufficiently expressed in the very definition and its explication. This instrumental cause then is like to the efficient cause two fold also, since Nature as well as Art has its own instruments. Nature's instruments are two.

1 Water which serves for dissolution. But this is no elemental water, but specifically the same 4 which was assigned for the partial matter of the Sapien, yet with this difference, that when it is proposed as a dis-solvent it ought to be robbed of all its unctuous and
terrestrially (which do withstand the 


effect of the volatile salt in which 


the solutive faculty doth reside) and 


that by divers rectifications, so that 


the same water freely flowing and 


passing through the pores of $\Theta$ or $\Omega$


it may mix itself with the $\Theta$ or 


$\Omega$ of the same $\Theta$ or $\Omega$ and by means 


of his own joined homogeneous hu-


midity with $\Theta$ or $\Omega$ it may be able to


separate and dissolve them with 


his homogeneous parts in manner as water dissolves ice.


But when it is taken for the 


partial matter of $\Theta$ then it needs 


not so many rectifications.


2. The second instrument of na-


ture is a twofold sort of fire. The 


first sort is the central fire or the
primary; and moving the powers of the ferments and every where digesting and coagulating the material fire advances himself to four degrees of heat according as his active quality overcomes the other qualities of the matter: and these four degrees are demonstrated by as many principal colours namely black, green, and white, red. The second sort of fire is the actual external fire which both excite the former fire central, and as to preparatory operations, requires divers degrees, but as to the main work and regimen of coagulation about only one continual degree, so that which is said by some authors concerning
the four degrees of fire in the work of the Land and its ordering shall and must be understood of the central fire.

These instruments are called natural because the art both not properly use but only dispose them for nature's use, and work.

We will treat therefore most of the artificial instruments.

Farewell

Brussels 20 August
1646
Epistle 31.

Arts instruments are, several vessels and a small furnace with other appurtenances. They are of a two-fold order.

Of the 1st order are such as serve for the preparatory operations; and they are of two classes.

1. Those which belong to the preparation of the dissolvent, and they are of three sorts—1st a body or bocia, wherein our magnesia is to be distilled to draw out of her the living fire; and a receiver to the bocia. These serve also for rectification. —2nd a small furnace for distilling in ashes or sand. —3rd matters which help the distillation of the matter; such are...
cotton, brimstone, and pyrites which checks the rising of our magnesia caused by its fluidity.

II. The instruments of the second class are such as are necessary for the preparation and tituration of $\Theta$ and $\Pi$ and they are also of three sorts — 1st vessels, as crucibles, long-necked bodies, bolt heads, cleansing vessels — 2d a calcining furnace with an open fire — 3d such as serve for calcining $\Theta$ and $\Pi$ by fire potential: such are the corrosive wares where $\Xi$ or $\phi$. For it is all one which of these things in this case the Artist makes use of; provided a perfect provider be made of $\Theta$ or $\Pi$, and that the calees, by divers washings, and
recumbentions afterwards, be very well purged and cleared from the saltish impressions, which calcination and excoration is altogether most necessary; for otherwise our living I cannot unlock the prisons of the salt, or the seed of the Q and ».  

Bruxel 8 Aug.  

1646  

Farewell.
Epistle 32

The instruments of the second principal order are those which do perfect the condensation or coagulation of the Lapin, and they are also threefold:

1. A vessel made in the shape of an egg, in which both substances or matters of the Lapin are to be put viz. the living 4 and the 2 of 0 or 5 in their due proportion as shall be described hereafter, where it is to be observed that the third part only of the egg is to be filled, and the mouths be very well hermetically if you please.) Snapus.

2. Of the second condition are an earthen vessel in which the philosophical egg is to be buried.
laying about it fine ashes about the breadth of a thumb and a three-foot in which the vessel may hang.

Of the third condition are the furnace or alburnor, with all its appurtenances for it is all alike what kind of furnace you do provide so as you can but give a very moderate continual and equal heat round about the egg.

Farewell.

Brussels, 13 August
1646.
Epistle 33.

Having explained the causes and the application of them, the manner of working succeeds which contains two parts.

1. Is the number of operations and the application;

2. The Praxis.

Now though all these operations could orderly be collected out of our two last epistles yet because some things might be thought to have been omitted about circumstances we shall minutely discuss them. Two actions (as it said before in the exemplary cause) are principal, solution and coagulation. But these admit many other intervening middle actions.
viz. some preparatory ones which are subordinate (or in order to obtain the principal ones) as means to gain the proposed end, fines or scope.

And they are of twofold categories or ranks. Of the first and which are prescribed in order to make the solution are of threefold condition.

1. To the preparation of the dissolvent, that is the distillation of our magnesia and the rectification of what is distilled.

We do only make mention of distillation and rectification because that furnishes coprice of separating, the principles of things principiated which some false
Chymists do command, is altogether useless; I mean the separation of the \( \uparrow \) from the \( \downarrow \). To reunite them afterward again, for to the effect or work of solution of \( \Theta \) or \( \Phi \) the volatile \( \Theta \) only as to the \( \Phi \) part is necessary. But the first \( \Theta \) and the \( \uparrow \) of the same magnesia do withstand the solution — the \( \uparrow \) because of its unctuosity and the \( \Theta \) because from being tene of its fixity: so far is it, that they can be here useful, that is said, before, they rather hinder this work.

2. The Purgation and calcination of \( \Theta \) or \( \Phi \), the instruments of which operation you have seen above and are necessary to be used, because that the sub-
diluted or therewith brought to powder may so much easier yield to a physical solution and their the seed or sperma be loomed.

3. The application of the solvent to the prepared, and to is disposed or and their ten times repeated courses, so that through eleven degrees you may have eleven grains of seed of or

All the second category are such as dispose and order the coction and coagulation and are of twofold condition.

1. Those which require the artist's hand, namely for combination of our philosophical egg, and that in proportion ten to
one viz. ten parts of the \( \frac{1}{10} \) liquor (which represents the white of an egg) to one part of \( \bigcirc \) if your work be intended for \( \bigcirc \); or four parts of \( \frac{1}{2} \) to one part of the seed of \( \bigcirc \). either \( \frac{1}{2} \) which seeds take place or represents the yellow of the egg, which portion you ought always to keep, for therein consists nature's weight number and measure. Then this egg requires to be put into the furnace and then according for the coction the ordering of the actual fire is required.

2. Those which of themselves naturally or by force of nature happen in the egg so disposed, without the hand of the artist.
and there are physical corruption, mixture, intduration, sublimation, incuration, mutilation, and many such acts described by authors, which being ill understood and worse interpreted by young beginners, referring them to artificial industry and operations, which hath brought them into a labyrinth of inextricable errors.

The last of these works of Nature is fixation, which is the perfection of the Lapis, and is done in ten months or thereabouts.

We shall next treat of multiplication.

Harewell

Bruges Aug. 20
1646
Epistle 34

Having made an end with the composition of the $L$, there remains its multiplication in infinitum, which is effected the same way and with the same operations the $L$ was made; only that instead of dissolved $C$ or $D$ you lay in only as much of the $L$ as you had laid in before of the said $C$ or $D$ for the first confection of the $L$. But as to the $F$ no other is to be used or part to it than what I have made mention of before. But its quantity in the multiplication of the lapses is managed two ways and proportionated.

For first you may lay the only ten parts of $F$ to one part of the perfected $L$ and then the work
is ended ten times sooner than in the first confection of the £.
viz: in 30 or 40 Days, and if this £ be once more multiplied, then,
with the same proportion of the ingredients, the work is ended ten
times sooner than it was in the second multiplication viz in 3 or 4
Days, and thereby you may under-
derstand, what is said of the work
to be a work of three days.

But secondly the same quan-
tity of £ is augmented tenfold al-
so, namely that you take in
the making of the £ or in the
first multiplication only ten
parts of £ But in the second
multiplication of this kind that
you take an hundred parts of
and if you do repeat it the third time that you take a thousand parts, and so forwards; but though then the perfection of the work will require as long a time as did the first making of the L. However multiply it which way you will you do always augment the L in tenfold proportion, not only as to its bulk but also as to his virtue and efficacy; so that after the first multiplication each part of the Lapis which only increased ten times more in every part of the seed of the first L or D is now increased ten times in every part of the single L made a hundred times in every part
of the said seed of O or D. But
after the second multipli-
cation it surpasses those of the
seed a thousand, but those
of the 1. an hundred times
and so it goes forward.

The reason of all this is
because that when nature
works in one and the same
subject for a substantial
production, adds always ten
degrees of perfection to the for-
gowing effect or product, being
that she produces anew divers
species if she goes about only
to meliorate the same, which
we could prove by many na-
tural instances and examples.
But that we know that you
yourself by yourself can attain
to its knowledge, by your own speculation it remains that
we speak of the use of the L.

F. Har ewell

Brussels 26 August

1646
Epistle 3.5

The use of the L. is this, that he must be degraded that is must be refined in his power and virtue with many ob
ingions of the foresaid vul
gar, till he hath acquired a just temperament and propor
tion of strength fitted for a medicine either for animals or metals chiefly if the L be multiplied. Otherwise since he hath an overpowering heat and dryness, he would destroy the natural heat of the animal and dry up the radical moistness of anything instead that he should give succour to a diseased animal
and as to inferior metals, it would convert them into powder like unto himself and in to an irresoluble form instead of transmuting them into most perfect or

Farewell

Bruxels 1646
Epistle 36.

Now follows the practise.
Make therefore of our choicest Magnesia of a whitish colour and a tart taste (subaciduli) q.v.
Throw it into a glass Boeia of sufficient largeness, so that only the third part of it be filled. Then lay upon the materia so much cotton and glass little sticks athwart the glass amongst it that that the whole materia therewith be covered, or which is better make sul-
lates out of the matter and wrap them in cotton. Throw them into the Boeia and having adjusted to it as is usual a receiver very large and very well adluteo,
distill it in fine sand and gentle fire. First rises a most limpid or clear spirit, secondly a blackish oil. And when nothing more distilles leave off, and let all cool by itself.

Then secondly take the liquor distilled and rectify it in clear new vessels 3 or 4 times that the blackish oil may be separated. and if you see that with the last rectified spirit should ascend a yellow or red oil then filter the spirits that the oil may remain in the filter.

3 Divide your rectified spirit in two equal parts. One part you shall keep for the confection and composition of the egg
The other part you shall again rectify so long till no faces at all remain more, and the liquor is very sharp (acerimon) like the sharpest spirit of wine to common oil of O.

This is the preparation of H. Take of purified C or D in and amalgamate it with vulgar washed and purified Z. Then mix the and with common

Z 1/2 or more if you please in a mortar then let this mixture burn and deflagrate in a crucible in an open fire of charcoals so that there remain a pure cals which wash very often with common distilled water and afterwards
reverberate it 12 hours.

This is the preparation of O: if you have a better, use that for herein doth not consist the mystery of our art.

But the preparation of D is no other than a common calcination and afterwards purgation of the calf described and taught by many authors everywhere, so that it is need less to teach it here.

5. I put your calf in a long necked phial and pour upon it your sour or burning q. s. viz. 4 or 5 fingers height and put your phial closed or in stint as, with an arthenovium in ashes for to circulate
24 Hours in continual heat of the first degree; which time being past, distill two parts of the liquor and presently cohebate it again, that is throw it back again upon the remaining third part; and repeat this operation eleven times and towards the end separate the dissolution by inclination from the calx which remain and could not be dissolved. And afterwards separation also by distillation the dissolvent liquor from the dissolved metal to the consistance of reddish and traidish honey if it hath been ☐ and bleuish if it hath been ☑
This is now the quick 0 or quick D of philosophers and the seed of 0 or D.

But the signs that you have well proceeded in your operations are these. If the liquor in the first circulation gets a gold yellow colour, and in the following circulations a redness by degrees doth succeed. Then if the peacock's tail, or the rainbow doth appear upon the superfices of the liquor; But the argument or sign of a radical solution, is when it cannot return again into a metallic body. For this is the propriety of 0 which is extracted.
out of metals, and such is our dissolved ⊙ or ⊠.

6 Take of the said ⊙ or ⊠ one part of the living ♂ which you had reserved 2 parts if you design for ⊙ or ⊠ parts if you design for ⊠. Both pull apart in its plates egg provided that two parts of it remain empty and seal the mouth hermetically.

This is the confection of the philosophical egg.

7 And lastly have an ear then well ready, or a little flat, fill it with ashes, bury the egg in it so that the ashes surmount the matter the breadth of a
finger and hang this earthen vessel in a three-foot made on purpose for it and so let it stand and hang in the midst of any little furnace, of what convenient figure soever, be it an anvil, with the lamp, or an other furnace where you can give a very gentle equal heat and which may cause the matter to there end of the work, which is the perfect fixation, ending in an obscure redness, after that the three other principal colours have in their order appeared; these intervening changes and
their discoloured mutations if the L. be for D.

But what that gentle degree must be of heat sole experience will teach you because it cannot be describ ed. And he that hath made it once, may notwithstand ing therein fail.

Yet the signs of its due degree are the appearing of those four said colours, at every three month end, and of those intervening colours, at the end of them every quadragesima or 42 days or there about, till to the darkishish redness which is the term of her
actual operation of the practice of Multiplication. Indeed add nothing, for you can gather that from what hath been said already, neither hath it a divers method from the practice of the L.

But we will add some things as to the use of the practice and that in the following epistle.

Farewell.

Brussels Sept.
The grass in the foreground

of the picture, growing in a

natural manner, is drawn with

the utmost care, and the tempera

mistakes and the temperamental

nature of the artist, giving a
drawn

Several minutes after the

first stroke, the main forms of

the picture are announced.

Thus, the face of the

horse is

floral.
of the liquor and so forwards.

As to the transmutation of metals. Take one part of the single L. and two parts of the said our ⌀ not of common ⌀, or of the once multiplied L. one part and ten parts of the same ⌀, or lastly one part of twice multiplied L a thousand parts of the said ⌀ and set them to dry, first in a gentle fire, then stronger and stronger, till it gets the consistency of a stone. And such imbibitions and desiccations repeat till one part of the L. converts ten parts of common 20 of ⌀ 30 of 4 50 of ⌀ and lastly 100 of D into perfect ⌀. But
half the parts or thereabouts
of the said proportion of those
metals if the Ls before
But if you should want a
sufficient quantity of the fore
said ♀ then you can degrade
the L with ♀ vulgar also in
manner following.

Project one part of this single
or multiplied ♀ upon ten parts
of ♀ vulgar heated and you shall
have a powder of the same na-
ture with the L but of lesser
virtue and efficacy. All this
powder project again upon two
parts of the same ♀ vulgar
heated and you shall have
again a powder which throw
upon a thousand parts of the
same vulgar and if then the powder grows moistened. Dry it by the fire and it will remain a powder which, lastly, you can advance and project upon the foreshed metals keeping the same proportion.

This is now the universal and most exact theory and practice of the Lapis.

It remains that we make an access to the particular chrysopoeia.

Farewell.

Brussels 10 Deiit
Epistle 38.
The particular chrysopoeia tends and aims (as it is said before) at a particular conversion of every metal imperfect into perfect \( \odot \) or \( \oslash \) and that either in the whole or only in part. According to which division, this member shall be divided again into two sections.

The first shall be of transmutation of imperfect metals as to their whole quantity or bulk.

The second as to some part of it.

The transmutation of the whole quantity is twofold.

1. It is effected by a proportion of
The particular transmutative agent of much greater inequality in respect of the metal which is to be transmitted, so the one part of the agent is able to convert many parts of imperfect metals into good \( \Theta \) or \( \Delta \) according to its ferment viz \( \Delta \) in \( \Theta \) if you have for the ferment \( \Theta \), and \( \Theta \) in \( \Delta \) if you administer for a coagulatum \( \Delta \).

For in this work the specific ferment must be applied just as it was in the confection of the \( \Sigma \) and in the same manner; namely the \( \Theta \) or \( \Delta \) dissolved in our \( \Phi \). But the difference is in the fermentable subject. For in the con-
section of the Lour † is taken and used as the thing fermentable. Because the intention is not to make immediately metal, but only the seeds of metals; but here the matter which is to be fermented is some metal, wherewith the confection of a metal is inten
ded immediately.

But as to the metal it matters not of what kind is taken for the thing fermentable, if it doth but symbolize with the ferment, in the principal qualities, though the_coords will vary, because that all their connection and perfection is not equal, neither is the
nature of its ferment equal. Therefore according to the nature of the ferment and the thing fermentable, diversity of doses will be required, the rule of which I have not observed.

For hopinging greater things I have such trifles neglected.

But the manner of preparation of the fermentable mental consists in its reduction into 2 as the ferment is himself and like unto the agent namely our 7, on purpose that like as the dissolved agent doth more efficaciously and sooner operate than if it was not dissolved so might the dissolved patient better and easier receive
the actions of the agent.

The regimen here of the fire is not of one continual degree but of divers according as the colours do change; for no conflagration or precipitated sudden evicitation of the thing fermentable is here to be feared, as it was in the confection of the S.

2. The transmutation of the whole happens through proportion of greater inequality of the transmutative agent, with the imperfect metal, so that one part of the agent, can transmute but an equal weight, or part of the imperfect metal, which trans
mutation is rather effected upon common, or some other metallic than upon solid metals: neither needs this transmutation any dissolving operations of the thing fermentable as the former did, but the solution and preparation of the ferment here always is necessary for reason that the activity of form substantial, being otherwise hindered, and now freed of its fetters and obstacles may act with the more efficacy. If you do not do this, seldom or never shall happen any due transmutation.

But concerning the
transmutation as only to some part of the metal this is not properly transmutation, because it transmutes nothing substantially, and she is twofold.

The first is done by extrac-
tion of perfect metal out of the bowels of an imper-
fect metal, namely out of D, E and F, but D out of E and F. For in the first three metals there is a great deal of good perfectly by nature, elaborated and true and good in all its conditions; and in the last there lies much D for in the mines of any metal there are many fer-
ments also of other metals, as the seed of \( \odot \) in \( \mathcal{D} \) and \( \mathfrak{F} \) mines \( \mathfrak{M} \), which seeds when they met \( \mathfrak{F} \) they do determine him into \( \odot \) or \( \mathcal{D} \) according to their nature. But because in the same mine, there is a greater quantity of the ferment of imperfect metals, which being confused with the ferment of perfect metals which nature could not separate except art had intervened, therefore it happened that thus the perfect metal remained confined to the substance of imperfect metal.

But the way to extract
such perfect metal; I have not for the present at hand though I have experimented it more than once.

One chief this thing in this business is to be taken notice of, namely that this operation is to be done by repelling agents as are \( \Phi, \Psi, \) Sal ammoniac and such like biting salts, for while what corrodes the volatile parts of repulsing or repelling agents do depress and keep down the first resisting parts, so that by the separating waters or the test the first parts being united do no more yield which before being dispersed
in more loos quantities were forced to yield to be carried along with other volatile parts so that there is reality in this business, but little profit when you come to compute and compare the expenses with that little quantity of good first metal which you have extracted.

Moreover it is to be noted that the perfect metal thus extracted, comes forth of itself in its natural colour and splendor, 0 colour if it be 0 D colour if it be D, because that the tinctures of metals are of a fist and therefore of an unchangeable condition, or (which
is all one) because the colours are inseparable properties to the essence of first metals. But the second particular and improper transmutation is effected by condensation or (as they call it) by fixation of metals. And this in reality and truth, is but a sophistick mutation or change, though some metals thus prepared do nevertheless sustain several probations and examinations.

So this there are two ways. The first is by abstraction which is made with some metallic excrements or rather preformations and some mineral
salts by way of cementation.

And it is not to be valued what is objected commonly viz: that the spirits of volatile metals cannot give a fit form which they have not. For such metallic matters do first send forth and insinuate their spirits into the pores of the metal which is to be condensed, and first by means of their salts and that with the first degrees of cementation fire; where, at last, by means of the same salt (whose property is to be vitrified and to dispose to vitrification) the calcined
Metals (and such are the said metallic reverments) by the action of external fire, are vitrified, and that at the end of the cementation, from whence those cemented metals, become fuseable and not so malleable, which is an undoubted sign of vitrification or mixture of glass. In which state, it is no wonder at all, if such cemented metals do sustain corrosive waters.

The second way is evaporation which again is practiced two ways.

The first by heating the metals which are to be condensed or espiccated with fire and then by burning the metal.
Here the humidity and crudity of any metal is mixed with the humidity of $\frac{e}{y}$ or $\frac{y}{e}$ and both fly away as soon as they feel the burning fire.

The second is corrosion with $\Theta$ to corrosive, and metals of a dry constitution being mixed with such, as iron is and any other dry minerals. But metals thus condensed commonly do want a just tincture, for reason above alleged. For being that a metallic first tincture is an essential condition of a first metal it cannot be found in a metal not really truly and naturally first. However I do not deny but that by art, there can be given in some manner a first tincture,
especially as to 0, provided you
add to your work true upright
0. I mean to the metals alrea-
dy condensed, and then when
they are in the melling un-
ited together, that you put
it to it again a great quan-
tity of rubbing off metals,
and thus be corroded again.

For in this mixture (as
it is said before) there what
is real is joined to true 0:
and therefore the tincture is
augmented, namely by ad-
dition of Parts tinging.
However such tincture is
weak always. But for while
there cannot be so given a
just tincture.

Brussels 17 Sept
Harewell

1646
Epistle 39.

Our last epistle, hath throughly sifted all things that belong to particular chymopoeia or the art of making, short and plain; there wants only (where with I shall conclude the whole tractation of metals) the way to try the metallic works, its order and examination of what is good or bad.

Be it known then two metals to be only perfect, \( \varnothing \) and \( \varpi \), yet to have obtained a degree of fixation and the conditions of either perfection are these,
solidity, weight and tincture.

The signs then and examination of the reality of these conditions is twofold common or private to either.

Common examinations to both 0 as well as D are the eye, ignition, candefaction, extension, the needle or knife fusion or the cement.

The eye doth judge the title of the tincture by the touchstone. The ignition if she makes a black shot upon the metal tried such as covers the whole superficies, it argues,
a false mixture
The extension if it cannot be made readily or if the metal while it is worked and extended, cracks, it argues a mixture of heterogeneous things, salts or friable metals as 4. The needle or penknife, if it finds the metal too hard and that it will not easily yield to the iron it argues also a mixture of other minerals.

The fusion or melting if it be very easy done, it argues a great quantity of admixed imperfect metal. For thus ferrumen is
made. If the metal be harder to be melted than ordinary it argues a great gathering of vitrified minerals in the metal. If his tincture and substance thereby is leined it argues a sophistical work.

The test of it leapsens the tincture or substance bears the same sign of altered or adulterated metal.

The private signs concern 0 or D apart.

The trials of 0 are regal cementation, separation by corrosive waters, the trial with 8, solution in R, and the reduction to a
body after solution.

By the regal cementation tree \( \odot \) is known, if no notable loss, after several repeated cementations is found.

Through separation and in quavation defective \( \odot \) is known, if a part which should be first \( \odot \) will dissolve with \( \odot \), or though it be not dissolved if some things is separated in manner of \( \odot \) and some things of grey colour also lies above the \( \odot \), or lastly if the whole part not dissolved is grey and not of black colour neither receives by heating the yellowness again, such as is due to \( \odot \); and if the calces being
the quality of the alphabet in a
geod vision or activity under 
the mutual effect of it
it is a difference between
selves D and not D hence of the re.
and made equal. Hence if the re.
be examined which of the is very
and colour. If the is very hand
of purgation evidences fault
as well as be per
the corrosive matter of
turned into a body small ter
dissolved calces and yet do not turn yellow, it is major an ill omen; and if the calces cannot be reduced into a body, or the greatest part of them doth vitrify, it is a sign of a mixture of heterogeneous minerals and salts; and, moreover, if the tincture thereby is diminished.

The private or particular trials and examinations of besides the test are these:

The solution of the calces, separation from corrosive waters by copper plates, and lastly their reduction into a body.
If the dissolving waters loaden with the calces, have no blue cornelleous colour, or if the \( \text{D} \) be too quick dissolved it is faulty.

In the separation of the calces from the dissolving waters by copper plates, if the calces do not stick to the \( \text{F} \) plates the \( \text{D} \) is sophisticated, for true \( \text{D} \) doth not do that.

These said trials, solution of the calces, separation, and reduction into a body, are the surest before all others of \( \text{O} \) as well as \( \text{D} \); and yet they are ignorantly neglected oftryers and examinators, not making, as they
they should true use of them.
The order to be held in the
trial, follows and is threefold
Right, Retrograde and oblique
The Right order follows
successive the faces above de-
scribed in the trials as well
common and equivocal as
private and universal.
All which is that the me-
tal doth legitimately sus-
tain there is no doubt but
it hath its physical reality
viz that it is in all its na-
tural always approved con-
ditions commendable. But
if the contrary if it fal-
ters in one or the other
trial, then know that such
comes to pass, either in the first and second trials, or in the last unequivocal ones.

If in the first and middle ones viz. common and equivocal, it argues altogether the work to be sophistical and by no means to be approved; But if the fault be not found but by the last trials it is a sign of some fixation, and the work is fit for mechanical things. Yet this reason is not so very certain neither, it be then that the metal have sustained, that same trial and in the same order 3 or 4
times over and over again. For as I have said the vitrified bodies mixt with the metal can defend themselves against the first times trial which if it be repeated, it makes those substances and vitrified bodies to vanish away, so that the metallic substance comes to its natural state again. But if the metal doth not return to it again then that fixation as is said is good and sufficient for workmanship though it be not a true and natural fixation and per-
faction and therefore cannot be useful for medicinal affairs and other natural and proper offices required especially from esopntial and.

The retrograde order which is shorter begins from the last universal trial viz.

from the solution, collection of the calces, and their reduction into a body which if it succeeds legitimately then there needs no further trial. For these trials alone legitimate a reality, manifesting the essential proprieties of the metal. But if it
doth not succeed, go on in
the retrograde trials, of which
if but one doth fail it is
an ill omen. But if all
dothe answer according to
your wish it is an argu-
ment of a sufficient fix
ation, as it is said for
fabril works especially,
if after such retrograde tri-
als the right order also
hath been followed and
hath well succeeded.
The oblique order be-
gins with the middle
trials and it goes on ei-
ther straight forwards,
to the very last trial or
in retrograde order from
the last to the first. If after all such trials there be a happy coming out to well. But if after the retrograde way the trial succeed indifferent ly, the probation is uncertain. For many sophis
tical words do sustain all probation and trials made in contrary and preposterous order which will not suffer the right order and trials made according to the natural series.

Farewell

Brussels 22 Sept

1676
Epistle 40

As these foresaid probations and trials we have thought fit to add some caution for fear you should one time or other be deceived and by observing perhaps in the 8th trial a diminution of the substance of 0 to condemn that as not good. For in the said 8th trial (as it is commonly made) the best and purest 0 may suffer a detrement not that it flies with the 8th 0 but because it doth mix itself in the trial with the recrements in which there
remains a small portion of & and that through the too accurate industry of the examiner and not without great labour and weariness of the body. Nor this comes to pass according to the common way, when by great violent labour and long agitation of great bellows the whole quantity of trial substance is disintegrated and thus the which is to be purified is by this operation driven into divers crucibles and so losses by the way.

But do so; mix with the filled & powder
the eighth part of crude.

and then go on in your way and you shall lose nothing or very little of your 0 and your labour will be so much less. Nor the 7 throws down the whole quantity of 0 to the bottom of the crucible so that nothing can remain in it but the 68 faces.

And now what besides this I have said might belong to the methods of trials viz in what manner they are performed. Such things you shall find in common books, which herein do give you
good directions, but if anything should be wanting you must converse with expert Ethnicks. For such things are better learned by experimental habits than by precepts.

Neither doth philosophy's shortness concern herself with such little artifices or the usual commerce engaged in greater business should allow it.

And herein is finished the accurate and true compendious doctrine of the whole hermetical science. I promised you, by means whereof you
can when you please lay hand
yourself on the work.

And if by chance in the
work itself, though done ac-
cording to rule given above
in the practice, all things
not presently succeed according
to your wish and senses, do
not leave therefore your work;
but rather have a recourse
to our theoretical epistles, in
which we have explained both
creations, and endeavour by
what, is explained there and
orderly described, to explain
what in the practice seems
to you intricate and obscure.
Remembering that proposition
which there we have laid
down for an undoubted ax
iom, viz that art imitates
nature and yet perfects the
same, and that nature follows
the type of creation and there
fore that as many acts in
the one as the other, few ex-
cepted such as we there no-
ticed and rehearsed. And again
those acts, if you cannot
distinguish read over and over
again the very text of mosai-
cal exposition of the crea-
ton of the inferior world,
namely the fabric, atten-
tively considering each day's
operation if the primordi-
al week. Now with the num-
ber order and manner also.
is admirably thought of all our philosophical operations and practice and that by the
of the holy Ghost himself in a true exemplar given to all true philosophers nothing herein
being left out or preposterously or confusely written.
This counsel I have given you for a conclusion, provoking all others which as to this
matter can be given.

Oct 1st 1646

Farewell
Epistle 41

Our intention was, that having given you in these epistles such an easy and clear method as possibly could be given of the true principles, as well of the alchymical theory as its practice, you might now apply yourself to the reading of authors and do endeavour to explain and to apply their writings and sentiments to these our principles being they do not at all differ from theirs, except perhaps in some expressions and turnings of communicating of our hypothesis. But since you are
as you say so deeply engaged as well in public as private affairs, and since this study requires a mind free from all cares, we will not think much to give you according to your desire such short and perspicuous rules for conserving and confronting the doctrine of our epistles, with the best of the best authors, as with the sense and meaning of our novum Lumen chymicum. Also: and we have thought fit to preadvise you also of some things without which knowledge there cannot be a natural and genuine interpretation of me and authors though
the same may be right, true, and conformable to the intention of the wise.
First then is to be taken notice of that all and so many authors as are faithful, though they have lived and written in divers ages, yet they have all with one and the same contrivance and artifice, as if, conspired and endeavoured that while they would leave to posterity the monuments of alchemical truth which they really had found themselves by their work, they have formed it in such a manner that those which were
thereunto born and by God destined to get this sacred knowledge and excited by the testimony of those brethren might upon those grounds first ask that same knowledge from God with zealous prayers (not without his especial grace and assistance the same cannot be acquired, neither being acquired can be exercised by men though other wise witty and ready as well in speculations as operations) and hope to attain to it. But those which being unworthy of so precious and not less pernicious art coming into wicked hands or
which by God were destined to other affairs might by their enigmatical writings and difficulty of labour be terrifyed therewith and averted from their intended purpose.

Therefore the antient writers have purposely many things left out, and left them to be said by their followers and to be added. Yet so as not to repeat again what had been said already by their predecessors.

Besides this they have everywhere invented fables and thrown many things in the way, as
if by those singular ways, they had proposed to themselves all, but one and the same object and end, viz. to hide the mysteries and thus they all have used the same general ways to effect it which I now shall reduce to three heads and declare hereafter

Bruxelles Farewell
Oct 1646
Epistle 42

The first way is that to cause greater obscurity, they have in several places in their writings divided one thing in itself and have not only distributed the same one thing in several parts, but have also thrown in the way with it exquisite oppositions, may (that I may say so) formal contradictions, so that what one place both affirm, the other denies. However they do not altogether suppress to find out the way, to reconcile it, and to distinguish their meaning, yet nevertheless it is all
sounded in a vast and profound sea of confusion. The second way is that in one place and the same context they do make expression of two or more different things, or if they do of them handle separately in divers places and contexts they do confound them and make it as one thing, expressing it with almost the same words, in appearance the same things signifying, and that especially when they come to touch the preparation of our $\Phi$, or also the magistry and its fermentation or specific
determination to a metallic nature. For those things, though they be altogether different, yet they make them so alike the joined propositions, which seem to have a joint sense, have altogether for separated intentions, only cohering because of the affinity, analogisms or aponymia of matter.

The third way is that they study to propose things in a preposterous order, especially when they come to treat of the subject and disposition of their operations. For things being treated of in right order, though in an obscure style may at length be found
out by sharp cuts remaining only hid to fools. Therefore they thought it congruous to their design now to begin in their writings from the end now from the beginning now to leave off and lastly to invert all

These things are of us, like to the other authors, religiously and with great industry observed in our novum Lumen chymicum with its depending treatises. The dialogues, namely of $\Delta$ and $\Xi$.

Some operations we have contracted under general acceptations of terms, for fear of interception, which how-
ever we have largely explicated in our theoretical epistles

Neither is there any thing left out, or that I should have dealt preposterously or deceitfully. And therefore if you will fully apprehend, as well our as the meaning of other authors according to the doctrine of our epistles and desire to be able to explain rightly the obscure places and so to avoid rocks and to reconcile contrary doctrines, and lastly to be able to distinguish what is confused; then it becomes you to have deeply insinced in your mind the most
necessary foresaid distinction hitherto never so openly expresed and perhaps never hereafter so perspicuously set forth viz the distinction between the universal and the two partial Lapidies, or the exaltation of the philosophical ♀ or the magistracy, and then its mineral fermentation or specification.

For this distinction is the key to the temple of philosophical wisdom and is also the mystery of our art.

Besides this you must remember to infer, confer, refer places to places, subjects to subjects and sentences.
to sentences
Farewell
Brussels Decem 1616
Epistle 43

After the general advice how to read and understand authors, it will be useful to come to a particular explanation and conciliation not of all and every singular place and exposition about the last part of chrysoplia (of which chiefly you do consult us) but only of the chiefest places to which all other places and seeming contradictions can be referred, as well in our as in other authors writings here and there occurring.

All seeming contradictions then in all authors
and also in our writings do concern either the things signified by certain words or terms, or the term itself signifying the thing. Those which concern the thing can be referred in general to two heads namely to the matter, and to the manner of handling it and operating.

The first head is to be divided again into two articles suitable to the two last doubts where it was questioned Quotatis the matter of the L. be & what she is What concerns the first article where it is asked of
the matter of the $L$ be of various sort, there are some that obstinately do hold and affirm and that under an obligation of a sacred oath that there is but one thing for the $L$, or if there be more than one that they are and ought to be considered as parts of a suppositum of the lowest mixtum, that is considered as a mixtum, and in the constitution of a mixtum, and those parts are three viz. $\Theta$, $\Sigma$, $\Psi$, making up but one physical totem, one thing by itself in any mixt body, and not many.
The ground of which sentence seems to be taken from what somewhere else I, with divers other authors, have delivered in our writings viz. that one only thing is sufficient for to make the L. Flower there may two things be used, but they must be of one Radix and that NB. 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, contrary do admit two divers substances and partial matters for the L, which the philosophers, under the
name of Δ νιβα. and living Ἰ
and with divers other two
membered nomenclatures to
decipher; as when they call it
living "living", Man and
wife, Gabrielle and Bevra,
and such like; which diver-
sity of names sounds as
if there were also compre-
hended diversity of natures
together with a difference of
affections, and that it were
distinct supposita, and conse-
quently, that there was
involved plurality of things
consisting in two numbers,
to which number modern
philosophers add a third
substance and name viz.
Others lastly are not contented with the number neither but will have seven substances for the materia viz. the seven metals. For say they the Lp is to be an universal agent. But the universal nature is such that it is made up, by all its subjected species.

Add to this that we ourselves seem to favour this opinion when we have in our Novum Lumen chymicum. For prest some things like to it in our discourse of the seven planets and harmony of the metals. So this opinion comes
near that which to the fire requires three substances or three divers things instead of seven metals, to which may be added that the fire being befriended with the three families of the lower mixta can serve them here- in equally. Being he serves for their production conservation and reparation al- ways.

All which seems could not be if the L, and must not be composed of things of a three- fold purpose of nature.

These things are opposed against the first article all which the following Epistle
shall elucidate Farewell
Brupeloq Nov. 1646
Epistle 14

Both sentences of the precedent epistle are true, but you must take them in the proper sense and under certain limitation or distinction.

The first is true in respect of the primordial production viz: the fermentation of our living and his conversion into the seed of primordial nature by the action of primordial seed, in manners, the ways large or exposed, which production may happen not only in the bowels of the earth but also in the artificial vessels.
Neither is there unto necessity required any thing else, besides the foresaid spirito universalia or our living. For it cannot happen otherwise but that this our through so many assertions deceptions by which he is agitated and moved driven by the archaics from the lowest to the upper most parts of this sublunary world and contrary, but that by so many as it were distillations rectifications and sublimation he being thus prepared hath also by his magnetical virtue attracted out of
most profound curving
holes of primordial seeds
many seeds of 0 and D by
means of which he can
be assimilated and conse-
quently can be made min-
eral and metallic

Nor the Lapis metallicus
is nothing else than mul-
tiplied seed of 0 or D or the *
specified and assimilated in-
to the seed of 0 or D.

But this is in the earth
affected in a very long time
partly because of the delity
of the arches, partly because
of the weakness of the fer-
mentable faculty of pri-
mordial seeds.
But if we have respect to the production which belongs to art and which is done by virtue of particular seeds and with far more efficacy and celerity than the former, then I say in that respect this first opinion is altogether false, because that the particular seeds of $0$ or $\odot$ must necessarily be had from $0$ or $\odot$ vulgar and are to be applied to the said $\odot$ as we have proved abundantly elsewhere.

Therefore we must for the confection of the $2$ admit two things, namely
sperma, or the $O$ of $O$, which contains the particular seed of $O$, and our spirit universal which is to be assimilated and converted into particular seed of $O$, or if you please of $O$ namely to make up the $L$ metallicus, or a metallic specification, and that according to the first intention and term of multiplication elsewhere explained.

However, take notice that these two things, notwithstanding, are but of one radix and are not to be looked upon as incomplete substances which respect
have all natural parts of physical Mixta in respect of their physical whole one by itself (as those men who ridiculously hold and of firm that all the plurality of things here to be admitted must consist in the separation of and from one complete substance viz \( \Box \) or \( \Theta \). For this state or habit (habitus) signifies and argues a state of a divided and maimed body, but not of divers things of one radix, but they are to be taken as complete substances, distinct and not depending one upon the other, yet agreeing
according to the homogeneity of principles heretofore explained, which homogeneity doth include an identity and unity of the offspring or Radix of both substances, but not an unity or identity of the trunk or stylets. And this distinction is very well to be noted and observed, for there is a vast difference between the unity or identity of the Radix (as for example the tree and the fruit of the tree, which have their own complete beings distinct and altogether different, are said to be of the same root and offspring, that is of the same as well active
as passive seminal and constitutive principles of the species) and the identity of the whole trunk or stipes. For the bark and heart of any tree having each a distinct being from the tree, but an incomplete one, are said to be parts by themselves of one and the same body.

All which, that it may be no longer obscure to you, I will more plainly explain for the sake of the alleged sentences.

The first sentence then can be understood either of the first or of the second, that is its she.
cification. If it be understood of the magistry the sentence is not true.

Because that thereunto is required nothing else but our universal spirit. For here this magistry is nothing else than a due coition or coalition of the whole substance of the said universal spirit according to the three divers degrees of his temperament viz. Δ τ Ε and Ε line in which saltiness, the exaltation of the universal Δ τ Ε. and by perfection of the magistry is terminated by imitation of natural coition of the same Δ τ Ε, done in the bowels
of the earth before he is speci\nified through primordial 
seeds.

But if the said sentence 
be understood of the specifi-
cation or the specific magis-
tery determination to the 
mature of O or D it must be 
two ways distinguished. 
For if the meaning be of 
that specification which 
(though seldom in a very 
long time) both happen with 
out any intrinsical accession 
by the power of the pri-
mordial seeds viz. whereas 
the said universal spirit, 
hath in himself but a very 
small quantity which both
constitute his hermaphroditical nature so that the very seeds take place of the masculine seeds and the substance of the spirit that of the feminine. Or if we aim at that same specification which happens by extrinsic and copulation of seeds, either primordial in the bowels of the earth or particular in an artificial vessel then in that sense the said sentence is false.

For the specifying seed and the matter specifying are two distinct substances, yea two completely homogeneous substances by homogeneity of principle, and therefore one
and the same radix, which is all one with true Philosophers.

But perhaps you will argue thus: All mixed bodies though of divers species and natures are, according to this sort of homogeneity of principles homogeneous; for, according to our aforesaid doctrine all matter subjected to any of these mixed bodies form is homogeneous with the universal spirit: therefore they are of one and the same radix; so that any of these bodies can be taken for all sorts of multiplication to be the proper matter which if it doth hold in things that are of divers species and number certainly will hold in natural parts of a mixt as a mixt veg in Ἐ, Ω and Θ,
be more simple than the other if
be but one degree higher in the sense
of mixts which we have given in our theoretical enquiries.

3 That the simpler substance be
equally indifferent to all forms and
be naturally capable and apt to re-
ceive a new and another above his
own form — another thing which is
of greater composition.

Further it is to be noticed that
the word radix is equivocal and
is taken three ways:

1st Properly for the material prin-
ciple of all things, not for that
chimerical matter which without
any form as the false schools do
hold, but for our universal spirit
not yet contracted to a certain
species of any lower mist, and having the property of a complete substance, or if you rather will it is to be taken for principalised principles yet more simple, such as gradually ascend till you come to the most simple elements or the very primeval chaotic water.

2 Improperly by the analogy to the preceding acceptation for the principal part of any living thing which first receives the nourishment and afterwards doth distribute to its parts, collectively or distinctively.

3 Yet more improperly for the trunks or stipes of any thing by that in respect of the parts hewn from it or separated, that is, for a total
supposition or any complete substance in respect of its incomplete substantial parts.

This being granted the answers of solution of the former objections will be easy. For all mixts of the three families of each species being compared among themselves have indeed the first conditions vgy to be complete substances, but they do want all the other; for they are in the scale of the mixts of the same degree of the last genesis; that is, they are individuals under each species of one or other genis of the three families; and therefore, as we have said before, though they among themselves can be transmutated one into another by virtue of
odour of substantial form, yet they cannot acquire a new form superior in degree. But \( \Theta, \Sigma \) and \( \Upsilon \), (which however we deny) if they could be separated from any mixt, could not be complete substances having always the relation as parts to the whole.

The above said mixts then are not adverse to the species of the same radix which they have among them, seeing they are not homogeneus by homogeneity of principle, since the necessary required conditions are wanting, and so neither are \( \Theta, \Sigma \) and \( \Upsilon \) homogeneus for the self same reason yet they are of the same trunk, which the philosophers as yet have not minded.
How far and by what distinction the second sentence is true is more than evident, by the elucidation of the foregoing.

Lastly, the third sentence, if it be referred to the passive power of our universal spirit, viz. to a disposition to receive all forms and the very nearest which he hath, this theirs, or any of theirs, then this sentence is most true; but if the same be referred to the effects it is false. But the argument on which the said sentence is grounded, in respect to materials is derived from metaphysical and mental composition and applied to physical productions. Neither is our meaning that when we speake of the seven metals ana- logically
analogically being taken from the seven planets from which they have their cabalistical names, or contrary speaking of planets and meaning thereby the metals, that those seven planets or metals substantially do enter the matter of the skapis, but only that we would therewith express that all the virtues of those planets and influences are agreeing and highly exalted in the universal spirit. Sometimes we do signify therewith the divers degrees of the contemplative successively intervening in the coting of the philosophical egg (manifesting itself by the colours) of answering in order the qualities of temperaments as well of the seven metals as the seven planets.

Brussels 20th Novem. 1616
Warezell
Epistle 45

The second article concerns the qualities of the matter and is according to the division of the precedent article divided into two sections distributing the whole matter of the I into two particular matters.

In the first section is treated of the doubts made to the first matter namely active and assimilating matter.

In the second is treated of the oppositions referring to the second matter, namely the passive matter on which is to be assimilated.

Either of these sections is subdivided again into two particles, of which the first shall consider
the essence and nature of the matter. The second its proprieties.

Concerning then the nature and essence of materia prima some do say that it is common O or D. I mean simple and vulgar O, as it is brought out of the mines and no other substance. And truly many passages in Philosophical books seem to confirm this proposition.

Others grant the same to be something else besides common O or D. yea it to be of their nature and only virtually so or having some affinity or analogy with these, that is to say whose nature partly is the same with O and D partly
different, such as is $\delta \alpha \neq$ common or any other inferior metal which is proved by the authority of many writers.

Others lastly inclining to a middle opinion say that, not analogical neither virtual $O \neq D$, is the material but true mineral and genuine $O \neq D$, yet under some artificial form given by a physical preparation, but not common and in this respect it is called living $O \neq D$ not common, neither vulgar, but under the form of $\Phi$ or $\Theta$ or $\Psi$ drawn out of $O \neq D$, or any other subject, or both the former. And truly neither of them which hold this.
Position want any plausible arguments to confirm it, may as it were decrees of the wise, which the next epistle shall declare.

Brevens 25th ber

Farewell
Epistle 16.

The first and the last sentence are true. For as we have some where else proved that the ferment or prima materia can be nothing else than the O (which is the sperma) of O or D, but the particular needs of O and D are truly and physically O and D though now considered under some other and artificial preparation, not common yet friendly to their nature. In which preparation O and D is dissolved with the like natured disolvent, as is ice in water which is of the same nature with ice, in which sense the O or D are said to be reduced to their
principles: that is to say to be resolved into water, and into the same water from whence they had their beginning, by means of which water they being dissolved their Κ or sperma is drawn out and cannot again be brought into a metallick body till after the conclusion of the I. by perfections.

It is therefore true what either sentence maintains and therefore have no need of any of any other distinction, or exposition of any decrees of the authors about this matter. For in this said sentence all do proclaim the naked truth without veil.
But the second sentence is absolutely false, if it be understood of the prima materia, namely of the ferment, notwithstanding the authorities which commonly are alleged for it, all which testimony are to be understood of the second matter, namely our universal spirit, or our living which because of his homogeneity of principle which it hath with O and D it is not unaptly called O or D, being so virtually and analogally, and though the Philosophers here do not express fully their meaning, which they have of the second matter, yet for that reason our solution cannot
be pretended, because, as I have remarked heretofore, such is the council and artifice of all philosophers, that they devise and distribute the truth, in several disjoined and here and there dispersed propositions, and truly such speeches of the analogical matters, scarce one doth utter but that he hath also some where else let fall or given more expressly and scarce obscure prescriptions and descriptions of the mineral the first matter.

Harrewell

Brussels 1st x ber

1646
Epistle 47

About the properties of the first matter there are amongst the authors, scarce any or but very small deviations and therefore those what ever they be can easily be reconciled by the doctrine of our precedent epistle.

Therefore we will go presently to the second matter about this then there are no small opposi-
tions

For some will have that the same its vulgar to which a perfor-
tion now a days almost a whole troop of pretended philosophers give their consent, being suppor-
ted by probable arguments and the short sentences and a sophist
egms of the wise

Others prove the vulgar not to be it, but a metallic one, or of the same substance out of which came forth the prima materia of Osiris, or which is drawn out of any other metallic substance as t. P. A.

Others 1ep scrupulous do affirm that the 2nd part of any thing, be it mineral, vegetable or animal, and that either collectively or distributively, may with equal right serve for the second matter, seeing that it is said that the 2nd of the philosophers is in all places and in all things lastly because of the philosophical
fathers do describe the second
matter that she be well known
of all men every where to be
found of common use to all
men and before the eyes of all
men, and there are which
give their suffrages for exer-
cements faith, and diet not
well smelling for the most
part

All these oppositions we
shall reconcile, and to do this
I must in this place reveal
e. secret which hitherto above
all things hath been kept
secret by the Philosophers,
namely that they have considered
and described these things about
the second matter
1. The second matter itself, viz. that substance which is the true second matter of the Lapis, and that is our spiritus universalis or our living.

2. The spirit in which the same spirit lodged; namely that body out of which this second matter was drawn, that is to say, a certain sort of true natural earth, not differing from the elemental earth essentially but only accidentally in regard of its quick subtilization and natural purification, which is effected by the Archæos, and this commonly is called magnesia.

3. And lastly, the manner how this second matter doth exist in this earth, namely, not as a substantial part of the whole or a portion of a spiritual body by itself in which it
exists, but like a thing contained in another vessel, or in an extraneous continent, or like an accidental part joined by accident to make up the whole. That is to say a body made up only of parts complete, aggregated, or brought together in the compound, each in his proper being, and only locally in the same whole joined and confused: such is the water wherein a sponge is filled; it is certainly not a substantial part of the sponge, but only aggregated and every way confused in it.

Which nature of the subject of the second matter and its manner of existing is thus verified—that (and it is worthy of notice) after the separation the ὁθαλθα δευθ ἄλθα
colour and a consummate insinuality
and natural siccity of earth, and: that
no salts remain in it— a sign that
it is not a mixt out of the three fa-
milies— for every mixt leaves in the
\* a salt after a distillatory separation.

The ignorance of or want of considera-
tion of this secret hath caused chimer-
as and phantoms in Philosophers' 
brains, confounding these three things,
and conceiving that the descriptions
given and referring to all these three
do belong only to one and the same
thing. And on the other hand, the
knowledge of this secret and its due
consideration and application are
able to clear all, though never so preg-
nant or foolish oppositions and to
demonstrate the truth in its splendour,
as will appear in the next — Farewell
Brussels Decr 7th 1646.
Epistle 48.

The obscurities of the preceding epistle being cleared up the oppositions against the second matter are easily cleared.

The first sentence then must be distinguished two ways.

1. By distinguishing the term or the word common: for if we speak of the very substance of the second matter, namely that of our universal spirit, and this word is improperly taken to mean vulgar, and then the second matter to be a vulgar thing and not something rare, then the sentence is altogether false. But if the same word is taken in its proper and natural sense, as it signifies a habit or relation to many things, and thus is referred to the very substance of the second,
matter than this sentence is most true; for our universal spirit is common and a common principle of all things, nor can any mixt of the three families be named to which it hath not this relation. And on the other hand nothing in the world can be named to which can belong and be ascribed such a relation to other things as to be to them a necessary principle.

But if the foresaid term common be taken and understood of the subject wherein the second matter lodges or of the manner of his existence in the same, let the word be taken properly or improperly without controversy the proposition is false. For vulgar & hath not precisely that nature
and essence of earth which the said subject must have; neither hath common and any thing in itself which is not an essential part of it; for the \& \& and salt (if there be any such things in it) have lost in it their complete being and their own totality which they had before in themselves, neither can they be restored to that again, which we have sufficiently proved elsewhere, viz where we did treat of Astro simplification (as bread cannot be brought again to corn). The reason of which is the same as is that concerning the restitution of parts of a physical compound to its former totality and composition of its being.

2. The second way of distinguishing the said sentence is by distinguishing
the passive power and the act, of which distinction we have made use above in
in the preceding articles in another matter.
Nor if you speak of the very substance
of the second matter and the term or
word be understood of vulgar & polite
that is to say, for a matter which hath
dispositions, not far remote, to receive
the forms and acts of vulgar &, then
that sentence is true.

and this manner of expounding
is not unusual; for in this sense
corn is called the food of men, though
the man doth not feed immediately
on raw corn but upon bread made
of that vegetable—and so of other things
But if the second matter is taken
to be really common &, then that
sentence is false again: and if we
consider the same in relation to the subject, as the body out of which our "S" is drawn, and of the manner of its existence therein, then also the sentence cannot be taken for true for the reasons alleged above.

Brussels 12 Dec.

1646

Warenell
Epistle 149

The second opinion being understood either of the second matter itself, or of its subject, or of the manner of its existence thereon, the same is certainly false.

But the authority on which it is grounded must be understood, not of the second but of the first matter of the lapis which is the $A$ of $O$ and $D$; which $A$ indeed really is the metallic $A$ but in the state of metallic coction — hence it cannot be brought back again to its former and primogenial simplicity as we have often remarked.

Nor is this manner of speaking unusual; for wheaten bread is called wheat, and really it is wheat, but under a new form of coction, from which form it cannot be brought
back to serve for those purposes to which it could have been applied before it was made into bread. For being once made so let it afterwards be altered changed and prepared how you will it can never be restored to its former habit of wheat or flour in such a manner that out of the same such bread could be again made. But wheat not yet fully made into bread but only into a paste, and being in a state of fermentation, can bring to the same state other whead not yet fermented by only being imprinted with it.

The very same thing happens in metals for the same reason and cause, though in some respects in another manner as to the act of fermentation.
The third opinion which holds that any mixt bodies mercurial part may be our second matter is most notoriou-
ously false, whether you refer it to the main substance of our second matter, or to its subject or the manner of existence in it.

But the reason of such an opinion is to be considered and distinguished.

For as to the place, it is granted that our universal spirit exists ever-
where; because it is joined with all the elements, and chiefly with the air, not only filling all space in the world, hindering every where vacuity, but also penetrating all other elements and all other bodies, occupying their spaces. And this so far from contra-
dicting doth fully confirm our doctrine.
for this condition and as it was
immunity can appertain to nothing
in the world but to our 4 or universal spirit.

But as to its proper & substantial existence in all every mixt body, as a substantial part it is again to be distinguished.

For if the meaning be that the 4 is in all things actuated & contracted unto a new degree of composition; or of substantial form, above that degree it had before, then it is granted. But then in such a state it cannot profit at all, or be useful as to the making of the lapis. Neither can it be subjected for the second matter, as we have proved sufficiently, except you would have
it simplified back, which is impossible and against nature, as we have already demonstrated. But that the same thing in the degrees of that simplicity and power which is necessary for this purpose, that it may be used as the second matter to the lapis, that is absolutely false and contradictory to itself; for the part would then be greater than the whole: and though authors may seem in express words to insinuate this yet their meaning is not to be taken according to the letter in the foresaid sentence. For they will by no means teach that the second matter of the lapis, thus diversified in all things, should be taken for it out of all things, but
that the same thing which actuates all things and by which all things are coagulated should be searched for and found in that state which it had before it was actuated by the mixts, and such as is daily activated and coagulated to produce new mixts, and that by action, as well of primordial as particular seeds.

Brussels 18 Decr. 1646

Francesc
Epistle 50

There are not a few contradictions about the principles and qualities of the second matter so far as concerns its essence.

For some assert that the matter is of a liquid consistency, or fluid; or of a middle consistency, not altogether solid neither fluid;

Others will have it diaphanous;
Others opaque;
Others of celestial colours;
Others white

Others as to the taste will have it tart, and so as to its smell also;
Others to be pleasant and sweet;
Others will have its constitution moist
Others dry;
Others grant a goldish internal Red tincture—Others deny the same.
Others do chuse it old, others new and fresh.

All those different opinions are easily reconciled according to what hath 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 thickish it is diaphanous and of a celestial but not a blue colour; only belucid and after wards appearing with an infinity of intermitent colours like a rainbow.

It is moist in summo grade, because it abounds in congealed...
air. Hence you understand the sayings that it doth not modify the hands namely, as long it remains in its density or coagulation.

It hath an internal opulent and tincture which it shews within few days, after being separated from its subject viz. a citrine colour like unto dissolved C. But this R. comes to be exalted and then it becomes of a deep red, many other colours intervening.

The eldest must be chosen to wit that 9th. substance or universal spirit which by any natural distillations and coagulations hath changed its
cold and moist into hot and moist qualities. In which state it is no where to be found, but in our subject which being once separated he becomes very bitter and an infallible sign of his quality. But if the question be of the subject of our second matter then do appertain to it the contrary quality and property; for the said subject is condensed and thickish, opaque and of a hardish, solidity, sweet and of an agreeable smell and of extreme dryness. For it is really and essentially earth and the new or fresh then is to be chosen. For this matter in fumes
of time easily loses its universal spirit. There are some more pregnant or contrary qualities attributed to our joined matter by authors but they shall find a more compendious place to be treated of amongst the terms where the descriptions are explained.

Farewell

Bruxelles 22 X hor 1646
Epistle 51.

Follows now the second chapter concerning the modus agendi or manner of working about which there are also many propositions and are to be referred either to the useful or useless parts of the matter or to the direction of the work for to attain the end wished for.

Of which matter though we have given sufficient distinctions in our epistles, yet they are here to be repeated again with some other expressions, order and more plainly. Now about the useful parts some contend that only the 4th part of our matter is beneficial.
Others only.

Others also.

Others lastly will have them both together, but being first separated from their body or substance and afterwards reunited again into the same body and total substance, the Phlegm only and the being taken away.

How to reconcile these contradictions, we must know that there are two sorts of parts belonging to a complete corporal substance or physis, such as our matter must be, and those parts are distinguished into natural and excreentious parts.

The excreentious are threefold.
Phegma or rather the fal
aqusity which in the first
production of it hath abour-
ded and exceeda nature's weight
or a due proportion as to the
strength of primordial or par-
ticular seeds, which superfli-
uous portion, and that because
of nature's weakness, that is
the expelling faculty of seeds,
or because of archaous weak-
ness, that moves the seeds,
remains confused with the
rest yet but locally not as
a substantial part of the
mixture but as an alien
and accidentally aggregated
and congested into it, till at
last the archaous could expell them.
2 The O. that is a superfluous portion of terrestrial corporeity which likewise nature could not reflect or because it is retained on purpose for conservation of the mixture, as to be the cortex.

3 A sort of saltiness or alyneg growing together of both, namely of phlegma and O, and hath the face of a stinking and poisonous oil or of malignant f. But these excrementious parts do not exist universally in all mixed bodies; for the mixture of the first clentes have them not, described somewhere else, I mean the principa-
universal spirit being considered by himself. The reason of it, because that their material principles are most simple and pure which of themselves obey and follow the motions of their architect and mover of archaics so that nothing in the first mixta either exceeds or is deficient. For the archaics easily can drive out what could exceed in the matter and contrary can take to him again what is wanting; but in the mixed bodies of the second claes that is in the three families there it happens otherwise. For their material principles are of
greater composition and heavier to be moved and that more efficaciously resisting the actions and motions of the same archaen. From hence comes ill temperament in the mista, namely either in excess or defect in one or the other quality. Therefore what moistness soever be in the said principles all is § and useful, yea, necessary for any production. For in this aquisity resides the root of fermentability and of corporificable faculty.

And the infima mixta do admit likewise such supernumious parts, though not all; neither do all the mixta
equally, or always; in some there are faces without trigeme-
ma, as in imperfect O and in a Diamond. Hence it is
that sometimes our dissolver doth dissolve the entire sub-
stance of O though this hap-
pons but rarely. But that
is not our concern here. For
it is needless to enquire for
such a rock O, because our
spirit doth dissolve nothing
and is incorporated with no-
thing but what is pure in
the metal. For this solu-
ion happens not by the pow-
er of corrosive salts, but by
common of homogeneous
things by homogeneity of
principles wherefore heterogeneous things will not be dissolved neither united.

Natural parts of the matter are twofold, necessary ones and contingent.

The necessary ones are they which essentially do occur to constitute the necessary or physical totum, the separation of which necessarily must destroy the mixture neither being once separated can be compassed or brought together again as to make in the same numerical and specifical body as we have proved some where else and have exemplified
But these essential parts are matter and form with their praordinate or subordinate connexion, and eminently comprehend parts social, or compounded, such as to all the degrees of the form are the which the scholastics call essential which do conditionate the form substantial as for example in each animal there is animality, capacity, substantiality and so on, until the highest degree of transcendental entity.

But as to the princi-
piated principles of our matter the same are
contracted and determined into a certain species of the mixture which are called $\Phi$ and $\Psi$ and properly are parts of the mixture as we have incinuated some where else.

The contingent parts are them which being separated do diminish the substance of the mixture but do not destroy it and are again of two fold order, namely homogenous and heterogeneous. But here you must understand homogeneity in the vulgar sense of the schools.

The homogenous or simply quantilative parts are these whose essence is the same
with the totem and whose separa-
tion doth only diminish the quantity of the substance, as for example are some sour-
ces taken out of a sound of 0.

The heterogeneeous or Integrals (which makes up the whole) are such substances which are of different nature (Rationis) as well in respect of themselves as their totem, whose total separa-
tion doth destroy the total sub-
stance which never by any means can be repaired or restored again. An abstraction of some of these parts doth break the totem in pieces, but doth not altogether destroy it.

All these kind of parts do.
(though not equally) belong
to all mixta, as well to the
infima of the three families
as to those of the middle and
also upper region, namely
to principiated principles not
yet contracted to a certain
species. I said not equally
for in some doth exist a great-
er quantity of $\mathfrak{F}$ which there
fore have given them the
name of $\mathfrak{F}$ by the philoso-
phers and that in a larger
signification; for the denom-
ination is always taken
from the major part. Hence
$O$ in our books is for the most
part called $\mathfrak{F}$ and is frequent-
ly by that appellation of $\mathfrak{F}$.
signified

In others abounds \( \Phi \) and they have the nomenclature of \( \Phi \); in others exceeds \( \Theta \) and they are so called.

However in solid things and them which are very well concocted \( \Theta \) and \( \Phi \) are all one and the same thing, or at least they are so closely joined together that they scarce or not at all can be separated. Hence the antients (and so neither \( \Phi \) in my novum seu men chymicum) seldom or never speak of the principle of \( \Theta \).

But when things are reduced into \( \Theta \) then indeed
becomes them the name and faculty of \( \Theta \), yet then also because of the diversity of effects they have, now they are called \( \Theta \) to now \( \Phi \).

Bruxelles 26 x

1646

O. Barnewell
Epistle 52.

In foresaid oppositions the authors aim either at the substance itself, of both partial matters viz. the $\Omega$ of $\Omega$ and our universal spirit; or at the subject in which either matter is comprehended and is drawn out viz: the simple mineral $\Omega$ and our magnesia.

If the business concerns the substance itself, then we must consider the excrementitious or the natural parts.

If we regard the excrementitious, there are none to be drawn off because none are here excrementitious, the one being of perfect contemplation.
viz. the 2 of 0 and the other of perfect simplicity viz. our universal spirit.

But if we regard the natural parts, their separation is not to be attempted, because you cannot do it, without the destruction of the mixtum. And though it were possible otherwise—
to be done, yet that operation would signify nothing to the purpose and be superfluous, for as it is said and proved, it is against nature that such parts can be brought again together to make up the same numerical or specificall body.
But if we regard either subject and make reflection up on either parts experimental, then there is some things indeed to be taken from them, namely from the 0 the terrestrial or the superfusius earth, which in the production of it was confusely mixed with its substance, and from the magnesia also in whose generation the universal spirit meets such earth as a receiver and conservator, or as a receptacle for the same, his reception to the use of philosophers knowing which earth, because it is not
neither can be a natural part of the said universal spirit; it can in that respect be called its experiment.

But if you would reflect on the natural parts, then in vain (as is said before) their separation is attempted.

Now the disposition and election of the useful parts; the direction and regimen of the work by art both follow to obtain the wished end, where the signs viz. the changes or diversity of colours, happen.

In which business, as in the rest, the authors do seem versed,mently to be in opposition one to the other
Some they will have but one regimen
Others three
Others four \textit{viz.} solution, ablation
reduction, fixation
Others require but one continual fire.
Others use several degrees of fire and manner of heat.
Others will have but one vessel
Others many
Others make divers distillations
imbibitions
Others will have but one cocation
Others assign but two colours
principle White and Red.
Others three black, white, and Red.
Others four, black, green, white and red with divers intervening colours. Others will have the first colour to be red, others the same to be black.

All these differences we easily could reconcile and verify every one according to our foregoing discourses and upon the account only of diversity of respects being had, by these men, but that we should not be too profuse, more than becomes our epistolar brevity, and besides that the expositions and explanations hereunto serving are obvious and to be found almost in all philosophical Books; let it suffice then to
delineate to you the course of the whole practice out of the first chapter of Genesis which for a directory I have given already.

Contemplate then, how the said text of the first chapter of Genesis having but touched in few prosenional lines the general parts of the corporeal world, namely heaven and earth, doth also teach how that the beginning, parts, preparations for the magistry are herein occupied and busy. That out of the chaos (not the primordial which only belong to the creation and the creator, but out of the second, but as to us the first natural chaos, that is our water, or universal
spirit which is involved in dark mists and tenebrous confusion in our magnesia upon which both hover the azotic spirit the created and corporeal image of the uncreated spirit) heaven - be made and also the philosophi
cal earth, which is empty and vacuous, congealing or growing - together like time and in quell and salt in the sea which earth at last is to be impregnated and made fertile with seed by action of the azotic spirit arti-
icially mixed by help of exter-

nal fire. Further how the same holy spirit descending from gen-
ernals to specials both admir-
ably teach the number order
and manner of all and each art.
operations comprehended in the
number order and quantity of
works done in the creation work.

And first let the light be divid-
ed from darkness which are up
on the face of the philosophical
depth and that the day should
be separated from night, for
this purpose that afterwards
darkness and light should fol-
low one the other alternately
in all succeeding operations. For all
in the work light and darkness
have interchangeably their turn.

How the firmament is made
in the midst of the waters and
waters are divided from waters,

namely those which are under
the firmament from those which are above it, that is the thick from the subtle; and that those should be gathered into one place, that the dry land might appear.

3. How the said earth should bud and bring forth green herbs making seeds after its kind viz. not seeds now for the three families (for that doth not now concern us) but that proper seed of the three families wherewith this earth was to be sown and so made fruitful with frequent irrigations of homogenoues dew.

4. How two great luminaries were to be made the lesser viz. the elixer to the white and the greater viz. the elixer to the red.
and they should shine in the philosophical heavens and illuminate the earth, be it metallic vegetable or animal and that they should be for signs, days and seasons and years that is may they work such temperaments perfection so that there may come out the external signs and marks according to the diversity of seasons and age. And lastly let them make an incorruptibility suiting to the capacity of a corporal substance or movable.

5 Now the said elixers are to be multiplied by the same water (out of which they grew at first together, or did coagu-
late and that they should be multiplied as well in virtue as bulk by operations in the same order; and with the same regimen they had before when they were made, fermented and specified, by the specific seeds of each family of the inferior mixta according to each family's nature.

6. Let the said multiplied elixiers within animal bodies be converted to comfort them, by skillful exhibitions, the vegetables propagated by conjunction and union of their salts and lastly the metals and minerals be transmuted by projection and F. copulation.
And so much of the matter
and the Modus agendi.
In the following Epistle we
will treat of the terms.

Harewell

Brussels 31st Dec. 1646
Epistle 53.

All what belongs to the terms is reduced to two heads.

1. Compound terms
2. Simple

The compound are descriptions by which the philosophers do indicate both the matter as the modes agree, but chiefly the matter which is reducible to two articles.

The 1st concerns the first matter.

The 2d what concerns the second matter.

The descriptions belonging to the first matter are divided into universal and analogical.

The analogical are those by which the O is described in that state and condition in which it serves and is
subjected to philosophical operations and as it is in materials primae bases, in which it hath several names taken from divers bodies which partly have the like nature with \( \odot \) and partly a different nature.

Thus the living \( \odot \) of \( \odot \) is called Alum, in which sense you must understand that famous saying of \( \odot \) visitatis intem rura, rectificando inveneris occultum lapidem, veram medicinam. And truly our dissolved \( \odot \) or the solar earth is a metallic \( \odot \), by some analogy and proportion agreeing with all kind of vitriols, of which sort of descriptions there are innumerable instances in rhetoric, framed now by the similitude of causes, now because of some identity of some properties,
now because of conformity of effects and actions, now because of same equality in accidents.

Authors call both substances О, also coagulum, the ferment, the yellow of the philosophical egg, man &c.

Universal descriptions are those which describe О by name or by such qualities and attributes as are proper to and principally belong to it, and which do declare its whole essence and only and precisely the same, which are obvious in our and all other philosophers' books. The meaning of such descriptions is easily found out, nor need such to be here referred to.

Burghels 7th January
1647
Epistle 54

The second article of the descriptions of the second matter is subdivided into three particulars:

The 1st contains the descriptions belonging to the matter itself:

The 2d considers the descriptions belonging to the subject in which the matter lodges and whence the same must be had.

The 3d descriptions which are common to both the substance of the matter and its subject.

The descriptions of the 1st particular are, like the former ones, univocal or analogical.

The analogical are many and are perhaps well enough understood to be such as are taken notice of; if they
same is large or contract they should
describe the nature of our matter.
Some of such descriptions are referred
to the fraction of simple terms which
we here hasten for brevity's sake.
Universal also are various; such e.g.
is that which doth affirm that our
matter is everywhere; that it exists in
every corporeal being; that is before
all men eyes openly, yet cannot be
seen; that it is vile and always to
be found upon the very dunghil,
yet to be esteemed for the hidden true
food.

All which, how they should be un-
derstood and how they belong only to
the universal spirit, hath been suf-
ficiently detailed in the preceding chapter.
The descriptions of the second parti-
clear are likewise analogical or universal.

The analogical are those by which the subject of the second matter is called: sol, terra, solida, vel, ros, &c. philo-

sophorum, minera, poecia and many such.

Universal are very rare: and in two volumes we do find but 3 or 4 which are so clear and perspicuous that clearer
ones cannot be given, though this might not appear so at first view. The first is that by which it is asserted that:

the name of our subject in all the

parts of the known world and in

most languages, whether now in use

or obsolete hath the same sound, or

with very little differences; for at least

the first syllable is very elsewhere

in sound and also, in effect, in letter.
The other is that by which it is said that the name of my subject is dissolved with their letters and five characters, for the name as well in Latin as in the Greek and Hebrew tongues is written only with their letters of divers species, and with two of the same species with two of the preceding ones.

The third is that which says that the subject is figured out only with one mystical character unto which five letters can be referred, expressing the word, whether either the character totally be divided and distributed into parts which are like unto the said character, or be made only compounded out of the partial characters that are like to those five aforesaid. You can verify these descriptions according
to your pleasure since you know the true name.

But the quality of the subject and the liquor drawn from it ought rather to be considered that the opinion which in this affair we have given you may be confirmed in your memory. (De Eustia 51)

The third particular could furnish many such like descriptions as the other were, mixed ones and completing both the substance of the matter and its subject; by which many philosophers do testify that their subject is neither vegetable, animal, nor mineral; nor drawn out of or derivable from them. But this would exceed the limits of an Epistle. Add to this that our intention is not to verifie
together all kinds of descriptions and to take pains to refer them to their proper places, but only to enable you to distinguish them.

Of the descriptions of the manner of proceeding we say nothing, though our division might require it, because we have sufficiently treated hereof in the latter part of the chapter and in that of the modus agendi.

Harcourt.

Brussels 12 Jan. 1644-5.
Epistle 55.

There now remains to treat of the simple terms.

The whole ambiguity then of simple terms concerns homonymy with divers other things and operations— that is in the various applications of the same word unto divers things.

Or it concerns Polyonymy of the same thing diversely affected and considered.

According to homonymia our universal spirit, before it is received into our magnesia, which we call its subject, hath the nature of philosophy, not absolutely, but only so by analogy & proportion with the planet so called, in as far
namely as the same planet being joined to all and every one of the rest of the planets takes upon him their qualities and nature. So in like manner dote our $\Phi$ with the inferior planets; namely the metals and all other mixt bodies; a property which cannot be ascribed to vulgar $\Phi$, which though it can be joined to metals by amalgamation cannot be made to take to itself their qualities by any kind of artifice, at least not so far as concerns the multiplication of the seeds.

In like manner our spirit is called by the same name of $\Phi$ while it yet resides in the magnesia. So also as soon as he
is drawn out of the same; or, when reviving in the philosophical egg after corruption he is intimately incorporated by infused into 0 and identified with the same.

But what at present and how affected should be understood, since that term is so various in many passages, that you can judge when you consider what part of our art you have before you, theoretical or practical and according ly you must pass your judgement. The same thing happens to O which is called a ferment as well in the philosophical egg as in the state of the perfect L, and likewise in the act of
According to Polyomynica the foresaid 7 is according to the diversity of his state he is in and according to its operations now called 7 namely then when he in the foresaid solution doth purge the O and make it more subtil in manner as common 7 doth do it in common way though this our purgation is much nobler and powerful.

Then he is called 7 and that in the Philosophical egg according to the degree of the metal lie form he hath assumed or rather according to the symbo lical temperament which he hath now with 7.
Then he is called the wife because it receives the seed of the 0.
Then magnesia from magi, because he draws to him the specified seed of 0 like as with a magnetical virtue.
Then chalybs because like the magnet, doth draw the steel, so the said 0 seed doth draw the said 0. Also it hath the name of 0, 0 and ferment, namely in the confection of the majesty, or in its multiplication. And at divers other times, and in divers other operations it is called 0, namely when it changes its cold temper in its central fire, and heat takes dominion. It is called also 0 when the dryness of the fire
and earth do stave and stand in balance with humidity, one subject to the others victory, and when the substance is come to such a consistency that without any detriment the same can be dissolved in water or fire but in a serene air can be hardened, like earth or salt.

Lastly the said spirit is called ferment, in that state when he himself being coagulated can also coagulate another substance and make the same like himself, and this as well in the confection of the magistry as in the multiplication of the same. The same is, with O, which, after it is dissolved, is by propor...
tion, called A, and in the corruption of it is called the ravens head.

Let this suffice for you, and do not desire more, except that when perhaps God and time and your business will give you leave to lay hand on the work, as I have done now might lead you; that you may prosperously finish it, and that notwithstanding your many avocations.

Farewell

Brussels 18th day.

164 6
The Hieroglyphical Seal
of the Society of unknown philosophers

Let no man judge this present character to be invented and erected of us for nothing.

For the trident is the nuptial of our parable which comprehends the whole hermetical science hieroglyphically and compendiously, as well the theory as the practice.

But that these mysteries may be well understood we shall proceed in twofold order geometrical, namely by resolution and composition, or analysis and synthesis.

By way of analysis, first the
Maxes is to be considered or the total unity of the figure.

2. The Duality, or that part of Conus or that of the right Pyramids.

3. The Trias, or the triplicity of the lines, or that of the angles and

4. The Quaternarius of the lines and last of all the utmost points of dimension of the whole figure and the breadth of the lines.

Each of them have their cabalistic significations.

But by way syntheses or composition the reversion of the quaternarius of the lines, to a trias takes place.

Then of the trias into a binary of the cones.

3. That of a binary into a monad.
And both analysis as well as synthesis do not unelegantly re-
present, as well the first genesis viz. the creation of corporeal beings, 
as also the second genises viz. the natural production or mul-
tiplication of the same things; and lastly also both it repre-
sent the order which imitating art both keep both in its analy-
tic as well as synthetic method.

And now as concerning the first genises monas, or the 
unity of the total character, its deform figure, or as it were 
of no figure because of its ugly sinuosity, which tends nei-
ther to the figure of a trian-
gle, neither square, nor yet
a circle, or any other perfect figure, denotes the chaotic state of the first corporeal being which hath a deformed form and is indifferent to receive any perfect form.

The Duality or Binary of two straight Pyramids, or the two cones going together denotes the most remote, active and passive power of the said ens.

The trias or triplicity of the lines (being the threefold co-reasoned and turned and opposite one to the other and so disposed that each makes the immediate and indivisible lateral part of the other) signifies the tylcon, archeum and azoth,
which in like manner stand affected and related the one to the other.

The quaternas of straight lines of divers latitude position and term, notion yet mutually conjoined signify the four elements, their distinction and distribution of their first qualities as well symbolical as dissymbolical.

Then as to the retrogradation by synthesis.

The threefold conjunction of lines in their compounded angles both show the composition of principiated principles of the first order viz. $\Theta$, $\Psi$ and $\Psi$ and the coition of the elements.
and communiion which their
disymbolical qualities have by
means of symbolical.

The binary of cones or that of the pyramids in various sides and joining together in the Basis do denote the principi-
ated principles of the second order as are $4$ and $7$ mas and Jamina
humidum and calidum.

Lastly the Monas of the total character, which is drawn from the joined cones and all coales-
cing, both represent $7$ um philos
ophorum, aquam chaoticam
decundum, or in a word our un-
iversal spirit.

But the outmost points which
here and there; answer the
conjunction of the cones do repre-
sent the masculine and femi-
line seed of all kind and species.

But the points in which the
lines mutually do concur and
make angles, these represent
the three families of the infima
nimibia with their diversity of
species formed out of the said
seeds.

Now likewise as to the na-
tural production and genera
The monas of the whole char-
acter, demonstrates the whole —
matter, not that fictitious one
of the erroneous schools but
the corporeal sensible and al-
ready endowed with some bri-
mordial form, namely that
of the simple elements or principiating principles, as also represents the principiated principles. The binary of cones, shows the real and actual motion of action and passion of all corporeal beings and the nearest cause of perpetual corruption and generation.

The trias of the lines doth prefigure the influence of the higher bodies viz. the stars and astros and the continual reflex of the inferior and confluence of middle regions, bodies, from the center of the world to the circumference of the whole corporeal machine. The quaternary of lines demon-
strates the effusion of the element
and the emission of the quinta
essential.
But to make a reflection by
syntheses
The triplicity of signs shows
the multiplication of principia-
ted principles of the first rank
and order viz. 0, 4 and 8.
The Binary of ones is a type
of multiplication of principia-
ted principles of the second order,
by the congress of that precedent.
Lastly the Monas of a binary-
ypergraphical character is an
image of multiplication as well
of primordial seeds, as that of the
species of both families of the in-
finia mixta, by a threefold
Digestion and magisterial concoction and determined specification of the universal spirit.
Likewise in the analysis and synthesis touching our art. The Monas of the character as a type of the foresaid chaotic water, which is loaded with a confused bulk of heterogeneous things out of which he must be brought to light by means of our Art. 1. Of doubted consistency.
The Binary of cones signifies the two substances coming from the body of the universal spirit by the solution of what is coagulated, but not by the division of what is mixed to be dis.
tungnished.

The triads of the lines refigu-
rates the threefold temper which
the universal spirit hath ac-
quired viz E al & aw and O
line
Lastly the quaternary of lines
denotes the harmony of the four
elements.

Then by an inverse order or
to proceed again by synthesis.

The triplicity of lines describes
the three principal parts of the
magistry and its purposes viz
the solution of the body, the co-
agulation of the spirit, and the
union of body, soul and spirit,
and that by means of digestion

The binary of joined pyra-
oids do depaint the specifica
tion of the magistery, by solution and coagulation as well for the red as White elixir.
But the position of the most outward points designs the projection of the elixir upon divers qualities of divers other bodies, and an actual transmutation of imperfect forms to a most perfect one, either of a more noble species or again of a seminal substance.

L. D. et B.V. Maria