







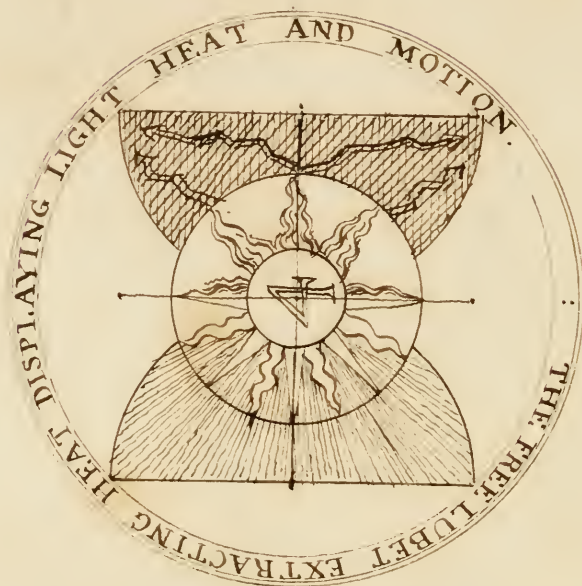




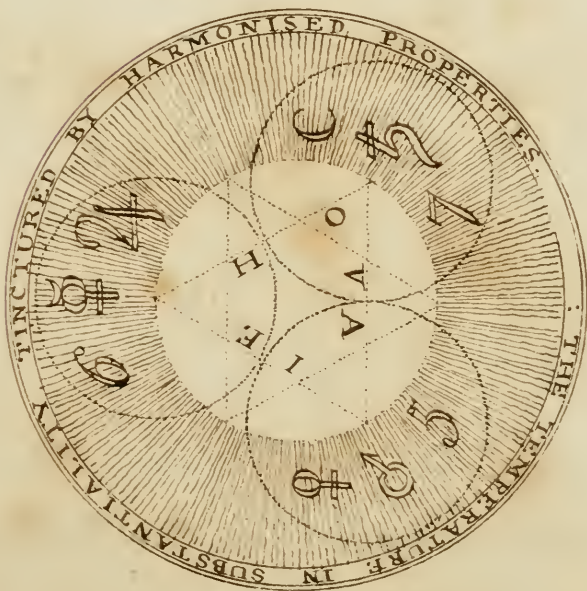
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The Hieroglyphical Seal of



the Society of unknown Philosophers.



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1. Letters of Michael Sendivogius to the Rosy
Crusian Society -



LETTERS

OF

MICHAEL SENDIVOGIUS

TO THE

ROSEY CRUSIAN SOCIETY.

Copied from an old Manuscript.

The following barbarous translation
of some letters written by Sendivogius was
transcribed 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

Epistle 1.

Greeting to my most honour-
ed Friend and most worthy
companion of the Society of un-
known Philosophers - W. L.

Honoured and renowned Sir yours
and your Patron Breun's our
companions letters have been ex-
ceeding welcome to me, and I can-
not express the Joy I had to hear
that you have certainly and ef-
fectually been received into our
Society and that there was a de-
sign on foot to settle and to en-
large 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 en-
dowed you with such great per-
fections in mind and good man-
ners (as Brunscius doth testify it)
and I myself am able to judge by
your most ingenious letters.

For this purpose then I joyfully
do send you (as you have desired
me) in Latin the Statutes of our
Society. the observation of which
let be sacred to you. and let 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
hath yet imparted to you con-
cerning as well the Theoretical as

practical part of our Nicheymy.
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-
siness 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
conceits as often as you will take

occasion to consult me about what
you are reading or doing. And I
promise 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 Phil-
osophers.

I Beg of you to take these my
admonitions in good part from

Your most ready servant
to all your commands
Michael Sendivogus
Prussels, 9 Feb 7.
1646

Epistle 2

Dear companion you do desire to know
and truly not without reason what
books among such an infinite num-
ber as well of antient as modern
authors you should chuse to read;
for few are faithful and then if there
be 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, scitting

which our cabal our art being altogether cabalistic which art to prostitute to the Iniquity of Sophisters, or to sacrifice to the lightness of the Imprudent is altogether unjust and nefarious.

Let therefore your care be to chuse to yourself out of such a multitude 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 Venerea (see my novum Lumen chymicum, page 59 in the beginning of the parables) which but one of that sort swims in the vast Ocean, you need no more fishing, but only to get the way to dress, boil and spice it.

Amongst the Antient Books then
these are the chiefest. & Hermes whose
Books are of very great may the high-
est moment, in order to understand
well and truly our business

There are two small treatises
of his; One inscribed with a pos-
thumous Name given by his com-
mentators viz. Transitus Maris
rubri The other; Appulsus ad Ter-
ram promissam both let be rec-
ommended to you before any o-
ther.

But they are rare to be had
and perhaps not to be found in
Europe.

I have found them in Constan-
tinople by some Martians where
having perused them I copied them

for Memories sake.

2 Andernacus Paracelsus whose writings are like a clear Day-shine light. but if you can light upon his Codicils which heretofore were called Coallorium 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. For 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 for my own use as I had done with the former.

All them I willingly would have part to you were it not that these did teach the same doctrine which I shall hereafter insinuate to you in the sequel of my Letters, and that in a much clearer Method & succinter style than they have done. Besides this his treatise de *Fructibus* is not to be neglected.

3 Lullius But amongst all his writings I can only recommend to you these His Vade Mecum and Dialogismum intituled Lignum Vita — likewise his Testament and Codicillus. —

Yet these two last with the rest of this Authors innumerable writings together with those of Lyeber and Arnoldus de Villa Nova are almost made inexplicable because of a Labrinth of Segments and unprofitable receipts so that I myself can scarce pick out the truth to justify it.

There are other writings, collections out of old Philosophers books not altogether unlearned. But there are so many sophistical tricks intermingled and filled up with Incubrations of other Authors of none or ill repute that it is a hard matter to discern true and good traditions of faithful and approved Men from others

Amongst the writers of the middle age these are good Bonus Zacharias, Bernhard Trevisan, Roger Bacon, & 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 restructuta but it is interwoven 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
may then let suffice our novum
lumen chymicum with the an-
nexed treatises of ♀ and the dia-
logue between ♀ and the Alchym-
ist; for in this Book nothing
is wanting. But it is necessa-
ry that it be read with atten-
tion and over and over again.

And take Notice that in
the same book many prepos-
terous things of the antient
Philosophers are set down and
that several things and in se-
veral places are as contradic-
tory the one to the other, all
which is so contrary thus insi

minated and the reconciliation of
all this and the solution of doubts
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

Brussels 25 Feb
1646.

Epistle 3

D C. Those sheets of Pagenius which
you have sent me handling of
all they parts of our art and
your Doubts about it and by
this Occasion about our no-
vum Lumen chymicum also

I have read over and over with
a great deal of attention these
writtings, though they are cor-
rupt as to the prince pal pre-
cepts yet they do demonstrate
the Author to be of great genius.
And as to your doubts and ques-
tions, the same do argue to pro-
ceed from an Ingenuum not of
common sagacity and acuteness.
But what of this doctrine is
to be judged you shall have
it in our answer to it with
the next letters and according
to your desire in a scholastic
or dogmatial stile; with fa-
miliar arguments of the chief
objections and propositions
instanced; the solutions of the

Propositions together with the
examples of our propositions
where it shall be needfull

Farewell

Brussels 10 March 46

Epistle 4.

D.C. Our last did promise you our judgement concerning Pagetins 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.

Pagetins: 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 Pagetins then doth very well divide the whole matter

in hand according to the custom 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 effects 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 near enough to truth but the style he used is so concise and contract that it cannot create a sufficient knowledge of Natures principles so as to obtain a full aspect of the

readers:

The second chapter of his treatise hath one thing very congruous to the best doctrine viz his judgement concerning the general principles of L. Phil. He affirming them to be a sort of Mercurius but different from common ♀ 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, animal² or vegetable specified and determined.

And again that some sort of ♂ be far from the common combustible and stunkend ♂ yet determined by some spe-

cifical form and to be under
some genus of the aforesaid mix-
ta: which form that ♂ may
impress and communicate to
the said ♀ by way of fermen-
tation. And that the same
♂ were rightly constituted
material L.P.

All the rest of this Book
is almost false and to be re-
jected as you shall see here-
after

Searewell
Brussels 15/Martii
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 Φ^{us} , γ^e true and nearest material principle of Metals and Minerals be a hiarm and Moist humor or vapour as we shall make it good hereafter.

Ergo such a Φ^{us} cannot be gotten 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 preminency of congealed air. And such is our Matter which you are not

ignorant of now.

Mine the error of Pagelins in
that point is manifest. But
that he may not want his due
praise I must confess that his
thereto I have not read any
author that came nearer to the
mark than he. For his substance
he points at doth in all the
general conditions agree with
the true and genuine substance
that contains the true and
hath also almost all the true
signatures and characters des-
cribed here and there by the
Philosophers whereby the true
♀ and his offspring is known
and discerned.

Let this suffice as to the first ar-
ticle

Adicee

Brussels 20 Martii

16 L 6

Epistle 6

In the second article he labours
to repeat the mysterious man-
ner of extracting and also pre-
paring ♀ out of Lullius mis-
using his authority and other
Philosophers precepts misapply-
ing them and ill brought in
more than becomes an ingeni-
ous Man: commanding that by
distillation the tenth part of his
Magnesia so first rises, soon-
ly 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 reserved should at last be restored again, to its remaining earth after a compleat distillation (which earth he ridiculously esteems to be ♀ and ♂ of ♀) and that by reiterated cohibitions, Inhumations, Digestions, sublimations &c. described by him all should be reunited again.

But herein he 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 extrac-
tion and Preparation of ☿^{ius} as
we shall demonstrate it at another
time somewhere else. There is no
other rule to be observed for the
said extraction and preparate
on of ^{our} mercury than simply to dis-
till the Magnesia whereby the
spirit with its Oil are brought
over and elevated even to a sic-
city of the faces and into a se-
peration of the spirit from the
Oil and which spirit is afterwards
oftentimes to be rectified. But
hereof we shall treat and inform
you more at large in the me-
thod of operating.

Brussels 25 March 1666 Harwell.

Epistle 7.

Follows the third and fourth article the former of which doth assign the Minera of the ♀ necessary for the philosophical work and doth do it very well. For there is no other Minera for the said ♀ than which he intimates namely ☉ or ☿.

The th 4 article teacheth how to extract the said ♀ out of the entrails of the said ☉ or ☿ but very ill. For he prescribes to this work a dissoluant altogether heterogeneous to ☉ and ☿ and therefore violent viz: a certain ♀ial Oil made per deliquium from Quick-silver or common ♀ after sublimated with *.

All which is against natures intention which requires that ☉

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 principiated as some falsely
do suppose it and are in the same
error with Pagetius) that is to say
the dissolvent must be the same na-
ture with that matter or substance
out of which immediately the C or
D was made that matter being con-
sidered in its state of lesser compo-
sition it had before it coagulated
into C 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 $\mathbb{D}$

And now there is no substance in the whole Nature which can have such a homogeneity of Principles of $\odot$ and $\mathbb{D}$ as our $\mathfrak{F}$ drawn from our Magnesia in Manner as you know. For that $\mathfrak{F}$ is but a warm and moist vapour not yet determined (as common $\mathfrak{F}$ 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 $\mathbb{D}$ or any other lower mixture can be. For all other things and therefore common $\mathfrak{F}$ also (which Pagetius makes use of) they are already determined

in the said families, and therefore most of them seem to have symbolizing qualities and conditions with $\odot$ and $\mathfrak{D}$. Yet for all that they are heterogeneous because they are not only specifically different from $\odot$ and $\mathfrak{D}$ 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 $\mathfrak{F}$ and not the vulgar must be made use of, for an extractive dissolvent of the $\mathfrak{F}$ of $\odot$ or $\mathfrak{D}$ and that is the grand error of Paracelsus.

Starwell

Amstels 30 March
1646

Epistle 8

The fifth article D. Connells and will persuade us that the philosophers egg must be made and compounded out of one ounce or thereabouts of the ☿ of ☉ or ♄ and with the addition of a very little quantity of his ♀ whose spirits he says that by often repeated distillations and cohobations the said ☿ doth ingest and drives in and doth afterwards unlock all humidity.

Thus he disputes against the light of Nature, to make a which he will that the yelow of the egg or the ferment which is the ☿ of ☉ and ♄ should oftentimes throw off or separate the white of

the egg that is the thing to be fermented which is the ♀ and takes 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 Paragutins be in this while I need not to exaggerate since every fool can apprehend it

Starewell

Brussels 5 April

1646

Epistle 9

The sixt article D. G. doth teach and
most obstinately doth hold that there
are required to the boiling of the
egg four different and continually
increasing degrees of heat fire which
indeed favours an unexperienced
philosopher, if, as it seems, he doth
understand it of actual fire; hence
I find reason to change my opini-
on which I had of the Author be-
fore, namely that he in his for-
mer Articles had studiously
compiled most egregious errors
only for dissimulation 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 alledged Authors seeing 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 far 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

five as it is but to ~~ex~~cite the o-
ther internal, so it ought to be of
a continual gentle and almost
equal degree. And these are the
errors of Pagetinis

Harwell

Brussels 11 April

1646

Epistle 10.

Having made an end with Paganini's works it follows I. C. that I do explain and declare to you the true hermetical doctrine.

We shall therefore even as Paganini 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 art's business is to perfect nature and since

art cannot effect this but by
imitating Natures works: it is
needful 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 sup-
poses nothing and Nature sup-
poses principating principles viz
the elements, and art supposes
principles principated of all which
in order so that the perfect know-
ledge of art doth depend upon
the knowledge as well of the
first as second generation. Let
this serve for a short prologue
we will pass to the matter it-
self

Harwell

Boulogne 15 April

1646

Epistle II.

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 ante tipse 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 the only truth been produced out of meer nothing out of which afterwards the most principle bodies and that by way of separ.

ation were produced and out of them were made all kinds of mixed bodies and that by way of composition.

Gods providence is to be admired and adored which in the very beginning hath proposed to ~~Matter~~ 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 mans 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 of those beings which became more compound bodies had directly forms and really distinct from the former, so that they could throw of these forms and other should remain; no not so but that the last form given to the mixture doth and must contain most eminently the first ones, not to be divided from them. But how great such before named degrees might be this is not yet agreed on among philosophers.

The common schools do admit but three degrees viz crea-

tion of the Matter, distinction
of the elements and out of these
conformation of all mixt bodies

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

1st Production of matter out
of nothing which properly is cre-
ation

2 The division of the same
matter into single bodies

3 The fabrication of the mixta

out of those divers simple bodies.

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

Harwell

Brussels 29 April

1646.

Epistle 14

Thirdly God hath exalted a third essence (as they call it) of the said elements; that is to say, God hath, as it were ^{by} a mystical rectification separated the purer 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 pellucid part of the fire, others lastly out of

the most subtle and smooth
parts of the earth.

This doctrine is demonstra-
ble 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 earthly.
for the earth is only opaque:
so contrary the sun to be fiery
because splendid and lucid of
itself. Nor 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 fire⁶⁹ often
is signified by the name of light
and contrary light by the name
of fire. So in Genes^{is} when the
creation of the fire is expres-
sed by the name of light and
by the like reasoning it may
be concluded that many pale
~~fire~~ stars are aereal 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
but because of the predomina

tion of hot planets, now cold
by the accession of cold Stars
to this lower region; neither
could they cause such divers
mutations in subjected bodies
while those qualities which
belong to the elements do only
proceed from the elements and
are communicated wherever
they are met with; see
here of our harmony commit-
ted to the care of Bressius
to see it printed.

The affections of celestial
Stars and Orbs are that they
incessantly 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 vari-
ous irradiations and have va-
rious influences into the low-
er bodies and to concur as
universal and upper causes to
all natural motions and ac-
tions, as also generations
and conceptions, as well uni-
versal or primordial as par-
ticular (of which we shall
treat presently); and lastly
to all mutations and alte-
rations 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 coagulation 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
Harewell.

Brussels 9 May
1646

Epistle 15

Fourthly then God hath united and brought together conflavis, the principiated principles, or the upper *mixta* which are bodies of a middle substance between the elements, and the lower *mixta*.

And these are first ♀, a substance made up out of fire and air conjoined 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. ♂, made out of water and earth, by the agent of cold proper to both.

The chief properties of these principles 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 mixta, viz that by their
means and intervention, the dis-
agreeing qualities of the elements
(which are otherwise incompatible)
might agree in each families
mixta. For though it seems that
the symbolizing qualities in any
mixt bodies might be able to re-
concile contrary and repugnant
qualities; yet according to Gods
laws given to Nature it was
inconvenient that contraries should
stand together and be sudden-
ly joined without some previous
league of friendship made in
the intrinsecal parts of the mixture.

add to this that such a diversity of temperaments and such various complexions and constitutions could not have been any other but this way effected: at least not in things of a firm constitution and of long duration. The singular properties we will explain in the next.

A. arewell

Brussels 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 ♀ are these. To be the seat of natural heat. To receive immediately hot and fiery 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 mixta.

2. Of ♂ are these to be the radix of coagulation and coagulability in all things. For it doth 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 compact and connexion of the homogenous parts doth 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 reciprocally its communications from others.

And truly any part of an animal 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..

3 Of ♀ 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 $\ominus$ and to help it in order to the solution of all other solid bodies.

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

Brussels 91 May Farewell

1646

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 ♂ and ♀ For ♂ is called sperma and ♀ menstruum.

But besides the forenamed proprieties these have also got new ones to wit from their own new temperament. For ♂ which before was naturally hot because of its innate heat is now above that become coagulative and fixative being mixed with ☉ and from hence it is called by the philosophers lix

ing ♂; and ♀ which before was cold is now become hot and moist and better digested by the accession of congealed 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 viz 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 every where, 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 determination and hereby are multiplied, therefore it is called *Sperma natura*. The ♂ vivum may introduce the seed into a proper matrix and there let it lie, to this purpose, that there they might fulfil their office for generation (whence the radix 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 *Magnes Chalybs* and such like.

2 Of ♀ that he in an eminent manner do contain the foresaid ♀ which more digested and neerer 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*

Thavewell

. Brussels 6 June

1646

Epistle 10.

Sixthly. Out of these two D.C. God hath made one principle which likewise retains the name of ♀ and though in him be joined and physically united, without distinction, as well the forenamed two principles as ♀ himself yet because the signatures of ♀ do more abound in him and also appear to the senses, viz. the waterish humidity, and yet fine and subtil earth being thoroughly mixed with the water it is rather called ♀ than either Θ or $\hat{\Gamma}$. yet according to the diversity of the degrees of its natural digestion which he undergoes he changes names, signs and even nature, and gets now the property of Θ . and at another time when he comes

nearer to living $\frac{1}{2}$ digestion, it assumes
also to himself the name essence and
faculty of $\frac{1}{2}$. But so long as it remains
in the state and temperament of
 $\frac{1}{2}$ it is only called $\frac{1}{2}$. Therefore he
hath the name of Proteus and ~~that~~
~~is~~ of hermaphrodite, partaking of
masculine and feminine nature, and
many such other such 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 genres all mixta are made
and multiplied, with the joined ac-
tion 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.

2 That out of his common sub-
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 subtil and almost wholly spiritual he is rather to be called by the name of spirit than by that of corpus or body; and because that his soul or archais 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 mixtum can be ~~can~~ resolved again into them, so^{as} that they may be brought to their former singleness which they had before they came under a specifi

form of a mixture to be determined,
in whatsoever family it be, so that
the substantial form of the said
mixture they could put off and lay
aside whatever Pseudo chymist 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 fa-
culties rising from their principles
viz only $\frac{4}{5}$ Θ and $\frac{1}{5}$ Ψ do remain and
really ^{exist} 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 Mixtis the generation of

One is but the corruption of another form, seeing 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 mixtum 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 mixtum and that it had been reduced back again to a more single complete form substantial, which condition is necessary for the supposed annihilation of forms which we do contradict.

We say a compleat form for there
are some forms substantial incom-
pleat. 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-
swering that of the said princi-
ples are apprehended, and in the
same number, but in a retrograde

order. Yea it is necessary it should
be so, for otherwise we should in
vain search for the $\frac{4}{7}$ of $\odot$ and $\odot$ the
necessary ferment for L.P.

Farewell

Broussels 6 June
1646

Epistle 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 $\frac{4}{5}$ ial temper, He hath made all those innumerable seeds, of all families, genera and species, according to his inexhaustible treasure of ideas, as well in the air as in the water and earth, out of which seeds (but

not all, for that he hath left many empty) and with the said universal spirit only ~~fully~~ digested
He hath formed individuals divers in sex 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 aglen, the proper material principles for generation of its species. And lastly he hath given to those individuumms 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 demanstrated you are to know,

.That multiplication of species is
by God constituted to be either
primary or secondary of which in
the next

Harewell

Brussels 9 June
1646

Epistle 20.

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 happens by the power and actions of particular seeds of some of the precedent particular individuals, of which chiefly this present discourse doth treat.

Both have their common terms or intentions

The first term is when only seed and menstruum are multiplied, that is when the foresaid universal spirit is by the seed assimilated 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 radix 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 adour 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 inten-
tions do become and belong to
all the three foresaid families
of the mixta. (notwithstanding
the gainsaying 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 excrements. 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 man-
ner 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

erals 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 notify.

farewell

Bruxpels 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 per se 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 (proxime superior), namely the subalternate in respect to a Uitlum. And this wife or common Marlat is our spiritus universalis. Therefore as many primordial seeds there are in every region of the elements and as many Individuals there are in the said two families, as many Men there are, but there is but ^{thus} one woman common to all.

The second difference consists

in the diversity of offices of both
sexes which indeed is great in
the said families chiefly as to
the common function of copu-
lation. For the animals do co-
pulate spontaneously, by the
impulse of Archæus, without
any other artificial industry,
natural appetite being given
them for that purpose, prompt-
ing 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 wife yet they do
require arts of assistance to act
well and surely.

The Minerals though in re-
spect of the primary multipli-
cation, they copulate without
arts ministry, yea in respect
of the second multiplication
(which chiefly concerns us at
this time), there is absolute ne-
cessity that the hand and ma-
nagement of the artist intervene;
and therefore neither the said
Minerals nor vegetables have
given them proper instruments,
for copulation or generation.

But the Woman hath for
her Matrix Water, and earth

for her belly or aletcum. There
is also some difference in their
particular functions, but be-
cause its knowledge makes
nothing to our purpose we
will pass it by for brevitys
sake and I shall pursue the
rest

Farewell

Brussels 21 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 ^{at all} in; for ^{nothing of} the universal spirit is here 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 ♀ ¹⁰⁰¹¹⁵

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 individuum, 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 necessi-
ty of respiration by help
of which the said universal
spirit is drawn and carri-
ed into the præcordia of the
said animal from the aerial
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 trans-
mitted into it, for to have

the effect of the first term.

But to have the effect of the second term it is mixt 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 mixt with the aliments which he dissolves, and himself is in and with them transmuted and converted into chylos, 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 magnesia, for to gain the effect of the

first term, but as to the second
and third term, he requires a
precedent metallic digestion.
Harewell

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 affump.

tion and the intrinsic quality or virtue is raised and more intensley.

In animals if it be referred to the first term it doth also augment the quantity and bulk by exlraposition and yet the intrinsecal virtue is increased withall

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

assimilations, because the
ferment viz: the seed hath
actual formal condition which
it doth impress in the thing
fermented; for this reason, be-
cause that all homogenous sub-
stances (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
diversly 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, fecundity in
two; in the triangle a quadrangle,
a center in the circumference,
and the circumference
in the center. The quadratum circuli,

The septinarium taken from
a triangle and quadrangle; a
decas from the septinarium
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.

~~follows~~ The second. Genesis
follows.

Shewell

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 naturating 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 mixta of the three families; But these, the species subjected to each family, and the individua also of each species, and ^{that} these motions be in themselves in manner proper to each of them, for this purpose, that thence, in the mixtum 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 or purpose that the integrity of the world

and of things equally corruptible should not before its due time by a succedaneous 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 naturated, 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 natural nature is archæus, and thus by the universal manifest causes, viz: the heavens and stars, the elements do daily produce and multiply θ φ and φ ; these again the menstruum and sperma through the whole world; and these again the spirit universal doth again produce partly menstrua and seeds, partly the individua 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 Genises.

Farewell

Brussels 3 July

1646.

Epistle 25.

Before we handle of the rules of our art and its precepts we must premit some things of its intention and power according to the foresaid principles.

She 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 & purpose of specifical perfection in those things she daily produces, in what manner soever she is used to do it and by which end.

she necessarily attains its hypothesis, that is by a certain and not a defective law, by its self without any other assistance, in case she were not hindered by some accident, or the other, in her work disturbed. So for example a chicken may and is sometimes produced out of a hens egg, in absence, by an artificial heat, the egg being kept continually warm; and so it happens with many such other things that when nature for some reasons could not art hath perfected, or lastly that art do hasten natures 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 seeing it doth not suit
so well with the inferior mix-
ta of the mineral, as it doth
with the two other families

2 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 speci-
es, only by exalting the intrin-

sical virtue of it.

For God hath given to each being besides the ordinary specific, extraordinary and almost infinite degrees of perfection, chiefly in the vegetable and mineral family, which, notwithstanding nature by herself, without arts help, cannot attain to, as hath been often 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
doth 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 compressed because of the separation of heterogeneous excrements which lay confused with the spirit, not substantially united, but only in the body of the wine together

placed. By which separation
that spirit indeed attains soon-
er 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 ∇) in vain presuming

to exalt therewith their virtues
so as to produce extraordinary
effects and to give them the power
of multiplying their species. How-
ever it is not to be denied but
that such a separating operati-
on is very useful and necessa-
ry to the philosophical work as
means to obtain the end; for the
artists industry must not end
in that operation or separa-
tion if he wishes to obtain the
effect and intention of L. P.

Neither is the accidental al-
teration of sensible qualities to
be taken for the said augmen-
tation of virtue, because that
by the addition of heterogene-
ous things of divers sorts, the

face is only changed. not nature 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 lowest species into superiors 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 exalted in his virtue that it is able to transmute many species, yea all of them which are subalternate, and to assimilate them according to proportion of greater inequa-

lity 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 L. P. and is the last term of the foresaid Minerals multiplication.

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

Now from what hath been said the division of chryso-

poia doth depend namely to
be universal or particular.

The universal chrysopoia
is occupied in the prepara-
tion of the said universal
agent, or the multiplication
of the seeds of $\odot$ and $\triangleright$, its ap-
plication and use.

The particular tends on-
ly to the preparation of
particular agents and what
concerns their use also and
application. according to
which division this chap-
ter like the former shall
we likewise two members

Farewell

Brussels 10 July
1646

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 confection.

His definition then is thus

The agent which the philosopher makes use of for universal transmutation of metals is ☉ or ☿ multiplied, not according to their quantity but to their seeds, and that by their intrinsecal virtue or activity of their form substantial, greatly exalted, nature working and art ministering; whose one and the

least part, because of its exuberant tincture or seed, wherewith it is endowed, is able to give substantially the form of ☉ and ♀ to a great quantity of all kind of metals, and to assimilate the same in a most quick manner

This definition is regular though long, for it hath its nearest Genus, namely the nature of ☉ and ♀. Then it hath its nearest differences viz: the multiplication of their seeds and virtue, not their quantity (by which it is distinguished from ☉ and ♀ vulgar being considered in their ordinary states of mineral constitution as also

from them and all other things besides, be they animal, mineral or vegetable, multiplicable or being multiplied according to quantity only) and lastly the transmutative virtue of the greatest quantity above his own of any metal whatsoever (by which it is distinguished from particular transmutative agents) and that in little lesser above his own but for the most part equal or lesser quantity

That ☉ or ☿ is the genus of L. P. or of the foresaid universal agent is manifest from thence because it is required that the L. should transmute the imperfect metals into ☉. or ☿.

∴ Therefore to effect this it is necessarily required that the material and true Form of $\odot$ and $\mathbb{D}$ should be in him: for nothing can give and communicate to another what he hath not himself.

Neither is it to purpose to say, that from the doctrine of the first chapter it may be concluded the L to be the seed of $\odot$ or $\mathbb{D}$ and therefore that it cannot be $\odot$ or $\mathbb{D}$ in substance.

For we have already in the same place by anticipation 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 $\odot$ must needs be $\odot$ informally. likewise as any other $\odot$ 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 fusibility and ^{ductility} ~~directibility~~ as also of exaltation of qualities essential but chiefly of its activity.

However it is disjunctively said that L.P. is $\odot$ or D for there is a twofold L. one for $\odot$ the other for D .

though the same agent which is
fitted and prepared for $\odot$ making,
can serve also for making ∇ as we
have taught somewhere else; yet in
case the artist intends $\odot$, then he
shall ^{take} $\odot$ to work upon by reason that
the L made may impress a $\odot$ ish
form: if he aims at ∇ he shall choose
for his subject ∇ that the L may
communicate the ∇ any form and
this according to the axiom, that
nothing can give what it hath
not himself.

Neither is against us that there are
some causes that produce quite dif-
ferent effects, from their nature and
therefore $\odot$ not to be absolutely a
necessary ingredient for to make
 Θ (or rather $\odot$) which can be infer-

red also as to D.

But take notice that this hath only place as to universal and equivocal causes which are destinated 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 ♀ though not simple but being multiplied according to their seeds and intrinsical virtue of their form substantial, ~~it~~ is concluded from hence; because if it did not by a most intinse degree

of virtue overcome the faults of other metals it could not equally assimilate 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 assimilation or transmutation happens in the proportion of a greater inequality 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 degrees exceed the activity of vulgar ☉ or ♃.

If you do object, that C or D and chiefly C do and are able to transmute at least some of the inferior metals because their activity overcomes the resistancy 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.

2 That the least of the agent be able to transmute an immense quantity of any metal.

3 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 resistancy 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 resistancy

of quality active and passive, by so many 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 extrinsically by multiplication and destruction of parts, though in things otherwise alike as to weight number and measure another's 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 efficaciously make hot, one hundred ounces of water though but cold to six degrees as it will do so

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.

Brussels 16 July Farewell
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 ministring cause.

The principal is Nature it self, 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 ministring cause is art which cannot justly be said to produce, but only to help nature in his production of natural things above the terms of its ordinary power as is said before. But how art doth 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 viz:
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 multi-
plication of the seed of ☉ or ☿.

The remote scope or finis
is the transmutation itself.

in 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; How nature doth work viz

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 loosned, 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-
line 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 saio

seed or ♀ of the body dissolved,
not again by the action of ele-
mental common fire and cor-
rosive, but the central which
exists in the most inward center
of the ♀ which is excited to acti-
on by external heats, either of
the Sun or stars or fire elemen-
tal.

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 ideam 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 $\odot$ or $\mathbb{D}$ are the materia L. being 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 $\odot$ or $\mathbb{D}$ 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 $\odot$ and $\mathbb{D}$

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 ☉ or ♀.

Therefore somethings are to be admitted besides ☉ or ♀ 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 ☉ or ♀ is multiplied and ☉ or ♀ generated, must needs be homogeneous to ☉ and ♀; for out of

heterogeneous things a homogeneous being cannot be brought forth. and such must be $\odot$ multiplied, For from a Man and Dog comes forth neither Man nor Dog, or a plant or stone, ^{from} a plant and stone. And if you do object that we ourselves have somewhere else allowed a particular homogeneous transmutation, namely that of the food of any living thing or animal when it is converted into the substance of another different animal or vegetable; which something may happen in minerals.

We answer that such a transmutation is not pro-

perly a generation or multiplication, because it is not effected 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, seeing 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 divers 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 ^{yet} 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 ^{has been noticed} in
the discussion of Pagetins work,
namely that there are two sorts
of homogeneity. The one in re-
spect 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 ex-
ample the seed of a Dog is ho-
mogeneous with the Dog him-
self, because it hath the same
nature with that seed this Dog
was made of, and hath also a
radcal aptness to receive one

time or the other the form of a
Dog, and this is the homogeneity
which must be in our second
matter in respect of our first
matter which is $\odot$ or $\mathbb{D}$ and
which is no where else to be found
but in our $\mathbb{F}$.

The second sort of homogeneity
is in things considered as prin-
cipated by which one thing
with another doth 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 then the

ferment & the thing fermentable should have the same form & degree 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 C or D 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 things could be simplified again (which we deny). Yet the inconveniency would come to the same if we make nothing against us, for they should likewise receive & have the same respect (rationem) of homogeneity of principles as we do require & exact; and the principles, in what manner soever separated should be again restored to the same individual, at least specific body, which according to Nature is impossible. Nor then there should be a regress from privation to habit. Neither

hath any man yet said that
the physical parts of anything
or substance, being once sepa-
rated, could be restored to the
same substance 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.

Harwell

Bairpels 9 Aug^t
1646. }

Epistle 30.

The last is the cause instrumental. The cause formal is sufficiently expressed in the very definition and its explanation. 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 solution. But this is no elemental water, but specifically the same & which was assigned for the partial matter of the Lapis; yet with this difference, that when it is proposed as a dissolvent it ought to be robbed of all its vehemency and

terrestrially (which do withstand the efficacy 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 $\odot$ or $\mathcal{D}$ it may mix itself with the Θ or $\mathcal{Q}$ of the same $\odot$ or $\mathcal{D}$ and by means of his own joined homogeneous humidity with $\odot$ or $\mathcal{D}$ 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 $\mathcal{L}$ then it needs not so many rectifications.

- 2 The second instrument of nature is a twofold sort of fire. The first sort is the central fire or the

primogenial heat moving the
powers of the ferment and every
where digesting and coagulating
the ♀; which central fire advances
himself to four degrees of heat ac-
cording as his active quality over-
comes the other qualities of the mat-
ter: and these four degrees are demon-
strated by as many principal
colours namely black, green, and
white, red. The second sort of fire
is the actual external fire which
doth excite the former fire central,
and as to preparatory operations,
requires divers degrees, but as to
the main work and regimen
of coagulation ~~there~~ only one con-
tinual degree; so that which is
said by some authors concerning

the four degrees of fire in the
work of the ~~and~~ and its ordering
shall and must be understood
of the central fire.

These instruments are cal-
led natural, because the art
doth not properly use, but only
disposes them for nature's use;
and work.

We will treat therefore next
of the artificial instruments.

Farwell

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 do serve for the preparatory operations; and they are of two classes

1st Those which belong to the preparation of the dissolvent, and they are of three sorts — 1st a body or bacia, wherein our magnesia is to be distilled to draw out of her the living ϕ ; and a receiver to the bacia. These serve also for rectification. — 2^d a small furnace for distilling in ashes or sand — 3^d matters which help the distillation of the matter: such are

cotton, brimstone and pumex (which checks the rising of our magnesia caused by its flatulency)

II The instruments of the second class are such as are necessary for the preparation and trituration of ☉ and ☿ and they are also of three sorts — 1st vessels, as crucibles, long necked bodies, bolt heads, cleansing saccets — 2d a calcining furnace with an open fire — 3d such as serve for calcining & trituration of ☉ and ☿ by fire potential: such ^{as} are the corrosive waters ^{whether} where ♀ or ♂. For it is all one which of these things in this case the Artist makes use of: provided a perfect powder be made of ☉ or ☿, and that the calces, by divers washings, and

renewations afterwards, be very
well purged and cleared from the
saltish impressions, which calcina-
tion and excoaration is altogether
most necessary; for otherwise our
living I cannot unlock the
prisons of the salt, or the Q the
seed of the Q and D.

Burgh 8 Aug^r
1646 }

Farewell

Epistle 32

The instruments of the second principal order are those which do perfect the conception or coagulation of the Lapis, and they are also three fold:

1 A glass made in the shape of an egg, in which both substances or matters of the Lapis are to be put viz the living Φ and the Q of O or D 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 mouth be very well (hermetically if you please) stopp'd.

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 alhanor with all its ap-
pertences for it is all alike what
kind of furnace you do provide
so as you can but give a very mo-
derate 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 explication;
- 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 is 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, *finis* 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 pernicious caprice of separating the principles of things principaled which some false

chymists do command, is altogether useless: I mean the separation of the ♀ from the ♂ on purpose to reunite them afterwards again. For to the effect or work of solution of ☉ or ☽ the volatile ☉ only as to the ♀^{ial} part is necessary. But the first ☉ and the ♀ of the same magnesia do withstand the solution — the ♀ because of its unctuousity and the ☉ because of its fixity; so far ^{from being true} is it, that they can be here useful, that is said ^{before} they rather hinder this work.

2. — The Purgation and calcination of ☉ or ☽ the instruments of which operation you have seen above and are necessarily to be used, because that the sub-

lized ☉ or ☿ therewith brought to powder may so much easier yield to a physical solution and their ☿ the seed or sperma be loosened.

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

Of the second categoria are such as dispose and order the coction and coagulation and are of twofold condition.

1. Those which require the artists hand, namely for composition of our philosophical egg, and that in proportion ten to

one viz. ten parts of the ♀^{ial} liquor
(which represents the white of
an egg) to one part of ☉ if your
work be intended for ☉; or four
parts of ♀ to one part of the
seed of ☽ either, which seeds takes
place or represents the yellow of
the egg, which portion you ought
always to keep, for therein
consists nature's weight, num-
ber and measure. Then this egg
requires to be put into the
furnace and then accordingly
for the coction the ordering
of the actual fire is required.

2. Those which of themselves na-
turally or by force of nature
happen in the egg so disposed,
without the hand of the artist:

and then are physical corruption, mixture, vitrifications, sublimation, incineration, imbibition, 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 perfecting of the Lapis, and is done in ten months or thereabouts.

We shall next treat of multiplication.

Farewell

Brussels Aug^r 20
1646

Epistle 34

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

For first you may take only ten parts of $\mathcal{F}$ to one part of the perfected $\mathcal{L}$. and then the work

is ended ten times sooner than in the first confection of the $\mathcal{L}$. viz: in 30 or 40 Days, and if this $\mathcal{L}$. 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 understand, what is said of the work to be a work of three days.

But secondly the same quantity of $\mathcal{F}$ is augmented tenfold also, namely that you take in the making of the $\mathcal{L}$. or in the first multiplication only ten parts of $\mathcal{F}$ 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 ♀.

However multiply it which way you will you do always augment the ♀ 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 ☉ or ☿ is now increased ten times in every part of the single ♀ made a hundred times in every part

of the said seed of C or D. But after the second multiplication it surpasses these of the seed a thousand, but those of the L. 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, ^{she} adds always ten degrees of perfection to the foregoing effect or product, being that she produces anew divers species if she goes about only to miliorate the same, which we could prove by many natural 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.

J. Harewell

Brussels 26 August
1646

Epistle 3.5

The use of the L. is this, that he must be ^{de}degraded that is must be lessened in his power and virtue with many imbibitions of the foresaid vulgar, till he hath acquired a just temperament and proportion 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 any thing instead that he should give succour to a diseased animal

and as to inferior metals, it
would convert them into pow-
der like unto himself and in
to an irresoluble form instead
of transmitting them into
most perfect & or

Adieu

Brussels 1 Sept

1646

Epistle 36.

Now follows the practise.

Take therefore of our choicest
Magnesia of a whitish colour
and a tart taste (subaciduli) q. u.

Throw it into a Glass Boeia
of sufficient largeness, so that
only the third part of it be
filled. Then lay upon the ma-
teria so much cotton and flau-
little sticks athwart the glass
amongst it that ~~that~~ the whole
materia therewith be covered;
or which is better make bul-
lets 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 adluted,

distill it in fine sand and gentle fire. First rises a most limped 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 confecti-
on and composition of the egg

The other part you shall again
rectify so long till no fæces at
all remain more, and the li-
quor is, ^{become} very sharp (acerimus)
like the sharpest spirit of
wine to common oil of Q

This is the preparation of ♀.
4th Take of purified ☉ or ☿ 3l and
amalgamate it with ♀ vulgar
washed and purified 3 viii then
mix the a a a with common
☿ 3 iv. or more if you please
in a mortar then let this mix-
ture burn and deflagrate in a
crucible in an open fire of
charcoals so that there remain
a pure calx which wash ve-
ry often with common dis-
tilled water and afterwards

reverberate it 12 hours.

This is the preparation of C: 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 calx described and taught by many authors every where, so that it is needless to teach it here.

5th Put your calx 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 stint up, ⁱⁿ with an arthenorium 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
cokobate it again, that is
throw it back again upon
the remaining third part;
and repeat this operation ele-
ven 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 consis-
tency of reddish and traish
honey if it hath been ☉ and
bleuish if it hath been ♃

This is now the quick $\odot$ or quick $\mathcal{D}$ of philosophers and the seed of $\odot$ or $\mathcal{D}$

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 peacocks tail, or the rainbow doth appear upon the superficies of the liquor; But the argument or sign of a radical solution, is when it cannot return again into a metalli body. For this is the propriety of $\mathcal{Q}$ which is extracted

out of metals, and such is
now dissolved ☉ or ☽

6th Take of the said ☉ or ☽ one
part, of the living ♀ which
you had reserved 2 parts if
you design for ☉, or 4 parts if
you design for ☽. Both put apart
in its glass egg provided that
two parts of it remain emp-
ty and seal the mouth her-
metically

This is the confection of the
philosophical egg

7th And lastly have an ear-
then vessel ready, or a little
pot, fill it with ashes, bu-
ry 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 athanor, with the lamp, or an other furnace where you can give a very gentle equal heat and which may encompass the matter to the very 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 described. And he that hath made it once, may notwithstanding therein fail.

Yet the signs of its due degree are the appearing of those four said colours, at every three months end, and of those intervening colours, at the end of ~~there~~ every quadragesima or 42 Days or there about, till to the darkish redness which is the term of per-

petual fixation. Of the practice
of Multiplication I need add
nothing, for you can gather
that from what hath been
said already, neither hath it
a divers method from the prac-
tice of the L.

But we will add some
things as to the use of the prac-
tice and that in the follow-
ing epistle.

Starewell
Brussels 7 Sept

Epistle 37.

The use of the practice is
this

1. & to medicine to animals.

Dissolve 1 Grain of the single
L. in 100 grains of that $\frac{1}{2}$ where
with the L. is made, or in any
other liquor or specific vehicle
for the present condition of the
disease and the temperament
of the patient, giving a due pro-
portion of such liquors with
the one grain of the L. dissolved

But if the L. hath been
once multiplied then one grain
of it must be dissolved in a
thousand grains of such con-
venient liquor; if twice mul-
tified, in ten thousand grains

of the liquor and so forwards
2 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 thou
sand parts of the said ♀ and
set them to dry, first in a gen-
tle fire, then stronger and
stronger, till it gets the consis-
tency of a stone. And such
imbibitions and desiccations
repeat till one part of the L.
converts ten parts of common,
20 of $\frac{1}{2}$ 30 of $\frac{1}{4}$ 50 of ♀ and lastly
100 of $\mathcal{D}$ into perfect $\mathcal{O}$. But

half the parts or thereabouts
of the said proportion of those
metals if the L be for D .

But if you should want a
sufficient quantity of the fore
said φ then you can degrade
the L with φ vulgar also in
manner following.

Project one part of this single
or multiplied L upon ten parts
of φ vulgar heated and you shall
have a powder of the same na-
ture with the L but of a lesser
virtue and efficacy. All this
powder project again upon two
parts of the same φ 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 moistned
dry it by the fire and it will
remain a powder which, last-
ly, you can advance & project
upon the foressed metals keep-
ing the same proportion.

This is now the universal
and most exact theory and prac-
tice of the Lapis.

It remains that we make
an accep to the particular
chrysopoeia

Farewell.

Brussels 10 Sept

Epistle 38.

The particular chrysopaia tends and aims (as I said before) at a particular conversion of every metal imperfect into perfect ☉ or ☽ 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 transmuted, so the one part of the agent is able to convert many parts of imperfect metals into good ☉ or ☿ according to its ferment viz ☿ in ☉ if you have for the ferment ☉, and ☉ in ☿ if you administer for a coagulation ☿.

For in this work the specific ferment must be applied just as it was in the confection of the L. and in the same manner; namely the ☉ or ☿ dissolved in our ♀. But the difference is in the fermentable subject. For in the con-

fection of the Lourd ♀ 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 intended 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 honours will vary, because that all their connexion and perfection is not equal, neither is the

virtue 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 possessing greater things I haite^d such trifles neglected.

But the manner of preparation of the fermentable metal consists in its reduction into $\mathcal{Q}$ as the ferment is himself and like unto the agent namely our $\mathfrak{F}$, 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 exsiccation of the thing fermentable is here to be feared, as it was in the confection of the L.

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 fer-
mentable as the former did,
but the solution and prepa-
ration 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 effica-
cy. If you do not do this, sel-
dom or never shall happen
any due transmutation

But concerning the

transmutation as only to
some part of the metal
this is not properly trans-
mutation, because it trans-
mutes 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 $\odot$ out
 $\mathbb{D}$, $\mathbb{F}$ and $\mathbb{G}$, but $\mathbb{D}$ out of $\mathbb{E}$ and $\mathbb{A}$. For
in the first three metals
there is a great deal of good
 $\odot$ perfectly by nature, ela-
borated and true and good
in all its conditions; and
in the last there lies much
 $\mathbb{D}$ For in the mines of any
metal there are many fer-

ments also of other metals, as
the seed of ☉ in ☽ ♂ and ♀ mines
&c. which seeds when they meet
♀ they do determine him in-
to ☉ or ☽ according to their na-
ture. But because in the
same mine, there is a great-
er quantity of the ferment
of imperfect metals, which
being confused with the fer-
ment of perfect metals
which nature could not
separate except art had in-
tervened, therefore it happen-
ed that thus the perfect
metal remained confined
to the substance of imper-
fect 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 thing in this
business is to be taken no-
tice of, namely that this ope-
ration is to be done by repe-
tensing agents as are φ , Ψ ,
Sal armoniac and such like
biting salts, for while what
corrodes the volatile parts of
repelling or repelling agents
do depress and keep down the
fixt resisting parts, so that
by the separating waters or
the test the fixt parts being
united do no more yield
which before being dispersed

in more loos quantities were forced to yeild 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 expences with that little quantity of good fixt 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, ☉ colour if it be ☉ D colour if it be D, because that the tinctures of metals are of a fixt and therefore of an unchangeable condition, or (which

is all one) because the colours are inseparable proprieties to the essence of fixt 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.

To this there are two ways. The first is by abstraction which is made with some metallic excrements or rather recrements 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 first 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 propensity is to be vitrified and to dispose to vitrification) the calcined

Metals (and such are the said metallic increments) by the action of external fire, are vitrified, and that at the end of the cementation, from whence those cemented metals, become fixable 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 exsiccation which again is practised two ways.

The first by aëating the metals which are to be condensed or exsiccated with ♀ or ♂ and then by burning the aëa

Here the humidity and crudity of any metal is mixed with the humidity of ♂ or ♀ and both fly away as soon as they feel the burning fire.

The second is corrosion with Θ^{ts} 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 alledged. For being that a metallic fixt tincture is an essential condition of a fixt metal it cannot be found in a metal, not really truly and naturally fixt. However I do not deny, but that by art, there can be given in some manner a fixt tincture,

especially as to ☉, provided you
add to your work true upright
☉. I mean to the metals already
condensed, and then when
they are in the melting un-
ited together, that you put
to it again a great quan-
tity of rubrifying metals,
and thus be corroded again

For in this mixture (as
it is said before) there what
is real is joined to true ☉:
and therefore the tincture is
augmented, namely by ad-
dition of Parts tinging.

However such tincture is
weak always. But for white
there cannot be so given a
fixt tincture.

Brussels 17 Sept J. S. Newell

1646

Epistle 39.

Our last epistle, hath thrown
by sifted all things that
belong to particular chry-
sopoeia or the art of $\odot$ ma-
king, short and plain;
There wants only (where-
with I shall conclude the
whole tractation of metals)
the way to try the met-
allic works, its order and
examination of what is
good or bad.

Be it known then two
metals to be only perfect,
 $\odot$ and D , yet to have obtain-
ed a degree of fixation
And the conditions of
either perfection are three,

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 ☉ as well as ☿ 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 spot 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 metals. 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 lessened it argues a sophistical work.

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

The private signs concern ☉ or ☽ apart.

The trials of ☉ are regal cementation; separation by corrosive waters; the trial with ☿, solution in R and the reduction to a

body after solution.

By the regal cementation true ☉ is known, if no notable loss, after several repeated cementations is found.

Through separation and in quavation defective ☉ is known, if a part which should be fixt ☉ will dissolve with D, or though it be not dissolved if some things is seperated in manner of ☉ and some things of grey colour also lies above the ☉, or lastly if the whole part not dissolved is grey and not of black colour neither receives by healing the yellowness again, such as is due to ☉: and if the calces being

reduced into a body shall sustain the corrosive waters up on a touchstone.

‡ Purgation evidences faulty
○ if after its evaporation the
○ doth lose of its substance and colour.

Solution. If the ○ is very hard to be dissolved; and it is to be admired that F which dissolves D and not ○, as soon as it is made regal, should dissolve ○ and not D Hence if the solution proves difficult in R it is ^{an} argument of unchanged silver, or vitrified bodies being mixt with it.

Lastly if the dissolving waters being loaded with the

dissolved calces and yet do not turn yellow, it is ma-lum omen 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 D besides the test are these:

The solution of the calces, separation from corrosive waters by copper plates, and last by their reduction into a body.

If the dissolving waters loader
with the calces, have no blue
coeruleous colour, or if the Δ
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 Φ
plates the Δ is sophisticated,
for true Δ doth not do that

These said trials, soluti-
on of the calces, separation,
and reduction into a body,
are the surest before all
others of $\odot$ as well as Δ ; and
yet they are ignorantly ne-
glected of triers and exam-
inators, 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 described in the trials as well common and equivocal as private and universal.

All which if that the mental doth legitimately sustain there is no doubt, but it hath its physical reality viz that it is in all its natural always approved conditions commendable. But if the contrary if it falters 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-

fection and therefore cannot be useful for medicinal affairs and other natural and proper offices required especially from essential ☉ 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 doth answer according to your wish it is an argument of a sufficient fixation, as it is said for febril works especially, if after such retrograde trials the right order also hath been followed and hath well succeeded.

The oblique order begins with the middle trials and it goes on either 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
tis well. But if after
the retrograde way the
trial succeed indifferent
ly, the probation is uncer-
tain. For many sophis-
tical works do sustain
all probations 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
1626

Epistle 40

To 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 ♂^{al} trial a diminution of the substance of ☉ to condemn that as not good. For in the said ♂^{ial} trial (as it is commonly made) the best and purest ☉ may suffer a detriment not that it flies with the ♂^{ial} ♀ 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
examinator and not with-
out great labour and wea-
riness of the body. Now this
comes to pass according to
the common way, when
by great violent labour and
long agitation of great bel-
lows the whole quantity
of trial substance is dissi-
pated and thus the ☉
which is to be purified
is by this operation driven
into divers crucibles and
so loses by the way.

But do so; mix with
the fitted & ^{ial} powder

the eighth part of crude ♀
and then go on in your
way and you shall lose
nothing or very little of
your ☉ and your labour
will be so much less. Now
the ♀ throws down the whole
quantity of ☉ to the bottom
of the crucible so that no
thing can remain in it
but the ♂^{ial} Faces.

And now what besides
this I have said might
belong to the methods
of trials viz in what man-
ner they are performed.
Such things you shall
find in common books,
which herein do give you

good directions. but if any
thing should be wanting
you must converse with
expert Ethnicks. For such
things are better learned
by experimental habits
than by precepts

Neither doth philosoph
y's shortness concern her-
self with such little ar-
tifices or the usual com-
merce engaged in greater
business should allow it

And herein is finished
the accurate and true
compendious doctrine of
the whole hermetical do-
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 ^{the} rule given above
in the practice, all things should
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 are 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 creati-
on of the inferior world,
namely the fabrick, atten-
tively considering each days
operation of the primordi-
al week. For with the num-
ber order and manner also

is admirably thought of all
our philosophical operations
and practice and that by the De
of the holy Ghost himself in a true
exemplar given to all true
philosophers nothing herein
being left out or preposterous
ly or confusedly written

This council I have given
you for a conclusion, provok
ing all others which as to this
matter can be given.

Oct 1st

1646

Harwell

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 alchemical 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 cunnings 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 confer-
ring and confronting the doc-
trine of our epistles, with the
best of the best authors, as
with the sense and meaning
of our novum Lumen chrymi-
cum. also; and we have thought
fit to preadvise you also of some
things without which know-
ledge there cannot be a na-
tural and genuine interpre-
tation of me and authors though

the same may be right, true,
and conformable to the inten-
tion of the wise.

First then is to be taken
notice of that all and so ma-
ny authors as are faithful,
though they have lived and
written in divers ages, yet
they have all ~~used~~ one and
the same contrivance and
artifice, as if ^{they} conspired, and
endeavoured that while they
would leave to posterity
the monuments of alchymi-
cal truth which they really
had found themselves by
their work they have per-
formed it in such a man-
ner 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 know-
ledge from God with zealous
prayers (Nor without his spe-
cial grace and assistance the
same cannot be acquired, nei-
ther being acquired can be ex-
ercised of 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 com-
ing into wicked hands or

which by God were destined
to other affairs might by
their enigmatical writings
and difficulty of labour be
terrified therewith and av-
erted from their intended
purpose

Therefore the antient writ-
ers 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
every where invented fa-
bles and thrown many
things in the way, as

if by those singular ways,
they had proposed to them
selves 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

Brussels 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 opposites, nay (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 compound 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 ♀, or also the magistracy and its fermentation or specific

determination to a metalline nature. For those things, though they be altogether different, yet they make them so alike the joined propositions, which seem to have a joined sense, have altogether for seperated intentions, only cohering because of the affinity, analogism or synonymia 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 stile may at length be found

out by sharp wits 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 in-
vert all

These things are of us, like
to the other authors, religi-
ously and with great indus-
try observed in our novum
Lumen chymicum with its
depending treatises The dia-
logues namely of ♀ and. ♀.

Some operations we have
contracted under general ac-
ceptions 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 doc-
trine of our epistles and de-
sire 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 dis-
tinguish what is confused-
est, then it becomes you
to have deeply infix'd in
your mind the most

necessary foresaid distinction
hitherto never so openly expres-
sed and perhaps never here-
after so perspicuously set
forth. viz the distinction
between the universal and
the two partial Lapidēs, or
the exaltation of the philo-
sophical ♀^{us} or the magis-
try, and then its mineral
fermentation or specification

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

Besides this you must
remember to infer, confer,
refer places to places, sub-
jects to subjects and sentences

to sentences

Harewell

Brussels & Decem:

1646

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 expositions about the last part of chrysosphia (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 Quot~~as~~ the matter of the L. be~~is~~ what she is

What concerns the first article where it is asked of

the matter of the $\mathbb{L}$ 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 $\mathbb{L}$. or if there be more than one that they are and ought to be considered as parts of a suppositum of the lowest mixta, that is considered as a mixtum, and in the constitution of a mixtum. and those parts are three viz. Θ , $\mathbb{A}$ and $\mathbb{F}$ making up but one physical totum, one thing by itself in any mixt body, and not many.

The ground of which sentence seems ~~is~~ 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. However there may two things be used, but they must be of one Radix and that N. for brevities 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 ^{on the} contrary do admit two divers substances and partial matters for the L, which the philosophers, under the

name of A vive and living Y
and with divers other two
membered nomenclatures do
decypher; as when they call it
living O , living D , Man and
wife, Gabrius and Bera,
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, con-
sequently, that there was
involved plurality of things
consisting in two numbers,
to which number modern
philosophers add a third
substance and name viz O

Others lastly are not contented with the number neither but will have seven substances for the materia viz. the seven metals. Nor say they the $\mathcal{L}$ 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. expressed some things like to it in our discourse of the seven planets and harmony of the metals.

To this opinion comes

near that which to the $\mathcal{L}$ requires three substances or three divers things instead of seven metals, to which may be added that the $\mathcal{L}$ being befriended with the three families of the lower mixta can serve them therein equally being he serves for their production conservation and reparation all ways.

(Other species Individuum

All which seems could not be of the $\mathcal{L}$, ^{we} 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

St. Arewell

Brussels 9 Nov^{br}

1646

Epistle 44.

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 largely exposed, which production may happen not only in the bowels of the earth, but also in the artificial vessels

Neither is there unto ne-
cessarily required any thing
else, besides the foresaid spi-
ritus universalis or our liv-
ing ♀. Nor it cannot happen
otherwise but that this our
♀ through so many aper-
tions & exertions by which he
is agitated and moved dri-
ven by the archæus from
the lowest to the upper-
most parts of this sublan-
ary world and contrary,
but that by so many as
it were distillations recti-
fications and sublimations
he being thus prepared
hath also by his magneti-
cal virtue attracted out of

most profound lurking,
holes of primordial seeds
many seeds of © and D by
means of which he can
be assimilated and conse-
quently can be made min-
eral and metallick

For the Lapis metallicus
is nothing else than mul-
tplied seed of © or D or the ♀
specified and assimilated in-
to the seed of © or D.

But this is in the earth
effected in a very long time
partly because of the debility
of the archææ, partly because
of the weakness of the fer-
mentable faculty of pri-
mordial seeds.

But if we have respect un-
to the production which
belongs to art and which
is done by virtue of parti-
cular 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 particu-
lar seeds of ♂ or ♀ must
necessarily be had from
♂ or ♀ vulgar and are to
be applied to the said ♀
as we have proved abundant
ly elsewhere

Therefore we must for
the confection of the L ad-
mit two things, namely

sperma, or the Q of C, which contains the particular seed of C, and our spirit universal which is to be assimilated and converted into particular seed of C, or if you please of D namely to make up the Lo metallicus, or a metallick 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
ridiculously hold ~~and~~ ^{who} af-
firm that all the plura-
lity of things here to be
admitted must consist in
the separation of ♀ ♂ and ⊙ from
one complete substance viz
⊙ or ☽ For this state or ha-
bit (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 up-
on 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 sub-
stances, but not an unity or
identity of the trunk or styles.

And this distinction is very
well to be noted and obser-
ved, for there is a vast differ-
ence 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 dis-
tinct 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 consti-
tutive principles of the speci-
es) 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 incom-
plete 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 L or Magistrum or
of the second, that is its spe-

cification. If it be understood of the magistrery the sentence is not true.

1 Because that thereto is required nothing else but our universal spirit. For here this magistrery 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 ♀^{al} ♀^{us} and ♂^{line} In which saltishness the exaltation of the universal ♀^{us} and by perfection of the magistrery is terminated by imitation of natural coition of the same ♀^{us} done in the bowels

of the earth before he is specified through primordial seeds.

But if the said sentence be understood of the specification or the specific magistry determination to the nature of C or D it must be two ways distinguished.

For if the meaning be of that specification which (though seldom in a very long time) doth happen without any intrinsecal accession by the power of the primordial seeds viz: whereof the said universal spirit, hath in himself but a very small quantity which doth

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 extrinsecal acception 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 specifiable are two distinct substances, yea two complete but homogeneous substances by homogeneity of principiating principles, 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 those mixed bodies form is homogeneous with the universal spirit & therefore they are ^{also} 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 viz in ♀, ♂ and ⊖,

because these have the same natural principles with the whole.

And certainly this objection doth mightily pinch and leave it without its due resolve any where directly expressed in authors. Take it then here I pray you.

To answer decisively to this objection it is to be observed that three conditions are required according to the philosophers before any thing can be called homogeneous with another by homogeneity of principles.

1st That both substances have a complete being, so that one must not bear to the other the relation of being part of the whole

2^d That one of these complete substances being considered as a mixt

be more simple than the other & be but one degree higher in the sense of mixts which we have given in our theoretical epistles.

3 That the simpler substance be equally indifferent to all forms and be naturally capable and apt to receive 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 a material principle of all things, not for that chimerical materia prima 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 precipitated principles yet more simple, such as gradually ascending you can reckon till you come to the most simple elements or the very primordial chaotical 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 distributively

3 Yet more improperly for the trunk or Stipes of any thing & that in respect of the parts hewn from it or separated, that is, for a total

suppositum or any complete substance in respect of its incomplete substantial parts.

This being granted the answers & 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 viz. 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 genus: that is, they are individuals under each species of one or other genus of the three families; and therefore, as we have said before, though they among themselves can be transmuted one into another by virtue of

odour of substantial form, yet they cannot acquire a new form superior in degree. But Θ , Λ and Ψ , (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 abovesaid mixts then are not adverse to the species of the same radix which they have among them, seeing they are not homogeneous by homogeneity of principle, since the necessarily required conditions are wanting, and so neither are Θ , Λ and Ψ homogeneous 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 incident 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 speak 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 there-
by the metals, that those seven pla-
nets or metals substantially do enter
the matter of the Lapis, but only
that we would therewith exp^{re}ss that
all the virtues of those planets and
influences are agreeing and highly
exalted in the universal spirit. Some-
times we do signify therewith the
divers degrees of the contemperature
successively intervening in the coction
of the philosophical egg (manifesting
itself by the colours) & answering in order
the qualities & temperaments as well of
the seven metals as the seven planets.

Brussels 20th Nov^r.
1646 }

Tharewill

Epistle 45

The second article concerns the qualities of the matter and is according to the division of the precevent article divided into two sections distributing the whole matter of the 2 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 or 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 ♂ & ♀ 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 or D is the materia L. but true mineral and genuine O or D, yet under some artificial form given by a physical preparation, but not common and in this respect it is called living O or D not common, neither vulgar, but under the form of ♀ or ♂ or ♀ drawn out of O or D, or any other subject, or both the former. And truly neither of them which hold this pro-

position want any plausible
arguments to confirm it, may
as it were decrees of the wise,
which the next epistle shall
declare.

Yours well
Brispelo 25th Dec

~

Epistle 16.

The first and the last sentence are true. For as we have some where else proved that the ferment or prima materia ~~is~~ can be no thing else than the α (which is the sperm) of O or D; but the particular seeds 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 dissolvent, 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 α or sperma is drawn out and cannot again be brought into a metallick body till after the confluxion of the β . by perfection.

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 Γ^{us} which because of his homogeneity of principle which it hath with O and D ~~is~~ 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 reprehended, because, as I
have remarked heretofore, such
is the council and artifice of
all philosophers, that they divide
and distribute the truth, in
several disjointed and here and
there dispersed propositions, and
truly such speeches of the an-
alogical matters, scarce one
doth utter but that he hath
also some where else let fall
or given more express and
scarce obscure prescriptions
and descriptions of the Omni-
eral the first matter.

Harwell
Brussels 1st X^{ber}

1646

Epistle 47

About the proprieties of the first matter there are amongst the authors, scarce any or but very small dissentions and therefore those whatever 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 oppositions

For some will have that the same ~~is~~ vulgar & to which operation now a days almost a whole troop of pretended philosophers give their consent, being supported by probable arguments and the short sentences and apophth

egms of the wise

Others prove the vulgar not to be it, but a metallick one, or of the same substance out of which came forth the prima materia of O or D, or which is drawn out of any other metallick substance as R. P. &c

Others less scrupulous do affirm that the $\frac{1}{2}$ rd 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, being that it is said that the $\frac{1}{2}$ rd of the philosophers is in all places and in all things. Lastly because ~~the~~ 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 excrements filthy and dirt not well smelling for the most part

All these ~~ex~~ oppositions we shall reconcile, and to do this I must in this place reveal a secret which hitherto above all things hath been kept secret by the philosophers, namely that they have considered and disguised three 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 great subtilization and natural purification, which is effected by the Archæus, 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 physical 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 wherewith 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 this second matter and its manner of existing is thus verified — that (and it is worthy of notice) after the separation the ☉ hath a deep black

colour and a consummate insipidity
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
② a salt after a distillatory separation.

The ignorance of or want of conside-
ration of this secret hath caused chime-
ras and phantoms in philosophers
brains, compounding 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
Brisps Dec 7th 1646.

Epistle 48.

The arcana 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 thus 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 & relation to many things, and thus is referred to the very substance of the second.

matter then this sentence is most true; for our Φ or 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 fousaid 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. Our vulgar Φ hath not precisely that nature

and essence of earth which the said subject must have; neither hath common & any thing in itself which is not an essential part of it; for the Q, A 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 Acto 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 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 & potestine, 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, or the body out of which our
G is drawn, and of the manner of
its existence therein, then also the sentence
cannot be taken for true for the rea-
sons alledged above.

Boussels 12 Decr }
1646 }

Warewell

Epistle 19

The second opinion being understood either of the second matter itself, or of its subject, or of the manner of its existence therein, 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 Q of O and D; which Q indeed really is the metallic Ψ 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 & coction, from which form it cannot be brought p

back to serve for those purposes to which it could have been applied before it was made into bread. Nor being once made so let it afterwards be altered & changed and prepared how you please it can never be restored to its former state 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 wheat not yet fermented by only being impasted 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 notoriously 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 ♀ or universal spirit exists everywhere; 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 pores. And thus so far from contradicting doth fully confirm our doctrine;

for this condition and as it were immensity can appertain to nothing in the world but to our & 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 & 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
& should be in all those singular
things 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. Nor
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
actuated and coagulated to produce
new mixts, and that by action,
as well of primordial as particular
seeds.

Brussels 18 Decr }
1646 }

Farewell

Epistle 56

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 tincture — Others deny the same,

Others do chun 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 tint not a blue colour; only pelucid and afterwards appearing with an infinity of intermixt colours like a rainbow.

It is moist in summo gradu, 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 exuberant tincture which it shews within few days, after being separated from its subject viz: a citrine colour like unto dissolved C. But this R^{re} comes to be exalted and then it becomes of a deep red, many other colours intervening.

The eldest must be chosen to wit that 4th substance or universal spirit which by any natural distillations and cohobations 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 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 process

of time easily loses its universal spirit. There are some more pregnant or contrary qualities attributed to our fained matter by authors but they shall find a more compendious place to be treated of amongst the terms where the descriptions are explained.

Farewell

Brussels 22^d X^{ber}

1646

Epistle 51.

It follows now the second chapter concerning the modus apendi or manner of working about which there are also many oppositions 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 ♀^r

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 ♂ being taken away

Now to reconcile these contradictions, we must know that there are two sorts of parts belonging to a complete corporeal substance or physical totum (such as our matter must be) and those parts are distinguished into natural and excrementitious parts.

The excrementitious are threefold

1 Phlegma or rather the $\frac{7}{8}$ al
aquosity which in the first
production of it hath aboun-
ded and exceeded nature's weight
or a due proportion "as to the
strength of primordial or par-
ticular seeds, which superflu-
ous portion, and that because
of nature's weakness, that is
the expelling faculty of seeds,
or because of archæus 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 archæus could expell them

2 The $\odot$. that is a superfluous portion of terrestrial corporeity which likewise nature could not expell or because it is retained on purpose for consecration of the mixtum, as to be the cortex.

3. A sort of saltnefs or oilynefs growing together of both, namely of phlegma and $\odot$, and hath the face of a stinking and poisonous oil or of malignant $\&$.

But these excrementitious parts do not exist universally in all mixed bodies; for the mixta of the first classes have them not, described somewhere else, I mean the participating principles and so our

universal spirit being considered
by himself. The reason of it, be-
cause that their material prin-
ciples are most simple and
pure which of themselves obey
and follow the motions of their
architect and ~~their~~ mover of
archaens so that nothing in
the first mixta either exceeds
or is deficient. For the arch-
aens 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 class that is in the
three families there it hap-
pens 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 archæus. From hence comes ill temperament in the mixta, namely either in excess or defect in one or the other quality. Therefore what moistness soever be in the said principles all is F^{al} and useful, yea, necessary for any production. For in this aqueosity resides the root of fermentability, and of corporificable faculty.

And the infima mixta do admit likewise such excrementsious parts, though not all; neither do all the mixta

equally, or always; in some
there are faces without phleg-
ma as in imperfect O and
in a Diamond. Hence it is
that sometimes our dissolvent
doth dissolve the intire sub-
stance of O though this hap-
pens but rarely. But that
is not our concern here. For
it is needless to enquire for
such pure O , because our
spirit doth dissolve nothing
and is incorporated with no-
thing but what is pure in
the metal. For this soluti-
on ^{is} 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 concur 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 up the same numerical and specific body as we have proved some where else and have exemplified

it But these essential parts
are matter and form with
their praordinate or subordi-
nate conn^{tural} and eminently
comprehend parts social, or
comparts, such as to all the
degrees of the form are them
which the scōlastics call
essential which do conditi-
onate 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 mixtum which are called σ & φ and φ'' and properly are parts of the mixtum as we have insinuated some where else.

The contingent parts are them which being separated do diminish the substance of the mixtum but do not destroy it and are again of two fold Order, namely homogeneous and heterogeneous.

But here you must understand homogeneity in the vulgar sense of the schools.

The homogeneous or simply quantilative parts are these whose essence is the same

with the totum and whose separation doth only diminish the quantity of the substance, as for example are some ounces taken out of a pound of O.

The heterogeneous or Integrals (which makes up the whole) are such substances which are of different nature (Rationis) as well in respect of themselves as their totum, whose total separation doth destroy the total substance which never by any means can be repaired or restored again. An abstraction of some of those parts doth break the totum in pieces, but doth not altogether destroy it.

All these kind of parts &c.

(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 greater quantity of ♀ which therefore have given them the name of ♀ by the philosophers and that in a larger signification; for the denomination is always taken from the major part. Hence O in our books is for the most part called ♀ and is frequently by that appellation of ♀

signified

In others abounds Γ and they have the nomenclature of Γ ; In others exceeds Θ and they are so called.

However in solid things and them which are very well concocted Θ and Γ 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 I in my novum lumen chymicum) seldom or never speak of the principle of Θ .

But when things are reduced into α then indeed

becomes them the name and
faculty of Θ yet then also be-
cause of the diversity of effects
they have, now they are cal-
led Θ to now Γ .

Brussels 26th X^{ber} Farewell
1646

Epistle 52.

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

If the business concerns the substance itself. then we must consider ^{either} 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 contemporation

viz: the Q of O 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 mixture. 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 specific body.

But if we regard either subject and make reflection upon either parts excrementitious, then there is something indeed to be taken from them, namely from the $\odot$ the terrestreity or the superfluous earth, which in the production of it was confusedly 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 vessel 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 excrement.

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

Now the disquisition and election of the useful parts the direction and regimen of the work by art doth 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 vehemently to be in opposition one to the other

Some they will have but one
regimen

Others three

Others four viz solution, ablution
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 coc-
tion

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 prolix, more than becomes our epistolary 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

deliniate to you the course of the whole practice out of the first chapter of Genises 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 prosenical lines the general parts of the corporeal world, namely heaven and earth, doth also teach how that the beginning, parts, preparations for the magistracy are herein occupied and busy, that out of the chaos (not the primordial which only belong to the creation and the creator, but out out of the second, but as to us the first natural chaos, that is our water, or universal

spirit which is involved in darkness and tenebrous confusion in our magnesia upon which doth hover the azotic spirit the created and corporeal image of the uncreated spirit) Heaven - be made and also the philosophical earth, which is empty and vacuous, congelating or growing-together like tene 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 artificially mixed by help of external fire. Further how the same holy spirit descending from generals to specials doth admirably teach the number order

and manner of all and each arts
operations comprehended in the
number order and quantity of
works done in the creation work.

And first let the light be divi-
ded from darkness which are up
on the face of the philosophical
deep 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 subtil; 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 homogeneous 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 as 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 corporeal 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 elixers within animal bodies be converted to comfort them, by skilful exhibitions, the vegetables propagated by conjunction and union of their salts and lastly the metals and ~~the~~ minerals be transmuted by projection and ^{Æous} 7. copulation

And so much of the matter
and the *Modus agendi*.

In the following epistle we
will treat of the terms.

Starewell

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 as
well the matter as the modus agendi,
but chiefly the matter which is redu-
cible to two articles

The 1st concerns the first matter

The 2^d what concerns the second
matter

The descriptions belonging to the
first matter are divided into univo-
cal 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 materia prima lapis,
in which it hath several names taken
from divers bodies which partly have
the like nature with ☉ and partly
a different nature.

Thus the living ♀ of ☉ is called Chum,
in which sense you must understand
that famous saying of R. visitabis in-
teriora terrae, et edificanda inuenies oc-
cultum lapidem, veram medicinam.
And truly our dissolved ☉ or the solar
earth is a metallic ♀, by some analo-
gy and proportion agreeing with all
kind of vitriols; of which sort of
descriptions there are innumerable in-
stances in authors, 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 some
equality in accidents.

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

Universal descriptions are those which
describe O by names 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 philoso-
phers books. The meaning of such
descriptions is easily found out, nor
need such to be here referred to.

Brussels 7th Jan'y
164 $\frac{6}{7}$

Tharewel.

Epistle 54

The second article of the description 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 per se well enough understood to be such as are taken notice of: if they

same enlarge 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 pass over for brevity's sake.

Univocal also are various; such e. g. is that which doth affirm that our matter is every where; that it exists in every corporeal being; that is before all mens 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 understood and how they belong only to the universal spirit, hath been sufficiently detailed in the preceding epistles. The descriptions of the second parti-

cular are likewise analogical or univocal.

The analogical are those by which the subject of the second matter is called lalem, terra foliata, mel, ros, & philosophum, minera, porca and many such.

Univocal 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 difference; for at least the first syllable is every where alike in sound and also, in effect, in letters.

The other is that by which it is said that the name of my subject is abridged with these 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 characters, or be made up of 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 you & imprinted in
your memory. (In Epistle 51)

The third particular could furnish
many such like descriptions as the
others were, mixed ones and completely
both the substance of the matter and
its subject; by which many philo-
sophers do testify that their subject
is neither vegetable, animal, nor
mineral; nor drawn out of or deriva-
ble from them. But this would exceed
the limits of an Epistle. Add to this
that our intention is not to scrape

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^y }
164th - 7 }
17

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 diversly 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 ☿ philosophorum, 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 doth our ♀ with the inferior planets; namely the metals and all other mixt bodies; a property which cannot be ascribed to vulgar ♀, 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 ♀ 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 & infused into O 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 accordingly you must pass your judgment. 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

projection

According to polyonymia the
foresaid Γ^{us} is according to the
diversity of his state he is in and
according to its operations now
called δ namely then when he
in the foresaid solution doth
purge the $\odot$ and make it more
subtil in manner as common
 δ doth do it in common way
though this our purgation is
much nobler and powerful.

Then he is called ψ and that
in the philosophical egg accor-
ding to the degree of the metal-
lic form, he hath assumed or
rather according to the symbo-
lical temperament which he
hath now with ψ

Then he is called the wife because it receives the seed of the ☉

Then magnesia from magi, because he draws to him the specified seed of ☉ like as with a magnetical virtue.

Then chalybs because like^{as} the magnet doth draw the steel, so the said ☉ seed doth draw the said ♀. Also it hath the name of ♀, ☉ and ferment, namely in the confection of the magistray, or in its multiplication. And at divers other times, and in divers other operations it is called ♀, namely when it changes its cold temper in its central fire, and heat takes dominion. It is called also ☉ 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 with
out 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 him-
self, and this as well in the
confection of the magistracy as in
the multiplication of the same.

The same is ^{the case} with O, which,
after it is dissolved, is, by propor-

tion, called α , and in the corrup-
tion 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 pros-
perously finish it. and that
notwithstanding your many
avocations.

Farewell

Brussels 18th Aug.

164 $\frac{6}{7}$

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 rep-
tune of our parable which com-
prehends the whole hermetical
science hieroglyphically and
compendiously, as well the the-
ory as the practice.

But that these mysteries
may be well understood we
shall proceed in twofold order
geometrical, namely by resolu-
tion and composition, or anal-
ysis and synthesis

By way of analysis, first the

Maxims 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 sides, or that of the angles and.
- 4 The Quaternarium 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 monas.

And both analysis as well as
synthesis do not inelegantly 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 doth it repre-
sent the order which imitating
art doth keep both in its analy-
tic aswell as synthetic method

And now as concerning the
first Genises monas, or the
unity of the total character, its
deform figure, or, as ~~it~~ it were
of no figure because of its un-
ly 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 chaotical water, the first corporeal being which hath a deformed form & 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 corroborated 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 hylem, archaem and azoth,

which in like manner stand affected and related the one to the other.

The quaternas of straightlines 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 doth shew the composition of principiated principles of the first order viz: Θ Φ and Ψ and the coition of the elements

and communion 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 ♀ and ♂ mas and femina
humidum and calidum.

Lastly the Monas of the total
character, which is drawn from
the joined cones and all coales-
cing, doth represent ♀ unphilos-
ophum, Agnam chaoticam
secundum, or in a word our un-
iversal spirit.

But the outmost points which
here and there; answer the

conjunction of the cones do represent the masculine and feminine 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 mixta with their diversity of species formed out of the said seeds.

Now likewise as to the natural production and Genises the monas of the whole character, demonstrates the whole matter, not that fictitious one of the erroneous schools, but the corporeal, sensible and already endowed with some primordial form, namely that

of the simple elements or principiating principles, as also represents the principiated principles. The binary of cones, shews 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 astra and the continual reflux 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 effluxion of the elements
and the emission of the quinta
essentia

But to make a reflection by
synthetises

The triplicity of signes shews
the multiplication of principia-
ted principles of the first rank
and order viz: 0, 7 and 7 as

The Binary of cones is a type
of multiplication of principia-
ted principles of the second order,
by the congress of that precedent.

Lastly the Monas of a Sinous-
hieroglyphical character is an
image of multiplication as well
of primordial seeds, as that of the
species of both families of the in-
fima mixta, by a threefold

Digestion and magisterial concoction and determinated 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-

tinguished.

The trias of the Lines prefigu-
rates the threefold temper which
the universal spirit hath ac-
quired viz ♀ al ♀ aus 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-
mids do depaint the specifica

tion of the magistery, by solution and coagulation as well for the red as white elixer.

But the position of the most outward points designs the projection of the elixer 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







