

THE GOLDEN CHAIN OF HOMER

A DESCRIPTION OF NATURE & NATURAL THINGS

HOW AND FROM WHAT THEY ARE GENERATED
AND HOW THEY ARE DESTROYED AGAIN,
AND WHAT THAT SUBJECT IS WHICH
GENERATES, DESTROYS AND REGENERATES THINGS.

& etc

FRANCKFURT and LEIPZIG

1723

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It is highly appropriate to acknowledge the many persons who have either materially or philosophically contributed to the present effort and future ones. For some this might well be the first indication that they are considered as members of R.A.M.S. or that such a group even exists! While the list is long, it includes: C. Collins, Rick Stern, Doris Edlein, Arp. Joo, D. and J. Nintzel, N. Ogle, G. Price, F. Regardie, W. van Doren, K. von Koenigseck and especially David Ham. For their labors and contributions, grateful thanks are given. Let their unselfish efforts inspire others to light the fires of Alchemy.

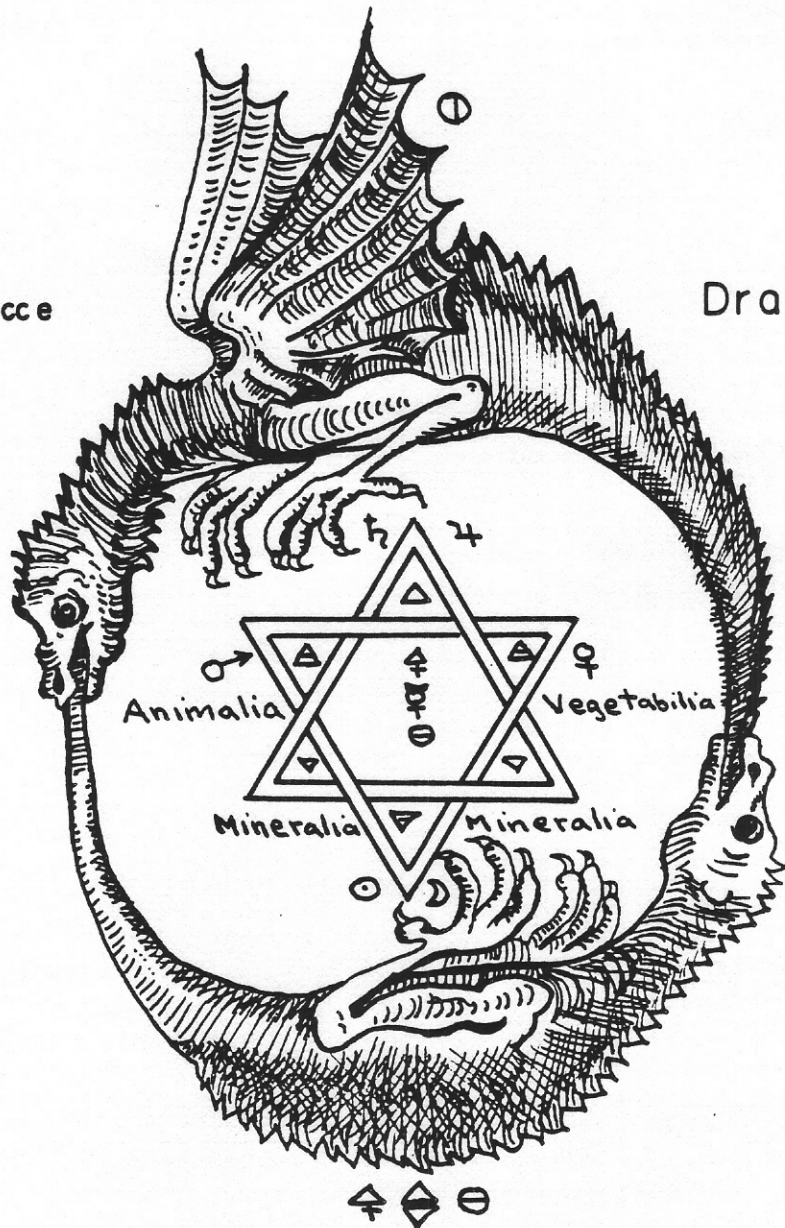
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Pervigil Ecce

Draco! Squamis

crepetantibus

horrens!



Whenever the Dragon meets and Enemy, they fight. The Volatil must become fixt, Vapour and ∇ must become ∇ , Δ must become corporeal, or no life can enter into the ∇ . The Superius must become Inferius, and Vice Versa. The fixt becomes volatil, The ∇ becomes ∇ vapour Δ and Δ , whilst Δ returns to the Centre of the Earth. Heaven, i. e Δ must be converted into a fixt ∇ . The Dragon with Wings kills the Dragon without Wings, and the Latter destroys the former. Thus is manifested the Quintessence and its power.


AUREA
annulus

CATENA
platonicus



HOMERI


Chaos Confusum






 Mundi Volatilis
incorporeus




(spiritual incorporeal  containing
the Universal  without a Basis or
alkaline body. :)





 Mundi acidus
corporeus



(:NITRE or corporified  mundi
in   naturie - male. :)



 Mundi fixus alca-
licus corporeus



(: SEA SALT or corporified  mundi
in   and  naturie - female. :)

Materia Prima omnium
Corporum sublunarium



(:  and  united. :) -husband + wife-

Regnum animale



(: The most volatil. :)


Regnum Vegetabile
sive acidum




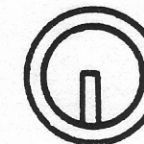
(: Between volatil and fixt
The mediator. :)


Regnum minerale




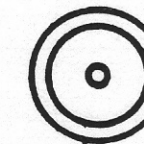
(: Fixt, the volatil  is
here downwards. :)


 Mundi concentratus
fixus, sive extractum
Chaoticum purum



(: The unfermented  . :)

Perfectis consummata
quinta Essentia uni-
versalis. 



(: fermented and specified with  . :)
Lapis Philosophorum

EXPLICATION OF THE GOLDEN CHAIN OF HOMER



After the Chaos is divided, a volatil Δ is separated.



This is named ω mundi; Dew, Hail, Rain, Snow and all what comes from the atmosphere are its faithfull Companions!

Here is hidden the Volatil Sperm of the World from the Upper Regions when it descends into the lower; out of which it takes a Body and appears Visible and palpable before our Eyes.



NITRE is known to the whole World! But where is He that can enumerate all its Virtues? It is in $\textcircled{1}$, that can fabricate all things! The Lower Regions are subject to it! The Upper Regions cannot be without it! It is that generates all Nature! Here is the Father of all things, who causes the Foundations of the Earth to tremble!

Its power has been given to it by the Creator! Its dominion is over the Skies, the Earth and the Sea. It is the Adam of all things out of which the Eva originates.

The end will be obtained when the Earth has been fertilised; when Adam has been fixed and does no longer fulminate, and when Eva sits along side of him.


Sun and Moon, the Motion of the Ocean and the Earth, moving continually convert Adam into Eve.



Through Heat and Cold and the Tides of the Seas the Earth resuscitates, which is named Common Salt and Alkali, feeding the Children of Nature with its Blood;



When the Male and the Female meet, a perfect fruit is engendered;

The double  and alkaline Salt gives a Flavour to every Dish






The Volatil Animal Kingdom demonstrates this!

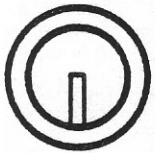


The Vegetable Hermaphrodite, which is between Volatile and fixt, shews also from whence it proceeds.



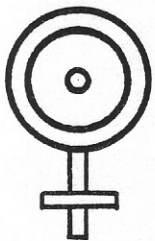
The fixt Earth, Stones and Flints prove that they belong to  and  .

Air, Water and Earth demand the active principle from  .



When now the Noble Sperm of the World has been fixed, and from Vapour and Water has been converted into a fixt Earth, then is accomplished that which the Wise esteem most!

The Volatil must become fixt and from Vapour and Humidity must become Earth and a dry red Blood; then it is the Treasure of the World and the highest Blessing!



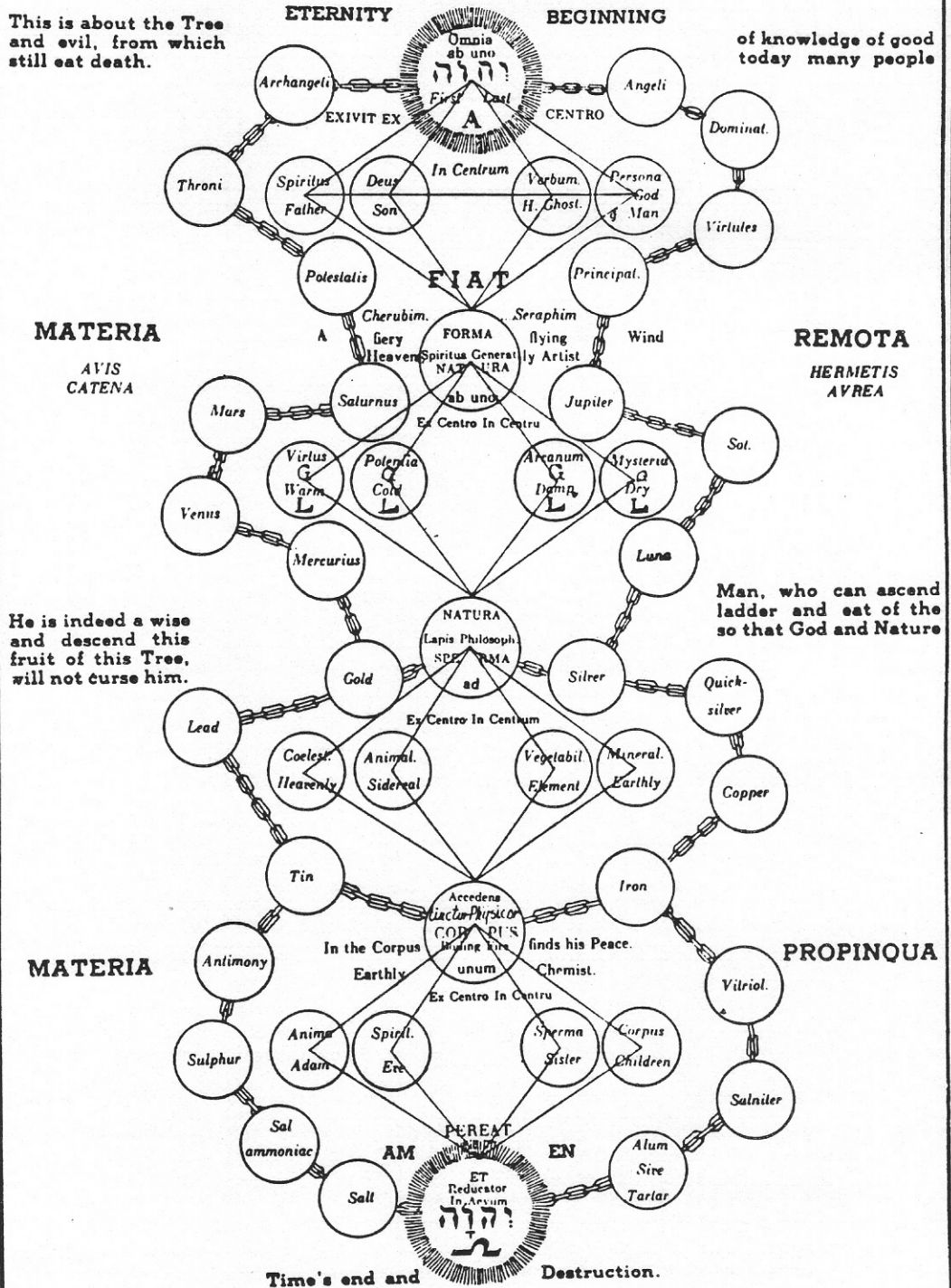
a perfect perfection which expells poverty and diseases!

- Finis -

SCALA PHILOSOPHORUM CABALISTICA MAGIA
 atque arbor aurea
 DE MYSTERIIS NUMERIS QUATERNARIJ, QUINARIJ ATQUE SEPTENARIJ.

This is about the Tree and evil, from which still eat death.

of knowledge of good today many people



He is indeed a wise and descend this fruit of this Tree, will not curse him.

Man, who can ascend ladder and eat of the so that God and Nature

Time's end and

Destruction.

SAPIENTIBUS SATIS

EST DICTUM.



ΑΥΡΕΑ ΕΑΤΕΡΑ ΗΟΜΕΡΟΥ
(THE GOLDEN CHAIN OF HOMER)

TRANSLATED FROM THE GERMAN BY SIGISMOND BAGSTROM, M.D.
1797

OF THE GENERATION OF THINGS

PART 1

CHAPTER I

WHAT NATURE IS

Nature comprehends the Visible and invisible Creatures of the whole universe. What we call Nature especially is the Universal Δ or Anima Mundi, filling the whole system of the universe and therefore is a Universal Agent, omnipresent and endowed with an unerring Instinct, and manifests itself in Δ and Light. It is the first Creature of Divine Omnipotence.

CHAPTER II

HOW ALL THINGS PROCEED THEREFROM

Thus God created first this invisible Δ and endowed it with an unerring Instinct and a Capacity to manifest itself in 3 principles. 1/ In its Original Most universal State it is perfectly invisible immaterial, cold, and occupies no Space, in this tranquil State it is of no use to us, yet in this unmoved state it is omnipresent. 2/ In its Second State it is manifested by Motion or Agitation into Light. In this State it was separated out of the Chaos, when God said, "Let there be Light." Yet it is still cold. When gently moved or agitated it manifests warmth and Heat, as is the case in all Frictions and in Fermentation of Moist Things. 3/ When collected in a sufficient quantity and Violently agitated it is manifested into burning Δ . This continues burning as long as it is agitated and has a fit subject to act upon; when that fails, it returns to its first state of tranquil Universality. In the Character of burning it manifests Light and Heat. 1/ Thus we say in its first most universal state it is perfectly invisible and immaterial

2/ In its second state of manifestation it is Visible in Light but remains cold and immaterial.

3/ In its third state of Heat and burning \blacktriangle it is Visible, hot or burning, and becomes somewhat Material as it occupies Room or Space whilst in this State.

You have seen now 3 distinct powers of the Universal Spirit, but it possesses still more and even some inconceivable powers. We have told you that the universal \curvearrowright is endowed with an unerring Instinct, working by the most Simple and Nearest Way; it has also, besides its already mentioned conspicuous qualities, two occult powers, viz: attracting and repulsing, and these two powers are inconceivably great!

We see various instances of it in Thunder and Lightning, in Earthquakes, Hurricanes and in the Surprising Effects of Gunpowder.

When God created this universal \blacktriangle , he gave it a power to become Material, that is to become Vapour, Humidity, \blacktriangledown and \blacktriangledown , although that \blacktriangle in its own Universal Nature is and remains centrally the Same. Thus you see the Beginning of the 4 Elements, 1/ burning \blacktriangle ; Vapour or Humidity mixed with Cold \blacktriangle constitutes atmospheric 2/ \blacktriangle , which still more condensed becomes 3/ \blacktriangledown , and \blacktriangledown inspessated becomes 4/ \blacktriangledown . Originally it was but one Element, \blacktriangle .

Thus the Universal Δ became a Vapour of immense Extent, which by further Inspissation became Chaotic ∇ , and out of this Chaotic ∇ the Creator Separated the Light, that is: Separated the universal invisible Δ into Light. Thus we see here that universal, at first invisible Δ , Manifested in two Principles, Light and Humidity! /:agent and patient:/ Therefore out of Light and ∇ God has created all Things--

∇ was the first Condensation or Corporification of the Universal Δ , which ∇ nevertheless in its centre was and remained Δ , full of Life and Activity, and the more so, as it was assisted by its equal the Light, separated out of it, as much as was necessary for the Creating of all Immaterial and Material Beings, and in success of time for their maintenance.

Of the separated Light we have spoken before, we have now to consider its first Body Humidity or ∇ . This ∇ differs in regard to Rarefaction or Density; if rarefied to a certain Degree it constitutes Δ , that is Δ predominating above ∇ , but if condensed to a certain degree it becomes Humid ∇ , or Humidity predominating above Δ . Nevertheless in both that is in their centre lays concealed Δ or the Universal Δ .

As soon as the Δ gets deprived of this universal Δ , which animates it and renders it elastic, it becomes immediately putrid, and thereby declines Lower down, becomes Humidity, mud,

▽ and immoveable; It is the same case with ▽, when deprived of △ or of animated ▲, it becomes putred, condenses still further and becomes ▽, immoveable.

God has ordained it so that the Universal Ω by means of Humidity should work all Things, because Humidity mixes easily with every Thing, by means of which the Ω can soften, penetrate, generate, destroy and regenerate all Things.

Thus Humidity or ▽ is the Body, the Vehicle and Tool, but the Ω or ▲ is the Operator, the Universal Agent, the Anima et Ω Mundi, the all working Ω and power of God. The universal Sperm, the genuine Agent, the only agent and Fabricator of all Natural Things.

This Universal ▲ fills that immense Space in the Universe between the heavenly bodies, and as it has a power to become Material, it generates a Subtil Vapour or invisible most Subtil Humidity, its first passive principle; It causes therein a gentle Reaction and a general, gentle, most Subtil Fermentation takes place universally, and by this Reaction the Universal Acid is every where generated, which we can deem nothing else then a most Subtil incorporeal Nitre ⊙, outwardly Cold and inwardly ▲.

Thus this Spiritual incorporeal Nitre or universal Acid We deem the Second invisible Change of the Universal ▲ generated

out of Chaotic invisible Humidity; and as this approaches the atmospheres of the heavenly Bodies, it becomes gradually more and more material, until it meets an alkaline passive principle wherein it fixes itself and forms Native $\text{\textcircled{D}}$, so that from $\text{\textcircled{D}}$ it becomes $\text{\textcircled{D}}$.

Thus we say, not without good reason, that the Solar Rays of Light are nothing else but a most subtil spiritual $\text{\textcircled{D}}$ which gradually becomes more and more $\text{\textcircled{D}}$ ous, as it approaches the Earth, but Sea $\text{\textcircled{E}}$ in the Ocean; animating the atmosphere with \texttriangle or Life, and thereby giving Elasticity to the \texttriangle , and Life and preservation to the \texttriangledown . /: It appears that the Author of the Aurea Catena had a most wonderful knowledge of Nature, and as you see, his System of Nature is nearly my own; he has written this book above a 100 years ago, yet after Otto Gericke had discovered Electricity in Germany:/ From this Every Man of Common understanding may learn what Nature is and its Origin.

We see that between the Firmament and our Earth continual Vapours, Clouds and Foggs, which ascend like a Transpiration of the Earth, and are sublimed upwards by the Central Heat of the Earth. This Chaotic \texttriangledown and Vapours contain and are the first matter of all Things, and although this appears very simple before our Eyes, yet it is two fold, as it contains \texttriangle and humidity, The invisible in the Visible, the \texttriangle or \textasciitilde is

the Agent and the ∇ the patient.

Whosoever wishes to arrive at the Fountain of Secret Wisdom, let him mind this Well; and let him go with this Central point of Truth to the Circumference, and for ever imprint in his memory: that from Δ and ∇ , or \sim inclosed in Humidity all Things in the World are generated, preserved, destroyed and regenerated.

Whosoever comprehends this well, will find no difficulty in analysing Natural Things, as he may easily volatilise the fixt and fix the volatil; a Stinking Subject he may convert into a pleasant smelling one, out of poison he can make a salutary medicine, because he knows that all Things proceed from one Root, and return to that Root; The Distinction is external and regards only the modification of the Matter, which is more or less digested or fixed. Therefore the Philosophers say that their matter is in all Things, yet they have selected such subjects wherein the Universal \sim is more abundantly contained and more concentrated and easier to be obtained; otherwise that \sim is All in all.

CHAPTER III

HOW ALL THINGS ARE FURTHER GENERATED


We have demonstrated that the primordial Vapour or that Δ and ∇ are after God the first Matter of all things. This twofold Vapour by Inspissation is become ∇ , and this ∇ by the action of the invisible \sim therein deffused has begun to ferment and thus to generate matter.


At first this ∇ was perfectly Subtil and pure, but by means of the action of the inward \sim , it became turbid, smelled badly, and thus generated Earth. It was divided into various parts, into a spiritual most subtil, into a half or less subtil, into a half corporeal, and into a Body. At first it was 1 and 2, now it is 1, 2 and 3, likewise 4 and 5.

It was 1 as a simple Humidity; Two, as a ∇ containing a \sim ; Three when it was separated into volatil, half fixt and fixt, that is chymically speaking into volatil, Acidum and Alkali; Anima, \sim , Corpus; Four, when it was divided into the 4 so called Elements, $\Delta\Delta\nabla\nabla$; Five, when it is by Art, assisted by Nature, formed into an indestructable fiery Quint-essence, thus: $\text{\textcircled{5}}$.

When the ∇ has attained to its term of putrefaction, we may separate one subtil after another; the most subtil will certainly ascend before the less subtil, and so one principle after another until the least volatil comes last.





God has ordained that the different modifications of the

Universal , in the 4 Elements, should continually generate and produce a universal general sperm, for that reason God has given to each individual thing its Agent and Patient, in order to cause a Reaction; This we see by the Evaporation of numberless subjects, who send forth what ever humidity they have more than is necessary. This Evaporation when from above, is called Influence, but when from Things here below it is called Effluvium.

God has given Each Individual its particular sperm, which however all Depend on the Universal Sperm, as their Ruler and Conductor .

CHAPTER IV

HOW THE UNIVERSAL SPERM IS GENERATED BY THE FOUR ELEMENTS

After God had divided or Corporified the Anima or Mundi, the Simple Chaos into 4 Elements or predominating leading principles, He said to them, "Increase and Multiply." The Heavens and the Air, both animated by the Universal  are the Father, the Male, the Agent or operating principle.  and  are the

Mother, the Female or passive principle. These 4 are nevertheless only 2, Δ and ∇ ; They are forced to engender constantly a regenerated chaotic ∇ or primordial Chaos out of their centre, for the generation, preservation, destruction and regeneration of all Things, and this will continue until it pleases God to calcine and regenerate the whole Earth!

These 4 so called Elements, which must fabricate the universal sperm or regenerate the Chaos, when one Extreem is considered towards the other, seem quite contrary, and indeed as contraries they can not effect any good; yet when they meet orderly, they are fully capable to execute what God has ordained them for.

It is a Natural and philosophical Axioma, non transiri posse ab uno extremo ad alterum absque medio. that is: it is impossible to proceed from one extreem to another extreem without a Medium. This Axiom Every artist ought to mind, thousands err because they do not observe this Truth.

∇ cannot become Δ without Δ , and ∇ cannot become Δ without ∇ . If you would unite Δ , as being extreemly volatil and subtil, with the ∇ , which is corporeal and fixt, you will never be able to do it; because the most volatil will forsake the fixt and return to its Chaos. This is so in all natural things, that the most volatil principle cannot unite with the most fixt without its proper medium. An artist ought to observe

this constantly that he may not loose his time, his matter and Expences.

Therefore if you want to unite Heaven or Δ with the ∇ , or convert Δ into ∇ , unite it first with its nearest volatil medium, and they will unite immediately, when that is done give them the ∇ , as a medium between Δ and ∇ , and they will also unite; then add the ∇ , and thus you may unite Δ with ∇ and fix it therein; and so vice versa turn the ∇ into ∇ with ∇ , then convert it into Δ , and the Δ into Δ by means of Δ .

The Heaven or Δ is extreemly subtil, the Δ is also subtil but one degree more corporeal than the Δ ; ∇ is again a degree more corporeal than the Δ , and the ∇ is a degree more corporeal than the ∇ . Thus we must proceed as nature does, and we may then obtain a quintessentificated operation, if we do not mind this, we can do little or nothing.

Nature has its different degrees of subtility, and mixes the most subtil Δ with the less subtil and that with the least subtil. When they are united, they influence into the most subtil ∇ , then into the less subtil and into the grossest; Then it mixes gradually with the most subtil ∇ , with the less and least subtil, until it becomes Rocks and Stones.

In a Chymical anatomy we see how the most subtil comes over first, and how Nature regulates her operations and does

not confound one principle with the other, but lets go the most volatil and most subtil first, and then the next less volatil and so on ☉ for Example:

Take an ∇ out of a Field or meadow, or what ∇ you please, pour ∇ upon it so as to dilute your ∇ well then let it stand a few days, and you will find that the coarse heavy ∇ settles at the bottom of the vessel, you must stirr it 3 or 4 times a day. The ∇ will in the mean time dissolve the most subtil ∇ , which is its \ominus , this does unite with the ∇ , as being a Virgin ∇ .

As soon as this \ominus or Virgin ∇ is extracted out of the common ∇ , the ∇ cannot dissolve it any further.

Now you must distil this ∇ containing the \ominus , into a Spiritual ∇ , and you must cohobate it so often until all the \ominus has come over with the ∇ .

This ∇ now has the power to dissolve again the next subtil ∇ , which can like the first \ominus be distilled over as a Spiritual ∇ .

With this ∇ you may proceed in dissolving more of the remaining ∇ , until by distillations and cohobations you have dissolved the whole quantity and volatilised it into a Spiritual ∇ ; This is a tedious operation, but of great moment; In the same manner Natures operates by dissolving and coagulating, until the Universal Sperm of all Things is generated, which is

⊕ . The artist must observe that Nature proceeds gradually and regularly, and observes Time, Weight and Measure, the Operator must do the same, he must transpose the external into the Internal and Heavenly, and he will obtain more and more Knowledge.

CHAPTER V

IN WHAT MANNER THE DIVIDED CHAOTIC ∇
IS REGENERATED AND BECOMES THE UNIVER-
SAL AND GENERAL SPERM OF ALL THINGS
CALLED ANIMA OR SPIRITUS MUNDI.

The 4 so called Elements have been separated out of the Chaos, but they proceed all from one. The Form is but one and the Matter is but one. The Form is ▲ and the Matter is ▼.

The difference consists in their external appearance, by Fermentation ▲ became △, and △ became ▼, and ▼ is become ▽; But when ▲ is fixed by Art or by Nature it becomes ▽, and when the ▼ is volatilised by ▼ is becomes △ and ▲.

Because one Element can be converted into the other, if this were not true, they would differ centrally, but they do not. The Chaos, which produced these Elements was in the Beginning ▲ and ▼ only, these 2 have been divided into 4 by a further volatilisation and inspissation; By volatilisation Extenuation

or Rarefaction Humidity becomes Δ animated by Δ , but by Condensation or Inspissation of that primordial Humidity the ∇ has been formed with the Δ turned downwards; towards the Centre of the Earth. The hierohoyphic Characters of the Elements explain their Nature exactly.

There is not a subject under the heavens, whether liquid or dry, which does not contain this universal Δ and primordial humidity. The first is called Innate Heat, the last is called Radical Humidity.

The universal Δ became Humidity externally but remained Δ internally; being internally extreemly spiritual and volatil it was of course extreemly active and moveable, and by that primitive mobility, excited Warmth and fermentation, and by that fermentation the universal \oplus was and is continually generated, and when this meets with a proper Body whether in ∇ or in the ∇ , the Universal Sperm Becomes Visible and Corporeal, but whilst it is only a Vapour in the Atmosphere, it is then the Universal Astral and incorporeal sperm. This is the Influence we receive from Heaven by means of the Air.

The Heavens give their Influence, so does the Air, Water and Earth, and with united Efforts they fabricate continually the universal Sperm of the World.

CHAPTER VI

OF THE HEAVENS AND THEIR INFLUENCE

Heaven /:the author calls the Universal Δ of nature
Heaven:/ after the Separation of the Chaos, is the first prin-
ciple and /:became Visible in Light:/ it is the most Subtil
and the highest as well as the most universal, when it gene-
rated Humidity it became a most subtil vapour, pure and ex-
tremely volatil, for that Reason Occupies the highest Station
or the remotest from the atmospheres of the heavenly bodies.
/:To make this perfectly intelligible, I understand it thus:
Before God created the System of the Universe, He created
by Emanation the Universal principle of Light and Δ , with
a Creative Instinct /:although in a much inferior Degree
when compared with its Origin:/ and power to become gradually
Material and useful to Matter; Its first step towards Material-
ity according to Moses and the most ancient writers seems to
have been to generate Vapour Humidity and Water; This then
very naturally and orderly produced a Chaos, wherein the
unmoved tranquil Δ or the first principle of Light, Heat and
 Δ was confounded in ∇ and in a state of Inaction or Repose,

until God moved that first principle electrically out of the Chaos and it was manifested in Light; leaving a sufficient quantity in the Chaos for its motion, condensation, and inspiration into elementary Bodies, ∇ and ∇ , as well as Dilatation, rarefaction or Extension into atmospheric \triangle , which as it was nearer to the ∇ , Water predominated, but as it gradually receded from the ∇ , Fire became predominant, which the Very Character expresses to admiration.

Thus the Manifested Light retaining the generative power of producing humidity of fermenting and acidulating that humidity it could continue to corporify itself gradually and become corporified \odot , and by those intermediate means communicate with ∇ and ∇ , to impregnate them /:as passive elements:/ with its Vivifying principle, the universal \triangle , whilst enough of the Universal \triangle was left in the Chaos of ∇ and ∇ , to cause inspiration and fixation down wards towards the centre, and Extension or Rarefaction and Volatilisation upwards towards the superficies, in order that there might be a continual sublimation of vapours and rarification of vapours into atmospheric \triangle , and still further remote, by leaving all its Humidity must become pure Light and cold \triangle again, as it was originally; this is the authors as well as my own system of the \sim Mundi and its gradual Corporification, and Return to its first universal state. The Circumsolutions which the

Allmighty God has given to the Suns in the Systems of the Universe do in my opinion no more than perpetually collecting and sending forth the universal cold Δ , manifesting it into a Second now Visible principle called Light, whilst they Atmospheres of planetary Bodies collect and move it, whereby they obtain Heat and burning Δ , independant of agitating that Same universal principle hidden in the flint and steel, and in the surrounding whereby the same Heat Light and Δ are Manifested, because the Universal Anima of Light, Heat and Δ is omnipresent, but one; and All in all Things.

S: B: :/

This most subtil principle is full of Life and, the most active, for which Reason we Call Heaven the first agent, the Male Sperm, the soul, a Subtil Δ , a Subtil ∇ , a Volatil ∇ .

Heaven and Δ have their Influence not upwards but downwards towards ∇ and ∇ , but ∇ and ∇ ascends upwards to meet them. They mix thus in the State of Vapours in order to fabricate the chaotic regenerated and impregnated ∇ , or the universal Semi-material Sperma Mundi.

As soon as the Δ is impregnated and animated with heaven $/\Delta/$ it communicates immediately with ∇ and ∇ to impregnate them also.

This communication is done in a moment as the elements are gradually prepared to meet and intermix with each other,

by a continual Circulation. There is no doubt but our atmosphere is continually loaded with Vapours, Exhalations and Clouds for the Sake of Communication of the Elements; as soon as these Vapours become condensed into Rain, Dew, Snow or Hail and fall down, that same moment the Volatilisations and Exhalations of ∇ and ∇ take place and are ready to succeed and meet those, which come down; so that there can never be no want of generation of such vapours, which when sufficiently dilated or extended, constitute our common Δ , which is more or less pure according as it is more or less animated by Heaven or Δ . /:in the first Shape of incorporeal \ominus , the \ominus of the Philosophers: /

The Heavens /:the Ether beyond the atmosphere filled with the Universal Cold Δ manifested in Light:/ receive the ascending Vapours, which as they recede from the atmosphere become more and more subtil and spiritual until they are actually returned to their first Universal state of Ether or \ominus . The atmospheric Δ also receives continually the Volatilised ∇ and Succeeding Vapours, until it is Saliated and overloaded, when the superfluous Humidity is forced down again in Dew, Rain, Hail, Snow.

Thus Δ and Δ come down into the Waters and impregnate them; the Waters depose their thickest part and give it to the Earth; the Earth becomes thereby overloaded or Saturated which superfluity of ∇ and ∇ is again Volatilised and Sublimed upwards, by the inverted Δ or Central Heat, into Vapours, which ascension and Descension God has implanted into the Universal

△, as the Great and Only Agent of Nature, or rather Nature her self, which causes this perpetual Circulation by its attracting and repulsing power, as we have demonstrated in the Second Chapter. /:and in others:/

The Lover of Natural Knowledge may clearly learn here how the Effluvium of one Element becomes the Food and Nourishment of another, until converted therein; The same takes place with us and our food, as for instance we eat bread and drink wine, We discharge the Superfluties of our food, which are used for manure on the Land; Seed is sown therein and out of such Superfluties grows again our Food.

A Tree looses its Leaves during Winter, the leaves fall to the Root, where they putrefy and become humidity which penetrates to the Root and feeds the Tree again.

Observe this Well and you will fully comprehend the Superius and Inferius of Hermes and our Catena Homeri or platic Ring. Thus you see a continual Transmutation of Matter, that is Continual Change of Modification, whilst the inward Central △ of Nature remains always the same, as it was in the beginning. All things were ▽ at first and return again to ▽. Apply this throughout our Book, which is no Small Step towards our art.

CHAPTER VII

OF THE ATMOSPHERE, OR Δ , AND ITS INFLUENCE.

Air is the second principle after the separation of the Chaos and is the vehicle or instrument of the first, i.e. Δ ; We mean pure genuine animated Δ . This we call Male, Manly Sperm and first Operator in all Things. The Heavens or Δ is the Anima and Life, whilst the Δ or extenuated rarified Humidity is the Δ and Recepticle of the Soul and principle of Life, and consequently animated Δ ought to be named Spiritus Vitalis Macrocosmi, or the Vital Spirit of the Earth, which we inhabit.

Δ is a Most subtil humid Vapour or rarefied ∇ , wherein Δ dwells abundantly. This is more corporeal than the Ether beyond the atmosphere, which Ether is totally unfit for Inspiration, as being too subtil to fill the air visicles in the Lungs of animals; Δ , being the genuine Medium between Δ and ∇ as it partakes of both, is therefore capable to receive the most subtil celestial Δ y Influences as well as the sublimed Vapours from below, and by a Continual Motion or Circulation, more and more Vapours are converted into Δ , and more and more of

such Δ becomes animated by Δ , and as soon as it is saturated, the superfluous humidity is condensed again and comes down in the Character of animated ∇ ; such is Rain, Dew, Hail and Snow.

By this you see that atmospheric Δ is the first medium to unite Δ with ∇ and ∇ , and without it the Heavens could never communicate with ∇ and ∇ .

/:Observe the excellent Harmony in this Mans System of Nature, recollecting that Humidity was the first step towards Corporification of the universal Δ , confront that with what he says here: /

Thus Δ becomes Vapour and ∇ , and the thicker the ∇ gets, the better it mixes with the Earth, as on Contrary the Earth, by subtilisation by means of ∇ is again converted into Δ , Nature operating these perpetual Changes and Conversions by intermediate Elements, and not immediately from one Extreme to the other; When they unite in Vapours, they fabricate the universal sperm of the World \odot , which is partly resolved in Dew and Rain ζ and partly remains in the Δ for the sake of animation; the atmospheric animated Waters fall down upon the Earth, as the Receptacle of all Celestial Virtues, and fertilise it, for the growth and nourishment of animals, Vegetables and Minerals. The Earth itself is a condensed or fixed

Heaven, and Heaven is a Volatilised ▽, ▲ is a rarified ▽, and ▽ is condensed ▲. We have here to note that one Element differs from the other only in this, that the one is volatil the other fixed, the one is fluid or dissolved, the other is condensed or coagulated, and yet every one is and remains centrally and inwardly what they all were at first, i.e. prima Materia or ▲ ;

lastly the Air may well be called Renes or the Kidneys of the Macrocosm, because in the ▲ is chiefly found the Conflux of all radical, substantial, macrocosmical Fluids, and the pure Extract or Essence of the World does meet there, where that ancient primordial Chaos is daily and hourly generated and regenerated, for generation, preservation, destruction and regeneration of all natural things. What are Dew, Rain, Snow or Hail else but a regenerated Chaos? out of which animals, vegetables and minerals receive part of the vivifying principle and nourishment; and all this is generated in the Air.

CHAPTER VIII

OF WATER (▽) AND ITS EFFLUVIUM

▽ and ▽ belong together, as △ and ▲ do, nay all four Stand in need of each other; the ▽ wants ▽, and ▲ cannot do without ▲; ▲ without or deprived of ▲ becomes a putrid humidity, and ▽ without animated ▲ becomes Mud and ▽.

▽ is the 3^d principle, but the first passive Element, the Female Sperm and Menstruum of the Macrocosm, which does the office of conveying food and nourishment to all sublunary creatures, and is with the Earth the mother of all things.

▽ is condensed ▲ and a fluid ▽. /:Here the author means chiefly the ▽ of the Ocean, whose ⊖ dissolved in condensed ▲, may be called fluid ▽:/ ▽ is a medium between ▲ and ▽.

/:please to take notice here of the curious signification of the character ▽, or inverted ▲, as its ▲ lays in the Sea ⊖, one of the first Corporifications of the ΩMundi by means of the universal ✚:/

/:the Characters ▲ and ▽ deserve equally our notice, as ▲ represents ▲ above ☰ humidity, whilst ▽ signifies ☵ Water with inverted Fire ▽, alluding to the Central Heat of the Earth, which is in my opinion kept alive by the electrical Circumvolution of the Earth round her own axis


The sublimation of Vapours all round the Globe towards and beyond the superficies of the Earth, the fixation of Sulphureous and arsenical vapours into Ores and Metals, and

Experiments seem to prove this beyond doubt. Otto Gerike, who electrified at first by means of a large globe made of common \oplus , found the Centre of it very much altered, having been in fusion by the electrical circumsolutions of the \oplus Globe; he observed this, when it broke accidentally.:/

As soon as Δ is become \triangle , and \triangle has been converted into ∇ , Dew or Rain or Snow, they fall down on the inferior grosser ∇ . and ∇ and mix there with, begin to ferment by means of the primogenial implanted \sim or Δ , and one Element operates into the other, until they have produced their fruit from convenient matrixes.



Here the artist may learn Wisdom from nature, which is not satisfied with one medium of union, viz: \triangle , to convert Δ into ∇ , but makes uses of ∇ also. Thus the artist must follow nature, if he wants to unite and fix his principles together; Let him look for a Medium of union, which is easily found; and if one medium is not enough, let him employ two, and if Two prove inadequate, let him take three, but homogenials and not heterogenials, as Minerals agree with Minerals, Vegetables with Vegetables, \otimes Minerals agree also with Vegetables, and Vegetables with animals, as the Vegetables stand between animals and Minerals.

The difference between them all is but external, not

central, as they proceed originally all from one and the same Universal- ;

Minerals are fixt Vegetables, Vegetables are volatil Minerals; Vegetables are also fixt animals; animals are volatil Vegetables and one Kingdom is transmutable into the other, in regard to its internal qualities.

Man and Beasts make use of Vegetables for food, and by their inward Nature, they change those Vegetables into flesh and blood; now when men and beasts die, they are burried under ground, and Vegetables are again produced, which receive by means of their fibres and roots mineral vapours, which are thus converted again into Vegetables.

This is the true Pythagorean Metempsychosis. Vegetables again, when they putrefy, assume a nitreous saline nature, which is dissolved by Rain and carried downwards through the pores into the  or into the Sea, if near hand, from whence it ascends again as a Mineral Vapour, and thus Vegetables are frequently changed into minerals as well as into animals, although more frequently into animals. Heaven and Air are Male Sperm,  is the female Sperm and Menstruum, the Earth is the Womb or Matrix, wherein the two first by means of the 3^d operate every Generation.

CHAPTER IX

OF THE EARTH (▽) AND ITS EFFLUVIUM

Earth is the 4th and last principle of the Chaos. It is the Second passive Element, the Matrix and mother of all sub-lunary Creatures; ▽ is a Coagulated fixt Heaven, a Coagulated fixt ▽ and condensed ▲. The Centre and Recepticle of all the heavenly influences and of the Universal Sperm, which takes here a Body as well as in the Ocean. Heaven* by its extreem subtilty is of all Elements the most Moveable and omnipresent; Its own natural motion, on account of its subtilty, is imperceptible, although visible in Light; This universal ▲ is never idle but perpetually active, pervading all things, although its action is generally imperceptible. This is the Original Cause of all motion in Nature; It moves the most subtil Air on the outward superficies of the atmosphere of the opake celestial Bodies, This outward subtil ▽ Set in motion, moves the next towards the region of Clouds and Vapours, yet as the atmosphere grows gradually thicker that is more loaded

/: * the author means here the universal principle of Light and ▲, i.e. the Electric ▲ :/

with vapours, the nearer to Sea and Land, the motion is successively and gradually slower.

/:here we see the reason why it is hotter in valleys near the superficies than on the summits of high mountains; the lower air being more loaded with ∇ collects more rays of light into focus's, than the thinner and drier Δ on the high mountains can possibly do; the acrostatic balloons have positively confirmed this Truth also:/

That the air is moved by the Ether or Δ , is observable on account of the Constant motion of the atmosphere; that Air set in motion moves the Waters is well known to those that navigate the seas and rivers. That water moves the Earth appears by the sand, mud and stones which the waters move continually from one place to the other. Here the water carries off, and in other places accumulates sand and whole shores. Now every motion manifests warmth of the omnipresent cold universal Δ , where it be perceptible or imperceptible, as this depends on circumstances; In living animals this warmth occasioned by moving the omnipresent Δ is perceptible enough, whilst that same motion is imperceptible in vegetables and in minerals. All Life proceeds from a motion of the universal Δ , as a total privation of action and warmth extinguishes Life. From this let the Student collect that there exists a perceptible and

imperceptible Warmth. This we tell you because in all the Elements exists Innate Heat, which is sometimes observeable at other times not, this is not always dependent on the collected Rays of Light nor on the Central Heat of the Earth.

/:The author is perfectly right for 2 reasons, (1) All the Elements proceed and consequently partake of Δ , which wants only agitation to manifest itself. (2) Δ is omnipresent, whether in potentia or actually.:/

Every subject under the Sun, although invisibly small, contains Life or Δ , and of course the 4 Elements. Now if every subject contains heaven or Δ , so every subject has a motion, whether Visible and perceptible or not, yet there is a motion in it.

Heaven never rests /:The author means the universal principle of Light, Warmth and Δ :/ it must have a Motion, let it proceed from what means it will, and although this principle may seem to be inactive or at rest, yet it has its invisible Influences, Virtues and powers. For Instance a plant, Root or Herb, Ore or Mineral tore from the spot where it grew, seems to be dead, because it is hindered from growing to a further perfection; But as Heaven is within, which is never at rest, it still continues to shew its powers and virtues, when that plant or Ore is rendered medicinal.

The Lover of Natural Truths sees here, from whence each Concrete derives its power, viz: from the implanted Heaven within as well as from without, from its perpetual Motion, Warmth and Heat. Therefore you will look in vain for a subject, big or even so small, which is deprived of Life, that is of Heaven, Δ , ∇ and ∇ . It stands to reason that the Children resemble father and mother, now as all things did proceed from the primeval Chaos, they must partake of the same properties. This property was Δ and Humidity, but Δ is the Mover. Thus Δ or the \curvearrowright is diffused through the whole system of Nature, so that the Meanest Drop of ∇ or the smallest atome of sand or Earth is filled with that universal \curvearrowright .

Observe here that the whole difference of things consists only in Volatility or Fixity; that is: Volatility and fixity causes the changes and different modulations of matter, and the whole scope of Nature is to corporify and fix Heaven, in order to become useful and salutary; which, Heaven could not effect, if it were not by the gradual mediums of Vapours, as it must communicate with the Earth by means of Δ and ∇ . God has ordained it wisely, that Heaven must become corporeal and be converted into all the Elements, as Vice Versa the Inferior Elements $:\nabla - \nabla :$ are by subtilisation converted into Δ and Δ or Heaven, in order to be reimpregnated and renewed by the

celestial Influences, for the sake of generation, preservation, destruction and regeneration of all Things.

We have explained to you how vapours are converted into \triangle and \triangle into \triangle , we will now examine the Nature of these Vapours.

We have told you that there exists in the Earth an innate Heat which we believe to be the Strongest in the Centre of the Earth, by reason of its swift motion. This Central Heat causes a continual transpiration and sublimation of vapours. Such vapours are dews and fogs; These Vapours are twofold and fourfold; Twofold, because they consist of ∇ and ∇ , fourfold as they contain the 4 Elements, which 4 Elements can not do without each others assistance; that I call these Vapours ∇ and ∇ is, because they contain those 2 Elements volatilised and subtilised, and if they ascend, they are still further subtilised and converted into \triangle and \triangle or Heaven.

That such Vapours have been ∇ will be easily admitted, but that they also contain a subtilised ∇ may perhaps be doubted; but note, that I have said before, that one Element is the Conductor of the other, and that one Element dissolves and subtilises the other.

\triangle dissolves and subtilises \triangle /:by consuming its superfluous humidity:/ \triangle dissolves and subtilises ∇ /:by means of

the Δ contained in the Δ :/ ∇ dissolves and subtilises and mollifies the ∇ /:again by means of the Δ animated by Δ which it contains, as ∇ would be dead without it:/ Vice Versa the ∇ condenses the ∇ , ∇ condenses Δ /:by depriving Δ of its predominant Δ :/ Δ condenses and corporifies Heaven or Δ , by which means Δ becomes animated, as we have explained before and becomes this \odot . /:incorpor: \odot :/

Thus one Element is the others magnet, solvent, volatilising, condensing, coagulating and fixing principle. You are to note here, that nature has its degrees of Volatility and Fixity; as for instance that part of Δ which is nearest to the atmosphere is not so highly pure or subtil, as that which is 1000 Leagues remote from it; In the same manner the highest atmospheric Δ is purer, colder and more subtil as well as drier than that Δ near us, which we breathe. The superficies of the ∇ is also lighter, more aerial and more subtil than the thick, slimy ground Waters, which settle on pebles, stones, corals and covering them with a slime or subtil mud.

The Earth has also its degrees of subtility and fixity; We have therein ∇ ly Juices, Sulphurs, bituminous Substances, such as the pit-coal, Clays, Loames, Minerals, Ores and Metals, Rocks, Stones and Flints, and the precious Gems of a Wonderful Fixity.

The most volatil ∇ is mollified and dissolved by ∇ , further volatilised into \triangle and \triangle . Vice Versa the lowest \triangle sooner mixes and corporifies itsea with the \triangle , than the remote, whilst the lowest atmospheric \triangle sooner mixes with and becomes ∇ , then the pure and highest \triangle ; the Inferior slimy ground ∇^s , become ∇ sooner than the superficial lighter ∇^s .

The Volatil soluble Earth, in particular its Virgen ∇ , i.e. its \ominus is sooner dissolved by ∇ , than a peble or sand. The Volatil ∇ is sooner converted into the lower \triangle , than the ground ∇^s can possibly be.

If you understand us right, we show you here the first beginning of Nature and the true first Matter. As the 4 Elements proceed from the primordial Vapour, they are forced to generate continually such a Vapour, of the Very self same principles and substance, without any defect, which Vapour is converted by Nature into a chaotic ∇ , and falls down in Showers of Rain.

In this Chaotic ∇ is invisibly contained the Universal Sperm for the generation preservation, destruction and Re-generation of all Things.

Now we have treated of the Regeneration of the Chaos or Universal Vapours, we shall further show you its power and Virtue, so that you may touch it with your hands as well as see it with your Eyes.

CHAPTER X

DISCOVERY OF THE GENUINE UNIVERSAL SPERM IN THE REGENERATED CHAOS, THE CORPORIFIED ANIMA OR SPIRITUS MUNDI

We have demonstrated how $\Delta\Delta\nabla\nabla$ proceeded from the first Chaotic Waters, and how they produce the Universal Sperm and how they continually regenerate the Chaotic ∇^s . for generation, preservation and regeneration of all Things. This universal sperm is generated by Condension and Evaporation of Vapours, which are circulated in the great Alembic of the Air, until they are Sufficiently impregnated or animated by Δ , when they are again condensed and resolved into ∇ .

This Chaotic Waters are commonly called Dew, Rain, Showers, Hail, Snow; But really and truly it is the true regenerated Chaos, the genuine Ω and Anima Mundi animates it, who generates, preserves, Kills and regenerates all sublunary Creatures agreeably to their Original Form, by means of their Seed or Sperm, and this Anima Mundi is Nature Truly.

Now to prove that this Dew, Rain, Hail or Snow is actually the regenerated Chaos, containing the Universal Sperm and Ω Mundi, We must show you that it is Such an Essence out of which all Things can be generated as they were generated first out of the primordial Chaos. We must also show, nay we have done it before, that our regenerated Chaos contains the 4 Elements, and if it Contains them, it must of course possess all what the 4 Elements contain.


We say therefore as a fundamental Truth, that everything can be resolved and must return to that what it was at first; and can be resolved and be returned to its first origin by that Self Same principle, by which it was made or generated naturally. The Elements originate from Vapour and Δ , and they return to Vapour, that is Water and from thence to Δ . They proceed from Δ and humidity, and by Δ and humidity they return to their first Origin.


Now that dew and rain is Δ and ∇ , or such a regenerated Chaos as the first Chaos was, is proved by its visible Effects, better known to Country men and Gardners than to Citisens; Chemical Anatomy demonstrates visibly that the 4 Elements are contained in Dew and Rain ∇ . Dayly Experience confirms it, that by the Effects of those waters every plant prospers and grows, animals cannot do without it, and Minerals and Metals are generated by their Inward Δ y principle, as we shall show here-

after.

Now let us examine this universal sperm or regenerated Chaotic ▽ by Chemical Anatomy:

Take a quantity of dew, rain, snow or hail which you like; but the most expeditious way is if you take Rain ▽ from a thunder shower, receive it into clean glazed earthen vessels, and filter it, in order to separate the dirt from it which intermixes from the roofs of houses, and you will, after filtration, have a Clear, Crystalline ▽, of no particular Taste, in fact a fine clear ▽, fit to be used like any other fine ▽. place this collected ▽ in a warm garret, where neither sun nor moon can shine upon it, cover the vessels with a linnen cloth, to prevent the dust getting into it.

Let it stand a Month unmoved, and if the place is warm enough, you will by this time perceive an alteration in the ▽, because this ▽ begins by the power of the implanted  to grow warm although imperceptably and to break; It begins to ferment and putrify and acquires a bad smell, and you will observe that it becomes turbid, although it was perfectly clear at first, and a brown spungy ▽ ascends swimming at the Top, which increases daily and from its weight falls to the bottom.

Here you see a separation, occasioned by the ingrafted  of the gross from the subtil. The separated ▽ is brown, spungy

or like wool, slimy and slippery and this slimy ▽ is the Universal Gur of Nature.

Here the artist may observe 2 Things, viz: ▽ and ▽ , which conceal △ and △ . Here the △ animated by △ is extended in the ▽ . Now you have 2 passive Elements ▽ and ▽ . In the beginning you had only a volatil ▽ but by a gentle putrifaction in a warm place you have manifested the ▽ also. △ and △ we must look for in another way.

When you see now your rain ▽ in that state of putrifaction that the slimy Earth is separated and falls to the bottom, then stirr it up with a clean wooden Ladle.

SEPARATION and DISTILLATION

Now pour your troubled Water and ▽ into a large glass body which place in a .∴.pot, fixed into a charcoal distilling furnace, apply a large alembic and receiver and light your △ , which keep so gentle that only the Steam or Vapours rise. Let this all come over first as a pure ▽ , which contains animated △ , that is △ and △ . Distil no more of this very volatil ▽ over, than what will go with the gentlest degree of Heat, whilst the subject in the body only Vapours away but must not be suffered to boil; in this manner you vapour over about the 1/4 part of the whole or less.

Take the Receiver off with this Very volatil ▽ ; This ▽ ,

the more so, if you afterwards rectify it per se over a Steam Bath, is more luminous and clearer than common distilled ▽ , which is a proof that it contains much ▲ and ▲ .

Now apply another Receiver and continue the distillation raising your heat sufficiently, so as to cause the thickish ▽ in the glass body to boil, and in this manner you must distil all the ▽ over, which will appear like ▽ and in drops in the Alembic; Continue the distillation until it remains in the body like melted honey and looks brown, but beware of distilling until it remains dry, because you would burn the young and tender Virgin ▽ in the bottom of the vessel, which is not yet fixt. Take the distilled ▽ away and put it by as the Element ▽ .

The honey like matter or the moist ▽ remaining in the glass body take out cleanly and put it into a China Bason and set it in the Sun to evaporate until it is perfectly dry; then grind it in a glass mortar to a subtil ▽ now you have Separated the Elements out of Your Chaos.

Now it remains to be proved that they are truly Elements, or else it must be false what I have written, that all sublunary subjects proceed from them. To produce heavenly subjects out of this Chaos, or Meteors, as this ▽ itself is a Metheorieal production, let no one undertake; but we will demonstrate that animals, vegetables and minerals may and can be generated, and

that is what we pretend and no further.

TO GENERATE MINERALS

Take your dried ▽ put it in a glass body and humect it a little with a few drops of your dist: ▽ , but not with the Element ▲ and ▲ , and put the body in a warm Room facing the South, but let not the Sun's Rays shine upon the body, after your ▽ is dry, humect or imbibe it again with the Element ▽ , then set it again to dry, and this humecting and drying you may repeat several times every day and continue so doing during the whole Summer, and you can Mineralise the whole Earth. You will find by your Imbibitions and Exsiccations, that the ▽ becomes more ponderous and sandy.

N.B.: the glass body must be covered with paper only to keep the dust out, as there must be left access of ▲ . As soon as you perceive that the ▽ is become sandy, you may know that it is mineralised; this sandy ▽ is neither animal nor vegetable, consequently mineral. If you have a few ounces of this ❖❖❖ , try it as Glauber tries the ⊙ containing sands, and you will find a grain or two of ⊙ and ☽ .

TO PRODUCE VEGETABLES OUT OF YOUR EARTH

Take your before mentioned ▽ dried in the Sun, put it into a glass body, make a mixture of, 2 parts of ▽ and 1 part of ▲ /:which you rectified in the beginning:/ with this humect or

imbibe your ▽ , as the gardners do, by Sprinkling only; not too wet not too dry, place your body in the ▲ , not so that the sun can shine upon it, and you will find several Vegetable productions spring up in a few weeks, although you have sown no seed.

IF YOU LIKE TO PRODUCE ANIMALS

Take your before mentioned dried and poudered ▽ , pour first together 1 part of ▽ and 3 parts of ▲ , with this mixture humect your ▽ so copiously that it may become like liquid or melted honey, place the glass body which contains this mixture in the air, where it is warm, the Sun may shine on it but not too hot, nor at the meridian, and the glass is left open.

You will perceive that in a few days, there will be different kinds of small vermine, in the thick ▽ ; When the ▽ diminishes and dries up, you must humect it again, so that it may remain of the same consistence like syrup, as before; and you will perceive that the first small vermine will die and loose themselves, and others will be produced who will feed on their putrifaction, and become larger and more in number.

I could reveal here something, but as it would be abused by profligate men, I am obliged to be silent.



You may be convinced by these experiments, that our ∇ or regenerated Chaos, Rain ∇ , or dew, or Snow is and contains the \curvearrowright Mundi and Universal Sperm, out of which all Things were and are generated. It appears from this, that this ∇ and ∇ are endowed with the principle of fertility for the 3 departments of Nature, as all Things are produced thereof.

Few there are that know the secret powers of these Things, and what it is, that causes and gives Fertility!


It is a \curvearrowright or Δ , but as a volatil unimbodied \curvearrowright , he can effect nothing in Natural productions.

All what is to be serviceable in visible bodies, must be or become corporeal with them, it must become visible and palpable; therefore this great and wonderful universal \curvearrowright must take a Visible and palpable body, as well as the animal and Vegetable Sperm is visible and palpable. Few know this, although they handle it often enough!

This corporified \curvearrowright Mundi or Universal Sperm according to its Origin is but little known, although it may be got in Great quantity. The Cause of this obscurity is, that it bears a different name from what it ought to have. According to its Root and Origen it ought to be called the Sperm of the Macro-cosm, the Sperm of the World, the Cause of fertility. This Title belongs to it, as it is the Concentrated corporified Sperm



and  Mundi in a transparent Visible Crystalline body, a dry ∇ , which does not wet the hands, an ∇ , a fiery pure ∇ , full of Light and Δ , also full of Cold, like Ice, a coagulated or congealed Δ , a condensed and animated Δ , which is better and more valuable than all the Treasures in the World! But that I may show you this embodied  and that you may touch it with your hands, proceed as I teach you.

PROCESS TO DEMONSTRATE THE CORPORIFIED ANIMA MUNDI

Take your putrified Rain ∇ , put it into a large glass body cut off low, or into a large China bason, which place in a  pot, and evaporate this putrified ∇ gently, until there remains only a 1/3 part of the whole. Let the Δ die away. Whilst it is as yet luke warm, filter it through blotting paper. Pour the clear into a clean pewter Bason, or into an earthen glazed dish, which place in a Cool Cellar or Room, and during the Night the celebrated Spiritus Mundi will shoot in Crystals and appear under two different Forms.

The first is of a perfect crystalline transparent Form, this shoots all round the sides of the bason and settles on small sticks, if you place any on the ∇ .

The Second fixes itself on the bottom of the bason, and is darker and not so transparent.

Here now you see that celebrated , the Universal ,

the Sperm of the Macrocosm, the regenerated Chaos Visible and bodily.

Pour the ∇ off gently, and let the Crystals dry. Those Crystals which hang all round the sides or on the Sticks Keep by themselves Separately. Those that are fixed on the bottom of the bason, Keep Separately also.

With both Sorts of Crystals go to Old Lame Vulcan and he will tell you their names. Take some of those Crystals which hung all round the Sides of the Bason or were fastened to the sticks and throw them on lighted Charcoal, and they will tell you what they are. They are called $\textcircled{1}$.

The bottom Crystals throw also on fiery Coals, they have a harsh Voice and Spit about them. They are Called common \ominus , or alkaline \ominus . /:note that the Author does not mean here an alcali made by Calcination in the Δ , but a Natural Alkali or Urinosum, which common \ominus , although it also contains the Universal \clubsuit , is undoubtedly, as it has the Same Effect in forming \heartsuit as \otimes has, when mixed with \heartsuit or \clubsuit of $\textcircled{1}$, for dissolving \odot , therefore common \ominus is not an $\clubsuit \ominus$ but an Alkaline One.:/ Here you have both Names of the corporified \heartsuit Mundi!

This $\textcircled{1}$ out of the Rain ∇ fulminates with $\textcircled{4}$, like any other Saltpetre, and has no other nor greater Effect than common purified $\textcircled{1}$.

The \ominus cracks and flies from the fiery Coals like any other common \ominus , and Shows the Same Effect in all other operations like Good common \ominus .

By this Experiment you may perceive clearly the Centre and Sperm of all Things, the Sperm of the World, Visibly and corporified before your Eyes, and You may touch it with your hands.

Both generate, preserve, destroy and regenerate every Thing that is on Earth.

In the Atmosphere it is volatil and incorporeal and produces Volatil Meteors, in ∇ and ∇ it assumes a Crystalline Body and produces corporeal Objects, according to different degrees of Fixity; No Objects under the Sun, in their last Resolution are found without the One or the Other. /:Glauber says, that he has resolved animal, vegetable and mineral Substances into genuine \oplus ./ Every Thing in Nature does consist of these two.

The One is \oplus .

The other is \ominus .

The One is Acid.

The other is Alcaline.

The One is μ .

The other is Body.

This is the Father.

This is the Mother.

This is the Male Sperm.

This is the female Sperm

This is the Universal Agent.

This is the Universal patient.

primordial \uparrow .

primordial \uparrow and \ominus .

\triangle and \triangle .

\triangle ∇ and ∇ .

Chalybs Sendivogii.

The Magnet.

The Hammer .

The Anvil.

♀ Naturas.

♂ & ⊖ Naturae

In the Beginning this Chaotic ∇ was entirely volatil because if you distil it before putrifaction every drop of it ascends like volatil ∇ ; By fermentation and putrefaction it gets a Basis of fixation and precipitates its subtil ∇ .

The most volatil part of this ∇ generates animals, When it becomes a little fixer it generates Vegetables, and when it becomes quite fixt it generates Minerals and Metals. Whosoever likes to generate Minerals, let him take the fixest parts, such as ∇ and ∇ . If you like to produce Vegetables, add to the ∇ and ∇ some \triangle and \triangle . If you want to bring forth animals add still more of the most volatil, that is more \triangle and \triangle , as containing more of the universal \curvearrowright . The Vegetable Department stands between animals and Minerals, because out of them a Mineral or Stone may as soon be produced as an animal, as we shall show hereafter.

The efficient Cause which has enabled us to see and feel the Universal Corporified Sperm is putrefaction, the principal Key whereby the Locks of Natural Subjects are opened.

/:the author is so far right that Fermentation and putrifaction are a principal Key to unlock natural Bodies, but there

is yet another capital Key of Opening Natural bodies, which is heat and motion, whereby the surrounding Electric Fire is attracted so as to unite with that Same Δ contained in the subject, whereby such a Subject is radically and centrally decomposed, but not fixed, as it remains volatil; Joel Langelottus invented a grinding mill, wherein he ground \odot in a Ψ during 30 d , and the $\odot\Psi$ was radically decomposed and became a Volatil Ruby red $\circ\circ$, irreducible by Fluxes; this process is comparable to the sudden Regeneration and Subtilisation of the Gross material Body, experienced by Henock, Elijah and Christ, whilst men's bodies generally putrify by the long way of fermentation, although the first sudden Way is certainly the Most Noble: /

The Cause of fermentation and putrifaction is the implanted W which is never idle whenever he meets with humidity, his own Instrument, by means of which this W is ever busy, either visibly or invisibly, either sensibly or insensibly, this W causes fermentation and putrifaction, and out of a volatil makes a fixt, and out of a fixt again a volatil, and this mutation is continued without ceasing.

This W breaks and dessolves Stones and Rocks, which he himself has coagulated, and reduces them into Sand and dust; this same W reduces Trees into mould and ∇ and putrifies ani-

mals, and again from such putrified substances produces Vegetables and Minerals and this continues from one Thing into another.

I have said that the Universal corporified Sperm of the World produced out of the regenerated Chaos or Rain ∇ that is our $\textcircled{\ominus}$ and $\textcircled{\omin�}$ is not better than common $\textcircled{\omin�}$ and common $\textcircled{\omin�}$, and it is truly so, because they produce the Same Effect and Operation, and there is no Difference between them, except if the one should be more purified than the other, but if they were equally pure, there could be no Difference; therefore let the Artist not be deceived, if any one would tell him, this from the Chaotic ∇ is the $\textcircled{\omin�}$ of the Philosophers, and the other is Vulgar $\textcircled{\omin�}$, we say that such a distinction is folly and Superstition.

If common pure $\textcircled{\omin�}$ produces the Same Effect as the other does, then Common $\textcircled{\omin�}$ is philosophic $\textcircled{\omin�}$; But that the Reader may be convinced that the universal $\textcircled{\omin�}$ out of the Rain ∇ is not better than purified vulgar $\textcircled{\omin�}$, let him consider that the Universal $\textcircled{\omin�}$ is the Father and Generator of Vulgar $\textcircled{\omin�}$, and he must then naturally conclude that the Blood of the Infant must be like that of Father and Mother, and that it must contain the very same principles and consequently must produce the same Effect as the Father, nay it is itself the Father and is centrally

one and the same with the Father and omnipresent.

Now if out of the Universal \oplus and \ominus all Things are produced, animals, vegetables and minerals, all Things are of Course reducible into these their first principles, and still further into Vapour.

That all Things consist and proceed from \oplus , is demonstrated by \oplus and \ominus being found every where and in all Things.

CHAPTER XI

THAT \oplus AND \ominus ARE FOUND IN THE Δ
AND IN ALL THINGS IN THIS WORLD

As we cannot ascend towards the heavenly bodies, we must judge of what is above, by that which is below within our Reach. The Firmament is full of Light, Light is nothing else but attracted and repulsed, moved and manifested Δ of Nature or Universal ω . This further agitated and concentrated produces Heat and Δ .

⊕ is congealed △ concealed in ▲ and Humidity; therefore we say and conclude that the Heavens or intermediate Space between us and the heavenly bodies consists of or is filled with a most volatil incorporeal ⊕, which as it descends into our atmosphere and probably other atmospheres of heavenly bodies becomes gradually more and more corporeal. Let this suffice concerning the Spiritual heavenly ⊕.

That there is ⊕ and ⊖ in the ▲ is plain by lightning, thunder and hail. Here on Earth we cannot find another Subject which fulminates, thunders and hails besides ⊕ or ⊕eous Things.

⊕ is born Spiritual and Volatil in the heavens, in the atmosphere it becomes acid but remains Spiritual and volatil; in ▼ and ▼ it assumes a Visible and palpable body; how that happens that it inflames, hails, fulminates and thunders in the atmosphere we will first demonstrate theoretically by physical Reasons, and then mechanically by practice;

⊕ does not fulminate, except it meets with a contrary agent and is excited by Heat. The more Volatil and Subtil the ⊕ is, the more vehemently it fulminates and is the easier inflamed. In the same manner Volatil and Subtil its contrary agent is the more Vehement, Sudden and powerful is their mutual operation. The Light, heavenly ▲ and Life of all Things is condensed in the atmosphere in the form of a Subtil volatil ⊕ and this must have a contrary agent for its operation.

In order that this volatil Subtil $\textcircled{\text{O}}$ may obtain a contrary agent, there ascends continually out of the Earth, Ocean and Rivers an equally subtil, volatil, sulphureous alkaline Earth in the Shape of Vapours, Fumes and Foggs, filled with \ominus alcalieum Volatil. This is the Natural Evaporation of the Earth, excited by the Central Heat of the Earth. This ascends continually to meet the volatil incorporeal $\textcircled{\text{O}}$, now when they do meet in a dry rarefied atmosphere they are moved by the Sun's Rays, which by these ascending Vapours are collected and concentrated, whereby these Vapours become more and more heated, until the Subtil $\textcircled{\text{O}}$ takes fire and fulminates with this contrary Sulphureous, Volatil, alkaline agent, rarefies the \triangle all round and thunders with dreadful Explosions, as we observe during dry hot Summer days. When on the contrary the atmosphere is dense and loaded with humidity, * these 2 Universal Agents $/: \textcircled{\text{O}} - \textcircled{\text{A}}$ or $\textcircled{\text{O}} - \textcircled{\text{A}}$ -alcali:/ meet peaceably; the Subtil $\textcircled{\text{O}}$ joins itself and embraces quietly the Volatil Sulphureous alcali without any vehement Concussions; as is the Case in Winter, when Humidity and Cold prevails in our Atmosphere. Humidity and Cold hinder the Inflammation and consequently the Fulmen.

Now let us demonstrate this by Experiment. Take $\textcircled{\text{O}}$ let it melt in a $\textcircled{\text{O}}$ in an open \triangle , add to it a Volatil alkaline Sul-

$/:$ * these 2 Universal agents originally but one $/:$ i. e. \triangle $:/$ are \triangle and Humidity, or $\textcircled{\text{O}} - \textcircled{\text{A}}$ and alcali. $:/ \textcircled{\text{O}} - \textcircled{\text{A}}$

phureous \ominus , such as $\ominus \times$ or Volatil \ominus of \square , which is also
 \uparrow eous, or a volatil ∇ , such are Charcoal, Mineral \uparrow ,
 Vegetable and animal Oils, and the \oplus will take fire and fulmin-
 ate like gunpouder; the more volatil the ∇ or the \ominus is, but
 in a dry State, the more violently does the \oplus fulminate, and
 this reaction takes place only in a dry heat, but in Humidity
 they unite peaceably and quietly. Humidity is here a third
 medium which prevents the fulmen.

If you dissolve Volatil \ominus of \square or $\ominus \times$ with \oplus in ∇ , both
 are dissolved without Violence or Alteration, but if this humid-
 ity or ∇ is evaporated and coagulated over the Δ to dryness,
 so that they only commence to Melt, they inflame and fulminate
 immediately. Another evident proof we have in the

Aurium fulminans

The Reason of its fulmen many have Sought to explain, but few
 have Known it. Most Chymists have attributed this fulmen to
 the \odot itself, some to compressed Δ , but here is the true
 Reason:

The fulmen explained :

\odot is dissolved in ∇ , which must contain com: \ominus or $\ominus \times$ in
 order to become ∇ . The \odot , when dissolved, is ∇ ted with
 fixt $\circ\circ$ of \uparrow or with any other alcali such as volatil \ominus of \square
 or so called Ω of \square and the \odot falls to the bottom as a

Spungy Ψ .

Although this Ψ isedulcorated or washed a 100 times with ∇ , yet you will not take its fulmen from it by Washing; because some of the \ddagger and alkaline \ominus^s remain fixed therein, so that such a $\odot\Psi$ becomes heavier, than the \odot employed. Now let us examine this Ψ or \odot fulminans.

It is on the same foundation of \odot and \otimes dissolved in ∇ , and then evaporated to dryness, with this difference, that here in the process of the \odot fulminans, the Ingredients or principles are Subtilised, and in the former Solution only crude. The ∇ is composed of ∇ and \otimes or Sea \ominus ; ∇ is \sphericalangle of \odot , the $\circ\circ$ of \ddagger for the ∇ tion is a fixt alcali. Now when the \odot is dissolved in the ∇ , containing a highly volatil \odot by means of \otimes as being a volatil alkaline ∇ ,(urinosum, \ddagger) it is then ∇ ted with the $\circ\circ$ of \ddagger , which is a Subtil fixt alkaline ∇ (: i.e. a fixt \ominus :/ the \ddagger \sphericalangle^s in the ∇ are here partly saturated, precipitated and fixt by the fixt \ominus of \ddagger their Ennemy and Contrary, and as this fixt \ominus is more porous than the ∇ of \odot , it lets go the \odot , after having impregnated it first strongly with fixt \ddagger \odot eous and volatil alkaline \sphericalangle^s , as much as the atomes of \odot will receive; for that reason it precipitates the \odot to the bottom and detains it as an ∇ . Every dry ∇ is greedy to receive a \ominus , and as these 2 \ominus^s of

the ∇ and $\ominus \times$ are Very Subtil and Volatil, they are easily excited and inflamed by the least motion or smallest Heat; as soon as they feel that Heat, they fulminate and break forth downwards, as gunpouder shows its greatest force upwards; Thus the Volatil \oplus and Volatil Alkali in the $\ominus \times$ as powerful Re-agents cause the fulmen and Explosion, and not the \odot .

The Cause of the \odot^s Explosion downwards is, because it is a fixed ∇ which inclines downwards, whilst the Charcoal in the gun powder, being a volatil ∇ eous ∇ , explodes upwards. We also observe a great difference between the force of the Explosion of \odot fulm: and of Common gunpouder, the Explosion of \odot fulm: being 3 times as Violent as that of gunpouder; because in the \odot fulm: is a Spiritual, Volatil, highly subtilised \oplus whilst the gunpouder is composed of Crude corporeal \oplus ; therefore the more subtil volatil and spiritual the Counter-Agents are, the greater must be the Effect.

If you ∇ the $\odot \Psi$, in the room of taking a fixt alkali such as the $\circ \circ \nabla$ deliq:, with a Subtilised, volatilised alkali, such as a \ominus volatile ∇ or a Vol: \ominus of Hartshorn, the fulmen and Explosion will be still more Violent. Thus we have demonstrated that the Fulmen and Explosion proceeds from the Universal principles, and not from the \odot on the contrary if you want to take this fulminating power from the $\odot \Psi$,

proceed this way:

After having well washed your \odot fulminans let the humidity drain from it on blotting paper; then make a strong alkaline Lye of fixt \ominus of ♀ and ∇ , or of pure pottash and ∇ , or $\circ\circ$ of ♀ and ∇ , and boil your \odot fulminans in Such a Lye for about 15 or 20 minutes, then wash and dry the Ψ , and its Fulmen is entirely gone and lost.

The Reason of this phenomenon is, that the fixt alkaline Lye dissolves the Volatil ⊕ and Alkaline Counter-agents, which had fixt themselves in the golden ∇ , and dissolving them, destroys their union, and by its fixity destroys the power of fulminating any more.

From all this it appears plain that the fulminating quality proceeds from Volatil \odot and a Subtil volatil alcali or Volatil ♀ eous ∇ , such as the Charcoal ♀ , and the more volatil these agents are, the stronger is the fulmen; and the fixer they are, the less they fulminate. If you project an $\circ\circ$, ♀ , Charcoal dust, $\circ\circ$, ⊕ , ⊗ etc. into fluid \odot , they expel each other and Cause a Violent Reaction, according to the Volatility and Oiliness of the projected agent.

On the Contrary, if you project Common \ominus or fixed \ominus of ♀ , or any fixt alcali, or a fixt ∇ such as Terra Sigillata, Chalk, Ψ , which contain nothing volatil, into melted \odot , you

will see no Reaction, but they will soon unite peaceably and fix each other without fulminating. /: In this manner \oplus is fixt in the ∇ by Ψ viva, and becomes outwardly beautifully green and inwardly purple; see the process in Dela Brie's Msc.:/

We have now proved theoretically and practically that there is a volatil \oplus and \ominus in the \blacktriangle , and that the fulmen proves it, as well as the Experiment with thunder-Rain- ∇ .

CHAPTER XII

THAT THERE IS \oplus AND \ominus IN ALL ∇^s AND ∇^s

That \oplus and \ominus is in Rain ∇ we have proved by an Experiment. That it is also in all ∇^s and ∇^s can easily be demonstrated.

If you take any ∇ whether from fields, meadows, Marshes, Hills or Valleys, a sufficient quantity, and dissolve as much as you can of such an ∇ in distilled or in any other pure ∇ , and then filter the solution and evaporate it, until there remains no more than a 1/3 part of the whole quantity of ∇ employed,

then pour it off into basons or dishes and let it stand to cool over night in a Cold place, and you will find Crystals of \oplus and \ominus in a lesser or greater quantity, according as the ∇ was more impregnated with \oplus and \ominus .

The Saltpetre boilers understand this best, as they boil no ∇ but such as is rich in \oplus , to pay them for their Labour.

It is the same with all waters, springs and wells, which are all more or less impregnated with \oplus and \ominus ; nay some Springs are thoroughly saline and nitreous.

Rivers flow out of the Earth, dissolve the \oplus and \ominus and carry it along with them into the Ocean.

Why the Ocean contains more \ominus com: then \oplus , is because the Sun reverberates it continually, principally between the Tropics, where the Rays of Light fall more perpendicularly; this along with the motion occasioned by the Winds and Tides converts the Aereal incorporeal \oplus into Sea \ominus ; it looses its fulmen and becomes Alcaline.

Experiment

Take \oplus with its own ∇ , before it is purified, and boil it often in Δ , until it is dry, and increase your heat more and more as you advance with your boilings, and you will see that the \oplus looses gradually its fulmen and becomes more and more fixt, until after 40 or 50 boilings it becomes quite fixt

and alcalised and fulminates no more, but is converted into common \ominus . Therefore we say that common or Sea \ominus is nothing else but \oplus originally, reverberated and alcalised by the Rays of Light.

FIXATION IN VIA SICCA

This Fixation of \oplus is done more expeditiously with Ψ viva, when more \oplus is saved than by the detonation with Charcoal or \ddagger .

Take fiery Stone Lime fresh from the Killn, which reduce to \ddagger and \oplus finely powdered $\bar{a}\bar{a}$, mix the 2 \ddagger by rubbing them together in a mortar. 1/2 lb. of Each. put this mixture in a roomy ∇ , lute a Lid on the ∇ with good Δ Loam, which Lid must have a small hole in the middle, which is to be left open. When the luting is dry, place the ∇ in a windfurnace and begin your Δ gradually, let it be gentle the first 2 hours to season the ∇ , then keep it moderate during 2 hours more, so that the Coals lay no higher than the upper part of the ∇ , after that, i.e. after the first 4 hours, cover the ∇ with coals and keep up a good Δ during 4 hours more, so that the ∇ keeps always glowing hot like the fiery Coals. Then let the Δ go out gradually. Towards Night take out and break the ∇ , and you will find your \oplus alcalised or fixed in a Lump, which is outwardly green and inwardly purple. Elixivate this mass with hot ∇ ,

or powder it and let it attract and flow pr. deliquium. /: this
is best:/* during the first 3 or 4 hours of the operation, the †
Ω is forcibly driven out of the small hole in the Cover and
even through the Luting, and displays various beautiful Colours
on the fiery Coals all round. /:confer this With Dela Brie Msc::/

You may also fix ⊕ if you melt it with common ⊖ ᾱᾱ, or
with fixt ⊖ of ♁ ᾱᾱ, and the ⊕ become fixt.

If you let this mass flow pr. deliq:, evaporate your ⊖ of
fixt ⊕ to a dry fat ⊖, and melt that, and if you project ♁
or powdered Charcoal, it does no longer fulminate.

/:this I did once in Marylebone, but my ⊕ fulminated yet, I
suppose the operation must be repeated 2 or 3 times, and then
it may totally destroy the fulmen or †Ω: /

NB Such a ⊕ fixes ♁ by degrees-----

/:this I believe to be true and is confirmed by Dr. Stahl where
he speaks of the black fixt tinging ▽ of ♁.: /

* Dr. Bacstrom's footnote indicates that this is the Green Dragon and
he suggests consulting De La Brie's manuscript.

CHAPTER XIII

THAT \oplus AND \ominus IS FOUND IN ANIMALS, THAT ANIMALS PROCEED FROM \oplus AND \ominus , AND ARE RESOLVED INTO \oplus AND \ominus

Whatsoever is intended to cause fertility must be saline or nitreous, or it can be no manour. All animals are \oplus eous or Saline, as by their chemical anatomy, by distillation, We find they contain a quantity of volatil and some fixt \ominus and a Stinking Oil or \uparrow . The fixt \ominus appears, when we calcine the ashes. That this animal $\circ\circ$ is a liquid \ominus is proved by its Inflammation, because it burns, and nothing can burn but what is either \oplus eous or \uparrow eous. The fixt \ominus and fixt ∇ can not burn. We have a Still Stronger proof in the phosphorus, made out of animal \ominus^s . /: Gott says that the phosphorus consists of a concentrated $\uparrow \cup$ of \ominus , intimately combined with a \uparrow eous ∇ , which is the Cause of its burning so vehemently, this seems to be the Case, and does not contradict the action of Vital or Animated Δ on the burnt phosphorus!:/

That the animal department is very \oplus eous, is proved by the Saltpetre-boilers in Germany, who dig up the floors of stables and Cow-houses in the Country, such as have been abandoned, and by boiling such an ∇ , they find it very rich of \oplus .

The same is done on Old forsaken burrying grounds, and they find such an ∇ , if it has but laid long enough, very rich of \oplus ; which are sufficient proof that the animal department is \oplus eous, and that animal Substances are reduced into \oplus , and Where into a Concrete is reduced, from that very principle it has its Origin. and this Resolution or Mutation is performed by the Archaeus of Nature or Universal Ω in the Δ .

CHAPTER XIV

THAT \oplus AND \ominus IS FOUND IN VEGETABLES, THAT VEGETABLES CONSIST OF \oplus AND \ominus , AND ARE RESOLVED INTO \oplus AND \ominus

That Vegetables grow by Dew and Rain out of ∇ and Δ , is Known to all husband Men and gardners.

We have shown you that the pure and real Essence of dew and rain is \oplus and \ominus , and that all ∇^s and Δ^s do conceal either one or both. Now it is known that the universal sperm, that is: Dew, Rain, Snow, or reather the \oplus and \ominus concealed therein causes fertility and the growth of Vegetables; \oplus and \ominus are found in all ∇^s and Δ^s , if this is true, it is also

true that Vegetables grow and live by those \ominus^s , as a pure or empty ∇ or an empty ∇ without Sperm are insufficient for their production and preservation, and this Sperm is nothing else but \oplus and \ominus .

EXPERIMENT

Take 2 parts of \ominus and 1 part of \oplus , melt these 2 together in a roomy ∇ .

When Cold, beat the mass into a \odot , and dissolve 1 lb. Weight of it in 10 lbs. of Rain ∇ , keep this for use. In this ∇ soak any Seeds, until they Swell, then dry them on the Sun, and Sow them in the ground. Now take some of the same seeds not soaked in this Spermatic ∇ , and sow them close to the others, but mark both places. You will soon perceive the sudden growth of the soaked seeds, the beauty of the Fruit and the quantity in Comparraison to the unprepared Seeds. If you will pour about a quart of the above ∇ to the Root of a fruit-Tree or Vine, and repeat that once a month, for Instance in febr: March and april, you will perceive a Wonderful Fertility of that Tree, that Season. /: I have seen the Truth of both, when I lived in Mary le bone, upon Wind-Sor Beans and a Vine Tree; This might be of infinite use and profit to the farmers and Country people in England; if they do not Know it already, They ought to Know and do it: /

That Vegetables are Very \oplus eous in general, yet some more than others, appears by their ardent ω , or socalled S.V., by their Vinegar, by their Oiliness and alkaline \ominus . We see Vegetables break forth into a Strong Flame when they are set on fire. Inflammability, Heat and Flame proceed from \oplus and \ddagger and from nothing else.

Is not the ω ardens or S.V. a subtil and heavenly \oplus ? It burns so beautifully like the Splendor of the Stars. That the $\circ\circ$ contains a \ominus is demonstrated by their alcali, whereby they dissolve Sulphurs.

/: the S.V. I deem a \ddagger , but as all Specificated \ddagger^s proceed from the Universal \ddagger or Universal \ddagger which is originally in \oplus and \ominus /:reverberated \oplus :/ therefore the author is right to attribute all Inflammability to \oplus and its \ddagger :/

We have also given Satisfaction in this department and have proved that their first Matter is \oplus and \ominus , that is their universal not yet Specificated Matter, which when united \oplus generate all Things.

(In considering Niter and its effects on Vegetables, keep in mind the main constituent of modern fertilizers.--hwn.)

CHAPTER XV

THAT \oplus AND \ominus IS FOUND IN MINERALS, THAT
MINERALS ARE FORMED OF \oplus AND \ominus , AND
ARE RESOLVED INTO \oplus AND \ominus

The more the Universal Δ of Nature approaches the ∇ , the more it becomes terrestrial and corporeal; the more it becomes corporeal, it becomes more fixt, and the more fixt it is, the less it is inflammable; thus \oplus descended from heaven, is volatil and incorporeal, although Visible in Light, and concealed in the ∇ , out of which it becomes manifest by putrefaction.

The more terrestrial and fixer this \oplus becomes, the more it is alcalised, and looses gradually its fulminating power, as appears in Minerals and metals; because the more it descends from its universal Nature, the more it alters its nature and quality and assumes a different nature in animals, a different Character in Vegetables, and a different quality in Minerals and Metals; yet it manifests its fiery Nature in all three, more or less, according to its degree of Volatility or Fixity; in the animal and Vegetable Department in Oils, Falls, Rosin, pitch .p. in the Minerals in \ddagger eous Substances, Such as \ddagger etc.

As the Minerals are of a Stony Nature and descend gradually to more and more Fixity, the inflammable \uparrow by gradual and continual Fixation is deprived of its Inflammability and obtains another quality, an incombustible One.

That \uparrow and Such like adustable Substances are of a \ominus eous Origine, we have demonstrated before and proved, that all Inflammability proceeds from \ominus . That there is a \ominus in minerals is perceived, when we elixivate a mineral with ∇ , after having glowed it previously in the Δ ; But that such a mineral \ominus is not always found in any considerable quantity and sometimes hardly perceptible, is the reason, because it becomes more and more terrestrial, and the more ∇ it dissolves, the more it forsakes its original saline nature, as to outward appearance.

We see plainly, that if we wish to Separate the firmly united mineral and metallic bodies, we are obliged to make use of Saline and \ominus eous menstrooms, without which they cannot be opened, and that every menstruum is either Saline, \ominus eous or Mercurial, every good Chymist Knows. Therefore as the Minerals melt and dissolve in a Saline menstruum, it is evident that they must possess a nature which is congenial to Salt or \ominus , or they could not be conquered thereby; thus they can be resolved into a Saline or \ominus eous Nature, therefore such is also their first origin.

/: This proves the true foundation of processes by ∇ or ∇ in
 Via humida, where of we have a remarkable one in Digby's Chem:
 Secrets p: 31., although many Philosophers condemn the use of
 Corrosives, because they were not Sufficiently acquainted with
Nature's possibility by Various Methods, and it was not their
 own process: / *NB: see Stahl, Cramer, etc*
(p. 321)

After having dissolved a Metallic body in a Saline menstr:,
 if you now evaporate your solution to a 1/3 part, the solution
 will shoot into a salt or \oplus , which \oplus by distillation and Cohob-
 ation /: per . \ominus :/ becomes an \ddagger ponderous ω or $\circ\circ$, from or
 out of which they proceeded at first; because all Minerals and
 Metals proceed originally and are generated from an acid, fer-
 mented, putrefied \oplus and \ominus , which dissolve a Suitable Earth
 and form \oplus , \ddagger , Marcasit, Metal; which is done by a gradual
 Fixation and Nourishment by the Original \oplus eous and \ominus ine ω ^s;
 thus as they were generated by an acid, fermented, spiritual \oplus
 and \ominus , they are resolved by them and brought back to their
 first Matter. */: NB: \ddagger or $\circ\circ$ / of \oplus of σ or of ρ*

TABLE of GENERATION

ANIMA MUNDI

\triangle
in

\oplus and \ominus

united and fermented, become

acid and Corrosive

dissolve a Suitable Earth

and form

a Vitriolic Soft butyraceous Gur;

the above Vapours becoming more and more corrosive retain their androgynal

Nature of ⊕ and ⊖ and constitute now

a double ♀ eous and ♂ al or ♀ ial

/: Jugal: /

Vapour.

this settling, by corroding, form

native

⊕, ♀, ∞.

and by Succeeding ♀ eous ♂ al Vapours

They form

and generate

when ♀ predominates,

When ♂ predominates

Sulphureous Marcasits,

♂ al Marcasits, Cobalt,

pyrites, ♂ ♀ ⊕ Wolfram

♂
when

Bismuth
♂ ♀ ⊕

Platina, I think is of a Solar nature from its weight & fixity.

both principles are in Equality

The form ♂, ♀, ♀.

the body of ♂, ♀, ⊕, and with more ♀, of ♂, ♀, ⊕.

Minerals are generated from ☉ eous and ☾ ine ▼^s, which penetrate into the Earth, through its pores and Crevices; this ☉ eous ☾ ine ▼ is heated and fermented by the ascending Central heat of the Earth, is resolved into Vapours and forced upwards again towards the Circumference, but by this continual Circulation, these Vapours are resolved again into ▼ and ferment more and more, whereby they are Subtilised, rendered more acid and corroding. These fermented ▼^s, as they contain a subtil ω of ☉ and ☾, they become more and more corrosive; if they were not corrosive, how could they dissolve Stones and Rocks?

Therefore this corrosive ▼ dissolves Rocks, Stones and ▼^s, which is condensed and coagulated again by the gentle Subterraneous Heat into a Salt, but not into such a Salt as it was in the atmosphere or in the Ocean, but into a Vitriolic Salt, which by Succeeding Vapours is formed into a Subtil, corrosive, Smeary or unctuous ▼, which the Miners call Gur. /:the feeder of the mines:/

This Gur is by Succeeding Vapours dissolved and filled with Corrosive Acidity, until it is changed into Native ☿; because the more corrosive it receives, the more ☿ eous it becomes, but when the Mercurial Alcaline Vapours of Sea ☾ predominate over the ☉ eous Sulphureous Vapours, the Universal Gur goes over into ☉☉, which is a dry ☿. Both, ☿ as well as

∞, by Fixation and Succeeding Vapours become Marcasit, such as Co, Cobalt, Bismuth, Wolfram etc.; this Marcasit is the first and nearest Matter towards Metals, and not Q, which is the remote first Matter of Minerals and Metals.

That ☿ is very corrosive, is plainly perceived by its smell, which is suffocating, when received in the Lungs; and by its ∞ or ∞°. which is a Strong Corrosive. We see that the ∞ and ∞° of Q are a dissolved ☿ eous ☿, if you imbibe a fixt ∇, such as Chalk there with, and suffer the ☿ to evaporate strongly from that ∇ in an open △, you will see an Inflammation and burning like that of common ☿. That ☿ has been a ⊙ eous ⊖, appears from its ☿ ∞; which is of a Universal Mineral Nature. When this ☿ ∞ has forsaken the body of the ☿, there remains an unctuous ∇ or the first Universal Mineral Gur behind, in Small quantity. /:Confirmation of the black tinging ∇ of ☿ :/ NB: Next page & Stahl

The Reader may judge, whether I understand the generation of Minerals or not? Let him proceed either forwards or backwards in the Anatomy of Minerals, and if he works rightly, he will see what he perhaps did not believe before! Our ancestors have written that ☿, ♀ and ⊖ are the first matter of metals; true Philosophers understand this properly; ☿ and ♀ proceed

from \oplus and \ominus , and metallic \ominus is \oplus perfected and fixt;
 We have explained how the ∇ in the Mines by receiving \oplus or
 corrosive \ddagger becomes \ddagger ; but the more such an ∇ is alcalised
 by \ominus , so that the \ddagger corrosive is overcome $\circ\circ$ ^{*}, $\ddot{\circ}$ or a
 Mercurial Subject is generated.

Thus it appears plain that \oplus and \ominus are the Sperm of the
 Macrocosm Volatil and fixt; the Visible Elements \triangle , ∇ and ∇
 being the Vehicle or Dwelling of that universal Sperm. All
 minerals are generated by an acid corrosive Vapour and Subter-
 raneous \triangle animated by \oplus and \ominus , by the ancients named \ddagger and
 $\ddot{\circ}$, because \oplus and \ominus contain the Very Seminal principles
 of \ddagger and $\ddot{\circ}$, which Vapour and ∇ are circulated and ∇ ed up-
 wards by the Central \triangle , become ∇ and ferment and by their
 Corrosiveness dissolve a suitable ∇ and generate the Mineral
 Gur; and what is it else that performs this generation but the
 Universal \triangle of Nature, corporified in \oplus and \ominus .

* $\circ\circ$ is a mineral corrosive alcali. It's power is overcome by \ddagger^s
 and it can be fixed by ω of \oplus .

CHAPTER XVI

OF THE PRINCIPAL GATE OR KEY TO NATURE THE AUTHOR OF DESTRUCTION & REGENERATION OF ALL THINGS, CALLED PUTRIFACTION

Heaven or Δ , Anima & Ω Mundi is in its own Nature unchangeable omnipresent and immortal, but as it gradually unites with humidity, becomes the universal \oplus and incorporeal \ominus , it tends itself then to all those Changes the Matter or corporified humidity is Subsequently liable to; therefore in the Δ it begins to ferment, and still more so in ∇ and ∇ , in order to prepare the Way for generation; Without this fermentation and putrification the Universal Ω does generate nothing.

Therefore without previous Maceration, Fermentation, putrefaction in Gentle warmth and humidity, whether it be quick or slow, perceptible or imperceptible, no real or genuine Anatomy of Natural Bodies whether in Universal or in Specified Subjects can be effected.

Dew, Rain, Snow, Hail, Frost, all without distinction ferment and thereby cause a Separation of the Subtil from the Gross, the Sign of Which is, that a feeble Sour Smell is perceived.

- 1/ Animals putrify sooner and easier, and on account of their copious very volatils ① they emit a most intollerable smell.
- 2/ Vegetables putrify easily on account of their Humidity, yet not so quickly as animals, nor do they smell so badly.
- 3/ Minerals ferment and putrify, but do not Smell so badly as the former two, except ♂, which when in real putrifaction it smell worse than a Corpse.

From this putrifaction we learn, that Minerals are changed into Vegetables, and Vegetables into Minerals, and thus Nature changes continually, converting the uppermost into the lowest, and the lowest into the highest, nay the 3 departments of Nature are changed into Universal principles. Vapours ascend continually from the Centre of the Earth towards the Superficies, some of these are fat and ♀ eous and serve the mineral and Vegetable Department, and when they penetrate the Superficies of the ▽, they ascend in Fogs or Mists, and ascending still higher, they are universalised. Exhalations from decayed Trees, Leaves or Vegetables ascend as well as those from putrid animal Substances and are circulated in the Atmosphere, there to receive the ② for Reanimation and Chaotisation, which afterwards in the Character of regenerated atmospheric ▲ return to Animals by Inspiration, to Vegetables by a Magnetic attraction and to Minerals by their own penetration and assuming a Corrosive

Nature, as we have explained before.

Few amongst the adolescent Philosophers as well as common self conceited Chymists will put faith in what we say here, but we ourselves are thoroughly convinced that we write the Truth.

Putrification or Fermentation are the Wonderful Fabricators, which out of ∇ produce ∇ , out of ∇, Δ ; out of Δ, Δ ; and convert Δ into Δ , Δ into ∇ , and ∇ into ∇ , ∇ into Gur, \textcircled{A} , \textcircled{F} , \textcircled{O} , Marcasit and metals; Nay the metals themselves are dissolved and retrograded into \textcircled{A} and \ominus .

This Mutation is continual until it will please God to calcine the whole Earth and Vitrify it into Glass.

/: The above mentioned Retrogradations have been observed and noticed by Eminent mineralogists in Germany such as Cramer, Henkel, Tugel, Gellert & the \textcircled{D} mines of the Elector of Saxony were in the last Century immensely rich, but have since degenerated, and the \textcircled{D} ore is retrogradated into Bismuth and Cobalt, which again has proved a source of Revenue in producing the Smalta -- Bleu for China or enamelling. It is not uncommon to hear the intelligent Miners say, when they open a new Vein, "We come too late, Nature is retrograding. at other times they come to soon and say: this ore must lay 20 or 30 years quiet, it is not ripe.

/: In Respect to the Ultimate Vitrification of the Earth, is probable from Chemical Experiment, as ashes and fixt ⊖ make glass. After the whole Ocean has evaporated an immense Crust of fixt ⊖ must be left, which ⊖, by that same heat which burns the globe and reduces it to ashes, will meet and become Glass with the remaining ashes.:/

CHAPTER XVII

WHAT PUTRIFACTION IS

After God had created by Divine Emanation the Universal Δ of Nature, which on account of its Essence being a simple Unity not composed of parts, and consequently omnipresent and immortal, and which has since time immemorial been justly called the Soul or Ω of the Universe, but One in Essence but threefold by Manifestation; resembling its Divine Origen, its Creator; To this universal Agent God has given a power to act by 3 differently Manifested principles.

1/ In its Omnipresent invisible most universal State it has a universal power of attraction and repulsion and thereby is the first Cause of every magnetism in the World and of every celestial Body's Keeping in its proper place, as well as of Gravitation and falling of bodies in General.

2/ In its Second Manifestation of Light it has a power to generate Humidity, the first step towards Materiality, to move and ferment that Humidity and thereby to generate the Universal \oplus and to become cold incorporeal \ominus , therewith to animate extended or dilated Humidity that is atmospheric Δ , and further to enliven the whole Creation.

3/ In its third Manifestation of Concentrated Light into Warmth, Heat and burning Δ , it does and performs every necessary action, what it could not accomplish in its 2nd and 1st. State, nevertheless remaining centrally always one and the Same, and omnipresent.

This universal Δ , endowed with an intelligent Instinct, called the Universal Agent of Nature, since its first Emanation from God, has never been inactive not one moment and produces one alteration after the other; and although it seems to cease in one Creature or recedes from a deceased Subject, that same instant it is occupied in producing something else out of such a death or temporal Corruption, for which Reason the Ancient

Philosophers have said, "Corruptio unius est Generatio Alterius"
the Corruption of one Thing brings forth the generation of an-
other. /: PARACELSUS :/

This Universal Δ is the Author and Mover of all Changes
in Natural Things, and the Almighty can do with it what He
pleases, either for the preservation or destruction of His
Creatures.

This Universal Ω begins by Fermentation or by putrifac-
tion /: both do no differ in Essence, only in degree of inward
agitation of the inclosed Ω , :/ by this the Ω causes a Sepa-
ration of the pure from the impure, of the most volatile from
the less and least volatil, of the Subtil from the Gross, when
that is done, that same Δ unites the pure volatile again with
the less and least volatil and rejects what is not wanted for
its present purpose.

/: We must either say: that God is continually creating and
forming the universal and every Specificated individual Sperm,
developping it into such admirable Forms and Shapes, contrary
to the Words of Moses, that God rested on the 7th day from all
his Works, or we must allow with our author, that the Universal
Agent or Δ of Nature possesses every Intelligence and power
that is necessary for this continual Creation: /

The above Ω is the Generator, preserver, destructor, and

Regenerator of all Things.

When this Δ descends into our corporeal Elements, it is detained by them and obliged to assume a body, wherein it appears in a White, Cold, Crystalline, transparent Form, \ominus , outwardly Cold, but inwardly Δ ; When it inflames, and if there was a sufficient quantity of it and its Enemy should meet him, he $\text{/: } \ddagger \text{/}$ would become so irritated, that he would overset and break not /: FAT, only Rocks, but the whole Superficies of the Earth. $\text{/: this } \overset{\text{oo, urin-}}{\text{osum:}}$ is exactly the Case in Earthquakes, where \ominus is always the leading principle /

If its sister, Cold, fixt alcali, \ominus , its Venus /: Venus born out of the Sea, i.e. Sea \ominus / whom it loves dearly, which alone can overcome and tame it, was not co-existent and always near hand, it $\text{/: } \ominus \text{/}$ would long ago have destroyed the whole Earth;

Its Sister or wife $\text{/: fixt } \ominus \text{ or } \ddagger \text{/}$ when they embrace Each other in Pluto's fiery pallace $\text{/: in the } \nabla \text{/}$ does not permit him to do mischief much longer, but lays hold of him $\text{/: of the } \ominus \text{/}$ by his very Centre so that he must convert his anger into Love and Friendship. $\text{/: De La Brie, Basilius, Paracelsus, :/}$

As soon as he $\text{/: } \ominus \text{/}$ has embraced his Venus /: fixt alcali, $\text{ } \ddagger$ viva, the black ∇ of \ddagger / and is tied /: fixt: / by His Love,

he forgets his passion totally, so that when his Enemies /:
 its phlogiston, ~~⊖~~X its fat volatil urinosum:/ approach him and
 even lay hold of him /:of the fixt ⊕ :/ he does not show the
 least inclination to hurt them, on the Contrary enters into
 permanent and everlasting Friendship with them. /:i.e. fixt
 ⊕ fixes ♀ into a ♀ .:/ ♀ : under the under the glass seal
 of Hermes:/ /:This little allegorical Figure is of great Weight:/
 This Δ or Ω which is all in All Things is distributed in all
 Creatures, and none can do without it. Therefore putrifaction
 is the first Key and Gate, by means of which the Universal Ω
 opens to us the Pallace containing Nature's Secrets.

This is never idle but is continually in action, by action
 and motion, a warm propriety is communicated; this warmth whether
 perceptible or not, opens the pores of all Things, so that the
 implanted Ω can penetrate every where, whether it be for Cor-
 ruption or Generation, for death or Life; after this Ω has
 penetrated every where, it begins to dissolve and continues
 until the whole substance is dissolved; the subtil volatil
 particles evaporate, according to the degree of Warmth, and
 emit a smell, by which we know clearly that the Ω is operating
 and employed to open the body by this Natural Digestion or fer-
 mentation, and this continues until the proposed End is attained.

This Ω was in the beginning concealed in Vapour and ∇ ,
and to this moment forms all Things by means of Vapour and Water,
and without Humidity or ∇ he generates nothing, because ∇ or
humidity he wants absolutely for his Operations, mixings and
Solutions, as all Things mix easily with Humidity or ∇ .

This Ω generates animals out of humidity, as animals
consist mostly of humid and soft particles, and after the Extinc-
tion of the Δ of Life /: Ω Mundi:/ they are resolved again into
Slime and humidity, by means of Humidity. It is with Vegetables
exactly the same, their Juices may be compared to the Fluids
in animals, and their Woods and Roots to Bones and Cartilages.

Much in the same manner does the universal Ω generate
Minerals by a Corrosive ∇ , and resolves them again into ∇ by
Corrosive ∇ ----

The Ω Mundi in its most universal state is invisible,
and When unmoved, for Instance in the Flint and Steel, and in
all Things, when tranquil is a Cold Δ . In its moved Volatil
State becomes visible in Light, but remains cold, except it is
concentrated and further agitated. In its visible State of
Light it is called Firmament or Heaven, Volatil incorporeal $\textcircled{\Omega}$,
Ether, Anima, Agent, Male, Δ ; When concentrated and agitated
it is called Heat, Δ . When inclining towards Corporification
it is Universal Acid. When corporified, but remains Volatil,

it is called ∇ , \oplus , Spirit, \ominus^* , \ominus^* , \oplus^* , \oplus^* , etc.
 /: * it's \oplus Ω :/ But when it inclines towards Fixation, it
 is ∇ , patient, Body, \ominus^* , Female, Magnet, /:* it's body:/
 and when it is fixt, it is called Alcali, Female, Magnet and
Void.

This is the true meaning of the Universal Ω and its
 Various Forms-----

In the beginning was a simple vapour or ∇ , animated
 by \triangle , which like Protheus assumes Various Forms and Shapes.

Thus We have explained what is the cause of putrifaction,
 viz: the implanted \triangle , the moving, altering, warming, heating,
 inflaming, separating, omnipresent, simple and homogenous Ω ,
 but in a double twofold appearance, causing a Conflict between
 Acid and Alcali, \oplus , \ominus , \ominus , Anima, Ω Corpus.

NOTE: /: THE BODY OF \oplus IS AN ALCALI, BUT ITS Ω IS THE UNI-
 VERSAL MINERAL \oplus . FIXT ALCALIES DISSOLVE \oplus RADICALLY:/
 (FIXT \ominus OF \oplus , POTTASH - \ominus , Ψ VIVA, ETC.)

CHAPTER XVIII

WHAT PROCEEDS FROM OR IS EFFECTED BY PUTRIFACTION

Generally by putrification the Volatil is converted into \ddagger , and the \ddagger into alcali. Let us examine our putrified ∇ , of which We have spoken, when we proved under what Form the Universal Ω does appear, which is $\textcircled{1}$ and \ominus .

By putrification that ∇ divides itself into 3 essential principles, into \ddagger , $\textcircled{1}$ and alkaline or comon \ominus , which by separation or distillation leave an ∇ behind, called **faces**. The Smell whether fetid or pleasant, proceeds from the Volatil by Warmth or heat.

This is conspicuous when you distil putrified \square , its volatil \ominus assends first, which is of a very penetrating smell and not unpleasant, Very Grateful to the Nerves. Its more fixt Ω and $\textcircled{0}$ which follow, are less penetrating, as they are less volatil; The remaining animal Coal or the $\textcircled{\text{C}}$ burnt into a Coal, and its containing fixt \ominus have Scarce any Smell left.

You perceive the Same Thing in Minerals, if you put them in the Δ , that the Volatile principles whether \ddagger and its \ddagger , or whether $\textcircled{0}$, equally volatily ascend and give head the ache, or suffocate.

the remaining principles retain Scarcely any Smell, as

being more fixt.

The \oplus or \ominus has very little or no Smell, which is also the Case with \ominus or alcali.

CHAPTER XIX

**HOW THE VOLATILE BECOMES ACID, AND THE
ACID BECOMES ALCALI AN VICE VERSA HOW
THE ALCALI BECOMES ACID & THE \oplus VOLATILE**

Let the studious artist observe once for ever that animal substances cannot become minerals without the Vegetable, nor ^{JB} Minerals can not be converted into animals Without the Vegetable, because the Vegetable is the Mediator between Animals and Minerals.

Now, as Universal and Specificated Things must have their Medium of Union, so every Individual or Specificated Substance ^{JB} in each of the 3 Kingdoms must also have its Mediator or Medium for uniting, preserving and fixing its principles together.
Note this well!

This grand and universal medium of union is called Acid, \mathcal{N} which in universals as well as in Individuals or Specifics, in every Subject of the Whole Earth is the Mediator between Volatil and Alkali and between the Superius and Inferius, without which Acidum the Superius will never unite radically with the Inferius. /: this confirms what Bar: Welling, Tugel, Becher and others say: that the Magnet to attract the Universal Δ from above must be a Sulphurated or \mathcal{A} eous Alkaline \ominus . This also confirms de La Brie's process://: what does this mean else but a Hepar \mathcal{A}^s or \mathcal{B}^{ii} , wherein lays concealed this acid mediator, and of which Becher says: that it is Beginning of Nature and Art!:/ /: see one of your Msc--:/

The Volatil as the Superius, is extremely volatile, and the alkali as the Inferius is fixt; therefore the Volatile can never unite with the fixt, without the acid.

The acid therefore is the Mediator and Coagulator of all Things. It is neither too volatil nor too fixt, but Stands between both; it is the true Hermaphrodite, the genuine Chemical Forceps.

The meaning of this union is, that Volatile, \mathcal{A} and alkali must be homogenous and not heterogenous, as we cannot unite a Vegetable Volatile with its own fixt alkali by means of a Mineral \mathcal{A} , but well and Naturally by the Medium of a Vegetable

Acid; observing this; you may fix the Volatile or volatilise the fixt, as you please. How is it possible to unite heterogeneous principles inseparably?

Now I shall tell you in what manner the Volatile is converted into acid, and the acid into alcali, and how the one is the others magnet:

As soon as the collected Rain ∇ begins to putrify and the implanted ω begins to operate, to warm the ∇ , it begins to separate the principles and to corporify itself, as it is as yet entirely volatile.

Now as the volatile constantly inclines to become fixt by intermediate Degrees, so the fixt inclines constantly to become volatile. Thus what is volatile inclines to fixation and Rest, and when fixt inclines to become volatile again.

The ω on account of its volatility and continual action becomes warmer and warmer, whereby it generates acidity, and becomes sour in Smell and Taste; the more now this Acidity increases, the more ∇ is generated, as the acid causes a precipitation, and manifests the ∇ , which was subtilised in the ∇ , this ∇ is manifested by the Acid, and the more sour this gets, the more ∇ is thereby separated and precipitated.

But to prevent the too sudden fixation of the new generated ∇ , wherein the now ω might be neutralised or blunted,

the \oplus receives continually fresh nourishment from the volatile, which the \oplus attracts like a Magnet, and converts it into Acid, its own Nature.

The more Volatile the acid attracts, the more the \oplus is heated, the Stronger it ferments, and the more ∇ it separates and precipitates, and the more \oplus gets alcalised and fixt. /: In the Volatil is the Δ :/

Now when the ∇ is well Saturated and impregnated with the \oplus , and when the \oplus has separated and precipitated as much ∇ as it can, and attracted Magnetically as much Volatile $:\Delta:$ as it is capable, then the \oplus begins to loose its power to act and to precipitate, and stands then in the Middle in a State of Equilibrium or suspence, and is now Saturated by the ∇ as an alcali as well as overloaded by the volatile, and is now ballancing, as if it were to wait for a predominating principle; because that of the two, either the volatile or the alkaline ∇ , which becomes greatest in quantity or power, to that, as the Strongest power, the ballancing \oplus associates and unites then immediately, and assists the Strongest to conquer the weakest or the least in quantity, to convert that into the Nature of the Strongest.---

As for Example: if the alcali or ∇ gets the upper hand and becomes the Strongest principle and more in quantity than the volatile, the Acid Standing in the Middle, the alcali or ∇ attracts the \oplus and converts it into alcali; but the \oplus now

subdued and conquered by the alcali, attracts the volatile and converts it into acid, and when the volatile is become acid, as the alcali now increases in power and quantity and has the preponderance, the acid is again attracted, alcalised and fixed; So that the volatile is converted into acid, and at last becomes alcali, ▽ and Stones. But if on the other hand the Volatile predominates in quantity, and the alcali is too little, the predominating volatile converts the acid into volatile, and the acid now yielding to the Strongest Side converts the alcali into Acid and this Acid becomes totally volatilised with the copious predominating volatile principle ----

It is clear and can be demonstrated mechanically, that the ▽, whilst the acid is acting on the ▽, receives the Volatile, and transmutes it by means of the acid into alcali; the acid on the contrary dessolves the ▽, in doing which it looses its power and acidity and becomes alcalised and fixt, whereby its Sharpnes is dulcified and blunted, so that it can no longer corrode.

It is necessary to put you in mind here that it is impossible to proceed from one Extreem to the other without a proper medium.

This is a Law in Nature and a Rule, if Artists did follow it, they might avoid much prolixity and save time and Expences.

Every subject in Nature has its principles, either occult or open, whether it be a universal or specificated subject. And if we should be at a loss in a specificated subject for a volatile or acidum, we may go the universals, which agree with specificated things, because specificated things have been universal and return to universality. Therefore Each Thing possesses a volatile an acid and alcali. Amongst these 3 principles the Acid is the true Medium of Union in all Things. NB

It is equally true that Like easily unites with its like in all Things; alkaline \ominus^s whether animal, vegetable or mineral unite willingly, acids and volatiles the same.

rectif: S.V. or any ardent Ω of fermented Vegetables unites willingly with Volatile animal Ω^s ; In the same manner Vegetable acids unite easily with mineral acids, such as ∇ , $\Omega \oplus^i$, \ominus^s , \oplus^i , \bigcirc^{is} , - \ddagger^s . But one Extremum never agrees with another Extremum; thus rectif: S.V. does not willingly and not without danger unite with mineral acids, much less with alcalies; but if a proper medium is added they unite intimately in a moment.

Add to rectif: S.V. a Sharp Ω of \ddagger , and they will easily unite, as being homogenous, then give them an alcali and all will unite and if they are all 3 in due proportion and Weight, and you would now per. Baln: Vap: abstract the S.V. or $\Omega \ddagger$,

you will not be able to do it, and nothing will come over but weak insipid phlegma, although your Spirits were ever so highly rectified before, because the essence or \ominus volat: of the S.V. is by means of the medium of union, the Ω of \ddagger fixed upon the alcali, and you will, after having abstracted all and every humidity, find a fusible fixt \ominus , so that the S.V. and Ω of \ddagger are united and fixt on the alcali, which will meet in a Ω like wax without fuming. NB

If you pour S.V. upon an alcali and distil, the S.V., not uniting with the alcali without its medium the \ddagger , will leave its phlegma with the alcali and comes over more fiery than he was before; this some call erroneously an alcalised S.V., but it is false.

Ye Chemical Operators look for a Medium of Union and place it between the alcali and volatile, and let the alcali drink of that medium until it is full of it and will receive no more; as soon as the alcali is filled with acid, then give it volatile, the more the better, and let it get over filled with it; then urge it by Δ under a glass \odot placed in $\ddot{\cdot}$, and the whole alcali united to the \ddagger and volatile will come over, at least the greatest part of it.

Add twice as much as is come over, of new volatile and pour it back into the \odot upon the remainder, distil again,

and it will ascend with all its principles, and thus the alcali is become \ddagger and a Volatile, and this we call a true alcalised S.V. or a Volatilised Alcali.

/: you have in the Msc. of Langelottus a process to Volatilise \square ./:

If you want to make a radicated \ddagger or a radicated Volatile, take the proper principles of Each Individual you work upon, or take homegenious principles and proceed thus:

Take of pure alcali 1 part put it into a \odot pour upon it good sharp wine \ddagger 3 parts, and distil gently either in ashes or in a baln: vap:, and a Weak acid will come over like phlegma, even if the Vinegar had been as sharp as ∇ , because the Alcali has detained and fixed the Acid. When you have done this, pour again 3 parts of fresh Wine \ddagger into the \odot , and distil as before, and the acid will come over Very Weak, nearly as before. The third time pour again 3 parts of fresh \ddagger into the \odot , and distil as before, until there remain a thick $\circ\circ$, this is the dissolved alcali now overloaded with \ddagger . Pour again 3 parts of fresh Wine \ddagger upon this saturated alcali, and distil as before, always by gentle Heat. This operation must be repeated 3 or 4 times more, until the \ddagger comes over by gentle distillation as Sharp, as it was before you poured it into the \odot ; this is a sign that the Alcali is thoroughly filled or Saturated with the Acid.

If your Wine \ddagger has been very sharp and previously concentrated, this saturation may be accomplished by 3 or 4 distillations. As soon now as you observe that the alcali is radically united with the \ddagger and remains like an $\circ\circ$ and will receive no more \ddagger , you may know then that the 2 principles alcali and \ddagger are united and the heterogenous phlegma is gone, by so many gentle distillations.

If you want now to obtain a radicated \ddagger , or radicated Vinegar, add 3 parts more of fresh sharp dephlegmated vinegar, and shake the \odot , then lute a Receiver to it, and distil with a graduated heat in ashes and very sharp Ω of vinegar will come over in Fumes, which is Acetum radicatum; cohobate it 2 or 3 times.

If you want to obtain a radicated volatile or radicated Alcohol, Take the alkaline $\circ\circ$ well saturated with the Acid, and in the room of adding 3 parts more of fresh concentrated \ddagger , in order to obtain the radicated Vinegar, proceed thus:

put the saturated alkaline $\circ\circ$ into a \odot , and pour upon it 6 parts of highly rectific: S.V., lute a Receiver to it and distil in Baln: Vap:, and a weak phlegmatic S.V. will come over, as the concentrated \ddagger eous or $\circ\circ$ y part of the Spirit remains with the Saturated alcali.

Repeat this 3 or 4 times with fresh S.V. until the S.V.

comes over strong and fiery. Now distil it over in ashes, and the whole will come over radically united.

This well deserves to be called a quientessence or Magistery; you proceed here according to the Rules of Nature and you have united the 3 principles Alkali, \ddagger and volatile intimately and radically; therefore we call this a radicated alcohol or volatilised alcali.

This is a noble medicine internally and externally and a glorious menstruum to extract mineral, vegetal and animal \ddagger^s or Tinctures, to make them highly medicinal.

If you want to distil a strong sharp \ddagger without Emphyreuma, you must make use of a subject which retains the stinking $\circ\circ$ of the \ddagger , and only lets go the phlegma and \ddagger spirit. and the \ddagger will come over clear at once, without Emphyreuma. Such subjects as retain the $\circ\circ$, are many, as Ψ viva, the \odot of ∇ , \mathcal{A} , minium, Wood ashes /: I do not approve of Minium, it must be a fault of Impression or Error:/

Take one of the above subjects 1 lb. finely powdered, put this into a \odot , and pour 2 quarts of good strong Wine \ddagger upon it, placing the \odot in $\circ\circ$ or ashes and lute a Receiver to it, then distil by a graduated Δ and a sharp Ω of \ddagger will come over at once, which may be still further graduated or acuated with Salts. This Ω of \ddagger may be acuated with \ominus com., with

wine lees, $\ominus \times$, $\ominus \text{♀}^i$ or potashes, or with ΩO^i , $\Omega \ominus^s$, Q^i , or F^i .

If you make use of wine lees, you must use a dry substance to retain the O^o , because the wine lees are full of O^o , and thus a volatile \ominus only will come over and acuate the Ω .

If you make use of $\ominus \text{♀}^i$ or potash, you must add something besides, such as Loam, Bolus, Lap: Hæm:, Ruddle or red Chalk, Tripoli, and make a Composition of your salts with one of these ∇^s , as for Instance you can mix $\ominus \text{♀}^i$ and $\ominus \times$, or Com: \ominus , $\ominus \text{♀}^s$ and $\ominus \times$ and distil your \ddagger over to perfect dryness.

I will now teach you an acuated Vinegar which is a very excellent one.

Take $\ominus \text{♀}^i$ 3 parts, Ω of Sea \ominus 2 parts, sharp \ddagger 8 or 10 parts. Put the \ominus of ♀ into a G , unite the Ω of \ominus with the \ddagger and pour the mixture upon the \ominus of ♀ ; lay the G in $\text{A}^{\cdot\cdot\cdot}$, and lute a Receiver to it, then distil the $\ddagger \Omega$ over until dryness. Now take Calcined alum* and mix it with what remains in the G , put the mixture into another G and pour your distilled $\ddagger \Omega$ upon it, and having placed the G in $\text{A}^{\cdot\cdot\cdot}$ as before and luted a Receiver to it, distil by a graduated heat until the O^{\odot} remains quite dry, and you will obtain a very strong radicated Vinegar, which will do as much at Once, as common \ddagger .

/* 2 parts :/

distilled Vinegar cannot do in a 100 times.

If you like to take the Trouble to make it still stronger, you may do so by cohobating it and distilling it once or twice more from the ☺, and it will become so powerful, that you can not bear to hold your nose over the Receiver. Keep this radicated ✨ in a large bottle with a glass stopper.

Minerals and metals require mineral homogenous acids as Dissolvents, common distilled vinegar is a Weak Acid, therefore it must be acuated with mineral spirits.

The Reason for using an acuated Vegetable Ω of ✨ is this, because the Vegetable Acid dulcifies all Corrosives, which are dangerous if they remain corrosive, otherwise we might very well do without Wine Vinegar, because ∇ , Ω \odot i , \ominus is, \odot i , and \triangle i s without Vinegar dissolve all mineral subjects and metals, but as we have observed the Vegetable acid dulcifies corrosives and makes them grateful to human nature.

In order to dulcify such corrosives still further, we finish with a volatile; that is with highly rectific: S.V., and make the last Extraction therewith, and you will then obtain medecines perfectly homogenous to human nature.

Observe also that Each Department of Nature has its own solvens in itself and its own principles, and if a principle should be deficient, we may supply it copiously from universal

subjects, which assimilate themselves to every individual Thing in Nature, such universal subjects are the regenerated Chaotic ∇ , i.e. Rain, Dew or Snow, out of them all you can obtain a Volatile, in quantity. and suppose you was at a loss for an acid or alcali, you find them in \oplus and \ominus , as \oplus is a Universal and \ominus a universal Alcali.

If you distil the ω from them, \oplus constitutes an \ddagger and \ominus an alkaline ω , although the ω of \ominus seems acid, yet it is more of alkaline than acid Nature. Both these ω^s are homogeneous to all Nature.

We have now demonstrated how the Volatile becomes \ddagger and the \ddagger becomes alcali, and vice versa how the alcali becomes \ddagger by means of \ddagger . and the \ddagger becomes Volatile; because one is the others magnet and one is transmuted by the other. If you add much volatile, the volatile conquers the \ddagger and the \ddagger becomes volatile. If you take much acid to less alcali, the \ddagger will conquer the alcali, so that the alcali becomes acid; and so on, the Stronger conquers the Weaker. We have also proved what is caused by putrefaction, viz: that putrifaction volatilises the fixt and fixes the volatile.

CHAPTER XX

OF THE UNIVERSAL & PARTICULAR VOLATILE ACID & ALCALI

The Volatile is the most subtil and most volatile ∇ in universal and in specificated subjects, and is obtained first, in Chemical anatomy; it preceeds the \ddagger and alcali, as the following principles.

The Acid follows the volatile and proves itself by a sour smell and taste.

In universal subjects this is \odot , whether it be crystallised or distilled into an $\ddagger \Omega$, The Acid is the Medium and of a Middle Nature between the Volatile and Alcali, and is always obtained after the volatile is come over. The \ddagger joins Willingly with the volatile and also with the alcali, as it has the property of a Middle Nature; and without this middle nature no volatile can become fixt and no alcali or fixt principle can be volatilised.

The Alkali we call fixt, because it is more fixt in the \triangle than the \ddagger and volatile. In universal subjects in Dew, Rain, Snow, Hail, the Volatile after a previous putrefaction is a most subtil, clear, volatile, tasteless ∇ , which, by continuing the distillation is followed by a more coarse and heavier ∇ . When that ∇ is past, the acid follows having a sour smell and taste; when that is come over, there follows, by increasing the degree of heat, a thick fetid $\circ\circ$, which belongs to the \ddagger , because the \ddagger is a dilated or extended $\circ\circ$, and the $\circ\circ$ is a condensed \ddagger , and can become acid.

After this, there follows no more, but in the bottom of the distilling vessel remains a black Coal, which Vulgar Chymists call \odot , when this is calcined to ashes, it is then separated into Two parts, vid: into a fixt \ominus , called Alkali and into a dead ∇ or ashes.

These ashes belong to the fixt alkali, when these ashes are melted with their fixt \ominus , they become the fixest subject in nature; they melt into glass, which glass is a regenerated subject.

Vegetables after fermentation yeild a volatile burning ω , followed by its own phlegm and subtil $\circ\circ$; then follows a coarser phlegm, then a genuine vinegar and a fetid thick $\circ\circ$. These two are the acid principle.

In the bottom of the vessel remains a coal, or so called ☉, which by further calcination or reverberation becomes ashes and fixt alkaline ⊖. These two melted together become glass.

From animals after putrifaction by distillation first a powerful, penetrating, volatile ♀ and volatile ⊖, sometimes fetid; afterwards follows a phlegm and sometimes along with it a volatile ☉☉; then by continuing the distillation follows a coarse phlegm, then a sour strong fetid ♀ and animal †; after this follows its fetid ☉☉ which belong to the acid.

For the bottom remains the Animal coal, which the calcination or reverberation yeilds, animal ashes and animal fixed alkaline ⊖. These two melted together in the ♀ become glass.

Minerals, as they are dug from the mines, when distilled yeild a little phlegm with an acid ♀: this is the mineral volatile. Then follows an acid vapour which Chemists do call ☉☉, or ♀/: such is ☉☉ of ☉:/ and this spirit is the second principle. After this there remains a ☉ or ♀ variously coloured according to the nature of the mineral, which by calcination or reverberation is separated into ashes and fixt ⊖, and this is the mineral alcali.

CHAPTER XXI

THE GENERATION OF ANIMALS

MUCILAGINEOUS SPERM

- 1
Masculine and Feminine
Animal Gur
- 2
Formation of the Fœtus
is crystalline
- 3
Formation of the Infant
is membraneous
- 4
Formation of the Infant
is tendinous
- 5
Formation of the Infant
is cartilagineous
- 6
The Formation of the Infant is
completed and indurated, is
bony, and is born.

GENERATION OF ANIMALS

All perfect Animals are generated by a kind of electrical Motion, during which motion the Spiritus Mundi begins to work with and by means of the Sperm.

The Sperm is emitted in the shape of a mucilaginous animal substance, which is first of all generated of pure arterial Blood and enters into the Matirx, where the female Ovulum also enters in the same moment and becomes impregnated with the Spiritual part of the male sperm. This very same Instant the immortal Soul is communicated by the Father by way of Emanation, in the same manner as we light a candle with the Flame of another. This is effected by the Will and Desire of the man, the woman is here passive. In the same moment the universal Δ of nature is also communicated to the ovulum to be a medium of union between the immortal Soul and the body, and this medium is called Nature, forms the fetus and brings it to perfection in the Womb.

You see by this, that the animal Department is generated by means of a slimy watery essence and is nourished by arterial Blood, wherein the Universal Spirit operates.

As soon as the female ovulum is impregnated by the male sperm it is at the same moment detached from the ovarium, passes

through the Tube, discovered by Fallopious, and is glued fast within the Bottom of the Womb, and appears like a small transparent Globe of the size of a green pea, with a point in the Centre of Arterial Blood, which has a pulse, and is intended for the Formation of the Heart; This small transparent ovulum /: in the Womb of a Woman:/ is now already endowed with a two-fold Life, that is with the immortal Soul by Emanation from the Father., and with the universal Spirit of Nature, from Father and Mother Both, because this universal Spirit being omnipresent, was preexistant in the Ovulum, although the Male Sperm animated it still more during the Coitus. Now the Inward Noble parts are formed first by the Universal Spirit, the immortal Soul of the Fetus being here inactive and entirely passive, and gradually the Fetus is formed into a Body and head and then arms and Leggs, hands and Feet, and is at first made Soft, pliable and membraneous, before Induration takes place.

This is the Formation of every Fetus, with this remarkable distinction, that the Universal Spirit serves animals in an inferior manner, as the immortal Soul Serves man; the greatest Knowledge in animals is only Instinct, whilst the Knowledge of Man, is rational and capable of endless Improvement and Reflexion, as being an Emanation of God infused into the first man, and communicated by Him to his whole Posterity.

After the Fetus is born, it comes gradually to its perfection, produces a posterity and gradually decays and approaches its Dissolution and finally dies. The same universal Spirit which formed the Fetus, finally destroys it.

Animals possess a volatile mouveable Spirit; if this was not the case, they could not be so active. This Spirit resides in their volatile principle, of which animals have a much greater share than Vegetables or Minerals.

If animals possessed more acid, which has a constringing property, as we observe in Vegetables and minerals, they could not be so mouveable nor so active, but would remain fixed in one place, like Vegetables or minerals, because the Acid is constringing, Styptic and coagulating.

Animals differ in Volatile principle, therefore some are more, others less mouveable. The more volatile Spirit an animal possesses, the Weaker and shorter is its Life, but the more fixt the Spirit is the longer is the Life of that animal.

Another Cause of a Short Life is superfluous Humidity, but where there is less humidity, on the Contrary more fiery Spirit, there is a lasting Life; because the Spirit, residing in the volatile, is the Life, but not the Water or Humidity; Therefore Exercise is Salutary, as it expells the Superfluous oppressing Humidity and concentrates the Spirit.

Dry Vegetables and such as are farinaceous are more whole some food than such as are full of humidity. Likewise Meat which is of a dry nature, such as all kind of Venaison, is more wholesome food then meat of tame Cattle, which abounds more in Humidity and Water.

As soon as the Life is gone from the animal, which Life is a heavenly astral Light, which animates the Spirit of Life and causes it to act, the animal is dead, and Fermentation succeeded by putrification takes place immediately, yet with some difference, because the more the animal abounds in Humidity the sooner it putrifies; We observe this in fish, which abound in humidity and therefore putrify soon and are quickly reduced into their first principles.

Observe this Well, it is the Spirit which operates and not the Water, but the Spirit acts by means of Humidity.

The Stronger the Spirit or the Element Δ predominates in the animal, and the less ∇ or humidity, the more active, Stronger and durable is the Animal.

If the animal has too much humidity or ∇ , the Spirit is Suffocated, the animal is heavy, lazy, sleepy and inactive, and of a short Life; but observe that, the Spirit must have some humidity, by means of which he acts, and without humidity or ∇ , can do nothing; but this Humidity must be in due proportion,

o much not too little, and this is exactly the same Case
Vegetables and Minerals.

The Beginning of all Things was only Spirit and ∇ ; the
Spirit begun to act in the ∇ and produced all Visible Creatures.
Thus this same Spirit in Animals by means of Humidity makes
blood, flesh, cartilages and bones.

During the Resolution this same Spirit as he formed by
means of humidity, now by means of ∇ dissolves the subject and
reduces it into watery substance and lastly into a watery Spirit,
as it was at first.

It is remarkable in the animal Kingdom and is of great
Consequence to a philosopher to mind, how quickly putrifaction
takes place in animals, principally in warm weather, as in a
few hours the dead animals begin to Smell most offensively; a
Sign of an inward radical dissolution.

The Cause of this putrifaction is the Inward Spirit, the
Spirit Specificated in the Subject, which resides here in the
Copious volatil \ominus . /: In the volatile alcali, which is \uparrow :/

If a Chymist minds this, he will be able to accelerate his
Operations.

There is no Natural Anatomy of things possible without
putrifaction! Many artist arranges his putrifactions, and
wasts months and years, and does nothing.

If thy work will not putrify, go to the animal Department; here Thou Seest how animals putrify in a few hours or days; and as they putrify so quickly themselves, they cause other Things to putrify along with them, accordingly as they are applied. This is the principal Foundation of the whole art of Chemistry; a Key, which is capable to open the Strongest Locks of Nature, whereby Stones and Metals can be volatilised.

CHAPTER XXII

THE GENERATION OF VEGETABLES

VEGETABLE SPERM, DRY SEED

- 1 Which when resolved in the Earth becomes watery and vegetable Gur
- 2 Formation of the Root
- 3 Formation of the Stalk and Leaves
- 4 Formation of the Flowers
- 5 Formation of the Seed
- 6 Inuration and perfect coagulation of the Seed.

This Vegetable Kingdom is capable to dulcify the most pernicious poisons and corrosives, but not without the assistance of the animal Department, which is nourished by the vegetable whilst the Vegetable is nourished by the Superfluities of Animals, and thus the one is maintained by the other.

The Vegetable Department is the true Hermaphrodite and Janus, and Stands between the animal and mineral.

With one Eye it looks towards the animal and with the other towards the mineral kingdom and therefore it can become animal as well as mineral, according to the process of Transmutation, either by Nature or by Art.

It unites intimately with the animal and inclines equally towards the Mineral.

You see that plants and Trees by putrifaction become Maggots and Insects; Wood is often petrified and becomes mineral.

All Vegetables are generated from their own seed, which is influenced and enlivened by the astral Spirit; as soon as the seed is placed into the Earth, as the Vegetable Matrix which is humid, nitreous and Saline, the seed is humected or imbibed by Rain or Dew and resolved by the Salts in the Earth, the Seed is opened, Swells and becomes a Soft mucilaginous Substance, as appears: if we soak a seed in a ∇ made of $\textcircled{+}$ and \ominus , such a seed does swell and becomes mucilaginous.

This mucilage is the immediate first matter of such a Vegetable and ought to be called Vegetable Gur.

This Gur is warmed by the Central and solar Heat, and the most volatil particles evaporate, whilst those more fixt and of a constringing power are coagulated into a Stalk or Stem, with tender branches and Leaves, and the Most fixt particles become the Root; the less fixt becomes Stalk and Stem, and the most volatil become Leaves. But in the beginning all these Things are soft, full of humidity, delicate, weak and tender. /: and glutinous:/

The Root is the Magnet of the Vegetable, which attracts food from the Earth and out of Rain or dew, and sends the attracted food upwards into the Stalk and Leaves, until the tender plant becomes a Strong one or even a Large Tree. Its nourishment is nothing but ∇ and ∇ ; The ∇ receives the Subterraneous vapours, which ascend from the Centre to the Superficies of the Earth for the nourishment of Vegetables.

∇ contains two universal Sperms, \ominus and \oplus . But there is more \ominus than \oplus , because \ominus is the Magnet, which must attract the Nourishing Humidity from above and below.

These two Salts are constantly generated from Rain, Dew and Snow, as we have demonstrated in the beginning of this book and out of the Subterraneous vapours as well as from the

Surrounding Air; partly by art, when we assist with dung and animal Superfluities; now accordingly as the Earth receives much or little, it yields more or less fertility to the vegetables.

We will now speak of the Universal Nutriment, of Dew and Rain, and of the from thence proceeding \oplus and \ominus , because all other Nutriments derive originally from them and are reduced into them, into \oplus and \ominus .

\ominus as the more fixt principle of the universal nutriment is the Mother and Magnet, which itself proceeds originally from \oplus , as \oplus by the Central and Suns Heat is constantly reverberated and fixed into Sea \ominus , as we have told you in the beginning of our Book.

This attracts the Nourishment and is multiplied from Rain and dew, and generates \oplus , which again is gradually fixt into \ominus . Both Salts are by means of ∇ dissolved and attracted or Sukked in by the Root of the Vegetable, which sends it upwards into the Stalk; branches and Leaves.

Nature feeds all its Creatures by means of vapours, we see this in the atmosphere, how by the Central Heat Vapours ascend from the Earth and are carried upwards to the very Extremity of the air, and afterwards are thickened and coagulated and descend again in Showers and Dew.

We see likewise how the Subterraneous vapours in the Mines Settle and are coagulated into ores and metals, it is the same in Vegetables and animals.

The Roots of the vegetables attract only the most subtil Spirits, in form of the clearest ∇ , which penetrates quickly into the Stalk and Leaves, is there coagulated into a Gummy Liquor and further into Buds, Leaves and Branches.

There is a great Difference in plants, as well as in animals: The Willow Tree and other Watery plants attract much humidity, and for that reason their Life is but Short in comparasion to the Firr, Cedar and Cypress, which attract less humidity but more Sulphureous Vapours and therefore live to a great age, and retain their green Leaves during winter as well as sumer, their Turpentines being for that same reason highly medicinal. Such are the Juniper Bush, Firr, Oak, which have such small pores, that they attract but very little humidity, but only the most subtil sulphureous spirit and therefore enjoy a long Life; because the drier and more spiritual a Creature is, the more durable is its Life.

The Ocean penetrates in numberless places towards the Centre of the Earth, from thence, after having deposed its \ominus , the remaining light ∇ is by Central heat converted into Vapours; the most ponderous Vapours Settle in the Earth and in the Mines

and generate minerals; the Lighter Vapours ascend and are attracted by the Roots of plants and Trees; the most subtil and most volatil penetrate through the superficies of the Earth by invisible transpiration, although often visible in heavy Dews, and are partly received by Inspiration by Man and animals, what is not wanted ascends still higher, and serves to regenerate the Chaotic ∇ , which falls down again in Rain, Hail or Snow.

I tell you that the general Nutriment of Vegetables is Rain ∇ and dew, \textcircled{D} and \textcircled{E} , subterraneous Vapours, Excrements of Animals, and the putrid Vegetables themselves serve to feed those that are living. We believe that the Fir Tree is nourished mostly by Subterraneous Vapours.

Nature is never one moment idle, but labours continually without ceasing.

We have demonstrated formerly that in every Earth and in all waters is \textcircled{E} and \textcircled{D} . This \textcircled{E} and \textcircled{D} is continually regenerated from Dew, Rain, Air, from putrid animal and Vegetable Substances; and from below by evaporating subterraneous vapours.

\textcircled{E} is the Magnet, \textcircled{D} is the Chalybs, which is continually attracted by the \textcircled{E} and by Central Heat and by reverberation of the Sun's Rays is continually converted into \textcircled{E} . If you examine Earth or water you will always find more \textcircled{E} than \textcircled{D} ,

and so it must be, there must be more \ominus , the Magnet must be more in quantity and stronger than the Chalybs, otherwise it could not attract.

If there was more \oplus than \ominus , every \ominus upon Earth would be converted into \oplus .

\oplus is not attracting, but acting; \oplus is the agent, \ominus is the patient.

All Vegetables are magnetical and therefore attract constantly the Celestial \oplus or Universal Sperm.

\oplus is a most airy, subtil, spiritual and penetrating salt, which Vegetables digest soon, but \ominus is coarser and more fixt.

The Spirit of \ominus is balsamie, which can preserve all Things. \oplus is a volatil, corroding, penetrating, generating and putrifying Salt.

EXPERIMENT

Dissolve pure \oplus in Rain ∇ , with this Solution Water the Root of an apple or pear Tree 5 or 6 times in the Spring, and your Tree will produce that same year abundance of fine fruit, but next year, you will hardly see any on that Tree, nay if the Tree is not Strong and healthy it will gradually begin to perish; but if you take \oplus 1 part and \ominus 2 parts and melt them together in a \sphericalangle , and then dissolve that \ominus in sufficient quantity of Rain ∇ , and pour that ∇ to the Root of the Tree,

you will have fine fruit in abundance without detriment to the Tree, and this every year, if you pour such a Solution 3 times in the Spring to the Root. The Cause of that wonderful Fertility is simple; Vegetables attract the \oplus very greedily and abundantly, but the \ominus on account of its greater Fixity they can not digest so soon; Now as \ominus predominates over \oplus in the ∇ and is the Magnet, it attracts the celestial \oplus from Rain and dew; the Vegetables receive this in due proportion, and the \ominus fixes partly the attracted \oplus into \ominus , by the Central Heat and Sun Beams, and thus the Magnetical power and quality is increased, which by \oplus alone is diminished and even destroyed, this is the true Reason.

In order to prevent all the \oplus being converted into \ominus , Nature sends down in abundance the Volatile Dews and Rains, particularly after long Draughts, whilst the \oplus or Sperm in the Earth is already too much reverberated and fixed by such a continual Heat, then the copious Volatile Showers bring fresh Volatile incorporeal Nitre \oplus , which is now eagerly attracted by the Magnetical fixing \ominus .

/: Baron de Welling a most profound Philosopher says: that Sea \ominus is the genuine Magnet to attract the Universal Δ of Nature from the Moon and Starrs; We find the Baron's Doctrine here fully demonstrated and confirmed. Baron de Welling says that

Sea \ominus ought to be deprived of its \oplus by treating it with Ψ viva in the \curvearrowright ; further that it must be volatilised, so as to loose totally its Cubic Crystalline Earthly Shape, but must Shoot into thin, transparent, long Laminæ or Fibres, like alumen plumosum; when you get it thus far, says the Baron, you posses then truly the Universal Mercury in forma Sicca, wherewith \odot can be radi- cally dissolved and vitrified into a \mathfrak{A} .:/: I suppose in the \curvearrowright , Via Violenta! :/

Where the alkaline \ominus predominates, which is the genuine principle of Minerals, Nature generates Stones, Sand, Minerals, but no Vegetables, as \ominus alone without the celestial and terris- trial \oplus causes Sterility in Respect to Vegetation.

The Earth is never entirely Void of \oplus , except it be in certain deep Sandy or rocky Soil, and although the continually descending celestial \oplus is constantly fixed by the Magnetical \ominus , yet it is not all fixed at the same time, but gradually; therefore there remains always a sufficient quantity of Volatile \oplus , which gradually unites with the fixt and corporeal \oplus , and this again is attracted by the \ominus , so that the one is always the Others Magnet.

Thus you see the generation of Vegetables as much as this Treatise would permit.

As I have frequently observed that the so called Lapis dulcis

is given by Physicians to cure inveterate Aguer, Fevers and other Chronic Diseases, I will here communicate a true Natural process to dulcify the Lapis dulcis, that it may be administered Safe and without danger; as it is in itself a Corrosive poison.

DULCIFICATION OF THE LAPIS DULCIS

Reduce the Lapis dulcis and reduce it to an impalpable O^{+++} ; dissolve this O^{+++} in a sufficient quantity of our radicated Vinegar, filter the solution, and in B: Vap: distil the Humidity off until there remains a thick red O° , like Honey. Weigh this substance. Now take of our alcalised S.V. 4 parts to 1 of the O° , pour this upon it and distil it from it again in B: Vap:, repeat this operation 3 times, taking each time 4 parts of fresh alcohol.

The 3rd time you may leave it like a ruby red O° , or you may distil until it is perfectly dry, which will be a pleasant sweet saline red O^{+++} , perfectly safe in all Chronic Diseases and of infinite Virtue to remove them, if taken from 1, to 2 or 3 grains every 24 hours.

One grain of this dulcified Stone possesses more Virtue, besides its Safety, than a z of the Crude, which although it has performed many Cures, yet has also destroyed many.

PROCESS FOR THE LAPIS DULCIS (from Professor Kiel)

p: 154. Take good Crude ☉ and white ☉☉, Each Separatily ground into a subtil ☉, ♀ 2 ♀, or Q.V., well mixed; put it into an ▽ ☉ which hang over a Naked Charcoal △ in a Wind-furnace; give a gradual △, until the bottom of the ☉ becomes red hot, apply a Receiver to receive the dangerous poisonous Vapours. Increase your △ and keep the bottom of the ☉ red hot during 10 or 12 hours time, that the ☉ and ☉☉ may be kept constantly in fusion. Then let the △ go out gradually, when all is cold, break the ☉ and you will find the ☉☉ red like a Coral and fixt above the ☉, which two are easily separated, because during the process the ☉☉ flows upon the ☉, extracts its golden ♀, and is no longer common ☉☉, but fixt ☉☉ united to the ♀☉ⁱⁱ auratum.

Its use /: Says Professor Keil :/ may be learned in Aurea Catena Homeri p: 150 as well as its dulcification, which is of great moment. thus far Keil.

/: Aur: Cat: Hom: does not give the process of the Lap: dulcis, only its dulcification:/

If you are at a loss in sublime Chemical operations, take the Subject wherein all the powers of Nature lay concentrated, which is MAN, who contains the powers and virtues of the whole

animal Creation in his Centre; this Centre is to be found
 1/ in human Blood, 2/ in the Saliva, 3/ in the ☐, 4/ in the
 Excrements, yet with some Distinction. Sapienti Sat!

In the Vegetable Kingdom in the Wine and its essential ⊖
 the crude ♀, all the powers of the whole Vegetable Creation
 are concentrated.

In respect to the Mineral department, in Native Alum are
 concealed all the white minerals and in Vitriol all the red
 minerals, if all these do not satisfy Thee, go to universals
 to Rain ▽, Dew, ⊕, ⊖; ♀ of ⊕ gives Thee concentrated
 universal †, and ♀ of Sea ⊖ a universal alcali. Here is a
 Vast Field for Study!

To oblige the Lover, I will here teach him how to reduce
 ⊕ into its first matter. ⊕ is generated from ^{1.}♁, ^{2.}♀, ^{3.}○○,
 or ^{3.}♀ and ^{4.}Marcasit; Now if you wish to reduce ⊕ and bring it
 back into ♁, you must force it back by these very same first
 principles of ⊕, by whose means it became ⊕.

Take Lapis arsenicalis i.e. Lapis Dulcis, /:he means Lapis
de Tribus:/ which is made of ♁, ○○ and † āā melted together
 into a red brittle massa;

Take of this powdered Lapis arsenicalis 1/2 an ζ and of fine pure \odot 1 ζ ; melt first your Lap: arsen: in a gentle heat, then let your \odot glow red hot and then put this red hot \odot into the melted mass, and the \odot will immediately dissolve therein and unite therewith.

This mass being cold is brittle, which must afterwards be reverberated with comon \uparrow 5 or 6 times, until your \odot is become an opened Crocus, like a reverberated Crocus $\♂$.

This Solar Crocus is easily dissolved in every concentrated Acid.

Evaporate part of the Solution and the remainder will shoot into a \oplus of \odot . $\♂$ is a Noble Marcasit and its minera or Ore always gives a few grains of \odot and \cup .

We proceed to the Mineral Department concluding with the Vegetable.

CHAPTER XXIII

GENERATION OF MINERALS, OUT OF WHAT PRINCIPLES THEY CONSIST

⊕ AND SEA ⊖

1 Their Spirit in form of Vapours re-
solve a Suitable ▽

2 become ☉ and Mineral Gur

3 then Mineral ♀

4 then ☉☉

5 then Marcasits
White and Red
♂ Cobalt, Bismuth, Antimony ♀

6 then Metals
White Red
♂, ♀, ☉ ♂, ♀, ☉
by art become Glass ♀

PROCESS FOR THE REDUCTION OF ☉ VIA SICCA ET HUMIDA

The Comon principles of metals are: Volatile, †, and Alkali; Anima, ♀, Corpus, △△, ▽▽. ♁, ♃, ☉.

In the primordial Chaotic as well as regenerated ▽, nay in all ▽^s and all ▽^s, that is in their Centre are found Two different Salts, being the corporified universal ♀ of Nature, the Male and female universal Sperm, so often mentioned, ☉ and ☊, which are the first universal Matter of all Things, not yet Specificated; These two Salts are by vulgar Chemists called Mineral, but wrongly. They are found in the 3 departments of Nature as well as in all universal unspecificated Subjects.

☊ and ☉ is proper for Food for Animals, Vegetables and Minerals, yet with some distinction of a weak or of a more concentrated State, they are either more or less proper for one or another Department of Nature. We say that ☉ and ☊ are homogenous to all Sublunary Creatures as all Creatures proceed from and are nourished by those 2 Salts; but they are differently disposed for the animal, differently for the Vegetable and differently for the Mineral Kingdom.

Minerals are generated from an acid or corrosive Vapour, from a Strongly fermented acid ☉ and ☊, and from a Subtil ▽ dissolved by such a Vapour.

The more such an ∇ is subtilised by those \oplus eous \ominus ine Vapours, the purer the metal is, which is produced in success of Time. It is well Known that pure \triangle is Nitreous, it is Known that the Ocean is Salt, and that all waters contain \oplus and \ominus .

If the parts of the Macrocosm are Saline in the Circumference, more or less, the Centre of the Macrocosm must be infinitely more so, because from the Centre and central Vapours Salts and mostly fixt Salts are copiously generated.

The Central Vapours are Sublimed upwards from the Centre to the Circumference; the thickest, strongest or fixest, settle on the subterraneous Stones, Rocks and Earth, and become corrosive ∇ .

The more volatile ascend to the Superficies of the Earth into the Roots of Vegetables; the most volatile ascend into the \triangle and are partly received by animals, but the greatest part of them ascend still higher and cause Dews, Mists, Clouds, which are regenerated by Circulation and fall down again in Rain, Hail or Snow. Such Vapours are Saline, because the Centre of the Earth is Salt and \triangle , and by fermentation and heat the Salts are resolved into ∇ and Vapours and ascend upwards.

The nearer such Vapours are towards the Centre, the more corrosive they are, as by sublimation they must leave a vast quantity of Saline particles behind them. The further from the

Centre the weaker and milder those Vapours become; as they depose the greatest part of their corrosiveness on the Subterraneous Rocks and ∇^s . This corrosive attacks the Earth and dissolves it gradually, assisted by succeeding vapours of the same nature. This corrosive being a volatil acid saline ω by dissolving the ∇ is thereby destroyed and with the dissolved ∇ becomes corporeal; Vitriolic or aluminous according to the Nature of such an ∇ . The ∇ is dissolved and the ω is coagulated.

What the corrosive has not been able to dissolve totally, becomes unctuous and is called Mineral Gur. This Gur is found in every Mine where the Metals are not yet come to perfection, and is the first and nearest Matter of \uparrow and $\circ\circ$. \uparrow and $\circ\circ$ are formed gradually into red or white Marcasitical Ores and further into red or white metals, all by succeeding corrosive Vapours and by Fixation.

The Mineral Unctuous Gur, which is like Butter, extremely corrosive and of Various colours is by the continually succeeding corrosive Vapours subtilised and dissolved more and more, and the more this unctuous Gur is subtilised, the more corrosive is fixt therein, and by this process of Nature the Gur becomes Sulphureous and arsenical or Mercurial.

Note here that $\circ\circ$ is a subtil dry mercury for the formation of the White metals, whilst \uparrow is a fluid arsenic for the forma-

tion of the red metals chiefly. /: Modestin Fachs and Tugel

believe $\circ\circ$ to be unripe \mathcal{D} , and \mathcal{D} to be fixt $\circ\circ$./: Tugel

confirms it by Experiment:/

$\frac{1}{2}$ from \mathcal{D} σ from \mathcal{D} \mathcal{D} from $\circ\circ$
 $\frac{1}{4}$ from $\circ\circ$ \mathcal{D} from \mathcal{D} \mathcal{D} from $\circ\circ$
 \mathcal{D} from $\circ\circ$ \circ from \mathcal{D}

The above Sulphur and $\circ\circ$ are more and more maturated into Marcasit, and lastly into Metal. The mineral unctuous Gur has no Rest, because the continually ascending succeeding vapours work upon it constantly, and the more such corrosive Vapours penetrate it, the more fiery and sulphureous it becomes, and the more it increases in bulk and swells, whereby it expells the humidity and becomes drier and drier and lastly looses its sulphureous nature and becomes arsenical or mercurial, which has proceeded from the sulphureous acid, and this arsenical subject burns not but yet remains extremely volatile.

This volatility is by the Natural Central Heat of the Earth gradually fixed and coagulated into White or red Marcasit, accordingly as the sulphureous or arsenical Vapours predominated, it becomes either \mathcal{D} , Bismuth or Cobalt etc, etc .

If this Digestion by terrestrial Central Heat is sufficiently powerful, such a Marcasit is partly or entirely fixed into a red or white metal, whose purity depends on the purity of the first corrosive generating Vapours and on the purity of the Matrix; but if that Central Heat is too weak or other Impediments intervene, the subject remains Marcasit or even goes no further than

♀ or ♂ Ore.

The Lover of mineral productions is to observe here, that when Nature is advanced as far as to have accomplished the ♀ or ♂ Ore, the subject is no longer in solution, as the miners well know, but Exsiccation, Coagulation and Fixation begins by the dry Way, as the miners call it, when they say: Nature is dissolving 'p Nature is coagulating and fixing 'p. The success of Nature's operations in the mines depends on the corrosive androgynal vapours and the purity of the dissolved ▽. If such an ▽ gets plenty of corrosive the subject becomes more and more fusible, if but little or not enough, the subject remains wild and stubborn and unfusible. The purer the Earth or Stone is, the more Noble will be the production of Nature. If the Earth is coarse a coarse metal is generated, such as ♂, ‡, etc.

The Weaker afterwards the digestion and Central Heat is, the less the sulphureous or arsenical subject is exsiccated, coagulated and fixed, in such a case ♂, ♀, ♂ Ores ‡, Bismuth, Cobalt remain, and nature can go no further. Intelligent miners Know and confirm this.

If the digestion and Central Heat is unequal and too strong in the beginning, the Earth is dissolved, but not sufficiently volatilised, but on the contrary is coagulated and fixed too

soon, and proceeds towards metals before the right Time, and thus fixt embryonated ♀^s are generated, such as native Bolus, Hematites, Emeril, Magnet ore, Calamine .p.

But if the digestion is in the beginning too weak, the work begun also must remain imperfect, because it wants a stronger degree of Central Heat, and thus the Subject remains as it was commenced, volatile and open, such are ♂ ore, ♀ ore .p.

But when nature is enabled to keep an equal Degree according to the 4 times of the year, Winter, Spring, Sumer and autumn, she then generates by Moderate corrosive androgynal Vapours the Noble Metals, such as ☉ and ☽, and the less perfect such as ♂, ♀, ♄ and ♃.

Note also that there is as much variety in mineral productions, as there are various Vegetables and animals, because one ♂ is not exactly like the other; one ♂ ore differs from the other, as well as the metals are not all equally pure nor equally ductile.

Some ☉ is finer and of a deeper ☿. than other ☉; some ☽ is purer than other ☽. Some ♀ is by nature adulterated with ♂; most ♄ contains ☽.

The Earth and Stone is the Matrix the basin and vessel of minerals, wherein they are generated; the corrosive Vapours or extended Spirits of ☉ and ☽ are their first Cause, food and

nourishment; Vitriol or the Vitriolic Gur is the Root, ♁ or ∞ the Stem, Marcasit the flower and Blossom, and Metal the Fruit and perfect production.

That Nature forms ♁ before She makes ♁ or ∞ is easily proved, if you elixivate any corrosive unctuous Gur, filter and coagulate, you will always obtain a ♁ic ⊖ according to the nature of the ▽.

I call it Vitriol, not that be a common green ♁, such as is bought at the druggist's, but because it has a vitriolic nature, Taste and ♁.

That after the ♁ic gur, ♁ or ∞ is generated appears by chemical Anatomy, as the acid vapour is forced over first of all. Near the white metal, such as †, ‡ and D but little burning ♁ is found, but great quantities of ∞al Ores. on the other side near the red metals, such as ♂, ♀, ⊙ Sulphur or Sulphureous ores abound and little or no ∞. If you proceed in the above distillation per ⊙, after the acid vapours are come over, flowers of ♁ are sublimed, then ascends the ∞, and volatil marcasit whilst the fixt marcasit flows into a metallic M at the bottom of the ⊙.

That Marcasit is generated from ∞, appears also by chemical anatomy.

♁ and Native Bismuth sublimed into flowers, such Flowers

are arsenical and volatile, and possess the nature and quality of ∞ .

That the metal is generated from the marcasit by a long Fixation appears from this, that every marcasit yields a grain or two of \odot or \odot , or more of inferior metals.

Many authors have written that the \oplus ic gur be the first matter of metals, others say that \oplus is the root and mother of the metals, this has caused much Error; we have sufficiently explained how those sentences are to be understood.

Every Thing proceeds from \oplus and \ominus , and every Thing in its last Resolution returns to \oplus and \ominus . In the Centre of the Earth these 2 Salts are found in a mixed state, and by central Heat are sublimed upwards as a volatile vapour, and as this vapour is nitreous and saline, I call it the ∇ of the Macrocosm, the mineral universal Dissolvent.

The superfluous Humidity is the Instrument of the Universal Ω , which excites that Ω to act, because he cannot act in dryness as he does in Humidity. For that Reason, on account of their superfluous humidity animals and vegetables are subject to perpetual Changes; They are hardly come to perfection, but they begin to perish. Therefore the ancient Philosophers have rejected animals and vegetables, and have looked for the balsamic universal Ω in minerals where he is found concentrated abundantly,

and every fixt principle in every mineral is Universal Ω ; and as they saw that amongst minerals some are less fixt and some more, they have chosen the most fixt such as \odot and \ominus , and they prepared their medicines for long Life from them. Yet there is no necessity to go to minerals, vegetables nor animals. \square and human Excrements are full sufficient to prepare the most glorious medicines, and possess the same universal Ω as \odot and \ominus . Separate only the Superfluous humidity and reunite the pure principles, and you will obtain the Treasure of health.

We will give you here a Rule, whereby you may learn to know minerals and metals, which of them have any superfluous humidity, and which have not, which of them be highly fixt or not, which of them stand in the middle nature, and lastly which of them are yet of an acid nature, or which are alkaline.

GENERATION OF METALS

Take an Ore or Mineral, which sort you like, and dissolve it, try a corrosive \dagger and a corrosive alkaline menstruum, take those which we universally recommend from Experience, the Ω of \odot or ∇ for an acid, and the Ω of Sea \ominus for an alkaline menstruum, and the two united $\alpha\alpha$ for our ∇ or mixed Solvens.

Observe now: Such a Mineral or metal either as your Ω of \odot or ∇ will dissolve, judge that its acid principle is as yet

open and not yet alcalised or fixt, as you will find by ☉ and ♄.

Note that like dissolves its like, similis simili gaudet, or Like loves its like;

But such a mineral or metal as cannot be dissolved by the acid Menstruum, but wants the acid and the alcali both, or the mixt solvens, judge that to be fixt and alcalised.

The acid principle in such a mineral or metal is fully saturated, alcalised and fixt, and must be excited and enlivened by its equal a Spiritualised alcali, and must be adapted to the acid nature, in order that it afterwards may be opened by the acid and thereby be reduced to its first ☉ic Nature.

Such metals as are soluble by the acid as well as alkaline menstruum, which are ♃ and ♁ you may call androgynal metals; Because their Fixation and alcalisation is only begun, but not compleated, so that they are partly acid and partly alkaline, for that very reason they are soluble in both solvents, such are also ♂, ♀ and ♁. ♁ is better dissolved in the mixed solvens, the ♁, and ♃ likewise.

All minerals have their Origin from the Universal ✚ rendered corrosive by Circulation and Fermentation in the Earth, this, by Digestion and Exsiccation is gradually alcalised and fixed. According to such an acid and alcali manage your operations,

and you will soon learn and know more than all the Mercurialists, Sulphurists and Vitriolists.

That metals are reducible into Δ , Ψ and Θ I allow, but that they should immediately proceed therefrom, I cannot find.

I find no running Ψ in the mines, near the Metals, but well in ~~33~~ ore. Δ and Θ I find in most ores, but not in all the metals. Few artists comprehend the secret meaning of Δ , Ψ and Θ , our Ancestors have understood these Terms very differently, and meant thereby the principles of Ores more than of Metals. Few men consider that the mineral Kingdom is naturally and must be entirely corrosive; it would be impossible to the Universal Ω to generate minerals and metals without Corrosiveness. Some again think, nay it is the wrongly established Method of practice in physic, that they must administer mineral mercurial, or metallic preparations, such as they are, without previous Dulcification; they do not consider that the Mineral Department is to the animal naturally corrosive and poison; they do not consider that nature has placed a partition between the Animal and Mineral, which is the Vegetable Acid and the Vegetable burning Ω .

This they entirely forget and think it useless, and they do more mischief than good. Our process of dulcifying the Lapis dulcis is a general Rule for dulcifying every mineral corrosive

medicine.

That the acid, if in too great quantity, makes only volatiles, can be demonstrated by Experiment .p.

EXPERIMENT

Take Chalk or ♀ vive in fine ♂, pour gradually and cautiously upon it a small proportion of ♀ of ⊕, of ⊙, of ♁, or of Sea ⊖, distil the Corrosive off to dryness, with a strong heat, the ☺ glow in a ∟, and it will become a styptic ▽, and the † fixes itself with this ▽, chalk or ♀. pour gradually fresh corrosive † upon this ▽, and distil it off again with a strong heat, glow your ☺ again, as before, in a ∟, and you will find that the more † you fix upon your ▽, the more fusible it will become, until after several such like operations, it will flow like wax.

The artist is to note, that the stronger and the more copiously the acid in the mines, as well as by art, works in the Earth, the more such an ▽ is exsiccated, the more such an acid gets alcalised and fixed, becomes fusible and concentrated, and more and more ponderous.

At first it was ⊕ and ⊖, then it becomes ♁ and lastly fixt ♀ or fixt ○○; and us this ♀ or ○○ was at first nothing but a Volatile corrosive Vapour, it becomes fixt and ponderous,

the more acid becomes alcalised, and the more it descends towards its final Fixation, the more its nomination is changed; first this self same subject was a corrosive Aic gur , then became ♀ and ○○ or ♀ , then marcasit and lastly a metal. Out of the fixt acid is generated a ♀ or ○○ , as appears in all marcasits, which ○○ or ♀ can be demonstrated in the form of a fixt ♂ , and ought to be called precipitated ○○ or ♀ .

If you precipitate ♀ vivum with an acid, the ♀ becomes such a spongy calx, but as it has not sufficient proportion of sulpherous acid, nor of fixt fusible ○○ , it becomes in its Reduction a glass.

In this glass is hidden the most fixt metal, the best ting-
ing ♀ , who has lost its fusible acid; The artist should take great notice of this and think night and day how he may add two Things, viz: 1/ a Mercurial fusible Subject, 2/ Something to precipitate with, in the ☉ ; ♄ is full of ♀ and is the noblest subject for the first purpose, to reduce the fixt ♂ into metal; but its ♀ must be strengthned, or otherwise it is not fusible enough. The ♀ of ♄ must by an addition of its like be made into a fusible glass, which must be so fusible so as to melt like wax over a Candle. The subjects which precipitate in the dry way in fusion, are known enough, ♂ precipitates ♀ , ♀ precipitates ♂ , ♀ precipitates ☉ and ♄ , ☉ precipitates ♂ and ♄ , ♀ precipitates ☉ and ☉ precipitates ♀ ; But you must

not take the fine metallic Bodies, but their Excrements or Scoriæ; because the fine metallic bodies do not precipitate in fusion, but unite with other metallic bodies, when added. What these Excrements or Scoriæ are, consider with great attention; they are easily found and are to be bought at every Druggist's Shop, and at the mines they are thrown away as worthless, think of this and apply it to your purpose.

/: I believe these words are of the greatest moment for short labours in the ☿, I have many times considered them, but must confess that I do not yet comprehend the authors meaning sufficiently so as to work here after him and by his Instructions, does he mean that the Scoriæ of ♀ precipitate the tinging ♀ out of ♂ united to glass of ♄? is Lytharge, which is ♄ reduced to ashes, an Excrement or Scoria of ♄? is it proper to precipitate with? or does he mean ♀ or ☉? I am lost here! :/

I will teach you here by Experiment how to make a metal, what sort of metal it will be I cannot ascertain.

EXPERIMENT

Take pure white River pebbles, glow them several times red hot, and extinguish them in ♃ or Sea ☉ and ♃ of ☽, until they become a ☉; put this ☉ into a glass body, weigh your ☉, and pour the same weight of ♃ upon it, which is to be made of

1 part ∇ and 3 parts Ω or $\circ\circ$ of Θ , or of ∇ , mixed; digest this in \therefore for 3 or 4 δ , then distil the ∇ off until there remains an $\circ\circ$. Set this in a Cool Cellar, and you will obtain partly Θ ic crystals, partly a subtil ∇ swimming about like a film.

Now you have obtained the gur and Θ , place this again over the Δ in hot \therefore , and distil all the humidity from it with Strong Δ , until the \odot melts together into a fusible Stone, which will be as brittle as ∇ , and if you throw a little of it on burning Charcoal, it burns and smells like Brimstone,

Reduce this stone to \odot , imbibe this \odot with ∇ , but add no more ∇ than what is just sufficient to dissolve your \odot , and no more, or you would volatilise your \odot , and it would come over in form of a Liquor, if you was to add too much ∇ .

Distil your ∇ from your \odot by a Strong heat at the End, so that the \odot may melt in the bottom of the stone \odot , as it did before. Pouder this stone, when cold, and put it into a glass body, pour distilled Rain ∇ upon it, and place the body in a gentle warmth to digest, let it stand a whole month, and a glittering metallic ∇ will be precipitated to the bottom, which will gradually become marcasitical like small sand.

Put this precipitated ∇ into a ∇ with $\alpha\alpha$ calcined, extinguished and pulverised River pebbles, lute the ∇ and cement it

by a graduated Δ , so that the last 4 hours the ∇ may be kept red hot.

When cold, break the ∇ , take the massa, reduce it to \odot , boil it on a Test with \ddagger , Copel it, and you will find a grain of either \odot or \oslash .

If you seek for Riches by this Experiment I promise you, you will fail, it is only given to you to demonstrate to you the operations of Nature. It is true that nature wants no furnaces, glasses nor ∇^s ; but procure me Central heat, the Stony Vapour I will find, and give me the corrosive vapour, and time enough, I will procure you the generation of metals.

You say: why do you take pebbles and not any other ∇ ? does nature form metals from pebbles? I thought the pebble was Vessel and not the matter of metals? I answer:

Very few chemical Lovers understand the nature of the pebble /: Silex:/ if they did, they might sooner arrive at the desired End. (ref. Tugel & Glauber re: liquor Silicis)

The pebble is the nearest subject to \ddagger , as well as to \odot , because the pebble is Mercurial alcalised Viscous ∇ , a Mineral Gluten, which resists every Δ , and deserves to be called the ♀ of metals, wherein nothing is wanted but an acid or ♁ to render it metallic, it is the fixest fixing subject.

Give to the pebble a metallic Tincture or as they call it

a ♀ in fusion, and you will find how kindly the pebble receives it and unites its body therewith most intimately. If you give more ⚡ to the pebble, it forms at last a ~~MM~~, which ~~MM~~ if you copel, you will find the grain of fixed metal, which the pebble has generated by its fixing power.

If you wish to make use of the pebble in our art, for the Violent way, you must augment its fusibility by its equal; without that, the pebble would require too strong a heat to cause it to melt.

/: ⚡, its equal, renders it of easy fusion: /

Therefore, we repeat it, augment the fusibility of the Silex with homogenous, equal and easily fusible subjects, so that the Silex may flow therewith, easy and fixt, like unto a fusible ⊖; then the Artist will attain to great Things, and will be able to fix volatile Subjects and to reduce fusible pouders into a metallic nature!

But with the Silex it is: in Metals, with Metals, and by Metals.

Take any ore, which you please, ⚡ ore, ♀ ore, ♂ ore etc. examine the ore, as we have taught you, and consider the products, the first, the middle and the last, and you will meet with various subjects, humid and dry, volatile and fixt subjects, subjects of easy fusion, others of hard fusion, according to the Nature

of your ore or metal, as for Instance, ♄ and ♃ ores are of easier fusion than ♂ and ♀ ores, ☉ requires a most intense heat to melt it, but ☽ stands between ♀ and ♄ in Respect to fusion.

The artist must consider the degree of fusibility in the Silex. If it is of too hard fusion, he must add a subject which is by one degree of easier fusion.

If this mixture is as yet too hard to melt after such an addition, add still more of the easy fluxible subject, until he has obtained a fusion agreeable to his Intention for his Work, and by doing so, he will find the Glassy Seal of Hermes, which prevents the Volatile △ or ♁ to escape from the bottom of the ☾.

Such a Seal is not only the Lock to lock up or secure, but also the Bond to bind and fix what is volatile.

The pebble is a glorious subject, exalted by nature above ☉ in fixity, and is the Beginning and Foundation of the Diamonds Constancy and Durability, because it is a pure fixt ▽, a permanent ▽, because it flows in the strongest Heat like an ☉, incombustible, nature has carried it to the highest perfection. Nature does not go beyond Vittrification, but retrogrades after that; art also, in Imitation of Nature cannot go beyond vittrification, after which we must return to the beginning.

We recommend the Silex to those that wish to fix volatil subjects quickly.

In the pebble and its adherent Degree as well as in Rock--Crystal, which is nothing but a Transparent pebble, is and lays hidden the Basis of all Fixity.

Yet we do not intend here the Crude pebble, but we mean the pebble after various previous preparations, according to the various Intentions of the artist.

The pebble operates differently in Crude State, differently when reduced to a ∇ or $\circ\circ$, differently when reduced to a \ominus , and differently when reduced to an easy fusible glass.

The pebble, according to its various preparations, Volatilises the fixt, and fixes the volatile, as well as nature does herself, but much sooner.

If you understand nature, you may advance or retrograde natural subjects, as you like. Whosoever understands the Beginning of Minerals and Metals, he may easily retrograde them into Marcasit, the Marcasit into $\circ\circ$ or \uparrow , the \uparrow into \oplus , and the \oplus into a Corrosive Vapour or first matter, and then advance or exalt such a vapour into \oplus , that \oplus into \uparrow , or $\circ\circ$ and Marcasit, and further into metal, and even into a tinging glass.

That you may reflect on it, I'll give you

AN EXPERIMENT

Suppose you wish to retrograde a metal, (:which is already refined by several fusions and separated from the ore and brittle principles:) into a marcasit, you must add such principles as the metal has lost, when it is melted out of the ore, and these principles must be added in the same order reversed as they were separated, and thus you may easily retrograde the finished metal into an Ore, marcasit *etc.* Such as it was in the mine.

In the melting or refining, the metal lost the marcasit, ∞ , \uparrow , \oplus and \sphericalangle of \oplus .

Now if you wish to retrograde a metal into marcasit, you must add its own marcasit or such a one as is homogenous to it; and as, in the mines, the marcasit exceeds the metal in weight and quantity, before refining, you must likewise add more parts of marcasit than you have parts of metal.

EXPERIMENT

Take your metal, add a marcasitical \mathbb{M} or a simple marcasit 2 or 3 parts, and melt them together and you will have a brittle mass.

These united add ∞ , then \uparrow , and when they are united by melting, add \sphericalangle or ∞ of \oplus if a red metal, or \sphericalangle of Native Alum, if a White Metal, and the \sphericalangle of \oplus or \sphericalangle of alum exceeding in quantity 2 or 3 times, retrogrades your subject into \oplus , which it was in the beginning, and when you have it thus far,

distil your A by G into a Corrosive vapour, and volatilise also the C ; this corrosive vapour by digestion will separate a red fluid F , a mercurial white R and E .

These 3 principles reunited and fixed by distillation and Cohobation produce a P . Basilus has told us so, positively, that M and F retrograded into A make the Stone of Philosophers Via humida, and we know it to be true. Thus the last is become the first, and the first becomes the last. You must mix the metal with its F , O and marcasit. When these are united, give to the metal its Stony Matrix /: Silex :/ either AA or exceeding in quantity, melt this together, and it becomes a glass. /: for an Exper. melt fine C 1. part with Lapis de Tribus or Lapis arsenicalis 3 parts as on the margin; melt this mass with a pebble or Flint glass AA or 2 parts made more mercurial and more fusible with Lead; and try whether this glass will tinge? :/

Observe, when you want to retrograde a metal into A and corrosive vapours, that a greater quantity of the volatile must be taken, in order to volatilise the fixt. But when you want to fix and to vitrify, you must take a greater quantity of fixing principle and lesser quantity of the volatiled metal, or you labour in Vain.

If I want to fix, I must not overload the subject with large quantities of Volatile; but if I want to volatilise, I must not


take so much fixing principle, or I produce a contrary Effect, to what I intend.

I have seen those that wanted to unite ♀ vivum with ☉ or ☽, and took 7, 8, and more parts of ♀ to 1 of ☉, and they did not see that they operated contrary to nature! If they had taken 12 parts of ♀ to 1 of ☉ or ☽ the ♀ would have been fixed, although it is no intimate nor radical union. Because there is here a Medium of Union wanting!

They should look for such a Medium. One metal does and cannot enter into a radical union with another without their Medium of Union; this medium they have lost at the melting furnace, near the mines. Go there and look for it, or take its like.

Suppose you was to melt ☉ with comon ♁, which are two Extremes, you will find that the ♁ will soon forsake the ☉; but if you take the proper Medium, viz: ☉☉ and marcasit and ♁, and treat the ☉ therewith, in the ♃, you may reduce the ☉ to a volatile dust, or ♃. There are mediums enough. For the red metals have we not the ♁? the yellow and red ☉☉, ♁? ☉ and gold marcasit? For the white metals have we not Alum, White ☉☉ and Bismuth? From these, learn to be wise!

In this mineral department you find every convenient principle to fix or to volatilise, but proceed by intermediate Degrees, not from one Extremem to the other, as this and Every

Department of Nature has got a principle of Fixation within itself, but if we want to fix, we must presume to unite the most volatile with the most fixt, but must observe the intermediate Degrees. Then you will attain the desired End, the wished for Quintessence and .

We conclude wishing the Chemical Lover every Blessing and Success to his philosophical Labours.

F I N I S