

You must have in your Subject
 Light, Δ . \triangle & ∇ & Radical Humidity.
 As a Medium of Union
 From these derive Universal & Specified
 Mineral & Metallic processes,
 Universals are

The primitive labours of the Egyptians, Chaldeans & ancient Hebrews, as, for example, the processes with DAM.

In this subject exist 9 or 10 different methods. Vide Ashmole's Theatrum Chemicum. Ali Puli & Count de Chxxx process; yet the Dam is only the Magnet from which that corporified Light in the form of a \ominus or \sim is & must be separated by putrefaction, as you know.

In regard to the later invention of the Arabian Philosophers, GEBER, ARTEPIUS, PONTANUS & etc. & still later, COUNT BERNHARDUS, BASILIUS, PARACELUS, HOLLANDUS, FLAMEL, PHILALETHA & etc., you must have a mineral mercurial vapour, a Sophic \odot & a fixed \ominus or ∇ . This is BASILIUS, HOLLANDUS, & other co-temporaries. This, is a Sophic ♀ . Those that have made a butyrum have also made use of that same Sophic ♀ obtained by a different process from a different nearer subject. By this ♀ in forma humida viscosa, they have combined the Universal ♀ duplex from Sun, Moon, & Stars.

Still later Philosophers, such as PARACELUS, LAMSPRING, COUNT TREVISAN & IRENAEUS PHILALETHA, with many more less known have learned from GEBER that a metallic fluid ♀ may become Sophic ♀ .

Thus, you see, that since the primitive times, men have gradually deviated from the centre to the circumference, from Universality to specified Nature, & have come at last to the metals & METALLIC RADICAL HUMIDITY, i.e., ♀ .

Depend on it, much can be done by ♀ , as well as by ~~♀~~ corrosivus. I knew for certain that Dr. Schepplin, who died in the year 1772 here in London, with whom I was intimately acquainted, & who was thus assisted by the late great Musician, BACH, made in 6 weeks time a small portion of a tinging medicine, from ~~♀~~ fermented with ☉ wherewith he transmuted several ounces of ☽ into ☉ with 1600 percent profit, after deducting every expence, set down double; but the poor Doctor, who never kept any journal of his works, who was a bad writer & a slovenly philosopher, could not multiply his \overline{R} , nor hit it again from the beginning, altho' he was assisted by Mr. BACH with above 300 Pounds during 2 years time, when Bach died. The late W. Eberhard knew this fact from Bach himself, & I know it from Dr. Schepplin, & his widow repeated the fact to me many times.

I do not doubt but ~~♀~~ rightly sublimed may be fixed according to Lamspring & Rusenstein, dissolve ☉ radically & become a \overline{R} . Why not fluid ♀ the same? Provided it is perfectly pure, deprived of ∇ & ∇ , the 2 elements that hinder ingress into ☉ .

What is butyrum else but a ♀ of ♂ , or ♀ vitae suspended in the concentrated \ddagger of Sea \ominus , universalised by attraction, united to the Solar Light & Lunar Humidity, i.e., saturated with oxygen. Therefore in a state to ferment & putrefy. (Mind my reasoning & try if I contradict myself somewhere! Then in that case, I must be wrong). When

separating the phlegma & purifying the ♁ . The foundation of rest & fixity the active principle of Light & △ must conquer at last & be corporified in the ♁ .

Resurrection of a glorified body must follow, i.e., a ⚔ . If we doubt these truths, we may as well doubt the existence of a God, of Light, of △ , of an immortal animating principle, of Resurrection, of reward, of punishment, nay, every truth must fall to the bottom!

Am I right or wrong?

p. 83. "But particularly the Sun & Moon are the principles of this fountain of living ♁ , which alone is proper to operate all the wonders that you know."

(This confirms my philosophy that the Solar Light is wanted as well as the Lunar Humidity.)

"Except that which some persons know how to extract from the rays of the Sun, or, of the Moon."

(I prefer using both from the reasons I have given before.)

(Sir Kenelm Digby's sympathetic ♂ must absolutely be prepared by the Sun, because the Light must be fixed therein which the moon cannot give but in a diluted & altered state. That this is true, appears from the calcined ♁, increasing in weight).

"To make the Stone become a Magnet, (i.e., to make a viscous humidity thereof, a butyrum by means of ⚔ . Even with a well rectified concentrated ⚔ of sea ⊖ you may make a butyrum & I do not doubt but such a butyrum made per se without ♀ would have the same effect; as the ♀ in the ⚔ is revived & remains behind in the ♁ in small globes & partly invisible in the black antimonial ☉ , when you make a butyrum, as I have always seen it.")

p. 85. "You will apprehend, that the wife, which is proper for the Stone, & which ought to be united to it, is that fountain of living water, whose source is altogether celestial, which has particularly its centre in the ☉ & the ☾, produces that clear & precious stream, or rivulet of the wise which gently slides into the sea of philosophers (the atmosphere) which environs all the world (i.e., the Earth). (This foregoing p. 85 fully & intelligibly illustrates the heavenly marriage).

p. 86. points out the time, i.e., Spring.

Zacharias & other Philosophers say that they began the work at Easter, & that they finished it happily within the course of the year (a very good rule of conduct).

p. 88. confirms the former.

p. 89. mentions the spiritual incorporeal Ⓛ called by The Cosmopolite, the Salt-petre of the Philosophers. The Cosmopolite is Alexander Seton.

p. 97. is of great moment & deserves considering:-

"That it is not possible to obtain the philosophical ♀ otherwise than by the means of 2 bodies, whereof the one cannot receive perfection without the other."

"Our ♀ or our Stone does indeed take birth from 2 bodies, & etc. Our Stone is born from the destruction of TWO BODIES, which acting one upon another, as the male & the female, or as the body & the spirit, whereby is brought forth a production of a miraculous nature & original which has all the necessary dispositions to be carried by art & nature from perfection to perfection."

(This is a proof that Eudoxus recommends the making of a $m \ddagger \text{♂}$ stellatus & does not use crude ♂ like Urbigerus. The 2 bodies are ♂ &

♂. The male is ♂, the female is ♀, or its m, its ♀. The body is ♂, the spirit is ♀, its ♀ or metallic ∇. The production of a miraculous nature is m♂♂ stellatus, which is a Sophic ♀ simplex in via sicca, says Becher, Stahl & Vierroort before them. Vide Stahl, pp. 364, 416).

N.B. p. 96. "Remark also says Eudoxus that those 2 bodies (♂ & ♀) which destroy themselves & confound themselves one in the other for the production of a third substance (m♂♂) of whom the one holds the place of male (♂ his mercurial ♀ or sulphureous ♀) & the other of female (♀ its impregnated ♀, impregnated by ♂) in this new generation, are two Agents, who, stripping themselves of their grosser substance (the external adustible ♀) in this action, change their nature to bring forth a Son, of an origin more noble & more illustrious than the parents that gave him being, & in being born (in the ∇), he, (i.e., the Son) carries visible marks that evidently show, that Heaven presided at his birth (i.e., the superficial & central rays, representing a star, so that if you saw the broad part of a well made m♂♂ off with a fine saw; anywhere, the Star remains everywhere visible).

pp. 96, 97. "Remark more over, that our Stone is born again several times, & that in every one of its new births, it still draws its rise from two things."

1. First of all from ♂ & ♀ by making a m♂♂.
2. From that m♂♂ & ♀ corrosive by making a butyrum thereof.
3. By liquefying the Magnet or butyrum & uniting or impregnating it with Solar Light & Lunar Humidity, i.e., with universal Sulphur & universal ♀, with Heat & Cold, which two are combined in the universal animated ♀ or Mercurius Universalis duplicatus.

"It espouses a Celestial Nymph," says Eudoxus.

p. 98. (cut down hers, & illegible) says Urbigerus).

(As a Nymph he calls it the Wife of the Stone).

p. 99. To make but one sole & same thing with her (i.e., a liquefied, impregnated, universalised butyrum full of Light & Lunar Humidity, endowed with the very principle of fermentation. Therefore, it must & will putref & by those means the elements can be separated, i.e., the volatile Light & Δ , the phlegma, Lunar humidity, aerial ∇ (such a water is generated when you burn hydrogen in oxygen).

The Earth or ♀ vitae containing corporified Light, i.e., Δ - & what remains, a void or empty ∇ is a magnet to attract the Δ in the ∇ which is corporified in that void ∇ , & generates a fixed alkaline \ominus with a metallic Idea from the ♀ vitae. This is the work of Urbigerus.

Modern Chemistry says that all alkalis are the same. I deny it, altho' in every fixed alkali Δ is corporified & manifested in a fixed \ominus , yet here is our alkalised ∇ or ♀ vitae. It has a metallic tendency or form or soul, whilst in calcined ♀ or wood ashes, that form or soul, is vegetable & in calcined bone ashes, it is animal.

The reason why every fixed alkali, whether animal, vegetable, or mineral is so greedy to attract & flow per deliquium is this:- (provided you keep it dry & warm, or from the air) it is an empty or void corporified Δ , containing no volatile ♀ in the shape of a fixed \ominus , & is the universal female of Nature, ever desirous & greedy to attract or to be filled with the spiritual incorporeal ⊙ , with aerial acid & Lunar Humidity, & having filled itself by repeated attractions and evaporations, it is converted into genuine ⊙ which again contains that same Δ in a

volatile state as it did in the magnet in a corporified state of that alkali.

Therefore the fixed alkali is a Magnet & Universal dissolvent to separate Δ or ♀ from every concrete, & so said COUNT DE CHASAL (see my remarks on De la Brie).

p. 100. Confirms that I am right in explaining Eudoxus.

"The practice of the first work is, to reduce into ∇ (butyrum) that body ($\text{♁} \text{♂} \text{♂}$) which is our STONE, & that is the most secret point of our Mysteries.

This ∇ (viscous ∇ or butyrum) must be vivified & fertilised by an ASTRAL SEED (by the Celestial influence of ☉ & ☽) & by a celestial ♄ , wherein resides the whole efficacy of the physical ♁ . The Δ is the body & the soul of our Subject."

(Both contained in the ♀ vitae in the butyrum & the Astral Seed is the Spirit of it. He means the vital principle of it).

p. 104. is worthy of Notice:-

"Observe that fire separates at first the heterogeneous parts & conjoins the homogeneous parts of our Stone." (Δ separates the pure, semi-metallic, reguline ♀ internal, sulphureous principles from ♂ & ♁ in the ∇ in the wind furnace).

"That the secret Δ produces afterwards the same effect." (The secret Δ is the concentrated ♁ of sea ☉ , or of ☽ , or of both, if you sublime after Rusenstein, contained in the ♀ corrosivus.

(The secret Δ is in ☉ , ☽ , ♁ , ♀ & in all concentrated ♁ s. & why? - because every ♁ is a dilated Δ).

The father of this secret Δ is the Solar Light, or invisible, omnipresent Δ , manifested in Light, Heat, & Δ , i.e., the Celestial

Nymph Venus, the wife, or, better, husband of the Stone (Perseus).

"The secret Δ introduces into the matter (♀ vitae M) a fiery Spirit, the concentrated ⊕ of \ominus in the ♀ , or the concentrated ⊕ of \odot in the ∇ by Rusensteins & Urbigerus — of ♀ .

p. 104. "Which fiery spirit opens centrally the secret gate, which subtilises & sublimes the pure parts (♀ vitae, i.e., subtilised volatilised M) separating them from those that are terrestrial & adustible."

(From the black ♁ ial ☉ & revived ♀ when you distill the butyrum.)

"The solution which is afterwards made by the addition of the Astral quintessence (Sun & Moon) which animates the Stone (& animates all Nature) makes a third depuration of it, & N.B., putrefaction & distillation complete it entirely."

(This is a demonstration that I comprehend Eudoxus as well as Urbigerus. After attraction & liquefaction of the butyrum after the whole has been universalised or retrogradated, the liquified, magnetised butyrum must be fermented & putrefied in a very gentle warmth, in a close shut vessel, very roomy.

During this putrefaction, the volatile spirit or Universal ⊕ is separated from the phlegma.

Now, as this volatile fiery, philosophical Spirit of wine will & must stand at the top, the phlegma or ∇ will stand below, & that phlegma unable to hold the ponderous ∇ , or ♀ vitae, or M , containing the Mercurial internal ♁ of ♂ & ♀ , that ∇ must be precipitated & sink to the bottom in a slimy ∇ . Then you begin to distill & separate by a most gentle heat, well luted.

1. Your highly volatile spirit.
2. And all the phlegma from the ∇ (which Eudoxus distills both at once & calls it ∇ & his butyrum remains behind).
3. Then dry your ∇ or ♀ vitae, & extract it with ♀ simplex with his butyrum determined & you get ♀ duplex, or ♀ animatus.
4. Calcine the empty white ∇ in a luted ∇ , & extract the corporified Δ as a fixed \ominus with your ♀ simplex according to Urbigerus. Now you have Eudoxus his ♀ simplex in the remaining gluten or butyrum after dephlegmation:-

1. Foundation, basis, rest, principle of fixation, fixed \ominus ,
metallic alkali ∇ .
2. duplex animatus Δ .
- 3 simplex Light, vital ♂ .

Now follow Urbigerus or other philosophers mentioned, in Digby. There are many ways, even in this one process.

Urbigerus fixes gradually by imbibitions his ♀ simplex upon his clarified ∇ , i.e., fixed \ominus metallorum ex ♂ & ♀ , until his ∇ now fully saturated with Light or vital ♂ , melts easily without fuming, & he has obtained ♀ Naturae album undetermined, the white medicine, $\overline{\mathcal{R}}$. alba, corporified Light & vital ♂ , i.e., fixed Light; URIM.

This he imbibed, saturates & fixes with Δ , i.e., with his red ♀ duplex animated cum auro sive sulphure sophico until that becomes red fixed & fusible without fuming; & now he has the red Sulphur Naturae the red universal undetermined $\overline{\mathcal{R}}$, i.e., concentrated Light manifested in corporified Δ : THUMIM.

Altho' in this Thumim lays concealed the Urine, for which reason Moses calls it Urim & Thumim, i.e., perfected or corporified Light & Δ .

This is a noble & clean way, but it is not absolutely necessary to separate the elements, altho' the phlegma must absolutely be separated, before conjunction, in any work.

Otherwise, you may unite the ∇ clarified, i.e., the fixed \ominus metallorum with $\text{\textcircled{S}}$ simplex, digest & putrefy & carry it to the perfect white.

Then add the $\text{\textcircled{S}}$ duplex animatus & carry it to the perfect red.

Or, from the very beginning you may unite the fixed \ominus with $\text{\textcircled{S}}$ simplex & duplex, & you will obtain the White & the Red by one process.

But the perfected white $\overline{\text{R}}$ must be multiplied with the $\text{\textcircled{S}}$ simplex, without doubt.

And the perfect red $\overline{\text{R}}$ must be multiplied with $\text{\textcircled{S}}$ duplex. Therefore, it is prudent to work with 2, 4, or 6 glasses at once, but let each glass have no more than 2 inches in diameter in the globe, with a neck 5 or 6 inches long & a glass stopper.

The last determination in the ∇ is to vitrify $\text{\textcircled{D}}$ by the white Sulphur Naturae, but $\text{\textcircled{O}}$ by the red $\overline{\text{R}}$, but after this vitrification, being no longer soluble in S.V.R., it is no medicine for the human body, but only for such bodies as are soluble in the Δ , i.e., metals. It must be multiplied whilst it is universal, undermined, i.e., $\text{\textcircled{A}}$ Naturae album & rubrum.

The projection upon $\text{\textcircled{O}}$ is a multiplication in quantity but not in quality. The first is a multiplication in quality & weight.

Consult for confirmation pp. 106, 111, 119, 121, 124, 126, 127,.

126. "When, by distillation we draw the water, which is the Soul &

the Spirit, the body remains in the bottom of the vessel, like a dead, black & dreggy ∇ , which, nevertheless is not to be despised.

From p. 127 appears the mode of operating of Eudoxus:- "The Sons of Science ought not to be ignorant, that the \triangle & the ∇ are hidden in the centre of the ∇ , & that you must wash it exactly with its Spirit (with the ∇ simplex) to extract out of it the BALM, the fixed \ominus which is the blood of our Stone.

"This is the essential mystery of this operation, which is not accomplished till after a convenient digestion (putrefaction) & a slow distillation. N.B. Eudoxus having distilled off the most volatile spirit & phlegma & afterwards the remaining butyrum he dried the ∇ , & extracted ∇ & \ominus at once, with his dephlegmated gluten without calcining his ∇ .

p. 128. confirms the Imbibitions.

p. 130. By this it appears that Eudoxus has not universalised the whole liquafied butyrum as he says here that the ∇ & the phlegma ascend first.

"The oily substance, in which the efficacy of our ∇ (Sophic ∇) consists, comes the last, like the distillation of Vinegar."

(This will & must be the case, when a great part of the butyrum remains oily or viscous. See Digby in this case, the phlegma will go over first, & an oily butter will come over last, which is his subject).

"It is this middle substance, says Eudoxus, between ∇ & ∇ , which is the generation of the philosophical Child, & does the office of the Male."

(This however need not confound you. Digby tells us that the ∇ of Paradise i.e., the first pure volatile ω does not differ from the

remaining gluten, only that the gluten is more oily & concentrated. It seems however, that Eudoxus has used this remaining butyrum or gluten which Urbigerus converts totally into ☿ simplex, or volatilised principle; but Eudoxus does not. Mr. Hand follows Eudoxus.

p. 133. "All this Mystery is but the extraction of the fixed ☉ of our compound in which the whole energy of our ☿ consists. The ▼ which ascends by distillation, carries up with it a part of the fiery ☉."

"The affusion of the ▼ upon the body (☿, ☿ vitae) reiterated many times, impregnates, fattens, & fertilises our ☿, & makes it fit to be fixed, which is the end of the second work.

As Eudoxus had by no means universalised his butyrum totally, i.e., he has not attracted long enough to universalise the ☿ in the butyrum, as Urbigerus does (who says that the corrosive, poisonous, oily, quality, must be taken away, i.e., that the whole corrosive of the butyrum must be universalised), therefore, Eudoxus his liquified butyrum as the most ponderous, remains below, & the most volatile principle & the attracted lunar ▼ floats at the top.

Therefore, after putrefaction, when Eudoxus distills the phlegma or ▼ (not having attracted long enough to volatilise the whole) ascends first, & the gluten remains behind. Vide Digby.

Nevertheless, during putrefaction, the ☿ has separated itself & remains below.

This ☿ vitae, or ☿ containing ☿ & ☉ of ♂ & ♀. The ☿ he dries. It does not appear that he calcines it, nor, must he calcine it. Otherwise, he would destroy the tender mercurial ☿ in the ☿.

Therefore, he cohobates his remaining dephlegmated gluten or butyrum

upon his dried ∇ & distill (per \odot) until the fixed \ominus & \triangle (combined) are volatilised, & distilled over whereby the ∇ or gluten is thickened. By these repeated cohobations he obtains a Mercurius animated triplex, containing \odot , \triangle , & \ominus .

p. 134. This whole p. is about the distillations & cohobations of the gluten, i.e., after dephlegmation, upon the dried ∇ , the whole with sweetness & patience, says Eudoxus. Thus, you will have an entire extraction of the juice of the Vine of the wise, i.e., all the good there remains in the ∇ . He extracts, volatilises & distills over by several cohobations & then he says: you will possess the true ∇ of life, i.e., the Sophic animated \odot , \triangle , & \ominus , (volatilised) in a liquid form. And I let you know says Eudoxus, "the more you rectify it, the more penetration & virtue will it acquire." He adds, "They call it a sulphureous substance a balm, a gum, the viscous humidity & the most sharp vinegar of the philosophers.

Its exuberant ponticity is the true character of its virtue."

135. "There happens in its distillation, the same thing which happens in the distillation of Wine Vinegar. The phlegma & the ∇ rise first. The sulphureous & saline parts ascend the last."

N.B. "Separate the phlegma from the ∇ ." What he calls here the ∇ is the volatile attracted ω , which comes over like S.V. The phlegma follows & is rejected. The ∇ or volatile principle is the \odot simplex. Unite the ∇ & the \triangle together, says Eudoxus. This again agrees with Urbigerus. Eudoxus calls the gluten the ∇ or \odot duplex which I believe he means. However, he says, "Unite the \odot , the gluten with the \triangle . This he has taught us by his cohobations & distillations,

whereby he also volatilises the \ominus & distills it over. \uparrow & \ominus , & the light empty ∇ must of course remain behind in the \curvearrowright .

P. 136. Here, he explains himself pretty intelligibly.

The Lunaria i.e., the volatile \sim of Wine (Philosophers). (Vide Urbigerus) which comes before the phlegm, is the white \uparrow , i.e., the \uparrow simplex. Then comes the phlegm. The sharp vinegar, i.e., the remaining gluten is the red \uparrow duplex, when animated with its own ∇ or \odot .

p. 137. Here, he explains Sendivogius coupling \odot with the Chalybs 11 times, but I think erroneously, unless Sendivogius meant to hint that 11 parts of butyrum could radically destroy & putrefy 1 part of \odot .

p. 138. "It is the water of Life of the Wise (Leona Constantin calls it so) the water of Diana, the great Lunaria, the ∇ of argent vive. It is our \uparrow , our incombustible oil, which in the cold, is congealed like ice & is melted with heat like butter". (Butyrum \uparrow).

p. 139. By the 2 last lines, the butyrum or \uparrow duplex is to be understood the gluten, which by repeated cohobations & distillations has volatilised its own fixed \ominus & \uparrow contained in the earth or \uparrow vitae. Therefore, this liquor must of necessity congeal in the cold, & liquify in a gentle heat; but Urbigerus works by a different process. His rectified \uparrow simplex & \uparrow duplex do not congeal like a butyrum; because he keeps his fixed \ominus out of the calcined ∇ separate by itself for Imbibition.

p. 139. However, Eudoxus will have it, that this butyrum, or \uparrow duplex (which has now been thickened by having received its own volatilised \ominus) is the clear fountain of Count Trevisan, which I cannot believe, except the Count deceives everywhere.

"it is the great alkahest, which radically dissolves the metals" (this I truly believe) "& is inseparably united to the dissolved metals" (This I believe also, & it is frequently mentioned by Monte Snyder).

p. 144. "Convert, separate, & purify the elements as I have taught you, & you will possess the true ♀ of the Philosophers, which will give you the fixed ♂, & the Universal Medicine."

This confirms his distillations & cohobations, i.e., after having magnetised & liquefied the butyrum, he sets it in a gentle digestion & putrefies it, until it is black & in real fermentation during which time it must depose its ♀, or ♀ vitæ, which, according to Eudoxus (altho' he obtains no Cinnabar, by making use of the $\underline{m} \odot \oplus$, & not the crude \odot , as Urbigerus & others do, & therefore does not animate his butyrum before magnetisation. His butyrum is clear & transparent like ∇) contains nevertheless all that is necessary for the work. Digby tells you the same in several places.

Thus he distills off with a very gentle heat, not exceeding the heat of ones hand, says Digby, the phlegma or ∇ which here comes first, & contains the attracted, most volatile aerial \sim , which he seems not to notice. When this is gone, he is obliged to increase his heat & the remaining mineral gluten (not totally universalised, as Urbigerus teaches) comes over in a vapour, or in oily veins, & as it has been decomposed by putrefaction & fermentation inward motion, a black & dreggy ♀ remains behind in the \odot , p. 127 Herm. Tri.:

This ♀ or foul ♀ vitæ he dries gently & cohobates his mineral gluten upon it & distills it so often from it, until \ominus & ♂ united, have been extracted, volatilised, & distilled over, so that his butyrum begins to

thicken; & lastly there remain but a few light foeces behind, which are rejected.



This butyrum now contains ♁, ♀, & ⊖ volatilised, & it seems that he digests part of this PER SE until it becomes black, white, & red, & with the reserved animated ♀ duplex he multiplies the red Universal ☾., or ♁ Naturae rubrum. You see that this method differs from that of Urbigerus, who was the greater philosopher of the two, & is more fundamental than Eudoxus.

p. 146. "If you know our Stone (♁♂♂) the only matter of our Stone (the ♁ of ♂ by means of ♂) & if you have the understanding of our Δ, which is both secret & natural" (The natural Δ is the Solar Light & Lunar ♀. The secret Δ is the concentrated ☩ contained in the ☩, which carries the ♁ or ♀ vitae over & by degrees, by putrefaction & fermentation, separated & volatilised & retrogradates it.)

"If you know these things, you have keys of the Art, says Eudoxus, & so says Monte Snyder & you can calcine our stone by a philosophical calcination which is purely natural." (i.e., in humido, by ☉ar & ☾ar attraction, digestion, fermentation & distillations & cohobations until all the fixed ⊖ & containing ♁ is come over & has thickened the butyrum).

p. 146. "You will find that this philosophical calcination which sublimes & distills the Stone (♀ vitae) in calcining it (in humido) much augments its humidity. The reason is that the igneous spirit of the natural Δ, is corporified in the substances, which are analogous to it."

(The igneous ☩ of the natural Δ, the attracted Light & Δ y incorporeal ⊕).

(You will observe here that the secret Δ is in the , but the natural Δ is in the Solar Light & D ar .

Dives sicut ardens S * * *
 : : : : :
 : : : : : Sau-ni-ers
 : : : : :
 S i u a r e n s

Sauniers - his name was Jean Sauniers, & he lived in the 15th. Century.

Gabriel de Castaigne "Les ouvres Hermetiques", four Treatises, 8^{vo} Paris 1661.

Gabriel de Castaigne, a French Franciscan Monk speaks of him, & relates that a Noble Lady, in Dauphiny in France, whose father Confessor he was, elaborated Jean Saunier's process, & succeeded in the very first attempt. Gabriel de Castaigne is seldom met with. It is perhaps one of the scarcest old books in France. However, he teaches no more than we know already, & what we have in "The Hermetic Triumph" /

"The Ancient war of the Knights is a very old Treatise in German, which I have, & is wonderfully scarce. It was very well translated here, & is the foundation of Eudoxus, his hints & explications to Pyrophilus. Gabriel de Castaigne was also Confessor to Louis XI; & his Physician, altho' a Franciscan Monk. S.B.

Finis. 1804. Sept.