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RECAPITULATION, BY ORTHELIUS, OF SENDIVOGIUS'

"NEW LIGHT OF CHEMISTRY"

TRANSLATED FROM Latin by: Patricia Tahl

Let it be known that at the beginning of the creation of heaven and earth the most blessed God, Jehovah, three in one, who is a consuming fire, sent forth from his mouth a spirit, or a vapour or smoke, along with the power of creation. This spirit, as an image and divine prefiguration, has been called *Ruach-Elohim*, the breathing forth of the Omnipotent, and the brightly shining splendor of divine fire. The living and burning spirit is the fifth essence above all elements, the numinous force higher than the heavens, and the power of God. Since it is a universal progenitor, the power of God brings forth and fashions all things that exist in time, meaning after the original creation. It does this through the mediation of its four matrices or wombs, which are the four elements. And so the philosophers have called it *Natura Naturans*, (nature bringing forth) and the external fire of nature. It nurtures and cares for everything it has brought forth after God's creation - the creatures of God in this world that are made of elements. It cannot do this without the help of the four matrices or elements mentioned above. From the beginning of their growth or ascent straight through to the highest level of perfection and then back again through the descent to the lowest level, which is the death of these same creatures, it is with them as long as they subsist in life. Accordingly, when the spirit was embedded in primordial waters at the beginning, the sole intention of God the Creator was that the waters should be made fecund by the spirit, their progenitor. More than this, he decreed that the spirit, like a hen incubating an egg, should bring

the new life that was present in the waters to its full ripening. Then, in the separation that follows, each element brings forth its own diverse products by the power of God's word. Each one of these products displays its own natural quality and character, implanted in it by its progenitor. The philosophers have called this quality *Natura Naturata* (nature brought forth), which is the natural fire implanted in each thing, its intrinsic internal heat and ability to grow. The hidden, implanted nature and properties of each thing are nurtured by the spirit that is everywhere in the universe, the same spirit that takes its substance from the four matrices or elements mentioned above and from influences and impregnations occurring every day. So these properties are maintained not only by their own life-force but also by a special blessing of God. God said to them, "Grow and multiply", and so they increase and propagate from generation to generation. Therefore the quantity of them, and their bodily size, is taken from the bodily elements, since each of these is always corporeal. But their particular quality and burning vitality have their origin in the indwelling spirit of the elements that gives life to the universe. At the present time, through the great mystery of the Hermetic art, natura naturata, fixed as it is, can be drawn out and separated from any bodily creature if proper means are used. Then, once dissolved by the volatile power of natura naturans, it can be increased and transmuted. Natura naturans remains universal in the four elements that are agents of generation, yet it is also found in the specific things that are generated. That is why one can both locate and describe particular and universal qualities to make practical distinctions among different things.

Next, we must relate just how that great spirit of the universe is

fixed in the depths of the earth and how it becomes the bodily substance impregnating the elements through its daily influences and binding itself to their substance. First let it be noted that the earth first brought forth its fruits, such as grasses and bushes, by its own operation once it had received God's command, without any other elements being present and before the sun, moon, and stars of heaven were made. This took place even though at the creation, earth and water became fecund and empowered with their own generative spirit by the spirit of Elohim. The same can be said about water and the inanimate objects it produces in the depths of the sea, and it can be said about the deepest recesses of the earth. This is true even though this matter is not actually mentioned in the first chapter of Genesis. Nevertheless, one thing is clear and in accordance with both sacred scripture and logical physical argument. Namely, the secondary generation of natural things that takes place now - that is, after the fall of Adam - takes place through the joint operation of the four elements and then proceeds to its proper result. This is especially clear in the case of inanimate objects, which we are now discussing. From this harmonious mixture and overview all growing things take their origin and continue to take it as long as God intends that they should, without pause, in the following manner. The four elements generate seed by themselves, as if by a natural instinct. The seed is then sent down to the center of the earth and there worked on until it becomes adaptable to many different uses and passes through many transformations. At last, all the various things above and beneath the earth grow from it. Among them we find all the elements, everything that provides us with health and riches, and in short, all the good things of the world.

In the same way that the elements transfer their force to the earth, the seed just mentioned comes from the convergence and mixture of elements. Let it be understood that corporeal fire and air are enclosed in the center of the earth, and that each of these elements comes up to the surface and moves about in a very fine, even spiritual progression. Each element has one single composition both inside and out, and each is drawn to the other by a reciprocal pull. As a result, just as the central, earthly fire reaches toward the celestial fire at the surface and attracts it by magnetic force, so the celestial fire rushes toward the earthly fire and attempts to fuse with it. From the union and cooperation of these corporeal elements, earth and water, the universal seed and matter of all things comes forth. Let it also be noted and understood that from this one seed alone two kinds of growing things proceed. The great Academic philosophers never understood that or took it into consideration, though many wondered about it virtually to the end of their lives. For when the Archæus of this earth propels that same seed down to the depths by its own internal motion, a double substance is formed, or rather two exhalations. The ones that have a somewhat fixed and heavy nature produce minerals of all kinds. But the ones that are lighter, finer, and more volatile, and are pushed up from the center of the earth to the surface, produce plants and growing things.

Therefore it is clear from all this that there is a common sign and an affinity between minerals and plants. It follows that everything that is still volatile in the mineral kingdom, that has not yet achieved perfect fixation, can rightly be called volatile and still growing, though these terms are used analogously. In the same way, everything that is extremely fixed in plants owes this quality to the fixity of

minerals. So from each exhalation we can prepare a tinging stone, but not without the reciprocal activity of both.

Experience shows that running mercury can be concocted from the salts of plants, and the burning sulphur of an especially oily kind can be taken out of the midst of those substances. And so it follows that the dissolving menstrua of plants are not alien and heterogeneous, but are in close relation to mineral objects and unite with them. Together with them they should be thought of as reducible to one nature and one essence of a most healthful quality. The Platonic rings and the golden chain of Homer illustrate just how one thing proceeds from another, and yet all things are interdependent.

Nature, or the universal spirit of the world, first among created things, channels life and force to the elements by means of influence. Then seed for all plants arises from the mixture of elements, and from the seed grow the minerals that are closest to the center of the earth. Plants spring up from fine vapours and mineral exhalations; they then provide nourishment for animals. Then the animals, along with the best kernels of plants, provide food and clothing for human beings, as well as medicine. Accordingly all of nature converges on humanity as its very centre. All things participate with each other, and there is no harm in pointing out that matter for the philosophers' stone is found everywhere.

Out of all these topics that we have been discussing, the four following conclusions are worthy of note. The spirit of the universe, or universal nature, that we are speaking of is something the philosophers contemplate from a distance. Yet it is taken hold of and possessed in the here and now. It has been exalted above all the elements and

the heavenly spheres in a way that is extremely remote and incomprehensible to us. We, on the contrary, have disseminated knowledge of it. As I have explained, it is readily present, partly in the elements where it is at rest. It is there to the extent that it remains universal, simple, and more or less spiritual in nature. Partly, however, it inheres in elements in particular, specific, and corporeal ways. Therefore it is found in growing things particularly in a very fixed and powerful state. For these are formed in the center of elements that are exclusively mineral.

But minerals are found in states that are more or less fixed, since they differ greatly in fixity. Still, nothing is as close or compatible with human nature as plants and animals. Furthermore, the Archaeus of our digestive tract can digest nothing mineral unless it is in the form of a salt. What it cannot digest can never be turned into nourishment. And so it is of no use either to the bulk of the body in which all natural force resides, to the vital spirits which contain intrinsic heat, or to the animal spirits which contain the moist radical. Therefore it is necessary to convert fixed sulphureous minerals to a similar state, provided that they are not dissolved in water or wine like salt or saffron. These minerals are the very dwelling place and body of the disembodied spirit. By this method they will continue to be effective in preserving our health and our fragile lives.

This procedure can be carried out using universal methods, namely the natura naturans of simple elements. It can also be successfully carried out using natura naturata, that is, the particular spirits of these same minerals as well as those of plants and animals. The processes of solution and coagulation are required. It should be pointed out that

if this were done using only the mineral state, it would never be as useful for preserving health as when the vegetable and animal states are added. That is why Lullius considered any stone that is purely and absolutely mineral to be poisonous. He wrote: "It would be better for a person to eat basilisk eggs than gold made with fire in an unnatural way." By this fire, he meant all corrosive mineral spirits.

It would be an entirely different matter if the fires of nature, which comprise all the vegetable spirits of burning waters and the essential powers of things, were shown to be unnatural fires only when they converge. They are then in a much better and safer condition. For it is impossible to cross from one extreme to the other without going through a useful and convenient intermediate state. The intermediate state between minerals and our own human nature is composed of plants and animals, which are much closer and more acceptable to our nature. For this reason, if the minerals just mentioned are united and gathered up with them according to the laws of art, many pleasant and agreeable results can be achieved. Under other circumstances, nature does not allow or tolerate such changes so easily. But if this is done using the universal media of the elements - which are simply the closest state of minerals in regression - each of the elements, fire and water, will be able to bring about great changes. In all this the authentic method and suitable procedure must be used, and the operation properly thought out.

The second point is this. It is quite easy to extract the embodied spirit of the universe, since it was embodied in all creatures by the word of God out of the very plants and animals that we have shown to be nearer and more agreeable to human nature. These things are also so

prone to be volatile and combustible that in a fire only a tiny fragment is left behind as a fixed, and constant substance. So it is our task, and absolutely necessary - indeed, the whole matter hinges on this - to fix even their volatile parts so that they cannot burn away. That requires very long and very dull work. We must look for even the smallest amount of their fixed substance, which then loses all its particular character and is reduced to the ultimate purity and simplicity - in fact, to fixed and fiery salt.

The fixed mineral nature is of no use to us unless it grows and becomes alive. Similarly, the vegetable and animal substances just mentioned, along with their component parts, both volatile and fixed, are too weak and unconcentrated to fix minerals. However, they can do so if they are fermented and collected into a mineral fire that has been fixed either by its own action or by a potential very close to action. It may be made in the most excellent and exact way - using the nature of gold, for gold is the absolute and complete standard of perfection among metals. But it can also be made using other minerals in which gold lies hidden in potency, though it is incomplete. The following poem will clarify this:

The life of men is brief and breakable as a seal on a letter,
yet men come to us, to be protected by our healing skill.

But you may wonder how this life can be supported:

Which herbs we can look to for help?

Turn your eyes and your mind away from combustible substances.

Take, choose, and cherish whatever is more fixed.

For it is certain that plants, themselves too feebly supported,

cannot extend our short lives.

You are more likely to find a helper
when you dig for minerals in the lap of the earth,
In the place where strength from heaven converges
All at once into balsam and metals flow forth.
But if you are captivated by the loveliness of herbs, if
the gifts that Microcosmus offers delight you,
At least take only what in them is fixed,
and leave behind whatever is fleeting and cannot survive fire.
For at the root they are not able to sustain life
and quickly perish, just as they quickly yielded whatever they
could.

But whatever lasts for a long time
prolongs life, once it has passed through the stages of fire.
All such things are in submission to Vulcan, their master,
who purifies them, makes them clearer,
Divides and remakes them; and if someone
is rushing headlong into the shadows of cold death
He restores him to new life.
Then they may all take on, by imitation, the nature of aether,
the fifth essence,
and be joined to the pure elements in fixed progression.
Why - if all things are already given over to the one liquid
that infuses fruitful life into them all?
In this a new light is risen; virtue is reborn and flashes forth.
And in this you may take counsel for your brief life.

We can precisely compare this fixed spirit in each of us: In me, in you, and in anyone else, whoever he may be. It appears to be nobler and higher than in anything else we have mentioned, not only because the subject has been nobly argued, but also because all the virtues or powers scattered among animals, plants, and minerals come together in each human being. And so this bodily spirit of the whole universe, taken either from the very center or from parts of the Microcosm, is rightly considered to be universal.

The extraction of this spirit has something to do with the homogeneous substance of the human being. At least it does insofar as it is understood to be the fabric of its essential parts, the components of the human body. It also has to do with what is left over from food after the nourishment has been taken out, which is excreted by force of expulsion as something alien. It is given the name Microcosmic, not without due reflection. Here is the reason for this investigation; whatever man takes in as food, whether it is an animal or vegetable, he then carries inside him as a hidden mineral substance. Since it is more or less fixed in character, it is clear that it can be considered volatile. The more fixed a mineral substance of any kind is, the more indigestible it is in the digestive tract. And the more volatile it is, the more digestible. Again, if it is more fixed, it is more healthful; and if it is more volatile, it becomes harmful. The proof of this matter lies in mineral poisons, which pass into the digestion as volatile substances and speed up the process of dying.

This is the state of affairs. The Archaeus of our digestive tract divides volatile astral substances from food, but leaves fixed substances completely alone, or at least has as little to do with them as

possible. For these fixed astral substances are teeming with excess matter that is combustible or that evaporates easily. For this reason, the fixed substances reject what they cannot use, the excrement, and expels it along with their own husks and the excess matter mentioned above. So it follows that in such astral substances there is a kind of fixed and hidden quality of all natural things, and that is the subject of this discussion. Certainly it is something very good, for we choose only the best and finest things to eat and drink.

Another argument in this investigation is as follows. Created things, and growing things, leave behind their specific form in the food in the human digestive process. For this reason, the bodily substance that remains is likely to revert to its former simple state. The more it is laid aside in this manner - the more it is stripped of its familiar natural form - the simpler it becomes, even tending toward its first origin, universal nature. Barring some accident, it does not lay aside its specific form completely. Nevertheless, the transformation and corruption it undergoes in the human body is so great and so swift that nothing else in the entire universe could bring it about. But if there is still something left, clinging tenaciously, it can easily be taken out by calcination. Then it can be restored by other means so that a new body arises in all its dignity and glory. In regards to this matter, consider common salt. In its own class, it has a place on the list of minerals, all of which claim the *Luna Philosophica*, philosophic silver, as their mother. And so in the space of a few hours the natural heat of the human body breaks it down and transmutes it so that it is virtually recreated. The best comparison is a grain of corn. The grain is thrown into the bowels of the earth, the macrocosm, and rots there. But it reappears bearing ten times as much fruit.

For both these reasons, it is clear that the fixed astral substances extracted by art from food after it has rotted in the intestines of the microcosm is incorrectly attributed to the microcosm. The microcosm contributes nothing material to this process from its own substance, except that its Archaeus separates the pure matter in food from the impure. Then, in exchange for its former labors, it throws over and abandons these tasks that are necessary for its own nourishment.

Because this is too impure for him, and because the separation process is too hard, he leaves it for someone else who can handle it better. So in this regard a human being is nothing but a vessel for fire and a furnace for putrefaction, in which the best and noblest substances of animals and all growing things is dissolved and decomposed with remarkable speed. As a result, the artisan is spared considerable trouble and expense. As for the substances of the microcosm, the matter to be excreted, you will not be able to bring either of them into a genuine, perfect state of fixity unless you add gold or some other mineral fire, and you will produce nothing more than a vegetable stone.

An example taken from human substances - blood and like - can be found in the *Anglimedula Philosophiæ*, of Riplaeus, near the end of the treatise on the animal stone. Concerning this matter to be excreted, namely *aqua orientalis*, (oriental water) and *terra occidentalis*, (occidental earth), Riplaeus left us the following fine passage at the end of his book on Portals: "Remember that man is the noblest creature of earthly composition that God ever made. In him the natural quality of mercury belonging to the four proportioned elements is neutral. This mercurial quality, which is not at all understood, can be produced from its own metal by means of art. For our metals are nothing other than our two minerals of gold and silver.

The splendor of the sun and the glow of the moon surely descend into these two minerals in a secret fashion. Although that splendor may be hidden from your sight, by means of art you can cause it to appear openly. Take the darkened stone and purify it by itself, washing it in its own liquid until it turns white. Then ferment it skillfully. That is all there is to the entire operation."

Here follows the fourth conclusion. The embodied spirit of the universe is found in its own particular mode closely bound to the minerals of the earth. Yet it is just as closely bound to the elements and remains universal. It has been infused into the three highest elements and provides them with their particular properties and separate operations, each according to its own nature. It produces the qualities of each, so that it exerts a fiery power in fire and also exercises a liquid property in water. Nevertheless, these three elements have an influence and overflow into the fourth element - namely, the bowels of the earth - and come together there as if at their center. So the earth is endowed not only with its own natural earthly powers but also is filled and impregnated by influences and qualities from fire, air, and water. Therefore it is called the womb and receptacle of all elements, in which all the forces of hidden things are kept concealed in regard to act. But in regard to potency they can emerge in specific forms.

Therefore earth is the foundation of all other elements. Even more, it is the substrate, storage chest, and receptacle for all their influences. It is made fecund by these influences, and by them becomes able to nurture the seed and actual operative forces of all minerals, vegetables, and animals. Accordingly she is the mother who gives birth to all of them. It follows that the most profound and extraordinary

secrets of this art lie hidden in her, and that they can be uncovered and brought out of her by the agency of water, air, and fire. The philosophers considered earth in its two aspects; earth at the center and earth at the surface. Surface earth is exposed to everyone's sight, but central earth is known only to the philosophers. It is extracted from the deep inner bowels of the earth that lies above it. I have decided to say something here about both kinds of earth.

CONCERNING CENTRAL EARTH

There are as many different judgements and opinions about central earth as there are about quickgold. To leave out most of them, some philosophers understood by this term central salt, which is extracted from the surface element of earth like lye. In a similiar way, the elements made from earth were again reduced to earth and afterward extracted like lye, once a reduction had been carried out. The reduction could be done either by violent calcination in fire or by slow resolution and putrefaction in the bowels of the earth. It is certainly true that whoever can make this volatile central salt possesses pure central earth in its proper spirit. If gold is sown in it, it brings forth fruit a thousandfold. But this is not the actual opinion of the philosophers. For if virgin earth may only be taken from earth and not from water, salt of any variety is the product of the element water and not of earth. This is true even though it has been drawn out of the fruits of the earth or even out of the earth itself. It is mercurial rather than sulphureous; lunar rather than solar. Still, such Luna Philosophica is abundantly able to enrich the nature of gold by its special

intrinsic property. This intrinsic or hidden property is nothing other than pure and unmixed gold (Sol). However, the philosophers took into consideration only earth and its nature. From it they extracted sulphur, with the help of a universal menstruum, and called it fixed lion's blood. This is a genuine, hidden secret about the element earth. The following verses tell about this same element:

This earth that you see is not the element,
For earth lies hidden in the center of the earth.
Take this immaculate virgin earth,
The one matter of the physical stone.

Christopher Hornius Mesnicus, among others, wrote most elegantly on this subject. He said: "Behold the dew of heaven mixed with the oily sulphur of earth; Behold the Eagle of Jupiter, and the mighty Lion of the Sun." He also wrote: "See this golden water of life: It is not common but celestial. It can easily be combined with its own uncommon solar Tartarus. See this crystalline liquid mercury, which is easily joined to its own Solar Sulphur, and in the fullness of time is finally transformed into a brilliant red carbuncle. Behold this rain water, absolutely pure, belonging to the realms of air and aether. It can easily be combined with its own extremely fine earth, and then it turns into the most delicate and perfect of all fires." In addition, Arnold of Villanova left an entire work in the form of a brief testament. It reads: "The stone, which was generated in earth and rose from it, is perfected by means of elevation. When it has taken in its fill of water, it inflates after at least twelve hours, swelling visibly on all sides.

Afterward it is placed in a bath or in an air hypocaust that has been made moderately hot and dry. Then it is purified of all extraneous vapours and becomes solid in its various parts, and when it has become rarefied by excess humidity it is ready for grinding. Then the purest parts of it will yield virgin's milk. Then it is placed in a philosopher's egg and warmed by its own constant heat. It is stripped of its own variety of colors and joyfully takes on the color of its double, snow. This lasts for a short while, until it has safely withstood the violence of the fire and emerges from the chamber adorned with all the colors of a peacock and possessed of all its high, kingly power."

Some philosophers have disagreed with those who held the preceding opinions and have combined both items, salt and earth, to produce virgin central salt. They used the elemental, surface earth as well as its own hidden salt. In addition, they set up a procedure for using elemental objects along with particular ones. Hornius describes it as follows: "There is found in salts a great deal of concealed solar form, but the greatest amount is found in earth. Understand the matter this way: Salt alone scarcely contains within itself the life-giving force of things; that is the property of earth with its own proper salt." They took earth, calcined and elemental, along with the ashes of elemental things in which salt and earth were still combined. In a simple mineral fire they pounded it, making it lighter and more porous until it all turned red. After they extracted fixed FIRE and astral EARTH in the form of red salt, which they called sulphureous salt of salted SULPHUR.

Here it must be noted that what becomes red in this reverberation or pounding takes on the deepest impression from the fire. For this reason

the two preceding and two following methods offer not only kindled fire but also whatever has been introduced, impressed, joined, and incorporated by means of skilful reverberation. It takes the greatest skill correctly to identify the flame of mineral fire and then to carry out the reverberation process and extract the product with a suitable menstruum. In this operation, Luna Philosophica of the first, central kind provides the best help.

At last, some philosophers understood that sulphur was found in salt even in virgin earth. So they kept salts, especially the metallic and mineral kinds, stripped of all their sulphur and mercury, in the process of digestion in fire until they shed their intrinsic properties. Then, during solution and extraction, the salt became as red as the fire. The philosophers have given the following encomium to this salt: "The salts of metals comprise the philosophers' stone." Now that central earth has been sufficiently described, we must say something about surface earth, according to our plan. This is the common earth that everyone can see. The philosophers make a distinction between muddy and stony earth. Natron and saltpeter grow in the first kind.

By muddy earth is understood good, fertile earth thoroughly purified by rain water from the effects of sand and roots, then dried again. Whatever color it is, the best is still considered to be the red earth dug in the East and purified by the method described above. If this earth is left out in the open for a certain length of time, it becomes pregnant by celestial power and brings forth growing things - worms, minute organisms, and brilliant little metallic sparks. In this class of earth are included, each in its unique way, all kinds of ochre, earth clods, potters' clay, and mud, as well as all earth and mineral colors

inside and outside mines. Certainly it is true that the earth of mountains, filthy mud, has departed from its original simple nature. But it will soon become whole again, and then, if it is mixed with occidental earth from the microcosm and later dug up from the bowels of the macrocosm and stored, it will begin to form again and will become precious. Certainly red clay can be found in many places, but the best is found near mines of metals, especially gold mines. Some people call it Adamic earth and first matter because of its redness, since at the first creation God bestowed on it a special spirit of generation. They call it the first matter of our creation, and an authentic medicine to restore us to health. By experience we have discovered that yellow-colored mud, along with another common earth, once cleansed, supplies both spirit and volatile salt in distillation, and finally fixed salt. Crude earth supplies these things; so does earth formed into little balls or distilled in the form of lye. Some people take earth out of a sheepfold and make lye from it. They cook the lye until it becomes oily and then distill phlegm and red spirits from the oily substance.

This operation has something in common with the famous ram's belly traced by Sendivogius, since its spirits are red. When common natron is distilled, spirits of simple earth often distill out, and these are dark grey. Therefore they are closer to universal nature. I will refrain from judgement in this matter, leaving it to the artisan to decide which method he should choose.

It should be observed that some people, before they extract the fixed salt, calcine the *caput mortuum* of distilled earth for at least five days and nights in the flame of the fire until it is heavily salted. Then, with the proper phlegm or with distilled rain water, they extract,

filter, and evaporate the salt. Next both salts - the volatile or ammoniac, as well as the fixed or alkali - are dissolved and minutely prepared in spirits of an intermediate substance that take the place of natron salt. The earthly *principia* are well prepared, collected, and ready for use in the work we are now discussing. Next they must be quickened by celestial, fiery influences. *Aqua aeris*, is the means of this.

But here it must be understood that the philosophers spoke about two kinds of mercury. Each of these by itself is capable of carrying out its own unique and characteristic philosophic operation. One of them is called simple mercury; the other, doubled mercury. I have only a few things to say about simple mercury, which comes from earthly principia by means of moisture. That is common knowledge. At present, it is not my purpose to touch on rays of light from heaven.

This is the procedure. Take ten parts of *aqua spirituosa* that has been rectified in any way to one part each of the two salts, fixed and volatile. See that they are well rinsed and clarified. Then put all these things into a glass which has the capacity to hold five to seven times as much as its present contents. Purify them until all the material in the glass has turned black. They distill it carefully. The oil will pass into the receiver before the water does. Be careful with it, since it is highly volatile. Continue the distillation; phlegm will distill out. Remove it and vigorously distill the black pitch that is left over. Oil similar to the oil mentioned above will come forth. Next, rectify the oil, then join the male and female seed of each oil, the higher and the lower. You have then prepared simple philosophic mercury taken from the lower sphere or globe of this world, which

you can put all by itself into an athanor and coagulate. Or you can bring it to perfection with a twelfth part of gold. In this way the substance of gold will be mortified and then regenerated all over again.

There is still one kind of earth remaining. Because of its general principium it is considered to be everywhere. But in regards to its own specific form, it is limited to particular places. So some places have a better and nobler form of it than others. The most outstanding form, preferable to all others, is the one that has a metallic composition.

THE END