

with fire, and not being able to unite, cannot, consequently, either retain or accompany it when it is carried off. It is evident that the matters of the two first classes have a certain degree of affinity with fire, since those of the second class are loaded with fire, which they retain; and the fire loads itself with those of the first class, which it carries off; whereas the matters of the third class, to which it neither lends nor borrows, have not any affinity or attraction with it, but are indifferent to its action, which can neither unnaturalize nor even change them.

This division of every matter into three classes, relative to the action of fire, does not exclude the more particular and less absolute division of all matters into two other classes, hitherto regarded as relative to their own nature, which is said to be always vitrifiable, or calcareous. Our new division is only a more elevated point of view, under which we must consider them, to endeavour to deduce therefrom even the agent that is used by the relations fire can have with every substance to which it is applied.

We might say, with naturalists, that all is vitrifiable in Nature, excepting that which is calcareous: that quartz, chrystals, precious stones,