Thos: Lawrenson his Book 1761

Signaculum Mundi Pythagoricum

A Philosophicall Epitaph in Hieroglipucall Figures

With Explanation

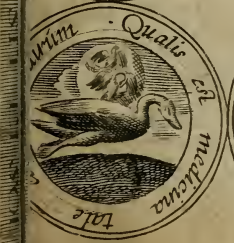
A Briefe of ye golden Calfe (the Worlds Idoll)

Glaubers golden Ass well managed

Jehier the three Principles or Originall of all things

Published by W C Esq

with a Catalogue of Chymicall Bookes



London Printed for William Cooper att the Pellican in Litle Britain
1673

THE

Philoſophical Epitaph of *W. C.* Eſquire.

For a *Memento Mori* on his Tomb-ſtone.

VVith Three Hieroglyphical Scutcheons, and their Philoſophical Motto's, and Explanation; with the Philoſophical *Mercury*, Nature of Seed, and Life, and Growth of Metalls; And a Diſcovery of the Immortal Liquor *Alchaheſt*. The Salt of *Tartar* volatized, and other *Elixirs*, with their Differences.

ALSO,

A Brief of the Golden Calf (the Worlds Idol.) Diſcovering the rareſt Miracle in Nature, how by the ſmalleſt proportion of the Philoſophers-Stone a great piece of common Lead was totally tranſmuted into the pureſt tranſplendent Gold at the *Hague* 1666. by *Jo. Fr. Helvetius*

AND,

The *GOLDEN ASS* well managed, and *Midas* reſtor'd to Reaſon; Or, *A new Chymical Light*, Demonſtrating to the blind world that good Gold may be found as well in Cold as Hot Regions, and be profitably extracted out of Sand, Stones, Gravel, and Flints, *&c.* to be wrought by all ſorts of People. Written by *Jo. Rod. Glauber.*

WITH

JEHIOR. [*Aurora Sapientiæ,*] Or, the Day-dawning or Light of Wiſdom, containing the Three Principles or Original of all things; whereby are diſcovered the Great and many Myſteries in God, Nature, and the Elements, hitherto hid, now revealed.

All Publiſhed by W. C. *Eſquire.*

With a Catalogue of Chymical Books.

London, Printed by *T. R.* and *N. T.* for *William Cooper*, at the *Pellican* in *Little Britain*, Anno Dom. 1673.

THE PHILOSOPHICAL Epitaph of VV. C. Esquire,

FOR A

MEMENTO MORI

ON THE

Philosophers (*Tomb*) Stone.

With three Hieroglyphical Scutcheons displaying *Minervas*, and *Hermes* Birds, and *Apollos* Birds of Paradice in Philosophical Mottoes and Sentences, with their Explication.

With a Perfect Discovery of the Immortal Liquor *Alchahest*, or *Macchabean Fire*, and of the Volatized Salt of *Tartar*, or *Samech*, and of other *Elixirs*, with their differences and properties.

LONDON,
Printed by *T. R.* and *N. T.* for *Will. Cooper*, at the *Pellican* in *Little Britain*.

To the Honourable

ROBERT BOYL, Esq;

Eminently Noble & Accomplisht.

Honourable Sir,

THe *Translation of* Helvetius *his* Golden Calf *here annext, being Licenced and entered in order to the Printing thereof, in* Sept. 1668. *Another since took advantage to Print and Publish the same, little different; That without prejudice to the Translator we might say with* Virgil,

——Hos ego versiculos, *&c*,

We beat the Bush, but others caught the Hare,
So Lambs do bear their Fleece, which others share.
So Bees make Honey, and Birds build their Nests,
And Lands yeilds others Profit plough'd with Beasts.

Nevertheless it hath brought advantage to the Reader, for I have since exceedingly abbreviated my former Translation with the Epistles, &c. *not diminishing sense or matter, and have adjoyned my own Philosophical Figured Epitaph, with* Alchahest, Elixis, *Samech, and their explanations, then also to be Printed, which I dedicated to my worthy Friend* Elias Ashmole, *Esq; But I have now further added* Pythagoras Metaphysical Figure, *with a most excellent, brief, and rare piece of an unknown Author, called,* The Dawning of Wisdom; *as also the new Chymical Light of* Glauber, *wherein I have managed* Mydas *his Golden Ass, so as to make him*

him serviceable to all this Nation, to bear their burthens, bringing him with these new Lights and Treasures here before your judicious view, as to a great Mecænas and strict examiner of Learning; hoping by the dawning or clear light of Wisdom, you will judge both this Ass and Calf to be without all Ignomy and Scandal, having a faculty to speak as well for themselves, and their Innocency, as Ba-Lambs. *Nay, to be Phylosophically learned, and as richly Laden, as those formerly sent with rich Presents, to Patriarchs or Princes, being plentifully stored with Gold, and other richer, miraculous, and inexhaustible Treasures. My Presumption for these Names I hope will be pardoned, being Philosophical terms; and though such their Lading may be sufficiently stored in your Treasuries, and might seem boldness to be sent from so mean an Artist, yet suffer me to present them to the world, (though but as an Echo or Vibrating Glass) to re-double the sound, and reflect the Beams of your*

Virtues and Learning abroad, Famous al-ready by your own works and worth. I confess Honourable Sir, This my Dedica-tion, as a stranger, is especially grounded on the Fame of your Goodness, and Commu-nicative Charity, the Truest and Noblest Badges of Honour, *which if so, will non pardon me. But I stop here, taking off the imputation of base self ends, or flattery, by my concealment, with* Diogenes *his re-cess of Privacy, But remain*

Your Honours well wishing

April 1. 1671. and humble Servant,

W. C. Or twice five Hundred.

L'aurum Amice eligis Rus.

TO

TO HIS

Worthy, and much Honoured Friend,

ELIAS ASHMOLE Esq;

One of the Kings Majesties Heraulds at Arms, and Comptroller of the Excises through all England.

Honoured Sir,

HAving but barely, though faithfully Translated this *Helvetius*, treating of the most rare and experimental Transmutation of Metals; I thought it

it not fit to make any Dedication, but ſeeing I have adjoyned my own *Epitaph*, with ſeveral Scutcheons, Mottos, and Explanations, with *Pythagoras* his *General Figure*, Blazoning Philoſophical Herauldry, and alſo the *Alchahest*, *Sameeh*' with other *Elixirs*, *&c.* I conſulted it was very proper to preſent the ſame to your Judicious view, whoſe abilities might challenge the ſame, eſpecially ſince I received ſome civilities from you, of a little like Nature, in the ſmall intermiſſion of my Long troubles, 1662. Likewiſe being an Engliſhman, whoſe Patronage in general you ſeem to avouch by thoſe Worthy Collections of Engliſh Philoſophick Chymical Authors, formerly publiſhed by you. I know you have another Coat of Arms for my Paternal Family, in your Heraulds Office, which would ſuit with the ſaid Epitaph, if it were only as it is alſo intended for a plain Sculpture to be upon my Grave Stone: Yet ſuch Scutcheons had not

been

been ſo proper for this place, theſe being chiefly here intended for the Philoſophers Stone, agreeing with my ſaid Epitaph, in the Elements, Principles, and whole perfection thereof, excellently manifeſted by our late *Engliſh Phænix*, or *Elias Artiſto Anonymon*, in his Book of *The open entrance to the ſhut Pallace of the King*. Now ſome perchance may think it incongruous for any man to publiſh his own Epitaph, or annex any ſuch Novel Scutcheons. Yet ſince they and their Explanations are Philoſophick (and the Philoſophers Patrons are Truth and Reaſon, which ſhould govern all ſorts of men) I was the more confident of allowance and approbation. And indeed Sir, I may affirm, they were made in a Living Grave, 1652. From whence I never thought to come forth no more, then probably *Jonas* might in the Whales Belly, *Daniel* in the Lyons Den, or the three Children in the Fiery Furnace, Being grievouſly oppreſſed and clow-

ded

ded in my long Troubles, and ſince as little regarded. Wherefore I hope theſe may be better excuſed, eſpecially, if it may tend to Gods Glory, as I hope it will by a continual warning, or (*Memento Mori*) to the Reader for his ſouls health, though he want the Philoſophick ſpectacles to underſtand the ſenſe more perfectly. However *Sir*, give me leave to tender you theſe ſmall Reliques of my obſequious obſequy, as Burnt Offerings, Reviving and deſcribing *Aarons* Calf ground to duſt by *Moſes*, with *Helvetius* his Golden Calf, burnt to a ſtone or Pouder, by the *Teutonic Elias Artiſta*, and I wiſh you might prove another *Elias* (as your name imports) in this Fiery Chariot, or Transfiguration for the benefit of this our Engliſh nation, and of the whole world, to glorifie him who is the giver of all good things. And although (as if dead) I ſhould remain unknown in the Whales Belly, on *Jobs* Dunghil, or *Diogenes* his Tub, Yet entertain

tertain theſe (as your own worth deſerves and requires) with a Noble mind not regarding the weakneſs or misfortunes of the giver, which will the more illuſtrate your virtues, and oblige,

Worthy Sir,

Your faithful Friend,

July 16.
1668.

and humble Servant,

W. C. *Or twice five Hundred.*

Laurum Amice Eligis Rus.

The

THE AUTHORS EPISTLE To the Courteous and Well minded READER.

Reader,

I *Thought not of publishing this my* Epitaph, *or* Hyeroglyphical Figur'd Scutcheons, *further then my Grave Stone, being in a Living Grave, and in despair of Life, when I made them; but since Almighty God hath gratiously extended the Thread of my Life, and providentially put these adjoyned Treatises for my Task before I dyed; and being earnestly entreated by a Friend to publish and explain them, I thought good to offer my mean Mite to the World, so that thou mayest not only see and read an* Ænygma *in these my* Scutcheons *and* Epitaph, *but have me thy* Ædypus *to unfold them. Where also I have set forth the Philosophers Stone, and shewed the Causes and manner of Multiplication of Life and Seed, and given thee as an Overplus, a clear relish of the* Alchahest, *and* Salt of Tartar *volatized, with other* Elixirs, *and Philosophick Medicines, &c. in* 5 *small succinct Chapters, to put thee one step forward in this knowledge, if thou wantst my help, or if beyond me to frame thy back*

ckwardness of imploying thy Talent to Usury, and profit thy neighbour. And I wish all men would rather study bstance and matter with Laconick-Brevity and plainness their writings, then prolix Puff-pasted Eloquence, and ftentation; that so our Life might be improved in sound nowledge and virtue; and God receive all Praise and lonour, to whom it is Eternally due. Now to this my ort Epitaph with Explanation, I have added Pythagoras *is Metapaysical Philosophick Figure, and have adjoyned lbbreviated notes of* Helvetius *his Golden Calf, and* Glauers *new Chymical Light, Treating of the rarest Transmutations and Miracles of Nature; and likewise of unheard of Extractions of Gold and Silver (and something etter) out of all Sands, and out of the very Stones of the 'treets, for the Relief of all men. Proceeding from a true lesire to be*

Jan. 10, 1670.

Thy Christian Friend and Servant,

W. C. For twice five Hundred.

L' Aurum Amice eligis Rus.

ackwardness of imploying thy Talent to Usury, and profit f thy neighbour. And I wish all men would rather study ubstance and matter with Laconick Brevity and plainn n their writings, then Prolix Puff-pasted Eloquence, ostentation; that so our Life might be improved in Knowledge and virtue, and God receive all Praise and Honour, to whom it is Eternally due. Now to this my hort Epitaph with Explanation, I have added Pythagoras *his Metaphisical Philosophick Figure, and have adjoyned Abbreviated notes of* Helvetius *his Golden Calf, and* Glauber *his new Chymical Light, Treating of the Rarest Transmutations and Miracles of Nature; and likewise of an beard of Extractions of Gold and Silver (and somet. in better) out of all Sands, and out of the very Stones of the Streets, for the Relief of all men. Proceeding from a true desire to be*

Jan. 10. 1670.

Thy Christian friend and Servant,

W. C. For twice five

L' Aurum Amice eligis Rus.

EPITAPHIUM *factum per* W.C

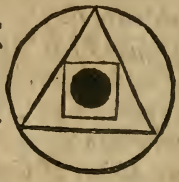
MInante perICuLo GranDe.

Scuti q; affixis patefaciens Avem *Minervæ, Hermetis* & *Apollinis* Avem Paradici.

In hIs HyerogLyphyCIs nVMeranDI FIgVrIs.

Bubo *Minervæ* inter ramos Hæderæ. *Creatio, Chaos, Corruptio.*

Sal Mercurius



Anser *Hermogenis* sive Pullus in sole assatus. *Generatio. Mortificatio. Vivificatio.*

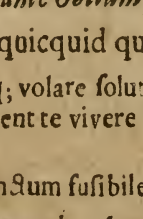
Mundo lassatus tandem Juveni
Hunc nidum ad me in terra reficiendum
Nudus sum nec tamen sentio frigus
Alo hoc pridem quod me nutrivit,
Quieteq; hoc fruor loco,
Cum Amicis meis, Consanguineis,
Ne Plores igitur, Fugato Timorem,
Aut Pulvis lachrymas hic ficce tuas,
Est Anima in Cælis, in requie, cum Sanctis laudes Angeli sine fine cantant (Et is Olida sed mortalitatis hæc

Parum hic Fermentant dum perfecte Putrescant, netideq; purgentur, & tandem,
Cum Spiritu & Anima Rediviva Resurgant.
Clangore Buccinæ quæ juncta lucebunt,
Eruntq; Divina, Spiritualia, & Fixa uti Christus, Semperq; manebunt unum
Quæ Tria sic facta unum Bis V. C.
Restat.

W. C.

Apollinis Avis Paradisi, *Phænix, Icarus,* vel Aquila excelsa

Sul-



phur.

Regeneratio. Redemptio, Glorificatio

Nemo ante Obitum fælix.

Est in Mercurio quicquid quærunt Sapientes,

Si Fixum solvas faciasq; volare solutum,
Et volucrem figas, facient te vivere tutum
Solve Coagula, Fige.
Dum Fixum Figit, Tinctum fusibile Tingit.

Si pariat ventum, valet Auri pondera Centum,
Ventus ubi vult spirat. Capiat qui capere potest.
L'Aurum amice eligis, Rus.

An EPITAPH made by W. C.

CLowDeD by threatnIng DIsasters.

Vith Scutcheons annexed displaying *Minerva's* and *Hermes* Birds, And *Apollo's* Bird of Paradice,

In HIerogLIphI Ck NVMbers anD In FIgVres.

Minerva's
Owl in an
ive Bush.
Creation,
Vices,
Corruption.

Salt.

Mercury

Hermogenes,
Goose or
Pullet roasted in the
Sun.
Generation,
Mortification,
Vivification

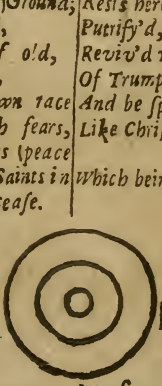
Worr'd of the World, at last I found
This Nest to rest me in the Ground;
Am naked, yet I feel no cold,
Need that, that had fed me of old,
And quietly enjoy this Place,
With Friends, about of my own race
Keep not then here, but banish fears,
Or let this dust dry up your tears (peace
My Soul's in Heaven with Saints in
Where Angels sing and never cease.

These grounds of Mans Mortality,
Rests here a while, till perfectly
Putrify'd, purg'd, clean'd, and at last
Reviv'd with Soul and Spirit by blest
Of Trumpet which being join'd shall
And be spiritual fixt, Divine, (shine,
Like Christ; and One for ever be
V. C.
Which being thus, is double you see.

Apollo's Bird
of Paradice,
Phœnix, Icarus
or lofty Eagle.

W. C.

Sul-



phur.

Regeneration,
Redemption,
Glorification,

No Man's happy before his Death.

MerCVry's *BIrth's best after's Death,*

MerCVrI's *LIfe VVas pVrg'D by strIfe.*

All's in *Mercury* that the wise men seek.

If thou dissolv'st the Fixt, and mak'st it fly,
And mak'st the flying fixt, live safe thereby.
Dissolve, Congeal, and Fix, which being fixt will fix,
And so being fusibly Ting'd, will Tinge, and Mix.

If Wind be made of Gold, 'Tis worth a hundred fold.
The Wind blow th where it list th Receiv't they that can.

Lautum Amice Eligis, *Rus.*

CHAP. I.

plain and full explanation of the aforesaid Epitaph, Scutcheons and Motto's of W. C. *As well for the Philosophers Stone as his own Tomb-stone.*

THis Epitaph is literally the work of Philosophers, and yet may revive the old useful Adigy and Motto upon this Authors Tomb-stone, to remember ♃ thy end. For as this flourishing ♃ signifies this Author *W. C.* being a Mercurialist, tired of all worldly Inquinaments. So it illu-ates all the Planets and their Mercury, and the univer-Spirit and Mercury of the World, and the specificks Nature; and no less, the true Mercury of Philosophers this work: free from all filthy corruptions, well fitted, d put naked without Garb, or any strange thing into Glass, and private Philosophical Nest or Vessel, (as into Grave and Coffin) with constant vapourous heat for Pu-faction, and its true preparation, rectification, and per-fion, orderly through its progression of Colours, till come to the true Sulphur of Philosophers, which in *interim*, makes good that Philosophick saying,

Est iter ad Cœlum, sed me gravis impedit Aer,
Et me perfudit, qui me cito deserit humor.
Huic mihi sunt Lachrymæ, sed non est causa doloris, &c.
Englished thus,

It tends to Heaven, but the gross Air hinders,
And moisture fálne quickly turns to Cinders.
Hence comes these Tears, though there's no cause of grie
For they but nourish, th' Earth gave them relief.
And though Worms feed upon my Carkass here,
My Soul's in Heaven with my Saviour Dear.

Thus it may appear double you see, or one in tw Male and Female, Superiour and inferiour, Gross and Sub til, Cœlestial and Terrestrial, Sulphur and Mercury, Wate and Earth, Corruptible and Incorruptible, or Spiritual. An so the parts also are three, Body, Soul, and Spirit; Sal, Su phur, and Mercury; ☉. ☽. & ☿ Calx, Ferment and Ti cture; and the very Mercury may be termed threefol preparing, prepared, and essential, and according to *Ri ley*, and *Raimund*, calcining, reviving, and essentia So likewise it may be termed four; for the Wate and Earth which are two visible Elements, compreher Fire and Air, which are the four Elements, which a turned inside outward, whereby they shew their effec and properties. Thus *Terra*; *Stat. unda Lavat*, p *Purgat*, *Spiritus intrat.* The Earth fastens, Mo washeth, Fire purgeth, and Spirit enters. In and for whic also there are four Fires used, Natural, against Natur Innatural, and Elemental; all which, at the last will ma a fifth Essence; and so by a perfect Ternary *Quadra* and Quintessential Process, from one, two, three, fou and five. It returns again into one most perfect spiritu substance, and so is Reunited, and raised to a perfect C cular Centre, a fixt fusible and incorruptible Medicine, make the true Elixir of Philosophers; opening and sha

ti

ing at pleasure, giving the Keys of happiness to all that shall enjoy it, to enter to a Kingdom of Health, Wealth, and Honour, and shutting out all ignorant dark Bodies, and Spirits. Thus then at last this Medicine may obtain the name and number, intimated by *W. C.* which as it is his Authors name, who is but one in Person, and in Figures, twice five hundred; so is the Medicine but one in substance, and in virtue twice five hundred, or a thousand For this cause the *Jews* thought Christ to be *John Baptist*, risen from the Dead, and therefore did such mighty works. *And this we know* (saith St. *Paul*) *that such as he is, such like shall we be at the Resurrection,* if we have his Spirit, and follow him in pious Obedience, Patience, and Humility. So that in this Epitaph, as well as by the said Scutcheons and Motto's, is plainly set forth the divine and natural stone of the Wise-men, with their Sulphur and Mercury; though to be understood with a grain of Salt; and likewise the Moral, Natural, and mortal fate of Man. The whole Art therefore of this Philosophy, is to begin where Nature ends, and to take what you find most ready and perfect in Nature, and that which is nearest of kin; and intirely separate the Heterogeneal gross parts, and congregate the Homogeneal, make them Essential, and separate the Elements, kill the Quick, and quicken the Dead, and Circulate, Fix and Ferment all to the highest degree of Exaltation, and Philosophical Sublimation and Perfection. As *Ripley* saith, Kill the Quick, and to the Dead give Life; Make Trinity one without any Strife. Thus opening and shutting by Ixions Wheel, in heavenly mansion, both in a natural and artificial vessel, till it come to the greatest perfection and number, if not Infinite. And now note, though most Philosophers in their Writings, have concealed their true privy Mercury, Fire, Vessel, Time and Bath. Yet here thou maist easily find all the Secret; If God have ordained thee to be helpful

towards the Redemption of his poor Creatures, groaning under their burdens of Oppressions and Mortality.

Now as this Epitaph doth thus set forth the true Elixir of Philosophers, and mans Mortality; so likewise these Scutcheons or Hyeroglifical Figures you see do the same in the honourable Pedegree of the Philosophick true Medicine, or Golden-fleece, as well for the Life and Health of mans Body as Metalls, both in the Elements and Principles of the said Elixir, and in its Cœlestial and Terrestrial parts, proceeding from their *Saline Chaos*, or first mercurial matter, and their glorified Sulphur to their Cœlestial Sphears of Multiplication, Fermentation, and Projection; and so they and their Motto's agree sincerely, with all the Philosophick sayings and intentions; namely thus, Some Philosophers would have it one thing, and affirm, that the Salt of Metals is the Philosophers Stone; Others say, all's in Mercury that the Wise-men seek; and again, others do teach, that the whole Art depends in and upon the true preparation of their Sulphur, as being the most perfect of the three principles, whose Orbs must be thrice turned about, as in my three Figures and Cœlestial Wheels: and some would have it one thing, comprising the nature of two, as a Hermophradite or Embrio moreover, some would have it absolutely two things, a Male and Female, Fire and Water, or Water and Earth Sulphur and Mercury, or Heaven and Earth. Some likewise would have it consist of three, Salt Sulphur, and Mercu y ☉. ☽. & ☿. Body, Soul, and Spirit; Others would have it the four Elements, and say, the Conversion of them is the whole work. And some again would have it a fifth Essence and Quintessential Spiritual Body; and say their Mastery and Mistery consists in these five numbers, 1, 2, 3, 4, & 5. as in my said Epitaph and Circular Scutcheons appear, thus comprehended, in and by the Chaos and Products.

T

The Chaos in th' Excentrick Centre still,
Hath death's Heads Ternary, Crows or owly Bill.
Whose square Face, under Times confused Glass,
Of Fire and Water, six days Angles pass,
Within the Spiny Bush, Expansion till,
A Sabatean Rest makes all stand still.
After each Colour fram'd to th' owners praise,
Then all things multiply to the end of days.
The two in number, are but one in kind,
And four in Nature, three in one do bind.
And then the Quintessence wheels thrice in's Sphear,
To conquer all the Mortals every where;

Which Waters thus takes name from *Icarus*, the lofty Eagl.s Son, and *Dedalus* Philosophers true Sulphur and Mercury their unctuous Tincture; and their water Dry.

The Owl appears in darkness, Yellowish Red,
And white are seen upon the Gooses Head.
The Bird of Paradise, and Phœnix *fly,*
Which Starry brightness in th' Adeptists Skye;
Through Milkie Paths up to the Moon and Sun,
To multiply till the Adept have done.

Then each that's worthy, come and Feast you here,
With Apollo, Hermes, *and* Minervah s *Chear:*
For here is Nectar, *and* Ambrosia *still,*
Under these Hyerogliphicks *take your fill.*

All which nevertheles, I acknowledge is really but one onely thing, or Essence in the Root, *viz.* the Philosophers ☿, although out of two or three particulars, or more in kind; and one operation of several parts, as in my said Epitaph, and Circular Figures comprised: Nay

 in-

indeed may be but one onely particular thing, and on continued ſimple and ſingle operation, when duely prepared, and ſuperfluities removed. But if one onely thing be taken, then it is divided into ſeveral parts; o if ſeveral things be taken, they are brought to one and ſo may it be ſaid of the Operation, which all being but one, the Philoſophers nevertheleſs are pleaſed to diſtinguiſh it by its ſeveral Progreſſions, Colours, and Properties, intimated by, and within the ſaid three figured Circles and their Titles; all agreeing with this old *Ænygma* of *Vitriol*, which being in many of the Metallick kind, is and hath but one thing or ſubſtance; and although but one, yet may be opened, divided, and have ſeveral parts; and being done, be brought to one again in one ſingle and ſimple operation of Nature; Thus,

V. I. T. R. I.
Viſitabis Interiora Terræ, Rectificando Invenies,
O. L. V. M.
Occultum Lapidem, Veram Medicinam.

Viſit the interiours of Earth, Rectifying,
And you ſhall find the hid Stone, and true Medicine.

And like it, agreeing with this work of *Palyngenius*, which hath two.

Hunc Juvinem Arcadium, Infidum nimiúmq; fugacem,
Prendite, & immerſum ſtygiis occidite Lymphis;
Poſt Hiales Gremio impoſitum Deus excipiat, Quem
Lemnia Terra colit ſublatumq; in Cruce figat.
Tunc ſepelite utero in calido & diſſolvite putrem,
Cujus ſtillantes Artus de corpore noſtro
Spiritus egrediens penetrabit, & ordine miro,
Paulatim extinctum nigris revocabit ab umbris.

Aurata

Murata indutum Clamyden Argenteq; nitentem,
Projicite hunc demum in prunas Renovabitur alter,
Ut Phœnix, *& quæ tangit perfecta relinquit,*
Corpora, Naturæ leges & fœdera vincens,
Mutabit species, paupertatemq; fugabit.

Englished thus,

Take this *Arcadian* slippery Lad, who's apt to fly,
And in the Glittering Stygian Lake, drown'd let him dye;
When His juices in his breast, God saves him from loss,
Whom Lemnian Earth doth nourish, lift up fix t'a Cross,
Then in a warm Cave buried, dissolve what's Rotten,
From whose Synews, drops of this our Body's gotten.
Spirits will Pierce, and orderly from shades bring out,
This Offspring cloth'd with Gold and Silver round about.
At length project this on live Coals, and you'l soon see,
Another (*Phœnix* like) thereby renew'd to be;
Which with its onely touch, perfects all Bodies here,
Past the strict bond, and laws of Natures Sphear;
And will change the Species to a higher degree,
Whereby all Grief may cease, and Poverty shall flee.

And yet understand me rightly concerning the said work, and matter of Philosophers; that Gold for certain is the principle of Gold-making powder, (be it in what subject or appearance it will) even as Fire is the principle of Firing: For nothing can give what it hath not. *In Auro, semina sunt Auri.* As *Augurellus* and others testifie. *In Gold, is the seed of Gold.* And even the same may be said of *Lune*, when 'tis a Masculine. And their Mercury is the ground of both, and contains all three; and is the Earth, in which it is sown, and from whence it takes its original, and is of their own Nature. But this must be living Gold or Silver, and not the common Gold or Silver, which are Dead; or the common fowl Quick silver. And indeed these are more universal,

 cheap,

cheap, common, and easie to be had, then most men even some Philosophers do think: which caused Ingenious, and Learned *Taulodanus* to write against the Subject of that worthy old Philosopher *Bracescus*, though both true Philosophers, and their several Subjects true; and this made *Claveus* in his *Chrysopeia*, and *Argyropeia* to doubt of some of *Lullie's* Processes; For these Principles are to be found in one subject, and in divers having Golden Nature, as *Dunstan*, *Arnold*, *Guido*, *Ripley*, *Raimund*, *Glauber*, and others do testi e; and more ways are to the Wood then one: For out of every one any particular Metallick or Mineral *Species*, may by due Philosophick preparation, be extracted the subject for the Philosophers Stone; and every Chymical work called particular may by purification, good preparation & fusible fixation, volatisation, and exaltation, be made a universal work for Multiplication: Nay out of every Element, and Principle of and in Nature; and almost every abject thing whatsoever, may be extracted a Sulphurous, *Sol*, *Lune* or *Mercury*, enlivened for the Philosophers work. And St. *Devogius* affirms, that the said first matter of Philosophers, is easier to be touched with the hand, then discerned or found by subtilty of Wit, or Sophistick imaginations, and faith, he told it & the Process literally to some who nevertheless had not confidence therein, for the meanness of the same, and therefore left it without trial. And certainly the Antecedent and Primordial *Ens Auri* is in every Element and Principle; the which are never so simple, but out of each the other may be extracted; and we may observe a kind of demonstration hereof by our Mother Earth, who brings forth all things: For take any good and fit Earth, extract all the Stones, Roots, Salt peter, and whatsoever else is included, and being then left open to the Air for some time in a convenient place it will not onely of its self be impregnated again with new

sal

ſalt Peter, Vegetables, Stones, Mettals and Minerals, but alſo with Animals, and thoſe very Stones, *&c.* ſhall hold a Sulphurous Gold and Mercury, fit for a Philoſopher to work upon, and to make a fit Medicine for any of the three Kingdoms of Nature, and this being after ſpecificated with a fit Metallick, ſhall perfect the impure Mettals, to *Sol*, and *Lune*; and 'tis ſtrange that ſalt Peter, a Mineral in the Earth, ſhould have its root and Quarry in the Air. And verily every thing brought to ſuch likeneſs in perfection of Elements, and the three Principles, as to be Quinteſſential and fixt, are in community of ſubſtance with the principles of Mettals, and are in a manner univerſal, and may help to make the Stone for Tranſmutation of Mettals, as well as for the health of Men, *&c.* For the community of matter of all things, is in *Sal*, *Sulphur*, and *Mercury*, and the purity of the four Elements as in pure Water, and pure Earth, brought to a Quinteſſential eſſence, and ſo are in community of ſubſtance with Mettals, and will be of equal nature with their principles, namely, in *Sal*, *Sulphur*, and *Mercury*; For the matters and principles of Generation, are in *Sal*, *Sulphur*, and *Mercury*, and theſe may as well be had by Art, above the Earth, as by Nature in the Mines, and ſo may be brought to a fixt Sulphur of Nature, which is as good an Earth for the work as may be; for *Guido* ſaith of the Earth, it is no matter ſo it be fixed. and *Raimund* ſaith, nought is required in this Art for tranſmutation, but pure Earth, and pure Water; and *Ripley* ſaith, Hair and Blood cannot be the Stone for tranſmutation, but Elements ſeparated from them may; and of ♀ ſeparated from them, is little good, but if brought to Sulphur of Nature, it is as good Earth for it as may be; yet ſtill mark, that it be brought to a community of Nature, and muſt be fermented with pure real Gold: yet you are not tied to go to ſo great a diſtance; for things neerer of kin are eaſier

tranſ-

transmuted, and the neerest the best. Wherefore the Artist may begin where Nature left off in her simple and singl operation. And (like a good Husband-man with Corn Sow the pure grain of Gold (not common Gold) in it pure Mercurial virgin Mother *Earth* (not common Earth but a white Crude, Golden Water or Essence, brough to them by the help of Eagles, or else by the mediatio of the Doves; and the man in his glittering golden Robes may drink of his Nectar in a pure silver Cup, three t the Graces, or nine to the Muses (as *Ripley* intimates and according to the old Mystical Law. *Ter bibe aut to ties ternos sic mystica Lex est.* Drink Three, or thric Three, which is a Mystery; And so the Masculine an Feminine, or ☉. ☽. & ♀. being in perfect health, and i their prime and Sperme, as one thing, willingly embrace and joyn to spiritualize themselves into a Sprout, or livin Seed, to grow up to the highest degree of the power, ener gy, and virtue of ☽. and Gold, and of the spiritual Ston of Philosophers, and to do whatsoever else the Philoso phers have need of. *Nam Lapis Philosophorum nihil ali ud est quam Aurum in gradibus suis multiplicatum stant proportione quâ fuit in Auro primo.* For the Philosopher Stone is no other thing, then Gold multiplied in its de degrees, standing in the same Temperature or Proporti on in which it was at the first: which must be nourish with the Mothers pure Milk, till it can feed upon strong er Meats, and so gets vigour to Multiply. And then th Glorified King (*Triply* Crown'd) shall vanquish hi Enemies, and redeem his Brethren and Kindred, in all o any Nations from their vile Corruptions: If they ca but touch the hem of his Garment; or entertain him a his approach, as they ought; for 'tis alike to him, to rais their Essences, as to separate their Maladies. Yet yo must,

First

irſt, Learn the Eagles that foſter up the Doves,
nd makes Diana *taſte of* Venus's *Loves,*
here Cupid *conquers* Mars *his furious Ire,*
nd makes the Magnet *draw the* Calib's *Fire;*
hich ſeems a Riddle, and's the Gordian *Knot,*
nd Herculean, *labour for the Artiſts Lot.*

Vithout the perfect knowledge of which, thou canſt ever attain thy end.

CHAP. II.

Of the Cauſes and Manner of Multiplication of Life and Seed; And one way of preparing Mercury for the Philoſophers Stone, and others for making of Univerſal Medicines, &c.

IN the beginning God gave his bleſſing to increaſe and multiply; and commanded that each Thing from its kind, ſhould draw its Form; and ſo created in Nature a certain Chain, or ſubordinate propinquity of Complexions, between Viſibles and Inviſibles; by which the Superiour Spiritual Eſſences deſcend, and converſe here below with the matter. Yet Nature hath, nor had but one onely Agent (hidden in the univerſe) which is *Anima Mundi*, working by its nniverſal Spirit, through innumerable diſtinct, Concreates according to their Speciecq; Forms and Seeds, which God the Father, at firſt creation by his word and Idea (or Son and Holy Spirit) did

did Glance at once into the first matter, and so set Law and Bounds in Nature: Of, In, and over all, which H is still president, upholding, strengthening, and orderin all the said Powers, as his Instruments in every particula as well as in the general; so that a Sparrow falls not with out his Providence and Power; and so kind by kind, pro duceth kind in all Natures, Three Kingdoms (Anima Vegitable, and Mineral) by means of the said Seed; Fo as *Fernelius* saith, *Nihil est in ulla naturæ parte, quo non in se generis sui semen contineat.* There is no part o Nature which doth not contain within it self the seed o its own kind. God and Nature still use the same, and as mean to unite the Form to its own Matter, and to rais strength and Appetite in the Patient, and to invite th active Virtue of Form and Life to work freely. Yet sti its motions to tend to its own Specifick end as God had or dained; except it be misplaced or abused (as *Sendivogi us* expresseth, or joyned to some unfit matter; which en being attained, the Life then seems Dead, or at a stand and so Chained, Hedged, and imprisoned with Corpor Fences, that it can work no further upon that subject t its Promotion; but onely doth *Organizare molem*, an sets its Prison or House into the best order it can; Branch ing into several Members, that it may have the mo room to employ its Faculties, evidently seen in Anima and Vegitals with various motions: But in Minerals (mo oppreſt with matter) less apparent, and seeming slain b congelation, especially taken out of their Mines, ar Mechanically used; and so onely preserves its bodi Being, till Revived with new Ferment, and Matter, wher by the Body is opened again to manifest its living, esse tial Moisture hid in the Centre, wherein the seed and sp rit of Life is placed as Fire, and then revives and restor new operations, in the new adjoined nourishment or ma ter. And thus Nature by help of Art may transcen

(a

ınd as it were) go beyond its ſelf; and ſo the Seed will
ll extend its power and Life, as long and often as it
thus opened and fitted with new matter and Ferments.

or Form is Light, the Source of central Heat,
hich cloth'd with Matter, doth a Seed beget;
herein Life, like Fire ſeeks it ſelf t' increaſe,
nd E ernize, if Fuel ne're do ceaſe.

Helmont in *Butler*, and *Sendivogius* in his *new Light*,
ırtly teſtifie the ſame. Now this Seed is no ſooner pro-
ıc'd, but it aſſaies to change the matter, and ſtamps its
haraſter therein, and ſo preſently the Matter lives, and
e matter then Coworks together with the Form, to attain
ıat end, to which the Seed implanted doth intend.

For all things live according to their kind,
Their Life is Light, as therein you may find.

Quantum quidq; habet Luminis, tantum habet & Nu-
inis, (ſaith one) And thus much for Form and Seed
ı general.

Know further now, That Metals in the Mineral King-
om are thus produced. Their Sulphur unctuous, Coagu-
tes, and fixeth a fluent moiſture mineral called Mercury,
ıe which is a dry humidity that flows, yet wets not hands,
s parts are ſo Homogeneal, that the very Fire its ſelf
oth not eaſily ſeparate them. It is of waters Progeny,
et far exceeds it in weight, and firm compoſure, which
roperties come not by chance, but by Gods Decree;
rovidence and Power, from its Specificq; Seed, and its
idden inward Agent, Form, and Life, from *Anima*
Mundi, which the Water before had not; neither yet
ıath it parts diſſimular (hand or foot, head or eye) as
Animals, or otherwiſe as Vegitables: but is all homo-
ıeneal, and of moſt firm parts and Root. Now *Mer-*

cury

cury hath most affinity with Gold, known by their equa weight, purity, firm composure, and easie mixture; nex with Silver, then *Jove*, *Saturn*, *Venus*, and last and lea with *Mars*, which is a Secret to understand and thoug *Mercury* may be mixt and made amalgame, with all o any, yet it will not enter into any in the Root without f preparation and great Art; but drive away one from th other, in the Fire, which is another secret, now the rea son is, for that it and they are Dead, or their Life hic imprisoned, and Dormant within their Bodies (as is said and the Sulphur fixt, and sealed in the perfect Metal and earthly Fowl or Crude in the imperfect, which *Mer cury* abhors and rejects, or cannot Cope with, being i self also in Fetters, bound to his good behaviour; and you separate the *faces* of the latter, which are imperfect yet you have but a fluid *Mercury* from them like the com mon; and a Crude Sulphur, too remote to join wit Gold, for Gold having passed its Enchantments and Cru dities, scorns to be defiled therewith any more; where fore common Crude Sulphur, will easier join with othe imperfect Mettals, then with Gold: but pure and fix Sulphur, sooner and better with Gold then with the rest and therefore if you would make use of the Sulphurs o Mercuries of the imperfect Metals, or the common. The must be each prepared and fitted with a living power, an so acuate as to become a fiery quickning Agent, before i can reincrudate, open and enter the body of *Sol*, where by its own Water may appear, and its fiery Seed and Sp rit of Life issue forth, and be made active to work upo and in the said Female living Mercury, it being *Sols* ow Essence, Flesh and Bone, and its proper matter, Earth an Matrix (as is said) wherein Seed will then quickly fructif and increase: for *Sol* though pure, perfect, and full virtue in its self bodily) must be Reincrudate, Crucifie and die to Nature, that its Virtue and Tincture lockt u

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nd onely ſingle in its ſelf Bodily, might become exalted ith its body and, ſpiritually living, and fixt together in eavenly manſions, and ſo extend and communicate more rgely its powerful Virtues, and Tincture to imperfect odies, and Spirits to redeem them from Thraldom, orruption, and Fire by imbracing one grain of his bounous pure Spirit, and ſo be raiſed at laſt to him for Eterity. For ſo Death and Deſtruction of outward Form, ill be but as a Back-door to the Soul and Spirits true irth, aud its Bodies eternal Life and Union, till it come t laſt to the higheſt perfection, by its fulneſs of Tincture. hus is the Philoſophical Corner-ſtone, made a true Meicine, though rejected and ſcoffed at by many. And heſe are the effects hid from the voluptuous, Covetous, nd Worldly-wiſe-philoſophers, and revealed to Solitay, meek, humble Spirits, who forſake outward pomp nd vanities, to embrace the fruits of Piety and Wiſom.

Now obſerve further, that every thing that is converble into Gold, hath its *Mercury* and *Sulphur*, which eiher is, or may be acuate, and made fiery and living for a hiloſophical preparation of and with *Sol*, and ſo both the ommon and Metallick *Mercury* may be thus fitted and preared to wed with *Sol*. All which Mercuries (as is ſaid) eforehand in themſelves are dead; for Mercuries preparaion is thus, *viz.* By a mineral with ſable ſilver Veins, hich is the Dragon born in *Saturns* Den, devouring *admus* with his Earthly Men.

Firſt then this Dragon double ſtrengh' to Mars,
Muſt be yet pierc't by him being God of Wars.
Then both will Periſh and become a Star,
Where the young King is Born, who is Solar.
Then waſh equal Venus *in's Blood, and let*
Them joyn, till Vulcan *take them in a Net,*

Which

Which Mercury gently on his Wings must bear,
Till he steals their Wealth, and Sols body tare;
Wherein then Sol will freely shed his Seed,
And this is all whereof we stand in need.

Which ordered right you cannot choose but speed.

If you can prepare your Mercury better,
Do't freely, and care not for this Letter.
For all Sulphurs and Mercuries may serve your turn,
If pure and living join'd t' Earths will not burn.

CHAP. III.

Of the Subject and Marks of the immortal Liquor Alchahest.

HEre Reader make a little pause, and take this sho hint for thy true instruction of the *Alchahest* ar *Macchabean Fire*, burning in Water, and as a Serpe (or Latex) lying hid in the Cavernes of the Earth, ar in other things and places; being nevertheless but o Anomolous Balsammick Salt, passing through the worl which almost every man knows and needs, though he o serves not the marks to be that thing. I say, it is t *Primum ens Salium*, and hath a mark or cross affixt on from the Almighty, which (as *Helmont* saith) the Ade do know, and every curious Philosophick searcher, m find to be a sure and certain token of its true Alchahes cal Virtue, beyond any Demonstration: And indeed must not seek, or think to find that in a thing which G and Nature hath not implanted in it. For nothing c

gi

ve, what it hath not. But the vertue, operation, and wer thereof, may be cleared and exalted by art. This ark then I say is not the mark of *Cain*, or any Bestial rse, but clean contrary, and can preserve life; so that ne can kill it, though they would devour it; which ark till you find, you shoot at Rovers; and though the 's have such an outward mark with Ignomy, yet Christ is pleased to ride upon it, and to grace the Cross after by mighty power of sufferings on it, he having a Balsamick nstant virtue of Patience therein over it. Some light given of this mark and token upon it, both by *Paracel-s*, the glory of Chymists, and by brave *Helmont* his eat Interpreter, but coucht close up from the Rustick servation in convenient places; yet their preparations e plainly set down to be only simple dissolution and agulation, with easie heat, till it come to its transmuted rm, without any commiscible ferment Heterogeneous it self; but this Serpent biting his own Tail, by digesti-n and Putrefaction becomes Invenomed, and so by solu-on mortified into the smallest Attoms posibly in nature; nd then is raised, circulated, and revived for eternity to me higher Orb or Elixir, and so not posible to mix ith any elementary impurity, or ferment to be transmu-d, but seperates and preserves all and every essential oncrete whereto it is joyned from corruption, and the auses of death without any diminution of its or their in-re created virtue.

CHAP. IV.

Of the Salt of Tartar volatized, or Samec and other Elixirs.

I May tell thee here nevertheles, That though the pre per subject of this foregoing Liquor, called the *Alche hest* be but one Anomalous Salt, or first beginning of Salt with such a noted mark, and *John Baptist* like, doth suc great or mighty works, yet nevertheles the least Elixira ted subject in the Philosophers Kingdom (though the low est perfected Salt) will doe such Alchahestical effects, an some beyond, especially being rapt up (like *Paul*) fro the Quaternary Elements, into the Christalline third Hea vens above the fixt Stars and Planetary Orbs: For *Para celsus* his high prepared Samech, and every Alcalisate In cinerated wine of vegetables being brought to their fu preparation and perfection, are Alchahestical, at least Su cedaneous, as a *Circulatum minus*; and also all other Ba samick Quintessential things, and Concretes in the three u niversal kingdoms of nature. But more especially the tru Mercurial Saline, and Sulphurous Elixirs of Philosophe wrought up and exalted to the bright Christalline or An gelical Orbs, influences in spiritual fusible liquid Forms, an appearencies are so universally Alchahestical, that I sa they may do the same things, if not greater, and make bet ter exalted Balsamick seperations and preparations, the the ordinary saline Alchahest. But the manner of prepa ration (*& modus dispositionis*) must be thought on to brin this to effect: For the degrees of Hierarchy are muc conducing to and for the Glory of Angelical powers an influences: And yet the said Alchahest (as a good fore runner

nner) may prepare the way or Foundation to this grand
ir. 'Tis true, the Alchalizate parts of Samech, and
her Alcalyes, after their sufficient resolutions and pure
t apparelling for their first addresses to win their beauti-
Cælestial Bride, and her beloved and delightful influen-
s must have a hot and most pure affection (chac'd from
dulsery, yet Fusibly melting with heat;) and then each
them with a strong clutch (like a Domestick Thief, ne-
rtheless gently and at leisure) will take away his belo-
d out of her Chariot at such a time when he finds her in
r greatest beauty, and most glorious pure attire, and
ith a cleanly conveyance, in the cool of the evening, will
rry her away with all her wealth and Jewels from her
utward weak, and inward close attending strong Guar-
ans, who will then by her milder advice pacifie his
at for the present, but being once fully marryed and
his possession, her love will be so true and intire, that
r tender affection will snatch and carry him on her wing-
l embraces in her Mantle, up to the highest Mountains,
om hers and his boisterous, pedantical, malicious enemies
here afterwards they will live in peace upon heavenly
lanna in Paradice, and dress the Garden of *Eden* with
w Plants, and may delight in all the fruits of life, having
Angelical Guardian and Gardener with a Flaming
word, to prevent and keep out all Rustick and Malevolent
llowers and pursuers.

And Reader, this greater secret may be here revealed;
hat some affirm, all the Concreats and things in natures,
ree Kingdoms, (Animals, Vegetables, and Minerals) may
e reduced to such a quintessential perfection of the four
lements, and three Principles as to have a community of
ature, and will make the matter for the Philosophers
tone in any kind; but then they must be Fermented with
Gold and Silver for Metals and Minerals, and so may ea-
ily transmute course Metals into Gold or Silver, and per-
ect baser Minerals and Stones as well as they may exalt
heir own Specifick kinds.

I might further enlarge with some rare Philosophic particular preparations in every kind or thing, and of th universal Spirit, and general Phlegmatick *Menstruum* dissolvent, and of some sweet oyls and spirits of Balsamic Salts, Sulphurs, and Mercuries, *&c.* both for *Menstruum* and Medicines; and to set forth *Butlers* Magnetick, Mystical, Physical, Anodyne Stone, with other Sympathetick Magneticks, *&c.* But it were against my intention of br vity, and I have sufficiently done in the general, for th Philosophers Stone and Elixirs, (*instar omnium*) compr hends all.

CHAP. V.

An Apologitical Peroration of Mans Mortality, Resurrection, and State for Eternity.

PErhaps here some may say, it is not easie to find understand all written in this short volume, by solita experiments, or publick Print, which I confess to be true nor could I, till I had the blessing to converse with son Philosophick Authors, and had living words to demon strate it; whereby likewise I felt and found out *Paracelsus* and *Helmont*, in their concealments, which I have he given thee a Key to open; and if it may be any help unt thee, acknowledge it from God; if thou dislike it, th time and charge will not be much prejudiced by these se lines, and might be spent worse, but take it for good in tentions. or how else thou pleasest, so thou forfeit not th Christian name by envy, or speaking evil of what thou knowest not.

Ar

And thus I hope in this ſhort diſcourſe I have ſufficient-
explained my Philoſophical anygmatical Scutcheons, and
pitaph, with the Alchaheſt, Samech, and other Elixirs,
alſo my adjoyning words and Figures, the reſt I leave,
f thou be more curious) to be explained by the aforeſaid
uthors, and multitude of others better experienced in
is Art; and if thou yet ſhalt blame me for thy want of
prehenſion hereof by theſe writings, or of my Figures
nd Epitaph, I am reſolved to be dumb and ſilent like a
ead man ſtill; for if I deſerve blame I ought to bear it
uietly; if otherwiſe, I have been uſed to ſcandals and re-
roaches from *Pharaohs* Court, to *Jobs* Dunghil, and can
ke it for a Glory to ſuffer patiently; for I have ſet down
hat the Philoſophers and Adeptiſts have ſaid and confeſ-
d, *viva voce*, and in Print; nor could I or they give this
nowledge in the plaineſt words, without the peculiar in-
iration of God; Wherefore if thou deſireſt this great
eſſing, ask it of him who giveth liberally and upbraideth
ot when it may tend to his glory. But be ſure thou pre-
ire thy ſelf by purity and holineſs, with true mortificati-
n, as thou deſireſt thy work ſhould proſper and thrive.
nd therefore pray affectionately, That God, in and
rough Chriſts ſpirit, may enliven thee from dead works,
nd ſeperate light from thy dark body and Chaos of ſin,
hat ſo being truly baptized into him and his Righteouſ-
eſs, by an Eſſential and Living Seed of Faith, thou maieſt
nprove thy Talent, and mount through and above the
uaternary defiling world into the Trivne power, and at
ſt come to the quinteſſential, or Super celeſtial Central
rcle of Peace, and Heavenly Beatitude.

Wherefore now, candid Reader, if thou beeſt not ſa-
ſfied with this work or theſe expreſsions leave them for
he Author, for the ſaid Epitaph and Figured Scutcheons
will ſerve me well enough for a Grave Stone (which was
chiefly intended at the firſt) where I may lye at reſt,

 with

with or without any other Herauldry, or Applauſe; an wherein thou maieſt plainly nevertheleſs read thy mortali ty, as on other Tombs, To prepare thy ſelf for thy lon home of Eternity, for thy Body, Soul, and Spirit, muſt b ſeperate, and the four Elements thus corrupted from th Sal, Sulphur, and Mercury, generate Worms, *&c.* whic after a full and perfect ſeparation, are again to be re uni ted at the day of doom, for a quinteſſential, ſuper celeſtia and everlaſting being: The good in Joy and Peace of th Holy Ghoſt, which had fermented the ſame by Righte ouſneſs in this life into Chriſts Body as Members, and we in all the Saints and true Catholick Church, the Hope o Glory. But the other that were Bad, left to their Beſt al, Senſual, and Diveliſh Fermented Affections, to be tor mented eternally, with and by their bad Spirits, and gro ſer Eſſences, for their Idolatry of Fleſhly, Diveliſh, an Worldly vanities, with horror and everlaſting anguiſh o mind and body, wherewith nevertheleſs they will be not riſht and enabled to endure for ever and ever. All whic I have declared, and cannot be eaſily hid from thee, thoug thou ſhouldſt want *Lynceus* eyes, or the Philoſophick Ea gles eye, to behold the light of nature exalted to the higl eſt degree of the Sun by art; which nevertheleſs I wi thou maieſt find out by this or ſome other means; ſo may tend to the Praiſe and Honour of God, and thine an thy neighbours Eternal wellfare, who am thy friend an true Lover of Art and Nature, and care not what tho ſaieſt or thinkeſt of *W. C.* or twice five hundred.

Laurum Amice eligis Rus,

A BRIEF

A BRIEFE OF THE GOLDEN CALF, OR THE Worlds Idol.

DISCOVERING
The Rareſt Miracle of

NATURE.

ow in leſs then a quarter of an hour by the ſmalleſt proportion of the Philoſophers Stone, a reat piece of Common Lead was totally transmuted into the pureſt tranſplendent Gold. Vith other moſt Rare Experiments and Tranſmutations.

Vritten in Latin by Dr. *Frederick Helvetius*, And Printed at the *Hague*, 1666.

And now Engliſhed and abbreviated for the eaſe of the Readers.
By *W. C.* Eſquire.

Laurum Amice Eligis Rus.

A BRIEF OF THE

GOLDEN CALF,

OR THE

World's Idol:

DISCOVERING

The Base Nature

OF NATURE.

Now in this [illegible] appearance to [illegible] by the
[illegible] propositions [illegible] [illegible]
[illegible] place of Common Law [illegible]
[illegible] distribution [illegible]
[illegible] Rule [illegible]

Written in Latin by Dr. [illegible] [illegible]
And Printed [illegible] 1656.

Andrew Tuglill [illegible] abbreviated for
the ease of the Reader.
By W. C. Esquire

Lumen Divina Filgis Eac.

THE

EPISTLE Of VV. C.

TO THE

READER.

Reader,

I Have taught *Helvetius* with his *Golden Calf*, our Engliſh Tongue, to perſwade thee (by theſe experiments from a true Adeptiſt) Of the reality of the Philoſophers Stone, & Univer-

Universal Medicine, and consequently to esteem the Noble Art of Chymistry by which it is wrought; And I heartily wish the laws were not so strict, nor the snares so many, against the honest Practisers of this Art, but to punish the others more severely that abuse the same, then I question not the further demonstration hereof. But the Golden Calf and Fleece are sufficiently divulged almost in every language, and many rare English Philosophers collected by our worthy Countryman *Elias Ashmole* Esq; in his *Theatrum Britannicum.* There is also published a Manuscript of a most rare *Anonymon* (probably yet living) who like a miracle of nature, attained the *Elixir* at 23 years of Age, 1645. And as a true *Elias* (or fore-runner) hath taught the same, in his Book Entituled, *Secrets Revealed*, or *an open entrance to the shut Pallace of the King.* We have likewise the bright Sun of our age, and lover of mankind, *John Rodolph*

lolph Glauber, *Basilius Valentinus*, and *Cosmopolite Sendivogius*, brave *Helmont*, *Paracelsus*, with several other Translations in English, wherein many rare secrets are revealed for the honour of his Art, Improvement of our English Nation, and to establish a belief of he said Stone. This Worthy *Helvetius* it seems, had formerly a misprision of this Art, but by these demonstrations mentioned in his book, he was convinced, and as worthily recanted to prefer the Truth, and Gods Honour before his own Repute, by which he hath gained more repute amongst all vertuous learned men. Now if these Experiments shall gain the like credit with you (as I doubt not but they may) you will not any ways detract or scandalize this almost *D*ivine Art. Nevertheless I do not perswade thee (with the murmuring Idolatrous Jews to adore this Ass or Golden Calf (the workmanship of mens hands) though termed

the

the God of this world) Nor with *Jason* or *Hercules* to hazard thy self, or any Limb, for the Fleece, or branch of the Golden Tree; but diligently to read and consider these and other learned Authors to find a true coherence amongst them, and how with *Moses*, or these *Elias Artista*'s to wash the *Læton*, and burn the Golden Calf, and not thy Books; but beware thou fling not away thy mony before thou understandest the Roots of Nature, and the full art to proceed. If thou intendest the thing herein mentioned, least thou come off with loss and blaspheme the truth; neither slight these Reliques of the Fleece as common dirt or dust, but rather magnifie the great Creator, who hath not only given us this pretious Stone for our health and wealth, but withal a most glorious white Stone, clothed in Scarlet, *viz.* his Son Christ Jesus for the Example, Redemption, and Eternal Salvation of all men of that Spirit, in

and

nd with whom are all bleſſings for Male and Female, Poor and Rich. But nethinks theſe bright Stars thus emi-ently appearing, with other manifeſt Tokens would perſwade us that the time s come, or not far off, when the true *Elias* is or will be revealing this and all ther Arts and Myſteries more plainly nd publickly then before, though not erchance in or by any ſingle perſon, ut in ſome publick Adminiſtration of pirit (like a ſecond *John Baptiſt* in a iery Chariot) to prepare the way for higher deſign, by which men may orſake their vain luſts and pleaſures, to ollow this and other laudable Arts. And xerciſe more Juſtice, Honeſty, and ove to their Neighbours, (hitherto ve-y cool and remiſs) till they come to e transformed into the perfect Image f Chriſt, in, by, and with whom he vill Reign ſpiritually; or elſe may find he ſmart of their vices by their violent iery Furies, and the Stone out of the

Rock

Rock or Mountain, *Dan.* 2. 45. cut out without hands, to fall upon them in Judgment, till they and their Idols, Gold and Vanities be turned to dirt, or of no esteem, and afterwards the truth of Religion in Righteousness to flourish and cover the earth, as the waters do the Seas, and then God will ever delight to dwell in and amongst the Sons and Daughters of men, as the Members of his beloved Son, Christ body, the true Catholick Church and Christs Kingdom; Though in some small differing outward forms, and that this his Kingdom may come and hasten, is the prayer of

Your well wishing friend

W. C

Or twice five hundred.

Laurum amice elegis Rus.

Th

THE EPISTLE DEDICATORY

Of Doctor *John Frederick Helvetius.*

To the most Excellent and Learned, Doctors, Dr. *Theodosius Retius*, at *Amsterdam*, Doctor *John Casper Fausius*, at *Heidlebergh*, and Doctor *Christianus Mentzelius*, at *Brandenburgh*, My Honoured Friends and Patrons.

MOst Noble and Acute Searchers into the Vulcanick Anatomy: I would not be wanting to manifest the glory and riches of this ancient Spagyrick Art, which I have seen and done, by projecting a very little of the Transmuting owder on a piece of impure Lead, which in a moment) was ereby changed into the most fixt pure Gold, enduring the arpest examination of fire, so that none need doubt, but rtainly know the first material Mercury of Philosophers to be found, and is as a fountain overflowing with admira-le effects. Yet it is not in my thoughts to teach any man this rt, of which I my self am yet ignorant, but only to re-arse the proceedings I have seen. For it is only the part of

of Bruits to spend their life in silence, and not to declare that which might propagate the honour of the most Wise, Omnipotent God our Creator: It being ungrateful for men, (who ought to participate of the divine nature) not to glorifie their maker. I shall therefore without flourishing, faithfully relate whatever I saw and heard from Elias Artista, *touching this miracle. For truly I was not so intimate, that he would teach me to prepare the Universal Medicine throughout the Artificial, Chymical, Physical Method yet he vouchsafed such a rational Foundation in the Method of Physick, that I shall never sufficiently extoll his praise. Receive therefore this small present which I officiously Dedicate to you for admiration. Farewell.*

N. E. E. D. V

Your most humble Servant

John Frederick Helvetius

CHAP

CHAP. I.

BEfore I describe the Philosophical Pigmy conquering Gyants in this Theatre of Secrets, suffer me to transcribe some of *Helmonts* words, out of his Book of *The Tree of Life, fol.* 630.

I am constrained (saith he) to believe there is a Stone to make Gold and Silver, though I know many exquisite Chymists have consumed their own and other mens goods in search of this Mystery; and to this day (alas) we see these unwary and simple Laborants cunningly deluded by a Diabolical Crew of Gold and Silver, sucking Flyes or Leeches. But I know many Stupid men will contradict this truth. This man will have it to be a work of the Devils, another a hodge-podge, another to be the soul of gold; so that with one ounce of this Gold may again be tinged only one ounce of Lead, and no more; but this is repugnant to *Kifflers* attestation, and others as I shall shew you: Another perhaps believes it possible, but says, The Sawce is dearer then the meat; Yet I wonder not at all, for according to the Proverb,

Things that we understand not, we admire;
But things that please our fancy, we desire.

Now what will man do in natural things, who fallen from the fountain of light into the bottomle pit of darkness, especially in this Philosophick natu ral Study. Nay, if they understand a thing, they d spise it, not knowing that more is to be sought the is possessed. Wherefore *Seneca* said right, in h book of Manners, Thou art not yet happy if th ruder sort deride thee not. But whether men believ deride or contradict, there is a certainty of the tran mutation of Metals; for mine eyes have seen it, m hands done it, and handled this spark of Gods eve lasting wisdom, or the true Catholick, Saturnine Magnesia of Philosophers (a very Fire sufficient t pierce Rocks) a treasure equivalent to 20 Tun Gold. What seekest thou more? I believed it wit the eyes of *Thomas* in my fingers, I have seen I sa in nature, That most secret supernatural Magical Sa turn known to none but a Cabalist Christian: An we judge him the happiest of all Physicians, to whor this Soveraign Potion of our Medicinal Mercury known; or of the Medicine of the *Sun* of our *Æs culapius*, against the violence of death, for whic else grows no better *Panacea* in all the Garden But the great God reveals not promiscuously thes his Solomonical gifts; for it seems to most men wonder, when they see the creature, by an Occult im planted magnetical virtue of it's like, to be brough into a real activity,

As for example. The ingenerated magnetical, po tential vertue, in Iron from the Loadstone; in gol from Mercury; in Silver from Copper; and so cor sequentl

equently in all the Metals, Minerals, Stones, Hearbs and Plants, &c.

But here I may deservedly ask, Which of the wiest Philosophers is so acute, to perceive by what means or obumbration the Imagination in any woman with Child doth tinge venomous or monstrous things, and dispatcheth its work within a very moment, if it be brought to activity by any external object, I believe many will say, it is a Morto-Magical diveliſh work; but such Bablers are afraid of the Resplendency of the Essential Light of Truth, wherewith their Owl-like Eyes are lamentably afflicted. But as I may affirm, the Stars are a cause of this matter, though thou or I perhaps cannot comprehend their heavenly Influences; neither are the Plants which the earth affords to be slighted herein, although I or thou cannot rightly judge from their external Signatures, the effects of their ingenerated virtues, which they eminently shew according to their degrees of Power, in the healing and preserving of mens bodies. But are all men defective in their sight of understanding, because I or thou are wanting in knowledge, how the Powers Created to one end the same end may be brought into activity. Thousands of such things might be instanced, although thou dost not know the splendor in the Angels, the candid brightness in the Heavens, the Perspicuity in the air, the clear Limpidity in the waters, the variety of colours in the Flowers, the hardness in Stones and Metals, the Proportion in living Creatures, the Image of God in regenerated men, Faith in true Believers, and Reason in the Soul: Yet is there in them such a beauty, which very few mortals have throughly perceived, or plainly known.

Now why should there not be such an admirable

virtue in the true Philosophers Stone, which truly I have seen and known to be so. Yet hereby I endeavour not to perswade the worthy and unworthy alike to labour in this work. I rather dehort busie searchers, from this most perillous secret, like as from some Holy of Holies ; Yea, let every discreet Student be exceeding cautious in reading and keeping company with Sophisticate false Philosophers. Nevertheless to satisfie curious Naturalists, I shall communicate faithfully whatsoever was acted between *Elias* the Artist, and Me, concerning the nature of the Philosophers Stone.

It is a thing much brighter then *Aurora*, or a Carbuncle, more splendid then the Sun or Gold, and more beautiful then the Moon or Silver ; Insomuch that this most recreating light, can never be blotted out of my mind, though it should not be believed by Learned Fools, or Illiterate Asses, babling nothing but the gloss of haughty proud eloquence. For in this exulcerated old malignant Age, nothing can be secured from slanderous Carpers ; But all such Batts and Bratts do err from Truth, and in progress of time vanish, miserably ensnared in their own errors, yet our assertion shall stand till the very end of all generations, being built upon the eternal foundation of Triumphant Truth. And although this Art be not yet known to all, the Adept do assert according to experience, That this natural Mistery is only to be found with the great *Jehovah*, Saturninely placed in the Center of the World In the interim, we account them happy, who by the help of art, are careful how they may wash this Philosophical Queen, and circulate the Catholick Virgin Earth, within a Magick, Physicall Christalline Artifice ; Nay, as *Khunrade* saith, they aone shall see the Philosophers King crowned with

all

l the colours of the world, and coming forth of his edchamber, and glassy Sepulchre, more then perfect in his external glorified fiery body, shining like bright Carbuncle, or a compact, and Ponderous ansparent Christal; These shall see the Salamander casting out waters, and washing therewith, the eprouse Metals in the fire, as I my self have seen. What shall I say? These shall see the Abyss of the bagyrick Art, where this kingly art did rest and lye d so many years in the Mineral Kingdom, as in eir safest bosom. Assuredly the true Sons of this rt shall not only manifest such a river of *Namitius*; which long since *Æneas* being washt, and absolved from his mortality, by the command of *Venus*, as presently transformed like to an immortal God, ut also the whole *Lydian* River (called *Pactolus*) ansmuted into gold, as soon as *Naygdonian Mydas* ath washed himself in the same. Also in a long eries they shall partly see the Bath of naked *Diana*, nd the Fountain of *Narcissus*; yea, *Scylla* walking the Sea without her clothes, by reason of the ferent rayes of the Sun; and shall gather the blood of *yramis* and *Thysbe*, by whose help the white Mulerries were tinged into red. Partly also the blood f *Adonis*, transformed by the descending Goddess *Venus*, into the *Anemone Rose*: Partly also the blood f *Ajax*, out of which did spring the fairest Flower f *Hyacinth* or Violet: Partly also the blood of the Gynts, struck by *Jupiters* Thunderbolt: partly also the ears of *Althea*, shed when she had divested her self of er Golden Robes, and laid them down: Partly also he drops from *Medea's* decocted water, out of which reen things did presently sprowt out of the earth: artly also *Medeas* Potion boyled out of many earbs, gathered three days before the Full Moon, or the healing of her good old Father *Jason*: Partly

alſo the Medicine of *Æſculapius* ; Partly alſo th leaves by whoſe taſte *Glaucus* was transformed it to *Neptune:* Partly alſo the expreſſed juice of *Ja ſon*, by whoſe benefit he got the Golden Fleece, i the Land of *Colchos*, after he had fought generouſly : the Field of *Mars*, not without great danger of h Life : Partly alſo the Garden of *Heſperides*,, fro whoſe Trees might be gathered Apples of Gold Partly alſo, *Hippomines* running a Race with *Atala ta*, delaying and conquering her, by throwing dow three Golden Apples, given him by *Venus* : Partly a ſo the *Aurora* of *Cephalus* ; Partly alſo as it wer *Romulus* transformed by *Jupiter* into a God : Par ly alſo the Soul of *Julius Cæſar*, transfigured by *V nus* into a Comet, and placed amongſt the Stars partly alſo *Pytho* the Serpent of *Juno*, ſpringing u after *Deucalions* deluge out of the putrified Eart heated by the rayes of the Sun : partly alſo the Fir whereby *Medea* lighted ſeven Candles : partly a ſo the Moon inflamed by the great burning of *Pha ton* ; partly alſo the dryed ſhrub or branch of th Olive Tree, new greening with berries as a new an tender tree : partly alſo *Arcadia*, wherein *Jup ter* was uſed to walk : partly alſo the dwelling plac of *Pluto*, at whoſe entrance the three headed *Cerbe rus* did watch : partly alſo that Mountain wher *Hercules* burnt all his Members he had from his Mo ther upon a Pile of Wood, when the Fathers part did remain fixt and incombuſtible in the fire, yet wa he not one jot impaired in his life, but at length wa changed into the likeneſs of a God. Further, thef true children of the Philoſophers, ſhall at laſt ente into the Temple of the transformed ruſtick houſe whoſe roof was built out of fine gold. Indeed cannot do leſs then once more proclaim aloud wit

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the Adeptists. O happy, and thrice happy is this Artist, who by the most gracious blessing of the most high *Jehovah* obtains this art to prepare and make this almost divine Salt, by whose efficacious operation, the metallick body or mineral is broke open, destroyed and killed, yet its soul is revived to the glorious resurrection of the *Philosophick* body: Most happy therefore is he who obtains this Art of Arts, to the glory of God, by earnest constant prayers: For certainly the knowledge of this Mystery cannot be obtained, unless drawn and suckt out of the Fountain of Fountains, which is God. Therefore every serious Lover of this inestimable art should believe the chief of his business is, That with unceßant desires and prayers in a living Faith, he implore, and adore the most Soveraign grace of Gods Holy Spirit in all his works: for it is the solemn custom of God to communicate his gifts candidly and liberally, only to candid and liberal men, mediately or immediately: for by this only holy way of the practice of Piety, all Students of difficult arts find what they desire. But they must exercise solitary Philosophical and Religious pleadings with *Jehovah*,, with a pure mouth and heart: For the heavenly wisdom *Sophia* embraceth our friendship, offering us her Rivers of gratious goodness and bounty, never to be drawn dry. And most happy is he to whom the true kingly way shall be shewed by an Adept Possessor of this great Secret But I foresee this small Preface will not satisfie my Readers alike; some perchance taxing me for presuming as it were to teach them an art unknown to my self, when this hath been my only purpose to relate a History: yet I doubt not but this study of divine wisdom, will be sweeter to some then any Nectar, or *Ambrosia*. I say no more, but

conclude with that of *Julius Cæsar Scaliger*, Tha the end of truly wise men is the communicating o wisdom: According to that of *Gregory Nysse* He that is good, Communicates willingly his goods t others, for the property of good men is to be profi table to others.

CHAP. II.

The Testimony of divers illustrious Authors of this Arcanum.

FIrst, *Paracelsus* in the *Signature of Natural things*, fol. 358 This is a true sign of the tin cture of Philosophers. That by its transmuting force all imperfect metals are changed, *viz.* (the white into Silver, and (the red) into the best Gold, if bu the smallest part of it be cast into a Crusible upon mel ted metal, &c.

Item, For the invincible *Astrum* of metalls con quereth all things and changeth them into a natur like to its self, *&c.* And this Gold and Silver is no bler and better then that brought out of the Metal lick Mines; and out of it may be prepared better Me dicinal *Arcana's*.

Item, Therefore every Alchymist who hath the *A strum* of the Sun, can transmute all red Metals into Gold, *&c.*

Item, Our Tincture of Gold hath Astral Star within it: It is a most fixt substance and immutable in the Multiplication. It is a powder having the red

dest

eſt colour, almoſt like Saffron, yet the whole corporeal ſubſtance is liquid like Roſin, tranſparent like chriſtal, frangible like glaſs. It is of a Ruby colour and of the greateſt weight, &c.

Read more of this in *Paracelſus Heaven of Philoſophers.*

Item, Paracelſus in his ſeventh book of Tranſmutation of natural things ſaith, The Tranſmutation of Metals is a great natural miſtery, not againſt natures courſe, nor againſt Gods order, as many falſely judge. For the imperfect Metals are tranſmuted into Gold, nor into Silver, without the Philoſophers Stone.

Item, Paracelſus In his Manual of the Medicinal Stone of Philoſophers ſaith, Our Stone is a heavenly Medicine, and more then perfect, becauſe it cleanſeth all filth from the Metals, *&c.*

Secondly, *Henry Khunrade*, in his *Amphitheater of the eternal wiſdom.*

I have travelled much and viſited thoſe eſteemed to know ſomewhat by experience, and not in vain, *&c.* (Amongſt whom, I call God to witneſs) I got of one the univerſal Green Lyon, and the blood of the Lyon : That is Gold, not vulgar but of the Philoſophers. I have ſeen it, touched it, taſted it, and melt it: O how wonderful is God in his works! I ſay they gave me the prepared Medicine, which I moſt fruictfully uſed towards my poor neighbour in moſt deſperate caſes, and they did ſincerely reveal to me the true manner of preparing their medicine.

Item, This is the wonderful method which God only hath given me immediately & mediately, yet ſub-

ordi-

ordinately through Nature, Fire, Art and maſt help (as well living as ſilent) corporal and ſpirit watching and ſleeping.

Item, *Fol.* 202. I write not Fables, with th own hands ſhalt thou handle, and with thine e ſee the *Azoth*, *viz.* the Univerſal Mercury of Philoſophers, which alone, with its internal and ternal fire, is ſufficient for thee to get our Stone; vertheleſs with a ſympathetick Harmony, being M gick-phyſically united with the Olympick fire, by inevitable neceſſity, *&c.*

Item, Thou ſhalt ſee the Stone of the Philoſoph (our King) go forth of the bed-chamber of Glaſſie Sepulchre, in his glorified body, like a Lo of Lords, from his Throne into this Theater of t world: That is to ſay, regenerated and more th perfect; a Shining Carbuncle; a moſt temperate ſple dour, whoſe moſt ſubtile and depurated parts are in perably united into one, with a concordial mixtu exceedingly equal, Tranſparent like a Chryſtal, Co pact and moſt ponderous, eaſily fuſible in fire, lik roſin, or Wax. before the flight of quick ſilver: y flowing without ſmoak, entring into ſolid bodies, a penetrating them like oyle through Paper, diſſolub in every liquor, and comiſcible with it, fryable lik glaſs, in a powder like Saffron: but in the whol Maſs ſhining red like a *Rubie* (which redneſs is a ſig of a perfect fixation and fixed perfection). Perma nently colouring or tinging; fixt in all temptatio and tryals, yea in the examination of the burning Sul phur its ſelf, and the devouring waters, and in th moſt vehement perſecution of the fire, always incom buſtible, and permanent as a *Salamander*, &c.

Item, The Philoſophers Stone being fermented i its parts in the great world, transforms it ſelf int

what

hatſoever it will by the fire ; hence a Sonof art ay perceive, why the Philoſophers have given their 'zoth the name of *Mercury*, which adheres to bo-es, &c.

And further, in the ſame place it is fermented with etals, *viz.* The Stone being in its higheſt whiteneſs, fermented with pure Silver to the white. But e Sanguine Stone, with pure Gold to the red. And is is the work of three days, &c.

Thirdly, *Helmont* in the Book of *Eternal Life, Fol.* 590.

I have oft ſeen the Stone and handled it, and have rojected the fourth part of one grain wrapped in aper, upon eight ounces of quink ſilver boyling in cruſible, and the quickſilver with a ſmall noiſe pre-ently ſtood ſtill from its Flux, and was congealed like o yellow wax, and after a flux by blaſt, we found ight ounces wanting, eleven grains of the pureſt Gold ; Therefore one grain of this powder would ranſmute nineteen thouſand, one hundred and eighty ix parts of Quickſilver into the beſt Gold : ſo that his powder is found to be of Similary parts amongſt Terreſtrials, and doth transmute infinite plenty of mpure metal into the beſt Gold, uniting with it, and o defends it from Canker, ruſt, rottenneſs, and death; nd makes it in a manner immortal againſt all tor-ures of fire and art, and transfers it to a Virgi-ean purity of Gold, requiring only a fervent eat,

Item, In his *Tree of Life, fol.* 630. I am con-trained to believe there is a Gold and Silver making Stone or powder; for that I have divers times made projection of one grain thereof, upon ſome thouſand

grains

grains of boyling quickſilver, to a tickling admiration of a great multitude. And further as before is rehearſed in the firſt Chapter. He alſo ſaith,

He who gave me that powder had ſo much at least as would tranſmute two hundred thouſand pounds worth of Gold.

Item, He gave me about half a grain and thence were tranſmuted nine ounces and three quarters of quickſilver into gold, and he who gave it me was but of one evenings acquaintance, &c. Beſides,

The moſt noble expert man in the art of Fire, Doctor *Theodor. Retius* of *Amſterdam*, gave me *Joh. Helvetius* a large medal with this Inſcription, *Theo. Divine Metamorphoſis*, &c. It was of Count *Ruſs* his making of *Styria*, and *Carynthia* in *Germany*, of which one grain tranſmuted three pound of quickſilver into pure Gold at all aſſayes.

Item, It is written that ſixty years ſince *Alexander Scotus* made ſuch a projection at *Hanaw* in high *Germany*, &c.

I cannot here paſs by Dr. *Kufler* in an extract of his Epiſtle.

Firſt I found (in my Laboratory) an *Aqua fortis* and another in the Laboratory of *Charles de Roy*. I poured that *Aqua Fortis*, upon the Calx of gold prepared after the vulgar manner, and after its third Cohobation, The Tincture of that gold did riſe and ſublimed into the neck of the retort, which I mixed with two ounces of ſilver precipitated in a common way, and I found that ounce in an ordinary Flux tranſmuted an ounce and half of the ſaid Silver into the beſt gold, and a third of the remainder into white gold, and the reſt was the pureſt ſilver fixt in all examinations of the Fire; but after that time I could never find more of that *Aqua fortis*

-tis. And I *Helvetius* ſaw this white gold.

Item, Another rare Experiment done at the *Hague.*

There lived at the *Hague* 1664. a Silver Smith, med *Grill*, well exerciſed in *Alkymy*, but poor cording to the cuſtome of Chymiſts. This *Grill* got me Spirit of Salt, not of a vulgar preparation, from ſe *Caſpar Knotner* a Cloth Dyer, to uſe as he ſaid r metals. The which afterwards he poured upon e pound of common Lead in an open glaſs, diſh or atter, uſual for confections or conditures; and af- r two weeks there appeared a moſt curious Star of lver, ſwimming upon it, as if it had been delineated ith a Penſel and pair of Compaſſes by ſome ingeni- s Artiſt. Whereupon the ſaid *Grill* told us with y he had ſeen the Signat Star of the Philoſophers, hereof by chance he had read in *Baſilius* : I with any others ſaw the ſame to our great admiration. he Lead in the interim remaining in the bottom of a aſhy colour. After ſeven or nine days in *July*, e Spirit of Salt being exhaled by the heat of the air, e Star ſetled on the Lead or Feces in the bottome, id ſpread it ſelf upon it, which many people ſaw. At ſt the ſaid *Grill* took a part thereof, and out of that ound of Lead, he found by computation twelve oun- es of cupelled Silver; and out of that twelve ounces, wo ounces of the beſt Gold; and I *Helvetius* can new ſome part of that ſpongeous Lead with part of e Star upon it, and alſo ſome of the ſaid Silver and Gold. Now whilſt this envious Silly *Grill*, conceal- g the uſe, endeavoured to get more of that ſpirit f Salt from *Knotner*, the ſaid *Knotner* having for- ot what ſort it was or elſe not finding it ſudden- ; was ſhortly after drowned, and *Grill* with his fa- ily dyed of the *Plague*; ſo that none could make further

further benefit or tryal of the ſaidProgreſs afterward
Indeed it would move admiration, that the Leads i
ward nature ſhould appear in ſuch a noble outwa
form by the ſimple maturation of the ſaid ſpi
of Salt; neither is it leſs wonderful, that the Phil
ſophers Stone ſhould ſo ſuddenly tranſmute all M
tals to Gold or Silver, having its vertue potentia
ly implanted within its ſelf, and raiſed into an
tive power; as is manifeſt in Iron toucht with th
Load Stone.

But enough of this.

CHAP. III.

*The ſooner a thing promiſed is perfor
med, the more grateful. Wherefor
I return to my predeſtinated Hiſto
ry.*

THe twenty ſeventh of *December*, 1666. in th
afternoon, came a Stranger to my houſe at th
Hague, in a Plebeick habit, honeſt Gravity, an
ſerious authority; of a mean Stature, a little lon
face, with a few ſmall Pock holes, and moſt blac
Hair, not at all curled, a Beardleſs Chin, abou
three or four and forty years of age (as I gueſſed
and born in *North Holland*. After ſalutation h
beſeeched me with a great reverence to pardon h
rude acceſſes, being a great lover of the Pyrote
chnyan Art; adding, he formerly endeavoured t

vi

sit me with a friend of his, and told me he had read some of my small Treatises; and particularly, that against the Sympathetick Powder of Sir *Kelm Digby*, and observed my doubtfulness of the philosophical Mystery, which caused him to take his opportunity, and asked me if *I* could not believe such a Medicine was in nature, which could cure all Diseases, unless the principal parts (as lungs, Liver, &c.) were perisht, or the predestinated time of death were come. To which I replyed, I never met with an Adept, or saw such a Medicine, though I read much of it, and have wished for it. Then I asked him if he were a Physitian, but he preventing my question, said, he was a Founder of Glass, yet from his youth learnt many rare things in Chymistry, of a friend particularly, the manner to extract out of Metals many Medicinal Arcana's by force of fire, and was still a lover of it. After other large discourse of experiments in Metals, This *Elias* asked me if I could know the Philosophers Stone when I see it, I answered not at all, though I had read much of it in *Paracelsus*, *Helmont*, *Ballins*, and others; yet dare I not say *I* could know the Philosophers Matter. In the Interim he took out of his Bosome Pouch or Pocket, a neat Ivory Box, and out of it took three ponderous pieces or small Lumps of the Stone, each about the bigness of a small Wallnut transparent, of a paile Brimstone colour, whereunto did stick the internal scales of the Crucible, wherein it appeared this most noble substance was melted; The value of them might be judged worth about Twenty Tuns of Gold, which when I had greedily seen and handled almost a quarter of an hour, and drawn from the owner many rare secrets of its admirable effects in human

mane and Metallick bodies, and other Magical pro
perties, I returned him this Treasure of Treasures
truly with a most sorrowful mind, after the custom
of those who conquer themselves, yet (as was bu
just) very thankfully and humbly, I further desire
to know why the colour was yellow, and not red, ru
by colour, or purple, as Philosophers write; he an
swered, that was nothing, for the matter was matur
and ripe enough. Then I humbly requested him t
bestow a little piece of the Medicine on me, in perpe
tual memory of him, though but the quantity of
Coriander or *Hemp* Seed, He presently answered
Oh no, no, this is not lawful though thou wouldst giv
me as many Duckets in Gold as would fill this room
not for the value of the matter, but for some particu
lar consequences, nay, if it were possible (said he) th
fire could be burnt of fire, I would rather at this in
stant cast all this substance into the fiercest flames. Bu
after he demanding, if I had another private chambe
whose prospect was from the publick Street, I pre
sently conducted him in to the best furnished room
backwards, where he entred without wiping h
Shooes (full of snow and dirt) according to the cu
stom in *Holland*, then not doubting but he woul
bestow part thereof, or some great secret treasure o
me, but in vain; for he asked for a little piece of go
and pulling off his Cloak or Pastoral habit, opene
his Doublet, under which he wore five pieces of Go
hanging in green silk Ribons, as large as the inwar
round of a small Pewter Trencher: and this Go
so far excelled mine, that there was no comparison
for flexibility and colour; and these Figur
with the Inscriptions ingraven, were the resemblan
of them, which he granted me to write out.

I bei

1

Amen
Holy holy holy
he Lord our God and
things are full of
his honour
Leo. Libra.

2

The maruelous
wisdome of the wonderfull
Iehovah in the vniuersall
Booke of nature I am
made the 26.th of
August.
1666

3

☉ ☿ ☽

The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.

4

To the Honour
f the Euerlasting, Inuisible
me only wise most high
Omnipotent, God of Gods,
dy, holy, holy Gouernor
and praiseworthy
Preseruer of all

5

Holy art thou
O holy spirit, Halleluiah,
ffye vpon the Diuell
and neuer speake of
God without light
Amen.

I beim
red to
fivered
ny H
d cam
ts; F
make
ter th
our t
uld
body
ft c
ys: a
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tre C
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I being herewith affected with great admiration, de-
ed to know where and how he came by them. Who
ſwered, An outlandiſh friend who dwelt ſome days
my Houſe (giving out he was a Lover of this art,
d came to reveal this art to me) taught me various
cts; Firſt, How out of ordinary Stones and Chriſtalls,
make *R*ubies, Chryſolites and Sapphires, &c. much
rer then the ordinary. And how in a quarter of an
our to make *Crocus Martis*, of which one doſe
ould infallibly cure the Peſtilential Diſſentary (or
body Flux) and how to make a metallick Liquor
oſt certainly to cure all kinds of Dropſies in four
ys: as alſo a limpid clear water ſweeter then hony;
which in two hours of it ſelf, in hot ſand, it would
tract the Tincture of *Granats*, *Corals*, *Glaſſes*, and
ch like more, which I *Helvetius* did not obſerve.
y mind being drawn beyond thoſe bounds, to un-
rſtand how ſuch a noble juice might be drawn out
the metals, to tranſmute Metals; but the ſhade in
e water deceived the dog of the Morſel of Fleſh
his mouth. Moreover he told me his ſaid Ma-
er cauſed him to bring a glaſs full of rain water,
d fetch ſome refined Silver laminated in thin plates,
hich therein was diſſolved within a quarter of an
our, like Ice when heated: And preſently he drank
me the half, and I pledged him the other half, which
d not ſo much taſte as ſweet milk; whereby me
ought I became very light hearted. I thereupon
ked if this were a Philoſophical drink, and where-
re we drank this Potion? He replied I ought not to
e ſo curious. And after he told me that by the
id Maſters directions, he took a piece of a Leaden
pe, Gutter or Siſtern, and being melted put a
tle ſuch ſulphurious powder out of his Pocket, & once

 again

again put a little more on the point of a Knife, an after a great blast of Bellows in short time poured it o the red stones of the Kitchin Chimney, which prove most excellent pure Gold; which he said brough him into such a trembling amazement, that he cou hardly speak: But his Master thereupon again inco raged him, saying, Cut for thy self the sixteenth pa of this for a memorial, and the rest give away among the poor, which he did. And he distributed so gre an Alms as he affirmed (if my memory fail not) t the Church of *Sparrenda*: But whether he ga it at several times or once, or in the Golden Mass or in Silver Coyn, I did not ask. At last said he (goin on with the story of his master, he taught me through ly this almost Divine Art. As soon as this his Histor was finisht, I most humbly beg'd he would shew m the effect of Transmutation to confirm my faith there in, but he dismissed me for that time in such a discre manner, that I had a denial. But withall promisin to come again at three weeks end, and shew me som curious Arts in the Fire, and the manner of projecti on, provided it were then lawful without prohibition And at the three weeks end he came, and invited m abroad for an hour or two, and in our walks havin discourses of divers of natures secrets in the fire but he was very sparing of the great *Elixir*, gravel asserting, that was only to magnifie the mo sweet fame, and name of the most glorious God and that few men indeavored to sacrifice to hi in good works, and this he expressed as a Pastor o Minister of a Church; but now and then I kept h ears open, intreating to shew me the Metallick tran mutation; desiring also he would think me so wo thy to eat and drink and lodge at my house, which did prosecute so eagerly, that scarce any Suiter coul

plea

id more to obtain his Miſtreſs from his Corrival; he was of ſo fixt and ſtedfaſt a Spirit, that all my eavors were fruſtrate: yet I could not forbear to him further I had a ht laboratory, and things rea- and fit for an experiment. and that a promiſed fa- ir was a kind of debt; yea, true ſaid he, but I miſed to teach thee at my return with this proviſo, were not forbidden.

When I perceived all this in vain, I earneſtly craved a moſt ſmall Crum or Parcel of his pouder orStone, tranſmute four Grains of Lead to Gold; and at out of his Philoſophical commiſeration, he gave a Crum as big as a Rape or Turnip ſeed; ſaying, eive this ſmall Parcel of the greateſt Treaſure of the orld, which truly few Kings or Princes have ever wn or ſeen: But I ſaid, This perhaps will not nſmit four Grains of Lead, whereupon he bid me ver it him back, which in hopes of a greater Par- I did; but he cutting halfe off with his Nail, flung nto the fire, and gave me the reſt wraped neatly up Blew Paper; ſaying, It is yet ſufficient for thee. nſwered him (indeed with a moſt dejected Coun- ance) Sir, what means this; the other being too le, you give me now leſs. He told me, If thou ſt not mannage this; yet for its great proportion ſo ſmall a quantity of Lead, then put into the Cru- e two Drams, or halfe an Ounce, or a little more the Lead; for there ought no more Lead be put in Crucible then the Medicine can work upon, and nſmute: So I gave him great thanks for my dimi- ned Treaſure, concentrated truly in the Superlative gree, and put the ſame charily up into my little Box; ing, I meant to try it the next day; nor would I eal it to any. Not ſo, not ſo; (ſaid he) for ought to divulge all things to the Children of Art;

which may tend to the ſingular honour of God, tl
ſo they may live in the Theoſophical truth, and not
all die Sophiſtically. After I made my confeſſi
to him, that whilſt this Maſſe of his Medicine was
my hands, I indeavoured to ſcrape a little of it aw
with my Nail, and could not forbear; but ſcrat
off nothing, or ſo very little, that it was but as an
diviſible Atome, which being purged from my Na
and wrapt in a Paper; I projected on Lead, but fou
no tranſmutation; but almoſt the whole Maſſe
Lead flew away, and the remainder turned into a me
glaſſy Earth; at which unexpected paſſage, he ſm
ling, ſaid, thou art more dextrous to commit The
then to apply thy Medicine; for if thou hadſt o
wraped up thy ſtollen prey in Yellow Wax, to p
ſerve it from the ariſing fumes of Lead, it would ha
penitrated to the bottom of the Lead, and tranſmu
it to Gold; but having caſt it into the fumes, par
by vi lence of the vaprous fumes, and partly by t
Sympathetick alliance, it carryed thy Medicine qu
away: For Gold, Silver, Quick-ſilver, and the li
Metals, are corrupted and turn brittle like to Gla
by the Vapours of Lead. Whereupon I brought h
my Cruſible wherein it was done, and inſtantly
perceived a moſt beautiful Saffron like Tincture ſti
on the ſides; and promiſed to come next morning,
nine in the Morning, and then would ſhew me t
error, and that the ſaid Medicine ſhould tranſmu
the Lead into Gold. Nevertheleſs I earneſtly pray
him in the interim to be pleaſed to declare only for t
preſent inſtruction, if the philoſophick work co
much, or required long time. My friend, my frier
(ſaid he) thou art too curious to know all things
an inſtant, yet will I diſcover ſo much; that neith
the great charge, or length of time, can diſcoura

ar

y; for as for the matter, out of which our Magistery made, I would have thee know there is only two etals and Minerals, out of which it is prepared; but regard the Sulphur of Philosophers is much more ntiful and abundant in the Minerals; therefore it made out of the Minerals. Then I asked again, hat was the *Menstrum*, and whether the operation working were done in Glasses, or Crusibles? He swered, the *Menstrum* was a Heavenly Salt, or of Heavenly Virtue, by whose benefit only the wise n dissolve the Earthly Metallick body, and by such olution is easily and instantly brought forth the most ble *Elixir* of Philosophers. But in a Crusible is the operation done and performed, from the beining to the very end, in an open fire, and all the ole work is no longer from the very first to the last n four days, and the whole work no more charge n three Florens; and further, neither the Mineral, t of which, nor the Salt, by which it was performed, s of any great price. And when I replyed, the ilosophers affirm in their writings, that seven or e Months at the least, are required for this work. answered, Their writings are only to be understood the true Adeptists; wherefore concerning time y would write nothing certain: Nay, without the nmunication of a true Adept Philosopher, not one ident can find the way to prepare this great Magiry, for which cause I warn and charge thee (as a end) not to fling away thy Money and Goods to nt out this Art; for thou shalt never find it To hich I replied thy Master, (though unknown shew- it thee; So mayst thou perchance discover someng to me, that having overcome the Rudiments, may find the rest with little difficul y, according to e old saying. *It is easier to adde to a foundation,*

then begin a new. He anſwered, In this Art 'tis qu
otherwiſe; for unleſs thou knoweſt the thing fr
the head to the heel, from the Eggs to the Appl
that is, from the very beginning to the very end th
knoweſt nothing, and though I have told thee enou
yet thou knoweſt not how the Philoſophers do ma
and break open the Glaſſy Seal of *Hermes*, in wh
the Sun ſends forth a great ſplendour with his mar
lous coloured Metallick Rayes, and in which looki
Glaſs the Eyes of *Narciſſus* behold the tranſmuta
Metals, for out of thoſe Rays the true Adept Philo
phers gather their fire; by whoſe help the Vol
Metals may be fixed into the moſt permanent Met
either Gold or Silver. But enough at preſent; fo
intend (God willing) once more to morrow at
ninth hour (as I ſaid) to meet, and diſcourſe f
ther on this Philoſophical ſubject, and ſhall ſhew y
the manner of Projection. And having taken
leave, he left me ſorrowfully expecting him; l
the next day he came not, nor ever ſince: Only
ſent an excuſe at halfe an hour paſt nine that morni
by reaſon of his great buſineſs, and promiſed to co
at three in the afternoon, but never came, nor ha
I heard of him ſince; whereupon I began to doubt
the whole matter. Nevertheleſs late that night
Wife (who was a moſt curious Student and enqui
after the Art, whereof that worthy man had diſcour
came ſolliciting and vexing me to make experiment
that little ſpark of his bounty in that Art, whereby
be the more aſſured of the truth; ſaying to me, u
leſs this be done, I ſhall have no reſt nor ſleep all t
night; but I wiſht her to have patience till next m
ning to expect this *Elias*, ſaying, perhaps he will
turn again to ſhew us the right manner. In the me
time (ſhe being ſo earneſt) I commanded a fire

made (thinking alas) now is this man (though so di-
ne in discourse) found guilty of falsehood. *And Se-*
ndly attributing the error of my projecting the grand
eft of his powder in the dirt of my Nail to his charge,
cause it transmuted not the Lead that time; *And*
lly, because he gave me too small a proportion of
s said Medicine (as I thought) to work upon so
eat a quantity of Lead as he pretended and ap-
inted for it, *S*aying further to my self, I fear, I
ar indeed this man hath deluded me; Nevertheless
y wife wrapped the said matter in Wax, and I cut
lfe an Ounce, or six Drams of old Lead, and put into
Crusible in the fire, which being melted, my wife put
the said Medicine made up into a small Pill or But-
n, which presently made such a hissing and bubling
its perfect operation, that within a quarter of an
our all the masse of Lead was totally transmuted into
e best and finest Gold, which made us all amazed as
anets struck. And indeed (had I lived in *Ovids*
ge, there could not have been a rarer Metamorphosis
en this, by the Art of Alkemy. Yea, could I have
ijoyed *Argus*'s Eyes, with a hundred more, I could
ot sufficiently gaze upon this so admirable and almost
iraculous a work of nature; for this melted Lead
after projection) shewed us on the fire the rarest
id most beautiful Colours imaginable; yea, and the
eenest Colour, which as soon as I poured forth into
i Ingot, it got the lively fresh Colour of Blood;
id being Cold shined as the purest and most refined
ansplendent Gold. Truly I, and all standing about
e, were exceedingly startled, and did run with this
urified lead (being yet hot) unto the Goldsmith,
ho wondred at the fineness, and after a short trial of
ouch, the judged it most excellent Gold in the whole

world, and offered to give most willingly fifty Flore for every Ounce of it.

The next day a rumor went about the *Hague*, ar spread abroad; so that many illustrious Persons ar Students gave me their friendly visits for its sak *A*mongst the rest the general Say-master, or Examin of the Coynes of this Province of *Holland*, Mr. *P relius*, who with others earnestly beseeched me t pass some part of it through all their Customary trial which I did, the rather to gratifie my own Curiosit Thereupon we went to Mr. *Brettel* a Silver-Smitl who first tried it *per Quartam*, *viz.* he mixt three four parts of Silver with one part of the said Gol and laminated, filed, or granilated it, and put sufficient quantity of *Aqua Fort* thereto, which pr sently dissolved the Silver, and suffered the said Gol to precipitate to the bottom; which being decaute off, and the Calx or Powder of Gold dulcified wit water, and then reduced and melted into a body became excellent Gold: *A*nd whereas we feared los we found that each Dram of the said first Gold wa yet increased, and had transmuted a Scruple of th said Silver into Gold, by reason of its great and ex cellent abounding Tincture.

But now doubting further whether the Silver wa sufficiently separated from the said Gold, we instantl mingled it with seven parts of Antimony, which w melted & poured into a Cone, & blowed off the *Regulu* on a Test, where we missed eight Grains of our Gold, bu after we blowed away the rest of the Antimony, o superfluous *Scoria*, we found nine Grains of Gol more for our eight Grains missing, yet this was some what pale and Silver-like, which easily recovered it full Colour afterwards; *S*o that in the best proof o fire we lost nothing at all of this *G*old; but gained a

aforesaid

orefaid. The which proof again I repeated thrice, nd found it ſtill alike, and the ſaid remaining Silver ht of the *Aqua Fortis*, was of the very beſt flexible lver that could be; So that in the total, the ſaid ledicine (or *Elixir*) had tranſmuted ſix Drams nd two Scruples of the Lead and Silver, into moſt are *Gold*.

Behold I have now related the full Hiſtory, from he Philoſophical Eggs to the *Golden* Apples, (as the roverb goes) and though I have the *Gold*, yet here the Philoſopher and *Elias* is I know not; but hereſoever he is the Almighty *God* (protector of all reatures) ſhelter him from all danger under his wings, nd bring him to Eternal bliſs and happineſs in his heaenly Kingdom, after the end of his full pilgrimage in his life, for the ſuccour and relief of Chriſtendome. nd the whole world, Amen.

CHAP.

CHAP. IV.

I betake me now to the Dialogue between Elias *the Artist, and the Phisician, to express what is past, and all other passages.*

Elias. GOd save you *Helvetius*? I have heard of your curious search after natural things, and read thy Books, particularly against *Kenelm Digbys* Sympathetical Pouder, where he glories to to heal all wounds at a distance. Truly I delight incredibly in all such things, which we see in this Look-glass naturally implanted in the Creatures, whether Sympathetick or Antipathetick: for the inexhaustible Treasures of the Divine light and Deity (abundantly granted us) may be perfectly known out of the Creatures under the Sky, or in the womb of the Earth, or in the Seas brought forth. That with all their gifts and powers (protentially in them) they might be be beneficial to restore health and help to mortal man.

Physician. Sir, You are the the welcomest *Guest*; for a philosophical discourse of nature is the only refreshing of my Spirit, and Salutiferous nourishment; come I pray into this Chamber.

Elias. Sir, It seems you have here a whole shop of the fiery Art of *Vulcan*, and perhaps all Spagyrical Medicines, most exactly drawn out of the Mineral Kingdom.

ingdom. But Sir? For what end so many Medicaments? when by a most few we may much sooner and safelyer restore the health of man, if the distemper be not deadly, either out of defect of nature, or putrifaction of any noble part, or the whole consumption of the radical humidity; for in such desperate cases neither Galenical Cures, nor *Paracelsical* Tinctures can be helpful, but it is not thus in ordinary diseases, where nevertheless often men are constrained before their fatal Term, to travail out of this most sweet light amongst the dead, for want of speedy and potent remedies.

Phisician. Sir, I apprehend by your discourse you are either a Physician, or an expert Student in Chymistry, Verily I believe there are more excellent Medicaments, and an universal Medicine, which might prolong life until the determinate end, and also cure and heal all distempers in mans body, but who can shew the way to such a Fountain, whence such a Medicinal Juice may be obtained, perhaps none amonst men.

Elias. Truly I am only a Founder of Brass, yet almost from my Cradle my *Genius* prompted me to search Curiosities in the fiery Art, and I have diligently searched through the internal nature of Metals, and though now I forbear assidual labour and accurate Scrutiny, yet such labours and lovers are delightful to me; and I believe the most high, great and good *God*, will in this our Age afford his Spagyrick Sons the Metallick mysteries *gratis* yet, by praying, and labouring to attain them.

Physician. I grant *God* affords his commendable good things *gratis*, yet he hath seldom given or doth easily sell to his Sons this Medicinal *Nectar* for nothing.

For

For we know certainly that infinite numbers o Chymists have and do still draw water through a Sieve, whilst they presume to prepare the universa Stone of Philosophers, and out of the Books of triumphing Adeptists, none can learn the manner of preparing it. or know their first matter. And whilst one searcheth on the lowest root and foot of the Mountain, he never ascends to the highest top, where only he can eat and drink the *Ambrosia* and *Nectar* of the *Macro-Sophists* or Philosophers. In the Interim it is the part of a good Physician, for want of that universal *Elixir*, to keep a pure and safe Conscience, and apply to diseases such restoring remedies in which he certainly finds the effect and Virtue of Curing them. Therefore in all desprate Diseases I use such most simple Medicaments, that the Patients either speedily recover, or are brought into some way of their former better health.

For there are various kinds of Salts generated in the Glandules and Lymphatick Vessels, after the putrefaction of this or that received nourishment, which afterwards flourish out in various humours, and cause either internal or external distempers, For experience teacheth us, that as many constitutions or Complexions, so many diversities of Diseases, although it be the very same Disease in general. As we have experience in them who drink Wine, where divers operations presently manifest themselves.

For *Peter* having drunk Wine, presently begins to be angry and furious on the contrary: *Paul* seems to have a Lamblike timidity; but *Matthew* sings, and *Luke* weeps.

Item. From the contagious Scorbutical poison, the Radical Juice of *Peter* in his Lymphatick Vessels and Kernels is turned into Acidity, which abstructs the

he paſſages and Organs of all the whole body. From whence ſprings up under the skin diſcolourd Azure or kie-colour ſpots; but in the time of the Plague hey bud forth in the likeneſs of Cornes of Pepper.

But the Juice of the ſame parts in *Paul* is changed into an opening bitterneſs from whence in the skin row red ſpots under the Arms and Legs, like unto fleaites; but in the plague time Carbuncles.

But the Juice or humidity of the ſame parts in *Mathew* is turned ſomewhat ſweet and eaſie to be putrified, whence bud forth under the skin watry Tumors n his Arms and Legs, the like almoſt you may ee in Hydropical Patients; but in the peſtilence riſeth eſtilential Tumors.

But of the ſame parts in *Luke*, the Juice is changed into a ſharpe ſalty drineſs, whence come forth under the skin of his Arms and Legs, precipitations of he ordinary ferment of the fleſh, and ſuch exſiccaions as commonly fall out in the conſumtive Atrophia; ea; moſt often into the true Atrophia: But in he Plague, come forth moſt ardent ſwellings, with iſtractednes until death.

Behold my friend! No Phyſician, by one univerſal Medicine can Cure this only Diſeaſe of the Scorbutick-eſtilential or Febrile-poyſon, but indeed by means f a particular Vegetable or Mineral granted in nature from God, we may; for I can ſuccour and handle all Scorbutical patients, with one Scorbutical Herb, as Scurvy-graſs, or Sorrel, or Fumitary, or *Baccabungia*, called Brooklime or Red Coleworts; ea, much leſs can we ſuccour them with one remedy ompounded of all theſe divers ſpecies; for as much as here is ſuch an Antipathy between Scurvy-graſs and Sorrel, as there is between fire and water, and the ſame

Antipathy

Antipathy is alſo obſerved between the Herb Fumitary, and *Baccabungy* : Therefore

The Corrector of *Peters* Scorbutical, colouring Salty and ſower Poyſon, is made with the bitter Volatil Salt of the Herb Scurvy-graſs.

The Corrector of *Pauls* Scorbutick, tinging, ſalty and bitter poyſon, is made with the fixt ſowr Salt of the Herb Sorel.

And the Corrector of *Mathew's* Scorbutick ſalty tinging ſweet and moiſtening poyſon, is made with the help of the fixt bitter and drying Sulphur of the Herb Fumitary.

But the Corrector of *Luke's* Scorbutical Tingent Salty, ſharp and drying poyſon, is made by the help of the ſweet moiſtening *Mercury* of the Herb *Baccabungy*, Brooklime or Red Coleworts: As out of the External ſignature of thoſe Herbs is very eaſie to judge the ſpecifick internal remedy, againſt theſe divers Scorbutical Diſeaſes. Verily my feiend; if this be well obſerved, a prudent Phyſician will doubt of the univerſal Medicine.

Elias. I ſhall eaſily grant all which thou haſt Argued, yet the feweſt of Phyſicians obſerve this Method. In the Interim it is not at all impoſſible that there is alſo in the Kingdom of Minerals (being the higheſt) an univerſal Medicine, by whoſe only benifit we may effect and afford all which are recounted by thee of many Remedies out of the lowermoſt Kingdom of Vegetables. But our moſt great and good God for ſome weighty Reaſons, hath not given this kind of magnificent Chariſmal gift or ſuper-eminent Science promiſcuouſly to all Philoſophers but hath revealed the ſame to a few, though all the Adeptiſts agree that this Science is true, and that none ought to doubt of the truth thereof in the leaſt.

Phyſician

Physician, Sir besides the mentioned things, there e yet other observations strenuously opposing e operation of an universal medicine ; Partly in re-ect unto mens age and strength; Partly by reason of e Sex, and other circumstances, whilst there is a ain difference between the tender and strong: Ei-er by nature or education, and between the male d the female; young man and maid ; and between e beginning, middle, or end of the disease ; And it ust be known if the disease be inveterate, or but ely have invaded the party ; and lastly, if the Fer-ent in this disease be promoted, or in another be ecipitated : For the Effervency of the Ferment is ade in the Stomack, or intestines, and indeed many ntradictions are against the Universal Medicine, and w Phisitians have *Thomas a Didymus* Spectacles at eir fingers ends.

Elias, You have argued very Philosophically ; r so many men, so many minds. And as sweet Mu-k pleaseth not every *Mydas* ears, or the same eats and drinks please every Pallate : So the judg-ents of unskilful persons are very different concern-g this Universal Medicine, both for humane and etallick Bodies : And certainly the operation of this ffers much from particular Medicines ; Some where-' nevertheless are in a manner universal, or so e-emed, as the Herb Scurvygrass, curing all sorts of e Scurvy , marked with Azure spots ; Sorrel, eve-Scurvy with red spots; Beccabungia (red Coleworts Brooklime) Atrophia, or the Consumptive kind : d Fumitary Tumors of another kind : Especially th such Phisicians to whom the abovesaid observa-ns are in high esteem. Besides there is a vast dif-ence between the universal Medicine of true Phi-sophers, which revives all the vital spirits, and the

particular

particular Medicament of a ſlight cure; where on the venome of humours boyling againſt nature (in this man ſowre; in another bitter, &c. and in one ſ line, in another ſharp) is corrected: And if the corruptions be not preſently removed by the uſ Emunctories of Mouth, Noſtrils, Stool, Urine, Sweat; then certainly the Corruption of one, b gets another diſeaſe; for every ſpark of Fire havi food, and not quencht, will ariſe to the greateſt co flagration But if there be a defect in the motions the Vital Spirits, then this is impoſſible to be effect by particulars; wherefore it concerns every conſ entious Phiſitian to learn how he may promote t motion of the vital ſpirits, to a natural digeſtible he which is moſt ſecurely and beſt performed by our niverſal Medicine, by which the ſick are notably r created; for as ſoon as this more then perfect M dicine removes the mortifying ſeeds, Nature is r ſtored, and ſo loſt health recovered; and that or by a harmonious Sympathy between it and the tal Spirits; Wherefore the Adept do call it the M ſtery of Nature, defence of old Age, and againſt Sickneſſes, yea, of the very Plague and Peſtilence For this being a kind of *Salamander*, communica its virtue and (as a Salamander) makes a man li till his laſt appointed time againſt all the Fiery E demical Darts of the angry Heavens or their Ma volent Influences

Phyſitian, Sir! I underſtand by your diſcour That this Medicine doth nothing to the correcting depraved or corrupt humours, but only by ſtrengt ning the Vital Spirits, and our Balſamick Natur but other practical Chymiſts teach how to ſepera he impure from the pure, and ripen the unrip ormake the bitter become a little ſower or Ac

a

d the ſower ſweet, and ſo to turn ſharp into mild; ld into ſharp, ſower into ſweet, and ſweet into wer. Alſo I underſtand you ſay this univerſal me-ine cannot prolong life beyond its prefixed time, t only preſerves it from all venome and deadly knes, which agrees with the vulgar belief, That e Life depends only upon the will of God. But ffing by theſe things, my queſtion is ſtill, whether nans former nature may be converted into another w nature? So that a ſlothful man, may be chan-d into a diligent nimble man and a Melancholy an by nature be made a merry man; or the e.

Elias, Not at all Sir, for no Medicine hath pow-to transform the nature of man in ſuch a manner, more then wine drunk by divers men changeth the rſons nature, but only provokes or deduceth what in man potentially into Act; For the univerſal Me-tine works by recreating the vital ſpirits, and ſo re-oreth that health which was ſuppreſſed for a time. the ſame manner the heat of the Sun never tranſ-utes the Hearbs and Flowers, but ſtirs up their po-ntial powers to become active. For a man of me-ncholly temper is again raiſed up to his natural me-ncholy diſpoſition, and a merry man to become erry. And ſo in all deſperate diſeaſes, it is a pre-nt and moſt excellent preſervative. Nay if there uld be any prolonging of Life. Then *Hermes*, *Pa-elſus*, *Treviſan*, and many others having had the id Medicine would never have undergone the Tyran-y of death, but have prolonged their lives perhaps to is very day: It were therefore the part of a mad anatick to believe that any Medicine in the world uld prolong life longer then God limits.

Phyſitian, Worthy Sir, I agree now cheerfully to

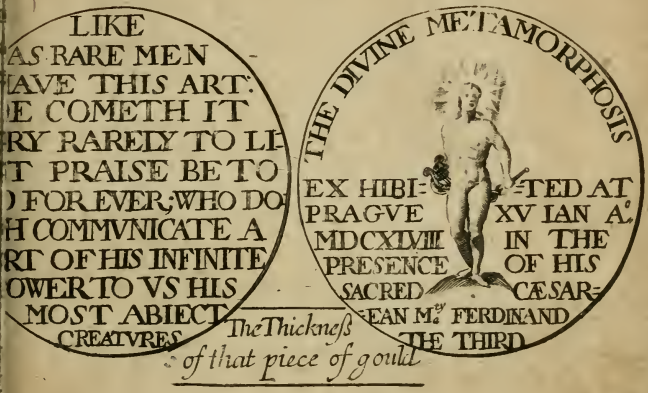
all you have ſaid touching the Univerſal Medicine, ing no leſs regular then fundamental ; Yet till I prepare the ſame my ſelf, it profits me not : Ind ſome Illuſtrious men have written of it ſo cautiouſl dark Ænygma s, that very few can underſtand th progreſs to the end ; and if one could purchaſe theſe Authors, this ſhort life might be therein con med, and not attain the thing. It remains theref only to pray and labour, *Ora & labora, Deus omni hora*, Work and Pray, God gives ev day.

Elias, Seldom indeed can this Art of Arts be pi out of Books without demonſtration from ſome t Adeptiſt.

But waving this, let us come to Tranſmutatio Metals, by the moſt noble Tincture of which m ny have written, but 'tis true, few Diſciples attain t *Arcanum*.

Phyſitian, Your convincing Arguments, and i fore going Experiments, I believe all you ſay ; for *L Kuffler* with the Tincture of one ounce of gold, pr jected on two ounces of Silver, tranſmuted as is ſa an ounce and half into the pureſt gold, and a thi of the remainder into white gold, and the reſt was f the pureſt Silver imaginable. And *Van Helmo* experiment proves the ſame, But eſpecially *Alexana Scotus*, and *Count Ruſſes* Experiment, well know at *Prague*, and as here you may ſee the inſcriptio done before the Roman Emperour *Caſar Ferdinan* the Third ; Where with one grain of Tincture we tranſmuted three pound of Mercury into the nobl pure gold. Yet I confeſs I never ſaw a true Ade tiſt, or projection made, and therefore cann ſo abſolutely conclude theſe things to be true.

Elias, My Friend, The art will remain true, wh th



nt Ruſz, uppermoſt Hill maſter in Steyer
Carinthiæ (two Prouinces of high Germany)
h with one only graine of Tincture transmuted
e pounds of Quicksiluer into pure gold fixt
ll aßayes & proofes out of which was caſt
piece of Gould

1

Amen
Holy holy holy
is the Lord our God and
all things are full of
his honour
Leo. Libra.

2

The maruelous
wisdome of the wonderf
Iehovah in the vniuersal
Booke of nature I am
made the 26.th of
August.
1666

3

☉ ☿ ☽

The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.

4

To the Honour
of the Euerlasting, Inuisible
triune only wise most high
& Omnipotent, God of Gods,
holy, holy, holy Gouernor
and praiseworthy
Preseruer of all

5

Holy art thou
O holy spirit, Halleluiah
ffye vpon the Diuell
and neuer speake of
God without light
Amen.

her you believe or not: For Example. In the singular exalted sulphurous virtue in the Loadstone (by its only touch derives a sympathetick vertue into the sulphurous Iron to become another Magnet or Loadstone by its touch. So doth it happen in the Philosophers Stone, in the which is all that the wisemen seek. Now in regard their writings are so numerous and dark: it is to be wished one Laconick short Epitomy were extracted out of all for the said Art to be clearly manifested in a short time, with little labour and expence; and so a most easie Transite made to the best Authors. But look here, I will now shew you the true matter of Philosophers to confirm your belief.

Phisitian, Is this glassy yellow Masse it indeed? I fear you do but jest or dally with me.

Elias, Yea truly, thou hast now in thy hands the most pretious thing in the world, the true Philosophers stone, none ever more real or can be better, neither shall any have another, and I my self have wrought it from the very beginning, to the very end. Then stepping into a more private Room he shewed me these five pieces of pure gold, made out of Lead by the Philosophical Tincture, which saith he, I wear in memory of my Master: Now by thy great reading canst thou judge of what matter or substance it is made and composed.

Physitian, Sir I cannot judge, but it seems you learnt it not of your self, but had a master instructed you to make it. Now I beseech you Sir, bestow a little crum of the same upon me, if it be but as much as a Coriander or Hemp Seed, only to transmute four grains of Lead into gold.

Elias, I confess an honest good man first shewed me the possibility, and then the art and manner to pre-

pare the Medicine, but to give thee any of this Me-
dicine is not lawful, though I had for it as many Ducl
ets as would fill this room; not for my esteem of tl
matter, which is of no price at all, but for other pr
vate considerations, and to make it so appear, I wou
now through all into the fire to be consumed, if
were possible for the fire to destroy fire. Be n
therefore covetous, for thou hast seen more then mar
Kings or Princes that have sought for it. But I mu
now depart, and purpose to come again at three weel
end, and then if not hindred or forbid, I will abu
dantly satisfie thy curiosity to see transmutation;
the *Interim*, I warn you not to tamper with this da
gerous art, least you lose your fame and substance
the ashes.

Physitian, Sir, What shall I do, if it be not lawf
for you to bestow so small a part of your tincture, b
cause of your Philosophical Oath, taken at yo
drinking the dissolved Silver in the rain water. Y
know I do eagerly desire to learn this, and I believ
Adam thrown out of Paradice for eating an Apple
would again desire this golden Fruit out of *Atlanta*
Garden, though to hazard the destruction you pre
monish. And though I have not yet seen transmuta
tion from you, I thank you for your great friendshi
in forewarning me of the dangers, and shewing m
what I have seen, and till your return, I shall de
light my self with what is discovered both of you
Medicine and Person. But I fear Sir, if any King
Prince, or Potentate should know the same (whic
God forbid) they would perchance imprison and to
ture you, till you should reveal all the art t
them.

Elia

Elias, I never ſhewed the Stone to any in the world, but to you, except one aged man, and henceforth ſhall not to any ; but if any King, or other, (which I hope God will not permit) ſhould Rack me to pieces, or burn me alive, I would not reveal it to them, neither directly nor indirectly, as many circumferanious Phyſitians, Mountebanks, Vagabonds, and others pretend to do.

Phiſitian, Good Sir tell me in the *Interim*, who are the beſt Authors, in regard by experience you are beſt able to judge.

Elias, Indeed Doctor I have not read many books, but amongſt thoſe I have read, none more curious then *Coſmopolite Sendivogius*, The Dutch *Borger Derwerel*, and Brother *Baſilius* 12 Keys, I can lend thee *Sendivogius* at my return, in whoſe obſcure words the Truth lyes hidd, even as our Tincture lyes incloſed in the minerals and Metallick bodies.

Phiſitian, Sir, I give you moſt hearty thanks for your exceeding kindneſs and love, Believing that marvellous and efficacious Eſſences and Tinctures, lies hid in Metals and Minerals under the external rinds and shells of their bodies ; though I find few ſo expert in the Fire, to know how to pick out their Kernel Philoſophically, for (as *Iſaac Holland* writes) the outward body of every Animal, Vegetable, and Mineral, is like to a Terreſtrial Province, within which excellent ſpiritual eſſences do retire and dwell, Wherefore it is needful that the ſons of art ſhould know how, by ſome ſaline, fit, ſutable Ferment (pleaſant and agreeable to the Metallick Nature) to tame and ſubdue, diſſolve, ſeparate, and concentrate, not only the Metallick, Magnetick virtue, wherewith to Tinge ; but alſo Phi-

ſoſophically to multiply the ſame, in their golden o ſilvery Homogenity. For we ſee that the bodies o all creatures are not only eaſily deſtroyed, but a ſoon as they ceaſe to live, they hurry to their grave in putrefaction, *viz.* to their old Chaos and darkneſ of *Orcus*; wherein they were before they wer brought to light by Creation in this World. Bu alas who or what man can or will ſhew us this Art i the Metallick Kingdom.

Elias, Sir I confeſs you judge right of the natura deſtruction of things, and if it be Gods pleaſure, h can (as to me) ſend one (ſooner then thou hopeſt) t ſhew thee the manner to deſtroy Metals and Minerals in a true Philoſophical manner, and to gather their in ward ſouls. In the mean time implore the bleſſing o this great God, who doth all things as he pleaſeth To whom *I* recommend thee, whoſe watchful eye are always open, over all his regenerated Sons, i and through Chriſt Jeſus, So be ſure *I* am your friend and once more Farewell.

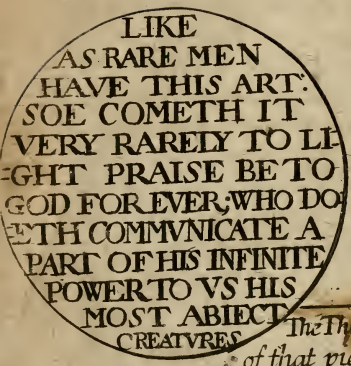
THus my Friend *Elias* taking leave, left me thre weeks, and to this very day; nevertheleſs, (as Spur) he impreſſed all theſe things deep in my mind and *Paracelſus* confirmed them, ſaying, That in, with of, and by metals ſpiritualized and cleanſed, are per fect Metals made, and alſo the living gold and Silve of Philoſophers, as well for humane as metallick bo die

lies. Wherefore if this guest my Friend, had taught me the manner of preparing this Spiritual and Celestial Salt he spake of, by and with which *I* might (as it were) within their own matrix, gather the spiritual Rays of Sun or moon, out of the Corporal Metallick substances, Then truly from his own light he had so enlightened me, that *I* should have known how Magnetically (by a Sympathetick power) in other imperfect corporeal metals, their internal souls might be Clarified and Tinged, so that their own similary bodies being of like kind, might be transmuted into Gold or Silver, according to the nature of red Seed, into a red body; or of the white Seed into a white and pure body; For *Elias* told me that *Sendivogius* his Calybs was the true Mercurial Metallick humidity, by help of which (without any Corrosive) an Artist might seperate the fixt rayes of the Sun or Moon, out from their own bodies, in a naked Fire, in open Crusible, and so make them Volatile and Mercurial, fit for a dry Philosophick Tincture (as he partly communicated and shewed me before he went) to transmute the Metals. For all learned Chymists must consent, that *Pyrotechny* is the mother and Nurse of many noble Sciences and Arts, and they can easily judge from the Colours of the Chaos of metals in the fire, what metallick body is therein. And truly, every day, metals and transparent stones, are yet so procreated in the bowels of the Earth, from their proper, noble, vapourous seed, with a spiritual Tingent Sulphurous Seed, in their divers Salty Matrixes; for the common Sulphur, (or the Sulphur of any pure or impure metal, whilst yet conjoyned with its own body) being mingled only with Salt-Peter in the burning heat of Fire, will be easily changed into

the hardeſt and moſt fixed Earth. And this Earth i afterwards eaſily changed by the air into moſt clea water, and this water after by a ſtronger fire, ac cording to the nature of either pure or impure me tallick Sulphur admixed) is turned into Glaſs, coloure with various and very beautiful colours. Almoſt ſ likewiſe is a Chicken generated and hatcht out of th white of an Egg, by a gentle natural heat; and thu alſo from the ſeminal Bond of Life of any metal, i made a new and much more noble metal, by a heat con venient to a ſalty fires nature, Though few Chymiſ know perfectly how the internal virtues of metals (al ways magnetically moving according to their harmo ny or diſconſonancy) are diſtinguiſhed; and why on metal hath ſuch a ſingular Sympathy or Antipath with the other metal, as is ſeen in the Magnet wit Iron, in Mercury with Gold, in Silver with Copper very remarkably. And ſo in ſome are notably foun an Antipathy, as Lead againſt Tin, Iron againſt Gold Antimony againſt Silver: And again, Lead againſ Mercury. There are 600 ſuch Sympathetical and An tipathetical Annotations in the animal and vegetabl Kingdom, as Authors have written

Thus Candid Reader have I here printed what have ſeen and done, for with *Seneca* I deſire to know only that I may teach others: nay if wiſdom wer given conditionally to be kept ſecret, I would re ject it. If any ſhall yet remain doubtful, let him with a living faith believe in his Chriſt Crucifyed, an in him become a new Creature, through the moſ ſtrict way of regeneration, and be fixed therein i hope, and uſe true love and charity to his neighbour till his life be juſtly, chaſtly, and holily finiſht, there by ſafely to ſail through the wicked and impuden

Se



The Thickness of that piece of gould

Count Rusz uppermost Hill master in Steye
and Carinthiæ (two Prouinces of high Germany
hath with one only graine of Tincture transmu
three pounds of Quicksiluer into pure gold fi
in all assayes & proofes out of which was ca
this piece of Gould

ea of this world, to the peaceable Haven of Hea-
en, where is an everlasting Sabbath with true Chri-
ians and Philosophers, in the true *Jerusalem*. *John*
rederick Helvetius, *Count Russ* in *Syria*, and *Ca-*
ynthia in *Germany*, with one grain of Tincture, trans-
muted three pound of ♀ into pure ☉ at all assayes.

THE

GOLDEN ASS Well managed,

AND

[Y D A S Restored to Reason.

r a new Chymical Light appearing as a day Star of Comfort to all under Oppression or Calamities, as well Illiterate, as Learned, Male as Female; to ease their Burdens and provide for their Families.

WHEREIN

he Golden Fleece is Demonstrated to the blind world, and that good Gold may be found as well in Cold as Hot Regions (though better in hot) within and without through the universal Globe of the Earth, and be profitably extracted: So that in all places where any Sand, Stones, Gravel, or Flints are, you cannot so much as place your footing, but you may find both Gold, and the true matter of the Philosophers Stone. And is a Work of Women and play of Children.

---

vritten at Amsterdam, 1669. by *John Rodolph Glauber*, The bright Sun of our Age, and Lover of Mankind, like a true *Elias* riding on this Golden Ass, in a Fiery Chariot.

ınd Translated out of Latin into English, in briefer Notes, 1670 by *W. C.* Esq. True Lover of Art and Nature, and well wisher to all men, especially to the poor distressed Houshold of Faith; The true Catholick Church, and body of Christ, Dispersed through many Forms of *Religions*, through the whole World, as the perfect *Israelites*.

THE EPISTLE OF VV.C. TO THE CHRISTIAN AND COURTEOUS READER.

Job 28. 6. & 2 Esdras 8. 2.

Reader,

GOd who made Man out of Earth or Clay, and out of Stones could raise up Seed to *Abraham*, hath here ent thee *Manna*, and commanded hese very Stones to yield thee Bread,

in

in these Calamitous times, or rather that which may satisfie thy honest and moderate wishes more for Food and all necessaries (as was intended in the Fiction of *Mydas*) For every thing thou toucheſt by this Art may turn to Gold, and purchase whatsoever thou needest for thy self, Friends and Family, without borrowing, extortion, or fear of want, or wearing longer Ears then will become a rational man and a good Christian; And so thou maiest prove a true *Fortunatus* or Providential *Mydas*, & procure thee a lighter heart then many that have a heavier Purse, which may be exhausted, lost or spent on their Lusts, and yet not satisfie their fears or covetous desires, though in present Plenty of Corn and Wine. Yea, if thou hast Grace and Wisdom, out of the very Stones in the Streets, or *Jobs* Dung hill, thou maiest raise the Golden Fleece, though in extract and *Job*

ſmall quantity, and mayeſt gain the Philoſophers Stone, and withal make gold more plentiful then in *Solomons* dayes, and ride in Triumph over the World on this Golden Aſs, by *Glauvers* new Chymical Light, without old *Balams* property. *Quid non Mortalia pectora cogis Auri, ſacra fames.* Let this Art therefore breed in thee a holy hunger of God, rather then Gold, and improve this Talent to Gods Honour that ſent it, and to thy honeſt Neighbours good ; and fear not to be the poorer, though thou light thy Neighbours candle, by communicating ſomthing of this Art, or the fruicts thereof liberally, as thou wouldſt be done unto ; That ſo all may glorifie the Almighty giver for his great Treaſures and bounty, and live together in Peace and Love, without Griping, Grudging, or Anxiety ; whence may ſpring the true Golden Age, ſo long expected and

deſired

desired, with *Halcion* days; Neithe
needest thou be sollicitous for thin
or their posterity, least they war
bread, if thou givest them but the
Stones with the use thereof for a Le
gacy. I have no other message a
present, but to wish thee herewith t
be content, and provide thee Tre
sures for Eternity, without takin
notice of this mean messenger th
brought it hither to thee, who thoug
invisible or unknown, shall remain

Thy well wishing Frien

and Servant,

W. C.

Or twice five hundred.

L'aurum amice elegis Rus.

POST-

POSTSCRIPT.

TO help thee here a little forwarder. Take four ounces (or what quantity of powder of Emery you please, such as *Cutlers* use, and is bought at the Ironmongers, or else good Yellow, Red, or Purple *Talum*, or other good Stones or Minerals, *Dissolve* it in Spirit of *Salt*, of *Glaubers* cheapest making, Distill or Evaporate the Menstruum gently, or precipitate the Tincture by Lixiviat Salt, with ☽ or ☿ or the properest Loadstone ⊙, and reduce all by ♀, but be sure not to be too hasty for a *Regulus* ; But when you think it sufficiently washt and digested, cast it into a Cone for the first *Regulus*, Then with *Glaubers* Martial *Dis-*

cipline, Mortifie the remaining ſulphu-
riousmatter, and you have a courſer Sa-
and after a Lunary Body. Then begi
again, and add the laſt to the firſt, an
turn Ixions wheel in the Fire as o
as you pleaſe, till you find goo
profit.

Jo

JOHN RODOLPH GLAUBER'S

EPISTLE

TO THE

READER,

Reader,

SAtan with his Followers seeks nothing more, then the destruction of Mankind, and to hinder him from the gifts and favour of God. Wherefore I desire thee not to slight or

judge of these things rashly, which thou knowst not; but first prove and try them throughly, and although you should fail (as it may easily happen to the inexperienced) yet blame not my writings or good intentions, but your own unfit Capacity, or inexperience; for I write nothing here, but what I have often effected, and can perform and prove true every hour. Consult therefore first with other more experienced searchers, whom I may hope have not all erred and lost their labour in so easie a work, that even a Boy of ten years old may understand it possible and Fecible.

Nevertheless believe not that I should set down here the manner of Extracting Gold in Lumps or great quantities for profuse usage, but I shall rather take heed and beware of that.

N. B. Now

N. B. *Now as I ſaid throughout all arts of the World, and in every rt of Sand, Pebbles, and Stones, held good Gold, excepting Lime-tones, which alone ſeldom or never ave any Gold, elſe in all Rocks of ireety Sand, Flints of whatever co-ur; alſo in Gravel, Scurfe, or Bal-ſt on Mountains, Valleys, in the owels of the Earth, the Sea, Ponds, its, Rivers, and Floods, (none at ll excepted) there is Gold to be found ut Sand and Stones, hold moſt in ot Countries; and although they be hite, clear, and ſhining, without the aſt colour, yet there is ſome Gold; ea, even ſometimes in Clay grounds, nd in Artificial baked Tyles and ricks.*

The first kind of Proof

TAke white Sand or Flints, wherein you think there is not the least Gold, of which joyn three parts of *Minium*, or any other pouder or Calx of Lead Flux this mixture in a Crusible covered in a wind Furnace, or by blast of Bellowes, and so let them flow well together for one hour, and it will turn to yellow glass, then pour it forth least by delay it pierce the Crusible, and run among the ashes. Powder this glass, and mix thee with half its weight of *Sal Alcali*, or Soap, or pot ashes: then put this mixture into an Iron Pot or Crusible, where you may first put Nails or other Bitts of Iron, then Flux this in the Fire, and the glass of Lead will be reduced into a body again by the said Iron; pour out this into an ingot or Cake, and the *Regulus* of Lead will sink to the bottom, and the Flints or Sand (like Scurffe and Dross) will

sum

im on the top, but the Lead will contract such a ick roughness, that it will not easily flow. For the hich take this remedy. Place this *Regulus* in a ind Furnace, and upon one ounce of the melted gulus cast a Dram, or something more of Salt Pe-, and let them flow together; Then the *Sal Nitre* ll draw the black roughness from the Lead into a rffe, which being poured forth and melted again, comes tractable and white, and will easily flow on a Test, but if you have not the skill to effect s work; put your black rough Regulus of Lead o such a Crusible or Test, as the vulgar call Treib-rbe (which is like a large hard Crusible bottom) ver it, and let it purge it self in the fire for half an ur, or at least for a quarter, and it will be white d tractable. But the washing or cleansing by Salt ter is far better; weigh a peny weight, dram or uple of this, and a like quantity of Lead; Test em in a hard fixt Cupel apart, and this Regulus ll hold a grain of Gold, and the Common Lead ly a grain of Silver.

The Second kind of Proof.

TAke one part of white Flints or Sand, mix thrice the quantity of Salt of Tartar, or any other lcaly, and therewith fill a third part of a Crusible ut not more least it run over) let it stand half an ur to be glowing red, and it will turn to a white llucid glass, pour it into fair water, or rather into Lee; and the Sand or Flints will be dissolved into a

thick Oyl or Water. ☞ In this water digest fo an hour or two, half an ounce of filed, rasped, rather scraped Lead, and the Lead will extract a sp ritual Gold from the said Water or Flints, and w thereby become yellowish; which take forth dr and Test on a Copel, and you shall find a grain Gold, but out of so much common Lead will be o ly a grain of Silver, which is the proportion to l found in any Lead; whence you may certainly co clude that white Flints and Sand contain in them sp ritual Gold, the which being joyned with Meta become Corporal.

The third kind or manner of Proof.

DIssolve ♄ or Lead in *Aqua fortis*, and pour forth into Salt water, and all the Lead w precipitate and fall to the bottome, in a white Ca or Powder, mix three parts of this Calx with on part of powder of Flints or Sand, and add half much Salt out of Lees or other Alcali, mix them ar put them into an iron Crusible, where old nailes c bits of Iron be put in, fill it to the top and cover close for half an hour to melt and flow, till all th sharp corrosive spirits in the Lead be mortified b the Iron, and then the Lead will be reduced to body as before, which cast into a Taper pointed Ir got or Cone, and the Regulus of Lead will sink t the bottome, the which must be washt and cleanse by Salt Peter, or in a fixt Copel under a Tyle, ti it purge out the dross or fæces, then Test it, and a

uch

ich of the ſame Lead ſeverally apart, and the one ilds a grain of Gold, and t'other only a grain of ver, as before is ſufficiently expreſſed.

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he true manner of proving all Flints, Rocky Stones, Pibbles, and Sands, &c. Legitimately and Infallibly; whether they contain much Gold or little; With a plain Reaſon for all.

TAke four ounces of Sand or *Flints*, or other Stones, neal them red hot in a Cruſible, and nench them in cold water, and ſo they become actable to be beaten or ground to powder. Put ieſe four ounces of powder into a Glaſs Cucurbit : Retort, and pour thereon two ounces of *Aqua egis*, to moiſten the ſaid powders very well and oroughly, and let it ſtand ſo in warm ſand for half n hour, and the ſaid *Aqua Regis* will extract all ie Gold out of the Flints or Sand; To which pour n two ounces of warm water, and ſtir it very well pout, then ſtrain or filter it through Cap Paper, and ie water will paſs through the paper with the Tinture, and leave the ſand alone in the Paper; then our on more warm water into the paper, and let it un through the Sand again, and ſo it will waſh away all the remaining Gold and Tincture out of the ind, and carry it into the Receiver, which is likeviſe to be added to the reſt; Then pour upon this impregnated water or Liquor, ſome ordinary Lees or

rather

rather some spirit of Urine, and it will so mortifie th *Aqua Regis*, that the Gold will presently precipitat in a yellow Powder to the bottom; Cant off the wa ter and wash the said Gold with more fresh water ti the powder of Gold be sweet and perfectly clean after dry it very warily, else the said Gold will fu minate with that force as to break the glass in piece and whatsoever else is about it. But if you mix little powder of vulgar brimstone to the said Calx o Powder of Gold, and let it glow in a glased Cru sible, then it will not fulminate at all. After this mi therewith some Borax and reduce it in a Crusible And thus you may know what quantity of Gold contained in the rest of the Sand or Flints of tha nature. *N. B.* Unless perchance the said Sand o flints have Iron mixt, whereby then the Gold wi become Pale and Brittle. Now in such a case yo need not presently mix the said calx of Gold wit Borax, because both the Gold and Iron would b reduced together, and so would be adulterate, an disappoint you of your expectation in that Trial But such mixt Gold must be separated from the Iro on the Test with Lead, and so your proof will b good and without error.

There is another sort of trial and proof of Sand flints, and Stones, &c. But since this way is easie an sufficient, we shall rest herein.

N. B. Yet my Councel is, instead of *Aqua Regis* to make use of Spirit of Salt, which will be cheap er, with ☽ and ♂ for a Loadstone, and Antimony for the flux.

Now learn the difference of natural, corporal, so lid Gold, and that which is volatil and spiritual, which is the *Primum ens Auri*, or first beginning o G ld. ☞ Consider therefore that corporal gold by corro-

rrofive waters or ſalts, is eaſily extracted and re-
ted, but the ſpiritual is not ſo.

But now the reaſon that corporal gold, by the afore-
d proofs and experiments, is always extracted and
awn forth, and happens upon this account, for al-
ough in the ſaid white ſand there may be no cor-
ral gold at all, yet by the aforeſaid proofs, ſome is
tracted, though truly not much, nor more then the
ver was which the Lead contained, which was uſed
the ſaid Trials. Note therefore that the ſaid ſil-
r in the melting, drew the ſaid ſpiritual gold out
the ſaid flints, ſtones, or ſand; ſo that there-
it became ting'd and tranſmuted into corporal
old; the which was very apparent hereby, for that
more gold was found then the quantity of Silver
ntained within the ſaid Lead; and as it was in the
her parcel of common Lead, uſed in that Trials;
r if more corporal gold had been in the Sand or
ead, it muſt neceſſarily have exceeded the quanti-
of Silver in the ſaid Lead, for the Silver contain-
d in the ſaid Lead, mixt with the ſaid *Flints*, could
ot fly away in the air, to leave room only for ſo
uch corporal gold, and therefore the cauſe that the
lver remained not Silver (as in the common Lead
as) that it was tranſmuted and turned to Gold, by
e Tincture, and ſpiritual gold drawn out of the
rſt *Ens* of ſand, ſtones, and flints; and muſt be aſ-
ibed to the ſaid firſt Ens or ſpiritual gold contained
the ſaid ſand, ſtones or flints.

Now I have written this book only for the extra-
tion of corporal gold out of ſand, ſtones, and
ints, &c but we leave the ſpiritual gold for the Philo-
ophers, that they may make their *Stone* out
f it.

Wherefore, *N. B.* Whoever ſeeks to draw gold
out

out of ſand, ſtones, and flints, &c. Let them chuſe ſuc ſtones, ſand, &c. out of which they may draw co poral gold, with good profit which the Womb c common, white ſand, and flints cannot bear or brin forth.

The reaſon nevertheleſs, I wiſht you to take whit ſand or flints, &c. to make experiments and tral was becauſe every one might ſee, that in all kind c ſand, good gold is contained, though out of all i cannot be profitably extracted, by reaſon the whit ſand and flints, &c. are often without corpora gold, but never without ſpiritual gold, by the whic nevertheleſs ſilver may be tinged, and tranſmute into good gold, as may plainly appear by and in th aforeſaid practice and tryals.

But now the Philoſophers ſeek not corporal gol but ſpiritual, and they will know where, and i what ſubjects the ſpiritual or firſt eſſence of gold i moſt plentifully contained, and how to get the ſam with eaſe. Therefore although the ſaid firſt e ſence of gold be in white ſand, and white flints, &c yet the ſaid Philoſophers will not meddle with tha ſo willingly, nor will any expert true Philoſophers tye themſelves ſo to one ſubject, as not to uſe an other thing to get their Tincture; To whom it i well known that the firſt eſſence of gold is found i every thing throughout the whole earth; for where ever there is any Sulphur, there may be had the firſ eſſence of Gold to have their Tincture. But now in all Vegetables, Animals, and Minerals, there i a Sulphur certainly known and found, Therefore i all parts of the world, the matter of the Philoſopher ſtone may be had every where: ſo that the Poor may have the ſame without charge, no leſs then the rich, according to what the Philoſophers doe pro-

claim,

oclaim, ſaying their matter is every were, and u may have the ſame in any parts of the world thout money, and it meets you, and is trod on under t, and caſt out on the Dunghils; for ſo the true ilofophers do ſay, and write. Alſo a true Philoſopher ll not require or need much Gold for his Medicine; if he have but halfe an ounce which he brings to rfection, it will ſuffice for his whole life, and be in his power to multiply, and bring it to perfecti- as often as he pleaſe; and neceſſity ſhall re- ire.

So that it may eaſily be demonſtrated, that not ly Gold, but ſomewhat more rare (*viz:*) the e Tincture is in Stones, which the Ancients did imate in theſe words. *Auro quid melius Jaſpis,* What is better then Gold, a *Jaſper Stone, &c.* So *Paracelſus* exceedingly commends *Red-Talc, Gru- ts, Antimony,* and *Lapis Lazuli*; expreſſing fur- er, that the Tincture or firſt Eſſence of Gold may gotten out by ſublimation, *&c.* Take notice alſo ther, that the firſt Eſſence of Gold may be found any other ſmall or meaner ſtones, and amongſt the ſt and chief of theſe, *viz.* the Blood ſtone, *thydis, Magneſia, Pedemontana, Emery,* and ſuch e.

In the which alſo it is ſo fixt, that to poſſeſs it there eds no other art, but the manner of extracting it, d giving it ingreſs by *Gold.* On the other ſide, the ſt *Ens* of *Gold*, in the Vegitable, *Animal*, and ineral Sulphurs, *Marcaſites* and *Antimony* are had plenty; but are ſo Volatil, that thoſe little ſtones e to be preferred.

But now in brief I ſhall ſhew, that in ſtones (of hich hot Countries hath moſt *Gold*) there is not on- fixt *Gold*, but alſo Volatil; whence the true Tin- cture

dure may be perfected: For whoever can make th
first Essence of Gold that is in stones Volatil, and g
ther it by distillation, doth get a graduating wat
by which our quick fluid Mercury or Quick-silv
may be coagulated to good Gold. And whoev
can joyn, and marry this Volatil first Essence of Go
to Corporal Gold; and this with that to be ma
one, and procure Ingression, he may hope for f
more good, and may expect undoubtedly to enj
the same to a better use and profit: For that the fi
Essence of gold is more useful and needful to prepa
the Tinctures then Corporal gold it self, as not a fe
Philosophers have signified by the following word
who say, *Gold and Silver are not made by them, unle*
this first Essence do effect it.

The first *Ens* also of Gold, which lies hid in all V
gitables and Animals, doth Coagulate Mercur
even to Yallowness, but not constant and fixt; but
it be made fixt, it also fixeth and Coagulateth wi
constancy, but doth not so before. It remains ther
fore most assured true, that where ever Sulphur is foun
there is also the first Essence of Gold, and where the fi
essence of Gold is, there is also the Tincture; wherefor
being Sulphur is found in every thing of the world,
the least Herb, Stone, and Bone. It follows that also out
any little Herb, piece of Wood, little Stone and Bo
&c. the true Tincture may be prepared.

Now this our new light doth not profit him th
is blind, and will presume and resolve to be
still,

More of this you may find in my third Centur
and also in the first part of my Spagyrick *Pha*
macopeia

Ho

low Sand. Flints, and the like impregnated Stones may be known, whether they contain little or much Gold.

FLints, Sand, Stones, *&c.* that are White of all ſorts, contain the leaſt quantity of *Gold*, d yet are never without ſome Volatil, though not be extracted with profit; but moſt commonly the llow and Red have moſt *Gold*, yet not always anſwer the charge in diſſolving and extracti.

Yellow, duskiſh, and Black commonly hold much, d where through White, alſo Yellow Sand and ones, where Lines are found (like Veins through m) eſpecially if they ſhine clear and gliſter with ny little ſparks of ☉ cloſe together.

Likewiſe that Sand is rich with *Gold*, which appears e Talc, wherein are found ſome ſtones, in which d or duskiſh Talc appears, even as in all lc *Gold* is found but yet in ſome more ſome le.

All Flints and Stones in Brooks, called *Bartenſton*, ich though appearing white externally, yet after y are made red hot in the fire, and broken in ter, appear Yellow like *Gold*, are ſufficiently h.

Green, Yellow, or Skie coloured Stones, tranſlucid

lucid like Horn (Vulgarly called Horne-ſtone, a
alſo for the moſt part rich.

Alſo all reddiſh, Black, and dark, dusky Flints, hav
always *Gold*, but for the moſt part mixt with Iro
which therefore fruſtrate the Vulgar Labouran
Menſtruum, and ſo makes it uſeleſs.

All Quarz Quarries, the coverings of Mines, and al
Saphir Stones, or other in the Earth in Veins like Meta
or open to the Air or Water, being Coloured, ho
Gold.

The Blood-ſtone, and that which is of kin to i
Emery, *Granats*, and *Lapis Lazuli*, do all ho
Gold.

The Granats hold Corporal *Gold*, and the fir
Eſſence of *Gold*, ſome much and more then other
and others but a little: But theſe aforeſaid Stones are
hard, that ſtrong Waters (as *Aqua Fort*) cann
work upon them; yet ſome remedy may be found
extract them.

In all tranſparent Amphitams, Sapphirs, Rubie
Amathiſts and Jaſinths, is the firſt Eſſence of *Gol*
but hard to be extracted.

All (Fluores, Ores and Flowers) uſed in t
Mines of ☉ and ☾ to reduce them to a flux, wheth
Violet or Purple coloured, Yellow, Red or *Gree*
are endowed with unripe Volatil *Gold*, which if ys
heat red hot, will vapour a king of *Green*, Yellow,
Red fumes, and a Snow-white Colour will rema
on the ſtones. Now if any can tell how to ſave tho
flying fumes, he may with it Coagulate Mercury in
Gold. In like manner by means of Diſtillation,
Green water may be drawn out of all ſuch like ſton
in the which Mercury will Coagulate it ſelf into *Go*
This *Green* water alſo the ancients have called th

Gre

een Lyon, which devours the ☉ or *Gold*, and pre-
res a Tincture for ☽ or ♀.

I would say more of this matter, but shall refrain
the covetousness, and wicked men, who seek no-
ng but the ruine of their neighbour, and to live in
mp and pleasures, who as unworthy, *God* will have
nder in darkness, without this Knowledge.
herefore let all that by *Gods Grace* have any illu-
nation, beware the communicate nothing to wick-
men, though they seem *Angels* of Light: *Nus-
am tuta fides*, There is no faith to be found on
arth. *Soli Deo tu confidas, promissis hominum diffi-
s, Deus Solus fidem servat, a Mundo fides exulat*;
hich is, In *God* shalt thou put thy trust, mans pro-
ses distrust as Dust; *God* only keeps his promised
ght; but from the world all faith takes flight.
herefore I say, let all well-minded men beware of
ixurious, proud, vain, and covetous persons; for
ese Vices proceed rom the Devil, and return again
him, and one can hardly find an honest man, though
ught with *Diogenes* his Lanthorn, amongst many:
or which cause I shall e're long publish a short Tra-
ate of evil and wicked men, *viz.* How and whereby
know them by their outward signatures and form,
r virtue and vice? And had I known this skill before,
had been a great advantage to have made me be-
are of such dissembling Impostures.

If any shall hereby reap any benefit, let them give
iod the praise, and be mindful of the poor: If other-
ise, let them believe they are yet unworthy to have
ich things communicated to them; for truly I have
ritten here so plainly and truly, as no Philosopher
ver did before me.

But now nevertheless I confess I have a more
asy way for these things, *viz.* for extracting Gold

out of Sand, *&c.* and ſuch as never was known befor to the World.

1. My firſt Method is with a water of ſmall charg or price, which may be had in plenty without Diſtilla tion.

2. My ſecond is a ſingular Metal, of which Chau drons may be made, in which theſe Stones and San with this ſmall priſed water are boiled, and yet no corroded or conſumed thereby, and after the wate ſhall diſſolve any Gold out of the Sand or Stones, the you may draw forth the ſand and water with a Scoo or Bowl proper for this uſe, with holes in the botton and a wooden basket ſtrainer thereupon, and ſo th impregnated water or *Menſtruum*, with the Gold may paſs through, and leave the ſand or ſtones behin in the ſcoop or bowl with the ſtrainer, then pour o more warm water on the ſaid ſand, to waſh out th remaining Gold and Tincture, and after all is waſh out, throw the ſaid ſand or ſtones quite away, a uſeleſs.

3. My third compendium is, to pour upon the ſai clear *Menſtrum*, which hath the Gold or Tincture another ſingular ſort of water of ſmall price, whereb all the ſaid Gold and Tincture (at ſuch a height an quantity) in the ſolvent, will be precipitated to th bottom; and ſo the clear ſolvent being freed from th Tincture, muſt be Canted off to ſerve again for th like uſe, as preſerving ſtill its own ſtrength and vir tue, without any abatement or diminution whatſoe ver, either by the ſaid water precipitating, or by an other ways whatſoever; and if any be loſt or ſpilt b the uſage, it may be eaſily repaired, by gettin more of the ſame, without much trouble o charge.

No

Now if any ſhould mix any precipitating *Lixiviat* quor or Lees with the ſaid ſolvent, contrary to its ature, and thereby mortifie the ſolvent by precipita- ng the Gold (which is done in other proceſſes, i is uſed in and by my former experiments and als in this Books about the white ſand and ſtones, *c.*) what dammage and loſs would come thereby; r every time there is occaſion to uſe it, our diſſolvent ould be deſtroyed, and the extraction thereby be- me very troubleſome and chargeable; eſpecially ing done in Glaſs or Earthen Cucurbits or bodies; t this way all things coſt almoſt nothing, and may done in greater Veſſels, and cheaper, and the ſaid aters be without loſs. And this kind of extraction ay be compared like the making of *Salt-Peter*, here the workman having extracted the *Salt-Peter*, rows away all the aſhes and dirt, and puts more atter into the (*Cupam*) Tubs or Bowls, for e like common water to extract more.

1. Our fourth Compendium is that precipitated alx of Gold, after the filtration in a bag, is taken ut, dried, and by a good, cheap, and ſingular ood matter flux it, is reduced to a body; and ſo part of the ſaid Gold will be loſt or diminiſh- d.

In theſe four Compendiums for the extraction of old, will come profit, but not ſo much other ays.

Now let none marvel why I reveal not here any of heſe four Compendiums; I have been enough bitten y the envy of other men: For where they could not nderſtand my writings by their own dulneſs, though had plainly enough expreſſed the matter; and ſo could ot perform the ſame; they then publickly brought ſcandal on me, and reported, that whatever I writ

were lyes; Nay, some others have seen the thi performed, and yet afterwards for hatred and env have slighted it and me.

But however whilst I live, (by Gods Grace a Providence) I shall be helpful to my neighbour, I using my Talent to serve them, and like a most brig shining Light will shew the wonderful great myste of God, to the Ignorant and simple people; again the will of all the enemies of Truth, though they fr and vex never so much at it, I have resolved so to do Yea, behold though my adversaries should all co spire and wholly devour me alive, they should swallo but a mean or lean Morsel of Earth; for *Glaub* should be and remain *Glauber* still, till the consum mation of the World or Ages; now if the men were of the ancient stamp and frame of faith a virtue, they would not detract and scandalize the Innocent neighbour, without deserving ill at the hands.*

Let these things be sufficient at this time conce ning the extraction of Gold out of Sand, Stones, a Flints.

Now further I say; although every one should u this Extraction of Gold for their Imployment or Trad yet the one would not be a hindrance to the benef of the other, by reason Stones and Sand are obvio to every body in all Countries, as also the Salts th are useful to extract the same are plentiful, so th nothing is wanting but a lover of the work to set h hand unto it.

Paracelsus in his book of vexation of Alchymis saith, That more Gold and silver is found upon th Earth, then in the Bowels thereof, and that ofte times a Countrey Clown throws a stone at a Cow which is worth more then the price of the Cow, an

s moſt certain true, and will remain true; for a lye not degenerate or exalt it ſelf to a truth; in its time hereafter ſhall be puniſht in rnal darkneſs with the Devil (as the father and ginal of all liers) without doubt *Democritus* his ghter, and *Heraclitus* his Weeping came from contemplation of mortal mans eager purſuit after ld and Silver through great Anxities, Labours, and ubles with loſs of health and hazard of Soul and ly ſailing many times through the vaſt Ocean for it, l tearing open the earth to ruſh and ſink down rein to fetch out Gold and Silver, which is ſo plenlly and eaſy to be had upon the ſuperficies of the th in every Region and Countrey, as that its *τάρχεια*) abundance may be had.

Solomon writ not from the purpoſe ſaying t great virtue was in Herbs, Woods and Stones: that which is fixt in Stones is Volatil in Herbs. As my little Treatiſe Printed 1663. demonſtrated; hough the firſt *Ens* of Gold (whence Gold may be de) be in both.

We read alſo in *Eſdras* there is much Earth to ſſels or Pots; but a little pouder or duſt to make ld. And all ſorts of Earth are not ſo rich to gain Extraction of Gold, nor it is to be thought that Stones and Sand and every one are ſo rich in Corral Gold as to yield any profit; yet they ſtill con n the firſt *Ens* of Gold, or yield ſuch a Calx, by ich (or the help thereof) good Gold may made; the which Calx or Pouder, if we ew how to extract and order, we would make eater accompt, and eſteem it more then of Gold ſelf. Now ſince ſuch an Auriſying, or Goldmaing Pouder is ſo largely extended and diffuſed in ones and Sand, *&c.* Yet it is not eaſy to beat it or

 force

force it out with a Hammer, but only by a pecul r Art, is to be extracted, and perfected; thereupon e blind multitude of covetous Gold hunters will n t believe it no more then Ignorants, who knows noth g of the Art; and yet this art hath been always e- steemed amongst Philosophers as their greatest e- cret of Secrets, and so hath been preserved amon st them.

Also where *Paracelsus* writes of the first Ens r Essence of Gold, he tells us, it may be drawn fo h by sublimation; And *Basilius Valentinus* also t ls us, That the preparation of the Universal Tinctu r, may be compared to the distillation or extraction h the burning spirit of wine from the Lees, and m y so be obtained; Oh friends, this is truly a sufficin t clear comparison; for as in a great quantity of Le of Wine or Beer, a little of the good spirit is hide n and the residue is a uselefs mud; and yet that lit e quantity of spirit is drawn out with profit by men s of Distillation out of that great quantity of mud r Fæces, and is thereby concentrated into a little roo , and withall is so virtuous and piercing a spirit t t one spoonful thereof is more worth, then the whe e Runlet or Vessel full of Fæces. Now by such ways or means would the Philosophers have us draw fo h and extract the *Primum Ens* or Form of Gold y art, out of Stones and Sand, though dispersed d diffused far abroad in them, and so to concentrate their virtue and Tincture into a small compass, of the which a very small quantity (if but as big a a Pea) is of more worth and value, then a great Mo- tain of uselefs and unprofitable dead Earth.

Further, I would n conceal this from thee, t t throughout all *Germany* by, and in the Rivers. re found stones, the which abound with Gold and il- r,

r, and are ſufficiently rich; and if you beat or eak them to pieces, you will find within ſome of em ſome little holes, pits, or concavities, with a llow or fusky dark powder, which being melted ith Borax will yield a ſilvery Gold, I muſt avouch d affirm I never ſaw or knew any mortal man, that derſtood or obſerved thoſe ſtones before, much s the golden powder hid in them; which without ubt is by reaſon of mens careleſneſs to find out me Phyſical great myſteries of God.

Here now I muſt admoniſh all men, that it were f great conſequence and concernment for Parents place their Children to be trained up in their outh, with ſome honeſt Artiſt, or workman to ach them that, which in caſe of neceſſity might ain them an honeſt and commendable livelihood. ut the rich having a plentiful eſtate, think they ſhall ave enough for their Children, never to want; yet one misfortune or another happens upon them, or pon their Children, as Burning of Houſes, or Ships, r Goods loſt by Pyrats or Thieves, or Creditors fail, r Ships miſcarry, Then whither to turn or what ourſe to take they know not, but only to fly away, r live like Vagabonds, or fill a Gaol; and all this or want of ſome laudable Art learnt in their youth. And thus they become deſperate, The one forſakes Wife and Children to Travel to the *Indies*, where ot a few are devoured by beaſts or Canibals, ſome rowned or ſtarved, others ſell themſelves or become ouldiers, and like mad Dogs at laſt are ſlain; Ohers after they have ſpent their means cannot ſubiſt or provide for their family, and ſo become vicius livers, and have a miſerable doleful life, till they eriſh and go to hell. All which might have been voided by learning ſome good mechanick Arts in

their youth, or flourishing conditions. But when c
ficult and raging times approach, or that too many
of a Trade in a City, the one beggers the oth
and so there is no remedy but physick which n
likewise fail. But a Physitian might learn son
thing else that would get a livelyhood, besides
practice, Then he need not make so many visits
gape for his fees of his poor distressed Patient
And so the Lawyer need not for base Profit sell
Law or their Clients Cause to prepare himself a
in Hell, where afterwards to dwell for ever. N
the Divine be afraid of his Patrons, or Benefacto
and so sooth them up in their sins, but preach
truth to all without flattery, and so prefer G
honour, and the peoples real good, with a true z
before his private profit, to the hazard of his so
So also of all the rest.

Now having declared or toucht this matter, I
passing and go away sighing and mourning, That
Genuine Hermetick Philosophy and Medicine, is
little practiced or esteemed, as also the natural t
Alchymy (and not adulterate) which genuine
is the Queen of all Arts, and shall remain so to t
worlds end.

When as therefore this art of extracting sa
and stones, is so great a treasure and useful as
have heard, and carelessly kickt by men at their f
every where; why do we not rather extract th
to nourish our selves and families, and defend us fro
the injuries of the times, handsomly and honest
Why do we not I say leave the *Indies* to their ot
Inhabitants, and mannage our own Countries
earth in *Europe* where we dwell, where is abundant
sufficient to sustaine us, for whatever we want;
cannot but again and again ingeniously confess, th

if it were possible to renew my youth, or call back but ten years, I would not neglect publickly to professe and teach the true Philosophy, Medicine, and Alchymy, and so make it to be known demonstratively. But the sand of my glass is almost run, and my day far spent, so that I cannot undertake these so laborious practices, but must leave and resign the same to other more in their prime of youth and strength, whilst I am fading and vanishing hence. But all the good I can do whilst I live by faithful writing, I shall not neglect for my neighbours profit and advantage, And (God favouring my purpose) I shall shortly publish unheard of Secrets; here now it only rests to set an end to this Tractate.

AN

An Amonition to the Courteous Reader.

WHatſoever I have written in this little Book o extracting Gold out of Sand, Stones, an Flints, is ſo true and certain that there needs be n queſtion thereof. Yet I may tell thee, as ſoon a this Treatice came under the Preſs, another way o extracting Gold out of Stones came into my min far better then the former. By which gold may b drawn out and extracted much ſooner and better becauſe to this my new way, there is no need at a of Kettles of Copper or Braſs, &c. but great quan tities may be extracted without boyling in or wit ſuch veſſels, but in others that are every where t be had; ſo that one man in this new way in on day may eaſily extract the Gold out of a thouſan (CIↄ) pounds of ſand or ſtones, &c. ſo that I canno chuſe but communicate this alſo (which is far beyon th eformer) If I ſhall underſtand, this may be generall profitable, and gratefully accepted in theſe bad time and fear of worſe. Whereby to be publickly ſervice able to my Country, and future generations. And ſo I commit all to the guidance and protection of the Almighty.

Dated at Amſterdam 26/15 *July*,
Anno Dom. 1666.

JEHIOR יהי אר

OR

The Day dawning;

OR

Morning light of Wisdom:

Containing

The three Principles, or Originals of all things whatsoever.

Whereby are discovered the great and many Mysteries in God, Nature, and the Elements, hitherto hid, now made manifest and revealed.

To the Honour of God, the love of our Neighbour, and to the Comfort and Joy of the Children of Wisdom.

In the 4. Book of *Esdras* 6. *v.* 10.

The Books will be opened before the Heaven; insomuch that they all shall see.

Zachariah 14. 7.

At the time of the Evening it shall be Light.

THE EPISTLE

To the honeſt, ſober

READER.

Curteous Reader,

THis *Spring or Dawning of Wiſdom*, *was publiſhed ſome years ſince*; *but being out of Print, and ſomething better improved by the Author, and ſutable to* Pythagoras *his Metaphyſical*

phyſical and Phyſical Figure, with my ſmaller Philoſophical Epitaph and Figures, I thought good to make them with the reſt into one ſmall Volume where much light of Divinity and Philoſophy will appear, concentrated and multiplied to any ingenious Spirits. It is Gods greateſt bounty to give light and Eyes to ſee, not only the Corporal, and Temporal; but the Spiritual and Eternal Light of Wiſdom. Quantum quidq; habet Luminis tantum & numinis. *The more Light the more of God who dwelleth in Light, and in his Children, who are Children of Light and Life: For this is the Condemnation and death, That Light is come into the World, and men love Darkneſs rather then Light because their deeds are Evil. This therefore as a Trumpet, theſe latter days may awaken, and teach men what God, the World and Devils are, that ſo their Soul*

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nd Spirits hereby quickened and in-
bired, may the better know themſelves,
nd ariſe from dead works of Sin and
enſual vanities (the firſt Reſurrecti-
n of Grace) to be ſure to riſe again
vith Chriſt in the Kingdom of Heaven
n Glory: For many talk of Heaven,
nd being in its Glory with Chriſt;
vhich have it not within them, or de-
ire to be there with ſuch mortified pure
nd peaceable Company as go thither;
vho rather have Hell, and feed on it, and
elight in it, and ſuch company; which the
etter to diſtinguiſh and reflect upon the
be way and Company for Heaven, take
beſe four Obſervations. To do Evil
or good, is deviliſh; Evil for Evil,
Natural, Senſual and Beſtial; Good
or Good, Humane; and Good for Evil,
Divine. The Wiſdom therefore from
bove is ſtill Pure, Holy, and Good; gotten
y mortification on the Croſs of Chriſt, and
rings Joy and Peace in the Holy Ghoſt
or the Kingdom of Heaven; but hor-

ror,

ror, amazement, and miſery attend the reſt, who live not after the Goſpel of the Croſs of Chriſt (which is the power of God to Salvation) but after the Fleſh, and do evil to ſerve the Devil. To know and fear God therefore is perfect Righteouſneſs, Wiſdom, and Eternal Life; ſo that the Patriarchs and many termed Heathen not having the outward name of Chriſt may have his Spirit and Eſſential name and be better members of him then we who live not thereafter: For (*as the Scripture ſaith*) he was the Rock of Ages, was ſlain from the beginning and hath enlightned every one that cometh into the World, and was before *Adam. But moſt men do not know nor fear God; but ſuperficially believe there is a God, and therefore talk of him as Parrots, and ſometimes worſe by Lyes, Oaths and Curſes, &c. And therefore have no true faith in him or his Son: For did they truly know*

an

and conſider him ſtill in his property and works, to be Infinite, Wiſe, Omnipotent and Omniſcient (juſt as well as merciful) and that he is able to deſtroy them in a Moment, in the very Act of ſin) then would they fear him, (the firſt degree of Wiſdom) and ſo after Chriſts Example avoid all occaſions and appearance of ſin, as they can and will do in ſome Acts for a very Childs being preſent: And ſo would believe that he who made and Created the Eye and Ear, and gives it Life and Senſe in the inſtant of its exerciſe, can both ſee and hear as well as any Eye and Ear, which can ſee or hear nothing at any time without his help; and likewiſe that he is as really preſent (though inviſible to the outward Senſe) as any Creature can be which he hath made; yea, and that he knows our very ſecreteſt thoughts too, in whom we live, move, and have our Being. But I am not in a Sermon, but an Epiſtle; nor would I

hinder thee in the Porch from entrin into this glorious building of Light, wher thou mayst find an heavenly Manna *and sumptuous Mansion or Eternal Ta bernacle for thy self, not made wit hands and so I take leave to be*

Thy Christian Friend an
Servant, *W. C.*

July 3. 1672,

THI

THE

PREFACE

TO THE

Lovers of Wiſdom.

Loving Readers,

WE remember and know that all underſtanding and Wiſdom cometh from God, and all good things we receive from the Father of Lights: and that Wiſdom is nothing elſe, but the Breathing of God; who ſends his Spirit, and teacheth men what Wiſdom is, the Truth and true Knowledge. Sy-

rach. 1. *Jam.* 1. *Wisd.* 7. 25. *Job* 32 5. *Wisd.* 9. 17. *John* 20. 22. *Acts* 2 *Psal.* 94. 10. *Syrach.* 38. 6. *Exod* 26. 1. 2.

This Knowledge consists chiefly in three things. 1. To know God. 2. Our selves. 3. That which God hath created.

After Wisdom and Knowledge, followeth Judgment; namely, to discern Good from Evil; Light from Darkness; Truth from Falshood: Upon judgement and understanding followeth Election and will, to doe the one, and to shun the other.

The Knowledge or Understanding of all things is threefold; Namely, 1. Of Men, 2. Of Angels, 3. Of God. The understanding (or knowledge) of Men is but in part. The Knowledge of Angels is in fear and trembling; But Gods knowledge alone is perfect.

Wisdom, Knowledge, and the examining

amining thereof, cometh from the spirit alone, which is in Men, Angels, and God. For the spirit searcheth into all, even into the depth of God. 1 *Cor.* 10. 11.

The Wisdom, Knowledge, and Understanding of men is three-fold, after the spirit of the same. Namely, The spirit of men generally in this world is Foolishness in Gods eyes, for let men be never so Learned and Wise, yet the perfect and true wisdom is hidden from them, because they do not know themselves, 1 *Cor.* 1. 2. *Mat.* 11. 25. Some of these wise men are called Philosophers, according to the Spirit of Sects boasting of the holy Scripture, of God, and of Christ: but they have no knowledge of them, because their *Spirit* is not of God, but they are only mens opinions of God, and of Christ; and are carnally and earthly minded, full of errours and confusion.

Laſtly, The Spirit of Gods holy Ones, who being godly and ſpiritually minded, are taught of God.

The VViſdom and knowledge of the firſt is full of folly, darkneſs and Ignorance. The wiſdom of the ſecond is full of miſleading Philoſophy and continual contentions. The wiſdom of the third ſort of men who are Godly, is but in part, although true and good. *Rom.* 1. 29. *Epheſ.* 4. 18. *Coloſ.* 2. 8. 2 *Tim.* 3. 4. 1 *Cor.* 13. 9. 11

Truly wiſe men dive into the beſt gifts and perfection, which are of three ſorts, Charity, Prophecy and Examination.

Love and Charity are the Center and contain the circle of all godly virtues and have Faith and Hope but Propheſying hath all knowledge wiſdom, and doctrine. Laſtly, examination containeth all underſtanding, judgment and diſcretion. In

hese three things all is contained that elongeth to wisdom; the Center whereof is the word of God.

This is that which all men ought o study, and should communicate o others according as they have received a gift of the Spirit of grace; That God the Author of all good, may be glorified: and that none do oast of gifts and extol himself above others; but rather be humble: And then none ought to quench the Spirit, neither in himself nor others; but rather to stir it up. And lastly, let no man despise Prophecy, that he may not offend God, his neighbour, nor scandalize himself.

Love forbeareth all: The wisdom of the spirit searcheth all, and examination tryeth all.

Since we have undertaken, through the admonition of the spirit, to speak of wisdom (as much as our knowledge in part may afford) Therefore

we intreat the Reader in Love, tha
thoſe whom we diſpleaſe (or wh
are offended) would tolerate us i
love, As knowing that wiſemen alſ
muſt bear with fools; And things ſpo
ken of in this book may not preſent
ly be rejected, but rather be ſuffere
to ſtand, remembring that God alſ
is patient unto Sinners. But if an
one do think himſelf wiſe, let hi
ſhew the ſpirit of Judgment, an
let him diſcern thus, leaſt he judg
himſelf alſo. For we hold that w
alſo have received a gift of the Spi
rit of grace, which we will not ſuf
fer to dye; but to the praiſe of th
Lord we will put it out to uſe, out o
love to the Children of wiſdom
although not as an inſtruction, bu
as a good teſtimony to our ſelves
that we have received a gift of th
Spirit not in vain.

The reaſon that induced us to th
writing of this book is, becauſe w
hop

hope to be Beneficial to the children of wisdom. It may be we have published the like twelve years ago, the Title of it being *Aurora Sapientiæ*: yet since it hath been desired by some again, I have not altered the Title, hoping that it is not a little mended and corrected. I have set it out briefly, that it may neither be tedious to the Reader, nor chargeable to the *B*uyer, nor yet painful to the Printer. Benevolous Reader, take all in good part, and thus we commend the wellwishers to Gods gracious ptotection.

THE

THE CONTENTS

Of the ſeveral Chapters of this Book.

O

AVRORA SAPIENTIÆ

Morning Light,

OR

Dawning of Wisdom.

W*E take the liberty according the gift of the Spirit, to spea briefly of* Wisdom, *in this litt Treatise, without any prolixit And because we made mention i the Preface of a three-fol* Knowledge, *as of* Men, *of* Angels, *and of* God ; *no we will speak here that Wisdom also is threefold ; a* 1. *The Natural of all Created things.* 2. *The Wis dom of Faith unto Salvation. And* 3. *The Secret an Mystical wisdom, whith generelly is unknown : an that we call,* vera Philosophia, Theologia, *and* The osophia. *Of these three we will speak as briefly as ma be possible. The Spirit of the Lord be upon both th Writer and the Reader.* Amen.

JEHIOR,


Signaculum Mundi Pythagoricum
I. MVNDVS ARCHETYPVS
DEVS
IEHOVA
Bo núm
Infi nitúm
I
Mentíus
II. ANGELICVS III. ETHEREVS IV. ELEMENTARIS
Bonum
Finitum
COELVM
Angeli
Stellae
6
4
HOMO
Meteores
Aries
Bestiae
Pisces
AER
TERRA
AQVA
Plantae
Sulphur
Lapides
Metalla
Sol
3
5
2
Ignis :
Procellae
Inane:
Tenebrae
Abijss
CHA
OS
V. IGNIS
INFER
NA
LIS
Malum
SATAN
IEHOVA FECIT OMNIA EX NIHILO
SECVLA SECVLORVM AMEN AMEN
17. Psal.

[EHIOR,

OR THE

Morning Light of VVisdom.

CHAP. I.

the Books of Wisdom, in which the same may be learned; How and in what manner?

THere are chiefly but three Books in which all Wisdom is contained. Namely, 1. The whole Nature and Creation, in the great Book of *Heaven* and *Earth*. 2. The Book of the Holy Writ in the Letter of the y word of God. 3. Man himself. The only nter or Principle of these three is the word of d, which is the book out of which these three oks have their Original.

The

The first book of Nature contains seven other bo which are the seven Elements, of which in particu hereafter.

These seven Books have three other books op site, which are the three contrary Elements, of wh also hereafter.

The second book, the Holy Writ is divided i three other books, as into the Law of the Old; to the Gospel of the New: and into the Eternal G pel of the everlasting Testament and Covenant, wh comprehends the book of the *Revelation* of *Je Christ*.

The Third book of Man is only one book, an sealed to the blind, but opened to the seeing. this book is hidden, sealed; and also manifest a opened all Wisdom: and man is called the Image Honour of God: (or which below) and man can be called by any other name, 1 *Cor.* 11. 7.

Out of the first book we learn *Philosophia* the tural Wisdom in and about the knowledge of cr ted natural things which are of the Elements: a we learn this wisdom out of the three Principles a seaven Elements; and discern the same from three contrary Elements, else we cannot find the tr of the Natural Wisdom.

Out of the second book we learn *Theologia* or vinity, the wisdom unto Salvation; and that in three foresaid books through the seven spir *Isaiah* 11. and we distinguish it from all huma glosses, and books of Prophane ones. For book expounds it self, and needs no humane int pretation, but only hath need of Faith, which prehends all things.

Out of the Third Book, which is Gods Image, learn the true knowledge of God; as also his

g and essence, and his whole Mystery: in so much
s he that desires to know God, must learn to know
im in his image, and that perfectly; which perfect
nowledge is this, That God is man, and that he is
ue man, who is of God; and God is in him.

This is the wisdom, that is mystical hitherto, and
et is manifest but only to the wise: and is called
Theosophia; because God doth no where so clearly
anifest himself as in man, who is his image, or ho-
our, or glory, 1 *Cor.* 11. 7. Therefore man needs
ot to go far, but only into himself, to learn the
ue knowledge of God, and to seek after God in
mself; and himself in God. If he do not thus, all
vain, and no where else any wisdom to be found.
cts 17. 27. *Luke* 17. 21.

Seeing the three other books proceed only from
e one Book, as the word of God, therefore all three do
stifie unanimously of this book ὁμολογουμένως, name-
each in its letter, wisdom and testimony, but none
clearly as man doth. This is that great, whole
d perfect Library of wisemen, wherewith in ju-
ce and equity they may be contented.

All wisdom and knowledg, with their mysteries
these books, we may not learn any where else, but
ly through the same Spirit, who himself hath pen-
d these books, made, and testified. He therefore
ho is desirous to study these books, must from the
ottom of his heart acknowledge and confess his
vn blindness, folly and ignorance; and must
ay unto the Father of Lights, for illumination, wis-
m and understanding, that he would send his ho-
Spirit which may lead us into all truth, and take us
ay from all foolishness, and falshood, and may
ing us to the Light of Gods glory.

Which may not be done by any other means, then
through

through a love to God, and to mans own salvatio and through a holy life without all Hypocrisie, ar through the Light that commeth from above; ar not from beneath, from man and his wisdom, whic all those must learn to deny, that desire to learn th wisdom of the holy ones.

We will speak thus; That hitherto all these boo were sealed up, but are now opened in the end of tl World, according to the Prophecy, 4 *Esd.* 6. 2 *Dan.* 12. 9. *Zach* 14. 7. And if wise worldly me are offended at this, they betray themselves, th the wisdom of the holy one is not in them

The books of wisdom testifie unanimously of tl word by which all things are created, and in whic only all wisdom doth rest, and which is the beginnir of all beginnings, in which is all, and without whic nothing is, which is all in all, *God blessed for eve Amen.*

CHAP. II.

Of those principles and beginnings o all things, as also of God himself and of all whatsoever it be.

THe Principle of all Principles, and beginning o all beginnings, as also of God himself, is onl the word, according to the testimony of the divir truth and word it self, *John* 1. Now the word ma not be defined otherwise, then that it is a Spiri

Breath

reath or voice of God, yea God himself in such a absistence, essence and being, as namely, How the nage of God doth represent us according to the militude which is man, as that he is a quickening pirit, a spiritual *Adam*, and heavenly man, which God the Lord glorified and magnified for ever, *Amen.*

Now we hold altogether that this is the proper definition of God, and no other, which the holy writ learly signifieth. 1 *Cor.* 15. 45, 47, 48. who according to his Image and Similitude. hath created spiritual *Adam*, and Terrestrial man; when God id, *Let us make* Adam *or Man after our image, after our Similitude*, Gen. 1. 26, 27.

Now the word being the Beginning of all Beginings, there is contained in the same the Light, Life, nd Love. The Light affords the *Revelation* of God, or God is Light, and dwelleth in Light, and is the ather of Lights.

Life is the virtue and power of God, and a quickng Spirit, who hath, createth, and preserveth l.

Love is a Testimony of God, in which is the Faer, the Son, and the Holy Ghost; in one word hich is called *Jesus Christ, the spiritual* Adam, *and avenly Man, Messias, who is Essential, Alpha and mega. All in All, the Beginning and the End, the irst and the Last, Blessed and Praised for ever.* Aen Rev. 1. 22.

Now the word being the true Principle in God mself, then consequently all proceedeth from the ord, out of which do chiefly manifest themselves ree general Principles, in which Principles, with and rough which, all things are contained, and are these, mely, God, Nature, Element.

*N*ow these three general Principles afford also threefold world, namely a divine uncreated from God flowing world from *E*ternity, then an An elica world, which proceedeth or lighteth forth, or shinet forth out of the Light in which God dwelleth; an lastly an *E*lementary world, whose Original came ou of the water.

After these three general Principles, proceed als three special Principles, namely *Ghost*, *Wind* an *Water*. Now every world hath its proper Ghos Wind and Water in their Kind and Nature. All thing Created out of the divine world from above are Cre ated out of Water and Spirit from above, through th wind and breath of the Omnipotent God; for to th Divine world is properly competent the *S*pirit; to th Angelical is properly competent the wind, and to th *E*lementary world is water proper.

After these special Principles, follow lastly particu lar Principles, each of which hath its proper Being out of which, in which, and from which it consists But these three Principles proc ed from the forme and are Spirit, Soul, and Life, and Body: All bodie are out of the Water: All Life and Soul out of th Wind: And all Spirit out of the Spirit. But concer ning the Angels, their Body is out of the Wind o the Angelical World, their Soul and Life a Fire flame, and their Soul a light of which else where:

These are our Principles in the Wisdom, out o which all things have their Original: Whether othe Principles may be shewed unto us, we do muc doubt.

The *Primum mobile*, first mover of all things is th Word, for in it is the Life.

The *Secundum mobile*, Second mover of all thing

s the Spirit, through which all things are Cre ated.

The *Tertium mobile*, Third mover is the Wind, and these three moving Principles are the *Perpetuum mobile*, everlasting mover of all things, by which all things move, live, and have their Being.

But these three do rest upon the Water bodily; out of which the World is and all things are: And in the Air, according to the Life, wherein all things are: And in Heaven, from which all things come from above after the Spirit; but the Spirit from God, from which he cometh and returneth thither. *John.* 1. 4. *Psal.* 104. 30. *Acts* 17. 28. *Eccles.* 12. 7. But all these come together on and in the Earth, as in the heart of the world. *Wisd.* 1. 7.

In these Principles, out, with, and through the same, subsist all things: And without these nothing can subsist, that is, or hath a Being, and are Light, Life and Love; God, Nature, and Element; Spirit, Wind, and Water; Body, Soul, and Spirit, and that is the Word.

CHAP. III.

Of the first Principle of all things which is God.

God, being the beginning of all Beginnings; and from which all things proceed, then his beginning is from no other: He is without a beginning because he is not from another; yet though he hath his beginning from no other, he representeth in himself his beginning to all.

This beginning of God is not a beginning to God himself, but to us; for he himself is *all* in *all*. Now that he might shew himself to us men, to testifie and instruct us of him, therefore God sheweth himself in his beginning, which is the Word, which is God himself.

Now through this VVord is shewed to us, testified and taught that, and what God is, and who he is: But without word or speaking may be neither Doctrine nor Testimony, nor a presentation; as Reason doth make it manifest. Therefore the VVord is the beginning of God to us, out of which all Testimonies, Names and Relation of *God* do proceed; as out of the depths of *God*, which consist in their own proper Spirit, wind and water.

The name of *God* is but one, according to the ssence, which no man knoweth, but only he upon hom he is written, with the living Letters of the pirit of *God*, and his VVord Essentially, which is hrist, and those that are of his Being. These are ley in whom the VVord dwelleth Essentially, and iat see his *Glory* in a Light and Eye that no body else n see. All the names of *God* come together only this one name: *For the whole fulness of the Godhead we leth in him bodily, who is called Alpha and Omega.* ich. 14. 9. Col 2. 9. *He that seeth him seeth also od, and the Father, and the living Word, and the ickning Spirit.* John 14. 9. 1. John 1. 1. Cor. 5. 45. Even so he that seeth man, seeth also with e Body, the Soul, and the Spirit, which are in their ature invisible.

The Testimony of *God* consisteth in three: Name in three witnesses, which are the Father, the Vord, and the Holy Spirit. Now as the name proeds from the word, so doth every Testimony of od, and resteth only upon the dear and true witss that is called *Amen*; *Which is the beginning of ods Creatures.* Rev. 3. 14. And the Testimony of od stands thus. *God Father, Word, Holy Ghost, men*, which is Christ.

Now because no body can testifie of *God*, but he nself alone; and all Testimonies of Truth must be stified by three: Therefore *God* also testifieth of nself by three; but they are not three persons, t one onely person, and one only *God*; even as in e Earthly mans Body, Soul and Spirit cannot be ree distinct persons, so in *God* are not three rsons.

But this is the Testimony of *God* to us in the *Nam* (*non in Nominibus, sed in Nomine*) *of the Father Son, and Holy Ghost* which consist in the word, whic three are one thing and one: But this Testimon none acknowledgeth save he that hath it within hin self Essentially, that is, that hath the Spirit out *God*, and is annointed and sealed with it. Th is the Testimony of *God* with one word *through which we are Sons and Heirs of Go* Rom. 8.

Lastly, The *Revelation* of *God* consists *in seve Powers, which are the seven Spirits of God.* Re 1. 4. Chap. 4. 5. Chap. 5. 6. Zech. 4. 2, 10. Ar rest upon him who is called, and is *Jesse*; who is no other; but out, through, in and of himself, is self subsisting, in whom is all, who hath all; *Al the fulness of the Godhead.* Rev. 3. 1. Isa. 11. Co 2. 9. For through him all things are Created Heaven and in Earth, and by him all things are pr served, by him also all is Redeemed and reconciled He Reigneth over all, and hath all under his Powe through him all lost things are restored at his gl rious coming; He also holdeth Judgment ov all flesh, over quick and dead; And lastly h will make old things new, and will abar don and put away all old things Everlasting ly.

Therefore the Mystery of *God* consists in On Three and Seven; and according to this Myste all other things are Created and consist in One, o of Three, through Seven; and are therein testifie learned, manifested, or justified; nothing at a excepted whatsoever it be; and that for this Reas That *God* in his mystery may be learned and glor fied in and on all his Creatures.

Here

Herein consists now the Mystery of the VVis-
m in its measure, number and weight, as in
e, Three, and Seven, whereby all things
numbred, measured, and weighed, so per-
tly, that nothing can be added to it, or
inished from it. For all the works of God
perfect, and testifie of the Creator, accord-
to the Mystery of the wisdom; namely, that
the works may be known Him, that made
m, that what and who he is in his Myste-

CHAP. IV.

Of the Second Principle, viz. Natur

N*Ature* is the ſecond Principle and beginning all things, and ſtands betwixt *God* and t Elements, through which God worketh into the El ments, at, through, and by means, and is in its conſid ration even as Angelical, whoſe beginning is out God a forth-blown Breath, VVind and Air of t Almighty, in which conſiſts the Soul and Life all Created things, and every living Soul, and concentred and faſtened together eſſentially, bodil and ſelf-ſubſiſting in the Tree of Life, even as G in Chriſt, and the whole Elementary world Man.

This ſecond Principle is not everlaſting according the beginning; yet eternal according to the end, even the Angels are. It is not Created out of nothing, as t world; but proceedeth from God, even as the Li from the Spirit, as a Breath, VVind, or Air do proceed; and is alſo the breath of Gods VVord, which is Life thus, that the ſpeaking of the word a living Eternal Breath, and is diſtinct from Go as a living breath or Soul from the quickeni Spirit.

The living breath, Soul or Life of all things is a cording to its Original out of the Nature, but t

Spi

Spirit out of God, namely after his measure, and the body out of the Elements. The Spirit as the Soul, or the Life are distinct thus: As God, who is Eternal Life, and the quickening Spirit himself, and hath Life from no other, because himself is the Spirit: And is the living Soul, having her Life not out, from, and by, or through it self, but out of the *Spirit*, which maketh things alive, whose breath is the Life. Now that is soulish which hath its Life not from it self, but from the Spirit, and which is not a Spirit, but only a breath.

All things whatsoever are in their Being, have the food of thir Souls and Life out of Nature, and that from Heaven through the Wind and Air, from which all that hath breath doth live und feed, as through the forth-going breath of the VVord contained in the second principle; for the word of God feeds every Spirit, Life and Body with its breath or blowing upon; because Life is in the word, which beareth all things by his power, even as it hath Created all things.

Now as all things consist of Body, Soul and Spirit, so they have three sorts of food to their life & substance, the bodily food to the body, out of the Elements, as from that which cometh out of the waters, and out of the Earth, whence also the body doth come, is taken and is made. The soulish food to the Soul & Life in every thing out of Nature, through both the Elements of VVind and Air, from whence also the Life and Soul doth come. The Spiritual food to the *Spirit*, and that from God, at from whom the *Spirit* is, namely each *Spirit* according to its measure, and to the *Spirit* in every way this food cometh from Heaven, through the *Spirit* and Light, as from the three *Spiritual* Elements, from whence also the *Spirit* did come.

Nature

Nature doth assemble it self in her Spirits Life, and body to the wind, Air and water.

The Angelical world in its body is no earth, as the *E*lementary is, but it is the right body of the water, out of which it subsisteth, and that body is here beneath with us ICE, but above it is an Angelical earth like unto a *Christal*. And in a word, it is a most noble *S*alt of Life, fertile, or constant, or firm over all, and is the Paradise in it self. It is an Angelical Air, which doth not fetch breath there as the living *S*oul, for the Life of Nature is *E*ternal in regard of the end; but it liveth and moveth in the Virtue of Gods word *E*ternally, *sine respiratione*, or without breathing.

Therefore death cannot Reign in the Angelical world over the Nature, and over the Tree of Life, but is rather overcome by it (how much more by God) for the Tree of Life stands unmoveable: Therefore by the breaking of the fruit of this Tree, at the glorious coming of Christ, all shall come from death to life, and shall be freed and redeemed from death, Devil and Curse. Lastly, in its *S*pirit also it is of an Angelical *S*pirit, by the power of the word and Testimony of God. *T*hus namely, that the Dragon hath no power over it, but is conquered by the *S*pirit of the same, is cast out, and quite extruded and cast away; How much more then by God. *T*herefore seeing the Nature in her *S*pirit is the wind of the Almighty, and a going forth of the Light in which God dwelleth, and cannot come to that evil one, or may not fall into an evil, neither may it be blasted or poisoned by the breath of the old *S*erpent.

*T*he Divine world in its being is compared to the most noble body of the water and earth, as it were to a Heavenly body which is and are an *E*ssential *S*piritual *S*alt, as the most noble and pure Gems, precious stones

tones, and glistering Gold. In its Life it is the breath of the Almighty, a *S*oul and Life proceeding out of the mouth of God in and to an *E*ternal Life; and in its *S*pirit, the *S*pirit of the Lord it self, who is God praised for ever. God is the *S*pirit. the Nature is the *S*oul or the Life, and the *E*lements are the Body: But be it known, that each world hath its proper Nature and *E*lement, and that the one world is never changed into the other, neither can it be altered, nor one Principle general into another. Now each Principle hath its proper *S*pirit, Life and Body.

CHAP. V.

Of the third general Principle, namely of the Element.

*G*od himself is *all* in *all*, out of him are all things according to the Spirit, by him are all things according to the word, and to him are all things according to the Providence or Confidence. *Rom.* 11.36. *Wisd.* 1.7. *Chap.* 12. 1. *Gen.* 1. *John* 1. *Psal.* 104. 27, 28. 136. 25. 145. 15, 16.

*T*he nature is *all*, but not in *all*; because she is not in God, who hath his own Nature, and the *E*lements also are not *all*, but something only; which is a *S*alt. This something is from God after the *S*pirit, from Nature after the Life and *S*oul, and from the

the Spiritual water after the body. And again, th water out of the Salt; each world is, and doth flo out of the other,

The Nature ſtands to the Angelical world, and is flowing out of the divine world; and the Elementar world is an overflowing of the Nature and Angelic world.

Laſtly, Man cometh forth out of the three worlds and is the concentred or conjoyned *Centrum* of all th worlds.

There are ſeven Elements or Powers of the world as Spirit Wind, Air and Water; Light, Heaven an Earth, and are ſuch, by which, in, and throug which this world conſiſts and ſubſiſts, and witho which it cannot ſubſiſt.

Theſe ſeven Elements are Created out of ſuch a one which in the Elementary world are *all* in *all*, and ar incorruptible; namely Salt, which is an excretion o Nature, *Execrementum quaſi ſobriè ſumptum*, where in this world all things bodily ſubſiſt, and are preſer ved. Now there is a threefold Salt, namely, Spiritual, ſouliſh, and a Bodily and Palpable. Th Bodily is fixt and permanent, both in Water and Fire Whence we know out of what, wherein, and where by all things ſtand firm and conſtant, both in the Wa ter and the Fire, that they may not be drowned, an wherewith they are cloſed up. The Souliſh Salt i flying; becauſe life and Soul is in it, and the growt of all whereby all things receive both body and life but when it cometh down again, and turneth to th fixed Salt again, then they receive Life. But th Spiritual Salt is a right true eſſence, and in this world the moſt noble Being of all Being (*Spiritus univerſi*) the Spirits of the Elements, and their Light, and Heaven in its Eſſence.

The

The Spiritual Salt dwelleth in the Spirit, Light and leaven, and giveth to the body of the Resurrection, Spiritual from the Spirit, Light and Heaven.

The *Volans* or flying Salt dwelleth in the Wind, Air, ain, and Dew, this giveth out of wind and air to the ody after death,

The fixed Corporeal Salt dwelleth in water and irth, out of which this our body doth subsist: But lt is the right fixed Salt, and the right water of Life, hich is a dry water, and together water and Earth, which the air and wind is secretly hid, and also the eavens, Light and Spirit in its depths, which are en the seven Powers of the Element and world; d all seven may easily, undeniably, and manifestly the eye be demonstrated, if the same be Anatoized.

This only Element of all Elements, is a Power of l Powers in this World: The Salt is an Excrement Nature by the Word of God, and is bodily a seed the water, and all Elements from whence the wa- r did spring, or proceed, or flow, by the breath- g of the Spirit of the Lord for a seed to all the world, d abundantly increased by the moving of the Spirit the Lord; so that the whole Earth is formed out it.

The fixed Salt is threefold, as in the Earth, in the Vater, and in Heaven. The flying Salt also, as in ain, Water and Dew, Air and Wind. The Essen- al also is threefold, as in the light Spirit, and upper ater. The waters supplie three places or degrees, r out of them them the world did subsist, which is markeable, always the one is hid in the other. The ing Salt is the Key, and openeth with it, descending the Spring, that every thing raiseth from the dead,

greeneth

greeneth and groweth, and with its ascending in th Harvest shutteth them again.

The Elements are threefold, namely, Spiritual Soul ish and Bodily. There are three of the Spiritual Ele ments, as bodily, the Heaven; Soulish the light, an Spiritual the Spirit. The Soulish are twofold, a Wind and Air. The bodily also, as Water and Earth Always the one is hid in the other, and the one alway comprehends the other six in it; and always the on of them is bodily manifest, visible, and knowing, o palpable, but the other six are hid in it.

Each Element also in it self is threefold, as spiritual soulish and bodily. The spiritual earth is, and are th Precious stones or Jewels, and that is the body of th Spirit. The soulish earth is the gold, the spiritua water bodily are the Pearls, the soulish is the Amber afterwards the Corals bodily.

In all these dwell many Powers, especially if out o water and spirit by means of the Fire, they are made new and spiritual. All Elements are in the one with all their Powers, which is a spiritual Rock, out of which the water of Life doth spring to all Creatures, and ebbeth and floweth in the whole world, and filleth up Elementarily all in all. And when in the end of the world, this one is taken away from them, then all the Elements are consumed in and by the fire.

CHAP.

CHAP. VI.

)f the three ſpecial Principles, Spirit, Wind, and Water.

THe three ſpecial Principles, as far as they are Principles, come according to their Original, as he ſpirit from God, the wind from the Nature, and he water from the Rocks and Wells of the Element. very body in the Elementary world is out of the wa-er, even alſo Heaven and Earth. All living, ſoul and reath is from the wind, in all bodies, and all ſpirits re from the ſpirit: The ſpirit hath by it the light and Heaven, the wind, the air, the water, the earth. ſow as every thing hath its original; ſo it is of the me fed, nouriſhed, and thither it returneth a-gain.

Now the water is a gathered, concentred, and bo-ly palpable air. The air is a ſoft ſenſible bodily ga-ered wind. And the wind is a living gathered ſpirit. ut the ſpirit is ſuch an out-ſpoken word, which Cre-eth and maketh ſome living thing; ſo that it ſtands ere eſſentially, where it was before. *Pſal.* 104. 9, 30.

In the beginning of the Creation, the ſpirit moved the water; by which moving is underſtood e wind, by which the ſpirit hath breathed on e waters, and made them fertile for the Creation of e world.

All

All things that are, move and have a Being, have their original from the one, infini eternal Father, *EHEUE*, *JEHOVAH* and *JESSE*, which is the essential, self-subsisting, living word, which is and was in the beginning, and remaineth everlastingly, to which word all other things are just nothing. Through it all things are Created, are preserved, nourished and fed in their spirit and life, as through the breath of the Almighty. 4 *Esd.* 16. 13. *Heb.* 1. 3. *Mat.* 4. 4.

Now by the three special Principles, as spirit, wind, and water, which are Elements also, all Creation is finished, not only because they are the means by which the general Principles do work; but also because they contain in them the right seed of all things, and the same in the only true Element of which we made mention afore. For these three bear in their body all Salt and seed, fixed; and flying, and essential; as also Heaven and Earth, with all that is therein, and bring forth into the world, each to its proper self-subsisting, or substance.

Now as all is produced out of the special Principles, according to the Creation and Nativity: But the sin with the curse and corruption hath made all evil; so must all that is born anew return to water, wind, spirit, and out of the spirit and spiritual water, must by the wind be born anew to the Image of the Cœlestials; yet so, that in their glory they be no other then Angelical and divine, and bear the Image of the Cœlestials. This new birth goeth out of the upper waters, and out of a Cœlestial earth to speak Elementarily, and are nothing else but salt. There is another birth also that goeth out of the fire, and is done in pain and torment. The new birth out of the water, and through the water is done in drowning by water to death

that

hat out and in the earth is done through death and corruption: The birth out of the fire, as a contrary element, is done in and through the fire in hell. Every new birth and regeneration is done through the spirit, as also every Creation and alteration.

The new birth out of the water is done, when water is to be poured upon that which shall be new born: which the bad contrary elementary doth drown, kill, and reduceth to nothing: And on the contrary stirreth up the good, draweth it out and maketh it glorious, and distinguisheth the good from the bad, rejecteth the bad, and chooseth the good, and keeps it. oporation

The new birth out of earth is done, when a thing reduced to its proper earth, dyeth and putrifieth therein, then afterward cometh forth again, and rise th out of the earth with a new and spiritual body, and parteth with the naughty and corrupted.

The new birth in the fire is done, when all is cast to the fire, and that which doth not hold fire is consumed by degrees: and only that which is spiritual remaineth and is saved: and then afterward the new birth with a spiritual body cometh forth: *1 Cor.* 3. 13, 14, 15. *1 Pet.* 4. 6. Although we speak here Physically and Elementarily; yet understanding men will judge Theologically, and the Wise may search Physically, how every thing hath its true birth, Water, and Fire, and so mark and observe this mystery.

Now is the Spirit, Wind, and Water, by which all things in the world are effected. These the word sideth forth to all Creations, Births, and Alterations. These are never quiet, for they are by and

with the Word, the *Perpetuum Mobile,* as above w mentioned, and co-operate continually into the Ligh Heaven, Air, and Earth; which four Elements ſtar ſtill unmoveable into which the three ſpecial Pri ciples do overflow with their body, ſoul, and ſpirit, to the Water, Wind and Spirit; and work out all, ar finiſh the ſame. The water is as it were the Elemen the Wind is like as Angelical, and the Nature, and th Spirit is Divine.

CHAP. VII.

Of the particular principles, Body, Soul and Spirit.

With thoſe are the Principles incloſed an conſiſts in a threefold Trinity; and alwa one produceth another and ſtand always orderl in their ſubordinates, and agree together, that the make up a true and whole Harmony, and are encloſe at laſt in the Light, Life, and Love. The body c all them is, and conſiſts out of the water, alſo th Earth, the Water out of the Wind; the Wind out of the Spirit; and the Spirit out of God.

There is a threefold body, namely, a ſenſible o palpable out of Water and Earth: a Souliſh ou of Wind and Air: and a ſpiritual, out of Hea ven, Light, and Spirit. So is an Elementary hody an Angelical, and a Divine, very well to be diſtingui ſhed on man.

Furthe

Further the Soul is corporeal out of the Air from whence it is fed also: and soulish out of the Wind: and Spiritual out of the Light. The Spirit is Corporeal out and from the Heaven: Soulish out of the Light: and spiritual out of the spirit of the Elements, out of the Nature, and of God, according as the Creature is. Out of these three general Principles, Man hath also a threefold spirit according to his measure, and is the perfectest creature: Always one body dwelleth in the other: and as soon as one body is dissolved and broken; in the same moment another and more noble body is manifest, and that in all things. If now the body becometh nobler, needs must the Spirit be more noble, high and glorious. But this is the body, after which the wise do seek; Namely, the Salt which containeth all in it self. This body they drown in a Water, which floweth out of the Centrum of the Vegetables; and draw out all vertues, which afterward come together in a celestial spiritual body, and afford that precious jewel. All things that are killd and dye naturally, are drownd in a cold Saturnine Water, for all natural death is done by coldness; but what is kill'd in the Fire without a Saturnine Water, is not fit to Nature for a better state. Only the Salt we seek in the fire, and then through the Water, and afterwards cleanse and purifie it with the Baptism of Fire and of Water. We should therefore fix our thoughts on the water, and use the fire very carefully, because it is a contrary Element, before which nothing can subsist, but only the Salt.

This is the true body of all Elements, and of all things in the whole world, if that be taken away, then all perisheth quickly, and the Gold it self also in the fire. This is the right Heaven, wherein dwell all

powers, and is in all things in the whole world the *Heaven*, and is compared to the Tree of Life in *Paradise*.

Now the soul according to the highest degree, out of the nature: According to the second degre from the Light; and according to the third degre out of the *Wind*. These are the Principles of tl living soul: soul and spirit are distinct, as God a Nature, Spirit and *Wind*; as Angel and living so yea as spirit and breath.

The middle Principle among the three Principle is always instead of the *Mother*, as the Nature, *Win* and *Soul*. The body is the Child; which the spirit, a Father begets through the soul. Out of the spi cometh the soul, he lets it out as his breath and fro both these the body: The firm soul and spirit, as tl true life and spirit which is like unto the Angelic world, is always in the right body of all things th is, in the *Salt*, when it is opened, then they co forth in a great clearness, as in an Angelic glory.

At last the spirit of all things is out of the three g neral Principles, in each according to their porti and measure. Now the spirit affords the right i ward essence, the *forma essentialis, differentia specica abstractum essentiæ*, and nothing else. From t same the body and soul also receive their essenc whereby the one from the other essentially and pr perly are distinguished; as man from beasts; a bea foul, fish, vermin, &c from others: and so one thi from another.

All Creatures are distinguished chiefly into thre as into *Animalia*, all living souls: into *vegetabil* all that grow and spring out of the earth: and in *Mineralia*, things that grow under the earth, a

at

ıre digged out, and ſo in the water alſo. Theſe ıre diſtinct as the three Principles, and in our viſdom always a fair harmony doth repreſent it elf.

All living ſouls conſiſt out of Water and bloud, in heir ſeeds through a moiſt warmth, and a warm noiſtneſs each in its mother. All growing things conſiſt in their ſeed, out of a ſlimy water, through the alt, which is fixed in the root, flying in the herb, af and graſs, and eſſential in the flower; and all three oncentre at laſt in the ſeed.

All *Minerals*, *Metals*, and what belongeth to it row out of a fat earth, which the Salt of the earth oth hatch: and do coagulate through a cold fire, hich is a *Saturnine Water*, that is, a fiery water, nd a wateriſh fire that doth not burn.

Even as upon earth all things grow by rain and ew, as alſo in the earth it raineth, thaweth, and is iſty, thereby grow the Minerals, Metals, and the ke; and all this from the ſalt fixed, flying and eſntial The flying Salt begets *Sulphur*, the eſſential gets *Mercury*.

Among the *Vermin* the chieſeſt is the *Viper*, with r brood and kind, and is Mercurial.

Among the *Vegetables* is the *Vine*, a channel, out which come three ſorts of water, and alſo a no: Mineral, and is the Centre of the Vegetables.

Among the *Mineral* is the Gold, yea the *Salt*. f all theſe three the Concentred Center is man, ave all that is created.

CHAP. VIII.

Of the Elements, and contrary Element in the Creation.

THe ſeven Elements or Powers of the world d reſt only upon one, which is a right well of a Elements in our thoughts, becauſe it containeth al An Element is ſuch a thing, out of which, and i which the world and all doth conſiſt; without whicl nothing can ſubſiſt Again, a contrary Element is ſuc whereby the world and Elements are altered and co rupt, and at laſt muſt quite periſh thereby.

*N*ow all things are Created, out of three Prir ciples *Materialiter*, nimely out of the word, as out c a ſpiritual; out of nature, as a ſouliſh; and out of th Element, and contrary Elements, as an incorporea corporeal, and Corporeal-incorporeal; that is, o of the Elements after ſomething, and out of the cor trary Elements according to nothing.

*T*he word is the all, the Elements are the ſomethin an the contrary Elements are the nothing *T*he no thing is become ſomething by the word of God; an the ſomething will become nothing again, when a laſt the word is taken away. Although the contrar Elements were once nothing, yet in the Creatic they are a Principle along, becauſe they were mad which were not afore, and are of God counted n

ev

vil, but good; becauſe God did look upon them, nd hath covered and hid their Principle, which was othing, yet concentred and faſtened together, Corporeal in and on the Tree of Knowledge of good and vil, which muſt have ſtood there as a witneſs; name-, that the world was Created out of nothing; yet his ſhould be undiſcovered and not aſhamed, that is, ſhould not be broken, namely, that the ſhame of he whole world might not not ſtand aſhamed before he face of all the world, and for a confuſion be quite ead and perifh.

Now as long as the contrary Elements remained unnown, and in their concentrated Center were not roken, they are very good: But ſo ſoon as they are nown in their depths, they are ſuch a thing as puts he world to a ſhame, and at laſt altogether doth conume it, and reduceth it to nothing.

Theſe contrary Elements are three, Darkneſs as orporeal, Fire as Souliſh, and corruption as Spiritu-; yet Corruption before the fall was no Corruption, ut only an alteration, not unto evil, but unto good, nd a change and exchange of all Created things. The ire before the fall was not conſuming, but in its nowledge was good and uſeful: In like manner darkneſs was very good, and for a reſt and refreſhing to all reatures; but now it is an habitation to ill Spirits, nd as far as darkneſs in the air reacheth and goeth, ſo r and high alſo in the air hath Satan his Dominion nd Reign. *Epheſ.* 22. *Chap.* 6. 12. And ſo are he contrary Elements become hereditary to Sa-n through ſin, who is the Prince of darkneſs, nd Potentate of the fire, and the fire over m, and a principle and beginner of perditi-n,

Out of darkneſs, Hell is hatched, which is three fold. 1. *Corporeal*, according to its place, unde the earth in the nethermoſt places. *Epheſ.* 4. 9. *Luk* 16. 28. 1 *Pet.* 3. 19. 2. *Soulish* in the Reign of th Devil, and Prince of darkneſs in high places. 3, *Spiri tual* in the Devil himſelf and his Children. This He will be caſt at laſt into the fiery Lake.

Out of the fire is produced an unquenchable eve burning Sulphur, and ſuch a conſuming fiery flame which killeth life, and yet always maketh death a live.

The Hellish fire is three fold; in the Hell, in th Devil and his Children, and in the fiery Pool: Ou of this alteration, or rather perdition, is at laſt *Dea* gotten; which in its bodylineſs is a cold fire, and fiery coldneſs: According to the *Soulishneſs*, a gnaw ing worm that continueth, devoureth, and never ea eth, yet always conſumeth and ſtill begetteth again According to the Spirit, *Death* is the Devil himſe eſſentially, who hath begotten ſin, and ſin hath bego ten him, the *Devil*.

Now darkneſs was good before the fall; for lig was hid therein, which God commanded to com forth out of the darkneſs: The fire alſo was goo before the fall; for life reſted therein, becauſe r flame was burning in the fire, nor was manifeſt. Th change and alteration was good alſo before the fal becauſe love did ſhew it ſelf therein, by the increaſe the Creatures. Now ſince *Light*, *Life* and *Love* i clude all, therefore they were comprehended alſo the contrary Elements; but they were ſeparated fro the ſame, and thruſt out and parted through ſin; and that which was very good became exceeding ba and turned good and evil to a contrary and adver thing.

Aft

After the fall *Hell* and *Death* were begotten, and he fire was made manifeſt, Viſible and Corporeal; o that it went up into the height by Reaſon of ſin; o that by Gods permiſſion and command it may fall lown from Heaven upon the wicked world, eſpecially t doth lye in and on the fiery Cherub before the door of Paradiſe, and guardeth the way to the Tree of Life; but in the glorious and joyful coming of the great God *Jeſus Chriſt*, this fiery Cherub muſt be gone and come down, and all contrary Elements muſt reduce to nothing, that is, they muſt no more Reign; and alſo the Devil himſelf muſt from above be caſt down, taken Captive, and in Priſon muſt be bound a thouſand years, to the glorious liberty and Redemption of the Creature, from the Vanity, Curſe and Death, where all things as they were Created, will be renewed.

CHAP.

CHAP. IX.

Of the Principle or Original of that evil one, and of the Angels.

BEfore this Elementary world was Created of *God*, the Angels, and the Angelical world, and Paradise, which were above the upper waters, were first, and that so certain, as the nature was first before the Elements, and *God* before all things. Therefore always out of the upper things, things beneath were gotten, and the upper is always before that which is below, even as the *Spirit* is first before the Soul and Body,

*N*ow the Angels *God* hath called through his word out of the same light, wherein *God* dwelleth after their spirit, for that end, that they should serve him, and hath presented them in the fiery flame, after the Soul, and as a wind, after their body.

*N*ow the Angels being out of the light, wherein *God* dwelleth, therefore they can know on, in, and out of the same, what *Gods* command is, and this light is the face of *God* in Heaven, a spiritual food of the Angels, which light the Angel of the Children may behold, whereas on the contrary the Angels of sinful men may not behold it, until the sinner doth true re-

pentance

pentance, then his Angel may appear again before that light, and before the face of the Lord, of which there is great joy among the other Angels: But as long as the sinner doth not repent; so long appeareth the Devil before *God*, and accuseth the sinner day and night before him.

Now amongst *God's* Angels *Lucifer* was the chief; for he carryed the Image of the clear morning Star, which was and is the son of *God*: but he was not content with that great Honour and Dignity; but would fain have been Lord and *God* himself, and no more a servant. This coveting was in *Lucifer* gotten by an ill look and eye toward *God*, inflamed within himself, in the same fiery flame, out of which the Angels, after their Soul are, and that so much and heavy, that the light did depart in his Spirit from *Lucifer*, and instead thereof an unspeakable great darkness came out of the fire, which *Lucifer* himself had kindled; and so instead of Heaven, a Hell it self.

So the fiery flame unknown to *Lucifer*, undiscovered and hid, was blown up by himself out of envy and grudgings, so that it turned to an essential anger, yea to a consuming fire, wherein at first did rest the life; but was afterwards turned into a living death, which never dyeth, and a deadly eternal life made manifest, as a soul to Satan. At last through *Lucifers* pride a strange wind was gotten in *Lucifer*, as a body unto him, and Satan hath quite lost the Angelical Principle, and self-subsistance, and became a strange Bird, and a wild Fly.

Lucifer did try whether he could not be a *God*, or like unto *God*, which yet he was in his portion and measure, therefore he is called a Tempter and Satan, and he was become such an one, namely, both a *God* and a Creator, and a Creature of his own, and lost all

all

all *Gods* Testimony wholly, as also the Testimony of good Angels. He is a Knave or Lyer from the beginning through sin, which hath begotten him, and he hath begotten sin, he is sins father, and sin is his mother; that hath begotten him, and he her through covetousness in the leering eye of self-love and imagination.

Now as sin is that evil, and found out in its Principle by *Lucifer*, so it hath turn'd him into an evil one, and one is the Principle of the other; and so he can be excused by no means. *So Lucifer* hath murdered himself, and hath lost the *Angelical Printiple*, and is and remaineth a forlorn Child, and son of *Perdition*, the right Antichrist for ever.

Thus is sin gotten through coveting, and coveting through looking upon, and looking upon through imagination, and that through self-love, and that through an arrogant liberty, this through *security* and that through *wantonness*, where there is no fear for as fear is the beginning of wisdom, so is wantonness the beginning of folly and sin. He that is fearful will not easily hazard upon sinning.

Lucifer was Created of *God* a good Angel; and that so, that he might easily have been kept from sinning: *So* also might *Man* if he would himself; but *self-will* brought him to that sin, yea his own *wantonness*; but now he could not be so perfect Created, that he could not fall into sin at all. *The* reason is, because his weight, measure and number could not endure it; because he was not born of God, but had his Principles besides *God*, although through *God*; but what is born of *God* and of his seed, that cannot sin, because it is born of *God*, to whom it is impossible to commit sin.

Thus

Thus is made clear and manifeſt the mighty abun-
lant difference in the *Creation*, which was very good
t the *Renovation*, which was done in and on the old
Creature, by means and help of the ſpirit of God, and
mong the new births from above of God, which
s it alone to make Children and Heirs of God, and
Co-heirs of Chriſt, unknown to the world, and their
viſe Children.

Now the Angels conſiſting out of *Wind*, *Fire* and
Light, and the fall of *Lucifer* ſtanding before them as
warning; therefore they cover their feet and faces
efore God with fear and trembling, and are ra-
her aſhamed of themſelves, that they may find
race before the *Lord God*.

Now they are a fiery flame for a protection of the
odly, and a perdition and death to the wicked: God
lſo is a conſuming fire in his Angels, not on, or in him-
elf, and will come alſo with his Angels, and his *Power*,
nd with fiery flames to judgment.

CHAP.

CHAP. X.

Of the difference of the light and darkness, as also of the light and fire.

HItherto the light was not reckoned under the Elements by the wise of the world, though it be the first of them in the Creation, for in all Creature the Bloud and Eyes are first, and not the Heart. Now the light is a going forth of Gods glory, and it never goeth down or decayeth in its spirit, and is a dwelling of the seven spirits of God, as the darkness is an habitation of Evil spirits. In the light dwelleth the spirit of the Lord, the spirit of wisdom and understanding, the spirit of Counsel and of strength, the spirit of Knowledge and of the fear of the Lord. All wisdom, understanding and knowledge, all judgment and examination, and every truth and righteousness comes from, and out of the light, and through the same.

And as the light doth illuminate the whole world and maketh day, and is the day it self: So it illuminates also every spirit in all living souls; and as there is no day without light, neither can be; so no wisdom nor knowledge nor understanding can be without light. But the light in its body, in our opinion, is a pure essential spiritual Salt from which all Gemms and preci-

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ous stones get their Colour ; as also all Flowers and Beauties their fairness. All which the spirit of light doth work, and adorneth all things with beauties ; for in the light all Colours are hid, and are gotten by the same, the soul of the light is nothing else, but a joyful Life out of *N*ature, as an Angelical Life, and his spirit and eternal love proceeding from the spirit of the Lord.

Out of this light *G*od hath made the lights of Heaven, which are coagulated, living and comprehensible lights, and are nothing else in their essence, but a spiritual essential and exceeding pure Christalline salt, so high tempered, as ever any thing may be without any quality or property of heat, coldness, warmth, moistness, drought, and have their proper motion in and on themselves ; especially the Sun runneth always with the light and day, but the Moon with the darkness and night, and the other stars in and on their places and order.

*T*hose lights of Heaven do shew always and every where clearly the power of the Elements and contrary Elements, what their operations be, through which powers all things in the whole world are finished and wrought upon, but through the lights of Heaven no less then a Looking *G*lass sheweth such and such you are.

Now the powers of the Elements and contrary Elements change and revolve daily, weekly, monthly, and yearly. Now because out of the light cometh knowledge, which searcheth out all the depths in every spirit, soul and body, and presents them in the lights of Heaven, prophesie, tell, and give to understand to the beholders, who are the Children of the light. The spirit of light searcheth all in all things, and shewth by the lights of Heaven every ascendent or spirit

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in all things, and also in Man, namely what spirit, soul and body he hath received at his nativity, out and according to the Elements and opposite Elements, as also what spirits do incentre in him: All which if bad or evil Man may decline, or resist by the holy and good spirit, as a beast can shake off the dust or flyes.

Now the Lights of Heaven rule the whole world, namely acording to their time, and shew things present, past, and future: Now because every Element hath its spirits, as the Earth, the Water, and the Air, and their eyes are more spiritual then our bodily, they can therefore spy something in the lights of Heaven, and reveal it to Man: But the Children of light do not use the Commnnion of such spirits at all, neither should it be; because it is the next degree to *Witch-craft* The *Natural Magick* can do much; of which the wise Men of the East made use profitably, who came to Christ. But the Angelical may do more yet and much more the divine. But we must strive always after the best, and Man hath within him a threefold *Magnet* or Loadstone whereby he can draw to him all spirits in the world, and can do *wonders*. But what saith the Lord to it. *Mat.* 7. 22. *Luke* 10. 20. For by the natural Magick, Devils may be cast out, and great wonders done by it. The Prince of darknes can turn to the shape of of an Angel of light, and will have every where his hand in the work. *Now* is a very dangerous time; because all spirits are stirring; because their end is so nigh, that it is hardly believed. The Air is full of spirits, and the he Earth also is full of them, and every man

hat

hath his proper Angel, and his bad Angel alſo: By the good Angels all good things man doth, are ſet down truly, and the bad Angels obſerve all evil that man doth, and when once the books are to be opened, men will be judged according to their works and words. Well be it with him, who hath blotted out his black Regiſter with repenting tears. The ſpirit we cannot ſee, unleſs our eyes be opened.

Laſtly, between light and darkneſs, light and fire is ſuch a great difference, as between life and death; bleſſedneſs and perdition; yea as between *God* and the Devil. The light is and will be an Eternal dwelling of God: But darkneſs and fire is an everlaſting habitation of Devils and the damned.

CHAP XI.

Of the Principle of the fire, and its Myſtery.

THere is a threefold fire, namely, the fire of the contrary Element, the fire of the Angels, and the fire of the Devils.

The fire of the contrary element is threefold. Firſt before the fall, a ſtill reſting and unmaniſeſted fire, without a burning flame. Secondly, after the fall, a kindled, manifeſted, burning, flaming fire. Thirdly; a cold wateriſh fire, which doth not burn, yet ſmoketh, & worketh into the earth upon Minerals and Metals. With this cold wateriſh fire all things are forced, and the Metals alſo; for it doth calcinate them, and turneth them as it were into aſhes, deſtroyeth and openeth them.

This fire is chiefly threefold, as 1. *Vegitable*, which is as it were tempered, and is a well rectified Vineger which is extreamly uſeful. Of which not many words *Sat ſapienti dictum.*

Secondly, it is a mineral fire, which chiefly is the true ſpirit of *Nitre*, a ſpiritual water out of Salt-peter which hath both heat and cold, and is Infernal and Cœleſtial.

Thirdly

Thirdly, *Mercurial* or *Saturnine*, a ſtrong Salt hat hath not its fellow. Without this no Metal is en-gendred, nor broken, or groweth, in which is a reat myſtery hid, more then can be Imagined. But he true ſpirit of *Nitre* muſt not be prepared without cold fire; for the raging, horrible, and furious Hell, which is in *Saltpeter*, muſt in its devouring and onſuming fire be over whelmed, drowned and devour-d, and be reduced to a bleſſed Heaven.

Now when a Heavenly Water is at hand, then a ew birth from above out of water and ſpirit can ollow. Here lyeth hid a great *Medicine* in time f the raging Plague, Head-aches, Feavers, Stone, out, and many more diſeaſes, to be uſed. And uly the time is come, when all things muſt be ade manifeſt; and although we have not yet ith our hands prepared it; yet the ſpirit of wiſ-om can teach us all what is ſecret and myſtical, who archeth into all deepneſſes, aud can ſhew, teſtifie, nd make known to us that which no eye hath ſeen, nor ar hath heard, and which hath never entred into ans heart.

Thirdly, There is alſo a Metalline cold fire, which educeth all Metals, yea Gold it ſelf to nothing; only at noble grain in the Gold hidden, ſtayeth and re-aineth, which cannot be forced, and that fire is ead, *Saturn*, which devoureth all Metals, and onſumeth alſo it ſelf in the fire at laſt: Even as the ommon fire doth conſume and devour all wood, nd at laſt it ſelf is conſumed, and goeth out: But n the Cinders that remain, there lyeth the treaſure dden, which muſt be drawn out of it with hot ater.

The Metals have two sorts of waters, a Cold and a Hot, and both are fire. The Cold is *Saturn*, Lead, the Hot is *Mercury*. Now as the one is an extream Hellish Cold; so is the other extream hot of a Hellish Heat; so that by reason of heat it stand in a continual flowing, although it feels outwardly Cold.

Now in this fire water, the Metals, especially Gold, after their death, are born anew, namely, in the Metalline world, and Reign; and yet are anew Clarified, Christalline, Spiritual, Heavenly body; which is so glorious, that it can make inferiour and less precious, yet to his nature not unlike Metals to his own substance.

So much is it worth to know the nature of fire, and its mystery, without which no good or profitable use of it may be had, for our good; for all must be killed first in the cold fire, even as it were through in Winter, according to the proceeding of nature, must dye and putrifie, if it shall be produced again in a new body.

Now the fire according to its principle, is begotten out of darkness, from thence it is produced and returneth into it again: But darkness was begotten out of the *Nothing*, and that *Nothing* stood there in the beginning of the Creation to the *Something*, as a Testimony of that which was Created: For all that is made and Created, that was before *nothing*, and before it be fashioned, then it was not fashioned without a frame, and was as it were a *dark Ens* or *Being*, out of which afterward is born the Light, that is a fashionable *Being* that is out of the *invisible*, a *visible* thing made.

The

Therefore the darkness and fire, in a good sense, and before the fall, are an excrement of the Light, yet are good and useful, even as that which a Workmaster heweth or cutteth away from that matter, which he intends to make some fashionable thing: Even as Chips from wood are of the same substance with that which is framed out of it; yet an excrement of it, and when these Chips are flung into the fire, they return to nothing. So the contrary Elements when they are known, they are no more good, but an opposition, adverse and stark nought.

Further be it known, that in the divine world are no contrary Elements, nay there can be none in it, although their power hath pressed into it yea in the depths of God, in which it grew dark, when the *Lord* of glory dyed on the Cross, and the fire of the raging wrath of God consumed the same, and death and perdition killed him, Who can speak it out, or who knows what this saying doth mean!

Also in the Angelical world there is no darkness, but yet there is fire. This Angelical fire is an *Excretion* of the light, out of which the spirit of the Angels is; and this fire also in the beginning, and before the fall hath been a quiet and unknown fire, and very good; because it was and is the soul of the Light in the Angels: But after the fall it was manifest, known and turn'd to a flame, and such a one wherein the raging anger of God doth rest, in which all Gods Judgments do consist, and come out of the same

This fire now in the Angels with its rage, anger, and consuming flame is not evil at all; but a just fire of Gods justice to punish the wicked. All anger, rage and judgment proceed out of the Angelical world, as also the Law, which was promulgated with fire. *Exod.* 20. *Acts* 7. 53, 38. *Gal.* 3. 19. *Heb.* 2. 2.

Of the Devils fire was spoken above: More thing could be said of the fire, which for brevity sake w omit.

CHAP. XII.

Out of what, wherein, and wher by a things good and bad do subsist, pas away, and yet how they last for e ver.

ALthough our knowing and *prophesying* be bu part; yet we will not quench the spirit, an we are not to despise *prophesying*: And the Reade in the *Lord* may know, that we have our wisdom, b it about natural things, or spiritual, learned out o the Holy Scripture, and not out of prophane writing for the Bible is sufficient to us to all wisdom, and w used in 24 years no other book to find out wisdom but the Bible: Out of this book the spirit of wisdo through the anointing, can teach us all things, an needs no other spirit or man to teach us.

Every thing in a word subsists only by *Salt*, the perish without it, and in the same, and it lasteth for eve in them both good and bad.

Ther

There is a threefold *salt*, namely a *Divine*, *Angelical* and *Elementary*. All must be seasoned with salt, it shall last good, and salt is the most noble and holsomest Balm, the best preservative and Conservative, the highest strengthening. The *salt* of the *Divine world is a true light, a Spirit and VVater* from love, whereby we are illuminated, breathed on, and baptized, yea seasoned and salted, that the hellish may have no power over us. For every one must be seasoned with fire, and must be tried with fire, who and what doth subsist in it, that is blessed, else is nothing at all. *Mark 9. 49, 50. 1 Cor. 13. 14.* The salt of the *Angelical world* is a quick life, in its glory concentred of God into the Tree of Life; which when it shall be broken at the glorious coming of *Jesus Christ*, then all Created things in Heaven and Earth, in this Elementary world, he will so gloriously and powerfully season with salt, that they shall be freed and redeemed from sin, *Curse, Death, Devil*, Vanity, Pain and Misery, and that will be a noble food at that great *Supper*, of which as of an *Angelical*, and *Cœlestial* Manna, all flesh, that is, all Created things and whole Creatures, shall eat, and drink, and feed, And then also shall be put away the sharp, bitter, sowre, consuming, devouring, perishing, and to nothing, reducing *salt* of the contrary Element, it shall dye, and to its place be separated. Of the elementary *salt* we have spoken already above.

There is another *salt* also of the contrary element, which is threefold; namely in the Earth, *Sea* and Air, The *salt* of the contrary element, is a sharp devouring, consuming *salt*, and reigneth in all Creatures, and is always mixed with the good *salt* which in the consuming sharp *salt* is held Captive, and can no sooner be set at liberty, till that which holds it Cap-

tive be drowned and killed by a cold fire, which is a water above mentioned.

This *Salt* now is predominant chiefly in the *Minerals* of the *Earth*, in the *Mineral Salts*, as common *Salt*, *Vitriol*, *Saltpeter*, *Alume*, *Salmoniak*, *&c.* and is as it were fixed in this. In all *Sulphur*, especially in the common *Sulphur* the *Salt* of the contrary Elements is flying: But he that can make it fixed with a cold fire hath a more precious thing then Gold is. But what is more abused then *Saturn*, *Saltpeter* and *Sulphur*? They shoot it into the Air, being so precious. O malice and wickedness of men! Is it not so that God hath made choice of things, which the world holds to be ignoble, foolish, and rejected, and base.

Lastly in all Arsenicks is the *Salt* of the contrary Elements, essential and spiritual. True it is a right Poison, but having an essence, why should not something be hidden in it.

It must be carefully and purely killed with a cold fire and be reduced to a new noble birth.

It is to be observed by the by, that every Lee especially that of quicklime is a cold fire, and the same in the unmature Metals, that have yet their *Sulphur*; *Mercury* and *Arsenick*, may doubtless be of good use, especially in some Iron or Copper *Mines*, in which the Sulphur of *Sol*, the glory of Gold sufficiently appeareth; for the flying must through a fixed be made firm and glorious. And truly herein is more hid then the world believes.

Now in the *Salt* is both *life* and *death*: And as good things have their *Salt*; so have bad, and both are firm, the good therefore; because the life is in it and the bad also therefore; because there is both *life* and *death* in it. For what death killeth with extream

cold

oldness, that life reviveth again by fire: Therefore he fire is the life in the Devil and his Children, and he cold is *death:* But it is such a life which is not of God; nor out of the light and love, but out of the Devil himself, out of darkness and anger, which is with unspeakable torment, anguish, pain, misery.

The *Salt* in the Sea is a foulish *Salt*, raging and furious, of which something may be said, because a *Mystery* is hid in it; it shineth also in its fire, and is a *Sulphurious light* so that it may be seen.

Lastly, the Salt in the Air is essential, and Arsenical, and poisoneth things on Earth, man, beasts and fruits, *&c.* These three sorts of *Salt* of the contrary element, are made known after the fall, therefore we must separate *Salt* from *Salt*, that is good from bad, to reject bad, and embrace that which is good. In the end all bad things fall to the Devils share, especially the contrary elements with their *Salt*, which maketh up the fiery pools, devouring and gnawning, and yet not consuming, living for ever; yet not alive, but dead, dyeth for ever, and yet never liveth: And thus it hath rightly the name of a contrary element.

GHAP.

CHAP. XIII.

Of the Creation of the World.

NOw having known the *Principles* in their ſubordinates, and the *Center* concentrated both in and on the Elements, as alſo in the contrary elements; thence we may obſerve how all things are Created by the *word*, and then to know alſo what *SchaMaſm* is, of which is written in the book of the Creation, that God *Elohim* in the beginning *have* Created *SchaMaſm* which the Interpreters have rendred *Heaven* and *Earth*, which runnneth contrary to the Text, and againſt *the order of the Creation*. Who can tell us what *SchaMaſm* properly is? True we cannot ſpeak with Tongues; for we are more taken up with *Propheſying*, according to the grace beſtowed upon us. Therefore we will give the interpretation of it to others, to let them ſearch, to learn what *SchaMaſm* meaneth.

So much is known, that out of *SchaMaſm* all other things are come, as alſo the water, out of which *Heaven* and *Earth* in the beginning of the Creation were Created; for it is not enough that we know, how that the world was Created out of the *water*; but we ask alſo from whence came that *water* then, out of which the world was made? For the wiſe go after *Wiſdom*, even to her depths, and give not over

over, till they find the bottom, and all Principles.

The book of wisdom saith, *Chap.* 11. *v.* 23. *The whole world is before thee, God, as a moment of the little Tongue in the Weights and Scales, and as a drop of the Dew that falleth in the mornings upon the Earth.*

It is manifest, that all *Water* and *Dew*, before it is a bodily *Water*, is first a *Vapour*. But how, and out of what, and from whence, and whereby that *Vapour* ariseth, must be searched into: And in our opinion it is nothing else, but such a bodily spirit, who in himself incloseth all in all, and yieldeth and giveth all to all, and at last gathereth all to himself. Out of which now the world is Created, that same is also in all things, and without it there is nothing no where, and when that is taken away from it again, then it can be no more of a being.

That we may set out the depths of the Creation, out of which it was produced, these are threefold. First the *Word* of God in which is Light, through which all things were made, and that which is in all things, is instead of the spirit, according to the highest degree in the Creation of the world; and this is the true spiritual Seed of all things, without which nothing is, neither can be. Afterwards is the *Soul* of all the world, and is distinguished from *God*, as the *breath* from the *spirit*, and is the *breath* of the *speaking Word* of *God* and instead of the soul is the true life of all things, according to the highest degree, and is the *soulish seed* of all things in the world.

Lastly, the salt is the body and bodily seed of all things, and of the whole world, in which dwelleth and resteth the *Word*, and the *Spirit* of *God*.

These three hatch from themselves a *water*, which is a *Scha Vasm*, out of which the whole world hath

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its *original*, according to the middle degree, but th lower degrees are the elements. Thefe three give an fet down the three general Principles for the Creatior as God, the Nature, and the *Elements*: And agai thefe three, the *Spirit*, *Wind*, and *Water*; and a laft in thefe three every Creature, and all is inclofe totally in the *Light Life* and *Love*.

The *word* is *God*, and *God* is the *word*, the *Spiri* is the *Nature*, and an *out-breathed breath* of *God*, an the *Nature* is the *Spirit* and *Soul* of the *World*. The *Sal* is an element of all elements, and the elements in thei glory are nothing elfe but a Salt, αλς. Out of thef three confifts *Scha Mafm*, and the whole Creation o the world, in each and all their true Principles In all Creations the *word* is the beginning, the *fpiri* the middle, and the *falt* is the end.

In the beginning of the *Creation Scha Mafm* wa unfafhioned and unframed; there were alfo *darknefe* over the face of the depths, and there was a *Chaos* o confufed being: But the fpirit of the Lord moved up on the water, thereby it became *feedy*, and the firf thing that was Created in it was *Light*, but was com prehended of the *darknefes* fo long, till God faic *Lehior*, *come forth thou light*, and *come before th* day, and make a day, that it may be *Light*: And pre fently *light* parted from the darknefs. and is accor ding to its body and being, an effential moft refinec fpiritual *falt*, which not otherwife, but by the eye may be brought to the fenfe. The *darknefs* containeth ir it Fire, and the *light* was parted from *darknefs*, anc the fire lay fecretly hid therein, which afterward by reafon of fin broke forth to be vifible; and is called not *Or*, *Light*, but *Ur*, *Fire*.

After the the *Light* was Created the *Heaven*, a Firmament out of the *water*, as *Ice* and *Chryft a*

In

a which the flying foulish *falt* of life became fixed and m, and *Heaven* it self is such a *falt*, in which dwell l the *powers* of *life*, and of the *foul*, and from thence om above are poured forth into the nether world, hrough the *Spirit*, *Wind*, and *Air*, whose body is he water, into which the flying *falt* is carryed.

After the *Heaven* was Created, the *Earth*, the odily Centre of the world, a gross body which conaineth in it self the *fixed falt* into which *earth* all the *lements* do incenter. The light is compared to the *ivine world*, *the Heaven* to the *English*, and the *arth* to the *elementary*.

Above the *Heaven* and the *Firmament* are the *spiriual*, above the waters, into which *nature* doth pour forth it self, which above the upper waters have heir world, and the true *Paradise*, where there is meer *light* and no *darkness*. Which world in these last times is made manifest, in which the *Nuptial* of the *Lamb* and his *Bride*, and the great true *Supper* will be kept: Those that in the first Resurrection and Change at the coming of *Jesus Christ* have part, shall meet the *Lord*, and taken up into the *Air* to go with him into *Paradise*, and shall thus be with the *Lord* always. The whole Sphere of the world of earth and water are carryed and held up by the air, even as a body is kept and held up by the spirit and breath, that it may not fall.

CHAP.

CHAP. XIV.

Of the particular Creation.

THe Creation in its order is threefold. First General in the *SchaMajm*, which was the first *Materia*, and is yet, out of which corporally all things are Created, into which all Principles come together, and are concentred: Afterward *Special*, on and in the *Element*, as *Lights*, *Heaven*, *Earth*, and *Water*, *Spirit*, *Wind*, and *Air*, are contained in *SchaMajm*. Lastly Particular, as in all these things, which out, on, in, and by the *Elements* were Created, produced and made.

The first that was made in the particular Creation, were the *Vegitables*, all growing things on earth, as Grass, Herbs, Trees, amongst which the Vine-Tree is the chiefest. Now every thing hath its proper seed in it self: Therefore here ceaseth Creation; and *Conception* and *birth* begins, out, in, and by his own seed; but at first all things were brought forth out of the earth, on *Grass*, Trees and Herbs, through the *Word*, *Spirit* and *Salt*. The *Salt* hath given to the Grass, Herbs and Trees their bodies, which they all have in them. The *Spirit* hath given them Power and Virtue, especially for Physick; but the *Word* giveth the blessing to it. The true Physick, Virtue and Blessing may be sought, and gathered out of the salt of the earth,

arth, and of every Herb, and be made Corporeal; nd at the time when it doth *greeny*, that the essence ay be extracted, and reduced to a Spiritual and Cœ-estial body, which cometh forth *green*, and yieldeth ower to Physick.

Christ saith unto his *Disciples, Mat.* 5 13. *Ye are he Salt of the Earth* The Reason, because thereby he whole world was seasoned, and made fertile, that : did grow up to everlasting life and happiness. But ow all *Salt* is become *unsaloury*; the Reason, beause there is no *Spiret* nor *Word* of *Life* in it. Therefore it is cast upon the *Dunghill*, and trampled upon: And behold the *Lord* will Create a new one *Amen. Halelujah.*

The particular Creation hath begun from, and on he *lower*, and went upwards. As now the earth is dorned with Grass, Herbs and Trees; So had God n the fourth day adorned the Heaven and Firmanent with Lights, Sun, Moon and Stars, which came orth and grew out of fixed flying and *flying-fixed alt* of the *Heaven*, and are even as the precious stones f the earth. They are fixed in their Heavenly body, nd at the highest temper, but they are flying in their ourse, although some of them do stand still.

The chief Lights of Heaven are the seven *Planets. Saturn* is the highest, and belongeth to the earth, and tandeth to the earth; who knoweth whether he were he highest at the beginning, or whether he came to be he highest after the fall, and that *Mercury* was to give place to him. Many things are to us hid, and much of mystical secrecy is in them. For *Saturn* eateth all, and is *Death*, and domineers over all. But *Mercury* maketh alive and growing. Of all much were to be said, but *Sapienti satis.* Therefore we must take good heed to the contrary elements, which

over

over the fall ruled over all: But we must be careful and witty to rule over them, that *death* may be drowned and swallowed up in victory.

On the fifth day God Created out of the Waters all things that live therein, and also the Birds out of the *flying salt* in the water: Hence it is that they are so flying; and these have their particular consideration by reason of the *flying salt*, and in their Feathers they are Physical in *flying Mercurial* diseases, as in the Falling-sickness, Madness, Giddiness; for these diseases have their original from the Spirits, through Gods permission, and must be cured with a flying Salt which is reduced to the highest degree.

Be it known also, that there is great Virtue in Precious stones, as in *Pearls*, *Amber*, *Coral*, namely when they are first baptized with a Cœlestial water which be altogether *Spirit*. The *Load-stone* also hath its mystery: And who can tell all? We may well say *Great are the works of the Lord*: He that observeth them taketh delight therein, and to them they are propounded. On the sixth day *God* Created all the *beast of the earth*, *and the Worms*, *and at last man* with him be closed up the Creation. Among the *Vermins* or *Beasts*, the *Serpent* is the Center; in the beginning she did not creep upon her belly, and did not feed upon earth, but that was laid on her as a Curse from *God*. Whether she had Wings we will not deny: There is great subtilty in her, and a Mystery hidden therein: At the beginning she was not venomous; and among all the Beasts she was the next by and about Man, as she will also be the next about him in the new world, when that enmity is at an end *Isa.* 11. 8. No Creature is so bodily fair and subtil as the *Serpent*. Now because she was at first always about Man, therefore the *Devil* did perswade her to per-

swad

vade Man, that he ſhould break of the Tree of Knowdge, and eat of the fruit thereof.

Becauſe the *Serpent* is Mercurial and flying, and is e Center of all Beaſts, therefore needs muſt there be great myſtery in her for Phyſick, if rightly prepared r the Mercurial diſeaſes, eſpecially being full of ones.

Therefore God hath finiſhed the work of Creation n the ſixth day, with and on man; of whoſe Creaon hereafter; and on the ſeventh day the *Lord* did ſt, and bleſſed that ſame day. The ſix days bear a urſe by Reaſon of ſin; but the ſeventh day that ow truly cometh, that bringeth bleſſing and reſt, y, Honour and Glory; which joyful day of our Reemption, we through the ſpirit of Propheſying do anunciate to all Creatures under Heaven in an everlaſtg Goſpel, and a very joyous Meſſage, which to annciate is given to us from the ſpirit of propheſying.

CHAP. XV.

Of the Mystery of the Word.

IT is known out of the Holy Scriptures, that all thing are made and Created by the word, and that ye all things are made by the word, and are preserve through the word. But here we will not speak *Theologically*, but only *naturally* according to the Creation; Neither do we speak *Theosophically* of th depths of God, both which we save till another tim and place.

The word of Creation is the general power of God out of which, in which, and by which all things are subsist, and will be. This general power of Almight God every Creature makes use of for its best good But only Man abuseth it, as also do the Devils an Spirits by Gods permission: Hence it cometh, tha men must give an account of every idle word; be cause they have abused the breath of the Almighty, an use it to sin. O h, that I could lay a Lock to m mouth, that I might not transgress with my Tongue.

Because now all Mysteries are hid in the word therefore the same also performs all things in the worl Therefore we will say, that hence ariseth a three fol Magick through faith, that is a power to know some thing to bring it to an effect.

First

First there is a *Natural Magick*, which cometh out of *Natural Faith*, wherein there is such a *Magnet* or *Load-stone*, that it can draw all things to it. This faith is gotten in *Man*, either of nature in his Spirit, which is the true and right ascendent, namely the spirit of man, and by no means this or that Astre or Constellation, as the ignorant do imagine, which is only *signum ascendentis*, &c: Or this faith through the art and instruction of the natural *Magick*, is wrought in man, so that his spirit receiveth the ascendent, and enjoyeth in the same: As the ascendents in Man may very well be transmuted, transplanted, and altered by the spirits.

Of this natural *Magick*, without Witchcraft, the wise men of the East made lawful use, who knew the star, and proceeded so far therein, that they go not only great knowledge, but have also done wonders.

This natural *Magick* is learned out of the true and perfect degree from the Spirit of God, and goeth before and beyond the ascendent, because commonly other spirits do mingle themselves into it. This *Magick* art *Daniel* and his fellows had studied, as also *Moses* & the prophets, and went beyond the wise men & Magicians of *Egypt* far with their skill.

From this natural *Magick* art the false Magicians took theirs, and because the true ascendent was not in them, namely the Spirit of God, but had only their Elementary, or their Masters ascendent, therefore also *Lucifer* made shew of an Angel of *Light*, and became ascendent in them, and made *Sorcerers* of them. Now as true Magicians know and perform all by the Word of God, which speaketh in them, operates out of them, and by them; so the *Sorcerers* abuse the word in its power, and perform wonders thereby, till *Moses* his staff and

Serpent devoureth theirs, and *Daniels* wisdom excele all the others wisdom.

Balaam was a right natural Magician; but the c vetous spirit was ascendent in him, that he went the *Sorcerers*, that is to the spirit of Sorcery, and t spirit of Avarice had blinded his eyes, that he could n see the Angel that resisted him; but the Ass saw him a was shye, therefore *Balaam* must be kill'd by the Swor as others that deserved it. *Num. c* 31. *v.* 8.

Out of this false *Magick* art come all *Sorcerers* an *Witchcrafts* with their bewitching spels, tokens, word and works, and all those that have familiarity with Sp rits: Let every one take heed of spirits, and let the not rejoyce when spirits draw near unto them; b rather fly from them, and pray to the father of *Ligh* for the Holy Ghost, that he may come to them.

Secondly, There is a Prophetical and Apostolical Ma gical art, which cometh out of faith of Gods Spirit i his Children, in which the word with glory dwelleth the same speaks to them, in them, as in the Prophet we read, *The Lord hath spoken to me*; namely, not alway outwardly with a loud voice, but rather inwardly. Th old *Simeon* had an answer from the *Lord*; thus th *Lord* also spake through the Ephod, &c. By this Magi cal art the *Prophets* and *Apostles* have done so man Miracles, raised the dead, and only by the word.

This Magical art the Devil presumeth to imitate namely that the word should speak out of *Chrystals* by looking into it, out of Rings, wherein perhaps dwel leth a spirit, and speaketh out of it, *&c.* But this is no the word, but only a spirit bewitched into it.

Lastly, There is yet a higher *Magick* of Gods Chil dren, which worketh over and beyond nature, and tha through *faith*, as when *Moses* divided the waters wit his Rod; and *Joshuah* bid the Sun and Moon to stan

still

ill, and the like; which things are beyond the course nature, but all is done by and through faith: So so when *Elias* shut up the Heavens that it should not in, and all these things are performed in, out, and by e power of the word of God, which when it calleth d commandeth, then it must stand there.

The *Sorcerers* also think to make use of this *Magick*, t theirs is meer Witchcraft by Gods permission; d yet things are performed really by them, even as e *Egyptian Sorcerers* brought up Frogs, *&c.* but not the finger of God, but by the spirit of the Devil, which shortly the three unclean spirits and Frogs ll do wonders, to seduce the Kings of the earth, as o other false *Prophets. Rev.* 16. 13. *Mat.* 24. 29. stly the word speaketh out, in and by all things, cause it is in all things, and that by the signature d mark of every thing in the external viewing, and weth clearly what is hidden within of power and tue, if only the speech and voice of the word could heard and understood: But in the renewed future rld, all these things will be clear and manifest to the ise of God.

CHAP. XVI.

Of the myſtery of the Created lower viſible things.

GOd hath brought forth all Created viſible ſublu nary things out of the inviſible that were ſo a the beginning; he made them to ſomething an viſible, and gave to every of them a *Body*, *Soul* an *Spirit* after their kind, and in them he hath hid his ir viſible glory, that is the inviſible in the viſible. an the Cœleſtial in the Terreſtrial. This is the myſter after which we muſt diligently ſeek, that is after th hidden *Wiſdom*, which no eye hath ſeen, nor ca ſee, neither ear hath heard, nor hath it entred int mans heart.

All theſe ſublunary Created things viſible, hav a Terreſtrial body, and is viſible: But they hav alſo a Cœleſtial body hid within them inwardly The ſame is ſo long inviſible, till the viſible body diſſolved and broke; and afterward the inviſib body is ſet forth to appear viſibly, which is heave ly and Spiritual, conſiſting out of water and ſpiri and is nothing elſe but a Chriſtalline, yea new bor ſalt of life, which cannot be overcome by the contr ry Element.

Further, every thing hath a *ſouliſh life*, th is ſuch a one which muſt fetch breath out of the con mon air, and this is nouriſhed by the ſame, a lif which in a moment is and muſt be mortal, ſo th nothing is laſting of it. Now to this *ſouliſh life* a quickening Spirit, which doth not fetch breath,

th

ulish life; but it hath life, and is in it selfa Spirit
life, and not a breath, and hath eternal life in him,
d is nothing else but the Spirit of God, and the
eath of the Almighty that quickneth all. Lastly,
things have a spirit, that returneth thither from
nence it came, and doth not stay in the dead; be-
ause it is not the spirit of the dead, but of the living,
d is the Spirit of God, which in and by the old
eation and Creature doth not stay for ever, but
ly in and by the *new*, which is from above. Thus
thing is lasting in this world, but *vanity* and *cor-*
ption, but it sheweth to us clearly, how that all
ese Created sublunary visible things are an Image of
e things above.

This mystery God hath discovered to his Children
d to the wise, that namely this lower Created visi-
Elementary world is an Image of the upper visible
ritual, Cœlestial, yea divine world. Therefore
en the visible Elementary world doth vanish,
n the spiritual world yet invisible, will be made
nifest and visible: Therefore there is no Crea-
e, which doth not shew the mystery of the supe-
ur spiritual world; of which mystery and wonders
the future renewed world in *Zion* will be preach-

Now the Apostle saith clearly, *We do not look
n the visible, but upon the invisible*, 2 Cor. 4 18.
*k the things that are above, and not the things on
rth.* Col. 3. 2. *In my fathers house are many
ellings that last for ever*, saith Christ. *John* 14.
y should we regard the visible things which are
ng away. The Apostle saith, *If there be a Soulish
y, then there is a Spiritual body also.* 1 Cor. 15. 44.
*d when this house of our Earthly Tabernacle is
en, then we have an house from above of God, which*

is not made with hands. 2 Cor. 5. *There are Terrestrial bodies, there are also Cœlestial.* 1 Cor. 15. 4
Yet always the Spiritual, Cœlestial, and yet invisible, are hid within the soulish, Terrestrial, and visible.

Now as God his invisible glory continually poureth down into this sublunary world, so he gathereth it to him again, and then when all is ended in the end, he will set them before him in a new Creation as it is written *Rev.* 21. 5. *Behold I make or Create all things new.*

But before this new Creation cometh, the renewing of the old Creation and Creature goeth before; Namely, in the joyful coming of the *Lord*, which will be with great power and glory, because all shall be set free that is called Creature. *Rom.* 8, 23. From the Devil, Curse, Death, then will be the joyful *Jubile.*

Now we must know, that there will be great difference between the renewing, and the new being it self. The old Creature is made new in its old being; but the new Creature hath a new essence and that not from below, as the old, but from above. For above is the right essence, below is only the type and Image; this is the mystery we are to observe. Above are the right Principles and Elements; the below are only a shadow: Below are meerly Terrestrial bodies; but above are the Cœlestial, although they are hid in those below.

The Terrestrial bodies are meer Ashes, but the Cœlestial are a noble salt of life. The Terrestrial life is only soulish and a mouth full of breath: If that be gone, then down falls all. But the Cœlestial life is an Eternal life and cannot dye. The Terrestrial spirit but a wind, if that be gone it flyeth into the air and

vanisheth

vanisheth: But the Spirit of God is a quickening Spirit, even as God himself is.

Now as all things are an Image of the Heavenly, so in truth the foulish *Adam*, and Terrestrial *man*, is an Image also of the Spiritual *Adam*, and Heavenly man, which is *Christ* in *God*, and *God* in *Christ*. This is the great and miraculous Mystery which thou O *man*, O *Adam*, O thou Image of God chiefly above all things shouldst observe, that thou maist know thy self in God, and God in thee, and maist know and learn what man is, what *Adam* is, what the Image of God is, that is, what thou thy self art (of which in our book *Adam*) which is the greatest wisdom; Namely for one to know himself, after a perfect and true knowledge, which is spirit and truth: He that doth not regard this, but despiseth it, which yet is Gods Image, rebuketh himself, and will be rebuked of God also.

GHAP.

CHAP. XVII.

Of the Creation of man and his Anatomy.

MAn hath nothing so much to care for, as himself that he may know his own best, and salvation, Now he that knoweth himself aright in spirit and in truth, knoweth God also, and all things. Therefore mans knowing himself availeth most to himself. Now to speak briefly, all things, and man also consist in *one, three* and *seven.* The one is individual, a self-subsisting in it self. The three are Body, Soul and Spirit. And the seven are chiefly the *seven Powers,* after the *seven Powers* of the seven Elements, and after the seven Spirits of God, which seven Powers every Creature hath in it self in its glory.

Even so *man* is an only man in himself personally, ὑφισάμενος *individualiter*, in his self-subsistance: But is put together of three, as of Body, Soul and Spirit, and is testified by seven Powers, as 1. by *Moving*, 2. by *Hearing*, 3. by *Seeing*, 4 by *Smelling*, 5. by *Tasting*, 6. by *Thinking* and *Reasoning*, 7. by *Sounding* or *Voice*. *Moving* containeth the life, to feel, see, go, *&c.* are reckoned all to one.

In this part now *Man* is *Souliſh*, like unto the living Souls and Beasts, which have all these but in their portion and measure, number and weight, namely as much as belongeth to them. According to this, man hath no more then they, and hath with them a living Soul, out and after the Elements, of equal beginning out of the earth, and of like going down to the earth

again.

again. *Sal.* in *Eccles.* 3. 19. After, Man hath more then the Beasts which is out of another world, namely out of the Angelical; which is the *Mind*, which in its spirit is a *Preacher* of the Law, in all men from Nature, and hath the Knowledge, Will and Conscience to good, directs Man to all good, and accuseth man in evil things, in his Conscience. *Num.* 2. 15, 16. Lastly, Man hath also a higher and more glorious thing in him, which is the Breath of the *Almighty* a Heavenly Soul and life from *God*, which God breathed into the first mans Nostrils and face, wherewith he hath marked and testified his divine inward love to his Image, in and on a piece and part of the Eternal light and life. *Gen.* 2. 7. *Job* 27. 3 *c.* 33 4. According to this part, Man is Immortal, because he hath such a treasure within him, namely the Breath of the Almighty, and thus herein he is very much distinct from the beasts, yea, he is above the Angels In this Heavenly Soul is hidden the Kingdom of *God*, and in this Breath of the Almighty consists the true *Manhood*, by which he becometh a true immortal man: But in the other Elementary part, he is like unto the Beasts, Terrestrial, Corruptible, Mortal, Dust and Ashes,

Now man having received at the Creation such a part out of *God*, from thence he can be made partaker of the new birth Creation and Creature from *God*, of his Nature and Essential seed; which is the most holy Flesh and Bloud of the *Word*, which is *Christ*, and thus the new man is the new Creature out of *Gods*, and his quickening *Words* seed, that is of *Christ*, and of this spiritual *Adam* and Heavenly man, of his flesh and bone *John* 1. 13. *c.* 3. 1. *John* 3. 9. 1 *Pet.* 1. 23. 2 *Pet.* 1. 4. 2 *Cor.* 5. 17. 1 *Cor.* 15. 45, 47, 48. *Eph.* 5. 30. This Seed of *God* Man receiveth into his Heavenly Soul, through the Holy Spirit to a new life of

God

Gods Inheritance: And this body together with this Heavenly Soul, and the Holy Ghost from God in its full self-subsistance, doth not personally appear, till after the Angelical glory and laying down of the same body. Lastly, in the end it entreth into the divine world: Hence it is said not to be manifest yet, what the Children of God are, 1 *John* 3. Only in a *Riddle* and *obscure Word* is it spoken of.

After the part of the first Resurrection of the changing, at the coming of Christ, and according to the Jewel of the Heavenly calling, all these that are partakers of it, receive an Angelical body, life and spirit, therewith they enter into *Paradise*, and the *Angelical world*, and will be ὡς ἄγγελοι, like to the Angels. *Mat.* 22. 30. *Mark* 12. 25. *Luke* 20. 36.

Each body of *man*; also the soul and spirit are nourished and preserved from that, from which they come and are taken a-the Elementary body out of *Water* and *Earth*, the soul out of *Wind* and *Air*, and the spirit out of *Heaven*, and go again into the same, when they are dissolved.

According to the Elementarines there is a threefold body in man, whilst he liveth out of *Water* and *Earth*, when he is dead, out of *wind & earth* till the Resurrection, & when he riseth out of Spirit, Light and Heaven, and know that every Element hath its proper body, life and spirit. Further Gods Holy ones rest after they depart in the Elementary part in the Earth, Grave, or where they are deceased. So *Samuel* was heard out of that place of his Grave where he deceased, to pronounce a ruine to the rejected King *Saul*. According to the Angelical part they rest in *Abrahams* bosom, which are the Chambers of the Just in the high Heaven:

ren: But according to the divine part, they are in *Paradise*; of all three the Scripture testifieth clearly.

Lastly, Infidels come to Hell and Prison with all, except the dead body: But those that have sinned against the Holy Ghost, and have no pardon for it, neither in this nor in the other world, are buried in the *Death*, because they have committed a deadly sin. All the dead rise incorruptible, that is in a Spiritual and Cœlestial body. But what glory or shame every body shall receive, shall be known after the general judgment is past

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CHAP. XVIII.

Of the Image of God, after which Man is Created.

THat man is Created after Gods Image, is manifest out of Scripture *Gen.* 1. 26, 27. *Jam.* 3. 9. But only this is the question, what this Image is, after which *Man* is Created. Every Creature or Beast are made after their own Kind and Image, but Man only after Gods Image. This Image is Christ, ὄντως καὶ σωματικὸς ὅς ἐστιν ἀπαύγασμα, essentially, bodily the Image of the invisible *God*. *Col* 5.15, For *God* is a Spirit, and and may not be felt nor seen, unless it be in his essential substance, and substantial essence. Even as Man in his true Manhood, after which he is distinguished from all other living Souls, a Spirit or Spiritual in and on his Spiritual Soul, and Mans Spirit cannot be seen, felt or known, otherwise then in his body, in which he dwelleth with all his fulness. So the invisible God, who is a Spirit, cannot be seen or known but in *Christ*, and his substantial body, as in which God the Father, the

the *Word* and the *Holy Ghost*, together with the whole fulness of the Godhead dwelleth bodily. *John* 14. 9. 1 *John* 1. *Col.* 2. 9. And this is the spiritual *Adam*, a quickening Spirit, the Heavenly Man, the *Lord* out of Heaven 1 *Cor.* 15. 45, 47.

The Image of God is threefold; Namely 1. the Image of the Essence essentially, after man is, his own Image in his own proper Essence and Body: So *Christ* also is the essential and bodily Image in God, even as Mans body in Man, and so is *God* in *Christ*, as Man is in his body, his own essential self-subsisting bodily, and personal Image. 2. The Image of that form, on the outward appearance of that form, Face and Members, 3. The Image of the living properties, Power, or what name soever it may be called. *Here* is manifest the Mystery of the Image of God, and that *God* in *Christ*, and *Christ* in *God* was much sooner a Man then we; for we are in all things fashioned after him, and so his *counterfeit*.

Christ the Image of God, and Man, who is out of Gods Image and honour are thus distinguished; Namely 1 As the Image and Essence. 2 As Essence and Essence. 3. As Spiritual, Heavenly, and Divine, and as soulish, Terrestrial and from beneath, that is as *Adam* and *Adam*, Man and Man, and as above and beneath. The Soulish *Adam* is not an Image of God after the Essence, as *Christ*, *Reason*, because his Essence is Terrestrial, and from beneath; but in and on that Terrestrial body only that Image in that manner, as a counterfeit, and that in a Terrestrial *soulish Essence* from beneath out of the Earth: So is the Soulish *Adam* and Terrestrial Man, an Image of the Spiritual *Adam* and Heavenly man, as a stony wooden or Image of Wax of a living mans Image, is not in humane Essence, on the Flesh and Bloud, but in another being.

Now

Now as Essence and Essence are one distinct from noth. r; so is frame and frame. 1, The inward form f God, is the most holy Godhead, which with all fulless dwelleth bodily in Christ. Of this form man hath eceived the Breath of the Almighty in a Heavenly oul to his inward essential form and true Manhood. , The bodily visible, palpabl and personal form of God, essentially in which God personally appeared, nd personally was made manifest, is the flesh of the vord the body of *Christ* After this man hath a body f flesh, bloud and bones, but not Divine, Spiritual nd Heavenly, but Soulish, Terrestrial, and from ene ath. 3, The manifest face. πρόσωπον, and looks, nd presence on the head, body and all Members, and heir Powers and strength. After this also is Man framed; nd thus to be looked on; in which consideration ma- y Mysteries may be observed, although the spirit of Errour saith, as if God had no Head, Eyes, Ears, Face, Nose, Mouth, no Hands nor Feet, because he is a Spirit; which rather befalls those Spirits of Errour, he hath Eyes and seeth not, neither acknowledgeth the Image f God in *Christ* and in Ma , hath Ears and heareth not, and a Heart, and understandeth nothing,

Further Man is made after Gods similitude, and is ke unto God; Namely 1. on the Heavenly Soul, *Eternal* and *Immortal*, and thence he is of God. 2. Like n Power, that he can do much, namely after his part, neasure and weight. 3. Like in Glory, as a God, over ll other Creatures a *Lord* and *Ruler*,

Good Reader here you must know and observe, that his great Mystery doth manifest here, and Bringeth long the right *Jebior* let it be light, the day of the Re- elation of the Son of Man, of which Christ saith ex- ressly, *Luke* 17. 22. &c. On which the the Son of nan is revealed, and that this is the Revelation and ap-

pearance

pearance of *Jesus Christ*, of whom the Holy Apostles have prophesied. 1 *Pet* 1.7.&5.1 *Tim*.6.14.16.3 *Joh*. 2.28. *Tit*.2.13. 2 *Tim* 4.8.& 2 *Thes*. 2.8. Thus The Revelation or appearance of the coming is clearly distinguished. *Mal*. 3. *Mat*.24.30. And chiefly *Rev*. 12. *He that hath Eyes let him see, and he that hath Ears let him hear, and an understanding Heart hearken unto it.*

But this is the Revelation and appearance of Christ, the day of the Revelation of the Son of Man, namely, that God in *Christ*, and *Christ* in God, a Spiritual, Divine, Heavenly *Adam*, and man from Eternity is, and hath been in a Divine, Spiritual, Heavenly Essence, flesh and bloud, and after this his essential Image he hath in the Creation created and framed a Soulish *Adam*, and Terrestrial Man.

CHAP. XIX.

Of the Mystical Image, that is of the Mystery of God.

THis is the Mystery of *God*, as was said already, which is clear and manifest on the Soulish *Adam* and Terrestrial *Man* from beneath, that namely *above* is the true *Adam* and *Man*, but beneath is only his Image. Wonderful is Gods counsel, and who hath known the *Lords* mind, who was so pleased, that the last should be the first, and should receive the Money or *Peny*, and the blessed glory at first. Well may these last say, *This is the day which the Lord hath made, let us rejoyce in it, it is marvelous in our Eyes.* Psal. 118. To day is fulfilled the *Word* which is written,

n, *The Stone which the builders rejected, is become e Corner Stone, and it is marvellous in our Eyes*; r the Spiritual Rock, of which all the *Fathers* have ten and drunk from the beginning of the world, and on which the Church of God is founded and build-l, remained unknown, till to the seventh Trumpet, here the Mystery of God must be manifested, and is so made manifest; for the Spiritual *Adam*, and *Hea-nly Man* in his Divine Flesh and Bloud, through hich we are so dearly bought, is thrust away from e *Holy* place; and on the contrary another Flesh d Bloud from beneath out of sinners is brought into e Holyest for an abomination of the desolation.

But now the new Creation is come, in which the *ord* saith, and the Lord himself speaketh, as he hath omised. *Isa* 52. 6. *c*.40.5. Saying, *Jehior*, or let it be ght for the day is come, which is known to the Lord, & them to whom he will reveal his Mystery. *Zech*. 14.

Concerning the Mystery of *God* in the Creation of *lan*, it is thus that *God* hath Created *Man*, a *Man* and *oman*. Gen. 1. 27. And took the *Woman* out of the *lan*, *Chap*. 2. 21, 22. To shew the great Mystery *Christ*, and of his Church, which is his Wife and ouse, out of his flesh and bones. *Ephes*. 5. 30, 31, 32. it the Divine, Spiritual and Heavenly *Eve* is three-ld. 1. The most holy Godhead it self. 2. The Church Christ. 3 The Heavenly Soul in *Man*. This is the dy of Christ his Church whose Saviour he was made, r which he gave himself. The *Divine Eve* as the most oly *Godhead* is the Mother of us all, and the right *rusalem* which is from above. The Spiritual *Eve* the Church of *Christ* is the Mother, the Spouse of e Lamb. The Virgin and Daughter of *Jerusalem*. he Heavenly Soul is the Heavenly *Eve*, a *Maid* of e Lord, a *Daughter* of *Jerusalem*, who was married

to a Terrestrial *Man*, who brought her to great misery and death; but the *Lord* was made a *Servant* for her, and hath made her free again through his death, and hath married unto her a new *Adam man*, out of his flesh and bone, of which she hath a divine Inheritance.

Now if we ask after the Mystery of *God*, how that may be made known, answer is, on *man* it may be known: There is but one *man* in one *Person*, but in it three witnesses of his substance, as Body, Soul and Spirit, and in seven Powers: The Spirit is always in stead of the Father, and is the Father himself also, and begetteth by the Soul, as by the true Mother, to himself a body: which is the *Child* and the Son, in which dwelleth all fulness. So there is but one *God*, in one only *Person*, but in three Witnesses, *Father*, *Word* and *Holy Ghost*, and in seven Spirits or Powers of *God*: *God* is a Spirit and a Father, and begets through the *Word*, and in the same to himself a Body, a *Child*, a *Son*, in which he with all his fulness dwelleth bodily, in this manner, that he that seeth the Father, seeth the Son also, the word itself, the quickening Spirit, and the quickening *Adam* himself.

Afterward *God* begets a Son, not after the *Person* or a personal distinction, as one Man another Man else there would be two Gods, although there is but one only *God*: But after the Testimony for our sake he begets a Son, that we namely by that Witness, as of the Father and Son in God, might be made Gods Children, Heirs and Co-heirs out of his Seed, flesh and bone for *God* in and for himself needs neither Father nor Son because there is never no more in him but one in number, but even himself is *Jesse*, and all in all, neither are there two or three, but *One* only, and none else.

3 Lastly *God* begets also a *Son*, and is a father after the Testimony, and that to all Creatures, and what ev

he hath Created, namely, that all might have a trust and confidence in him as also the young *Ravens*, when they are forsaken by the old ones. This Testimony is done by the Spirit, which from God is in all things, and fills up all. *Wisd.* 1 7. *Chap.* 12. 1. Who it is that cryeth to God out of the young *Ravens, Who is a God of the Spirits of all Flesh.* Num. 16. 22. And remembreth to *God*, that he is a father of all Creatures, and cannot, neither ought to forsake them. Now the Spirit is it, that calleth upon *God* in all Creatures, and praiseth and glorifieth, him where is is said in the *Psalm. All that hath breath Praise the Lord, Every Spirit Laud and Praise the Lord; The Earth, the Sea, and the Trees in the Forest Praise the Lord.* O *man* there is much in the Spirit, the knowledge of him availeth much; for if you do not know him, you are but a Beast without a Spirit, as *Ecclesiastes* and others more have it.

CHAP. XX.

Of the Truth and Spirit, by which all Wisdom is justified.

WHen we intend to speak of the *Wisdom*, it must be done in the *Spirit* and *Truth*. Now nothing is *Truth* but only the *Spirit*, and the same can lead us into all *Truth*, can teach us all, and can tell us of things to come; for all *Spirits* are in *subjection* to him, he penetrates through them all, even as fire doth to *Gold* and *Silver* seven times, and the good that remaineth in it, it doth not undoe, but rather thinks that there is a *blessing* in it, and bloweth into the smoking flax, a fire of *Life, Light* and *Fire*, and infuseth it

ſelf into the ſame, that it may be fitted for a new Creation, for a multiplication into many thouſands.

But nothing may attain unto *Wiſdom*, unleſs it be firſt gone to the fire for a Tryal, even as the *Gold* cannot come to its glory, unleſs it be gone in the *Cruſible* through the conſuming fire ſeven times, that afterward it may be Baptized with *Water* and *Spirit* to a new birth, and become a new *Gold*, and become out of the ſame *Spirit* and *Water* increaſed into many thouſands, and as a Heavenly *Gold*, *Spirit* and *Metal* whereby other inferiour *metals* may be turned into the ſubſtance of the beſt *Gold*. So it fareth with *man* that ſhall get *Wiſdom*, firſt he muſt be baptized with *Fire*, then with *Water*, and then with the *Spirit*, and all this is done in the *Cruſible* of the Terreſtrial *man*.

But all wiſdom is ſufficient through the Spirit, and in Truth, through *Principia ſubordinata*, & *Concordantia* which do concenter afterward in a *Harmony*. The *Principia* contain the true beginning of every thing from whence it came, thither it doth return alſo, and from thence it is preſerv'd alſo. The *Subordinata* contain the *Order*, ſtraitneſs and perfection of every thing as they do hang one in another, ſtand and ſubſiſt one by another, even as a *Ladder* or *Stairs*, there muſt not be one ſtep amiſs or wanting, elſe the *ſubordinata* are not true. Commonly there are ſeven *ſubordinata*, and follow one upon another orderly, and things that follow one after another are *ſubordinata*, and thus it is perfect.

Laſtly this is a *Concordance*, that all things may agree one with another, and a *Contrariety* be no where found, ſeen or heard. Even as in ſweet *Muſick* all things are Harmonious, let the *Voices* be as many as they will, and change one in another, going out of one into another, and an everlaſting *Ternarius* remaineth therein, and ſo the *Principles* and *Concordance* conſi-

in *Ternarius* and *Unity*, where one floweth out of another till to the number of seven of the *Subordinata*, which reach after the greater number till to *Twelve*.

At last the Harmony concentreth, and encloseth all, which taketh altogether in *One*, *Three* and *Seven*, and presents one as the other, namely the upper as the lower, and the lower as the upper; so that none be against the other, although they be so far distinct as *God* and *Creature*, *Spirit* and *Soul*, *Heaven* and *Earth*, yet one is in the other, the one is known by the other, and the one is justified by the other, and that in Spirit and Truth. Search now and see, try and learn, hear, observe, and judge what *Wisdom* this is, and what Truth and Spirit is presented in this Book. The fool knowth nothing of the *Wisdom*, and doth not understand her way. Lyers do not understand the Truth, nor do they know her Principles; and the foulish, bruitish, and profane know nothing of the Spirit, although they hear his wind blow, yet they know not from whence it cometh, nor whither it goeth. Therefore do not look upon men, do not inquire after men that is nothing, and do not stare upon the Image to the intent to adore it, as all those do that dwell on Earth. *Rev.* 13. but only inquire after the Spirit and fear him; for he will direct all in the Word of Truth and Righteousness: him you are to Honour, and against him do not think, speak, or do, that you may not be condemned out of your own mouth.

Now all Spirit, Truth and Wisdom reveal themselves; these three, and are thereby known and justified, namely in a *Divine Light*, in a *Divine Life*, and in a *Divine Love*, where these three are in, on, and about *him*, there is really *Spirit*, *Truth* and *Wisdom*. The *Divine Light* containeth all wisdom, understanding, and knowledge. The *Divine Life* containeth all Truth,

Holineſs and Righteouſneſs: And the *Divine Love* containeth the whole Spirit, and poureth him out into our hearts, and thereby we know, that *God* hath loved us, becauſe he hath given us of his Spirit, which cryeth in us *Abba*, and giveth Teſtimony to our Spirit, that we are the Children of God; He poureth forth our Tears and Prayers before God, that we might find grace before the *Lord*, and teacheth us to pray aright before the Lord about things that are above, & maketh interceſſion for us with unſpeakable ſighs.

Thereby we know in the Spirit and in Truth, where the right Wiſdom, the Divine Truth, and the Holy Ghoſt is, for theſe three *Light*, *Life* and *Love* proceed from *God*, and *God* himſelf is Light, and there is neither Darkneſs nor Fire, in or about him. *God* is *Eternal Life*, there is neither *Death* nor *Perdition* out of him, in or about him. *God* is *Love* it ſelf, and there is neither *VVrath*, nor *Pain*, *Hell* nor *Damnation*, out of him. He that ſtayeth by, in, and on theſe three namely by the *Divine Light*, in a *Divine Life*, and in a *Divine Love*, he ſtayeth and abideth in *God*, and *God* in him, in the Spirit and Truth, according to the wiſdom and true knowledge of *God*, and knoweth what is Truth, Spirit and Wiſdom, and tells their true Principles, Subordinates and Concordances in a Divine Harmony, proved to the Elect *Angels* and *Men* in Spirit and in Truth.

CHA

CHAP. XXI.

)f the Myſtery of Time, to underſtand it aright.

NOthing ſo ſecret at night, but the day may reveal it, when the Light cometh to its Day, and he day to its light, and the clear Sun doth ſhine over ll that is under Heaven. The Night is paſt, and ehold the day breaks on with its fair morning light, hich is a light fire, and a fire-light, who can now ubſiſt; for the Lord cometh, yea the Lord cometh oming, *Amen, Halelujah!* He is like unto the fire of *Founder*, and like unto the ſharp Lee of Sope-boylers, e will melt, prove try, &c. He will waſh, purifie and leanſe, *And who can ſtand before him.* Mal. 3. This e doth therefore, that all filth may be done away beore the Sun riſeth, and may not put the whole Earth nd world to baniſhment or deſtruction. *Chap.* 4.

Now that day being come with its light in this time, hen the Myſtery of the time of the whole world will e revealed: But always is included and cloſed in and with the number of Seven. For in the ſeventh day God finiſhed the Creation, and ſo in Seven always included: But the number 7 ſtandeth thus, 7 49.70. The number *Seven* after our time, ſtandeth chiefly upon the *Seventh Trumpet*, in and with it the Myſtery of God s finiſhed, yea revealed. *Rev.* 10, 11, 12. *Chap.* As alſo with the ſeventh Vial of Gods wrath: But as much as we know in part, we are and live betwixt the fifth and ſixth *Vial*. The number 49. ſheweth expreſly that fair Myſtery of the time of the refreſhing

and reſtitution of all that is loſt. *Levit.* 25. And the number 49 is the end of the little ſeventh day and a beginning of the great ſeventh day, and Sabbath of *God*. Laſtly, the number 70 ſeeth upon the 70 weeks in the Prophet *Daniel*, as alſo upon the expiration of the 1335 days. *Chap.* 9. 24. & 12. 12 When theſe are about, then the tranſgreſſion will be reconciled, every Prophecy fulfilled, and the moſt Holy, Holy, with his Saints will take the Kingdom, and *Jeruſalem* rebuilded, and the Eternal righteouſneſs, and all what hath been loſt by the fall ſhall be reſtored.

Of this great glory and unſpeakable joy, the Spirit propheſieth in all Creatures, yea in all Lights of Heaven, and in all the Elements. But where are the Seers, where are the Hearers, and where are the Obſervers.

Further concerning the time of the world, it is divided in 1. 3. and 7. The one time generally containeth the whole great day of the World 12 hours. *Mat.* 12. Which ſhall be 6000. years, and ſo there were 500 years to an hour, but the days ſhall be ſhortned, ſo that they ſhall not be full 6000. years and the days or years of that ſhortning are clear in the Book of *Geneſis*, and the firſt judgment over the world, *&c.* The three times of the world now are, that they ſhall be divided, namely, the 6000 years into three times: As the firſt time from *Adam* till *Noah* at the Deluge, and containeth 1656. years: From the Deluge till to the *Meſſiah* born of the *Virgin Mary* is the ſecond time divided into 12 parts, each containeth 214. years, or 214. $\frac{1}{2}$ years which added together make 2563. years from the Deluge till to the *Meſſias*. 4 *Eſd.* 14. 11. Now if 1656 are ſummed up with the other, then the *Meſſias* is born into the world of the *Virgin Mary*, in the year of the world 4230.

The third time of the world is from Chriſts Nativi-

ty

y, till to his glorious coming; the Mystery of which
ear is mystically signified in 4 *Esd.* 7. 28, 30. & *Chap.* 9.
Calculation.

Concerning the abovesaid threefold number, 7. 49.
0. therein is the Mystery clearly signified without any
iminution or addition, if only you will open your
yes, Ears and Hearts to see, hear and observe, clearer
cannot possibly be told, these numbers in themselves
alculated, namely, to know certainly how many years
very hour of the twelve do contain, because the 6000.
ears are not compleat, but those days must be shortned

But now as in the former times and judgments over
he world, always seven days went before the judg-
ment came upon the world: So it is now in and with
he time of the judgment over this world. *Gen.* 7. 4.
osh. 6. *Levit.* 25. Now when the judgment is proclaim-
d, seven days goeth before the Proclamation. Now
you have the Spirit of *Daniel*, then number and rec-
on how many days are past, and how many are be-
ind to the judgment. None believeth what altera ti-
ns there are at hand, the *whole World* lyeth in wick-
dness, and it will perish in it.

But that we may keep nothing from the Reader,
nd wellwisher to wisdom, and that he may ful-
y conceive the time of the end, namely in the sure to-
en of it, then there are three signs of it; the first is,
hat presently after the great horrible bloudy Battel,
hat is at hand, he do come, whom we expect. *Mal.*
. & 4. and the *Gospel* of the Kingdom be Preached in
he whole world for a Testimony over all Nations, that
ne Shepherd and one Flock may be. *Mat.* 24. 14..
ev. 14. 6. *Zeph.* 3. 8 9. The second time is, when
he Ten lost Tribes of *Israel* are found out again over
he Water into the Land, and upon the Mount *Israel*
o come from the Orient after the sixth Vial is poured
out,

ont. *Rev.* 16, 12. 4 *Esd.* 13. 4. *Isa.* 11. 11. *Chap* 27. 13. *Jer.* 31. 8. *Deut.* 30. 4. *Mica.* 4. 6. 7. *Rom* 11. 25. Yea whole *Israel* and whole *Juda* will com again into their Countrey, and will turn to the Lor their God. *Hos.* 3,

Lastly, The last sign of the coming of the Lord i when the Beast, and all Kings of the Earth, togethe with *Gog* and *Magog*, by the seduction of the thre unclean Spirits into the Land of *Israel*, and to the Va ley of *Jehosaphat*, and upon the Hill of *Israel* com together to a Battel, *&c.* and are destroyed with fir from Heaven. *Rev.* 19, 19, 20, 21. *Ezek.* 3. 8. *Joel* 3 *Isa.* 24. 21, 22.

This is the end, then beginneth the Kingdom an Priesthood of *Melchisedech*, *Halelujah*,

Come Lord Jesus, and deliver us from the Ev One. Amen.

Conclusio

Conclusion.

Courteous Reader, we conclude this our Jehior *or* Morning Light, *nd salute you in the* Lord, *from the* Lord *n the Spirit of Grace and Supplication, which the* Lord *will pour out over us all, hrough the Power from above, that we ight find Grace before him at his coming, nd may not be put to shame when he judgth.*

Reader, *if you are a wellwisher to Visdom, then take of us the Crumbs which we have gathered from the Lords Table, and accept of them till* Melchisedech *cometh, and distributeth the Holy* Shew-bread, *and to drink of the* New Wine *of his distributing at the great Supper of the* Nuptials *of the Lamb in* Paradise, *the fruits whereof himself will*

set

set up. You are to give thanks with us to him, from whom all good gifts come from above the Father *of Lights, praying, that he would inlighten us all, turn us to him, and make us happy for ever. This is according to the love of God, whose desire is, that* all men may be saved, *and that* all may come to the knowledge of the Truth: *Therefore let us be merciful, loving and perfect,* Even as our Heavenly Father is merciful, loving and perfect, *that it may be known and revealed that we are his Children.*

But Curteous Reader, if you affect folly, and art a despiser of Wisdom, *go to and despise, but be sure that you do not despise men herein, but* God *himself, who hath given us his Spirit, and from whom all Wisdom cometh, and think that the Spirit of judgment will require an account of you in that day.*

But Reader, if you are a Pharisee *and Hypocrite, and seekest rather Honour from* Men, *then from* God; *We'll consider then,*

hen, what the Lord *saith*, 1 Sam. 2.30. He that honoureth me, him I will honour also, and he that despiseth me, hall be despised again. *And Christ aith*, Mat. 10. 32. He that confesseth me before men, him will I also confess before my Heavenly Father that is in Heaven. He that denieth me before men, him will I also deny before my Heavenly father.

But Reader, if you are a simple Heart, *and art not fit for Wisdom, then abide on, n, and by the fear of the* Lord, *in a Godly life; which fear is not only the beginning of Wisdom, but also the end of Wisdom, and it is no help to man, though he be able to speak with an Angelical Tongue, and had all knowledge, and understood all Mysteries, and had such a faith, whereby he could remove Mountains, and withall had not the* Love *of* God, *which endured everlastingly, all will profit you nothing. Therefore blessed are the Babes and sucklings which know not these outward things,*

things, for theirs is the Kingdom o
God, *because the Spirit of God is decla*
red in them. Therefore let no man b
puffed up with Knowledge: And for ou
part we are not extol'd therewith, for Sa
tan also doth buffet us with fists, and dot
upbraid us with our shame. Therefore w
humble our selves that the Lord *may ac*
cept of us in mercy, Who giveth Grac
to the humble, and beholdeth lov
things, and him that is of a contrit
heart, and trembleth at his Word.

Lastly, This is the Conclusion, that e
very one examine himself, and that accor
ding to the Spirit, Truth and Wisdom, an
no otherwise, whether God, Christ, and th
Holy Ghost be in him, which every on
may know by his thoughts, Words an
Works, in his affection, will, and plea
sure, and in his Knowledge and Conscience
Every good thing is from God, and of God
and not of Men. All Sin is from the Devil
who seduceth man, and leadeth him t
perdition and destruction. Well be to him

wh

who separates bad from good, rejects bad things, and maketh choice of good, and beareth fruit thereby.

The Lord Zeboah *will at last take away the evil Eternally, and restore the good again, and return bad things to that evil one, and recompence it upon his head,* Amen.

The Lord our God be gracious unto us, and help forward the works of his hands, yea, the works of his hands he will help forward, *Amen.*

Praised be the Lord that cometh, and blessed be his glorious name. All the world be full of his Honour, *Amen. Hallelujah.*

FINIS.

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Collected by *Will. Cooper*, Bookſeller, at the *Pelican* in *Little-Britain*, *London*.

London, Printed in the Year, 1675.

Bibliopola Lectori.

Gentle Reader,

HAving formerly publiſhed the *Firſt Part* of this *Catalogue* of *Chymical Books* in Engliſh, in haſte, and by way of an Eſſay, being ſhortened as to time, through the great deſire I had to adjoyn it to the *Philoſophical Epitaph* (then Printing for me, and unto which this is likewiſe to be added) but having ſince that had longer time to view and peruſe all

thoſe Books, (nine only excepted) *viz.* 1. *Bertholdus's Terra Sigillata.* 2. *Clever's Flower of Phyſick.* 3. *Dudley's Metallum Martis.* 4. *Secrets for liquifying Gold, and Silver.* 5. *Paracelſus of Fire and Salt.* 6. *Partridges hidden Secrets.* 7. *Partliſius his new Method of Phyſick.* 8. *Reynolds of the Oyl Imperial.* 9. *Tymmes's Philoſophical Dialogue.* With many others, which I have enlarged to a *Second Part*, wherein, beſides the Additions of Books, I have given a larger

and

and more ſatisfactory account of the *Titles*, and ſeveral *Editions* of many of thoſe Books mentioned in the *Firſt Part*, unto which I often refer, I have likewiſe out of the *Philoſophicall Tranſactions* of the *Royal Society* for ten years together (ending with the number 111.) gathered a *Third Part*, containing ſuch Books and obſervations as are therein publiſhed, having any dependency upon *Chymiſtry*, or the Study of *Nature* by *Art* in the *Animal*, *Vegetal*

or

or *Mineral* Kingdoms. And although in ſome things I ſeem to have deviated from the proper Subject, yet has it been by the advice of better Judgements then mine own; and which, I hope, nevertheleſs will not be unwelcome to the ingenious Searchers of *Nature* and *Art*. I likewiſe take the boldneſs to inform the *Reader*, that moſt of the Books contained in theſe *Catalogues* (with many others of this Subject in *Latine*, a large account of which is given by *P. Borel-*

lus

lus in his *Bibliotheca Chymica* in 12°) are to be ſold by *Will. Cooper* at the ſign of the *Pelican* in *Little Britain*, *London*,

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An

An Advertisement.

IN *the First Part of the* Catalogue *these three mistakes were committed, viz.* Dr. Croon's *Letter instead of* P. M's; Geo. Starkie *was put down for the Author of the* Marrow of Alchymie, *whereas he was but the Publisher: his Name was likewise put to the* Marrow of Chymical Physick, *instead of* Will. Thrasher, *who is the right Author thereof.*

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ula Lucis, Or, *The House of Light.* by *S. N. Lond.* 1652. 8, >

rtefius his *Key of the greater Wisdom*, 8. vide Flammell. >

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Anonymi quidem

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Physical Dictionary, *vide* Physical.

Hermetick Banquet, *vide* Hermetick.

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And. Tentzelius *His Mumial Treatise*, vide Paracelsus.

Will. Turners *Treasury of* English *Baths, and of the Baths of other Countries*, Lond. 1587. 4°

The true and perfect order to Distill Oyls out of all manner of Spices, Seeds, Roots and Gums, Lond. 1575. 8.

Five Treatises *Of the Philosophers Stone, two of* Alphonsus *King of* Portugal, *one of* Iohn Sawtre *the Monk, one of* Florianus Randorff *a* German *Philosopher, and one by* Will. Gratarole, *by* H P. Lond. 1652. 4°

Th. Tymmes *Philosophical Dialogue, wherein Natures secret Closet is opened*, Lond 1612. 4°

Geo. Thor. *His* Cheiragogia Heliana, *an easie Introduction to the Philosophers Magical Gold, to which is added*, Zoroasters *Cave, and* Jo. Pontanus's *Epistle upon the Mineral Fire*, Lond. 1659, & 1667. 8.

Basil. Valentine *His last Will and Testament, with two Treatises, one of manual operation, the other of things natural and supernatural*, Lond. 1670. 8.

— His

—His *Triumphant Charriot, of Antimony*, Lond. 1656. 8.

7. —*Of Natural and Supernatural things, of the first* Tincture, *Root and Spirit of metals and minerals, how the same are conceived, generated, brought forth, changed and augmented with Rog. Bacons*, Tincture *of* Antimony, and Is. Hollands *work of* Saturn. Lond. 1671. 8.

—*His Salt of* Antimony *and its use*, vide Suchten.

10. Websters *Metallographia or History of metals, with Signs of Ores, and minerals, before and after diging, the causes and manner, of their Generations, their kinds, sorts, and differences, with a description of new metals, and Semi metals, and other things pertaining to mineral knowledge, also of Vegitability, of mystical Chymistry, of the Philosophers Gold and* Mercury, *of the Liquor* Alkahest, Aurum Potabile, *and such like*, Lond. 1671, 4.

Dan. Widdows *His Natural Philosophy, or Description of the world and several Creatures therein*, (viz.) *of Angels*, Mankind, *Heavens, Stars, Planets, the* 4 *Elements with their order, nature and goverment, as also of minerals, Metals, plants, and pretious stones, with their Colours, Forms and Vertues*, Lon. 1631 4°

Tim. Willis *His Search of causes of a Theophysical Investigation of the possibility of Transmutatory Alchymy*, Lond. 1616. 8.

Rob.

Rob. Witties Pyrologia Mimica, *or an answer to Mr. Sympsons Hydrologia Chymica*, Lond. 1669. 8.

— *His* Scarbroughs *Spaw, or a Description of the nature and vertues of the Spaw at* Scarbrough *in* Yorkshire, *and of the nature and use, of Sea, Rain, Snow, Pond, lake, Spring and River-waters, with a discourse concerning* Mineral-water, Lond. 1660. 8.

Will. Williams *His occult* Physick, *or three principles in Nature Anatomized, by a Philosophical operation from Experience in three Books of Beasts, Trees, Herbs, and their* Magical *and Physical vertues*, Lon. 1660. 8.

Veckers *Secrets*, Lond. fol.

The Yorkshire *Spaw*, vide French.

Zoroastres *Cave*, vide Thor.

THE

THE BOOKSELLER TO THE READER.

Courteous Reader,

BE pleased to understand, that some (*small Number*) of these Books in this Catalogue cannot absolutely be called Chymical, but have a very near affinity thereunto, the knowledge of natural Philosophy being an Introduction to supernatural things; nor do I pretend to publish this as an absolute Collection of *English Chymical Authors*; (distrusting I may have forgotten some of common note) but rather as an Essay to provoke others (better able) to perfect it. Several of these Books I have drawn out of the Catalogues of *And. Maunsel*, *William London*, and the *Mercurius Librarius*; others I have more largely transcribed from the Books themselves, with the Date when Printed and in what Volume, as near as the shortness of my time would permit, having but a few days to Collect it; and therefore I crave excuse for my mistakes, and leave the perfecting thereof to time, and other men ingenuity, who shall please to take the pains to add what shall come within the verge of their Knowledge or be presented to their view. *Vale.*

THE SECOND PART OF THE *Catalogue of Chymical Books, which have been written Originally, or Translated into* English.

ALB. Alonso Barba *his two Books of the* Art *of Metals: in the* First *is declared the manner of their Generation, and the concomitants of them. In the* Second *is taught the common way of refining Silver by Quick-silver; with some new Rules added for the better performance of the same: translated out of Spanish into English, by* Edward Earl of Sandwish. Lond. 1670 *and* 1674. 8°.

Elias Ashmoles *Fasciculus Chymicus; whereunto is added the* Arcanum, *or the grand secret of Hermetick Philosophy. Vide* D'Espagnet *and* Dee

Don Alexis *of* Piedmont *his Collection of* Secrets, *in four Parts.* Lond. 1562. 1568. *and* 1595. 4°. *See more in the first Part of this Catalogue of* Chymical Books, *Printed with the* Philosophical Epitaph.

Artephius *his secret Book of the* Blessed Stone, *called the Philosophers. Vide* Flammel.

Ars Notoria, *or the Notary Art of* Solomon, *shewing the* Cabalisticalkey *of Magical Operations, Divine Revelations, &c.* Lond. 1657. 8°.

Geo. Actons Letter *in Answer to certain Queres and Objections made by a Learned Gallenist, against the Theory and Practice of* Chymical Physick, *wherein the right* Method *of curing Diseases is demonstrated the possibility of an* Universal Medicine *evinced, and* Chymical Physick *vindicated.* Lond. 1670. 4°.

—— *His* Physical Reflections *upon* J. Denis *his Letter concerning Transfusion of Blood.* Lond. 1668. 4°.

Pet. de Abano *his Heptameron or Magical Elements. Vide* Agrippa.

Arbatel *of the Magick of the Ancients. Vide* Agrippa.

Alazonomastix *alias* H. More. *Vide* Philalethes.

H. Corn. Agrippa *his three Books of* Occult Philosophy, *or of Magick. Lond.* 1651. 4°.

—— *His fourth Book of* Occult Philosophy, *of Geomancy and Magical Ceremonies; to which is added* Pet. de Abano *his Heptameron or Magical Elements. Also* Geo. Pictorius Villinganus *his Isagoge, or an Introductory Discourse of the Nature of such Spirits as are exercised in the sublunary bounds; their original, names, offices, illusions, power, prophesies, miracles, and how they may be expelled and driven away. Likewise* Gerh. Cremonensis *of Astronomical Geomancy: and last of all* Arbatel *of the Magick of the Ancients, or the spiritual Wisdom of the Ancients, as well wise men of the people of God, as Magi of the Gentiles, &c.* Lond. 1655. 4°.

Anonimi

Anonymi, *Whether the Urim and Thummim were given in the Mount, or perfected by Art; and that it is of like pure substance with the White and Red Elixirs. Vide* Hartlib.

An Invitation *to a free and generous communication of Secrets.* Ibid.

The Waterstone *of the wise men. Vide* Paracelsus.

A Prognostication *of what shall happen to Physitians, Chirurgians, Apothecaries, and their dependents; with Chymists and Miners. Vide* Hartlib.

Rog. Bacons *Mirror of Alchimy, or a most excellent and learned discourse of the admirable force and efficacy of Art and Nature; also the* Smaragdine Table *of Alchimy, by* Hermes Trismegistus; *with a brief Commentary of* Hortolanus *upon the Smaragdine Table, with the books of the* Secrets *of Alchimy composed by* Galid *the son of* Jazich, *translated out of Heb. Arab. and* Lat. *into English.* Lond. 1597. 4°.

——*his Discovery of the Miracles of Art, Nature, and Magick.* Lond. 1659. 12°.

——*his medicine or tincture of Antimony to preserve health, and cure the leprosie of Metals, to purifie and transmute them into the best Gold. Vide* Valentine. *Vide* 1. *part.*

Edw. Browns *Travels, wherein are some Observations on the Gold, Silver, Copper, Quick-silver, Mines,*

Baths and Mineral-waters in Hungaria, Servia, Bulgaria, Macedonia, Theſſaly, Auſtria, Styria, Carinthia, Carniola *and* Friuli. Lond. 1673. 4°.

Batavia's Precipitatum, *or* Eaſt-India *Mercury. Vide* Keyſer.

R. Boſtocks *difference between the Ancient Phyſick and the Modern.* Lond. 1585. 8°. *Vide* 1. *Part.*

Gerh. Boate *his* Irelands *Natural Hiſtory, &c. and of the Springs, Fountains, Brooks, Rivers, Lakes, Metals, Minerals, Free-ſtones, Marble, Sea-coale, and other ſubterraneals.* Lond. 1652. 8°.

Tho. Buſhels *Extract of his late Abridgement of the Lord Chancellor* Bacons *Philoſophical Theory of Mineral proſecutions.* Lond. 1660. 4°.

Noah Biggs *his Vanity of the Craft of Phyſick, diſcovering the Errors, Ignorance, and Impoſtures of the Schools in their Purges, Blood-letting, and Medicines of the Shops; with a Motion for Reformation of Phyſick in a further perſuit of* Chymiſtry *propoſed to the* Parliament *of* England. Lond. 1651. 4°.

Jac. Behmen *alias Teutonicus Philoſophus de ſignaturis rerum, or the ſignature of all things, ſhewing the ſign and ſignification of the ſeveral forms and ſhapes in the Creation, and what the beginning, ruine, and cure of every thing is; it proceeds out of Eternity into Time; and again, out of Time into Eternity and compriſeth all Myſteries.* Lond. 1651. 4°.

—— *his three Principles of the Divine Eſſence of the Eternal, Dark, Light, and temporary World: ſhewing what the Soul, the Image and the Spirit of the Soul are, &c. how all things have been, now are and ſhall be at laſt.* Lond. 1651. 4°.

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—His *threefold life of man, according to the three principles.* Lond, 1650. 4°.

— His Aurora, *that is the Day-spring, or the dawning of the day in the orient, or morning redness in the rising of the Sun, that is the Root or Mother of Philosophy, Astrology, and Theology, from the true ground; Or a description of Nature as she was originally, how changed creaturally, how she stands at present, and will be at the end.* Lond. 1656. 4°.

R. Bunworth's *Homotropia Naturæ, or the uniformity of Natures motion; a Physical Discourse exhibiting the cures of Diseases by signature, wherein is demonstrated a similitude of substance between Actives and Passives, and all operation of contrariety denied by demonstration of Poison: together with a Tract called* Man in Paradise, *or a Philosophical Discourse of the Souls Prerogative, &c.* Lond. 1655. 12°.

Geo. Bakers *Practice of the new and old Physick, being* his Jewel *of health, or* Distillations. London. 1599. 4°.

Dan. Border *his* Πολυφαρμακω & χυμιστης, *or the English unparallel'd* Chymical *Physician and Chirurgian; shewing the true use of all manner of Plants and Minerals, in which is explained the whole Art and secrecy of Physick and Chirurgery in the extracts of Spirits and Quintessences of Herbs and Minerals, Salts, Oyls, Balms, &c.* Lond. 1651. 4°.

Humph. Blundens *Method of Chymical Philosophy and Physick, being a brief Introduction to the one, and a true discovery of the other.* Lond. 1664. 8°.

Brevis Responsio, *being a short Replication in answer to the late Discourse of* Dan. Cox *and his complices*

ces, against the Society of Apothecaries, in English Verse. Lond. 1669. 4°.

Will. Barlowes *Magnetical Advertisements, or divers pertinent Observations and approved Experiments concerning the Nature and Properties of the Load-stone.* Lond. 1616. 4°.

Will. Boroughs *Discourse of the variation of the Compass or magnetical Needle.* Lond, 1596. 4°.

E. Borlase *his Latham Spaw in Lancashire, with some remarkable Cases and Cures effected by it.* London 1670. 8°

Rob. Boyles *Tracts containing new Experiments touching the relation betwixt Flame and Air, and about Explosions, with an* Hydrostatical *Discourse to the Objections of Dr.* Hen. More; *with an* Experiment *about the way of weighing water in water of positive or relative Levity of bodies under water, of the Airs spring on bodies under water, and about the differing pressure of heavie Solids and Fluids.* Lond. 1672. 8°

——His *Essay of the strange subtilty, great efficacy, and determinate nature of Effluviums; to which are annexed new* Experiments *to make Fire and Flame ponderable; with a* Discovery *of the perviousness of Glass.* Lond. 1673. 8°

—— His *Tracts consisting of* Observations *about the saltness of the Sea; an* account *of a statical Hydroscope, and its uses; Together with an* Appendix *about the force of the Airs Moisture; a* fragment *about*

about natural and preternatural state of Bodies, with a Sceptical Dialogue *about the positive and primitive nature of Cold; with some Experiments thereupon.* Lond. 1673. & 1674. 8°.

—His *Tracts containing suspicions about some hidden qualities of the Air; with an* Appendix *touching Cælestial and Aerial Magnets; and some* Observations *about the growth of Metals in their Oare exposed to the Air. Likewise a Paradox of the cause of Attraction by suction. Also* Animadversions *upon Mr.* Hobbes's *Problemata de* Vacuo Boyliano. Lond. 1674. & 1675. 8°.

—His *Physiological* Essayes *touching Experimental Essayes in general; two* Essayes *concerning the unsuccessfulness of Experiments. Some* Specimens *of an attempt to make Chymical Experiments, useful to illustrate the notions of the corpuscular Philosophy; the* History *of Fluidity and Firmness; and lastly, of absolute rest in Bodies.* Lond. 1669. 4°.

—His *Sceptical Chymist or Chymico-Physicall Doubts and Paradoxes touching the Spagyrists Principles, commonly called Hypostatical proposed and defended by the generality of Alchymists.* London 1661. 8°.

—His *Considerations touching the usefulness of Experimental Natural Philosophy; the first part of its usefulness in reference to the mind of man; the second part of its usefulness to Physick.* Oxford. 1663. & 1664. 4°.

—Ibidem *Tome the* Second, *or of the second* Part *the second* Section *of its usefulness to the Empire of man over inferiour Creatures; of the usefulness of* Ma-

Mathematicks *to natural Philosophy*; *of the usefulness of* Mechanical *Disciplines to natural Philosophy, that the good of Mankind may be much encreased by the* Naturallists *insight into* Trades; *of doing by* Physical knowledge *what is wont to require* manual *skill*: *and lastly, of mens great Ignorance of the uses of natural things.* Oxford 1671. 4°.

—His *New Experiments* Physico-Mechanicall *touching the Spring of the Air and its effects, with Figures, the second Edition*; *with a* Defence *of the* Doctrine *touching the spring and weight of the Air, against the* Objections *of* Fran. Lynus; *with an* Examen *of Mr.* Hobbes *his Dialogus Physicus de* Natura Aeris; *with an* Appendix *touching Mr.* Hobbes's *Doctrine of Fluidity and Firmness.* Oxford 1662. 4°.

—A Continuation *of his New Experiments* Physico-Mechanical, *touching the spring and weight of the Air, and their effects*; *whereunto is* annexed *a* short *Discourse of the* Atmospheres *of consistent Bodies, with eight Scheams.* Oxford. 1669. 4°.

—His Experimental *History and Observations of Cold*; *to which is added an* Examen *of Antiperistasis, &c. of Mr.* Hobbes *his Doctrine of Cold.* Lond. 1665. 8°.

—His *Experiments and Considerations touching Colours, beginning the Experimental History of Colours*; *with an* account *of some Observations about a* Diamond *that shines in the dark.* London 1664 & 1670. 8°.

—His *Origine of Forms and Qualities, &c. the*

second

second Edition, augmented *with some free considerations about subordinate* Forms, *as they are wont to be maintained by divers Learned Moderns.* Oxford 1667. 8°. *Vide* 1. *Parte.*

Osw. Crollius *his Admonitory* Preface, *left out of his* Basilica Chymica *in folio English*, *but formerly Printed in octavo under the Title of* Phylosophy Reformed and Improved. *Vide* Collius, 1. *Parte.*

Geo. Castles *Chymical Galenist: A Treatise wherein the Practice of the Ancients is reconciled to the new Discoveries in the Theory of Physick.* London 1667. 8°.

Jo. Childrey's *Britannia Baconica, or Natural Rarities of* England, Scotland *and* Wales, *according as they are to be found in every Shire, and according to the Precepts of my Lord* Bacon; *Methodically digested, with Observations, whereby divers secrets in Nature are discovered.* Lond. 1661. 8°.

A Conference *concerning the Philosophers-stone. Vide* Hartlib.

Ant. Colly's *Natures Champion, or a more ample Explanation of the Virtue and Use of his* Pilulæ Auræ purgantes, *whose operation is Hemetick, Purgative, Diaphoretick, Dieuretick, Anodyne, Narcotick, &c.* Lond. 1670. 4°.

Jo. Am. Comenius *his Natural Philosophy reformed*

by Divine Light, or a Synopsis *of Physicks; being a view of the World in general.* Lond. 1651. 8°.

Chr. Cattans *three Books of Geomancy, whereunto is annexed* Pythagoras *his Wheele of Fortune confirmed by Science and Reason,* Lond. 1591 & 1608. 4°.

Walth. Charleton. *Vide* Van Helmont.

Jo. Cotta's *short Discovery of the unobserved dangers of several sorts of ignorant and inconsiderate Practisers of Physick in* England. Lond. 1612. 4°.

——His *Ant-Antony, or an Apology manifesting Dr.* Antonies *Apologie for* Aurum Potabile *in true and equal Ballance of right Reason to be false and counterfeit.* Oxford 1623. 4°.

Pet. Chamberlen's *Vindication of publick Artificial Baths and Bath-stoves from the Objections and Scandals of some of the Colledge of Physitians, that do not or will not know the benifit of them to the Publick.* Lond. 1648. 4°.

A small *Chymical Dictionary. Vide* Heydons *Guide and Sendiuogius.*

Arth. Dee's *Fasciculus Chymicus, with his* Corollary *and* Observations, *Englished by Esquire* Ashmole. *Vide* Ashmole.

A Discourse *of subterraneal Treasure. Vide* Mercurius Centralis.

Edm. Deane's *Spadacrene Anglica, or the English Spaw-fountain, being a brief Relation of the acide and tart Fountain discovered, by Mr.* Slingsbey *in the Forest of* Knaresborow *in the West-riding of* Yorkshire. Lond. 1626. 4°.

The

he Distiller *of* London, *compiled and set forth by the special Licence and Command of the* Kings Majesty *for the sole use of the Company of Distillers of* London, *and by them to be duly observed and practised.* Lond. 1639. *fol.* 1667.4° & 1652.8°. *Vide* French.

ir Ken. Digbie's *Discourse concerning the Vegetation of Plants*, Lond. 1661. 12°.

——His *Discourse touching the Cure of Wounds by the Powder of Sympathy with Instructions how to make the said powder whereby many other secrets of Nature are unfoulded.* Lond. 1660. 8°.

——His *choice and experimented Receipts in Physick and Chyrurgery; as also cordial and distilled Waters, and Spirits, Perfumes, and other curiosities.* Lond. 1668. 8°.

ifficiles Nugæ, *or Observations touching the* Torricellian *Experiment, and the various solutions of the same, touching the Weight and Elasticity of the Air.* Lond. 1674. 8°.

an D'Espagnet *his Enchiridion Physicæ Restitutæ, or* Summary *of Physicks* Recovery, *wherein the true* Harmony *of* Nature *is explained, and many errors of the* Ancient *Philosophers by Canons and Demonstrations evidenced and evinced: Translated by Dr.* Joh. Everard. Lond. 1651. 12°.

——His Arcanum, *or the grand secret of* Hermetick *Philosophy; wherein the secrets of* Nature *and* Art, *concerning the* Matter *and Manner of making the* Philosophers *Composition are orderly and methodically*

cally manifested. Vide Ashmoles Fasciculus.

An Essay *touching the gravitation and nongravitation of fluid Bodies, and the reason thereof.* London 1673. 8°.

Jo. Evans *his Universal Medicine, or the vertues of the* Antimonial Cup, *collected out of the Experiments and Observations of the most famous, learned, and best approved Philosophers and Physitians that have written of that Subject.* Lond, 1634. 8°.

An Essay *for the Regulation of the* Practice *of* Physick *for the composure of all differences between Physitians and Apothecaries, &c.* Lond. 1673. 4°.

Nich. Flammel & Artephius; *whereunto is added* Jo. Pontanus *his Epistle upon the Mineral Fire.* Lond. 1624. 12°. *Vide* 1° *Parte.*

Fundamenta Chymica, *or a sure Guide into the high and rare Mysteries of Alchimy, by* L. C. 1658. 8°. *which is a new Title only put to* Lud. Combachius *his Sal, Lumen, and Spiritus Mundi Philosophici Vide* Combachius, 1° *Parte.*

Alb. Otto Faber *his Paradox on de Morbo Gallico, or a* Paradox *concerning the shameful Disease, for warning to all against deceitful Cures.* Lond. 1662. 12°.

——His *Kindling Sparks in matters of Physick to satisfie some Physitians, who are of opinion that Spirit* (which they call hot things) *do burn and inflame the body.* Lond. 1668. 4°.

Dan. Foots *Reflections on a Libel, intituled, A Plea for the Apothecaries, by* Jer. Richardson. London 1671. 4°.

Ed. Fentons *Secrets and Wonders of* Nature *containing a Description of sundry strange things seem*

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ing monstrous in our eyes and judgement, because we are not privie to the reasons of them; with Figures. Lond. 1569. 4°.

Rob. Fludds *Mosaical Phylosophy, grounded upon the Essential Truth of Eternal Sapience.* London 1659. *fol.*

Galid *the Son of* Jazich *his secrets of Alchimy. Vide* Bacon.

Neh. Grew's *Anatomy of Vegetables, with a general account of Vegetation, with three Figures.* Lond. 1671. 8°.

—— His Idea *of a Phytological History propounded, together with a* Continuation *of the Anatomy of Vegetables, particularly prosecuted upon Roots, with seven Figures.* Lond. 1673. 8°.

Th. Guidott's *Appendix concerning* Bathe, *wherein the* Antiquity *both of the Bathes and City is more fully discoursed; with a brief* account *of the Nature and Virtues of the Hot-waters there.* Lond. 1669 8°. *Vide* Jordan.

Rob. Godfrey's *Various injuries and abuses in* Chymical *and* Galenical *Physick, committed both by Physitians and Apothecaries, detected, &c.* Lond. 1674. 8°.

Gerhard Cremonensis *of Astronomical Geomancy. Vide* Agrippa.

Jam. Gaffarel *his unheard-of Curiosities concerning the* Telesmanical *Sculpture of the* Persians, *the Horoscope of the Patriarcks, and the reading of the Stars.* Lond. 1650. 8°.

Hen. Gellibrand's *Discourse Mathematical on the Variation of the magnetical Needle; together with its admirable Diminution lately discovered.* London 1635. 4°.

Joh. Bapt. Van Helmont's *Delyramenta Catarrhi, or the incongruities, impossibilities and absurdities commited under the vulgar opinion of Defluctions; with Dr.* Charleton's *Paraphrase upon the same.* Lond. 1650. 4°.

J. H. his Treatise *of the great Antidote of* Van Helmont, Paracelsus *and* Crollius, *by them called Elixir Proprietatis, being the greatest Cordial and only Medicine in the World, effectually taking away the seeds of all Diseases; with its preparation, and the way to volatize the Salt of Tartar.* London 1667. 4°.

The History *of Jewels, and of the principal riches of the East and West; with fair Discoveries conducing to the knowledge of the Universe.* Lond. 1671. 8°.

> If. Holland's *Vegetal and Animal work. Vide* Paracelsus *and* Firovant.

Humane Industry, *or the History of most* Manual *Arts, deducing the original, progress and Improvement of them; with variety of instances and examples.* Lond. 1661. 8°.

Nath. Henshaw's *Aerocalenos, or Register for the Air.* Dublin 1664. 8°.

> Hermes Trismegistus *his Smaragdine* Table *of Alchimy. Vide* Bacon and five Treatises 1. *parte.*

—His

— His *Iatromathematica, Physical Mathematicks, or Mathematical Physicks. Vide* Williams.

Hortolanus *his Commentary upon the Smaragdine* Table *of* Hermes. *Vide* Bacon.

Rob. Hooke *his Micrographia, or some Physiological descriptions of Minute Bodies made by magnifying Glasses; with Observations and Inquiries thereinto.* 1665. *fol.*

Will. Hughes *his Treatise of the American Physitian of the Roots, Plants, Trees, Shrubs, Fruit, Herbs, &c. growing in the English Plantations in* America, *&c. whereunto is added a* Discourse *of the* Cacao Nut-tree, *and the use of its Fruit, with all the ways of making Chocolate.* Lond. 1672. 12°.

Nath. Highmore's *History of Generation, examining the several opinions of divers Authors, relating of the manner of Generation, as well in Plants as Animals; with a* Discourse *of the cure of Wounds by Sympathy, known by the name of Sir* Gilbert Talbot's *Powder.* Lond. 1651. 8°.

Sam. Hartlib *his Chymical, Medicinal and Chirurgical Addresses,* In nine Treatises, *viz.* 1. *Whether the* Urim *and* Thummim *were given in the Mount, or perfected by Art.* 2. *Sir* Geo. Ripley's *Epistle to King* Edward *the Fourth unfoulded.* 3. Gab. Plattes *Caveat for Alchymists.* 4. *A* Conference *concerning the Phylosophers stone.* 5. *An* Invitation *to a free and generous Communication of Secrets and Receits in Physick.* 6. *Whether or no each several Disease hath a particular Remedy.* 7. *A new and easie Method of Chirurgery for the curing of all fresh Wounds, or other hurts.* 8. *A* Discourse *about the Essence or Existence*

Existence of Metals by Gerh. Malynes. *9. The new* Postillions *pretended prophetical Prognostication of what shall happen to* Physitians, *Chyrurgians, Apothecaries, Alchymists and Miners*, Lond. 1655. 8°.

Gid. Harvey's *Accomplisht Physician, honest Apothecary and skilful Chirurgian, detecting their necessary connexion and dependence on each other; withall a Discovery of the frauds of the Quacking Empericks, the prescribing Surgeon, and the Practising Apothecary.* Lond. 1670. 4°.

Jo. Haydon's *Wisemans Crown, or the glory of the* Rosie Cross, *shewing the wonderful power of* Nature; *with the full discovery of the true* Cœlum Terræ, *or first matter of Metals, and their preparation into* Elixirs *that cure all diseases; with the* Regio Lucis, *or holy houshold of* Rosie Crucian *Philosophers.* Lond. 1664. 8°.

——His Hammeguleh Hampaaneah, *or Rosie Crucian Crown, the second Book, set with seven Angels, seven Planets, seven Genii, twelve Signs, twelve Ideas, sixteen Figures, and their occult powers upon the seven Metals, and their miraculous Virtues in Medicines; with the perfect and full discovery of the* Pantarua *and Elixirs of Metals prepared to cure Diseases; whereunto is added* Elhauareuna presorio, Regio Lucis & Psonthon. Lond. 1665, 8°.

— Hampaaneah Hammeguleh, *or the Rosie Crucian Crown, the third Book, in which is set down the Angels of the seven Planets, and their occult power upon the seven Metals, and the miraculous Virtues in the* Cœlum Terræ, *or first Matter of all things; with a full discovery of the* Pantarua, *and Elixirs of Metals.* Lond. 1664. 8°.

——His

—His *English Physitians* Guide, *or the holy Guide, leading the way to know all things past, present, and to come, to resolve all manner of Questions, cure all Diseases, leading the way to Virtue, Art, and Nature, and to the golden Treasures of Nature by transmutation; with the* Rosie Cross *uncovered, and the Places, Temples, holy Houses, Castles, and invisible Mountains of the Brethren discovered and communicated to the World; for the full satisfaction of Philosophers, Alchymists, &c. all in six Books, with a small* Chymical Dictionary. Lond. 1662. 8°.

—His Theomagia, *or the Temple of Wisdom in three Parts or Books, Spiritual, Celestial, and Elemental, containing the* occult powers *of the Angels of Astronomy in the* Telesmatical Sculptures *of the Persians and Egyptians; the* mysterious Virtues *of the Characters of the Stars, with the* Genii, Ideas *and* Figures *of Geomancy upon the* Gamahes, *&c. and the knowledge of the* Rosie Crucian *Physick, and the miraculous Secrets in Nature.* London 1664. 8°.

— His Harmony *of the* World, *being a Discourse wherein the* Phænomena *of* Nature *are consonantly salved and adapted to inferiour intellects concerning God, Heavens, Angels, Stars, Planets and Earth; the miraculous descentions and ascentions of Spirits, with the Art of preparig* Rosie Crucian Medicines; *&c.* Lond. 1662. 8°.

Jo. Johnsons *History of the wonderful things in* Nature *of Heaven, the Elements, Meteors, Minerals, Plants, Birds, Beasts, &c.* Lond. 1657. *fol.*

Chr. Iruines *Medicina Magnetica, or the rare and wonderful Art of curing by Sympathy laid open in Aphorismes, and proved in Conclusions, Reasons and Experiments.* Lond. 1656. 8°.

Edw. Jorden's *Discourse of Natural Bathes, and Mineral Waters; with the* original *of Fountains in general, nature and difference of* Minerals, *examples of* Bathes, *generation of* Minerals *and uses of* Bathes, *&c.* Lond. 1631. 4°. *with* Eug. Philanders *Quere concerning drinking* Bath-waters, *resolved; with an* Appendix *concerning* Bathe, *and the Antiquity both of the Bathes and City; with the Natures and Virtues of* Hot-waters; *by* Tho. Guidot. Lond. 1673. 8°.

Jo. Johnston's *History of the constancy of* Nature, *wherein by comparing the latter* Age *with the former it is maintained, that the* World *doth not* decay universally, *in respect of it* self, *or the Heavens, Elements, Mixt Bodies, Meteors, Minerals, Plants, Animals, &c* Lond. 1657. 8°.

Jo. Josselyn's *Discovery of* New England *Rarities in the Birds, Beasts, Fishes, Serpents and Plants of that Country.* Lond. 1672. 8°.

Jan Keyser *his Batavia's Præcipitatum, or East-India* Mercury *unexpected* præcipitatum, *or the death of all deluded Philosophers and Seekers of the* Lapis Philosophorum; *with a Concept or Compositio* Saturni *to make and know the true* Mercurium, *the* Argen-

Argentum Vivum; *with the knowledge and concent of PP. sent from the Island* Java *to Amsterdam.* Lond. 1673. 4°.

he Key *of Phylosophy, the first Part, shewing the order to distil the Oyles of all manner of Gums, Spices, Seeds, Roots and Herbs, with their perfect taste, smell and virtues.* Lond. 1575, 1580, & 1633. 8°. *Vide* Paracelsu's Secrets, and true Order.

——The Second *part containing the ordering and preparing of all Metals, Minerals, Allumes, Salts, and such like for Medicines both inwardly and outwardly, and for divers other uses.* Lond. 1596. 8. *Vide* Paracelsus *and* Storehouse.

eo. Kendall's *true receipt for the preparation and making of* Matthews's *Pill. Vide* Matthews.

ex Talionis *sive Vindiciæ Pharmacopæorum, or a short Reply to Dr.* Merrets *Book and others, written against the Apothecaries, discovering the frauds and abuses committed by* Doctors *professing and practising Pharmacy.* Lond. 1670. 40.

. M's Letter *to a Doctor in London concerning the present state of Physick, and the Regulation of the practice of it in this Kingdom, for the advancement of the knowledge of Nature in general.* London 1665. 4°.

Mich. Mejerus *his Lusus Serius, or serious pastime, being a Philosophical Discourse of the superiority of the Creatures under man.* Lond, 1654. 12°.

Gerh. Malynes *his Philosophical Discourse about the essence or existence of Metals. Vide* Hartlib & Lex Mercatorium.

Mercurius Centralis, *or a Discourse of subterranean Treasures, occasioned by some late discoveries thereof, in the County of* Norfolk, *and sent in a Letter to Dr.* Browne. Lond. 1668. 12°.

The Marrow of Alchymie, *in Two Parts. Vide* Eir. Ph. Philalethes.

Medecina Magnetica, *or curing by Sympathy. Vide* Irvine.

Rich. Matthews's *Unlearned Alchymist his Antidote or a more full and ample Explanation of the use, virtue and benefit of his Diaphoretick and Diuretick* Pill; *together with a precious Pearle in the midst of a Dunghill, or the preparation of the Oyl of Amber, Oyl and Balsom of the Pine-tree; with a universal Purge of Antimony and Scammony, of Cream or Christals of Tartar, with their Correction, Preparation and Use, with the preparation of Crocus Martis, Sugar of Saturn, Essence of Venus, Salt of Mars Sympathetical Powder, &c.* Lond. 1660. 8°. *A second Edition, with an Appendix, by* Geo. Kendall *or a true Receipt of* Matthews's Pill, *with the exact manner of preparing and making it.* Lond. 1663. 8°.

Chr. Merret *of Self-conviction, or an Enumeration of the Absurdities, Railings, &c.* against *the College and Physitians in general, &c. As also an* Answer *to the rest of* Lex Talionis, Lond. 1670. 4°.

—Hi

—His ſhort *Reply to the Poſtſcript, &c. of* Hen. Stubbe *ſhewing his many falſities in matters of fact, the impertinencies of his promiſed* Anſwers *to ſome Phyſitians that have* written *againſt the* Apothecaries, *his conſpiracy with the* Apothecaries *to defame them.* Lond. 1670. 4°.

Manlowes *Treatiſe of Darbyſhire Miners. A Poem.* 4°.

The Method *of Chimical Philoſophy and Phyſick. Vide* Blunden.

Nic. Monardus *of the New-found World.* London 1596. 4°. *Vide* 1. *parte.*

Edw. Maynwaring *his Praxis Medicorum Antiqua & Nova, the ancient and modern practice of Phyſick examined, ſtated, and compared; the preparation of Medicines according to the primitive Cuſtome of Princely Phyſitians aſſerted and proved, the grand duty of every Phyſitian, &c.* Lond. 1671. 4°.

—His Nova Medendi Ratio, *or a ſhort and eaſie* Method *of* Curing *exemplified by a Ternary of Radical Medicines, univerſal in their reſpective Claſſes.* Lond. 1666. 4°.

—His Vita Sana & Longa, *or the preſervation of health, and prolongation of Life, propoſed and proved in the due obſervance of remarkable precautions, and duly practicable Rules relating to body and mind, compendiouſly abſtracted from the Inſtitutions and Laws of Nature.* Lond. 1669. 8°.

—His Medicus Abſolutus, *or compleat Phyſitian quallified and dignified, the riſe and progreſs of Phyſick, Hiſtorically, Chronologically and Philoſophically illuſtrated, Phyſitians of different Sects and Judgements characterred and diſtinguiſhed, &c.* London 1668. 8°.

—His

—His Pharmacopæian Physitians *Repository accommodated with Elaborate Medicinal* Arcana's, *appositively serving to the whole* Practice of Physick, *for imitation and incitation to the Industrious Professors in this faculty, and the* Antient Practice *of Physick revived and confirmed.* Lond. 1669. 8°.

Chr. Merrets *View Re-printed*, 1670. 4°. *Vide* 1. *parte.*

Gab. Naudæus *his History of Magick by way of* Apology *for all the wise men who have unjustly been reputed Magicians from the Creation to this very Age:* London. 1657. 8°.

Hen. Nollius *his Hermetical Physick.* Lond. 1655. 12° *Vide* 1. *parte.*

Tho. Nicols *his Arcula Gemmea, Gemmarius fidelis,* Faithful Lapidary, *or Cabinet of Jewels discovering the Nature, Virtue and Value of* precious stones, *with infallible Rules to escape the deceit of such as are adulterate and counterfeit.* Lond. 1652, 1653, & 1659. 4°.

Natural *Philosophy. Vide* Widdows *and* Comenius.

Rob. Normans *New Attractive, containing a Discourse of the Magnes or Loadstone; together with the Declination of the Needle,* Lond. 1596. 4°.

A Prognostication *of what shall happen to Physitians Chirurgians, Apothecaries, and their dependants,* with

with Alchymists and Miners. Vide Hartlib.

Geo. Pictorius Villinganus *his Discourse of the Nature of Spirits. Vide* Agrippa.

Phil. Aur. Th. Paracelsus *his* 114 *Experiments and Cures, whereunto is added certain excellent and profitable works of* B. G. Penotus; *also certain secrets of* Isaac Hollandus *concerning the Vegitable and Animal work; also the* Spagyrick Antidotary *for Gun-shot of* Joseph Quercitanus, *collected by* Jo. Hester. Lond. 1596. 4°. *Vide* Firovant, 1. *parte.*

Pythagoras *his Wheele of Fortune. Vide* Cattan.

Jo. Pettus *his Fodinæ Regales, or the History, Laws, and Places of the chief Mines and mineral Works in* England *and* Wales, *and the English Pale in* Ireland, *and also of the Mint and Money; with a* Clavis *explaining some difficult Words relating to Mines, &c.* Lond. 1670. *fol.*

Ben. G. Penotus *his excellent Work.* Lond. 1596. 4°. *Vide* Firovant *and* Paracelsus.

Four Patents *granted by King* Henry *the Sixth to certain Persons, by Authority of Parliament for finding the* Philosophers-Stone, *to transubstantiate baser* Metals *into solid real* Gold *and* Silver, *to satisfie the Creditors of the* King *and* Kingdom. *Vide* Prinne's *Aurum Reginæ, or* Records *in the* Tower *concerning* Queen Gold. Lond. 1668. 4°.

A Profitable *Discourse of the Grocers of* London, *against the Garbel Officers bad garbelling of Spices.* London *Printed for* Tho. Man. 1591. 4°. *Vide* 1. *parte.*

Hugh Plattes *Iewel-house of Art and Nature, with divers new sorts of Soyle, and divers Chyical conclu-*

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sions of the Art of Distillation, &c. Lond. 1653. 4°.

A Paper *delivered in, to the Honourable Committee for Baths and Bath-stoves, By Dr.* Alston, *Dr.* Hamens, *Dr.* Bates, *and Dr.* Micklethwait, *in the name of the President and Colledge of Physitians against Baths and Bath-stoves; with an Answer thereunto by Dr.* Chamberlen. Lond. 1648. 4°.

Publick *Bates purged, or a Reply to Dr.* Chamberlens *Vindication of publick Artificial Bathes from the pretended Objections and Scandals obtruded on them: Printed* 1648. 4°.

Ph. Theoph. Paracelsus *his Aurora and Treasure of the Philosophers, as also the* Water-stone *of the wise men, describing the matter of, and manner how to attain the Universal Tincture.* Lond. 1659. 12°.

——His Secrets *of Physick and Philosophy, &c.* London 1633 12°. *Vide* Paracelsus *Key, 1. parte, the Key of Philosophy and Store-house.*

——His Dispensatory *and Chirurgery, containing the choicest of his Physical Remedies.* London 1656. 12.

——His Archidoxes *disclosing the genuine way of making Quintessences, Arcanums Magisteries, Elixirs, &c. with his Book of Renovation and Restauration of the Tincture of Philosophers, of the manual Philosophical and Medicinal Stone, of the Virtues of the Members and of the three Principles, with seven Books likewise of the Degrees and Composition of Receits, and natural things.* Lond. 1661. 8°.

Eug. Philalethes *alias* Thomas Vaughan *his Anthroposophia Theomagica, or a* Discourse *of the Nature of man, and his state after death, grounded on his Creator;*

Creators Proto-Chymiſtry, *and verified by a practical examination of Principles in the great World.* Lond. 1650. 8°.

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— His Euphrates, *or Waters of the Eaſt.* London 1655. 8°. *Vide* 1. *parte.*

— His brief *Natural Hiſtory, intetmixed with Variety of Philoſophical Diſcourſes and Obſervations* (of the Burnings of Mount Ætna;) *with Refutations of ſuch vulgar Errours as our modern Authors have omitted.* Lond. 1669. 8°.

— His Man-Mouſe *taken in a Trap, and tortured to death for gnawing the Margins of* Eug. Philalethes. Lond. 1650. 8°.

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— His Lumen de Lumine, *or a New Magicall Light diſcovered and communicated to the World.* Lond. 1651. 8.

— His Fama Fraternitatis, *of the Fame and Confeſſion of the Fraternity of the* Roſie Croſs, *with a*

ſhort Declaration *of their Phyſical Work.* London 1652. 8°.

Eir. Philalethes Coſmopolita *his Secrets reveall'd, or open entrance to the* Shut Palace *of the King; containing the greateſt* Treaſure *in Chymiſtry, never ſo plainly diſcovered* concerning *the Philoſophers Stone.* Lond. 1669. 8°.

—— His *unfoulding of Sir* Geo. Ripleys *Epiſtle to King* Edward *the Fourth, being his* Key *of Philoſophy without contradictions, and the* ſubſtance *of Philoſophy by Concluſions. Vide* Hartlib.

Eir. Phil. Philalethes *his Marrow of Alchymie, being an experimental* Treatiſe, *diſcovering the ſecret and moſt hidden* Myſtery *of the Philoſophers Elixir, both Theory and Practice, In two Parts.* London 1654. 2 *part,* 1655. 8°.

Eug. Philanders *Quere concerning drinking of Bath water at* Bathe, *reſolved.* London 1673. 8°. *Vide* Jorden.

Alaz. Philalethes *alias* Hen. More *his Obſervations upon* Anthropoſophia Theomagica, & Anima magica abſcondita Parrheſia. 1650. 8°.

—— His Second Laſh, *containing a ſolid and ſerious Reply to a very uncivil Anſwer to certain Obſervations upon* Arthropoſophia Theomagica & Anima Magica Abſcondita. Cambr. 1651. 8°.

Gabr. Plattes *Diſcovery of infinite Treaſure hidden ſince the worlds beginning, whereunto all men are friendly invited to be ſharers with the Diſcoverer.* Lond. 1639. 4°.

—— His Caveat *for Alchymiſts to prevent cheating. Vide* Hartlib.

—— His

His Discovery *of Subterraneal Treasure, viz. Of all manner of Mines and Minerals, from the Gold to the Coal, with plain Directions and Rules for the finding of them in all Kingdoms and Countries; and also the Art of Melting, Refining, and Assaying of them plainly declared, and how any ordinary man may try the value of Oares found either by Rule or Accident, &c.* Lond. 1639. 4°.

Hugh Plattes *Garden of* Eden, *or an accurate Description of all Flowers and Fruits now growing in* England, *with particular Rules how to advance their nature and growth, as well in Seeds as Herbs, and the secret* ordering *of Trees and Plants,* 1. *part.* Lond. 1653, & 1655. 8°. *the* 2. *part* 1660. 8°. *and all Printed together.* Lond. 1674. 8°.

oach. Poleman *his* Novum Lumen Medicum, *wherein the excellent and most necessary* Doctrine *of the highly-gifted Philosopher* Helmont, *concerning the great Mystery of the Philosophers Sulphur is fundamentally cleared.* Lond. 1662. 8°.

oh. Pontanus *his Epistle upon the Mineral Fire. Vide* Flammel *and* Thor, 1. *parte.*

hysical *Dictionary,* London 1657. 8°. 1. *parte, &* Renodæus, 2. *parte.*

o. B. Porta *his Natural Magick in* 20 *Books; wherein are set forth all the Riches and Delights of the natural Sciences.* Lond. 1658 *fol.*

eip. du Plessis *the Resolver of Curiosities of Nature, useful and pleasant for all.* Lond. 1635. 8°.

os. Quercitanus *his first Book of the Practice of* Chymical Physick; *the second Part of this Treatise*

wherein is contained, in some measure, the Practice of Hermetical Physick. *The third Part is concerning the Seals and Impressions of Things by Hermetical Philosophers.* Lond. 1605. 4°.

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Sir Geo. Ripley's *Compound of Alchymie, or the ancient hidden Art of Alchymie, containing the right and perfectest means to make the Philosophers Stone,* Aurum Potabile; *with other excellent Experiments.* Lond. 1591. *Vide* Theatr. Britt. 1. *parte.*

—His twelve Gates, *his* Wheel, *&c. Vide* Theatr. Brit. 1. *parte.*

— His Epistle *unto King* Edward *the Fourth. Vide* Theatr. Brittan. 1. *parte.*

An Explanation of Ripley's *Epistle, by* Eir. Philalethes. *Vide* Hartlib.

A Relation *of a wonderful Fountain in* Germany *near the City* Halberstad. Lond. 1646 4°.

Jer. Richardson's *Medice aura teipsum, or the* Apothecaries Plea *in some short and modest Animadversions upon Dr.* Chr. Merrets *View of the Frauds and Abuses of the Apothecaries.* Lond. 1671. 4°.

Const. Rodocanaces *his* Alexicus *Spirit of Salt of the World, which vulgarly prepared, is called the Spirit of Salt, or the transcendent Virtue of the true Spirit of Salt, now* Philosophically prepared *and purified from*

from all hurtful and corroding Qualities, London 1670. 4°.

Jo. Rouenzon *his Treatise of* Metallica, *for the making of Iron and other Metals and Materials with Sea-Coale, Pit-Coale, &c. with a brief* Explanation, Demonstration *and* Discovery *of the Inventions, Instruments, Engines, Furnaces, &c. with the materials, things and works to be made by the said Fewel.* Lond. 1673. 4°.

Monsieur Renaudot's *Conference concerning the Philosophers Stone. Vide* Hartlib.

— His Conference, *whether or no each several Disease hath a particular Cure, and especial Remedy. Vide* Hartlib.

Mark Ridley's *short Treatise of* Magnetical *Bodies and Motions.* Lond. 1613. 4°.

Jo. Renodæus *his Dispensatory, with a Physical Dictionary.* Lond. 1657. *fol. Vide* 1. *parte.*

Tho. Russels *Diacatholicon Aureum, or a general powder of Gold, purging all offensive humours in mans body.* Lond. 1602. 4°.

The Store-house *of Physical and Philosophical* Secrets, *in two parts.* Lond. 1633. 4°. *Vide* Paracelsus and Key of Philosophy, 1. *parte.*

Geo. Starkey's *Pyrotechnie asserted and illustrated to be the surest and safest means for* Arts Triumph *over Natures infirmities; being a full and free Discovery of the* Medicinal Mysteries *studiously concealed by all Artists,*

Artists, and ouely discoverable by Fire; with an Appendix *of the Nature, Preparation and Virtue of the great* Arcana. Lond. 1658. 8°.

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M. Stanhope's *News out of* Yorkshire, *or Cures without Care, or a Discourse of the Mineral and Medicinal Waters at* Knaresbrough *in* Yorkshire. Lond. 1627, & 1632. 4°.

Rob. Sharrock's *History of the Propagation and Improvement of* Vegetables, *by the concurrence of Art and*

and Nature, usually cultivated in England, *and according to* Observations *made from Experience and Practice.* Oxford 1660. 8°.

Secrets *of Alchymie. Vide* Galid.

Some Papers *writ in the Year* 1664. *in* Answer *to a Letter concerning the* Practice *of Physick in* England, *by Dr.* C. T. Lond. 1670. 4°.

Th. Sprats *History of the Royal Society of* London, *for the Improvement of Natural Knowledge.* Lond. 1667. 4°.

Sim. Sturtevants *Metallica, or Treatise of* Metallica; *briefly comprehending the Doctrine of divers New* Metallical Inventions; *but especially how to neale, melt and work all kind of Mettal Oars, Irons and Steels with Sea-Coal, Pit-Coal, Earth-Coal, and Brush-Fewel.* Lond. 1612. 4°.

Will. Simpsons *Zymologia Physica, or a Brief Physiological* Discourse *of* Fermentation *from a new* Hypothesis *of* Acidum *and* Sulphur, *whereby the* Phænomena *of all natural* Hot-Baths, *the Generation of* Minerals, *the production of many* Acidulæ *or* Spaw-waters, *the grand appearances of* Heat, Fire *and* Light *throughout the triplicity of* Natures *Dominions &c. with a* Discourse *of the Sulphur-Bath at* Knarsbrough *in* Yorkshire. Lond. 1675. 8°.

Geo. Tonstall's Scarborough-*Spaw spagyrically* Anatomized; *together with a New-years-guift to Dr.* Witty. Lond. 1672. 8°. *Vide* 1. *parte.*

And;

And. Tentzelius *his Medicina Diastatica, or Sympathetical Mumie, containing many mysterious & hidden Secrets in Philosophy and Physick, teaching the* Magnetical Cure *of Diseases at distance, &c. abstracted from the Works of* Theoph. Paracelsus, *first part.* Lond. 1653. 8°.

——The Second Part *of his Treatise of Mumie, being a natural Account of the Tree of Life, and Tree of Knowledge. Vide* Paracelsus, 1. *parte.*

Will. Thrasher's *Marrow of Chymical Physick, or the Practice of making* Chymical Medicines, *shewing the order to draw forth from Vegetables, Minerals, and Metals, their Spirits, Oyles, Vinegars, Salts, Extracts or Tinctures, Essences and Magisteries, Flowers, Salts, &c.* Lond. 1669. 12°.

Geo. Thomson's *Aimatiasis, or the true way of preserving the Blood in its integrity, and rectifying it when polluted and degenerate, discovering the Errours of bleeding of Dr.* Willis *and Dr.* Betts. Lond. 1670. 8°.

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P. Thy-

P. Thybault's *Art of Chymistry.* London 1675. 8°. *Vide* 1. *parte.*

Vill. Turner's *Treasury of English and Forrain Baths, with his Herbal, Printed* 1572. *fol. Vide* 1. *parte.*

A. Theologico-Philosophical *Treatise of the nature and goodness of Salt, or a* New Compost *for barren Land; wherein the old vulgar* conceit *that Salt makes Earth barren is examined, and the more ancient* Truth, *that it is the great fructifier of the Earth is established.* Lond 1612. 4°.

Geo. Thornley's *twelve Eccho's: A Poem in* 8°.

Bas. Valentine's *last Will and Testament.* London 1657. 8°. *Vide* 1. *parte.*

Th. Venner. *the Baths of the* Bathe, *or a necessary compendious Treatise concerning the nature, use and efficacy of those famous Hot-waters; with a Censure of the Water of* St. Vincents *Rock near* Bristol, *and its use against the Stone,* Lond. 1628. 4°. *And in his* Via Recta.

Basil Valentine's *Triumphant Chariot of* Antimony, *being a conscientious discovery of the many real transcendent excellencies included in that Mineral, with a Discourse of what the* Stone of Fire *is.* London 1661 & 1663. 8°. *Vide* 1. *parte.*

Th. Vaughan. *Vide* Eugenius Philalethes.

Lord Blaise of Vigenere *his Discourse of Fire and Salt, discovering many secret Mysteries, as well Philosophical as Theological.* Lond. 1649. 4°.

Jo. Bapt. Van Helmont. *Vide* Helmont.

The Water-ſtone *of the Wiſe men, deſcribing the matter of, and the manner how to attain the univerſal Tincture. Vide* Paracelſus's Aurora.

Ralph Williams *his Phyſical Rarities containing many choice Receipts in Phyſick and Chirurgery, ſtored with admirable Secrets.* Lond. 1651. 8°. The ſecond Edition; *to which is added* Hermes Triſmegiſtus *his Phyſical Mathematicks.* Lond. 1652. 8°.

Jo. Wilkins *his Mathematical Magick or the wonders that may be performed by Mechanical powers and motions.* Lond. 1648. 8°.

Sam. Ward's *Wonders of the* Load-ſtone, *newly reduced into uſe.* Lond. 1640. 12°.

Jo. Weckers *Secrets of Art and Nature, in* 18 *Books, being the ſum and ſubſtance of Natural Philoſophy, methodically digeſted, much augmented and enlarged; by R. Read.* Lond. 1660. *fol.*

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Of Nature and Philoſophy.

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