

A
Philosophicall Epitaph
in Hieroglyphicall
Figures
with Explanation

A
Briefe of y^e golden Calfe
the Worlds Idoll
Clawbeare golden his
well managed
Icher the three Principles
or Crismall of all
things
Published by WC Esq^s
with a Catalogue of Chymicall
Bookes

London Printed for William Cooper at the
Pellican in Little Brittain
1673

RAY
79

T H E
Philosophical Epitaph of W. C. Esquire.

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

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

A L S O,

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

A N D,

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.

W I T H

J E H I O R. [*Aurora Sapientia*,] 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.

33102

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 Authors Epistle.

Backwardness of employing thy Talent to Usury, and profit of thy neighbour. And I wish all men would rather study substance and matter with Laconick-Brevity and plainness in their writings, then prolix Puff-pasted Eloquence, and Ostentation; that so our Life might be improved in sound Knowledge and virtue; and God receive all Praise and Honour, to whom it is Eternally due. Now to this my short Epitaph with Explanation, I have added Pythagoras his Metaphysical Philosophick Figure, and have adjoyned Abbreviated notes of Helvetius his Golden Calf, and Glaubers new Chymical Light, Treating of the rarest Transmutations and Miracles of Nature; and likewise of unheard of Extractions of Gold and Silver (and something 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 Hundred.

L^o Aurum Amice eligis Rus.



To the Honourable
ROBERT BOYL, Esq;
Eminently Noble & Accomplisht.

Honourable Sir,

THe Translation of Helvetius his Golden Calf here annexed, 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,

A 2

We

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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 Philo-
sophical Figured Epitaph, with Alcha-
hest, Elixix, Samech, and their explana-
tions, then also to be Printed, which I de-
dicated to my worthy Friend Elias Ash-
mole, Esq; But I have now further added
Pythagoras Metaphysical Figure, with
most excellent, brief, and rare piece of a
unknown Author, called, The Dawning
of Wisdom, as also the new Chymical
Light of Glauber, wherein I have man-
aged Mydas his Golden Ass, so as to ma-
hi

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 Mecenas
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 rich-
ly Laden, as those formerly sent with rich
Presents, to Patriarchs or Princes, being
plentifully stored with Gold, and other ri-
cher, miraculous, and inexhaustible Treas-
sures. My Presumption for these Names
I hope will be pardoncd, being Philosophi-
cal terms; and though such their Lading
may be sufficiently stored in your Treasu-
ries, 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

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Virtues and Learning abroad, Famous already by your own works and worth. I confess Honourable Sir, This my Dedication, as a stranger, is especially grounded on the Fame of your Goodness, and Communicative Charity, the Truest and Noblest Badges of Honour, which if so, will now pardon me. But I stop here, taking off the imputation of base self ends, or flattery, by my concealment, with Diogenes his recesses 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 HIS

Worthy, and much Honoured
Friend,

ELIAS ASHMOLE Esq;

One of the Kings Majesties
Heralds 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

7.
it not fit to make any Dedication, but
seeing I have adjoyned my own *Epi-
taph*, with several Scutcheons, Mottos,
and Explanations, with *Pythagoras* his
General Figure, Blazoning Philosophical
Herauldry, and also the *Alphabet*,
Samsch with other *Elixirs*, &c. I con-
sulted 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 Na-
ture, 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 Philo-
sophick Chymical Authors, formerly
published by you. I know you have a-
nother 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 be-
ing chiefly here intended for the Phi-
losophers Stone, agreeing with my said
Epitaph, in the Elements, Principles,
and whole perfection thereof, excel-
lently manifested by our late *English
Phanix*, 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

7
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 Poudre, 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

ertain 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,

and humble Servant,

July 16.
1668.

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 Hieroglyphical 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 graciously extended the Thread of my Life, and providentially put these adjoynd 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 Aenygma in these my Scutcheons and Epitaph, but have me thy Aedypus 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 Alchabest, 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 shame thy back

THE
 PHILOSOPHICAL
 Epitaph
 Of W. C. Esquire,
 FOR A
 MEMENTO MORI
 ON THE
 Philosophers (Tomb) Stone.

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

With a Perfect Discovery of the Immortal Liquor *Alchabest*, 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.

EPITAPHIUM factum per W.C.

Minante per ICuLo Grande.

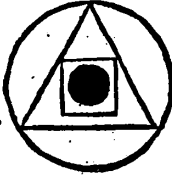
Scutisq; affixis patefaciens Avem *Minervæ*, *Hermetis*,
& *Apollinis* Avem Paradici.

In his Hieroglyphicis nVMeranDI FigVrIs.

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



Mercurius



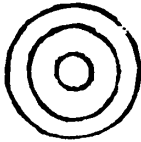
Anser Hermo-
genis sive Pul-
lus in sole
= flacus.
Generatio.
Mortificatio.
Vivificatio.

Mundo lassatus tandem *J*veni
Hunc nidum ad me in terra reficiendum
Nudus sum nec tamen sentio frigus
Alo hoc pridem quod me nutrit,
Quietq; hoc frivolo loco,
Cum Amicis meis, Confratruis,
Ne Plores igitur, Fugato Timorem,
Aut Pulvis lachrymas hic sicce tuss,
Est Anima in Calis, in requie, cum San-
cti laudis Angeli sine pœ cantant (Et in
Oliida sed mortalitatis hæc

Parum hic Fermentant dum perfecte
Putrescant, neideq; purgentur, & tan-
dem,
Cum Spiritu & Anima Rediviva Re-
surgant.
Clangore Buccinæ quæ juncta lucebunt,
eruntq; Divina, Spirituali, & Fixa
uti Christus, Semp:q; manebunt unum
Quæ Tria sic facta unum Bis V. C.
Restat.

Apollinis Avis
Paradisi, Pha-
enix, Icarus, vel
Aquila excelsa

Sul-



W. C.

phur.

Regeneratio.
Redemptio,
Glorificatio

Nemo ante Obitum felix.

Est in Mercurio quicquid quærent Sapientes,

Si Fixum solvas faciasq; volare solutum,
Et volucrem figas, facient te vivere tutum
Solve Cœgula, Fige.

Dum Fixum Figit, Tinsum fusibile Tingit.

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

An EPITAPH made by W. C.

CLowDeD by threatning Disasters.

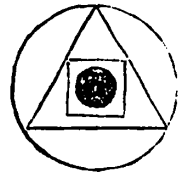
With Scutcheons annexed displaying *Minervæ's* and
Hermes Birds, And *Apollo's* Bird of Paradise,
In HieroglyphicK NVMBers and In FigVres.

Minervæ's
Owl in an
Ivic Bush.
Creatio,
Chaos,
Corruptio.



Salt.

Mercury



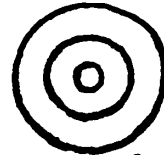
Hermogenes,
Goole or
Pullet roast-
ed in the
Sun.
Generatio,
Mortificatio,
Vivificatio.

Tyr'd of the world, at last *J* found
This Nest to rest me in the *J* Ground;
I'm naked, yet I feel no cold,
Feed that, thit had fed me of o'd,
And quietly enjoy this Place,
With Friends, about of my own race
Weep 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 Mort'lyty,
Rests here a while, till perfectly
Purify'd, purg'd, clear'd, and at last
Reviv'd with Soul and Spirit by blast
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 Paradise.
Phoenix, Icarus
or lofty Eagle.

Sul-



W. C.

phur.

Regeneratio.
Redemptio,
Glorificatio.

No Man's happy before his Death.

MerCVry's Birth's best after's Death,

MerCVrI's Life vvas pVrg'D by strIse.

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 thy that can.

Laurum Amice Eligis, Rus.



CHAP. I.

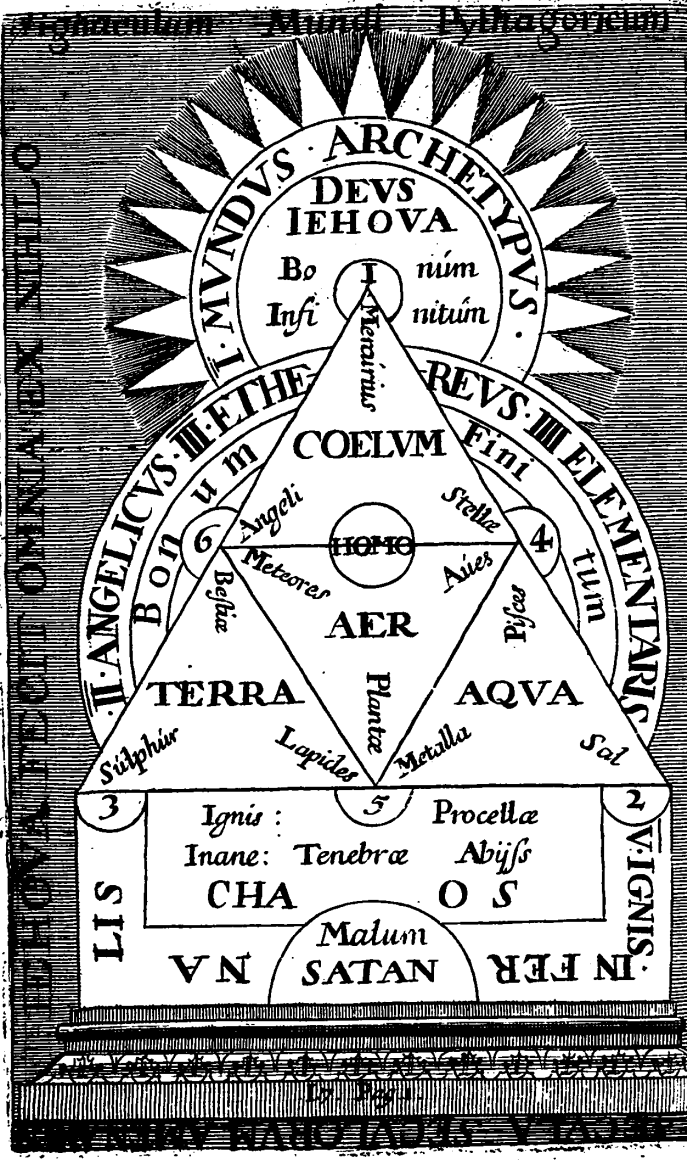
A plain and full explanation of the aforesaid Epitaph, Scutcheons and Motto's of W. C. As well for the Philosophers Stone as his own Tomb-stone.



His 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 illustrates all the Planets and their Mercury, and the universal Spirit and Mercury of the World, and the specificks of Nature; and no less, the true Mercury of Philosophers for this work: free from all filthy corruptions well fitted, and put naked without Garb, or any strange thing into its Glas, and private philosophical Nest or Vessel, (as into a Grave and Coffin) with constant vapourous heat for Putrification, and its true preparation, rectification, and perfection, orderly through its progression of Colours, till it come to the true Sulphur of Philosophers, which in the interim, makes good that Philosophick saying,

B

Est



(2)

*I stiter ad Cælum, sed me gravis impedit Aer,
Et me perfudit, qui me cito deserit hamor.
Huic mihi sunt Lachrymae, sed non est causa doloris, &c.*

Englisbed thus,

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

Thus it may appear double you see. or one in two, Male and Female, Superiour and inferiour, Gross and Subtil, Cœlestial and Terrestrial, Sulphur and Mercury, Water and Earth Corruptible and Incorruptible, or Spiritual. And so the parts also are three, Body, Soul, and Spirit; Sal, Sulphur, and Mercury; O. S. & ♀ Calx, Ferment and Tincture; and the very Mercury may be termed threefold, preparing, prepared, and essential, and according to *Ripley*, and *Raimund*, calcining, reviving, and essential. So likewise it may be termed four; for the Water, and Earth which are two visible Elements, comprehend Fire and Air, which are the four Elements, which are turned inside outward, whereby they shew their effects and properties. Thus *Terra; Stat. unda Lavat, pyr Purgat, Spiritus intrat.* The Earth fastens, Moist washeth, Fire purgeth, and Spirit enters, In and for which, also there are four Fires used, Natural, against Nature, Innatural, and Elemental; all which, at the last will make a fifth Essence; and so by a perfect Ternary *Quadrato*, and Quintessential Process, from one, two, three, four, and five. It returns again into one most perfect spiritual substance, and so is Reunited, and raised to a perfect Circular Centre, a fixt fusible and incorruptible Medicine. to make the true Elixir of Philosophers; opening and shutting

(3)

ting it 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 this 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 Scutchions 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 Heterogeneous gross parts, and congregate the Homogeneous, 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

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(4)

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 Hieroglyphical 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 Metalls 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, as 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 Mercury \odot , Δ , & \square . 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 Mystery 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.

The

(5)

*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 its Sphear,
To conquer all the Mortals every where;*

Which Waters thus takes name from *Icarus*, the lofty Eagle's Sons, and *Delalus* 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 Phoenix 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 Inervah's Bear:
For here is Nectar, and Ambrosia still,
Under these Hieroglyphicks take your fill.*

All which nevertheles, I acknowledge is really but one onely thing, or Essence in the Root, viz. the Philosophers \square , 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

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indeed may be but one onely particular thing, and on^e continued simple and single operation, when duely prepared, and superfluities removed. But if one onely thing be taken, then it is divided into severall parts; or if severall 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 severall Progressions, Colours, and Properties, intimated by, and within the said three figured Circles and their Titles, all agreeing with this old *Enigma* 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 severall 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 interior of Earth, Rectifying,
And you shall find the hid Stone, and true Medicine.

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

Hunc Juvinem Arcadium, Insidum nimiumq; fugacem,
Prendite. & inmersum 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

(7)

*Aurata indutum Clamydem Argenteq; nitentem,
Projicite hunc demum in prunas Renovabitur aliter,
Ut Phœnix, & que tangit perfecta relinquit,
Corpora, Naturæ leges & fœdera vincens,
Mutabit species, paupertatemq; fugabit.*

Englisbed thus,

Take this *Arcadian* Slippery Lad, who's apt to fly,
And in the Glittering Stygian Lake, drown'd let him dye,
When Hials 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 Cold 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 *Angurellus* and others testify. *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,

B 4

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 *Bracefous*, though both true Philosophers, and their severall 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 a Golden Nature, as *Dunstan*, *Arnold*, *Guido*, *Ripley*, *Raimund*, *Glauber*, and others do testifie; and more ways are to the Wood then one; For out of every or 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 & tunble fixation, volatilisation, 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. Devogins* 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 saith, 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

salt

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 specified 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 is 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 fixt, 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 \forall 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 Artiff may begin where Nature left off in her simple and single operation. And (like a good Husband-man with Corn) Sow the pure grain of Gold (not common Gold) in its pure Mercurial virgin Mother Earth (not common Earth) but a white Crude, Golden Water or Essence, brought to them by the help of Eagles, or else by the mediation of the Doves; and the man in his glittering golden Robes, may drink of his Nectar in a pure silver Cup, three to the Graces, or nine to the Muses (as Ripley intimates) and according to the old Mystical Law. *Ter bibe aut toties ternos sic mystica Lex est:* Drink Three, or thrice Three, which is a Mystry; And so the Masculine and Feminine, or ☉. ♀. & ♀. being in perfect health, and in their prime and Sperme, as one thing, willingly embrace, and joyn to spiritualize themselves into a Sprout, or living Seed, to grow up to the highest degree of the power, energy, and virtae of ☉. and Gold, and of the spiritual Stone of Philosophers, and to do whatsoever else the Philosophers have need of. *Nam Lapis Philosophorum nihil aliud est quam Aurum in gradibus suis multiplicatum stante proportione quâ fuit in Auro primo.* For the Philosophers Stone is no other thing, then Gold multiplied in its degrees, standing in the same Temperature or Proportion in which it was at the first: which must be nourisht with the Mothers pure Milk, till it can feed upon stronger Meats, and so gets vigour to Multiply. And then the Glorified King (Triply Crown'd) shall vanquish his Enemies, and redeem his Brethren and Kindred, in all or any Nations from their vile Corruptions: If they can but touch the hem of his Garment; or entertain him at his approach, as they ought; for 'tis alike to him, to raise their Essences, as to separate their Maladies. Yet you must,

First,

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

Without the perfect knowledge of which, thou canst never 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 like, 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 universal Spirit, through innumerable distinct, Concreates according to their Specificq; Forms and Seeds, which God the Father, at first Creation by his word and Idea (or Son and Holy Spirit) did

(12)

did Glance at once into the first matter, and so set Laws and Bounds in Nature: Of, In, and over all, which he is still president, upholding, strengthening, and ordering all the said Powers, as his Instruments in every particular as well as in the general; so that a Sparrow falls not without his Providence and Power; and so kind by kind, produceth kind in all Natures, Three Kingdoms (Animal, Végitable, and Mineral) by means of the said Seed; For as *Fernelius* saith, *Nihil est in ulla naturæ parte, quod non in se generis sui semen contineat.* There is no part of Nature which doth not contain within it self the seed of its own kind. God and Nature still use the same, and as a mean to unite the Form to its own Matter, and to raise strength and Appetite in the Patient, and to invite the active Virtue of Form and Life to work freely. Yet still its motions to tend to its own Specifick end as God had ordained; except it be misplaced or abused (as *Sendivogius* expresseth, or joyned to some unfit matter, which end being attained, the Life then seems Dead, or at a stand; and so Chained, Hedged, and imprisoned with Corporal Fences, that it can work no further upon that subject to its Promotion; but onely doth *Organizare molem*, and sets its Prison or House into the best order it can; Branching into several Members, that it may have the more room to employ its Faculties, evidently seen in Animals and Végitals with various motions: But in Minerals (more oppressed with matter) less apparent, and seeming slain by congelation, especially taken out of their Mines, and Mechanically used; and so onely preserves its bodily Being, till Revived with new Ferment, and Matter, whereby the Body is opened again to manifest its living, essential moisture hid in the Centre, wherein the seed and spirit of Life is placed as Fire, and then revives and restores new operations, in the new adjoined nourishment or matter. And thus Nature by help of Art may transcend,

(and

(13)

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

*For Form is Light, the Source of central Heat,
Which cloth'd with Matter, doth a Seed beget;
Wherein Life, like Fire seeks it self to increase,
And Ernize, if Fuel ne're do cease.*

Helmont in *Butler*, and *Sendivogius* in his new *Light*, partly testify the same. Now this Seed is no sooner produc'd, but it assaies to change the matter, and stamps its Character therein, and so presently the Matter lives, and the matter then Coworks together with the Form, to attain that 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 & Numinis, (saith one) And thus much for Form and Seed in general.

Know further now, That Metals in the Mineral Kingdom are thus produced. Their Sulphur unctuous, Coagulates and fixeth a fluent moisture mineral called Mercury, the which is a dry humidity that flows, yet wets not hands, its parts are so Homogeneous, that the very Fire its self doth not easily separate them. It is of waters Progeny, yet far exceeds it in weight, and firm compofure, which properties come not by chance, but by Gods Decree; Providence and Power, from its Specificq; Seed, and its hidden inward Agent, Form, and Life, from *Anima Mundi*, which the Water before had not; neither yet hath it parts dissimilar (hand or foot. head or eye) as *Animals*, or otherwise as Végitables: but is all homogeneous, and of most firm parts and Root. Now *Mer-*
cury

cury hath most affinity with Gold, known by their equal weight, purity, firm compofure, and easie mixture; next with Silver, then *Jove*, *Saturn*, *Venus*, and last and least with *Mars*, which is a Secret to understand and though *Mercury* may be mixt and made amalgame, with all or any, yet it will not enter into any in the Root without fit preparation and great Art; but drive away one from the other, in the Fire, which is another secret, now the reason is, for that it and they are Dead, or their Life hid, imprisoned, and Dormant within their Bodies (as is said) and the Sulphur fixt, and sealed in the perfect Metals, and earthly Fowl or Crude in the imperfect, which *Mercury* abhors and rejects, or cannot Cope with, being its self also in Fetters, bound to his good behaviour; and if you separate the *f. ces* of the latter, which are imperfect, yet you have but a fluid *Mercury* from them like the common; and a Crude Sulphur, too remote to join with Gold, for Gold having passed its Enchantments and Caudities, scorns to be defiled therewith any more; wherefore common Crude Sulphur, will easier join with other imperfect Metals, then with Gold: but pure and fixt Sulphur, sooner and better with Gold then with the rest; and therefore if you would make use of the Sulphurs or Mercuries of the imperfect Metals, or the common. They must be each prepared and fitted with a living power, and so acute as to become a fiery quickning Agent, before it can reincrudate, open and enter the body of *Sol*, whereby its own Water may appear, and its fiery Seed and Spirit of Life issue forth, and be made active to work upon, and in the said Female living Mercury, it being *Sols* own Essence, Flesh and Bone, and its proper matter, Earth and Matrix (as is said) wherein Seed will then quickly fructifie and increase: for *Sol* though pure, perfect, and full of virtue in its self bodily) must be Reincrudate, Crucified, and die to Nature, that its Virtue and Tincture lockt up,
and

and onely single in its self Bodily, might become exalted with its body and, spiritually living, and fixt together in heavenly mansions, and so extend and communicate more largely its powerful Virtues, and Tincture to imperfect Bodies, and Spirits to redeem them from Thraldom, Corruption, and Fire by imbracing one grain of his bounteous pure Spirit, and so be raised at last to him for Eternity. For so Death and Destruction of outward Form, will be but as a Back-door to the Soul and Spirits true Birth, and its Bodies eternal Life and Union, till it come at last to the highest perfection, by its fulness of Tincture. Thus is the Philosophical Corner-stone, made a true Medicine, though rejected and scoffed at by many. And these are the effects hid from the voluptuous, Covetous, and Worldly-wise-philosophers, and revealed to Solitary, meek, humble Spirits, who forsake outward pomp and vanities, to embrace the fruits of Piety and Wisdom.

Now observe further, that every thing that is convertible into Gold, hath its *Mercury* and *Sulphur*, which either is, or may be acute, and made fiery and living for a Philosophical preparation of and with *Sol*, and so both the common and Metallick *Mercury* may be thus fitted and prepared to wed with *Sol*. All which Mercuries (as is said) beforehand in themselves are dead; for Mercuries preparation is thus, *viz.* By a mineral with sable silver Veins, which is the Dragon born in *Saturns* Den, devouring *Cadmus* with his Earthly Men.

*First then this Dragon double strength' 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 care;
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 short hint for thy true instruction of the *Alchahest* and *Macchabean Fire*, burning in Water, and as a Serpent (or Latex) lying hid in the Cavernes of the Earth, and in other things and places; being nevertheless but one Anomolous Balsammick Salt, passing through the world, which almost every man knows and needs, though he observes not the marks to be that thing. I say, it is the *Primum ens Salium*, and hath a mark or cross affixt on it from the Almighty, which (as *Helmont* saith) the Adepts do know, and every curious Philosophick searcher, may find to be a sure and certain token of its true Alchahestical Virtue, beyond any Demonstration: And indeed we must not seek, or think to find that in a thing which God and Nature hath not implanted in it. For nothing can give

give, what it hath not. But the vertue, operation, and power thereof, may be cleared and exaited by art. This mark then I say is not the mark of *Cain*, or any Bestial curse, but clean contrary, and can preserve life; so that none can kill it, though they would devour it; which mark till you find, you shoot at Rovers; and though the *As* have such an outward mark with Ignomy, yet *Christ* was pleased to ride upon it, and to grace the Cross after by his mighty power of sufferings on it, he having a Balsammick constant vertue of Patience therein over it. Some light is given of this mark and token upon it, both by *Paracelsus*, the glory of Chymists, and by brave *Helmont* his great Interpreter, but coucht close up from the Rustick observation in convenient places; yet their preparations are plainly set down to be only simple dissolution and coagulation, with easie heat, till it come to its transmuted form, without any commiscible ferment Heterogeneous to it self; but this Serpent biting his own Tail, by digestion and Putrefaction becomes Invenomed, and so by solution mortified into the smallest Atoms possibly in nature; and then is raised, circulated, and revived for eternity to some higher Orb or Elixir, and so not possible to mix with any elementary impurity, or ferment to be transmuted, but seperates and preserves all and every essential concrete whereto it is joyned from corruption, and the causes of death without any diminution of its or their intire created vertue.

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CHAP,

CHAP. IV.

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

I May tell thee here nevertheless, That though the proper subject of this foregoing Liquor, called the *Alchahest* be but one Anomalous Salt, or first beginning of Salts, with such a noted mark, and *John Baptist* like, doth such great or mighty works, yet nevertheless the least Elixirated subject in the Philosophers Kingdom (though the lowest perfected Salt) will doe such Alchahestical effects, and some beyond, especially being rapt up (like *Paul*) from the Quaternary Elements, into the Christalline third Heavens above the sixt Stars and Planetary Orbs: For *Paracelsus* his high prepared Samech, and every Alcalifate Incinerated wine of vegetables being brought to their full preparation and perfection, are Alchahestical, at least Succedaneous, as a *Circulatum minus*; and also all other Balsamick Quintessential things, and Concretes in the three universal kingdoms of nature. But more especially the true Mercurial Saline, and Sulphurous Elixirs of Philosophers wrought up and exalted to the bright Christalline or Angelical Orbs, influences in spiritual fusible liquid Forms, and appearances are so universally Alchahestical, that I say they may do the same things, if not greater, and make better exalted Balsamick separations and preparations, then the ordinary saline Alchahest. But the manner of preparation (*& modus dispositionis*) must be thought on to bring this to effect: For the degrees of Hierarchy are much conducing to and for the Glory of Angelical powers and influences: And yet the said Alchahest (as a good fore-runner)

runner) may prepare the way or Foundation to this grand Elixir. 'Tis true, the Alcalizate parts of Samech, and other Alcalyes, after their sufficient resolutions and pure soft apparelling for their first addresses to win their beautiful Cælestial Bride, and her beloved and delightful influences must have a hot and most pure affection (chac'd from Adultery, yet Fusibly melting with heat;) and then each of them with a strong clutch (like a Domestick Thief, nevertheless gently and at leisure) will take away his beloved out of her Chariot at such a time when he finds her in her greatest beauty, and most glorious pure attire, and with a cleanly conveyance, in the cool of the evening, will carry her away with all her wealth and Jewels from her outward weak, and inward close attending strong Guardians, who will then by her milder advice pacifie his heat for the present, but being once fully married and in his possession, her love will be so true and intire, that her tender affection will snatch and carry him on her winged embraces in her Mantle, up to the highest Mountains, from hers and his boisterous, pedantical, malicious enemies where afterwards they will live in peace upon heavenly Manna in Paradise, and dress the Garden of *Eden* with new Plants, and may delight in all the fruits of life, having an Angelical Guardian and Gardener with a Flaming Sword, to prevent and keep out all Rustick and Malevolent followers and pursuers.

And Reader, this greater secret may be here revealed; That some affirm, all the Concretes and things in nature, three Kingdoms, (Animals, Vegetables, and Minerals) may be reduced to such a quintessential perfection of the four Elements, and three Principles as to have a community of nature, and will make the matter for the Philosophers Stone in any kind; but then they must be Fermented with Gold and Silver for Metals and Minerals, and so may easily transmute course Metals into Gold or Silver, and perfect baser Minerals and Stones as well as they may exalt their own Specifick kinds.

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

CHAP. V.

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

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

And

And thus I hope in this short discourse I have sufficiently explained my Philosophick and nygmatical Scutcheons, and Epitaph, with the Alchabest, Samech, and other Elixirs, as also my adjoining words and Figures, the rest I leave, (if thou be more curious) to be explained by the foresaid Authors, and multitude of others better experienced in this Art; and if thou yet shalt blame me for thy want of apprehension hereof by these writings, or of my Figures and Epitaph, I am resolved to be dumb and silent like a dead man still; for if I deserve blame I ought to bear it quietly; if otherwise, I have been used to scandalls and reproaches from *Pharaohs* Court, to *Jobs* Dunghil, and can take it for a Glory to suffer patiently; for I have set down what the Philosophers and Adepts have said and confessed, *viva voce*, and in Print; nor could I or they give this knowledge in the plainest words, without the peculiar inspiration of God: Wherefore if thou desirest this great blessing, ask it of him who giveth liberally and upbraideth not when it may tend to his glory. But be sure thou prepare thy self by purity and holiness, with true mortification, as thou desirest thy work should prosper and thrive. And therefore pray affectionately, That God, in and through Christs spirit, may enliven thee from dead works, and separate light from thy dark body and Chaos of sin, that so being truly baptized into him and his Righteousness, by an Essential and Living Seed of Faith, thou maiest improve thy Talent, and mount through and above the quaternary defiling world into the Trivne power, and at last come to the quintessential, or Super celestial Central circle of Peace, and Heavenly Beatitude.

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

with or without any other Heraldry, or Applause; and wherein thou maiest plainly nevertheless read thy mortality, as on other Tombs, To prepare thy self for thy long home of Eternity, for thy Body, Soul, and Spirit, must be seperate, and the four Elements thus corrupted from the Sal, Sulphur, and Mercury, generate Worms, &c. which after a full and perfect separation, are again to be re united at the day of doom, for a quintessential, super celestial, and everlasting being: The good in Joy and Peace of the Holy Ghost, which had fermented the same by Righteousness in this life into Christs Body as Members, and was in all the Saints and true Catholick Church, the Hope of Glory. But the other that were Bad, left to their Bestial, Sensual, and Divilish Fermented Affections, to be tormented eternally, with and by their bad Spirits, and grosser Essences, for their Idolatry of Fleishly, Divilish, and Worldly vanities, with horror and everlasting anguish of mind and body, wherewith nevertheless they will be nourisht and enabled to endure for ever and ever. All which I have declared, and cannot be easily hid from thee, though thou shouldst want *Lyncens* eyes, or the Philosophick Eagles eye, to behold the light of nature exalted to the highest degree of the Sun by art; which nevertheless I wish thou maiest find out by this or some other means; so it may tend to the Praise and Honour of God, and thine and thy neighbours Eternal wellfare, who am thy friend and true Lover of Art and Nature, and care not what thou saiest or thinkest of *W. C.* or twice five hundred.

Laurum Amice eligis Rus.

A BRIEF

A BRIEF OF THE

GOLDEN CALF.

OR THE

Worlds Idol.

DISCOVERING

The Rarest Miracle of

NATURE.

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

Written 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.



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 experi-
ments from a true Adeptist) Of
the reality of the Philosophers Stone, &
Univer-

530:02

To the Reader.

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 Ro-*

dolph

To the Reader.

dolph Glauber, Basilins Valentinus, and Cosmopolite Sendivogius, brave Helmont, Paracelsus, with several other Translations in English, wherein many rare secrets are revealed for the honour of this Art, Improvement of our English Nation, and to establish a belief of the 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 Divine 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

To the Reader.

the God of this world) Nor with *Ja-son* 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 *Laton*, 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 los 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

To the Reader.

and with whom are all blessings for Male and Female, Poor and Rich. But methinks these bright Stars thus eminently appearing, with other manifest Tokens would perswade us that the time is come, or not far off, when the true *Elias* is or will be revealing this and all other Arts and Mysteries more plainly and publickly then before, though not perchance in or by any single person, but in some publick Administration of Spirit (like a second *John Baptist* in a Fiery Chariot) to prepare the way for a higher design, by which men may forsake their vain lusts and pleasures, to follow this and other laudable Arts. And Exercise more Justice, Honesty, and Love to their Neighbours, (hitherto very cool and remis) till they come to be transformed into the perfect Image of Christ, in, by, and with whom he will Reign spiritually; or else may find the smart of their vices by their violent Fiery Furies, and the Stone out of the
Rock

To the Reader.

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 even delight to dwell in and amongst the Sons and Daughters of men, as the Members of his beloved Son, Christs 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 legis Rus.

The



THE EPISTLE DEDICATORY

Of Doctor *John Frederick Helvetius*.

To the most Excellent and Learned, Doctors, Dr. *Theodosius Retius*, at Amsterdam, Doctor *John Casper Faustus*, 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 Powder on a piece of impure Lead, which in a moment was thereby changed into the most fixt pure Gold, enduring the sharpest examination of fire, so that none need doubt, but certainly know the first material Mercury of Philosophers is to be found, and is as a fountain overflowing with admirable effects. Yet it is not in my thoughts to teach any man this Art, of which I my self am yet ignorant, but only to rehearse the proceedings I have seen. For it is only the part of

The Epistle Dedicatory:

of Brains 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.

I



CHAP. I.



Efore I describe the Philosophical Pigmy conquering Gyants in this Theatre of Secrets, suffer me to transcribe some of Helments 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 Hyes 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 *Kisslers* attestation, and others as I shall shew you: Another perhaps believes impossible, but says, The Sawce is dearer then the meat; Yet I wonder not at all, for according to the Proverb,

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

Now what will man do in natural things, who is fallen from the fountain of light into the bottomless pit of darkness, especially in this Philosophick natural Study. Nay, if they understand a thing, they despise it, not knowing that more is to be sought then is possessed. Wherefore *Seneca* said right, in his book of Manners, Thou art not yet happy if the ruder sort deride thee not. But whether men believe deride or contradict, there is a certainty of the transmutation of Metals; for mine eyes have seen it, my hands done it, and handled this spark of Gods everlasting wisdom, or the true Catholick, Saturnine, Magnesia of Philosophers (a very Fire sufficient to pierce Rocks) a treasure equivalent to 20 Tun of Gold. What seekest thou more? I believed it with the eyes of *Thomas* in my fingers, I have seen I say in nature, That most secret supernatural Magical Saturn known to none but a Cabalist Christian: And we judge him the happiest of all Physicians, to whom this Sovereign Potion of our Medicinal Mercury is known; or of the Medicine of the *Sun* of our *Aesculapius*, against the violence of death, for which else grows no better *Panacea* in all the Gardens. But the great God reveals not promiscuously these his Solomonical gifts; for it seems to most men a wonder, when they see the creature, by an Occult implanted magnetical virtue of it's like, to be brought into a real activity,

As for example. The ingenerated magnetical, potential vertue, in Iron from the Loadstone; in gold from Mercury; in Silver from Copper; and so consequently

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

But here I may deservedly ask, Which of the wisest 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 diabolish 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 light of understanding, because I or thou are wanting in knowledge, how the Powers Created to one and 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 thoroughly perceived, or plainly known.

Now why should there not be such an admirable
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virtue in the true Philosophers Stone, which truly I have seen and known to be so. Yet hereby I endeavour not to persuade 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; Inso much 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, babbling 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 Mystery 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 alone shall see the Philosophers King crowned with
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all the colours of the world, and coming forth of his Bedchamber, and glassy Sepulchre, more then perfect in his external glorified fiery body, shining like a bright Carbuncle, or a compact, and ponderous transparent Christal; These shall see the Salamander casting out waters, and washing therewith, the Leprouse Metals in the fire, as I my self have seen. What shall I say? These shall see the Abyss of the Spagyrick Art, where this kingly art did rest and lye hid so many years in the Mineral Kingdom, as in their safest bosom. Assuredly the true Sons of this Art shall not only manifest such a river of *Namitius*, in which long since *Aeneas* being washed, and absolved from his mortality, by the command of *Venus*, was presently transformed like to an immortal God, but also the whole *Lydian* River (called *Pactolus*) transmuted into gold, as soon as *Nygdonian Mydas* hath washed himself in the same. Also in a long Series they shall partly see the Bath of naked *Diana*, and the Fountain of *Narcissus*; yea, *Scylla* walking in the Sea without her clothes, by reason of the fervent rays of the Sun; and shall gather the blood of *Pyramus* and *Thysbe*, by whose help the white Mulberries were tinged into red. Partly also the blood of *Adonis*, transformed by the descending Goddess *Venus*, into the *Anemone Rose*; Partly also the blood of *Ajax*, out of which did spring the fairest Flower of *Hyacinth* or Violet: Partly also the blood of the Giants, struck by *Jupiters* Thunderbolt: partly also the tears of *Althea*, shed when she had divested her self of her Golden Robes, and laid them down: partly also the drops from *Medea's* decocted water, out of which green things did presently sprout out of the earth: Partly also *Medeas* Potion boyled out of many herbs, gathered three days before the Full Moon, for the healing of her good old Father *Jason*: Partly
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also the Medicine of *Asculapius*; Partly also the leaves by whose taste *Glaucus* was transformed into *Neptune*: Partly also the expressed juice of *Jafon*, by whose benefit he got the Golden Fleece, in the Land of *Colchos*, after he had fought generously in the Field of *Mars*, not without great danger of his Life: Partly also the Garden of *Hesperides*, from whose Trees might be gathered Apples of Gold: Partly also, *Hippomines* running a Race with *Atalanta*, delaying and conquering her, by throwing down three Golden Apples, given him by *Venus*: Partly also the *Aurora* of *Cephalus*; Partly also as it were, *Romulus* transformed by *Jupiter* into a God: Partly also the Soul of *Julius Caesar*, transfigured by *Venus* into a Comet, and placed amongst the Stars: partly also *Pytho* the Serpent of *Juno*, springing up after *Deucalions* deluge out of the putrified Earth, heated by the rayes of the Sun: partly also the Fire, whereby *Medea* lighted seven Candles: partly also the Moon inflamed by the great burning of *Phaeton*; partly also the dryed shrub or branch of the Olive Tree, new greening with berries as a new and tender tree: partly also *Arcadia*, wherein *Jupiter* was used to walk: partly also the dwelling place of *Plato*, at whose entrance the three headed *Cerberus* did watch: partly also that Mountain where *Hercules* burnt all his Members he had from his Mother upon a Pile of Wood, when the Fathers parts did remain fixt and incombustible in the fire, yet was he not one jot impaired in his life, but at length was changed into the likeness of a God. Further, these true children of the Philosophers, shall at last enter into the Temple of the transformed rustick house, whose roof was built out of fine gold. Indeed I cannot do less then once more proclaim aloud with
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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 Sovereign 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 gracious 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
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conclude with that of *Julius Caesar Scaliger*, That the end of truly wise men is the communicating of wisdom : According to that of *Gregory Nyssen* He that is good, Communicates willingly his goods to others, for the property of good men isto be profitable 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 tincture 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 but the smallest part of it be cast into a Crucible upon melted metal, &c.

Item, For the invincible *Astrum* of metals conquereth all things and changeth them into a nature like to its self, &c. And this Gold and Silver is nobler and better then that brought out of the Metallick Mines ; and out of it may be prepared better Medicinal *Arcana's*.

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

Item, Our Tincture of Gold hath Astral Stars within it : It is a most fixt substance and immutable in the Multiplication. It is a powder having the red-
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dest colour, almost like Saffron, yet the whole corporeal substance is liquid like Rosin, transparent like Christal, frangible like glafs. 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 mystery, nor 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 *Amphisheater 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 witnes) 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 smelt it: O how wonderful is God in his works! I say they gave me the prepared Medicine, which I most fruitfully 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 subordi-

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

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

Item, Thou shalt see the Stone of the Philosophers (our King) go forth of the bed-chamber of his Glasse Sepulchre, in his glorified body, like a Lord of Lords, from his Throne into this Theater of the world: That is to say, regenerated and more than perfect; a Shining Carbuncle; a most temperate splendour, whose most subtile and depurated parts are inseparably united into one, with a concordial mixture exceedingly equal, Transparent like a Chrystal, Compact and most ponderous, easily fusible in fire, like rosin, or Wax, before the sight of quick silver: yet flowing without smoak, entering into solid bodies, and penetrating them like oyle through Paper, dissoluble in every liquor, and comiscible with it, fryable like glass, in a powder like Saffron: but in the whole Mass shining red like a Rubie (which redness is a sign of a perfect fixation and fixed perfection) Permanently colouring or tinging; fixt in all temptations and tryals, yea in the examination of the burning Sulphur its self, and the devouring waters, and in the most vehement persecution of the fire, always incom-bustible, and permanent as a *Salamander*, &c.

Item, The Philosophers Stone being fermented in its parts in the great world, transforms it self into what-

whatsoever it will by the fire; hence a Son of art may perceive, why the Philosophers have given their *Azoth* the name of *Mercury*, which adheres to bodies, &c.

And further, in the same place it is fermented with Metals, viz. The Stone being in its highest whiteness, is fermented with pure Silver to the white. But the Sanguine Stone, with pure Gold to the red. And this 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 projected the fourth part of one grain wrapped in paper, upon eight ounces of quick silver boyling in a crucible, and the quicksilver with a small noise presently stood still from its Flux, and was congealed like to yellow wax, and after a flux by blast, we found eight ounces wanting, eleven grains of the purest Gold; Therefore one grain of this powder would transmute nineteen thousand, one hundred and eighty six parts of Quicksilver into the best Gold: so that this powder is found to be of similiary parts amongst Terrestrials, and doth transmute infinite plenty of impure metal into the best Gold, uniting with it, and so defends it from Canker, rust, rottenness, and death, and makes it in a manner immortal against all tortures of fire and art, and transfers it to a Virginean purity of Gold, requiring only a fervent heat,

Item, In his *Tree of Life*, fol. 630. I am constrained 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 *John Helvetius* a large medal with this inscription, *Theo-Divine Metamorphosis*, &c. It was of Count *Rufs* his making of *Styria*, and *Carynthia* in *Germany*, of which one grain transmuted three pound of quicksilver into pure Gold at all assaves.

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. *Kusler* 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*

fortis. And I *Helvetius* saw this white gold. *Item*, Another rare Experiment, done at the *Hague*.

There lived at the *Hague* 1664. a Silver Smith, named *Grill*, well exercised in *Alkmy*, but poor according to the custome of Chymists. This *Grill* got some Spirit of Salt, not of a vulgar preparation, from one *Caspar Knotner* a Cloth Dyer, to use as he said for metals. The which afterwards he poured upon one pound of common Lead in an open glass, dish or platter, usual for confections or conditures; and after two weeks there appeared a most curious Star of Silver, swimming upon it, as if it had been delineated with a Penfel and pair of Compasses by some ingenious Artist. Whereupon the said *Grill* told us with joy he had seen the Signat Star of the Philosophers, whereof by chance he had read in *Basilus*: I with many others saw the same to our great admiration. The Lead in the interim remaining in the bottom of an ashy colour. After seven or nine days in *July*, the Spirit of Salt being exhaled by the heat of the air, the Star settled on the Lead or Feces in the bottome, and spread it self upon it, which many people saw. At last the said *Grill* took a part thereof, and out of that pound of Lead, he found by computation twelve ounces of cupelled Silver; and out of that twelve ounces, two ounces of the best Gold; and I *Helvetius* can shew some part of that spongy Lead with part of the Star upon it, and also some of the said Silver and Gold. Now whilst this envious Silly *Grill*, concealing the use, endeavoured to get more of that spirit of Salt from *Knotner*, the said *Knotner* having forgot what sort it was or else not finding it suddenly; was shortly after drowned, and *Grill* with his family dyed of the *Plagne*; so that none could make further

further benefit or tryal of the said Progress afterward indeed it would move admiration, that the Leads in ward nature should appear in such a noble outward form by the simple maturation of the said spirit of Salt; neither is it less wonderful, that the Philosophers Stone should so suddenly transmute all Metals to Gold or Silver, having its vertue potentially implanted within its self, and raised into an active power; as is manifest in Iron toucht with the Load Stone.

But enough of this.

CHAP. III.

The sooner a thing promised is performed, the more grateful. Wherefore I return to my predestinated History.

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

visit 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 *Kennelm Digby*, and observed my doubtfulness of the Philosophical Mystery, which caused him to take this 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 replied, 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 if he were a Physitian, but he preventing my question, said, he was a Founder of Brass, 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 another 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*, *Basilins*, 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 Walnut transparent, of a pale 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 hu-

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mane and Metallick bodies, and other Magical properties, I returned him this Treasure of Treasures; truly with a most sorrowful mind, after the custom of those who conquer themselves, yet (as was but just) very thankfully and humbly, I further desired to know why the colour was yellow, and not red, ruby colour, or purple, as Philosophers write; he answered, that was nothing, for the matter was mature and ripe enough. Then I humbly requested him to bestow a little piece of the Medicine on me, in perpetual memory of him, though but the quantity of a Coriander or Hemp Seed, He presently answered, Oh no, no, this is not lawful though thou wouldst give me as many Duckets in Gold as would fill this room, not for the value of the matter, but for some particular consequences, nay, if it were possible (said he) that fire could be burnt of fire, I would rather at this instant cast all this substance into the fiercest flames. But after he demanding, if I had another private chamber, whose prospect was from the publick Street, I presently conducted him in to the best furnished room backwards, where he entred without wiping his Shoes (full of snow and dirt) according to the custom in *Holland*, then not doubting but he would bestow part thereof, or some great secret treasure on me, but in vain; for he asked for a little piece of gold and pulling off his Cloak or Pastoral habit, opened his Doublet, under which he wore five pieces of Gold hanging in green silk Ribons, as large as the inward round of a small Pewter Trencher: and this Gold so far excelled mine, that there was no comparison, for flexibility and colour; and these Figures with the Inscriptions ingraven, were the resemblance of them, which he granted me to write out.

I being

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

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

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

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

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

I being herewith affected with great admiration, desired to know where and how he came by them. Who answered, An outlandish friend who dwelt some days in my House (giving out he was a Lover of this art, and came to reveal this art to me) taught me various Arts, First, How out of ordinary Stones and Christalls, to make Rubies, Chrysolites and Sapphires, &c. much fairer then the ordinary. And how in a quarter of an hour to make *Crocus Martis*, of which one dose would infallibly cure the Pestilential Dissentary (or Bloody Flux) and how to make a metallick Liquor most certainly to cure all kinds of Dropsies in four days: as also a limpid clear water sweeter then hony, by which in two hours of it self, in hot sand, it would extract the Tincture of *Granats*, *Corals*, *Glasses*, and such like more, which I *Helvetius* did not observe. My mind being drawn beyond those bounds, to understand how such a noble juice might be drawn out of the metals, to transmute Metals; but the shade in the water deceived the dog of the Morfel of Flesh in his mouth. Moreover he told me his said Master caused him to bring a glass full of rain water, and fetch some refined Silver laminated in thin plates, which therein was dissolved within a quarter of an hour, like Ice when heated: And presently he drank to me the half, and I pledged him the other half, which had not so much taste as sweet milk; whereby me thought I became very light hearted. I thereupon asked if this were a Philosophical drink, and wherefore we drank this Potion? He replied I ought not to be so curious. And after he told me that by the said Masters directions, he took a piece of a Leaden Pipe, Gutter or Siftern, and being melted put a little such sulphurious powder out of his Pocket, & once

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again

again put a little more on the point of a Knife, and after a great blast of Bellows in short time poured it on the red stones of the Kitchin Chimney, which proved most excellent pure Gold; which he said brought him into such a trembling amazement, that he could hardly speak: But his Master thereupon again encouraged him, saying, Cut for thy self the sixteenth part of this for a memorial, and the rest give away amongst the poor, which he did. And he distributed so great an Alms as he affirmed (if my memory fail not) to the Church of *Sparrenda*: But whether he gave it at several times or once, or in the Golden Masse, or in Silver Coyn, I did not ask. At last said he (going on with the story of his master, he taught me thoroughly this almost Divine Art. As soon as this his History was finish'd, I most humbly beg'd he would shew me the effect of Transmutation to confirm my faith therein, but he dismissed me for that time in such a discreet manner, that I had a denial. But withall promising to come again at three weeks end, and shew me some curious Arts in the Fire, and the manner of projection, provided it were then lawful without prohibition. And at the three weeks end he came, and invited me abroad for an hour or two, and in our walks having discourses of divers of natures secrets in the fire; but he was very sparing of the great *Elixir*, gravely asserting, that was only to magnifie the most sweet fame, and name of the most glorious God; and that few men indeavored to sacrifice to him in good works, and this he expressed as a Pastor or Minister of a Church; but now and then I kept his ears open, intreating to shew me the Metallick transmutation, desiring also he would think me so worthy to eat and drink and lodge at my house, which I did prosecute so eagerly, that scarce any Sniter could plead

plead more to obtain his Mistress from his Corival; but he was of so fixt and stedfast a Spirit, that all my endeavors were frustrate: yet I could not forbear to tell him further I had a little laboratory, and things ready and fit for an experiment. and that a promised favour was a kind of debt; yea, true said he, but I promised to teach thee at my return with this proviso, if it were not forbidden.

When I perceived all this in vain, I earnestly craved but a most small Crum or Parcel of his powder or Stone, to transmute four Grains of Lead to Gold; and at last out of his Philosophical commiseration, he gave me a Crum as big as a Rape or Turnip seed; saying, receive this small Parcel of the greatest Treasure of the World, which truly few Kings or Princes have ever known or seen: But I said, This perhaps will not transmit four Grains of Lead, whereupon he bid me deliver it him back, which in hopes of a greater Parcel I did; but he cutting halfe off with his Nail, flung it into the fire, and gave me the rest wrapped neatly up in Blew Paper; saying, It is yet sufficient for thee. I answered him (indeed with a most dejected Countenance) Sir, what means this; the other being too little, you give me now less. He told me, If thou canst not mannage this; yet for its great proportion for so small a quantity of Lead, then put into the Crucible two Drams, or halfe an Ounce, or a little more of the Lead; for there ought no more Lead be put in the Crucible then the Medicine can work upon, and transmute: So I gave him great thanks for my diminished Treasure, concentrated truly in the Superlative degree, and put the same charily up into my little Box; saying, I meant to try it the next day; nor would I reveal it to any. Not so, not so; (said he) for we ought to divulge all things to the Children of Art; which

which may tend to the singular honour of God, that so they may live in the Theosophical truth, and not at all die Sophistically. After I made my confession to him, that whilst this Masse of his Medicine was in my hands, I indeavoured to scrape a little of it away with my Nail, and could not forbear; but scratcht off nothing, or so very little, that it was but as an indivisible Atome, which being purged from my Nail, and wrapt in a Paper; I projected on Lead, but found no transmutation; but almost the whole Masse of Lead flew away, and the remainder turned into a meer glassy Earth; at which unexpected passage, he smiling, said, thou art more dextrous to commit Theft, then to apply thy Medicine; for if thou hadst only wrapped up thy stolen prey in Yellow Wax, to preserve it from the arising fumes of Lead, it would have penetrated to the bottom of the Lead, and transmuted it to Gold; but having cast it into the fumes, partly by violence of the vaporous fumes, and partly by the Sympathetick alliance, it carried thy Medicine quite away: For Gold, Silver, Quick-silver, and the like Metals, are corrupted and turn brittle like to Glass, by the Vapours of Lead. Whereupon I brought him my Crucible wherein it was done, and instantly he perceived a most beautiful Saffron like Tincture stuck on the sides; and promised to come next morning, by nine in the Morning, and then would shew me my error, and that the said Medicine should transmute the Lead into Gold. Nevertheless I earnestly prayed him in the interim to be pleased to declare only for my present instruction, if the philosophick work cost much, or required long time. My friend, my friend (said he) thou art too curious to know all things at an instant, yet will I discover so much; that neither the great charge, or length of time, can discourage

any; for as for the matter, out of which our Magistry is made, I would have thee know there is only two Metals and Minerals, out of which it is prepared; but in regard the Sulphur of Philosophers is much more plentiful and abundant in the Minerals; therefore it is made out of the Minerals. Then I asked again, What was the *Menstrum*, and whether the operation or working were done in Glasses, or Crucibles? He answered, the *Menstrum* was a Heavenly Salt, or of a Heavenly Virtue, by whose benefit only the wise men dissolve the Earthly Metallick body, and by such a solution is easily and instantly brought forth the most Noble *Elixir* of Philosophers. But in a Crucible is all the operation done and performed, from the beginning to the very end, in an open fire, and all the whole work is no longer from the very first to the last then four days, and the whole work no more charge then three Florens; and further, neither the Mineral, out of which, nor the Salt, by which it was performed, was of any great price. And when I replied, the Philosophers affirm in their writings, that seven or nine Months at the least, are required for this work. He answered, Their writings are only to be understood by the true Adepts; wherefore concerning time they would write nothing certain: Nay, without the communication of a true Adept Philosopher, not one student can find the way to prepare this great Magistry, for which cause I warn and charge thee (as a friend) not to fling away thy Money and Goods to hunt out this Art; for thou shalt never find it. To which I replied thy Master, (though unknown) shewed it thee; So mayst thou perchance discover something to me, that having overcome the Rudiments, may find the rest with little difficulty, according to the old saying. *It is easier to adde to a foundation,*

then begin a new. He answered, In this Art 'tis quite otherwise; for unless thou knowest the thing from the head to the heel, from the Eggs to the Apples; that is, from the very beginning to the very end thou knowest nothing, and though I have told thee enough, yet thou knowest not how the Philosophers do make, and break open the Glassy Seal of *Hermes*, in which the Sun sends forth a great splendour with his marvelous coloured Metallick Rayes, and in which looking Glasse the Eyes of *Narcissus* behold the transmutable Metals, for out of those Rays the true Adept Philosophers gather their fire; by whose help the Volatile Metals may be fixed into the most permanent Metals, either Gold or Silver. But enough at present; for I intend (God willing) once more to morrow at the ninth hour (as I said) to meet, and discourse further on this Philosophical subject, and shall shew you the manner of Projection. And having taken his leave, he left me sorrowfully expecting him; but the next day he came not, nor ever since: Only he sent an excuse at halfe an hour past nine that morning by reason of his great business, and promised to come at three in the afternoon, but never came, nor have I heard of him since; whereupon I began to doubt of the whole matter. Nevertheles late that night my Wife (who was a most curious Student and enquire after the Art, whereof that worthy man had discoursed) came solliciting and vexing me to make experiment of that little spark of his bounty in that Art, whereby to be the more assured of the truth; saying to me, unless this be done, I shall have no rest nor sleep all this night; but I wisht her to have patience till next morning to expect this *Elias*; saying, perhaps he will return again to shew us the right manner. In the meantime (she being so earnest) I commanded a fire to

be made (thinking alas) now is this man (though so divine in discourse) found guilty of falsehood. And Secondly attributing the error of my projecting the grand theft of his powder in the dirt of my Nail to his charge, because it transmuted not the Lead that time; And lastly, because he gave me too small a proportion of his said Medicine (as I thought) to work upon so great a quantity of Lead, as he pretended and appointed for it, saying further to my self, I fear, I fear indeed this man hath deluded me; Nevertheless my wife wrapped the said matter in Wax, and I cut halfe an Ounce, or six Drams of old Lead, and put into a Crucible in the fire, which being melted, my wife put in the said Medicine made up into a small Pill or Button, which presently made such a hissing and bubbling in its perfect operation, that within a quarter of an hour all the masse of Lead was totally transmuted into the best and finest Gold, which made us all amazed as Planets struck. And indeed (had I lived in *Ovids* Age, there could not have been a rarer Metamorphosis then this, by the Art of Alkemy. Yea, could I have enjoyed *Argus's* Eyes, with a hundred more, I could not sufficiently gaze upon this so admirable and almost miraculous a work of nature; for this melted Lead (after projection) shewed us on the fire the rarest and most beautiful Colours imaginable; yea, and the greenest Colour, which as soon as I poured forth into an Ingot, it got the lively fresh Colour of Blood; and being Cold shined as the purest and most refined transplendent Gold. Truly I, and all standing about me, were exceedingly startled, and did run with this Aurified lead (being yet hot) unto the Goldsmith, who wondred at the fineness, and after a short trial of Touch, he judged it most excellent Gold in the whole world.

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

The next day a rumor went about the *Hague*, and spread abroad; so that many illustrious Persons and Students gave me their friendly visits for its sake: Amongst the rest the general Say-master, or Examiner of the Coynes of this Province of *Holland*, Mr. *Fo-relius*, who with others earnestly beseeched me to pass some part of it through all their Customary trials, which I did, the rather to gratifie my own Curiosity. Thereupon we went to Mr. *Breitel* a Silver-Smith, who first tried it *per Quartam*, viz. he mixt three or four parts of Silver with one part of the said Gold, and laminated, filed, or gramilated it, and put a sufficient quantity of *Aqua Fort* thereto, which presently dissolved the Silver, and suffered the said Gold to precipitate to the bottom; which being decanted off, and the Calx or Powder of Gold dulcified with water, and then reduced and melted into a body, became excellent Gold: And whereas we feared loss, we found that each Dram of the said first Gold was yet increased, and had transmuted a Scruple of the said Silver into Gold, by reason of its great and excellent abounding Tincture.

But now doubting further whether the Silver was sufficiently separated from the said Gold, we instantly mingled it with seven parts of Antimony, which we melted & poured into a Cone, & blowed off the *Regulum* on a Test, where we missed eight Grains of our Gold, but after we blowed away the rest of the Antimony, or superfluous *Scoria*, we found nine Grains of Gold more for our eight Grains missing, yet this was somewhat pale and Silver-like, which easily recovered its full Colour afterwards; so that in the best proof of fire we lost nothing at all of this Gold; but gained as
aforesaid:

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

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

CHAP.

C H A P. IV.

I betake me now to the Dialogue between Elias the Artift, and the Phifician, to exprefs what is paff, and all other paffages.

Elias. **G**OD save you *Helvetium*? I have heard of your curious fearch after natural things, and read thy Books, particularly againft *Kenelme Digbys* Sympathetical Pouders, where he glories to heal all wounds at a diftance. Truly I delight incredibly in all fuch things, which we fee in this Look-glafs naturally implanted in the Creatures, whether Sympathetick or Antipathetick: for the inexhauftible Treafures 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 beneficial to reftore health and help to mortal man.

Phifician. Sir, You are the the welcomeft Guest; for a philofophical difcourfe of nature is the only refrefhing of my Spirit, and Salutiferous nourifhment; come I pray into this Chamber.

Elias. Sir, It feems you have here a whole fhop of the fiery Art of *Vulcan*, and perhaps all Spagyricall Medicines, moft exactly drawn out of the Mineral Kingdom.

Kingdom, But Sir? For what end fo many Medicaments? when by a moft few we may much fooner and fafelyer reftore the health of man, if the diftemper be not deadly, either out of defect of nature, or putrifaction of any noble part, or the whole confumption of the radical humidity; for in fuch desperate cafes neither Galenical Cures, nor Paracelfical Tinctures can be helpful, but it is not thus in ordinary difeafes, where nevertheless often men are constrained before their fatal Term, to travail out of this moft fweet light amongft the dead, for want of speedy and potent remedies.

Phifician. Sir, I apprehend by your difcourfe you are either a Phifician, or an expert Student in Chymiftry, Verily I believe there are more excellent Medicaments, and an univerfal Medicine, which might prolong life, until the determinate end, and alfo cure and heal all diftempers in mans body, but who can fhew the way to fuch a Fountain, whence fuch a Medicinal Juice may be obtained, perhaps none amongft men.

Elias. Truly I am only a Founder of Brafs, yet almoft from my Cradle my *Genius* prompted me to fearch Curiofities in the fiery Art, and I have diligently fearched through the internal nature of Metals, and though now I forbear affidual labour and accurate Scrutiny, yet fuch labours and lovers are delightful to me; and I believe the moft 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.

Phifician. I grant God affords his commendable good things *gratis*, yet he hath feldom given or doth eafily fell to his Sons this Medicinal *Nectar* for nothing.

For

For we know certainly that infinite numbers of Chymists have and do still draw water through a Sieve, whilst they presume to prepare the universal 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 desperate 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 Scorbutil poison, the Radical Juice of *Peter* in his Lymphatick Vessels and Kernels is turned into Acidity, which abstracts the

the passages and Organs of all the whole body. From whence springs up under the skin discoloured Azure or Skie-colour spots; but in the time of the Plague they 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 grow red spots under the Arms and Legs, like unto fleabites; but in the plague time Carbuncles.

But the Juice or humidity of the same parts in *Matthew* is turned somewhat sweet and ealie to be putrified, whence bud forth under the skin watry Tumors on his Arms and Legs, the like almost you may see in Hydropical Patients; but in the pestilence riseth pestilential 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 the ordinary ferment of the flesh, and such exsiccations as commonly fall out in the consumptive Atrophia; yea; most often into the true Atrophia: But in the Plague, come forth most ardent swellings, with distractedness until death.

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

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

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

The Corrector of *Pauls* Scorbutick, tinging, salty and bitter poyson, is made with the fixt sower 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 Fumitory.

But the Corrector of *Luke's* Scorbutical Tinging, 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 friend ; 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 benefit 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 supereminent 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.

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Physician, Sir besides the mentioned things, there are yet other observations strenuously opposing the operation of an universal medicine ; Partly in respect unto mens age and strength, Partly by reason of the Sex, and other circumstances, whilst there is a plain difference between the tender and strong : Either by nature or education, and between the male and the female ; young man and maid ; and between the beginning, middle, or end of the disease ; And it must be known if the disease be inveterate, or but lately have invaded the party ; and lastly, if the Ferment in this disease be promoted, or in another be precipitated : For the Effervency of the Ferment is made in the Stomack, or intestines, and indeed many contradictions are against the Universal Medicine, and few Physicians have *Thomas a Didymus* Spectacles at their fingers ends.

Elias, You have argued very Philosophically ; for so many men, so many minds. And as sweet Musick pleaseth not every *Mydas* ears, or the same meats and drinks please every Pallate : So the judgments of unskilful persons are very different concerning this Universal Medicine, both for humane and Metallick Bodies : And certainly the operation of this differs much from particular Medicines ; Some whereof nevertheless are in a manner universal, or so esteemed, as the Herb Scurvygrass, curing all sorts of the Scurvy, marked with Azure spots ; Sorrel, every Scurvy with red spots ; *Beccabungia* / red Coleworts or Brooklime) Atrophia, or the Consumptive kind : and Fumitory Tumors of another kind : Especially with such Physicians to whom the abovesaid observations are in high esteem. Besides there is a vast difference between the universal Medicine of true Philosophers, which revives all the vital spirits, and the particular

particular Medicament of a slight cure, where only the venome of humours boyling against nature (in this man sower, in another bitter, &c. and in one Saline, in another sharp) is corrected: and if these corruptions be not presently removed by the usual Emunctories of Mouth, Nostrils, Stool, Urine, or Sweat; then certainly the Corruption of one, begets another disease; for every spark of Fire having food, and not quencht, will arise to the greatest conflagration. But if there be a defect in the motions of the Vital Spirits, then this is impossible to be effected by particulars; wherefore it concerns every conscientious Physitian to learn how he may promote the motion of the vital spirits, to a natural digestible heat, which is most securely and best performed by our universal Medicine, by which the sick are notably recreated; for as soon as this more than perfect Medicine removes the mortifying seeds, Nature is restored, and so lost health recovered; and that only by a harmonious Sympthy between it and the vital Spirits, Wherefore the Adept do call it the Myster, of Nature, defence of old Age, and against all Sickneses, yea, of the very Plague and Pestilence; For this being a kind of *Salamander*, communicates its virtue and (as a Salamander) makes a man live till his last appointed time against all the Fiery Epidemical Darts of the angry Heavens or their Malevolent Influences.

Physitian, Sir! I understand by your discourse, That this Medicine doth nothing to the correcting of depraved or corrupt humours, but only by strengthening the Vital Spirits, and our Balsamick Nature, but other practical Chymists teach how to separate the impure from the pure, and ripen the unripe, to make the bitter become a little sower or Acid
and

and the sower sweet, and so to turn sharp into mild, mild into sharp, sower into sweet, and sweet into sower. Also I understand you say this universal medicine cannot prolong life beyond its prefixed time, but only preserves it from all venome and deadly sickness, which agrees with the vulgar belief, That the Life depends only upon the will of God. But passing by these things, my question is still, whether a mans former nature may be converted into another new nature? So that a slothful man, may be changed into a diligent nimble man and a Melancholy man by nature be made a merry man; or the like.

Elias, Not at all Sir, for no Medicine hath power to transform the nature of man in such a manner, no more then wine drunk by divers men changeth the persons nature, but only provokes or deduceth what is in man potentially into Act; For the universal Medicine works by recreating the vital spirits, and so restoreth that health which was suppressed for a time. In the same manner the heat of the Sun never transmutes the Hearbs and Flowers, but stirs up their potential powers to become active. For a man of melancholly temper is again raised up to his natural melancholly disposition, and a merry man to become merry. And so in all desperate diseases, it is a present and most excellent preservative. Nay if there could be any prolonging of Life, Then *Hermes, Paracelsus, Trevisan*, and many others having had the said Medicine would never have undergone the Tyranny of death, but have prolonged their lives perhaps to this very day: It were therefore the part of a mad Lunatick to believe that any Medicine in the world could prolong life longer then God limits.

Physitian, Worthy Sir, I agree now cheerfully to

all you have said touching the Universal Medicine, being no less regular then fundamental ; Yet till I can prepare the same my self, it profits me not : Indeed some illustrious men have written of it so cautiously in dark *Aryngmas*, that very few can understand their progress to the end ; and if one could purchase all these Authors, this short life might be therein consumed, and not attain the thing. It remains therefore only to pray and labour, *Ora & labora, Deus dat omni hora*, Work and Pray, God gives every day.

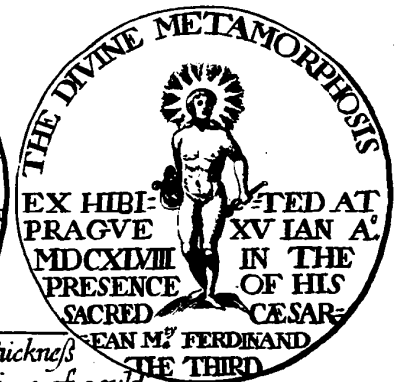
Elias, Seldom indeed can this Art of Arts be pickt out of Books without demonstration from some true Adeptist.

But waving this, let us come to Transmutation of Metals, by the most noble Tincture of which many have written, but 'tis true, few Disciples attain this *Arcanum*.

Physician, Your convincing Arguments, and my fore going Experiments, I believe all you say ; for *Dr. Kuffler* with the Tincture of one ounce of gold, projected on two ounces of Silver, transmuted as is said; an ounce and half into the purest gold, and a third of the remainder into white gold, and the rest was still the purest Silver imaginable. And *Van Helmonts* experiment proves the same, But especially *Alexander Scotus*, and *Count Russes* Experiment, well known at *Prague*, and as here you may see the inscriptions done before the Roman Emperour *Cesar Ferdinand the Third*; Where with one grain of Tincture were transmuted three pound of Mercury into the noblest pure gold. Yet I confess I never saw a true Adeptist, or projection made, and therefore cannot so absolutely conclude these things to be true.

Elias, My Friend, The art will remain true, whether

LIKE
AS RARE MEN
HAVE THIS ART.
SOE COMETH IT
VERY RARELY TO LIGHT
PRAISE BE TO
GOD FOR EVER, WHO DO
ETH COMMUNICATE A
PART OF HIS INFINITE
POWER TO VS HIS
MOST ABIECT
CREATVRES



The Thickness of that piece of gould

Count Ruz, uppermost Hill master in Steyer and Carinthia (two Prouinces of high Germany) hath with one only graine of Tincture transmuted three pounds of Quicksiluer into pure gold first assayed & proofed out of which was cast this piece of Gould

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

2
 The marvellous
 wisdom 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 farrayricall 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 Governour
 and praiseworthy
 Preferrer of all

5
 Holy art thou
 Oholy spirit, Halleluiah,
 fflye vpon the Duell
 and neuer speake of
 God without light
 Amen.

ther you believe or not: For Example. In the singular exalted sulphurous vertue 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.

Physician, 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 precious 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.

Physician, 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 confesse 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 Medicine is not lawful, though I had for it as many Duckets as would fill this room; not for my esteem of the matter, which is of no price at all, but for other private considerations, and to make it so appear, I would now through all into the fire to be consumed, if it were possible for the fire to destroy fire. Be not therefore covetous, for thou hast seen more then many Kings or Princes that have sought for it. But I must now depart, and purpose to come again at three weeks end, and then if not hindred or forbid, I will abundantly satisfy thy curiosity to see transmutation; in the *Interim*, I warn you not to tamper with this dangerous art, least you lose your fame and substance in the ashes.

Physitian, Sir, What shall I do, if it be not lawful for you to bestow so small a part of your tincture, because of your philosophical Oath, taken at your drinking the dissolved Silver in the rain water. Yet know I doeagerly desire to learn this, and I believe *Adam* (thrown out of Paradise for eating an Apple) would again desire this golden Fruit out of *Atlantia* Garden, though to hazard the destruction you premonish. And though I have not yet seen transmutation from you, I thank you for your great friendship in forewarning me of the dangers, and shewing me what I have seen, and till your return, I shall delight my self with what is discovered both of your Medicine and Person. But I fear Sir, if any King, Prince, or Potentate should know the same (which God forbid) they would perchance imprison and torture you, till you should reveal all the art to them.

Elias

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 circumferantious Physitians, Mountebanks, Vagabonds, and others pretend to do.

Physitian, 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 *Basilins* 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.

Physitian, 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-

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Philosophically to multiply the same, in their golden or silvery Homogeneity. For we see that the bodies of all creatures are not only easily destroyed, but as soon as they cease to live, they hurry to their graves in putrefaction, viz. to their old Chaos and darkness of *Ortus*: wherein they were before they were brought to light by Creation in this World. But alas who or what man can or will shew us this Art in the Metallick Kingdom.

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

Thus my Friend *Elias* taking leave, left me three weeks, and to this very day; nevertheless, (as a 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 perfect Metals made, and also the living gold and Silver of Philosophers, as well for humane as metallick bodies

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dies. 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 similiary 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 separate the fixt rayes of the Sun or Moon, out from their own bodies, in a naked Fire, in open Crucible, 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 Tinged Sulphurous Seed, in their divers Salty Matrixes; for the common Sulphur, (or the Sulphur of any pure or impure metal, whilst yet conjoynd with its own body) being mingled only with Salt-Peter in the burning heat of Fire, will be easily changed into

F 4

the

the hardest and most fixed Earth: And this Earth is afterwards easily changed by the air into most clear water, and this water after by a stronger fire, according to the nature of either pure or impure metallick Sulphur admixed) is turned into Glass, coloured with various and very beautiful colours. Almost so likewise is a Chicken generated and hatcht out of the white of an Egg, by a gentle natural heat; and thus also from the seminal Bond of Life of any metal, is made a new and much more noble metal, by a heat convenient to a salty fires nature, Though few Chymists know perfectly how the internal virtues of metals (always magnetically moving according to their harmony or disconsonancy) are distinguished; and why one metal hath such a singular Sympathy or Antipathy with the other metal, as is seen in the Magnet with Iron, in Mercury with Gold, in Silver with Copper, very remarkably. And so in some are notably found an Antipathy, as Lead against Tin, Iron against Gold, Antimony against Silver: And again, Lead against Mercury. There are 600 such Sympathetical and Antipathetical Annotations in the animal and vegetable Kingdom, as Authors have written

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

Sea

Sea of this world, to the peaceable Haven of Heaven, where is an everlasting Sabbath with true Christians and Philosophers, in the true *Jerusalem*. *John Frederick Helvetius*, *Count Russ* in *Syria*, and *Carymbia* in *Germany*, with one grain of Tincture, transmuted three pound of ☿ into pure ☉ at all assayes.

THE
GOLDEN ASS
Well managed,

AND

MYDAS Restored to Reason.

Or 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

The 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.

Written 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.

And 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 Household of Faith; The true Catholick Church, and body of Christ, Dispersed through many Forms of Religions, through the whole World, as the perfect *Israelites*.

LIKE
AS RARE MEN
HAVE THIS ART.
SOE COMETH IT
VERY RARELY TO LE
GHT PRAISE BE TO
GOD FOR EVER, WHO DO
ETH COMMUNICATE A
PART OF HIS INFINITE
POWER TO VS HIS
MOST ABIECT
CREATVRES

THE DIVINE METAMORPHOSIS
EX HIBITATED AT
PRAGVE XV IAN A
MDCXVIII IN THE
PRESENCE OF HIS
SACRED CESAR
JEAN M^r FERDINAND
THE THIRD

The Thickness
of that piece of gould

Count Ruz, uppermost Hill master in Steyer
and Carinthia (two Prouinces of high Germany)
hath with one only graine of Tincture transmuted
three pounds of Quicksiluer into pure gold first
in all assaies & prooves out of which was cast
this piece of Gould



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
sent thee Manna, and commanded
these very Stones to yield thee Bread,
in

To the Reader.

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 toucest 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 maieff 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 maieff raise the Golden Fleece, though in extract and *Jobs*
small

To the Reader.

small quantity, and mayest gain the Philosophers Stone, and withal make gold more plentiful then in *Solomons* days, and ride in Triumph over the World on this Golden Ass, by *Glaubers* 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 something 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

To the Reader.

desired, with *Halcion* days; Neither needest thou be sollicitous for thine or their posterity, least they want bread, if thou givest them but these Stones with the use thereof for a Legacy. I have no other message at present, but to wish thee herewith to be content, and provide thee Treasures for Eternity, without taking notice of this mean messenger that brought it hither to thee, who though invisible or unknown, shall remain

Thy well wishing Friend

and Servant,

W. C.

Or twice five hundred.

L'aurum amice legis Rus.

POST.

To the Reader.



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 *Talcum*, 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 \mathfrak{m} or \mathfrak{z} or the properest Loadstone \circ , and reduce all by \mathfrak{z} , 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 Discipline,

G

cipline,

To the Reader.

cipline, Mortifie the remaining sulphu-
riouſmatter, and you have a courſer *Sol*,
and after a Lunary Body. Then begin
again, and add the laſt to the firſt, and
turn Ixions wheel in the Fire as oft
as you pleaſe, till you find good
profit.

John



JOHN RODOLPH GLAUBER'S

EPISTLE

TO THE

READER,

Reader,

S *Atan with his Followers seeks no-
thing more, then the destructi-
on of Mankind, and to hinder
him from the gifts and favour of
God. Wherefore I desire thee not to slight or*

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judge

John Rodolph Glauber's
judge of these things rashly, which thou knowest not; but first prove and try them thoroughly, and although you should fail (as it may easily happen to the inexpert) 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 Feasible.

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

Epistle to the Reader.

N. B. Now as I said throughout all parts of the World, and in every sort of Sand, Pebbles, and Stones, is held good Gold, excepting Lime-Stones, which alone seldom or never have any Gold, else in all Rocks of Greety Sand, Flints of whatever colour; also in Gravel, Scurfe, or Ballast on Mountains, Valleys, in the Bowels of the Earth, the Sea, Ponds, Pits, Rivers, and Floods, (none at all excepted) there is Gold to be found but Sand and Stones, hold most in hot Countries; and although they be white, clear, and shining, without the least colour, yet there is some Gold; Yea, even sometimes in Clay grounds, and in Artificial baked Tyles and Bricks.



The first kind of Proof

Take white Sand or Flints, wherein you think there is not the least Gold, to which joyn three parts of *Minium*, or any other powder or Calx of Lead Flux this mixture in a Crucible covered in a wind Furnace, or by blast of Bellows, 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 Crucible, and run among the ashes. Powder this glass, and mix therewith half its weight of *Sal Alkali*, or Soap, or Pot ashes: then put this mixture into an Iron Pot or Crucible, 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 Cone, and the *Regulus* of Lead will sink to the bottom, and the Flints or Sand (like Scurffe and Dross) will swim

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swim on the top, but the Lead will contract such a black roughness, that it will not easily flow. For the which take this remedy. Place this *Regulus* in a Wind Furnace, and upon one ounce of the melted *Regulus* cast a Dram, or something more of Salt Peter, and let them flow together; Then the *Sal Nitre* will draw the black roughness from the Lead into a Scurffe, which being poured forth and melted again, becomes tractable and white, and will easily flow upon a Test, but if you have not the skill to effect this work; put your black rough *Regulus* of Lead into such a Crucible or Test, as the vulgar call *Treib-scherbe* (which is like a large hard Crucible bottom) cover it, and let it purge it self in the fire for half an hour, or at least for a quarter, and it will be white and tractable. But the washing or cleansing by Salt Peter is far better; weigh a peny weight, dram or scruple of this, and a like quantity of Lead, Test them in a hard fixt Cupel apart, and this *Regulus* will hold a grain of Gold, and the Common Lead only 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 Alcaly, and therewith fill a third part of a Crucible (but not more least it run over) let it stand half an hour to be glowing red, and it will turn to a white Pellucid glass, pour it into fair water, or rather into Lee; and the Sand or Flints will be dissolved into a

G 4

thick

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

The third kind or manner of Proof.

Dissolve H₂ or Lead in *Aqua fortis*, and pour it forth into Salt water, and all the Lead will precipitate and fall to the bottome, in a white Calx or Powder, mix three parts of this Calx with one part of powder of Flints or Sand, and add half so much Salt out of Lees or other Alkali, mix them and put them into an iron Crucible, where old nailes or bits of Iron be put in, fill it to the top and cover it close for half an hour to melt and flow, till all the sharp corrosive spirits in the Lead be mortified by the Iron, and then the Lead will be reduced to a body as before, which cast into a Taper pointed Ingot or Cone, and the Regulus of Lead will sink to the bottome, the which must be washt and cleansed by Salt Peter, or in a fixt Copel under a Tyle, till it purge out the dross or fæces, then Test it, and as
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much of the same Lead severally apart, and the one yeilds a grain of Gold, and t'other only a grain of Silver, as before is sufficiently expressed.

The 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, heat them red hot in a Crucible, and quench them in cold water, and so they become tractable to be beaten or ground to powder. Put these four ounces of powder into a Glasse Cucurbit or Retort, and pour thereon two ounces of *Aqua Regis*, to moisten the said powders very well and thoroughly, and let it stand so in warm sand for half an hour, and the said *Aqua Regis* will extract all the Gold out of the Flints or Sand; To which pour on two ounces of warm water, and stir it very well about, then strain or filter it through Cap Paper, and the water will pass through the paper with the Tincture, and leave the sand alone in the Paper; then pour on more warm water into the paper, and let it run through the Sand again, and so it will wash away all the remaining Gold and Tincture out of the sand, and carry it into the Receiver, which is likewise 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 the *Aqua Regis*, that the Gold will presently precipitate in a yellow Powder to the bottom; Cant off the water and wash the said Gold with more fresh water till the powder of Gold be sweet and perfectly clean; after dry it very warily, else the said Gold will fulminate with that force as to break the glass in pieces, and whatsoever else is about it. But if you mix a little powder of vulgar brimstone to the said Calx or Powder of Gold, and let it glow in a glazed Crucible, then it will not fulminate at all. After this mix therewith some Borax and reduce it in a Crucible. And thus you may know what quantity of Gold is contained in the rest of the Sand or Flints of that nature. *N. B.* Unless perchance the said Sand or flints have Iron mixt, whereby then the Gold will become Pale and Brittle. Now in such a case you need not presently mix the said Calx of Gold with Borax, because both the Gold and Iron would be reduced together, and so would be adulterate, and disappoint you of your expectation in that Trial; But such mixt Gold must be separated from the Iron on the Test with Lead, and so your proof will be good and without error.

There is another sort of trial and proof of Sand, flints, and Stones, &c. But since this way is easie and 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 cheaper, with γ and ζ for a Loadstone, and Antimony for the flux.

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

corrosive waters or salts, is easily extracted and reduced, but the spiritual is not so.

But now the reason that corporal gold, by the aforesaid proofs and experiments, is always extracted and drawn forth, and happens upon this account, for although in the said white sand there may be no corporal gold at all, yet by the aforesaid proofs, some is extracted, though truly not much, nor more then the Silver was which the Lead contained, which was used in the said Trials. Note therefore that the said silver in the melting, drew the said spiritual gold out of the said flints, stones, or sand; so that thereby it became ting'd and transmuted into corporal gold; the which was very apparent hereby, for that no more gold was found then the quantity of Silver contained within the said Lead; and as it was in the other parcel of common Lead, used in that Trial; for if more corporal gold had been in the Sand or Lead, it must necessarily have exceeded the quantity of Silver in the said Lead, for the Silver contained in the said Lead, mixt with the said Flints, could not fly away in the air, to leave room only for so much corporal gold, and therefore the cause that the Silver remained not Silver (as in the common Lead was) that it was transmuted and turned to Gold, by the Tincture, and spiritual gold drawn out of the first *Ens* of sand, stones, and flints; and must be ascribed to the said first *Ens* or spiritual gold contained in the said sand, stones or flints.

Now I have written this book only for the extraction of corporal gold out of sand, stones, and flints, &c but we leave the spiritual gold for the Philosophers, that they may make their Stone out of it.

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

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

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

But now the Philosophers seek not corporal gold but spiritual, and they will know where, and in what subjects the spirital or first essence of gold is most plentifully contained, and how to get the same with ease. Therefore although the said first essence of gold be in white sand, and white flints, &c. yet the said Philosophers will not meddle with that so willingly, nor will any expert true Philosophers, eye themselves so to one subject, as not to use any other thing to get their Tincture; To whom it is well known that the first essence of gold is found in every thing throughout the whole earth; for where ever there is any Sulphur, there may be had the first essence of Gold to have their Tincture. But now in all Vegetables, Animals, and Minerals, there is a Sulphur certainly known and found, Therefore in all parts of the world, the matter of the Philosophers 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 proclaim,

proclaim, saying their matter is every were, and you may have the same in any parts of the world without money, and it meets you, and is trod on under feet, and cast out on the Dughils; for so the true Philosophers do say, and write. Also a true Philosopher will not require or need much Gold for his Medicine; for if he have but halfe an ounce which he brings to perfection, it will suffice for his whole life, and be in his power to multiply, and bring it to perfection as often as he please; and necessity shall require.

So that it may easily be demonstrated, that not only Gold, but somewhat more rare (*viz.*) the true Tincture is in Stones, which the Ancients did intimate in these words. *Auro quid melius Jaspis, &c.* What is better then Gold, a Jasper Stone, &c. So *Paracelsus* exceedingly commends *Red-Tale, Granats, Antimony, and Lapis Lazuli*; expressing further, that the Tincture or first Essence of Gold may be gotten out by sublimation, &c. Take notice also further, that the first Essence of Gold may be found in any other small or meaner stones, and amongst the first and chief of these, *viz.* the Blood Stone; *Sybydis, Magnesia, Pedemontana, Emery,* and such like.

In the which also it is so fixt, that to possess it there needs no other art, but the manner of extracting it, and giving it ingress by Gold. On the other side, the first *Ess* of Gold, in the Vegetable, Animal, and Mineral Sulphurs, *Marcastes* and *Antimony* are had in plenty; but are so Volatil; that those little stones are to be preferred.

But now in brief I shall shew, that in Stones (of which hot Countries hath most Gold) there is not only fixt Gold, but also Volatil; whence the true Tincture

sure may be perfected : For whoever can make the first Essence of Gold that is in stones Volatil, and gather it by distillation, doth get a graduating water by which our quick fluid Mercury or Quick-silver may be coagulated to good Gold. And whoever can joyn, and marry this Volatil first Essence of Gold to Corporal Gold, and this with that to be made one, and procure Ingression, he may hope for far more good, and may expect undoubtedly to enjoy the same to a better use and profit : For that the first Essence of gold is more useful and needful to prepare the Tinctures then Corporal gold it self, as not a few Philosophers have signified by the following words, who say, *Gold and Silver are not made by them, unless this first Essence do effect it.*

The first *Ess* also of Gold, which lies hid in all Vegetables and Animals, doth Coagulate Mercury, even to Yallowness, but not constant and fixt; but if it be made fixt, it also fixeth and Coagulateth with consistency, but doth not so before. It remains therefore most assured true, that where ever Sulphur is found, there is also the first Essence of Gold, and where the first essence of Gold is, there is also the Tincture; wherefore, being Sulphur is found in every thing of the world, to the least Herb, Stone, and Bone. It follows that also out of any little Herb, piece of Wood, little Stone and Bone &c. the true Tincture may be prepared.

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

More of this you may find in my third Century and also in the first part of my Spagyrick *Pharmacopeia*

How

How 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, and yet are never without some Volatil, though not to be extracted with profit; but most commonly the Yellow and Red have most Gold, yet not always to answer the charge in dissolving and extracting.

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

Likewise that Sand is rich with Gold, which appears like Talc, wherein are found some stones, in which Red or duskish Talc appears, even as in all Talc Gold is found but yet in some more some less.

All Flints and Stones in Brooks, called *Bartenston*, which though appearing white externally, yet after they are made red-hot in the fire, and broken in water, appear Yellow like Gold, are sufficiently rich.

Green, Yellow, or Skie coloured Stones, translucent

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

Also all reddish, Black, and dark, dusky Flints, have always Gold, but for the most part mixt with Iron, which therefore frustrate the Vulgar Labourants *Menstruum*, and so makes it useles.

All Quarz: Quarries, the coverings of Mines, and also Saphir Stones, or other in the Earth in Veins like Metals, or open to the Air or Water, being Coloured, hold Gold.

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

The *Granats* hold Corporal Gold, and the first Essence of Gold, some much and more then others, and others but a little: But these aforesaid Stones are so hard, that strong Waters (as *Aqua Fort.*) cannot work upon them; yet some remedy may be found to extract them.

In all transparent Amphitams, Sapphirs, Rubies, Amethysts, and Asinths, is the first Essence of Gold, but hard to be extracted.

All (Floures, Oars, and Flowers) used in the Mines of \odot and \ominus to reduce them to a flux, whether Violet or Purple coloured, Yellow, Red or Green, are endowed with unripe Volatil Gold, which if you heat red hot, will vapour a king's face; Yellow, or Red fumes, and a Snow-white Colour will remain on the Stones. Now if any can tell how to save those flying fumes, he may with it Coagulate Mercury into Gold. In like manner by means of Distillation, a Green water may be drawn out of all such like Stones, in the which Mercury will Coagulate it self into Gold. This Green water also the ancients have called their
Green

Green Lyon, which devours the \odot or Gold, and prepares a Tincture for \ominus or $\ddot{\zeta}$.

I would say more of this matter, but shall refrain for the covetousness, and wicked men, who seek nothing but the ruine of their neighbour, and to live in pomp and pleasures, who as unworthy, God will have wander in darkness, without this Knowledge. Wherefore let all that by Gods Grace have any illumination, beware the communicate nothing to wicked men, though they seem Angels of Light: *Nusquam tuta fides*, There is no faith to be found on Earth. *Soli Deo tu confidas, promissis hominum diffidas, Deus Sine fidei servat, a Mundo fides exulat*; which is, In God shalt thou put thy trust; mans promises distrust as Dust; God only keeps his promised plight; but from the world all faith takes flight. Wherefore I say, let all well-minded men beware of Luxurious, proud, vain, and covetous persons; for these Vices proceed from the Devil, and return again to him, and one can hardly find an honest man, though sought with *Diogenes* his Lanthorn, amongst many: For which cause I shall ere long publish a short Treatise of evil and wicked men, *viz.* How and whereby to know them by their outward signatures and forms, for virtue and vice? And had I known this skill before, it had been a great advantage to have made me beware of such dissembling Impostures.

If any shall hereby reap any benefit, let them give God the praise, and be mindful of the poor: If otherwise, let them believe they are yet unworthy to have such things communicated to them; for truly I have written here so plainly and truly, as no Philosopher ever did before me.

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

H

out

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

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

2. My second is a singular Metal, of which Chauldrons may be made, in which these Stones and Sand, with this small priced water are boiled, and yet not corroded or consumed thereby, and after the water shall dissolve any Gold out of the Sand or Stones, then you may draw forth the sand and water with a Scoop or Bowl proper for this use, with holes in the bottom, and a wooden basket strainer thereupon, and so the impregnated water or *Menstruum*, with the Gold, may pass through, and leave the sand or stones behind in the scoop or bowl with the strainer, then pour on more warm water on the said sand, to wash out the remaining Gold and Tincture, and after all is washed out, throw the said sand or stones quite away, as useless.

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

Now

Now if any should mix any precipitating *Lixivia* Liquor or Lees with the said solvent, contrary to its Nature, and thereby mortifie the solvent by precipitating the Gold (which is done in other processes, and is used in and by my former experiments and trials in this Books about the white sand and stones, &c.) what dammage and loss would come thereby; for every time there is occasion to use it, our dissolvent should be destroyed, and the extraction thereby become very troublesome and chargeable; especially being done in Glafs or Earthen Cucurbits or bodies; but this way all things cost almost nothing, and may be done in greater Vessels, and cheaper, and the said waters be without loss. And this kind of extraction may be compared like the making of *Salt Peter*, where the workman having extracted the *Salt Peter*, throws away all the ashes and dirt, and puts more matter into the (*Cupam*) Tubs or Bowls, for the like common water to extract more.

4. Our fourth Compendium is that precipitated Calx of Gold, after the filtration in a bag, is taken out, dried, and by a good, cheap, and singular good matter flux it, is reduced to a body; and so no part of the said Gold will be lost or diminished.

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

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

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

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

Let these things be sufficient at this time concerning the extraction of Gold out of Sand, Stones, and Flints.

Now further I say; although every one should use this extraction of Gold for their Employment or Trade, yet the one would not be a hindrance to the benefit of the other, by reason Stones and Sand are obvious to every body in all Countries, as also the Salts that are useful to extract the same are plentiful, so that nothing is wanting but a lover of the work to set his hand unto it.

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

it is most certain true, and will remain true; for a lye cannot degenerate or exalt it self to a truth; but in its time hereafter shall be punished in eternal darkness with the Devil (as the father and original of all liers) without doubt *Democritus* his Laughter, and *Heraclitus* his Weeping came from the contemplation of mortal mans eager pursuit after Gold and Silver through great Anxieties, Labours, and Troubles with loss of health and hazard of Soul and Body sailing many times through the vast Ocean for it, and tearing open the earth to rush and sink down therein to fetch out Gold and Silver, which is so plentifully and easy to be had upon the superficies of the Earth in every Region and Countrey, as that its (*αυλαγενεια*) abundance may be had.

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

We read also in *Esdras* there is much Earth to Vessels or Pots; but a little ponder or dust to make Gold. And all sorts of Earth are not so rich to gain by Extraction of Gold, nor it is to be thought that all Stones and Sand and every one are so rich in Corporal Gold as to yield any profit; yet they still contain the first *Ess* of Gold, or yield such a Calx, by which (or the help thereof) good Gold may be made; the which Calx or Ponder, if we knew how to extract and order, we would make greater accompt, and esteem it more then of Gold it self. Now since such an Aurifying, or Goldmaking Ponder is so largely extended and diffused in Stones and Sand, &c. Yet it is not easy to beat it or

force it out with a Hammer, but only by a peculiar Art, is to be extracted, and perfected; thereupon the blind multitude of covetous Gold hunters will not believe it no more then Ignorants, who knows nothing of the Art; and yet this art hath been always esteemed amongst Philosophers as their greatest Secret of Secrets, and so hath been preserved amongst them.

Also where *Paracelsus* writes of the first *Ens* or Effence of Gold, he tells us it may be drawn forth by sublimation; and *Basilius Valentinus* also tells us, That the preparation of the Universal Tincture, may be compared to the distillation or extraction of the burning spirit of wine from the Lees, and may so be obtained; Oh friends, this is truly a sufficient clear comparison; for as in a great quantity of Lees of Wine or Beer, a little of the good spirit is hidden and the residue is a useles mud; and yet that little quantity of spirit is drawn out with profit by means of Distillation out of that great quantity of mud or Fæces, and is thereby concentrated into a little room, and withall is so virtuous and piercing a spirit that one spoonful thereof is more worth, then the whole Runlet or Vessel full of Fæces. Now by such ways or means would the Philosophers have us draw forth and extract the *Primum Ens* or Form of Gold by art, out of Stones and Sand, though dispersed and 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 as a Pea) is of more worth and value, then a great Mountain of useles and unprofitable dead Earth.

Further, I would not conceal this from thee, that throughout all *Germany* by, and in the Rivers are found Stones, the which abound with Gold and Silver,

ver, and are sufficiently rich; and if you beat or break them to pieces, you will find within some of them some little holes, pits, or concavities, with a yellow or fusky dark powder, which being melted with Borax will yield a silvery Gold, I must avouch and affirm I never saw or knew any mortal man, that understood or observed those Stones before, much less the golden powder hid in them; which without doubt is by reason of mens carelesness to find out the Physical great mysteries of God.

Here now I must admonish all men, that it were of great consequence and concernment for Parents to place their Children to be trained up in their youth, with some honest Artift, or workman to teach them that, which in case of necessity might gain them an honest and commendable livelihood. But the rich having a plentiful estate, think they shall leave enough for their Children; never to want; yet if one misfortune or another happens upon them, or upon their Children, as Burning of Houses, or Ships, or Goods lost by Pyrats or Thieves, or Creditors fail, or Ships miscarry, Then whither to turn or what course to take they know not, but only to fly away, or live like Vagabonds, or fill a Gaol; and all this for 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 not a few are devoured by beasts or Canibals, some drowned or starved, others sell themselves or become Souldiers, and like mad Dogs at last are slain; Others after they have spent their means cannot subsist or provide for their family, and so become vicious livers, and have a miserable doleful life, till they perish and go to hell. All which might have been avoided by learning some good mechanick Arts in their

their youth, or flourishing conditions. But when difficult and raging times approach, or that too many be of a Trade in a City, the one beggers the other, and so there is no remedy but physick which may likewise fail. But a Physitian might learn something else that would get a livelyhood, besides his practice, Then he need not make so many visits to gape for his fees of his poor distressed Patients: And so the Lawyer need not for base Profit sell the Law or their Clients Cause. to prepare himself a seat in Hell, where afterwards to dwell for ever. Nor the Divine be afraid of his Patrons, or Benefactors, and so sooth them up in their sins, but preach the truth to all without flattery, and so prefer Gods honour, and the peoples real good, with a true zeal before his private profit, to the hazard of his soul. So also of all the rest.

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

When as therefore this art of extracting sand and stones, is so great a treasure and useful as we have heard, and carelesly kickt by men at their feet every where; why do we not rather extract them to nourish our selves and families, and defend us from the injuries of the times, handsomly and honestly. Why do we not I say leave the *Indies* to their own Inhabitants, and mannage our own Countries or earth in *Europe* where we dwell, where is abundantly sufficient to sustaine us, for whatever we want; I cannot but again and again ingeniously confels, that

if it were possible to renew my youth, or call back but ten years, I would not neglect publickly to profess and teach the true Philosophy, Medicine, and Alchymy, and so make it to be known demonstratively. But the sand of my glafs 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.

A.N.

(56)

*An Amonition to the Courteous
Reader.*

WHatsoever I have written in this little Book of extracting Gold out of Sand, Stones, and Flints, is so true and certain that there needs be no question thereof. Yet I may tell thee, as soon as this Treatise came under the Press, another way of extracting Gold out of Stones came into my mind far better then the former. By which gold may be drawn out and extracted much sooner and better: because to this my new way, there is no need at all of Kettles of Copper or Brass, &c. but great quantities may be extracted without boyling in or with such vessels, but in others that are every where to be had; so that one man in this new way in one day may easily extract the Gold out of a thousand (C10) pounds of sand or stones, &c. so that I cannot chuse but communicate this also (which is far beyond the former) if I shall understand, this may be generally profitable, and gratefully accepted in these bad times and fear of worse. Whereby to be publickly serviceable to my Country, and future generations. And so I commit all to the guidance and protection of the Almighty.

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

JEHIOR 718 1771

O R

The Day dawning;

O R

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.

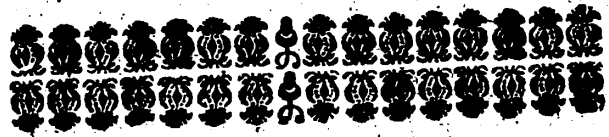
To the Honour of God, the love of our
Neighbour, and to the Comfort and Joy
of the Children of Wisdom.

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 be-
ing out of Print, and some-
thing better improved by the Author,
and suitable to Pythagoras his *Meta-
physical*

5-32:02

Epistle to the Reader.

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 Darknes 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 Souls
and

Epistle to the Reader.

and Spirits hereby quickened and inspired, may the better know themselves, and arise from dead works of Sin and sensual vanities (the first Resurrection of Grace) to be sure to rise again with Christ in the Kingdom of Heaven in Glory: For many talk of Heaven, and being in its Glory with Christ; which have it not within them, or desire to be there with such mortified pure and peaceable Company as go thither; who rather have Hell, and feed on it, and delight in it, and such company; which the better to distinguish and reflect upon the way and Company for Heaven, take these four Observations. To do Evil for good, is devilish; Evil for Evil, Natural, Sensual and Bestial; Good for Good, Humane; and Good for Evil, Divine. The Wisdom therefore from above is still Pure, Holy, and Good; gotten by mortification on the Cross of Christ, and brings Joy and Peace in the Ho'y Ghost for the Kingdom of Heaven; but horror,

Epistle to the Reader.

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 than 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
and

Epistle to the Reader.

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
t longer

Epistle to the Reader.

hinder thee in the Porch from entering
into this glorious Building of Light, where
thou mayst find an heavenly Manna,
and sumptuous Mansion or Eternal Ta-
bernacle for thy self, not made with
hands and so I take leave to be

Thy Christian Friend and
Servant, W. C.

July 3. 1672,



THE
PREFACE
TO THE
Lovers of Wisdom.

Loving Readers,

WE remember and know
that all understand-
ing and Wisdom com-
meth from God, and
all good things we receive from the
Father of Lights : and that Wis-
dom is nothing else, but the Brea-
thing of God ; who sends his Spirit,
and teacheth men what Wisdom is,
the Truth and true Knowledge. Sy-

The Preface.

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

The Preface.

amithing 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 VVise, 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 errors and confusion.

The Preface.

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

The VVildom and knowledge of the first is full of folly, darknels 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. Colof. 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 Prophefying hath all knowledge, wisdom, and doctrine. Lastly, examination containeth all understanding, judgment and discretion. In these

The Preface.

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

This is that which all men ought to study, and should communicate to 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 boast 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 forbearth 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

The Preface.

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we intreat the Reader in Love, that those whom we displease (or who are offended) would tolerate us in love, As knowing that wise men also must bear with fools; And things spoken of in this book may not presently be rejected, but rather be suffered to stand, remembering that God also is patient unto Sinners. But if any one do think himself wise, let him shew the Spirit of Judgment, and let him discern thus, least he judge himself also. For we hold that we also have received a gift of the Spirit of grace, which we will not suffer to dye; but to the praise of the Lord we will put it out to use, out of love to the Children of wisdom; although not as an instruction, but as a good testimony to our selves, that we have received a gift of the Spirit not in vain. The reason that induced us to the writing of this book is, because we hope

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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 Sapientie*: 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 Buyer, nor yet painful to the Printer. Benevolent Reader, take all in good part, and thus we commend the wellwishers to Gods gracious protection.

THE

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Aurora



AURORA SAPIENTIAE

Morning Light,

OR

Dawning of Wisdom.

WE take the liberty according to the gift of the Spirit, to speak briefly of Wisdom, in this little Treatise, without any prolixity. And because we made mention in the Preface of a three-fold

Knowledge, as of Men, of Angels, and of God; now we will speak here that wisdom also is threefold; as 1. The Natural of all Created things. 2. The Wisdom of Faith unto Salvation. And 3. The Secret and Mystical Wisdom, which generally is unknown: and that we call, vera Philosophia, Theologia, and Theosophia. Of these three we will speak as briefly as may be possible. The Spirit of the Lord be upon both the Writer and the Reader. Amen.

JEHIOR,



JEHIOR,

OR THE

Morning Light of Wisdom.

CHAP. I.

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

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

The

2 Chap. I. Of the Books of Wisdom, &c.

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

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

The second book, the Holy Writ is divided into three other books, as into the Law of the Old : Into the Gospel of the New : and into the Eternal Gospel of the everlasting Testament and Covenant, which comprehends the book of the Revelation of Jesus Christ.

The Third book of Man is only one book, and is sealed to the blind, but opened to the seeing. In this book is hidden, sealed ; and also manifest and opened all Wisdom : and man is called the Image or Honour of God : (of which below) and man cannot be called by any other name, 1 Cor. 11. 7.

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

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

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

Chap. I. Of the Books of Wisdom, &c. 3

ing and essence, and his whole Mystery : in so much as he that desires to know God, must learn to know him in his image, and that perfectly ; which perfect knowledge is this, That God is man, and that he is the man, who is of God ; and God is in him.

This is the wisdom, that is mystical hitherto, and yet is manifest but only to the wise : and is called *Theosophia* ; because God doth no where so clearly manifest himself as in man, who is his image, or honour, or glory, 1 Cor. 11. 7. Therefore man needs not to go far, but only into himself, to learn the true knowledge of God, and to seek after God in himself ; and himself in God. If he do not thus, all is vain, and no where else any wisdom to be found.

Acts 17. 27. Luke 17. 21.

Seeing the three other books proceed only from the one Book, as the word of God, therefore all three do testify unanimously of this book *ὁμολογημάτων*, namely each in its letter, wisdom and testimony, but none so clearly as man doth. This is that great, whole and perfect Library of wisemen, wherewith in justice and equity they may be contented.

All wisdom and knowledg, with their mysteries in these books, we may not learn any where else, but only through the same Spirit, who himself hath penned these books, made, and testified. He therefore who is desirous to study these books, must from the bottom of his heart acknowledge and confess his own blindness, folly and ignorance ; and must pray unto the Father of Lights, for illumination, wisdom and understanding, that he would send his holy Spirit which may lead us into all truth, and take us away from all foolishness, and falshood, and may bring us to the Light of Gods glory.

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

4 Chap. 1. Of the Books of Wisdom, &c.

through a love to God, and to mans own salvation, and through a holy life without all Hypocrisie, and through the Light that cometh from above, and not from beneath, from man and his wisdom, which all those must learn to deny, that desire to learn the wisdom of the holy ones.

We will speak thus; That hitherto all these books were sealed up, but are now opened in the end of the World according to the Prophecy, 4 *Esd.* 6. 20. *Dan* 12. 9. *Zach.* 14. 7. And if wise worldly men are offended at this, they betray themselves, that the wisdom of the holy one is not in them

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

CHAP. II.

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

THe Principle of all Principles, and beginning of all beginnings, as also of God himself, is only the word, according to the testimony of the divine truth and word it self, *John* 1. Now the word may not be defined otherwise, then that it is a Spirit, Breath,

Ch. 2. Of the principles and beginnings, &c. 5

breath or voice of God, yea God himself in such a subsistence, essence and being, as namely, How the image of God doth represent us according to the similitude which is man, as that he is a quickning spirit, a spiritual *Adam*, and heavenly man, which is God the Lord gloried and magnified for ever, *Amen.*

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

Now the word being the Beginning of all Beginnings, there is contained in the same the Light, Life, and Love. The Light affords the *Revelation* of God, for God is Light, and dwelleth in Light, and is the Father of Lights.

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

Love is a Testimony of God, in which is the Father, the Son, and the Holy Ghost; in one word which is called *Jesus Christ, the spiritual Adam, and heavenly Man, Messias, who is Essential, Alpha and Omega. All in All, the Beginning and the End, the First and the Last, Blessed and Praised for ever. Amen. Rev.* 1. 22.

Now the word being the true Principle in God himself, then consequently all proceedeth from the word, out of which do chiefly manifest themselves three general Principles, in which Principles, with and through which, all things are contained, and are these, namely, *God, Nature, Element.*

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Now these three general Principles afford also a threefold world, namely a divine uncreated from God, flowing world from Eternity, then an Angelical world, which proceedeth or lighteth forth, or shineth forth out of the Light in which God dwelleth; and lastly an Elementary world, whose Original came out of the water.

After these three general Principles, proceed also three special Principles, namely *Ghost*, *Wind* and *Water*. Now every world hath its proper Ghost, Wind and Water in their Kind and Nature. All things Created out of the divine world from above are Created out of Water and Spirit from above, through the wind and breath of the Omnipotent God; for to the Divine world is properly competent the Spirit; to the Angelical is properly competent the wind, and to the Elementary world is water proper.

After these special Principles, follow lastly particular Principles, each of which hath its proper Being, out of which, in which, and from which it consists: But these three Principles proceed from the former, and are Spirit, Soul, and Life, and Body: All bodies are out of the Water: All Life and Soul out of the Wind: And all spirit out of the Spirit. But concerning the Angels, their Body is out of the Wind of the Angelical World, their Soul and Life a Fire-flame, and their Soul a Light of which elsewhere:

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

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

The *Secundam mobile*, Second mover of all things,

is the Spirit, through which all things are Created.

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 in the Word.

CHAP. III.

Of the first Principle of all things which is God.

God, being the beginning of all Beginnings; as 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

Ch. 3. *Of the first Principle, &c.*

The name of God is but one, according to the Essence, which no man knoweth, but only he upon whom he is written, with the living Letters of the Spirit of God, and his VVord Essentially, which is Christ, and those that are of his Being. These are they in whom the VVord dwelleth Essentially, and that see his Glory in a Light and Eye that no body else can see. All the names of God come together only in this one name: *For the whole fulness of the Godhead dwelleth in him bodily, who is called Alpha and Omega. Zach. 14. 9. Col 2. 9. He that seeth him seeth also God, and the Father, and the living Word, and the quickning Spirit. John 14. 9. 1 John 1. 1 Cor. 15: 45.* Even so he that seeth man, seeth also with the Body, the Soul, and the Spirit, which are in their Nature invisible.

The Testimony of God consisteth in three: Namely in three witnesses, which are the Father, the VVord, and the Holy Spirit. Now as the name proceeds from the word, so doth every Testimony of God, and resteth only upon the dear and true witness that is called *Amen*; which is the beginning of Gods Creatures. Rev. 3. 14. And the Testimony of God stands thus. *God Father, Word, Holy Ghost, Amen*, which is Christ.

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

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1^p Chap. 3. *Of the first Principle of all things,*

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

Lastly, The *Revelation of God* consists in *seven Powers, which are the seven Spirits of God.* Rev. 1. 4. Chap. 4. 5. Chap. 5. 6. Zech. 4. 2, 16. And rest upon him who is called, and is *Jesse*; who is of no other; but out, through, in and of himself, is self subsisting, in whom is all, who hath all; *Also the fulness of the Godhead.* Rev. 3. 1. Isa. 11. Col. 2. 9. For through him all things are Created in Heaven and in Earth, and by him all things are preserved, by him also all is Redeemed and reconciled; He Reigneth over all, and hath all under his Power, through him all lost things are restored at his glorious coming; He also holdeth Judgment over all flesh, over quick and dead; And lastly he will make old things new, and will abandon and put away all old things Everlastingly.

Therefore the *Mystery of God* consists in *One, Three and Seven*; and according to this *Mystery* all other things are Created and consist in *One*, out of *Three*; through *Seven*; and are therein testified, learned, manifested, or justified; nothing at all excepted whatsoever it be; and that for this Reason That God in his *mystery* may be learned and glorified in and on all his *Creatures*.

Herein

Which is God.

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Herein consists now the *Mystery of the VVifdom* in its measure, number and weight, as in *One, Three, and Seven*, whereby all things are numbred, measured, and weighed, so perfectly, that nothing can be added to it, or diminished from it: For all the works of God are perfect, and testifie of the Creator, according to the *Mystery of the wisdom*; namely, that by the works may be known Him, that made them, that what and who he is in his *Mystery*.

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 CHAP. IV.

Of the Second Principle, viz. Nature.

Nature is the second Principle and beginning of all things, and stands betwixt God and the Elements, through which God worketh into the Elements, at, through, and by means, and is in its consideration even as Angelical, whose beginning is out of God a forth-blown Breath, VVind and Air of the Almighty, in which consists the Soul and Life of all Created things, and every living Soul, and is concentrated and fastened together essentially, bodily, and self-subsisting in the Tree of Life, even as God in Christ, and the whole Elementary world in Man.

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

The living breath, Soul or Life of all things is according to its Original out of the Nature, but the Spirit

 Ch. 4. *Of the second Principle, viz. Nature.* 13

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 as 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 and 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 ilse & 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

14 Ch. 4. *Of the second Principle, viz. 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 Elementary 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 Salt 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 Soul, for the Life of Nature is Eternal in regard of the end; but it liveth and moveth in the Virtue of Gods word Eternally, *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 Spirit also it is of an Angelical Spirit, by the power of the word and Testimony of God: Thus namely, that the Dragon hath no power over it, but is conquered by the Spirit of the same, is cast out, and quite extruded and cast away; How much more then by God. Therefore seeing the Nature in her Spirit 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 Serpent.

The 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 Essential Spiritual Salt, as the most noble and pure Gems, precious stones

Ch. 3. *Of the second Principle, viz. Nature.* 15

stones, and glistering Gold. In its Life it is the breath of the Almighty, a Soul and Life proceeding out of the mouth of God in and to an Eternal Life; and in its Spirit, the Spirit of the Lord it self, who is God praised for ever. God is the Spirit, the Nature is the Soul or the Life, and the Elements are the Body: But be it known, that each world hath its proper Nature and Element, 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 Spirit, Life and Body.

CHAP. V.

Of the third general Principle, namely of the Element.

God 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.*

The nature is *all*, but not in *all*; because she is not in God, who hath his own Nature, and the Elements also are not *all*, but something only; which is a Salt. This something is from God after the Spirit, from Nature after the Life and Soul, and from the

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

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

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

There are seven Elements or Powers of the world, as Spirit Wind, Air and Water; Light, Heaven and Earth, and are such, by which, in, and through which this world consists and subsists, and without which it cannot subsist.

These seven Elements are Created out of such a one, which in the Elementary world are *all in all*, and are incorruptible; namely Salt, which is an excretion of Nature, *Excrementum quasi sobriè sumptum*, whereby in this world all things bodily subsist, and are preserved. Now there is a threefold Salt, namely, a Spiritual, soulish, and a Bodily and Palpable. The Bodily is fixt and permanent, both in Water and Fire: Whence we know out of what, wherein, and whereby all things stand firm and constant, both in the Water and the Fire, that they may not be drowned, and wherewith they are closed up. The Soulish Salt is flying; because life and Soul is in it, and the growth of all whereby all things receive both body and life: but when it cometh down again, and turneth to the fixed Salt again, then they receive Life. But the 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 Heaven, and giveth to the body of the Resurrection, as Spiritual from the Spirit, Light and Heaven.

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

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

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

The fixed Salt is threefold, as in the Earth, in the Water, and in Heaven. The flying Salt also, as in Rain, Water and Dew, Air and Wind. The Essential also is threefold, as in the light Spirit, and upper water. The waters supplie three places or degrees, for out of them the world did subsist, which is remarkable, always the one is hid in the other. The flying Salt is the Key, and openeth with it, descending in the Spring, that every thing raiseth from the dead, greeneth

18 Chap. 3. *Of the third general Principle, &c.*
greeneth and groweth, and with its ascending in the Harvest shutteth them again.

The Elements are threefold, namely, Spiritual Soulish and Bodily. There are three of the Spiritual Elements, as bodily, the Heaven; Soulish the light, and Spiritual the Spirit. The Soulish are twofold, as Wind and Air. The bodily also, as Water and Earth: Always the one is hid in the other, and the one always comprehends the other six in it; and always the one of them is bodily manifest, visible, and knowing, or 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 the Precious stones or Jewels, and that is the body of the Spirit. The soulish earth is the gold, the spiritual water bodily are the Pearls, the soulish is the Amber, afterwards the Corals bodily.

In all these dwell many Powers, especially if out of 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 ebberth 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.

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CHAP. VI.

Of the three special Principles, Spirit, Wind, and Water.

THe three special Principles, as far as they are Principles, come according to their Original, as the spirit from God, the wind from the Nature, and the water from the Rocks and Wells of the Element. Every body in the Elementary world is out of the water, even also Heaven and Earth. All living, soul and breath is from the wind, in all bodies, and all spirits are from the spirit: The spirit hath by it the light and Heaven, the wind, the air, the water, the earth. Now as every thing hath its original; so it is of the same fed, nourished, and thither it returneth again.

Now the water is a gathered, concentrated, and bodily palpable air. The air is a soft sensible bodily gathered wind. And the wind is a living gathered spirit. But the spirit is such an out-spoken word, which Createth and maketh some living thing; so that it stands there essentially, where it was before. *Psal.* 104. 29, 30.

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

All

All things that are, move and have a Being, have their original from the one, infini eternal Father, *EHEUE*, *JEHOVAH* and *JESE*, 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.* 10. 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

That 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 reduce 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.

The new birth out of earth is done, when a thing is reduced to its proper earth, dyeth and putrifieth therein, then afterward cometh forth again, and riseth 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 into 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 Earth, 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 sendeth forth to all Creations, Births, and Alterations. These are never quiet, for they are by and

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with

with the Word, the *Perpetuum Mobile*, as above was mentioned, and co-operate continually into the Light, Heaven, Air, and Earth: which four Elements stand still unmoveable into which the three special Principles do overflow with their body, soul, and spirit, as to the Water, Wind and Spirit; and work out all, and finish the same. The water is as it were the Element, the Wind is like an Angelical, and the Nature, and the Spirit is Divine.

CHAP. VII.

Of the particular principles, Body, Soul, and Spirit.

With those are the Principles inclosed and one produceth another and stand always orderly in their subordinations, and agree together, that they make up a true and whole Harmony, and are enclosed at last in the Light, Life, and Love. The body of all them is, and consists out of the water, also the 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 or palpable out of Water and Earth: a Soulish out of Wind and Air; and a spiritual, out of Heaven, Light, and Spirit. So is an Elementary body, an Angelical, and a Divine, very well to be distinguished on man.

Further

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 of 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 draw 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 drown'd 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

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powers.

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

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

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

At last the spirit of all things is out of the three general Principles, in each according to their portion and measure. Now the spirit affords the right inward essence, the *forma essentialis, differentia specifica abstractum essentia*, and nothing else. From the same the body and soul also receive their essence, whereby the one from the other essentially and properly, are distinguished; as man from beasts; a beast, soul, fish, vermin, &c from others: and so one thing from another.

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

are digged out, and so in the water also. These are distinct as the three Principles, and in our wisdom always a fair harmony doth represent it self.

All living souls consist out of Water and blood, in their seeds through a moist warmth, and a warm moistness each in its mother. All growing things consist in their seed, out of a slimy water, through the Salt, which is fixed in the root, flying in the herb, leaf and grass, and essential in the flower; and all three concentrate at last in the seed.

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

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

Among the *Vermin* the chiefest is the *Viper*, with her brood and kind, and is Mercurial.

Among the *Vegetables* is the *Vine*, a chanrel, out of which come three sorts of water, and also a noble Mineral, and is the Centre of the Vegetables.

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

C H A P. VIII.

*Of the Elements, and contrary Elements
in the Creation.*

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

Now all things are Created, out of three Principles. *Materialiter*, namely out of the word, as out of a spiritual; out of nature, as a soulish; and out of the Elements and contrary Elements, as an incorporeal, corporeal, and Corporeal-incorporeal; that is, out of the Elements after something, and out of the contrary Elements according to nothing.

The word is the all, the Elements are the something; and the contrary Elements are the nothing. The nothing is become something by the word of God; and the something will become nothing again, when at last the word is taken away. Although the contrary Elements were once nothing, yet in the Creation they are a Principle along, because they were made, which were not afore, and are of God counted not evil,

Chap. 8. *Of the Elements,*

evil, but good; because God did look upon them, and hath covered and hid their Principle, which was nothing, yet condensed and fastened together, Corporeal in and on the Tree of Knowledge of good and evil; which must have stood there as a witness; namely, that the world was Created out of nothing; yet this should be undiscovered and not ashamed, that is, it should not be broken, namely, that the shame of the whole world might not stand ashamed before the face of all the world, and for a confusion be quite dead and perish.

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

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

28. Chap. 8. *Of the Elements,*

Out of darknes, Hell is hatched; which is three-fold. 1. *Corporeal*, according to its place, under the earth in the nethermost places. *Ephes. 4. 9. Luke 16. 28. 1 Pet. 3. 19.* 2. *Soulish* in the Reign of the Devil, and Prince of darknes in high places. 3. *Spiritual* in the Devil himself and his Children. This Hell will be cast at last into the fiery Lake.

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

The Hellish fire is three fold; in the Hell, in the Devil and his Children, and in the fiery Pool: Out of this alteration, or rather perdition, is at last *Death* gotten, which in its bodylines is a cold fire, and a fiery coldness: According to the *Soulifness*, a gnawing worm that continueth, devoureth, and never eateth, yet always consumeth and still begetteth again: According to the Spirit, *Death* is the Devil himself essentially, who hath begotten sin, and sin hath begotten him, the *Devil*.

Now darknes was good before the fall; for light was hid therein, which God commanded to come forth out of the darknes: The fire also was good before the fall; for life rested therein, because no flame was burning in the fire, nor was manifest. The change and alteration was good also before the fall; because love did shew it self therein, by the increase of the Creatures. Now since *Light, Life and Love* include all, therefore they were comprehended also in the contrary Elements; but they were separated from the same, and thrust out and parted through sin; and so that, which was very good became exceeding bad, and turned good and evil to a contrary and adverse thing.

After

And contrary Elements.

29

After the fall *Hell and Death* were begotten, and the fire was made manifest, Visible and Corporeal; So that it went up into the height by Reason of sin; so that by Gods permission and command it may fall down from Heaven upon the wicked world, especially it 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,

Now 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.

Now 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 repentance,

Chap. 9 Of the original of that evil one, &c. 38

repentance, 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-substance, 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

32 Chap. 9. Of the original of that evil one,

all Gods Testimony wholly, as also the Testimony of good Angels. He is a Knave or Lye 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 Principle*, and is, and remaineth a forlorn Child, and son of *Perdition* the right Antichrist for ever.

Thus is sin gotten through coveting, and covering 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

And of the Angels.

33

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

Now the Angels consisting out of *wind*, *Fire* and *Light*, and the fall of *Lucifer* standing before them as a warning; therefore they cover their feet and faces before God with fear and trembling, and are rather ashamed of themselves, that they may find grace before the *Lord God*.

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

CHAP.

C H A P. 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 Creatures 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 cometh 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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C. 10. *Of the difference of light & darkness, &c. A 2*

ous stones get their Colour; as also all Flowers and Beavies 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 joyfull Life out of Nature, as an Angelical Life, and his spirit and eternal love proceeding from the spirit of the Lord.

Out of this light God 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.

Those 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 than a Looking Glass sheweth such and such you see.

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 sheweth by the lights of Heaven every ascendent or spirit

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36 Ch. 10. of the difference of light and darkness,

in all things, and also in Man, namely what spirit, soul and body he hath received at his nativity; one 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 flies.

Now the Lights of Heaven rule the whole world, namely according 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 somethin; in the lights of Heaven, and reveal it to Man: But the Children of light do not use the Communion 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 darkness can turn to the shape 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 Earth also is full of them, and every man hath

As also of the light and fire.

37

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.

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CHAP.

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 Devil.

The fire of the contrary element is threefold. First before the fall, a still resting and unmanifested 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. *Vegetable*, which is as it were tempered, and is a well rectified Vineger, which is extremely useful. Of which not many words, *Sapientia dicitur.*

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,

Chap. II. *Of the fire and its Mystery.* 39

Thirdly, *Mercurial* or *Saturnine*, a strong Salt that hath not its fellow. Without this no Metal is engendred; nor broken, or groweth, in which is a great mystery hid, more then can be Imagined. But the true spirit of *Nitre* must not be prepared without a cold fire; for the raging, horrible, and furious Hell, which is in Salt-peter, must in its devouring and consuming fire be over whelmed, drowned and devoured, and be reduced to a blessed Heaven.

Now when a Heavenly Water is at hand, then a new birch from above out of water and spirit can follow. Here lyeth hid a great *Medicine* in time of the raging Plague, Head-aches, Feavers, Stone, Gout, and many more diseases, to be used. And truly the time is come, when all things must be made manifest; and although we have not yet with our hands prepared it; yet the spirit of wisdom can teach us all what is secret and mystical, who searcheth into all deepnesses, and can shew, testify, and make known to us that which no eye hath seen, nor Ear hath heard, and which hath never entered into mans heart.

Thirdly, There is also a Metalline cold fire, which reduceth all Metals, yea Gold it self to nothing; only that noble grain in the Gold hidden, stayeth and remaineth, which cannot be forced, and that fire is Lead, *Saturn*, which devoureth all Metals, and consumeth also it self in the fire at last: Even as the common fire doth consume and devour all wood, and at last it self is consumed, and goeth out: But in the Cinders that remain, there lyeth the treasure hidden, which must be drawn out of it with hot water.

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40 Chap. II. Of the fire and its Mystery.

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 stands 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 its 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 is made.

There.

Chap. II. Of the fire and its Mystery. 41

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 in: 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.*

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Of

42 Chap. 12. *Out of what all things subsist, &c.*

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

CHAP. XII.

Out of what, wherein, and wher by all things good and bad do subsist, pass away, and yet how they last for ever.

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

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

There

And yet how they last for ever? 43

There is a threefold salt, namely a *Divine, Angelical and Elementary*. All must be seasoned with salt, if it shall last good, and salt is the most noble and wholesomest Balm, the best preservative and Conservative, the highest strengthening. The salt of the *Divine world is a true light, a Spirit and Water* from above, 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 it is nothing at all. *1 Ark 9. 49, 50. 1 Cor 13. 14.* The salt of the *Angelical world* is a quick life, in its glory concentrated 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 Celestial 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-

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tive

44C. 12 Out of what all things subsist and pass away:
five 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 some thing 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 that same in the unmaturre *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 extrem cold-

And yet how they last for ever? 45

coldness, that *life* reviveth again by fire: Therefore the fire is the *life* in the *Devil* and his *Children*, and the 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 *Sulphurous 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 gnawing, 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 *SchaMaʿm* is, of which is written in the book of the Creation, that God *Elohim* in the beginning have Created *SchaMaʿm* which the Interpreters have rendred *Heaven* and *Earth*, which runneth contrary to the Text, and against the order of the Creation. Who can tell us what *SchaMaʿm* 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 *SchaMaʿm* meaneth.

So much is known, that out of *SchaMaʿm* 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
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 Chap. 13. *Of the Creation of the World.* 47

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, mu't 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 wor'd, in which dwelleth and resteth the *Word*, and the *Spirit* of God.

These three hatch from themselves a *water*, which is a *SchaMaʿm*, out of which the whole world hath
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its original, according to the middle degree, but the lower degrees are the elements. These three give and set down the three general Principles for the Creation, as God, the Nature, and the Elements: And again these three, the Spirit, Wind, and Water; and at last in these three every Creature, and all is inclosed totally in the Light Life and Love.

The word is God, and God is the word, the Spirit is the Nature, and an out-breathed breath of God, and the Nature is the Spirit and Soul of the World. The Salt is an element of all elements, and the elements in their glory are nothing else but a Salt, αλς. Out of these three consists *SchaMaʼm*, and the whole Creation of the world, in each and all their true Principles. In all Creations the word is the beginning, the spirit the middle, and the salt is the end.

In the beginning of the Creation *SchaMaʼm* was unfashioned and unframed; there were also darkneses over the face of the depths, and there was a Chaos or confused being: But the spirit of the Lord moved upon the water, thereby it became *seedy*, and the first thing that was Created in it was Light, but was comprehended of the darkneses so long, till God said *Lebior, come forth thou light, and come before the day, and make a day, that it may be Light: And presently light parted from the darknes, and is according to its body and being, an essential most refined spiritual salt, which not otherwise, but by the eye may be brought to the sense. The darknes containeth in it Fire, and the light was parted from darknes, and the fire lay secretly hid therein, which afterward by reason of sin broke forth to be visible; 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 Chrystal:

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In which the flying soulish salt of life became fixed an firm, and Heaven it self is such a salt, in which dwell all the powers of life, and of the soul, and from thence from above are poured forth into the nether world through the Spirit, Wind, and Air, whose body is the water, into which the flying salt is carried.

After the Heaven was Created, the Earth, the bodily Centre of the world, a gross body which containeth in it self the fixed salt into which earth all the elements do incenter. The light is compared to the divine world, the Heaven to the English, and the earth to the elementary.

Above the Heaven and the Firmament are the spiritual, above the waters, into which nature doth pour forth it self, which above the upper waters have their world, and the true Paradise, where there is meer light and no darknes. 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. XIV.

Of the particular Creation.

THE Creation in its order is threefold. First General in the *SchaMaʿm*, 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 *SchaMaʿm*. 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 its 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,

Chap. 14. Of the particular Creation. 51

earth, and of every Herb, and be made *Corporeals* and at the time when it doth *greeny*, that the essence may be extracted, and reduced to a *Spiritual* and *Cœlestial* body, which cometh forth *green*, and yieldeth power to *Physick*.

Christ saith unto his *Disciples*, *Mat. 5 13. Ye are the Salt of the Earth* The Reason, because thereby the whole world was seasoned, and made fertile, that it did grow up to everlasting life and happiness. But now all *Salt* is become *unsavoury*; the Reason, because there is no *Spirit* 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. Hallelujah.*

The particular Creation hath begun from, and on the *lower*, and went upwards. As now the earth is adorned with *Grass*, *Herbs* and *Trees*; So had God on the fourth day adorned the *Heaven* and *Firmament* with *Lights*, *Sun*, *Moon* and *Stars*, which came forth and grew out of *fixed flying* and *flying-fixed Salt* of the *Heaven*, and are even as the precious stones of the earth. They are fixed in their *Heavenly* body, and at the highest temper, but they are flying in their course, 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 standeth to the earth; who knoweth whether he were the highest at the beginning, or whether he came to be the 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
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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 Cælestial 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 he closed up the Creation. Among the *serpents* 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. II. 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 perswade

Chap. 14. *Of the particular Creation.* 53

swade Man, that he should break of the Tree of Knowledge, and eat of the fruit thereof.

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

Therefore God hath finished the work of Creation on the sixth day, with and on man; of whose Creation hereafter; and on the seventh day the Lord did rest, and blessed that same day. The six days bear a Curse by Reason of sin; but the seventh day that now truly cometh, that bringeth blessing and rest, Joy, Honour and Glory; which joyful day of our Redemption, we through the spirit of Prophesying do announce to all Creatures under Heaven in an everlasting Gospel, and a very joyous Message, which to announce is given to us from the spirit of prophesying.

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CHAP. XV.

Of the Mystery of the Word.

It is known out of the Holy Scriptures, that all things are made and Created by the word, and that yet all things are made by the word, and are preserved through the word. But here we will not speak *Theologically*, but only *naturally* according to the Creation; Neither do we speak *Theosophically* of the depths of God, both which we save till another time 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 Almighty God every Creature makes use of for its best good: But only Man abuseth it, as also do the Devils and Spirits by Gods permission: Hence it cometh, that men must give an account of every idle word; because they have abused the breath of the Almighty, and use it to sin. Oh, that I could lay a Lock to my 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 world. Therefore we will say, that hence ariseth a three fold Magick through faith, that is a power to know something to bring it to an effect.

First,

Of the mystery of the Word.

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 in *signam 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 rejoyleth in the same: As the ascendent in man may very well be transmuted, transplanted, and altered by the spirits.

Of his 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 *Suzifer* 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

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Serpent

Serpent devoureth theirs, and Daniels wisdom excelleth all the others wisdom.

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

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

Secondly, There is a Prophetical and Apostolical Magical art, which cometh out of faith of Gods Spirit in his Children, in which the word with glory dwelleth; the same speaks to them, in them, as in the Prophets we read, *The Lord hath spoken to me*, namely, not always outwardly with a loud voice, but rather inwardly. Thus old *Simeon* had an answer from the Lord; thus the Lord also spake through the Ephod, &c. By this Magical art the *Prophets* and *Apostles* have done so many 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 dwelleth a spirit, and speaketh out of it, &c. But this is not the word, but only a spirit bewitched into it.

Lastly, There is yet a higher *Magick* of Gods Children, which worketh over and beyond nature, and that through faith, as when *Moses* divided the waters with his Rod, and *Jesus* bid the Sun and Moon to stand still

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

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

CHAP. XVI.

Of the mystery of the Created lower visible things.

GOD hath brought forth all Created visible sub-
lunary things out of the invisible that were so at
the beginning, he made them to something and
visible, and gave to every of them a *Body, Soul* and
Spirit after their kind, and in them he hath hid his in-
visible glory, that is the invisible in the visible. and
the Cœlestial in the Terrestrial. This is the mystery
after which we must diligently seek, that is after the
hidden *wisdom*, which no eye hath seen, nor can
see, neither ear hath heard, nor hath it entred into
mans heare.

All these sublunary Created things visible, have
a Terrestrial body, and is visible: But they have
also a Cœlestial body hid within them inwardly:
The same is so long invisible, till the visible body is
dissolved and broke; and afterward the invisible
body is set forth to appear visibly, which is heaven-
ly and Spiritnal, consisting out of water and spirit,
and is nothing else but a Christalline, yea new born
falt of life, which cannot be overcome by the contra-
E: Element.

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

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soulisb life; but it hath life, and is in it self a Spirit
of life, and not a breath, and hath eternal life in him,
and is nothing else but the Spirit of God, and the
breath of the Almighty that quickneth all. Lastly,
all things have a spirit, that returneth thither from
whence it came, and doth not stay in the dead; be-
cause it is not the spirit of the dead, but of the living,
and is the Spirit of God, which in and by the old
Creation and Creature doth not stay for ever, but
only in and by the *new*, which is from above. Thus
nothing is lasting in this world, but *vanity* and *cor-
ruption*, but it sheweth to us clearly, how that all
these Created sublunary visible things are an Image of
the things above.

This mystery God hath discovered to his Children
and to the wise, that namely this lower Created visi-
ble Elementary world is an Image of the upper visible
Spiritual, Cœlestial, yea divine world. Therefore
when the visible Elementary world doth vanish,
then the spiritual world yet invisible, will be made
manifest and visible: Therefore there is no Crea-
ture, which doth not shew the mystery of the supe-
rior spiritual world; of which mystery and wonders
in the future renewed world in *Zion* will be preach-
ed.

Now the Apostle saith clearly, *We do not look
upon the visible, but upon the invisible, 2 Cor. 4. 18.
Seek the things that are above, and not the things on
Earth. Col. 3. 2. In my fathers house are many
dwellings that last for ever, saith Christ. John 14.
Why should we regard the visible things which are
fading away. The Apostle saith, If there be a Soulisb
body, then there is a Spiritual body also. 1 Cor. 15. 44.
And when this house of our Earthly Tabernacle is
broken, then we have an house from above of God, which*

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is not made with hands. 2 Cor. 5. There are 1 *errestri-
al bodies, there are also Cœlestial.* 1 Cor. 15. 40.
Yet always the Spiritual, Cœlestial, and yet invi-
sible, are hid within the soulish, Terrestrial, and visi-
ble.

Now as God his invisible glory continually pour-
eth 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. Name-
ly, 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 diffe-
rence 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; these
below are only a shadow: Below are meerly Ter-
restrial 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 is
but a wind, if that be gone it flyeth into the air and
vanisheth,

Chap. 16. Of the Created lower visible things. 61

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 soulish *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.

C H A P. 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, *ὁψιστάμενος individualiter*, in his self subsistence: 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 *Soul-like*, 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.

Chap. 17. Of the Creation of man, &c. 63

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 consisteth 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 Gods

Gods Inheritance: And this body together with this Heavenly Soul, and the Holy Ghost from God in its full self-substance, doth not personally appear, till after the Angelical glory and laying down of the same body. Lastly, in the end it entreteth 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 Elementariness 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:

ven: 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 Coelestial body. But what glory or shame every body shall receive, shall be known after the general judgment is past

C H A P. 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. *1st 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, *ὅτι ὡς ἡ σωματικὸς εἰδὼς 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. 41, 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 than we, for we are in all things fashioned after him, and so his counterfeite.

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 counterfeite, 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 another; so is *frame* and *frame*. 1. The inward form of God, is the most holy *Godhead*, which with all fulness dwelleth bodily in *Christ*. Of this form man hath received the *Breath* of the *Almighty* in a *Heavenly Soul* to his inward essential form and true *Manhood*. 2. The bodily visible, palpable and personal form of God, essentially in which God personally appeared, and personally was made manifest, is the *flesh* of the word the body of *Christ* After this man hath a body of *flesh*, *bloud* and *bones*, but not *Divine*, *Spiritual* and *Heavenly*, but *Soulish*, *Terrestrial*, and from beneath. 3. The manifest face, *περὶ ὄψεως*, and looks, and presence on the head, body and all *Members*, and their *Powers* and *strength*. After this also is Man framed, and thus to be looked on; in which consideration many *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 of God in *Christ* and in *Man*, hath *Ears* and heareth not, and a *Heart*, and understandeth nothing,

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

Good Reader here you must know and observe, that this great *Mystery* doth manifest here, and bringeth along the right *Jeior* let it be light, the day of the *Revelation* of the *Son* of *Man*, of which *Christ* saith expressly, *Luke* 17. 22. &c. On which the the *Son* of man is revealed, and that this is the *Revelation* and appearance

pearance of *Jesus Christ*, of whom the Holy Apostles have prophesied. *1 Pet. 1. 7. & 5. 1 Tim. 6. 14. 16. 3 Job. 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 blood, 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 marvellous in our Eyes.* *1 sal. 118.* To day is fulfilled the *Word* which is written,

ten, The Stone which the builders rejected, is become the Corner Stone, and it is marvellous in our Eyes; for the Spiritual Rock, of which all the *Fathers* have eaten and drunk from the beginning of the world, and upon which the Church of God is founded and builded, remained unknown, till to the seventh Trumpet, where the Mystery of God must be manifested, and is also made manifest; for the Spiritual *Adam*, and Heavenly *Man* in his Divine Flesh and Blood, through which we are so dearly bought, is thrust away from the *Holy* place; and on the contrary another Flesh and Blood from beneath out of sinners is brought into the *Holyest* for an abomination of the desolation.

But now the new Creation is come, in which the *Word* saith, and the Lord himself speaketh, as he hath promised. *Isa 52. 6. c. 40. 5.* Saying, *Behold*, or let it be light for the day is come, which is known to the Lord, & to them to whom he will reveal his Mystery. *Zech. 14.*

Concerning the Mystery of God in the Creation of *Man*, it is thus that God hath Created *Man*, a *Man* and *Woman*. *Gen. 1. 27.* And took the *Woman* out of the *Man*, *Chap. 2. 21, 22.* To shew the great Mystery of *Christ*, and of his Church, which is his Wife and spouse, out of his flesh and bones. *Ephes. 5. 30, 31, 32.* But the Divine, Spiritual and Heavenly *Eve* is three-fold. 1. The most holy Godhead it self. 2. The Church of *Christ*, 3. The Heavenly Soul in *Man*. This is the body of *Christ* his Church, whose Saviour he was made, for which he gave himself, The *Divine Eve* as the most Holy Godhead is the Mother of us all, and the right *Jerusalem* which is from above. The Spiritual *Eve* as the Church of *Christ* is the Mother, the Spouse of the Lamb. The Virgin and Daughter of *Jerusalem*. The Heavenly Soul is the Heavenly *Eve*, a *Maid* of the 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 it self, 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*, e'se there would be two *Gods*, although there is but one only *God*: But after the *Testimony* for our sakes 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 *bones*; 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 ever he

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.* 17. *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 in is said in the *Psalms*. 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.

C H A P. XX.

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

W HEN 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*, straightness 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 amis 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* consist

in

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 enloseth 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 knoweth nothing of the *Wisdom*, and doth not understand her way. Lyers do not understand the *Truth*, nor do they know her *Principles*; and the soulish, 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 in 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 *man*, there is really *Spirit*, *Truth* and *Wisdom*. The *Divine Light* containeth all wisdom, understanding, and knowledge. The *Divine Life* containeth all *Truth*,
O 3 Holiness

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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 *Wrath*, nor *Pain*, *Hell* nor *Damnation*, out of or 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.

CHAP.

CHAP. XXI.

Of 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 the day to its light, and the clear *Sun* doth shine over all that is under *Heaven*. The *Night* is past, and behold the day breaks on with its fair morning light, which is a *light fire*, and a *fire-light*, who can now subsist; for the *Lord* cometh, yea the *Lord* cometh coming. *Amen, Hallelujah!* He is like unto the fire of a *Foundry*, and like unto the sharp *Lee* of *Slope* boylers, he will melt, prove try, &c. He will wash, purifie and cleanse, *And who can stand before him.* *Mal. 3.* This he doth therefore, that all filth may be done away before the *Sun* riseth, and may not put the whole *Earth* and world to banishment or destruction. *Chap. 4.*

Now that day being come with its light in this time, then the *Mystery* of the time of the whole world will be 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 is 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 expressly that fair *Mystery* of the time of the refreshing and

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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* rebuilt, 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 shortened, so that they shall not be full 6000. years and the day or years of that shortning are clear in the Book of *Genesis*, at 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. $\frac{1}{2}$ year, which added together make 2568. 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 Nativity,

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

Concerning the abovesaid threefold number, 7. 49. 70. therein is the Mystery clearly signified without any diminution or addition, if only you will open your Eyes, Ears and Hearts to see, hear and observe; clearer it cannot possibly be told, these numbers in themselves calculated, namely, to know certainly how many years every hour of the twelve do contain, because the 6000. years are not compleat, but those days must be shortned

But now as in the former times and judgments over the world, always seven days went before the judgment came upon the world: So it is now in and with the time of the judgment over this world. *Gen. 7. 4. Job. 6. Levit. 25.* Now when the judgment is proclaimed, seven days goeth before the Proclamation. Now if you have the Spirit of *Daniel*, then number and reckon how many days are past, and how many are behind to the judgment. None believeth what alterations there are at hand, the whole World lyeth in wickedness, and it will perish in it.

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

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

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

This is the end, then beginneth the Kingdom and Priesthood of *Melchisedech, Hallelujah,*

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

Conclusion



Conclusion.

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

Reader, if you are a wellwisher to Wisdom, 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

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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 enlighten 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,

Conclusion.

then, what the Lord saith, 1 Sam. 2. 30. He that honoureth me, him I will honour also, and he that despiseth me, shall be despised again. And Christ saith, 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, in, 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,

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things, for theirs is the Kingdom of God, because the Spirit of God is declared in them. Therefore let no man be puffed up with Knowledge: And for our part we are not extol'd therewith, for Satan also doth buffet us with fists, and doth upbraid us with our shame. Therefore we humble our selves that the Lord may accept of us in mercy, Who giveth Grace to the humble, and beholdeth low things, and him that is of a contrite heart, and trembleth at his Word.

Lastly, This is the Conclusion, that every one examine himself, and that according to the Spirit, Truth and Wisdom, and no otherwise, whether God, Christ, and the Holy Ghost be in him, which every one may know by his thoughts, Words and Works, in his affection, will, and pleasure, 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 to perdition and destruction. Well be to him,
who

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who separates bad from good, rejects bad things, and maketh choicē 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.



*A Catalogue of Chymical Books which
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Norton, Geo. Ripley, Geofr. Chaucer, Jo. Dastin,
Pearce the black Monk, Rich. Carpenter, Abrak.
Andrews, Th. Carnick, Will. Bloomfield, Ed Kelley,
Jo. Dee, Th. Robinson, the Magistery of W. B. Jo.
Gower, Mystery of Alchymists, Jo Lydgate, Will.
Redman, with divers Anonymi, and certain fragments
with Annotations upon the same. Lond. 1652. 4.*

— His *Fasciculus Chymicus*; Or, Chymical Col-
lections of the Ingress, progress, and Egress of the
Secret Hermetick Science, Collected out of the
Choicest & most famous Authors, Lond. 1650. 8^o.

— The way to Bliss. Lond. 1658. 4^o

Don Alexis of Piemont, His *Collection of Secrets*, with
the manner of making Distillations, &c. Lond.
1580. 4^o

Fr. Antonies *Apology for his Medicine called Aurum
Potabile*, Lond 1616. 4.

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

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

Abr. Andrews his *Hunting of the Green Lyon*, vide
Theatrum Chymicum Britannicum.

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Alphonfus

A Catalogue of Chymical Books.

Alphonfus King of Portugal his 2 Treatises of the Philosophers Stone, vide Treatises.

Albertus Magnus, his secrets of the Virtues of Herbs, Stones, Beasts, &c. Lond. 1637. 8.

Anonymi quidem.

A Discourse of Magical Gold, vide Discourse.

A True order to Distil Oyls, &c. vide true and perfect order.

A Profitable Discourse against bad garbling of Spices, vide Profitable.

Secrets revealed concerning the Philosophers Stone, vide Secrets.

Secrets and Wonders of the world, vide Secrets.

Physical Dictionary, vide Physical.

Hermesick Banquet, vide Hermetick.

Enchiridion Physica restituta, vide Enchiridion.

Liber Patrie Sapientie, vide Theatrum Brit.

Hermes Bird, vide Th. Brit.

Experience and Philosophy, Th. Brit.

The Hermes Tale, vide Th. Brit.

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The standing of the Glass for the time of Putrifaction and Congelation of the Medicine, vide Th. Brit.

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- R. Bacon's *Art of Chymistry* 16.
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- His *Tincture of Antimony*, vide B. Valentine.
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- Ld. Blaise of Viginere, his *Discourse of Fire and Salt*, Lond. 1640. 4.
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- His *New Experiments Physico-Mechanical*, touching the Spring and weight of the Air, and their effects, Oxford 1660. 8. *ibid.* with additions, and continuation, Oxf. 1662, & 1669, 4.
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— *Against bad Garbling of Spices*, *vide Profitable*

Jo. Dastin's *Dream*, *vide Th. Brit.*

Euonymus *His treasure of the Secrets of Nature, and apt times to prepare and Distill Medicines, as Quintessence, Aurum Potabile, Aromatick, Wines, Balms, Oyls, Perfumes, Garnishing Waters, &c.* *Lond.* 1565. 4.

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Jo. French's *Art of Distillation of the choicest Spagyrick preparations, Experiments and Curiosities*; With the Description of the Furnaces and Vessels used by ancient and modern Chymists, and the Anatomy of Gold and Silver, with their preparations, curiosities, and virtues; with two Books of Sublimation and Calcination. Also, *The London Distiller, exactly shewing the way to draw all sorts of Spirits and Strong-waters; together with their Virtues*, 1651, 1667. 4.

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— His Compleat Herbal, or the sum of Galenical and Chymical Authors, touching, Trees, Shrubs, Plants, Fruits, Flowers, &c. Lond. 1665. 12^o

Reym. Lullys Philosophical and Chymical Experiments, with the right and due preparation of both Elixers, and the perfect way of making the great Stone of Philosophers, as it was truly taught in Paris, and some time practised in England by R. Lully, in the time of King Edward the Third, vide Paracelsus.

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A Letter sent by a learned Physitian to his friend, wherein are detected the manifold Errors used hitherto of the Apothecaries, in preparing their Compositions, as Syrups, Condites, Conserves, Pills, Potions, Electuaries, Lozenges, &c. with a far better manner to preserve and correct the same, Lond. 1586. 8.

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The Marrow of Chymical Physick, or the Practise of making Chymical Medicines, shewing the order to draw forth from Vegetables, Minerals and Metals, their Spirits, Oyls, Vinegars, Salts, Extracts or Tinctures, Essences and Magisteries, Flowers and Salts, &c. Lond. 1669. 12^o.

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The Philosophical Epitaph of W. C. Esq; for a memento mori on the Philosophers (Tomb) Stone, with three Hieroglyphical Scutcheons, displaying Minerva's and Hermes Birds, and Apollo's Bird of Paradise in Philosophical Mottos and Sentences with their Explication, and a discovery of the liquor Alchahest, Of Salt of Tartar volatized, and other Elixirs, with their differences and proprieties, also a Brief of the Golden Calfe, discovering the rarest miracle in Nature, of a strange transmutation of Lead into Gold, made by Dr. Jo. Fred. Helvetim with Figures, likewise

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Ian. Cunr. Rhumelius *His Experiments, vide Philof. Maturata.*

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 — *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.
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 Weckers *Secrets*, Lond. fol.

The Yorkshire Spaw, vide French.

Zoroastres Cave, vide Thor.

T H R



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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 mens 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.*