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AN
ESSAY
OF
TRANSMIGRATION;
In Defence of
PYTHAGORAS.



W. Elder sculp.

PYTHAGORAS

A N
ESSAY
OF
TRANSMIGRATION,
In Defence of
PYTHAGORAS:
OR, A
DISCOURSE
OF
NATURAL PHILOSOPHY.

*Principio Cælum & Terras, Camposq; liquentes,
Lucentemq; Globum Luna, Titaniaq; Astra,
Spiritus intus alit; totamq; infusa per artus
Mens agitat molem, & magno se corpore miscet.*
Virg.

Natura naturans naturat omnia.

L O N D O N,
Printed by E. H. for Tho. Basset,
at the George in Fleet-street, 1692.



THE
Epistle Dedicatory.

To Mr. L E Y.

TWas you, my Dear
Friend, with whom
I first enjoyed the Pleasures of
Friendship, and 'twas you
that first invited me; though
not into the Garden of the
Hesperides, yet into a Field of
great Usefulness, and infinite
Delight; where, after the

A 3 Fa-

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Fatigue and Embarrassment of a troublesome Employment, like the wearied Traveller, I have often at Night lain down, and refreshed my tired Spirits. If I have therefore nodded in the following Pamphlet, be you my Witness and Excuse.

But whatever it is, to you, *Dear Sir*, of right it belongs, being that good Friend, that first shewed me my Faults, and moved me to a Study, which has given me a true Prospect of the Trifles of Life, and how much more valuable the Unseen Things are, than those our Senses daily converse with. For,

As

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As the kind *Heavenly Genius*
when we go
Out of that *Path* appointed us
below ;
Mov'd with great Pity t'our
declining State,
Do's softly whisper, *Turn* ; ere
'tis too late :

So my *Leander*, when I went
astray
From the *unbeaten Path* of Ver-
tues Way,
Swifter than Lightning dart-
ing from a Cloud,
Stretch'd forth his hand.—

But I forget I am in pub-
lick, and that this is not my
Province.

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This shew, that the Body is too gross to enjoy a refin'd Pleasure, and that the Affections of a man given to the Delights of Contemplation and Search, are too lofty to be allur'd down to sensual Enjoyments. *Aquila non capit Muscas.* Des Cartes expresses it well: *Voluptas quam percipimus ex intuitu rerum, quas oculi cernunt, minimè equiparanda est cum illa, quam adfert notitia illarum quas Philosophando invenimus.* ' The Pleasures of Sense, are
' in no sort comparable to
' those, which the Mind en-
' joys by Knowledge and
' Philosophy. So that Philosophy and Religion, or the latter alone, have truly the better on't in this Life, as well

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as the next. God bids fairer
for our Service, than all things
else besides.

But to do Justice to both ;
I must acknowledge the *Sensualist* has Pleasures and Diversions (such as they are) more ready and at hand, than a man of Thought and Retirement. The one had need but look out , and he sees something that is ready to fill up the narrow Faculties of Sense presently, whilst the other must go farther off, and with great industry find out an Object that is noble enough to divert and entertain him. The Pleasures of the one, are like Diamonds, rarely to be found ; but of the
other,

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other, like Pebbles, every where to be had. Yet this Advantage the Learned and the Wise, the vertuous Philosopher, when advanced to some Height, has over the other, that he carries his Pleasures with him, in the Streets, or in the Fields, or even in disagreeable Company, can find useful and pleasing Thoughts, both to delight and improve his Mind; who not only dares be alone, but finds infinite Pleasure in the *Contemplation* of the several parts of the *Universe*; to whom, with *Jacob*, the *World* is a *Bethel*; for he can turn the *Darkness* of a *Dungeon*, into the *Light* of a *Divine Palace*, and behold *Nature ascending and descending,*
like

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like the *Angels* on the *Ladder*.
But not to pretermitt any of
the excellent Advantages the
Dissolute enjoy.

The one, I must confess,
more constantly gains his
Point, than the other; for
what with his sordid Flattery,
and Baseness of Spirit to-
wards the Great and Haugh-
ty, his Insolence towards the
Modest and Humble, and o-
ther mean and disingenuous
Arts towards all, he obtains
what he desires. But did a
Beggar gain a Crown by such
means, he were not worth
my Envy; for when a little
Affliction befalls such an one,
so loose is his Constitution, by
the unsettledness of his Princi-
ples,

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ples, (if a constant Byas to Baseness of Spirit may be called unsettled ,) he dissolves under the weight of a little misfortune ; a few Weeks imprisonment puts an end to his Life : But how does the Virtuous sit smooth and sedate, whilst Lightning invades his Eyes, and Thunder his House ? Who though he would dissolve in Tears, for the least voluntary Sin, yet would not shrink to see the World in a general Conflagration ; who goes out of this Life with the same Joy a man goes to see his affectionate Friend. Give me the man , who having secur'd the Divine Love by an universal Obedience, carries his own Heaven with him

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him where-ever he goes ; that
can see in every Field enough
of the Divine Wisdom to fill
all the Powers of his Soul
with a lasting Joy and Plea-
sure. Compar'd to these ,
how mean are the Thoughts
of a last Night's Debauch ,
or the expecting ones of ano-
ther ? How sordid the Con-
templation of many Bags ,
and how empty the Titles of
Honour ? For my part , I
have not Sence enough to di-
stinguish any real difference
between a Feather in a Child's
Cap, and a Riband cross the
Shoulders of a Man. Ah !
how foolish is Mankind' to
neglect the solid Joys of Wis-
dom and Philosophy, for the
Rattles and Trifles of Life !
So

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So that (the next World apart) with great Truth I may affirm, That the most voluptuous Man alive, enrich'd with the Fancy of *Aristippus*, or a *Lord Rochester*, that does indulge his Senses with all the Art that Wit, Health and Riches can lay together, that has all the Court which the Devil in Nature, is capable of making to him; falls infinitely short of the Pleasures of a Man, that has a good Understanding, well govern'd Affections, and but a moderate Fortune to enable him to enjoy the Pleasures of Philosophy, and to exert his Religion in the pleasing Offices of Charity and Affection.

The

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The *Cynicks* and *Stoicks* will charge me with a surplus of Ingredients to the constitution of Happiness; but I conceive their Notion of it to be Romantick and Fanciful; but that of the *Peripateticks* and *Epicureans* sober and wise. For *Externals*, in the hands of a wise man are good Instruments even of Beatitude; and Pleasure and Pain must have some difference even in the opinion of a Philosopher that is conversant in the World. 'Tis a foolish thing to make Vertue the Object of a wise man's choice, and then set it above his reach, at least above his desires; Vertue ^{(a) I mean,} ^{high the *Cynicks* and} *Stoicks* advanced Vertue, whose sole Reward, which it self brought, they held sufficient to conquer the Miseries of Pain and Want.

stripp'd

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stripp'd of Health and Necessaries, and clogg'd with Pain and Misery, without the Prospect of a future Life. But the *Cynick* indeed had Wit, when being blam'd for giving a Pattern above Human Life, said, he was like the Singing Masters, who sung a Note too high, that their Scholars (who would naturally fall short of their Master) might reach a true Pitch.

I must confess, when I consider the Lives, not only of the *Cynicks*, but others of the *Pagan Philosophers*, and to what a Noble Height they advanced their Minds, meerly by the due exercise of their Understandings;

derstandings ; how meanly and contemptibly they looked upon sensual Pleasures, to that degree, that the former trampled upon Riches and Honour as vile things ; *Antisthenes*, the Father of them, saying, he had rather be mad, than given to Sensuality ; and *Heraclitus* contemn'd his Body, esteeming it as Dross, taking care for the Cure only as God should command him, to use it as an Instrument ; and this not as a sudden Fit or Passion, or Declaration of Wit, but as a settled Principle rooted in their minds, and exerting its Fruit and Effects in their Lives : I blush both for myself, and other Christians, to
a think

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think how impetuously we pursue the things of this Life, and how coldly those of a better.

It may be enough to make a Christian ashamed, even in Heaven, to see *Hermes*, *Pythagoras*, *Socrates*, *Plato*, and the whole Crowd of virtuous Heathens there, bearing the Honourable Badges of Mortification, and the Noble Scars of Reproach, and Wounds, for Vertue's sake, as a Sacrifice pleasing to God; whilst the Christian, at a distance, beholding in himself the Marks only of Professing his Religion, where there was no danger in the doing it, and having received much,
gave

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gave a little, and lov'd with Sincerity ; and yet how few are there reach this Pitch ? What Christian is there from the Debauchee to the Professor , that conquers a Lust , subdues a Passion, or resists a charming Temptation *Christi gratia* ? If the Lascivious grows chaste, 'tis not because his mind is changed, but his Spirits are weak, and his Blood low : But how did *Socrates*, of fierce and chole-
rick, become calm and sedate by Philosophy ? And can *Philosophy* do more than *Christianity* ?

But why do I say this to you, my Dear Friend, who know all this ; and your own Me-

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rits too (or you would want Judgment) and are yet contented in a low Sphere, grateful to the Almighty under a narrow Fortune ; whilst you see others, that set no Bounds to their Actions, with a mean Understanding acquire Riches and Honour. I know it is easie for the Rich to speak fine things of a low state ; what Physick it is to the mind, and how it reduces the Fever in the Soul, to a good Temper. But for a man that is generous in his Nature (which *Plato* tells us, is the best kind of Nobility) and who would embellish his mind with all the Useful Knowledge and Learning that can be had, to be stopped

ped

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ped in this commendable Ambition, against the Career of his Desires, and to acquiesce, requires the Philosophy of an humble mind, which is often a stranger to the Learned. This is more difficult than to conquer Kingdoms.

Fortior est qui se——

You are therefore the truly great Hero I have chose to defend this *Essay*, which (tho' it has been disbelieved by all, because not considered by the learned, nor understood by the Vulgar) you will do, neither by the dazling splendor of a bright Star and Garter, nor the clashing and thundering Noise of Swords and Guns,

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nor by your ten Thousands,
but by the soft Voice of Reason
and Philosophy, which
is more valuable to the Wise
and Vertuous.

Adieu, Dear Sir, and may
you enjoy a calm and serene
Mind, flat and languishing
towards the World, but active
and vigorous, and full of
Hopes towards Heaven. May
the Light of Wisdom and
Knowledge fill you full of
all Joy and Ecstasie; and as
no *Variation* of Fortune, has,
or ever shall alienate my *Aff-*
ections from you; so let no
Disappointment abate your
Zeal for the Honour of our
most Munificent Benefactor,
(for whom you can never do

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too much,) since He always
chuseth best for us , and ne-
ver denies us , but for our
greater Good. I am (what
Words need not express)

Your Affectionate

Servant,

Whitelocke Bulstrode.



THE
PREFACE
TO THE
READER.

I Writ this Essay for my own Satisfaction and Use, and now publish it to vindicate the Honour of Pythagoras, whom, though I would not, with the Heathen, Deifie for his eminent Works; yet I would defend him from the Calumny of the World,

To the Reader.

World, so unjustly cast upon him, as the Author of an erroneous Doctrine. This is a Tribute, all Men that pretend to Letters (to which I do the least) owe him, that has advanced Learning; especially to Pythagoras, who seems to have been a Treasury of Knowledge, and that Fountain that watered the Grecian Empire with all that Learning they afterwards boasted. Nor were his Morals less refin'd, than his Knowledge was eminent, and his Wisdom was equal to both; so that should I give an Account of his Life, how careful he was to subdue all sensual Passions; how temperate in his Diet, Cloaths and Sleep; how indefatigable to improve and adorn his Mind with all the Knowledge that was to be attained; how
zealous

To the Reader.

zealous to promote the Honour of God, and the Good of Man; how careful to reflect on the Errors of the Day; and in short, to advance all Vertue, and depress Vice; 'twould put most of us out of countenance, to be so much out-done by a Heathen. The Vindication therefore of so good and great a Person, I hope, will not be thought impertinent.

But besides that, I propose to manifest this Opinion, not only as Orthodox & Philosophical amongst the Ancients, but as True and Evident in Nature. Though were it only a speculative Notion, and of no Use, as for me, it should have slept in eternal Shades; but in regard it acquaints us, in its full Latitude, with the various Operations

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tions of God, the Generation and Dissolution of all Created Beings, under Heaven, i. e. the Animal, Vegetable, and Mineral, the Accesses and Recesses of Life it self; it is a Subject not so mean as to be despised, though it may be here but indifferently handled.

Epicurus, who has defin'd Happiness well, places it in the Tranquillity of the Mind, and Indolence of the Body. To attain this, he makes Physicks as necessary as Ethicks; for without knowing the Causes of Things, Fear and Doubts perplex the Mind, and disturb that Quiet which is necessary to Happiness.

I am sure it is the Duty of all Men, that have Capacity and Opportunity,

To the Reader.

portunity, to look into the Works, as well as Word of God. The Heathens had no other Book to read the Majesty, Wisdom and Power of God in; it was the Heavens that declared to them, as well as the inspired King, his Glory. Nor does the Knowledge of God's moral Government of the World, supersede the Consideration of his Natural; the latter being as worthy our Admiration and Praise, as the former is of our Love and Affection.

'Tis true, God has in nothing so intensely exhibited his Love to Mankind, as in giving his Son; nor can Man receive a greater Honour, than by being the Temple of the Divine Mind. The Consideration of which, may well strike us
with

To the Reader.

with Astonishment, the Favour is so immense, and ought in Justice to raise our Thoughts above the Dregs of Sense.

But though a Man, in so large a Field as this, may never want Matter to exercise his Thoughts upon, and to raise his Mind to a noble Height; yet whoever considers the Nature of Mankind, will soon find, that the Mind of Man is of a very inquisitive and capacious Nature; that variety of Subjects are more necessary for his Mind, than of Food for his Body; that by this he enlarges his Faculties, advances his Thoughts, and comes to discern a clearer Light and Knowledge of Things. Nay, the Acts of Religion it self, are often better performed, with more
Vigour

To the Reader.

*Vigour and Zeal, after some Re-
cess, than when often repeated with-
out some Diversion. And God
having created such Variety of
Things, wherein dwells so great
an Excellency, does more than hint
to us our Duty to enquire after
them.*

*The Reproof of the Psalmist,
They neglect the Works of
God.——That the Works of
the Lord are great, sought
out by all that have pleasure
in them; That they are wor-
thy to be praised, and had in
honour, and ought to be had in
remembrance, and spoke of;
That the Power and Glory of
God might be made known
unto Men, does include a Com-
mand to search into them. Isaiah,
speaking*

To the Reader.

speaking of the Jews, saith, They regard not the Works of the Lord, neither consider the Operations of his Hands. Therefore my People are gone into Captivity, because they have no Knowledge. God preferr'd our Knowledge of him, even under the Law, to Burnt Offerings; and the Reason is plain; for unless we know somewhat of the Nature of the Eternal, we can neither pay that Love to his Goodness, nor Reverence to his Power, which we owe to both; we can in no sort serve him acceptably, but we shall run into the Superstition of the Athenians, who dedicated Altars Deo ignoto.

For

To the Reader.

For my part, I know no difference that distinguisheth Men from Brutes, but Knowledge and Vertue; the first makes us like Angels, the latter like God. Be ye holy as I am holy. But Vertue without Knowledge, runs into Enthusiasm and Superstition; and Knowledge without Vertue, gives us the Tincture of Satan. Both therefore are to be sought, which may be attained by a little industry; for surely we are not born to eat, drink and sleep, and gratifie our sensual Appetites, like Beasts, (nay they all perform some beneficial Offices to Men,) nor to snort in the Air, like a Colt; nor to trample on the Earth, like an Ox; nor to walk in the narrow Track of our Employment, like a

b Foot.

To the Reader.

Foot-post ; but to contemplate the Divine Operations, and to look up towards God with Gratitude, for making so glorious a World, replenish'd with such admirable works for the Use and Benefit of Man. If this be not so, and that it is sufficient for a Man, to attain an Excellency in his Employment, though he has a liberal Education ; what difference is there between a Littleton and a Van Dyke, both famous in their way ?

I must agree with Epicurus, That Justice is the common Tie, without which no Society can subsist ; 'tis that Vertue, which gives to all their due, and takes care that none receive Injury. 'Tis therefore one of the noblest Employments ; yet if the knowledge thereof,

To the Reader.

of, (for I speak not of its *Morals*,) be confined to a *City* or a *Country*; if it be merely municipal, when removed from ones *Country*, 'tis but *Pedantry*; and therefore no *Man* has Reason to value himself much on that account. But the *Philosopher* is a *Citizen* of the *World*, acquainted with the *Pandects* of *Nature*; the other a *Citizen* of *England*, *Venice*, or *Holland*, and confin'd to the *Walls* thereof.

The employing our *Thoughts*; how the *Earth* is continually sending forth a *Vapour*; the *Sea*, and all its *Rivers*, giving up their refin'd *Parts* into the *Air*, to meet, and allay the scorching *Influences* of the *Heavenly Bodies*. That since the *Water* of it self is too

To the Reader.

groß a Food for the Lungs, and the Celestial Heat too violent and intense, to cherish and support us ; therefore God stretches out the Waters on the Wings of the Wind, and rarefies the same ; and that it may be exempt from excessive Cold , impregnates it with Vital Heat, to become the truest Food of Life.

That the Heavenly Bodies are continually at work for us, by their perpetual motion, emitting a vital Heat, which cloathing it self with an Aerial Vest , enters into the Chambers of the Deep, and there frames all that Variety , which, coming forth, we call the Works of Nature.

And

To the Reader.

And that the Earth may not be too dry, nor the Rivers too empty, by a constant yielding up their Moisture into the Region of the Air, on the absence of the Sun, the Vapour condenses into a fertil Dew, which descending, cherishes the thirsty Plants; and lest this should not be enough, the Clouds become Store-houses of Water. And whereas the inward Parts of the Earth are kept moist and cool by the infinite Channels, through which the Waters pass; so the upper parts are refreshed by a more plentiful Irrigation, which is of more virtue than Fountain-water, having somewhat of the Heavenly Influences. He that beholds the Rays of the Sun against an opake Body, darting obliquely on the Earth its Seminal Virtues,

To the Reader.

and considers that by the Command of the Eternal, the Wheel of Providence is continually at work for us, (which brings Life it self, being nothing else, as the Learned Monsieur d'Espagnet says, but an Harmonious Act proceeding from the Union of Matter and Form, constituting the perfect Being of every Individual,) which the Ancients sometimes represented by Vulcan in his Shop, making and hammering out curious Works. I say, he that considers these things (which a mean Understanding is capable of,) if he has any spark of Gratitude, any Sense of Obligation; nay, if he is not worse than a Brute, and more stupid than a Block, must be inflamed with the Love of so immense a Bounty; which

To the Reader.

which when he is, he will naturally express it, not only by an entire Obedience to so infinite a Goodness; not only by an abstinence from all appearance of Evil; but by chusing to do what is most eminently Good, and most highly acceptable to him. Of what Use such a Temper of Mind would be, both to the Person in particular, and the World in general, I need not declare, since Love, (which Plato calls the most Ancient of the Gods,) is the most ravishing Passion, and the most delightful Enjoyment: That Love, whose Centre is infinite Purity, who is continually issuing forth such emanations of Light, Joy and Pleasure on the Mind of Man, that we seem but faintly to dart back somewhat of that Love to the most

To the Reader.

Munificent, *which the Shallowness of our Capacities were unable to receive; for he first loved us.*

'Tis impertinent here to describe the Beauty of the World, the Glory and Excellency of its Parts, the Harmony and Order, the Usefulness and Benefit thereof to Mankind, since Tully has done it in his *Natura Deorum*, beyond imitation: This Sir Roger L'Estrange has ingeniously Translated, and embellished with Learned Notes.

The Wisdom and Order by which the Parts were moved, made the Stoicks think, even the Parts themselves endued with an intelligent Mind, and therefore, weakly enough,

To the Reader.

enough, called them Gods, not distinguishing between the Creator and his Works, which Epicurus hath well confuted. But I am pass'd my Tedder, and must ask Pardon of our Clergy for invading their Province.

The Sum of all is this ; 'Tis the Duty of Mankind to consider the Natural, as well as Moral Government of Divine Providence. This is the Mean to attain the End of our Creation, i. e. to advance the Glory of God, and exalt and perfect our Minds. If what I have hinted, does sufficiently shew the Necessity of this, the Neglect of it is a Fault too obvious to need an Inference, and the doing it, an Advantage, that will justifie (at least, excuse) the following Essay. I have

To the Reader.

I have but this to add, That whatever are the Faults of the following Discourse, I have avoided one, which the Learned generally incur; that is, of being too præliminary: One must dig fifteen Fathom deep before one comes to the Oar; thus infolding a little Truth in so much Rubbish, makes him that has a quick Apprehension, and little Leisure, neglect the former for the sake of the latter. But this Fault proceeds from a foolish, though customary Fancy, that unless a Book has Folio 500 at the End of it, it makes no Figure on a Shelf, but is like to dwindle into the contemptible Name of a Pamphlet. Hence the dull and heavy Transcribers load Mankind with intolerable Burthens, and Men, like Asses, receive that Weight,

To the Reader.

Weight, which fills their Heads rather with Smoak and Fume, than Light and Truth.

When I consider that the Wissest of Men have delivered their Thoughts of Men and Things, rather in short Apothegms, than tedious Discourses; and that the Witty Greeks brought even Arguments into the narrow compass of a short Sillogism; that Moses writ the History of the Creation in a short Chapter; and that He who is more than Man, communicated himself, and what was necessary for the Good of Man, in short Parables, that make a deep impression on the Mind; and in pithy Sentences, that may be writ in a Sheet or two of Paper. I am fully of opinion with the Ingenious
Mr.

To the Reader.

*Mr. Norris, That if Angels
were to write, we should have
fewer Volumes, and that the Bre-
vity of this Discourse is no real
Exception to its Truth.*

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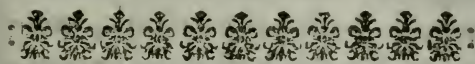
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THE

LICENSED,

January 2d. 169¹/₂.

Ja. Frazer.



O F

Transmigration, &c.

THIS Opinion of Transmigration of Souls, which is father'd upon *Pythagoras*, is *mistaken every where*; but very grossly believed in *Pegu*, *Magor*, and other parts of *Asia*: For believing that the Soul doth pass into some other Creature, after its departure from the *Humane Body*, they abstain from no sort of respect to the most contemptible Creatures,

B and

and superstitiously avoid doing any hurt to that Animal, whose Body, they think, contains the Soul of their deceased Father. Now, how they could tell, or why they should think, that this, or that Beast is thus animated, rather than another, I confess is strange ; and what is more so, it seems from the Belief of those in *Bengall* , and other Parts of the *East-Indies* , (who imagine that the Souls of Good Men pass into Cows, and such useful Creatures ; and the Souls of Bad Men into Crows and such hurtful Birds or Beasts ,) that these People think it of the Immortal Rational Soul, rather than the Sensitive. For the Faculties
of

of the Rational Soul are exerted naturally in the kind Offices of Beneficence and Humanity ; but those of the Sensitive, only in Growth and Sense. It looks as if Folly begot, and Superstitious Fancy propagated this Opinion : Though to do Right to *Pythagoras*, who was doubtless a great Man, the absurdity of this Opinion is as far remote from his Sentiments, as the *Manichæan* Heresie is different from the *Christian Religion*.

But Philosophy and Religion have both suffered alike by Ignorant Expositors : For what will not a wild Fancy and little Judgment, center'd in a Man fond of his own Thoughts, produce ? What

B 2 strange

strange Opinions in Religion? What barbarous Cruelties by Humane Sacrifices to the Heathen Gods, hath the World been filled with? Nor is Philosophy it self exempt from very odd Conceits. Thus are the best Things corrupted.

But to return to our Author, whose Opinion asserted is, *That the Soul, after its departure from the Body, passes into some other Animal.* This is as strongly put as any thing said of him (for we have all by Tradition,) will bear. This Opinion I propose to defend, and free it from the Absurdities Men have put upon it, and restore it to its native Sence. But let me premise
here,

here, That I do not intend this Migration of the Rational Soul ; but of the Sensitive and Vegetative Spirit ; which Terms of Soul and Spirit, being often used as Synonyma's, have given occasion, especially to the Ignorant, to mistake the meaning of Pythagoras.

He that considers the Frame of this World, the Contexture of Man, and the perpetual Vicissitude and Change of Things, will easily believe, that either God makes new Matter and Form daily, to supply the perishing old ; or that Things pass , and are changed into one another, by a continual Circulation. But we all know that the Eternal

B 3 having

having made the World by his Wisdom and Power, does preserve it now by his Providence and Goodness ; so that we must be forc'd to acknowledge , not a new Creation, but a Mutation of Things, that begets this Variety.

Man indeed is endowed with something more than the rest of the Creatures ; he hath a Rational Soul, that should sit President in his Body, govern his Passions, and direct his Affections. How little it does so , proceeds from the Vileness of our Wills, rather than the Degeneracy of our Nature:but we would excuse our selves. Besides this, he hath a Vegetative or Sensitive Spirit, which is perfectly distinct

stinct from the Rational Soul, as well as Body : It seems to be a *Medium* to unite two Extreams, of a Divine Immortal Ray, and Gross Matter.

I am not discoursing now of the Government of the Mind over the Sensitive Part, and what Obedience the one ought to pay the other ; nor how they contend for Dominion, like Prerogative and Liberty in a disturb'd State : But I am laying the Foundation of the Reasonableness of *Pythagoras* his Opinion, which is the *Transmigration* of Souls, or Spirits ; for these Terms are used equivocally.

To go to the bottom of this Question, 'tis fit to consi-

der Nature in her several Provinces, *Mineral, Vegetable, and Animal* ; for all created Beings on this side Heaven, may be placed under one of these Heads ; nor are the meanest of them without a Spirit, or Vital Principle, which is all one ; and these, like the Sensitive Souls of Animals, evaporate on the Dissolution or Destruction of their Bodies.

To say how these Spirits leave their Habitations, before I offer how they enter, may be improper ; I shall speak therefore of this first, and then of the other. Nor will it be impertinent, to the Defence of *Pythagoras* his Opinion, since *Transanimation* of Spirits may refer as well to *Minerals*

nerals and Vegetables as Animals ;
in regard they are all anima-
ted alike , as to Vegetation.
I shall begin with Metals.

Of the Ge-
neration of
Metals.

The Globe of Earth being placed in the Air , and the Heavenly Bodies (a) moving round her, does receive into her Lap the Celestial Influ-
ences ; they give Heat or Life, she, Passive Matter (b).

How the
Spirit en-
ters Matter.
(a) Take
which of
the Three
Hypotheses ;
you please,
the Coperni-
can , Ptole-
mean, or Ty-

chonian, this Position answers them all. (b) Hence may be understood the *ὄψαρες* of Orpheus, the Father of the Gods, with *Vesta*, his Wife ; and what he and the rest of the Philosophers meant by a Generation of Deities proceeding from such Parents.

The Air (the winged Mes-
senger of the Gods) big with
the Heavenly Fire, penetrates
the porous Earth, and there
abides. Being there detained,
it

it is congealed into a moist Vapour, or subtil Water ; and by the internal *Vulcan* of Nature sublim'd in the Vessel of Earth, through the Pores and Chinks thereof, till meeting with compact Matter , that denies it entrance, or through defect of the moving Instrument , it falls back into the Nest from whence it came : By which means it becomes less subtil , carrying with it somewhat of the gross Matter, through which it passed, both in its Ascension and Descension ; it having not yet obtain'd the Gravity of a fix'd Body, but enjoying still the Priviledge of a pure and subtil, quick and volatil Nature ; it again takes another flight through

Of the Im-
perfect Me-
tals.

through the dark Chambers of the Earth ; passing and re-passing thus frequently thro' these places, it becomes the true Laver of Nature, washing away the Defilements thereof ; which falling down with it , detains it , as in a Prison ; and not being able to free it self from its Bondage, suffers the impure parts to be congealed together, with the pure Salt of Nature, its proper Habitation. And thus an imperfect Metal is made, diversified only by the difference of the heterogeneous Impurities, and the Remission or Intension of the Heat of the Place.

But Nature, that tends al- Of Perfect
ways to Perfection, makes an Metals.
im-

improvement from the miscarriage of this *Fœtus* ; for a new Vapour passing again through these purified Channels, obtains what its Predecessor could not, that is, a pure and refin'd Salt, void of heterogeneous *Faces*. This uniting with the warm Vapour, and being dissolv'd by it, causes it to lose its Airy vaporous Nature, and become a clammy Substance ; from which State (being digested by its own internal Fire, and that of its Matrix, continually replenish'd by a Solar Influx) it advances into a soft, but clayie Body, till through length of Time, it becomes decocted into a more or less ripe Metal, according to the
more

more or less Purity and Heat of the Womb.

Thus in the same Vein of Earth, Metals of divers sorts may be found; as *Albertus Magnus* testifies in these words; *In Naturæ operibus didici proprio visu, quod ab unâ Origine fuit Vena, & in quadam parte fuit Aurum, & in alia Argentum, & sic de cæteris; quæ tamen Materia prima fuit una, sed diversus fuit locus in calore; ideo diversitas loci, depurationis, Metallî diversitatem, secundum speciem fuit operata.* In English thus: “I have seen in the Works of Nature, from the same Original, a Vein of Metal, one part whereof was Gold, another Silver, and so of the other Metals: The first
“ Mat-

“ Matter of which neverthe-
 “ less, was one and the same ;
 “ but the degree of Heat in se-
 “ veral parts of it , was di-
 “ vers ; therefore the Diver-
 “ sity of that, caused the dif-
 “ ference of the Metallick de-
 “ puration, according to the
 “ several sorts. But he that
 doubts this, let him read the
 Three Tracts of *Eireneus the*
Great, who deserves a Statue
 of Gold to be erected to him,
 in all the Colledges of Learn-
 ing throughout the World.

Of Stones : Stones fall under the same
 The precious. Denomination with Metals ;
 the best of which, through
 their great plenty of Heat and
 Light, give a Refulgency to
 the Matter, which is a Con-
 crete

crete of that Vapour, joyn'd
to a pure Salt Water, and
shines even to the *Superficies* ;
their form being so intense, that
they seem even to swallow up
their Matter : Whilst the
Common, through their gross-
ness of Matter, partly occasi-
oned by the defect of Inter-
nal Heat, become dark and
opaque ; their Generation be-
ing rather a Mixture of Earth
and Water, bak'd in the Fur-
nace of Nature, than the Im-
pregnation of Passive Matter,
digested by a lively Form.

The Com-
mon.

As for *Vegetables*, I divide
them into Two Sorts ; the
one, those that grow of them-
selves, without any sowing ;
as Weeds and wild Plants :
the

Vegetables
of Two
Sorts; what
grow of
themselves,
and what
are sown.

the other, those that are rais'd by Art, by sowing the Specifick Seed.

That grow
of them-
selves.

As for the First, The Production of them seems to be thus. The warm Vapour that penetrates the Earth, is sublim'd by the Internal Heat, and passing through large Pores, arrives near the *Superficies*; and carrying with it, or rather meeting there somewhat of the pure Salt, dissolves it into a liquid Substance, which pure Salt gives a *Specification* to the subtil Vapour, and is a sort of a specifick Matrix to that Form, which was before General and Universal; for Salts of divers sorts do abound in all parts of the Earth.

Thus

Thus variety of Plants may arise (as we see they do) very near one another, differenc'd by the several Salts, through which the Vapour pass'd, and joyn'd it self to them. For if the Air impregnated with Vital Heat, congeal'd into Water, is one and the same in all Places, free and undetermin'd, how is it possible it should have any Specification, but by somewhat it meets with in the Earth, that joyning with it, becomes a Seed, and shoots up into a Plant * ?

The Cause of Variety of Plants.

* This is evident from *Tunbridge*, and other Waters, which passing thro' Iron Mines, are impregnated with the virtue of the Mines through which they pass: Nay, put but a few Iron Nails into a little common water, for half an

hour, and it shall have the same taste, not to say virtue; for the Iron-stone is too hard to have much of its Particles washed off by the soft gliding of Water; and common Water is too weak a *Mens-truum* to dissolve a Martial Body.

C

This,

This , I conceive , is the meaning of *Democritus*, and *Galen*, That the first Element of Things is void of Quality, that is, undetermin'd. But why the Salts of the Earth give to some Plants a bitter, to others a sharp Taste; that is, why are the Salts thus differenc'd ? I had rather profess my Ignorance , than with *Democritus* and *Galen*, say, They are all one, but only in Opinion.

This Question, how various Plants come to grow of themselves , appear'd to the Great *Du Hamel* so difficult, that, though he starts the Question, he slips from it without a full Answer. His Question is in these Words : *Unde*
pro-

prodeant quæ è terra nascuntur injussa gramina? Nunquid forte à cælo formantur? Sed Cælum cum sit omni vitâ privatum, quâ poterit vitam & sensum largiri? At last, after giving many Answers, and then confuting them, he comes to this doubtful resolution; Influxus Cælestes his inferioribus fortasse se applicant. But this comes not up to the Point. Who doubts that the Heavenly Influences occasion the Growth of Plants, and give the formal Essence to those that grow of themselves? But why the same Universal Influence produceth different Plants, which is the great Question, in that he is silent. This Matter having not yet been spoke to, at least as I
C 2 *shall have*

have met with, and in regard the searching Nature to her Original and first Cause, is more excellent, than to solve *Phænomena's* by their Effects, I shall say something to it in its Place.

Of their Figure.

But to return from whence I have digress'd; taking things now as we find them, can it be a wonder that all Plants of the same sort, have much the same Figure and Colour? 'Tis not certainly from their manner of pressing through the Earth, that they obtain the same likeness; for how should it happen, that the *Species* of every Herb should have such a particular manner of pressing through the Earth, as to make it always retain the same shape? But

But I rather conceive that the saline Particles that joyn with the Vapour, being so and so modified, (for they must have some Figure,) do determine the general Moisture, as well to a constant uniform Figure and Colour, as to a particular internal Nature and Quality. Not unlike the very minute Seeds that we see, whose Taste does more truly demonstrate the Nature of its Plant it produces, than the Microscope can find out its Figure, and yet its Figure is owing to the Modification of the Seed.

This difference of Qualities *Epicurus* imputes to the various transposition of Atoms.

Thus Minerals and Vegetables seem to be made, not by Creation, as at first, out of nothing, but by the Uni-

on of Matter and Form, blessed from the beginning by the Word of God, *Crescite & multiplicamini.* This for the first sort of Natural Productions.

Of the sowing of Seeds

As for the latter (*i. e.*) the sowing of Seeds, and planting of Trees, (which came in with the Curse,) their Production may justly be called Artificial; but neither are they produced without the assistance of the Universal Spirit; for being sown in the Earth, the moist Vapour (wherein the Universal Spirit rests,) dissolves the Body of the Seed, whose vital Principle being let loose, becomes active and vigorous, and meeting with
the

the Vapour of the Earth, (like dear Friends) embrace and unite; and being of an homogeneous Nature, grow up together, the General Moisture being first determin'd by the Particular.

The Growth of Plants is Of Plants.
the same, the porous Roots sucking in the moist Vapour, which is assimilated into the Nature of the Tree, by its speciflicated Virtue.

As for the Generation of Of the Generation of
Animals, they are not unlike Animals.
the Production of Vegetables, rais'd by particular Seed. The describing of which, may offend a chaste Ear, or excite a lascivious Mind; therefore I omit it.

But this Opinion, it's plain, the Learned Ancients were of, when they declar'd, That Man was not propagated by Coition only ; but that the Universal Spirit, which flows principally from the Sun, has a hand in it. And therefore they affirmed, That *Sol & Homo generant Hominem*; which I shall explain more particularly hereafter.

For as Man is not supported by Bread and Meat only in his sensitive Capacity ; but by a secret Food of Life, that is in the Air : so neither is he generated by the Union of Two Sperms only, without the assistance of that secret Spirit, that enters the closest Caverns ; whence 'tis said, *Non datur Vacuum.* It

It being now said how the Spirit enters, and vivifies Matter, it remains, that we give an account how it leaves it again, and what then becomes of it.

There are various ways of dissolving Nature in all the Parts of her Dominion. How the Form leaves Matter in Animals. Animals are destroy'd either by the Consumption (through the length of Time) of their Radical Moisture, (the Oil that maintains the Flame,) or by accident, or violence; when the Sensitive Spirit (for we speak not of the Rational) leaves its Habitation, and returns into the common-
Receptacle of Sensitive and Vegetative Spirits, *the Air*, from whence it came.

Minerals

How in Minerals and Vegetables.

What then becomes of the Form, that it passes into the Air, where it receives new virtue.

Minerals and Vegetables are destroyed by Fire, and evaporate likewise into the Air, (I mean the volatil.) Here it was we found them at first, and here, in a little circulation of Time, we may perceive them again. Now being let loose from that Prison, where the Spirits or Forms were detained and specified, a little Time restores them to their native Simplicity and Universality; and flowing in an Ocean, where the Celestial Influences are continually descending, and Vapours ascending (like the Angels on *Jacob's Ladder*,) they receive new impresses of Virtue, to fit them for farther Service.

Thus

Thus Nature is never idle,
 and thus with *Plato*, all things
 are in a continual Alteration
 and Fluctuation : Nothing, ac- *Mundus*
 cording to *Pythagoras*, is sim- *nunquam*
 ply new ; nor any thing, ac- *est, moritur*
 cording to *Trismegistus*, dies ; *semper &*
 but all things pass, and are *nascitur ; id*
 changed into something else. *tantum ha-*
 “ For all mix’d Bodies are *bet constan-*
 “ made of the Elements, into *tia, quod di-*
 “ which, after a little time, *vina Provi-*
 “ they are resolved again. *dencia ab eo*
 Thus *Porphyry* tells us, “ that *nunquam re-*
 “ every Irrational Power is *cedit.*
 “ resolved into the Life of
 “ the *Whole*.

And thus these Spirits be- That
 ing ready and fit to impreg- thence it
 animates a new Body, which is the true Notion of flows down
 Transmigration. again, and

nate new Matter, and She as apt to desire it, according to the Axiom of *Materia appetit Formam, ut Fœmina Virum*; the same Spirit which animated one Body, may, on its Dissolution, animate another; which I take to be the meaning of *Pythagoras* his Transmigration of Souls, or Spirits. Hence *Lucretius*,

*Huic accedit uti quicque in sua
Corpora rursus
Dissolvit Natura; neque ad nihilum
interimit Res.*

“ Nature the Form from Bodies
“ dies oft unties,
“ New Bodies to inform,
“ whence nothing dies.

If this be not so, I would fain know, what becomes of the Form that animates Minerals, Vegetables, and Animals, not to speak of their Bodies, which are only changed, not annihilated. Can that Spirit that gives Life and Motion, that partakes of the Nature of Light, be reduced to nothing? Can that Sensitive Spirit in Brutes, that exercises Memory, one of the Rational Faculties, die, and become nothing?

If you say, they breath their Spirits into the Air, and there vanish, that is all I contend for. The Air indeed is the proper place to receive them, being according to *Laertius*, full of Souls; and according

If Bodies are not annihilated, much less are Forms.

according to *Epicurus*, full of Atoms, or intelligible Bodies unapparent, the Principle of all Things. For even this Place wherein we walk, and Birds flie, though it is properly rather Water rarefied, than Air, (as I have proved by a Magnet attracting it,) yet it is thus much of a spiritual Nature, that it is invisible ; therefore well may be the Receiver of Forms, since the Forms of all Bodies are so : we can only hear and see its Effects ; the Air it self is too fine, and above the Capacity of the Eye. What then is the *Æther*, that is in the Region above ? And what are the Influences or Forms that descend from thence ?

The

The *Pythagoreans* held, that the Souls of Creatures are a portion of *Æther*; and all Philosophers agree, that *Æther* is incorruptible; and what is so, is so far from being annihilated, when it gets rid of the Body, that it lays a good claim to Immortality.

Treasures fallen into the Sea, are lost only to them that cannot find them, witness our late Expedition. The Spirit is not lost, but moving in the Air, in its natural Sphere, where it obtains new Strength and Vigor. It passes into the Air, as the Rivers flow into the Sea.

Omnia

*Omnia mutantur, nihil interit ;
errat & illinc,*

Huc venit ; hinc, illuc, & quoslibet occupat Artus

Spiritus, &c. Ovid. Metam.

Lib. xv.

“The Spirit never dies, but
“here and there,

“Though all things change,
“it wanders through the
“Air.

Objection.

That Animals convey a Sensitive Spirit in Generation.

Answered.

Though they do convey a portion of Specifick Spirit, yet the Universal co-operates.

But do not Animals convey a Sensitive Spirit as well as Body, in Generation ? How then descends a Form ?

I agree, they give a Portion of Specifick Spirit; yet this hinders not, but that as the Body is supported by Food ; in which there is a portion of Spirit, and as the Animal Spirits, that are continually flowing

ing forth, are supplied by the Influx of new, and assisted by the Universal: so in the Business of Generation, as well as afterwards, the Specifick Spirit is enlarged and multiplied by the Influx of the General, or Universal.

Now this is more or less according to the activity of the Specifick Spirit; which being of the nature of Light, doth attract its like with more or less vigor; not much unlike an enkindled, though not flaming Lamp, whose Smoak or Effluvioms, reaching a neighbouring Light, attracts it, and becomes enlightened by it at a distance; and by how much the Effluvioms are more powerful, they at-

The manner how the Universal Spirit joyns with the Specifick, in the Generation of Animals.

D

tract

tract a greater Proportion of Light: For Light naturally joyns and unites with Light, as Fire with Fire ; and the Souls of Animals (the Rational excepted,) are a Ray of Heavenly Light.

Hence it comes to pass, that, in Men, Horses, and other Animals, you shall have a vast difference ; the Race of some, appearing always full of Life, and, as it were, all Spirit, whilst that of others, are always heavy and dull, and as it were, half animated. And thus it is in several Plants, which every Gardener knows by experience ; for you shall have, in the same kind, some produce great increase, and others very

ry little, in the same Soil. Now I see no Reason, why the Universal Spirit may not joyn with the Specifick in Generation, as well as afterwards. And why not in that of Animals, as well as in the Production of Vegetables?

For though it is in the moist Vapour latent in the Earth, as I hinted before, and imbibed more or less plentifully, according to the activity of the Form; so is it more intensely in the Air, in its proper Sphere; for the Universal Spirit lodging principally there, permeates through all the Parts of the Universe, and is that Nature that is always ready, and at hand, to vivifie disposed Matter.

That the Universal Spirit is more plentifully in the Air, than elsewhere.

D 2

That

That the
Animal Spi-
rit increas-
es in Animals.

That the Universal Spirit does multiply the animal one, after the Birth, is obvious to the Understanding of all Men; for that portion of animal Spirit that animates an Infant, would scarce give motion to a Manly Bulk. But I think we may with as much reason deny the Growth and Increase of the Body, as that of the Spirit. All Men that know the Benefit of good air, and the Mischief of bad, must acknowledge it. How do the weak and languishing in a good air recover Strength, and obtain new Spirit and Vigour? And how languid and sickly do Men become in a bad?

And

And this may well be ; for the Animal Spirits are of an Aereal Principle ; which appears from hence ; whilst they inhabit the Body, thro' the intimate Union with the Air , the Body is preserved sweet ; the Air continually flowing in, adding new stores of Life, and giving Motion, as it were, to the whole Machine : But when the animal Spirit is departed, then for want of that Communion, the Body putrefies and stinks. Hence *Anaximenes* makes Spirit and Air *Synonyma's*.

The Reason of bad Air is occasioned by the grossness of the Watery Humors, or Sulphurous Vapors that annoy the Celestial Influences, by

The Mischief of Sulphurous Vapors fluctuating in the Air ; that they cause the Plague.

adhesion to them. When the Arsenical Vapors are multiplied, it begets a Plague ; and it's more or less mortal, as they increase or decrease. Dismal was the Place that *Virgil* speaks of ;

Quam super haud ullæ poterant impune volantes

Tendere iter pennis ; talis sese Halitus atris

Faucibus effundens, supera ad convexa ferebat.

Unde locum Graii dixerunt nomine Avernum.

‘ O’er which no Fowl can

‘ stretch her labouring wings

‘ Such are the Fumes arising

‘ from those Springs,

‘ They

‘ They mortal are , and fill
 ‘ the Atmos-Hall ;
 ‘ Whence do the *Greeks* that
 ‘ Place *Avernus* call.

These Sulphurous Exhalations destroy Plants and Fruit, as well as Animals ; Plants being blighted, and Apples being spotted, even with blue spots to the Core, in the late Sickneſs-Year , where the Plague raged. The knowledge of which, by the inſpection of the Entrails of Animals, may be had and foreſeen, and by removal prevented. For when the impurity of the air cannot be diſcerned by the Senſe of Smelling, and when the Malignity makes no impreſſion on

A Means to foreſee a Plague.

the outward Skin, at least in its first approaches ; yet the vital parts of Animals, which hold the closest and most intimate Communion with the Air, will presently discover, if there be an Infection in it, by the discolouring and putrefying the Parts ; for they are first tainted, then the Blood, thence the Sore.

The Fore-
sight of a
Dearth.

Hence, I conceive it was, that *Democritus*, when he was reproached for his Poverty, told his Despisers, That he could be rich when he pleased : For by this Observation, being a great Dissector of Bodies, he foresaw a Dearth, and therefore bought up all the Olives. The Dearth hap-
pening,

pening, the Price of Olives rose; whereby he might have sold them to great advantage; but the Seller repining at his Misfortune, *Democritus*, like himself, return'd the Olives at the Price he bought them.

Democritus therefore com- Of Augury.
mended the Wisdom of the Ancients, for instituting an inspection into the Entrails of Sacrificed Beasts; from the general Constitution and Colour whereof, may be perceived Signs of Health, or Pestilence, and sometimes what Dearth or Plenty will follow. *Augury* thus stinted by wise Observation, and having regard to due Circumstances, may be useful; but
the

the Practice of it amongst the *Romans*, as in foretelling particular Events to Men, and the like, was justly enough derided by *Cicero*.

The Loss
of Arts.

But all Arts have suffered by the additions of foolish Impostors; whence the unwary reject the Truth, for the sake of Error intermixt. Hence Arts and Sciences have their Death, as well as Birth. Hence the Tinging of Glass is lost; Yet I conceive, that they who have Leisure, and Knowledge in the Mineral Province, may extract a Sulphur from Metals, that will ringe and penetrate harder Bodies, than that of Glass. But to return to the Subject
of

of Air, whence I digressed.

The good Air, and the Life and Spirit it brings, proceeds from the sublimation of a light Water, acuated with a volatil Nitre, which being raref'd and impregnated with the Heavenly Influences, conveys down Life, new Recruits to the Spirits of *Animals*, as well as to *Plants* and *Minerals*.

“ This, if you can receive
 “ it, is *Homer's Juno*, whom
 “ *Jupiter* let down into the
 “ Air, with a weight at her
 “ Feet, her Hands being tied
 “ with a Gold Chain to *Jupiter's*
 “ Chair.

Homer explained.

The Meaning whereof, is this, That the Spiritual Influences

ences flowing from the Heavenly Bodies, are too subtil for a Descent, without a Body ; that the Air is the Body or *Medium*, that conveys them down to the Earth. And though these Forms flow thus continually from the *Æther*, yet the Eternal God has the ordering and disposing thereof, and that it is not done without his Providence and Direction.

Thus, according to *Socrates* and *Plato*, there are Three Principles of Things ; *God*, *Idea*, and *Matter* : *God*, the Efficient Cause ; *Idea* and *Matter*, the Formal and Material.

I have

I have now described Na^{Superior,}ture in General, the Com^{govern in-}merce between Heaven and^{ferior Na-}Earth, and the mutual assistance they give each other. The Waters giving forth a subtil Vapour, to dilute the scorching Influences, and the Heavens endowing it with a Vital Principle, sending it back into its Native Country, enrich'd with the Privilege of Life. The incomparable *Encheiridion Physicæ re-*stituta, speaking of these Things, has thus ingeniously express'd them. *Hæc est Naturæ Universæ Scala, Jacobo Patriarchæ in Visione revelata; illæ sunt Mercurii Pennæ, quarum ope, Ipse (Deorum Nuncius, antiquis mysticè dictus) Superûm,*
Infe-

*Inferorumque Limina frequenter
adire credebatur : i. e.* “ This is
“ the Scale of Nature in ge-
“ neral, presented to the Pa-
“ triarch *Jacob* in a Vision.
“ These are the Wings of
“ *Mercury*, (mystically stiled
“ by the Ancients, the Mes-
“ senger of the Gods,) by
“ whose help, he was believ-
“ ed frequently to visit the
“ Courts of Heaven and
“ Earth.

The Seven
Planets cal-
led Gods;
and why, in
a large, not
a strict
sense.

Thus do Superior govern
and influence Inferior Na-
tures; the former of which,
that is, the seven Planets, for
their Excellency and Benefi-
cence to this lower World,
the ancient Philosophers cal-
led θεοι, which we render
Gods; from αἰθερ, their per-
petual

petual Motion. So the Etern-
al, by his Providence vouch-
safing to be always at work,
they thought *οὐδς* a fitting
Name for the Almighty. Not
that God has properly any
Name ; (though *Kircherus*
gives us Seventy two, all in
different Languages ,) yet
we may invoke the Divine
Majesty, by any of his At-
tributes.

So that the Philosophers
themselves, (I mean those
who were worthy of that
Title,) neither believed nor
adored a Multitude of Gods,
nor intended them for Wor-
ship ; but *propter excellentiam*,
called both Things and Per-
sons so. Thus *Homer* calls
Sleep a God, when it hinders
Jupiter

The ancient
Philoso-
phers did
not adore
all they cal-
led Gods.

Jupiter from assisting the *Trojans* ; and *Hesiod*, in his *Theogonia* , has infinite Deities. Whatever is productive of something else with him, is a God ; thus *Contention* is a fruitful Deity, because it produces *Trouble*, *Grief*, *Quarrels*, *Fightings* , &c. So the Name θεός, might be given by the *Greeks* to some of their Hero's and great Persons, as to *Antiochus*, who was called θεός, without adoring them ; as the Title *Majesty* is now given to *Kings* ; which being great in the abstract, is not an Attribute too low , even for the *Almighty* ; and yet we do not adore them , when we call them so.

Thus

Thus God himself is pleased in Holy Writ to call Great Men *Gods* ; and thus the Appellative, *Good* , (whence the Name *God* is derived,) is applied by us to all excellent Things , as well as Persons. For *Aristotle* could prove, by *Aristotle* an Argument from Motion, proves from Motion, that there can be but one God. the Being of one Infinite God, by shewing that there must be a first Mover, who is the Cause and Origin of all Motion , who is Immoveable , One, Eternal, and Indivisible : Which several Attributes he has proved by irrefragable Arguments. But this Subject merits a particular Discourse.

E

I shall

How the
Philoso-
phers came
to call ma-
ny Things
Gods.

I shall only therefore add here, That Philosophy coming originally from the Poets, they treated of Things in a sublime and lofty Stile ; with whom every *Hill* was *Olympus*, and this *Olympus*, *Heaven* ; every *Valley*, *Erebus* ; and every *Prince*, a *God*. And when they treated of Nature, they represented her as the most Beautiful *Diana*, no less than a Goddess, whom to behold with unclean eyes, was Death ; and to unveil whom indecently, to suffer the Punishment of *Tantalus*. The admirable Things spoke of her, (which the People always mistake,) made *Asia* fond to adore her.

The

The Philosophers therefore, when they spoke of the First Principles of Nature, or of her excellent Operations, could call them no less than Gods, after the Laws of Poësie. And this, I observe, was an universal Custom in all Countries, the Names only differing, according to the Language of the Country; but the Thing was still the same. Hence are the Deities of *Homer's Oceanus* and *Tethys*, *Orpheus* his *Ouranos* and *Vesta*, the *Romans Cælus* and *Terra*, the Father and Mother of the Gods, (*i. e.*) the Formal and Material Principle of all Things. And for the Operations of Nature, they tell us

of *Rhea*, whence *Neptune*, *Pluto*, and even *Jove* himself was descended. For the universal Spirit falling on the Water, they call'd *Neptune*, (*à nando*, says *Cicero*,) penetrating the Earth, where Treasures are found, *Pluto*, from *πλῆτος*, Riches; and whilst floating in the soft Air, *Juno*, *à Juvando*; for all things live by Air; and because it included a Fiery Spirit, which digesting apt Matter, became Metal, the *Metallick Nature*: and by *Jove*, (if you take it not as an *Hyperbole*, which here is not *Jupiter ter Opt. Max.* not a Person, but Place,) is meant the *Empyreum*; for that being near to the Throne of the Divine Majesty, was by a *Metonymy*,
not

not unfitly called by his name, who sits there. To imagine these, Persons, according to the Letter of the Poets, is beneath the Thought of a Man of Sence; to confute it, were to write to the Crowd: 'tis not worth lifting up ones Pen against it.

These are all said to flow from *Rhea*, meaning the *Chaos* of *Hesiod*, and that dark *Abyss*, the holy *Genesis* calls *void and without form*; because of this Matter all things were made, which were afterwards divided and distinguished by an informing, (a) created Spirit of Light, raising the most subtil part into the highest Region, whither corruptible Matter cannot ascend.

(a) I say Created, because this Spirit of Light was on the 4th Day contracted into the Body of the Sun.

The Description of
Nature in
her Ascent
and De-
scent.

This Region the Philosophers call'd *Empyræum*, *Jove*, or the Super-celestial Heaven. And as a further Description of Nature's operations, they tell us the Story of *Thetys* her going to *Vulcan's* House of shining Brass, his falling into her Lap, when he was thrown down from Heaven, her mounting the Sky in a dark Dress, to visit *Jupiter*, who receiv'd her kindly, and plac'd her near himself. Hence is the *Adad* and *Atargates* of the *Assyrians*; the first representing the Sun, with his Beams bending downwards, the latter the Earth, ready to receive them.

Then

Then again for their Principles, this is the *Mind* and *Water* of *Anaxagoras* and *Thales*; the *Soul of the World*, that animated all the Parts thereof, mentioned by *Zoroaster*, *Pythagoras*, *Heraclitus*, *Plato*, and *Zeno*. The *Vesta* and *Jove* (related by *Herodotus*,) of the *Scythians*; the *Ur*, i. e. *Light* or *Fire* of the *Chaldeans*, and *Water* of the *Persians*, (which the common People, through Mistake, worshipp'd) the *Fire* and *Water* of *Hippocrates*, which could do all things, the *Aetes* of *Hesiod*, that married the Daughter of *Oceanus*; that *Fire*, which some made synonymous with *Sol*; the *Air*, which they called *Venus*, the *Virgin*, (be-

cause not specified ;) and in a word , that Mystery , which the Ancients , with great Industry and Art endeavour'd to conceal from the Vulgar , calling it by divers Names , shadowing it in *Hieroglyphicks* , *Ænigmās* , and *dark Fables* , to the end it might not become common ; but yet so , that the Industrious might by labour and search attain the knowledge of it.

For as *Esdras* had his *Books of Wisdom* , which the Wise only were to look into ; so had the *Magi* their *Occult Philosophy* , which they delivered down to their Sons of Learning , either *Cabalistically* , or in a *Stile* the Common People did

did not understand. Thus *Pythagoras* and *Aristotle* had their secret Philosophy, which they taught only to some particular Persons, whose Wit and Morals they were well assur'd of. And though *Aristotle* published his *Acroaticks*, yet it was in such a stile, that he tells *Alexander*, that none but those who heard them discourse thereof, could understand them; that is, they were express'd in a manner difficult to be understood, to keep off the Multitude; yet they getting sight of the Fables of the Ancients, by the unlawful Publishing of them, by such as *Hippasus*, *Hipparchus*, and *Empedocles*, they became an Offence to them,

(Scan=

(*Scandalum acceptum, non datum,*) and thereby fell into Idolatry.

(a) I say of one *Species*, for various were the parts of Idolatry; and there were several Origins from whence they sprang the Worship of the Stars not being the Original of

The Original [of one (a) *Species*,] whereof, might be, as *R. Maimonides* saith, from the Worship of the Stars; but surely not for the Reason he gives, (*i. e.*) from looking up to Heaven, and beholding their Splendor, adore them, as the Ministers of God. By Stars, he could not mean the *Fixt*; (they might as well

all Idolatry; for most Nations adored several Deities. The *Scythians* adored the *Wind*, as God, being (as they say) the Cause of Life. The *Chaldeans* adored *Fire*; the *Persians*, *Water*; the *Romans*, *Earth*, under the Name of *Vesta*; the *Egyptians*, divers *Animals* and *Insects*; and all Nations had their Deified Heroes.

have

have worshipped a Flock of Sheep ;) nor is their Splendor considerable : If *Planets* ; how comes *Saturn*, that is a dark & obscure Planet, scarce visible, that moves slowly, to have such glorious Things said of him (above the rest of the Planets, even of *Sol* himself,) whose Life was the Golden Age ? This could not be from the outward Appearance , which takes with the People. This therefore could be no Argument with them for Adoration ; but this was spoke of somewhat else, under the *Homonymium* of *Saturn*, which is highly valuable, understood by the *Magi*, (and therefore not adored,) though not by the People, for whom these things

things were never intended, nor yet for the *Stoicks*, who trifled in this Matter.

Of the My-
steries of
the Anci-
ents.

The Truth is, the *Meta-*
phors and *Allegories*, and the
exceeding abstruse way the
Ancients took of veiling their
Knowledge in *Natural Philo-*
sophy, shews, they were calcu-
lated only for the most ele-
vated Minds, whose happy
Condition gave them leisure
and opportunity to advance
their Contemplation into the
satisfaction of experimental
Certainty. Whence these Men
knew what the meaning was
of *Jupiter's* expelling *Saturn*,
the Union of *Mars* and *Venus*,
Saturn's devouring his Chil-
dren, or *ἡρόν* his Son *Sadidus*,
Atalanta

Atalanta fugiens, &c. That these were not spoke of Persons, but Things, and are in no sort immoral; though some Pedants have given a barbarous Account of them; who, having daub'd their Writings with Greek and Hebrew, would make one nauseate the Tongues, for the Stuff they deliver.

Jamblichus tells us of the Symbols of *Pythagoras*, that without a right Interpretation, they appear like foolish, trivial Fables; but rightly explained, discover an admirable Sence, no less than the Divine Oracle of *Pythian Apollo*. But these were the *Arca-na Sapientum*. *Nam quæ Sa-cerdotes*

cerdotes condita in Arcanis habent, nolunt, ut Veritas ignota sit, ad multos manare ; Pœnâ iis adjectâ, qui ea in Vulgus proderent, fâith Diodorus. That is, “ The “ Priests were unwilling, that “ those Things which they “ had concealed, should come “ abroad ; some Truths were “ to be kept secret, and Penalties inflicted on those, “ who would prostitute them “ to the Vulgar.

That all the ancient Philosophers that treated mysteriously of Nature, meant the same Thing under divers *Ænigmas*.

Now that the Philosophers of all Nations, that were acquainted with the Mysteries of Nature, meant the same Thing under different Masks, will appear more evident, by explaining an *Egyptian Symbol*, according to the *Chaldean Astro-*

Astrology, and Grecian Mythology. Though it must not be expected from me, whilst I am building up the Honour of *Pythagoras*, that I should violate his great Law of Secresie; that I should manifest in publick, what is fit only for the communication of an intimate Friend. But I shall offer enough to maintain my Assertion.

The *Egyptians*, in their Symbols, were wont to paint *Mercury* youthful, with Wings on his Feet, and at his Head, a *Caduceus* in his Hand, twisted about with two Serpents, the Magical Number of Seven, &c.

An Egyptian Symbol explained. According to the

The

*Chaldean
Astrology.*

The *Chaldeans*, in their *Astrology*, acquaint us, That *Mercury* is of the Nature of that Planet with which it is in conjunction; that with the Malevolent, he is Malevolent; with the Benevolent, he is Benevolent; and that he always follows the Sun.

*Grecian
Mythology*

The *Grecians*, in their *Mythology*, tell us, *Mercury* was the Messenger of the Gods, was wont to pass from one to another, and that he was a Thief, &c. Now all these Three are but several Modes of expressing the same Thing; and that according to the Genius and Disposition of each Nation.

The

The *Egyptians* affecting *Paint = Egyptian*.
ing, were for communicating their knowledge of Nature, by that of Paint and Figure; as a wise and discreet way of concealing from the Vulgar, what was not fit, or necessary for them to know; but what the Wise and Learned by labour and industry might attain, without which, they were unworthy of it. Which Practice some continue to this day, as I have lately seen in *Libro muto Philosophiæ*, Printed in *France*; and as may be seen in the *Emblems* of *Maierus*.

The *Chaldeans*, that were *Chaldean*
great Observers of the motion of the Stars, their Diurnal and Annual, their Retrográdation,
F dation,

dation, and Progression, and in short, of the whole Oeconomy of the Heavenly Bodies, had herein sufficient Matter to allegorize all their Knowledge of *Natural Philosophy*, in the mysterious way of the Motion, Conjunction, Opposition, &c. of the Planets ; as some Men now use to do their secret Designs, under the Cant of Trade.

Grecian.

The *Grecians*, when this Learning was brought them by *Pythagoras*, and some few others that travelled into *Egypt* amongst the Priests ; being a witty People, abounding with a Luxuriant Fancy, did not like the dull and silent way of Symbols, which
they

they called *Hieroglyphicks* ; wherefore they were for communicating their Knowledge of these things in a Poetick , Romantick manner , disguising the same with strange Stories, and fabulous Relations of Gods and Goddesses , Men and Women , Heaven and Hell ; wherein they scarce gave any restraint to their Wit, or confinement to the Rules, even of Vertue or Decency ; such is the Enthusiasm of Poetick Rage. Sometimes they mixed *Morals* with their *Mythology* ; at others, neither sparing Heaven or Hell, Vertue or Vice, to represent their Knowledge and Experiments in Natural Philosophy.

Thus when they would express the intimate Union of two Natural Bodies, because the enjoyment of Marriage confin'd the Fancy, and, as they thought, lessen'd the desire, nothing would serve their turn, but to heighten the Union, to bring in the Adultery of *Mars* and *Venus*; but yet their being caught by the power of *Vulcan*, and cover'd in an *Iron Net*, was sufficient to inform the Philosopher, that there was no more intended by this, than to shew how close a Union these two Bodies would make by the power of Fire. The *Net* whereof was not casually mentioned, since there are some living, who have seen the

the Operation *reticulatim*. Tho' after all, to do right to the Ancients; *Ovid*, and other Poets, that have collected the *Grecian Mythology*, out of their Philosophers and Poets, have (*Poeticâ Licentiâ*) added Inventions of their own, which are as apparently to be distinguished, as the bold strokes of an *Apelles*, from the shaking ones of a *Tyro*.

Having said this, I shall first shew what this *Mercury* is: Secondly, His Qualitiess Thirdly, How these Three Nations agree in their Descriptions of him, all of them meaning the same Thing under different Veils.

But before I describe him, it is fit to premise this ; That the Ancients , who studied *Natural Philosophy* , found a greater Excellency in the Mineral Province , than in all the Parts of Nature besides, and therefore applied themselves thereto , and in their *Mythology* , have discovered their Experiments therein.

Mercury
described.

Mercury then is, what the Chymists call *Argent vive*, and the People], *Quick-silver* ; the Wonder of the World, dry, and yet current ; fluid, and yet not wetting the hand, an imperfect crude Metal. For his Qualities, he is the most volatil of the Seven, (and may well therefore be called
the

the Messenger of the rest , who are all Gods,) susceptible of any Form, yet will mix with nothing, but what is of his own Nature.

With the *Egyptians*, he was the second *Dynasta*, according to *Kircher*, *Aureumq; Deum vocabant*, (*ex eo enim Sol oritur :*) and as a Planet he was so too, according to *Vossius* upon *R. Maimonides*, in *Ægyptiorum Hieroglyphicis*, *Stellâ Deus exprimebatur*. A Messenger of the Gods, with the *Greeks*; a Planet, with the *Chaldeans*; both which call the Planets Gods; and with the *Magi*, who understood him, one of the Seven Metals.

Egyptian
Explanati.
on.

The *Egyptians*, to denote his crude Nature, paint him young ; his volatil, with wings on his Feet and Head ; his *Caduceus* that works wonders, with two Serpents seven times twisted about ; the mighty Power he obtains, when acuated seven times ; that as the *Egyptian* Serpents were wont to destroy, so he then becomes powerful in the Dissolution and natural Destruction of Metals. This is that Serpent that devoured the Companions of *Cadmus* ; and who they are, he that now knows not, let him be ignorant still.

Chaldean
Explanati.
on.

The *Chaldeans*, to shew his volatil Nature, make him a constant Attendant on the Sun ;

Sun; and to shew his Mutability, and susception of diverse Qualities, that he is of the Nature of that Planet, with which he is in Conjunction; Benevolent, with the Benevolent; Malevolent, with the Malevolent: (*i. e.*) joyn'd with a Metal abounding with an Arsenical Sulphur, he assumes the Nature of that Metal, with which he is in Conjunction, and so becomes Arsenical; which being a poisonous Substance, may well enough be called Malevolent; but joyned with a Metal abounding with a pure Metalline Sulphur, he changes and puts off his Arsenical Qualities before assumed, and then becomes impregnated with a
true

true Metalline Sulphur, which for its excellency, may well be called Benevolent.

The carrying this to its Height, would give a greater Blow to that vain Art of *Judicial Astrology*, than either *Cornelius Agrippa*, or any Author I have yet met with, hath given; and give a rational account, why some Planets are called Masculine, some Feminine; some Choleric, some Phlegmatick; Saturn cold, Mars hot, &c.

The Greci-
an Expla-
nation.

The Grecians, to express his young and volatil Nature, make him a swift Messenger of the Gods; call him Thief, for stealing the Arrows of *Apollo*; whereby they shew his

his susceptibility of Qualities ; that joyned with *Sol*, acuated with the other Metals, he assumes his & their Virtues and Qualities, & steals from them their Nature and Essence. For *Mercury* is the same to Metals, as common Water is to Animals and Plants ; and as this imbibes the Nature of the Animal or Plant decocted in it, so does that, the Nature of the Metal digested with it.

Hence may be easily understood what *Pythagoras* meant, when he says, he received the Gift from *Mercury*, to know the Migration of the Soul, as it past from one Body to another. This is that *Proteus* that assumes all Forms; but enough of this. I am

I am not insensible, that I have gone against the Current of the Learned *Kircherus*, the profound *Vossius*, and the industrious *Galtrucius*, *Bochartus*, *Natalis Comes*, and the rest of the College of Learning, whose Memories I reverence, whose Works I honour, whose Library-Keeper, I confess myself unworthy; yet no humane Authority ought to weigh more, than the Reasons they give will naturally allow: So that I conceive all these Learned Men have followed one another, in the same Learned Tract of ancient Error, a sufficient Warrant for those who are fond of that old Notion, *Quò antiquius, eò verius*; which *Hypothesis* will
not

not always hold good ; for who knows not , that there was Darkneſs in this World before Light ? That the Angels fell before *Adam* was created ? That *Adam* was deceived even in Paradise, by the *Great Impoſtor* ; and ſince that, the next Man, *Cain*, was both a Murtherer and a Liar ? He that conſiders how ſoon Sin entred into the World, and that ever ſince Mankind hath been beſet with Sin , Error and Folly, (of which he has been very fruitful even from the beginning ;) that the Devil hath advanced his Kingdom to a great height ; that Error is more ancient than *Adam*, will not be eaſily perſuaded to believe, that what
is

is most ancient, is therefore most true, though gilded with a shew of Learning. Were there not erroneous Tenets in Christianity coævous with the Apostles ? Who then can say, that the bare antiquity of an Opinion is a good Argument for it's Truth ? For my part, I think it not fit to be the sole *Criterion* of Matters of Fact ; for we are to judge, not only how ancient the Historian is ; but how agreeable the Thing delivered , is to true Reason.

The Fables
of the An-
cients re-
fer to
Things, not
Persons.

Now the Great Men I was speaking of , have been exceeding industrious to find out to what Persons the Fables of the Poets do relate ;
when

when in Truth, they are not Historical Relations of Persons, but real and true Experiments in Natural Philosophy, though veil'd in Fabulous Relations, to conceal them from the Vulgar : One Experiment whereof, will give more Light, than the Talk of all Mankind without it. The Explanation of which, may do great Right, I conceive, to the Ancients, deliver them from Calumny, and give some greater Light to the Learned World, than hitherto has been done, and yet so, as not to transgress the great Law of *Pythagoras*, or incur the Punishment of *Theopompus* or *Theodestes*.

The

The Famous Lord *Verulam* has made this one of the great Pillars in the building up his *Instauratio magna*, wherein that Great Man saw, that the Wisdom of the Ancients was couched in these Mysteries: Of which Opinion I find likewise Sir *Kenelm Digby*. But this was fit for the Learned Pen of the Honourable Mr. *Boyle*, the Ornament of our Nation.

Objection.

But to return to *Pythagoras*; Can the Belief of this Doctrine, that teaches, that a Spirit set at Liberty, by the Dissolution of its Body, may afterwards animate another Body, be an Argument for any man's paying a Defe-
rence

rence to that Creature, whom, he fancies, the Spirit of his Father animates?

He may with as much *Respons.* Reason honour that Field, that produced his Father's Food, (being assimilated into his Nature,) or adore the Wind, (that continued Life to him,) as this Animal. For the Sensitive Spirit, after its dissolution from the Body, is no more his Father's, than the Air he expired, was a part of himself; it was nothing at first, but the Ligature of the Rational Soul and Body, which, when they are dissolved, as to them, there is an end of the Tie.

Objection. No one sure will think this Opinion does invade the Doctrine of the Resurrection ; since there can be no need of a *Medium*, where there are no *Extremes*. The cloathing of the Blessed Spirits after this Life, will doubtless be with a Robe of Light, because they are always to appear before the Father of Lights. Our Saviour's Transfiguration may give us a glimpse of this ; but where Flesh and Blood cannot enter, what need can there be of a Sensitive Spirit ?

Of the Identity of Form in all Bodies.

But I think this Matter may be carried higher than the Opinion laid down of *Pythagoras* ; for this very Particle of Light and Heat, when it is free from its Body of what-

whatever sort, may penetrate Matter that may concrete into Stone or Metal, produce a Vegetable, or insinuate into an Animal-Matrix, and co-operate in the Generation of the *Fœtus*; for it is homogeneous with the Vital Heat in all but their Specification. 'Tis true, *Eireneus the Great*, has said, There is nothing that has a Seminal Virtue applicable to two things. But this is spoken of a Seminal Virtue latent in some Body, not at Liberty and free, but specified and determin'd.

That this Spirit is universal, I need not go back to the first Abyss and Form, to shew the Identity of Matter and Form in General, (which was

afterwards divided and distinguished'd according to the Proportion of Matter and Form,) to prove the Identity of Spirit in all these Three. 'Tis enough here to shew, that Minerals and Plants, (not to mention Animals,) being Physick and Food for Man, are, by application to him, assimilated into his Nature, and that only by the Power of his own Specifick Spirit; which shews them to be of his own Matter and Form, or

(a) Aliment it could not attract and convert into its own Nature what (says *Aristotle*) must be the same is repugnant to it (a). But potentially, that there is an Homogeneity which the of Spirit in all the Three Provinces of Nature, will appear Thing augmented, or from hence (if it be true) is in Act. that

that from the Dross of Metals reduc'd to Ashes, are generated *Beetles*; from Plants, *Caterpillers*; from Fruit, *Maggots*; and from putrefied Animals, *Bees* and *Flies*; so that an Animal Life flows from them all. And out of any *Species* of every one of the Three Kinds, may be drawn a Light burning, and fiery Spirit; which could not be, were they not homogeneous.

The great difference which there seems to be between the several parts of the Creation, makes the People indeed believe them of contrary Natures. Thus the Vulgar can hardly think that Fountain-Water will ever become

Wood, Leaves, Fruit, Bones, Sinews, Blood, and all the Parts of an Animal Body : But a Naturalist can easily discern , that the Water or moist Vapour, that dissolves the Seed, is by the Specifick Spirit of the Seed converted into its own Nature , and shoots up into Branches, bearing Leaves and Fruit, whose grosser part encreaseth the Body of the Tree. And so the Water drank by Animals , becomes converted into Nourishment, and is communicated into all the Parts of the Body, by which they all grow and are encreased to a determinate Time. Thus are all the Parts of the Universe related to each other by the common

common Bond of the same Universal Spirit, which *Parmenides* in his famous *Idea's* calls *That one Idea*, which is the Foundation of all Singulars ; out of which, as from a Thread, the whole Web, as it were, of Individuals, is woven.

Now this Universal Spirit residing in many Particulars, is the Support and Foundation of them all ; and is, according to *Zenophanes*, wholly together one ; though for distinction sake, and that we may better understand one another in Discourse, we divide it into Three Heads, which are called Kinds, and into almost infinite Species,

G 4 which

which are the Particulars.

Thus we see Nature, tho' She is One, Pure and Simple, is yet beneficial to the whole Creation, and continually supplies the perishing Old, by the Gift, as it were, of New. And thus we may see, that without God, who is Nature's Governor, we can do nothing even in this world.

“ O Eternal Wisdom! How
“ excellent are the Divine O-
“ perations ! How manifold
“ the divine Goodness ! whose
“ Wisdom, Power and Love
“ are no less evident in the
“ Conservation, than the Cre-
“ ation of the World ! If the
“ Divine Mind should check
“ Na-

“ Nature a few moments ,
“ this delicate Machine would
“ be without Spirit, the world
“ would be benumb'd with
“ an eternal Cold and Dark-
“ ness, and an everlasting
“ Death; all things would run
“ back into their first Mass,
“ Chaos, and dark Abyss,
“ never to be renewed, with-
“ out that Spirit that first ba-
“ nished Darkness, by sepa-
“ rating the Waters, and en-
“ kindling in their most refi-
“ ned Parts (advanced to
“ the Region above) a Spirit
“ of Light.

“ To the Eternal therefore
“ be infinite Praises by the
“ pure Spirits of Men and An-
“ gels.

He

A comparison of the Form in Animals, Plants and Minerals.

He that thinks I do a dishonour to Animals, in supposing, that that Spirit that animated a mean Vegetable, or a sluggish Metal, on its leaving these Bodies, should give Life and Motion to an Animal Being, will easily see his Mistake, when he considers that those Things are always esteemed most Excellent and Noble that are of longest duration. Now we see, that many Vegetables, and all Things of a Metallick Composition, do exceed Animals in duration of Time. Besides, all Things receive a value from their Usefulness; now, though divers Beasts and Birds are very useful both for Food and Pleasure, yet none
of

of them are supported without Vegetables ; nor can any Man plow, or go to Sea, without Metals. But this is speaking rather like a Merchant than Naturalist ; therefore I shall wave it.

That Spirit seems to me to be most Noble, that has so digested the Passive Matter, which contains it, as to be able to defend it against all the assaults of the Elements ; and on the other side, that Spirit seems to be most weak and unactive, that suffers its Body to be soonest dissolved on their Intention. Now Vegetables and Animals do both perish in the Flames ; but Metals do not : So that the

Of the Excellency of the Form in Metals.

Strength

Of the perpetual light made out of them, and of its great difficulty.

Strength and Virtue they enjoy visible to every Eye, gives them justly the Precedence. But could their Bodies be dissolved, and their Spirits let loose, as we see in Vegetable Seeds, then their Excellency would be very manifest. He that has seen the perpetual Light to which they have been advanced by Dissolution, does know what place they merit in this Life; wherein were the operation as easie, as the Reason is evident, no ingenious Man would be without it. For my part I own myself herein, only *Un Croyant*; yet he that is not able to draw a Bow, may yet give Aim. Wherefore, to this, I conceive, there is need of an homogeneous

neous Agent, defecated from all Impurity, and impregnated with a Metalline Sulphur, the former found in the House of *Gemini*, (a) the latter in that of *Aries*, by the benign Influences of *Libra* and *Aquarius*.

(a) This is *Jargon* to those only, who do not understand it.

But let none but the Happy pretend to this. He that can retire, and enjoy the Freedom of *Horace* his Countryman ;

*Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore, &c.*

“ Happy the Man from toil-
“ some cares set free,
“ Who does regain Man’s
“ ancient Liberty,

“ Ploughing his Ground with
 “ Oxen of his own,
 “ By Parents left; ’s free
 “ from Usurious Loan.

To this Freedom of
 Thought, there is necessary
 a Knowledge of all Nature,
 a plentiful Fortune, and above
 all, a wise and a Learned
 Friend. *Qui publicis Honori-*
bus & Muneribus funguntur, aut
etiam privatis & necessariis Oc-
cupationibus jugiter incumbunt, ad
summum hujus Philosophiæ Culmen
ne contendant: Totum enim Ho-
minem illa desiderat, Inventum
possedet, Possessum ab omni serio
& longo negotio vendicat, cetera
omnia aliena reputans & flocci fa-
ciens. “ They who are fa-
 “ tigated with Publick Ho-
 “ nours

“nours and Employments ,
 “or have continual Avocati-
 “ons of private & domestick
 “Affairs, let them not pre-
 “tend to the Heights of this
 “Philosophy ; for she re-
 “quires the whole Mind ;
 “which obtain’d, she keeps,
 “and retains him from all te-
 “dious Business ; teaching
 “him to slight all Things else
 “as Trifles.

This is an Eternal Bar to
 such as my self, who am
 bow’d down to an Employ-
 ment of daily Attendance ,
Me Miserum ! —

Well may the Qualificati-
 ons above be thought neces-
 sary , since besides the Fine-
 ness

ness and Acuteness of Mind,
there is required *Herculean* La-
bour.

— *Non viribus ullis
Vincere, nec duro poteris convet-
(lere ferro.*

“ This to attain, no Steel has
“ any Force,
“ Nor *French* Dragoons, nor
“ *Missionary* Horse.

For 'tis so difficult, that *Ho-*
mer tells us, *Mars* being im-
prisoned by *Neptune's* Son,
Thirteen Months in a Dun-
geon, could scarce be set free
by *Juno's* help, though assist-
ed by *Hermes* himself. The
meaning whereof, when I
have told you, that *Mars* is
the

the Son of *Juno*, and she the Metallick Nature, is too obvious to need an Explanation; for a Surcharge is nauseous to the Mind of an Ingenious Man.

Now to remove all Objections to the Foundation of this Opinion of *Pythagoras*; and what is superadded: It Object. 1. may be asked, How doth it appear that the Heavenly Bodies bestow an Influence, or Universal Spirit on the Earth? Why may not the Earth it Object. 2. self be impregnated *ab initio* with Seed enough, to hold out for all *Species* to the end of the World?

H That

Responsf.

That the Heavenly Bodies move and transmit Heat, we Both see and feel : Nay, this Heat beyond the Tropicks, is so intense and powerful, that with us collected by a concave Glass, it will melt Silver, and that in a more extraordinary manner than a Culinary Fire is able to perform. Whence *Mechungus* affirms, that there is no artificial Fire able to give such a heat, as that which comes down from Heaven. We see Insects, a sort of Animals, in a few days are generated by it in waterish places. Those that pass for Animals, as Frogs, Toads, and even Mice, whose Generation is æquivocal, are so produced; by means where-
of,

of, we perceive that Vegetables grow and increase.

Timæus the *Locrian*, saith,
That God scatters Souls, (i.e.)
Forms, some in the Moon,
others in other Planets and
Stars, whence they are instilled
into Creatures. To which
Aristotle agrees, when he saith,
That the Universal Efficient
Cause of all things, is the
Sun and the other Stars, and
that their Access and Re-
cess, are the Causes of Gene-
ration and Corruption. If so, *Aristotle*
what need is there of an Ele- held, that
ment of Fire, above the Re- there was
gion of the Air? But, I an Element
conceive, 'twas placed there of Fire, a-
bove the
for Order's sake only. Region of
the Air.

Of the Universal Spirit.

Now this Virtue that is Ministerial to such Variety of things, must be in its own Nature General and Catholick, or it could not be subservient to so many several different Individuals. The Specification of it, naturally proceeds from the Particulars. We see a little Salt seasons a great Lump, and a Scion transmutes the whole Juice of the Tree into its own Nature. Wherein we may observe a twofold Change: First, Of the general Moisture into an Identity of that of the Tree: Secondly, A new Specification of it, by its passing into the Scion. Nay, such is the virtue of Fermentation, that you may inoculate

late Scion upon Scion, after a little Growth ; and whatever becomes of Transmutation in the Mineral , we daily see it various ways in the Vegetable Province, to that degree, that in many Trees you may ingraft and inoculate out of *species*, as Cherries on a Laurel, Pears on a Hawthorn-Tree ; nor is it otherwise in the Animal, of which no man's Experience is without some Instances.

Fermentation , saith the incomparable *Eirenæus the Great*, is the Wonder of the World ; by it Water becomes Herbs , Trees , Plants , Fruit , Flesh , Blood , Stones , Minerals , and every Thing. This *Epicurus* calls

the attracting and intangling adaptable Atoms , by their Fellow-Atoms ; by which they grow up into the same Nature ; of which hereafter.

Respons.2. As for the latter part of the Objection , touching the Earth's having Seed enough in it self, and therefore needs not borrow of the Heavens : What I said already to the first part of the Question, may be a sufficient Answer, But to proceed.

That the Earth is barren & sluggish, dead and passive, we may easily see, by considering how unfruitful all places are that are surrounded with
Build-

Buildings. For if the Earth had Seed enough in it self, she might be as fertil in a City-Garden, as in a Country. But it is plain, that the want of a free access of the Air, whereby an Universal Spirit, or animating Heat is conveyed, is the only Cause of Sterility.

Why do your Countrymen, after some years plowing, leave the Ground fallow? Is there not Seed or Virtue enough in the Earth to hold out? If there is not, whence does she receive it? It must proceed either internally from the Centre, or externally from the Heavens: if from her own Centre, why does she wait the accession of

the Sun, to call forth her Vegetables ? And why, where his Influences are interrupted, is she barren ?

Object.

But may not the Earth have a Feminine Sperm in it, and may not this vital Heat, be as a Masculine Principle, that may only excite, and bring this dormant Seed from Potency into Act, to which Opinion *Xenocrates* seems to

Resp.

be inclined ? If the Earth were filled with such an imaginary Seed, whenever the Sun approaches with his enlivening Beams, surely all these Seeds would quickly appear to fight ; what then should the Earth do for the next year's Vegetables ? The

Pro-

Propagation of them only by their letting fall a Seed, and by that means another coming in its place, is weak and frivolous; for though this in many places often happens, yet Experience shews us, that tho' Weeds are grubb'd up before they run to seed, yet the same, or others, soon grow up in their stead; And whence should this happen? Who are the Conservators of the seeds of Weeds, and noxious Plants? Noxious, only because their use is not known. What Enemy comes in the night and sows them? And where are their Store-houses?

But may not the Birds in Object. the Air let fall seed, and so it may grow? This Objection can

Resp.

can admit no Resolution but
this : Take Earth, defend it
as you please, so it has
some access of Air, and you
will find an Herb of some
sort or other arise. “ It is
“ therefore most evident, that
“ by the Heavenly Bodies, or
“ from them, a germinating
“ Virtue is emitted ; that this
“ Virtue is universal, convey-
“ ed by the *Medium* of Air,
“ filling all Places, and pro-
“ ducing divers Effects, ac-
“ cording to the plenty of
“ Spirit, and difference of
“ Place : That this Spirit, on
“ the dissolution of its Body,
“ is not annihilated, but gets
“ loose, becomes active and
“ vigorous, and impregnates
“ new Matter, whose Nature
“ is

‘ is varied , according to the
“ diversity of Place ; as Wa-
“ ter mixing with salt things,
“ becomes saline ; and with
“ Acids, sharp.

Now, this to me, is so far from being a wonder, that I should admire if it were otherwise ; since Bodies, that are but the Case of Spirits, are not annihilated , when their Spirits leave them, but lose only their external Figure and Shape ; for if Bodies on their resolution, were annihilated , the World in time would be reduc’d to nothing.

That Bodies are only changed, not annihilated.

For the World consisting
of Parts, and those Parts of
Bo-

Bodies, as Bodies are annihilated, so are the Parts ; and the Parts being daily substracted, this Machine would fall to pieces, or rather to nothing.

‘ But as in Generation, saith
‘ *Epicurus* , there is no new
‘ substance made, but pre-ex-
‘ istent substances are made up
‘ into one, which acquire new
‘ Qualities ; so in Corruption,
‘ no substance absolutely ceas-
‘ eth to be, but is dissipated
‘ into more substances, which
‘ remain after the destruction
‘ of the former.

So that though Bodies re-
solve into Dust, yet this Dust
remains still, and being quick-
ned by a Solar Heat, shoots
forth into some Plant ; and
this

this Plant becoming Food to Man or Beast, and Beast to Man, is assimilated into the Nature of the Eater, and becomes part of himself. Hence *Hermes*, and the rest of the Philosophers affirm, that nothing properly dies; but all things pass, and are changed into something else (a). So that if one would urge it, he might prove this way a *Transmigration* of Bodies, as well as Spirits; since the Bodies of the Dead become Food to the Living after a little Circulation of Time, passing through a few *Mediums*, and that Food becomes part of him that eats it.

(a) *In nihilum nil posse reverti.*

This

This the *Egyptians* hinted by the *Hieroglyphick* of a Snake painted in a circular form, the Head swallowing up the Tail : Of which, *Claudian*.

———*Serpens*
Perpetuumq; viret squamis, cau-
damq; reducto
Ore vorat, tacito relegens exordia
lapsu.

‘ *Python* his Scales renews, and
 ‘ on the Ground
 ‘ With Tail in Mouth he lies,
 ‘ in Circle round.

Thus *Pythagoras* might say he was *Euphorbus*, who lived many years before him, because of the Possibility both in respect to the Identity in
 some

some sort of his Body (for we were once upon our Plates,) and his animation by the same sensitive Spirit , being of a Temper and Disposition very like him. Thus for similitude of Spirit, *John the Baptist* is called *Elias*.

But now for *Plato's* Opinion, and the rest of the *Pythagoreans*, who held, or rather seemed to hold, That by indulging to Sense, the Souls of Men pass'd first into Women ; then, if they continued vicious , into Brutes, &c. This Degeneracy , if he had confin'd to the same Body, would have had as much Reason and Truth of its side, as the other hath of Prettiness and Fancy :

For

The Moral
of Trans-
migration.

For Experience shews us, that many Men, by soft and tender Habits, grow weak and effeminate ; and by degrees slide into an Indulgence of all Brutal Passions. Now it is more than probable, that there was no more intended by this sort of Expression, than to shew Mankind to what a low Ebb Humane Nature might descend, to what a Brutal Sordidness Man might sink that wallow'd in sensual Pleasures.

And what is the natural Consequence of this ? That Men therefore to avoid this Evil, should adorn and cultivate their Minds with useful Knowledge, and exert Life
in

in Practical Vertues: This was the Design both of Moral and Natural Philosophy; and this *Æsop*, who flourished about an hundred years before *Plato*, inculcated by his ingenious Fables; amongst which, had this of *Plato's* been inserted, the Moral had been obvious to every Understanding.

This is no new Interpretation; for *Timæus* long ago commended the *Ionick Poet*, for making Men religious by ancient Fabulous Stories. 'For,' said he, as we cure Bodies
'with things unwholsome,
'when the wholesome agree
'not with them; so we re-
'strain Souls with Fabulous

‘ Relations, when they will
‘ not be led by the True. Let
‘ them then (continues he)
‘ since there is a necessity for
‘ it, talk of these strange Pu-
‘ nishments, as if Souls did
‘ transmigrate ; the Effemi-
‘ nate into the Bodies of Wo-
‘ men, given up to Ignominy ;
‘ of Murtherers, into those of
‘ Beasts, for Punishment ; of
‘ the Lascivious, into the forms
‘ of Swine ; of the Light and
‘ Temerarious, into Birds ;
‘ of the Slothful and Idle, Un-
‘ learned and Ignorant, into
‘ several kinds of Fishes.

Thus we see how *Pythago-
ras* has been mis-represented,
and what was made use of
only as the last Remedy to re-
strain

strain Men from Vice ; and was, what we call *Argumentum ad Hominem*, is now, for want of Understanding in his Censurers, return'd upon him with great Reproach.

But did not *Pythagoras* abstain from Flesh-Meat, for fear of eating his Parents, according to the gross Notion of Transmigration ? Most certainly not ; for *Jamblicus* in the Life of *Pythagoras*, tells us, That he being the Disciple of *Thales*, one of the chief Things *Thales* advised him, was, to husband his Time well ; upon which account, he abstained from Wine and Flesh ; only eating such things as were light of Digestion ;

by which means, he procured shortness of Sleep, Wakefulness, Purity of Mind, and constant Health of Body.

Transmigration in Plants and Minerals demonstrable to sense.

But what if Transmigration may be made evident to Sense in Plants and Minerals? That it may be in Plants, every ordinary Chymist knows: For by the extracting the Spirit or Soul of a Vegetable in the form of Oil, and by the cohobation of it on the calcined Salt of a different Plant, they will impregnate that Salt with a new Life and Spirit, and give it new Virtue, Smell and Taste. Thus they draw forth a Spirit from one Plant, and infuse it into the Body of another. And thus *Van Suchten*,
and

and the acuter sort of Chymists, tell us may be done with Metals.

But what need we fly to Laborious Art for the proof of this? Does not sagacious Nature afford Instances enough of this sort in divers Places, witness the petrefying Baths at *Buda*, *Glashitten* and *Eisenbach* in *Hungary*, that turn Wood and Iron into Stone; and the Venereal Mine at *Hern-grunat* near *Neusol*, where, by leaving Iron in the Vitriolate Water for Fourteen Days, it is transmuted into excellent Copper, better, and more ductil than the Natural. But enough of this.

I have done with *Pythagoras*, and shall touch now on Four Things.

1. I shall speak somewhat to the duration of Bodies.

2. Examine some Principles and Elements generally received.

3. Compare some *Aristotelian Hypotheses* with those of *Democritus*.

4. Having already shewn, how variety of Plants and Metals are now generated in the Earth, from the Diversity of Salts, &c. I will endeavour to shew how the Earth comes

to

to be filled with such variety of Bodies, abounding with different Qualities.

First, As to the Duration Of the duration of Bodies. Bodies, after the sensitive Spirit has left them, and before their resolution into Dust, have a sort of Vegetable Life remaining in them; as appears by the growth of Hair and Nails, that may be perceived in dead Bodies; and a weak Animal one that lurks in the Moisture; whence in Putrefaction, Worms and divers sorts of Insects may be generated, who dying, others of another sort arise.

1 4 If

If therefore Bodies obtain this sort of Immortality (not to speak of the Resurrection of the Body in a Philosophical Discourse,) why should it be denied to the Spirit, which hath a much greater Right to it, by the pure and incorrupt lasting Nature of its Essence ?

But I shall advance the Nature of Bodies to a much more unmixt and pure Immortality : For the Radical Moisture of Bodies, that lies in the Bones, may justly challenge a Right (as things now are) to an eternal duration. For not to mention Bones that are found entire after a Thousand Years Burial, nor the Bodies
of

of *Egyptian Mummies*, preserv-
ed whole for several Thou-
sand Years ; there is in the
Bones a Radical Moisture ,
that is fix'd and permanent ,
and is so far from giving way,
or suffering loss by that Ele-
ment that is the Destroyer of
mix'd Bodies, that it is the
Vessel made use of to purge
the fix'd Metals in the Fire,
and remains unhurt when the
volatil Metals fly away ; so
that none of the Elements
can destroy it, no not the most
torrid *Vulcan*.

Now for mix'd Bodies ;
Fire indeed may separate the
Parts of a mix'd Body, change
the Figure , and so alter its
Appearance , as to puzzle
the

the best Mechanick to reduce it to its primitive state; yet this is no Annihilation, but Division. The burning of Wood or any Fuel, is a Destruction of it, I confess, as to the Proprietor; but not with respect to the Universe, no more than there is less Money in the World by the Profuseness of a Prodigal; as the one doth but change Hands, so the other alters only the situation of its Parts.

The Watery or Mercurial Part of the Wood passeth away in Smoak, the Oily or Sulphurous in Flame, and the Body of Salt rests in the Ashes. The Air preserves the two former, and the Earth retains the

the latter ; each part returns to its native Country. What then can destroy this Body, except the *First Cause*, I am yet to learn : For though Bone-Ashes , by reason of Moisture, may flow and become Glass, the ultimate end and use of them ; yet so glorious a lightsome body as that of Glass, is rather an exaltation of its Essence, than diminution of its Excellency ; nor does it give any termination to its Being, but only a change to its Figure. If Culinary Fire destroys the Parts of the Universe, in time it may the whole. But this is inconsistent with the Wisdom of its Maker, to create Principles destructive of one another.

The

Of the general Conflagration.

The Light of Nature, as well as Experience taught *Plato*, that the World was not destroyable by any other Cause, but by the same God, who composed it ; which the *Eternal* can easily do by Fire, according as Things now appear, without the Light of Holy Writ : Which makes me wonder, that *Aristotle*, *Zenophanes*, and other Great Men did not see this ; but thought the World of necessity as *Eternal* as God ; for though the Heat of the Sun is now tolerable between the Tropicks, yet he that considers its being a little multiplied by a concave Glass, even in our Meridian , (though its Rays pass through a vast Region of

Wa^r

Water rarefied,) if reflected on a Man for some time, it will scorch and destroy him, when the volatil Waters that allay his Heat, become fixed, (which the People think now are, and a Philosopher knows may easily be,) then the Sun having no Cloud to obstruct his Light, nor any Water to cool the scorching Heat of his Rays, will necessarily burn up and calcine the Earth.

Thus the very Elements would destroy us, did not the *Eternal*, by his Providence, defend us from the Heat, by the interposition of the Waters, and from the Chilness of the Waters, by impregnating them with a Solar Heat,
whose

*whose invisible congealed Spirit,
(saith one of the Learned
Magi) is more valuable than
the whole Earth. Clementis-
simo itaq; infinitæ sint Laudes.*

2. Of Prin-
ciples and
Elements.

Secondly, As to Principles and Elements : being to speak of these, it will not be amiss to enquire, how and when these came into the World. The Study of *Natural Philosophy* was as early in the world, as Men came to call upon God : For whatever Appearances God made to the *Antediluvian Patriarchs*, and by that means communicated his Divine Will and Nature to them, yet we cannot suppose that the World in general had any other Light of the Divine
Glory

Glory and Majesty, than what came to them by Tradition, and the Contemplation of the several Parts of the Universe; for God is known by his Works; they are the Witnesses of his Wisdom, Power, and Goodness. The Knowledge of these Works, comes not to Mankind (at least generally) by Inspiration, but by exerting our Faculties.

And as for Tradition, that is apt to make but a weak impression on thinking Men, unless it is back'd with Reason.

But besides, though the Creation of the World was a Tradition; and the manner out of *Chaos*; yet to give an
account

account of the *Phænomena* of Things, and the manner now of Nature's Productions, could not be a Tradition. This was left to Man, as the proper exercise of his Rational Powers, that by improving, and advancing his Thoughts; he might come to have a clearer Light and Knowledge of God, and consequently, love him the more intensely; for it is almost impossible to have a true knowledge of God, and not to be inflamed with Love of him, such is the Purity and Perfection of the Divine Nature.

When Men therefore began to contemplate the works of God, they found all the
Parts

Parts of Nature reduceable to two Heads or Principles ; an Active, Vital or Formal one, and a Passive or Material.

This I conceive *Moses* intended, when he tells us that in the Beginning God created the Heaven and the Earth : which things are expressed in the very same words by the *Chaldeans*, *Affyrians*, and *Greeks*, as I have hinted before.

Thales, who was one of the first amongst the *Grecians*, as, *Laertius*, *Strabo*, *Cicero*, and *Plutarch* affirm, that made enquiry into Natural Causes, conceived Water to be the Material Principle of all living

K

ing

ing Creatures; because all Seed is humid, and Plants and Animals are nourish'd by it. This he had from a more ancient Nation, the *Phœnicians*, by whom *Orpheus* was likewise instructed.

To this Material Principle, *Anaxagoras* is said to be the first that added (Νῆς) the Mind, by which, I conceive, he meant the Formal. Hence *Virgil* calls the Universal Form the Mind.

——— *Totamq; infusa per artus
Mens agitat molem, & magno se
(corpore miscet.*

‘ A Mind infus’d through this
 (‘ World’s every part,
 ‘ Does

‘ Does move the whole Ma-
(chine with wondrous Art.

But *Homer* and *Hesiod* both
gave an account of these two
Principles long before.

Various afterwards were
the Opinions of the Philoso-
phers about Principles. *Phe-
recydes* the *Assyrian*, asserted
Earth to be the Principle of all
things; *Anaximenes*, Air; *Hip-
pasus*, Fire; *Xenophanes*, Earth
and Water; *Parmenides*, Fire
and Earth; *Enopides*, Fire and
Air; *Democritus* and *Epicurus*,
Atoms; *Empedocles*, *Plato* and
Aristotle, &c. to these Princi-
ples added four Elements, be-
ing the visible Matter, as they
conceived, of which all Bo-

dies did subsist: And this the School-men, following them, have hitherto maintained, and it is now the Doctrine of the World.

Of the 3
Principles
of the *Chy-*
mists.

The *Chymists* hold Three Principles at this day; these Principles and Elements I now intend to examine: And first, for the Three Principles.

Principles,

I know it is no less a crime than Heresie, in the Communion of *Chymists*, to deny any of their three beloved Principles, their *Salt*, *Sulphur*, and *Mercury*; but being not of their Church, I need not fear their Censure. I do admit *Salt* in some sence, to be one of their Principles; but
I do

I do deny *Sulphur* and *Mercury* to be several ; for their best Authors affirm *Mercury* to be only crude *Sulphur*, and *Sulphur* ripe *Mercury* ; they differ therefore not in *specie* , but in degree of Digestion. ‘ The Ancients (saith *Eireneus the Great*) thought them ‘ all one ; and though *Paracelsus* has invented a Liquor, ‘ by means whereof, he taught ‘ the way of separating the ‘ *Sulphur* in the form of a ‘ tincted Metallick Oil ; yet I ‘ conceive this is nothing but ‘ an extraction of the riper, ‘ and more digested part of ‘ the *Mercury*.

This will appear more evident, by considering the Mat-

ter of Metals; which I will deliver in the sence of *Eireneus the Great*, having translated him, but not having the Original in *Latin* by me. ' That
' *Mercury* (saith he) which is
' generated in the veins of the
' Earth, (and all Metals arise
' from the same Matter) is the
' universal material Mother of
' all things cloathed with a
' Metallick *Species*, which may
' be easily proved, because
' *Mercury* is accommodated
' to them all, and by Art
' may be conjoyned; which
' would be impossible unless
' they did partake of the same
' Nature. *Mercury*, saith he,
' is Water, yet such as will
' mix with nothing that is not
' of its own Identity; where-

‘ as therefore it drinks up all
‘ Metals by its moisture , it
‘ follows they have all a Cor-
‘ respondency of Matter with
‘ it.

‘ Again, *Mercury*, by the
‘ help of Art assisting Nature,
‘ may be successively digested
‘ with all the Metals. And
‘ this same *Mercury* retaining
‘ the same Colour and Form
‘ of flowing, will assume the
‘ true Nature of them, and
‘ by succession exert their true
‘ Properties ; which would be
‘ impossible to be done by
‘ Art, did not Nature shew
‘ us the possibility by their
‘ Correspondency of Matter.
‘ Besides, all Metals and Mi-
‘ nerals too, that are of Me-

‘tallick Principles, may be
‘reduced into a current *Mer-*
‘*cury*.

Hence I conceive, ’tis evident, that current *Mercury* is the nighest (though not the first) Matter of Metals; which *Mercury* hath a Salt included in it, and becomes a more or less ripe Metal, according to the purity or impurity of its Matrix. What need then can there be of Sulphur as a distinct Principle? But they that contend that these three, *Salt*, *Sulphur*, and *Mercury*, are the constituent Principles of a Metallick Body, ought to shew that Nature produces these three simple Substances, and then unites them in the
com-

composition of a Metal. But who ever yet saw a Specifick Metalline Salt void of *Mercury* and *Sulphur*? Or simple *Mercury* without Salt, or a Metalline Sulphur by it self?

The Truth is, in a strict sence there are no other Principles, but the moist vapor impregnated with vital heat; for these two alone constitute all Bodies. As for the Salts I mentioned in the generation of Plants and Metals, I conceive them to be only a congelation of a former Vapor, differenced in Metals by a long circulation in the Alembick, of the Earth; and in Plants, by a speedy resolution near the *Superficies*. Now this Homogeneity

neity of Salts in two such different Bodies, will not appear strange to them who consider the vast Alteration Heat makes on Bodies by time, in different Vessels: thus common gross Water, in an open Vessel, by a gentle heat is soon evaporated and rarefied into Air; whilst Dew, a much purer Substance, by the same heat, circulated in a close Vessel by length of time, is condensed into Earth.

Objection.

But are not the Principles of Bodies known by their Resolution, and may not Metals be reduced into three distinct Principles?

If

If the various Figures into *Respons.*
which the Fire is able to divide Bodies, must be called Principles, *Monsieur L'Emery* assigns no less than five; but he honestly confesseth, that this is effected by the alteration the Fire makes on Bodies; not by a natural Analysis into their first Principles.

But does not the *Great Stoic Objection.*
Pyrite hold three Principles, Matter, Form and Privation?

By Privation, he doth not *Respons.*
mean a Principle, in a strict sense, *i.e.* an Essence constituting a Body, or part of such; but with respect to the previous Matter of each Body, before it is specified,
which

which he calls the *Terminus à quo* ; as when determined, the *Terminus ad quem*. But if it must be a Principle, let it be of Death, not of Life : For how can that be a Principle of Life, that is a separation of Soul and Body ? If instead of Privation, he had called it Putrefaction, that might well enough have passed for a Principle , or something like it ; since Putrefaction is the Gate to Life.

I think therefore the Two Principles of the Ancients , *Matter* and *Form*, stand firm, notwithstanding *Aristotle* or the *Chymists*.

But

But if there are four Elements that constitute Bodies, according to the general Doctrine, they, I must confess, will overthrow the Two Principles of Matter & Form, unless these Principles being first, the Elements afterwards are made out of them, as *Plutarch* will have it; and then it will be disputing only about Words. But we'll consider this.

Elements seem to be but modern in respect of the Ancients: *Moses* speaks only of the *Spirit* and the *Abyss*; and so, for what I perceive, it continued even to the Time of *Thales*, who flourished in the 35th Olympiad; Principles
and

and Elements, being not then distinguished by him ; for which *Plutarch* finds fault with him. The same Author makes *Empedocles* to hold Four Elements, who, 'tis said, was a Disciple of *Pythagoras*, who was contemporary with *Thales*. Here I will suppose Elements to begin ; the Reason this ; They that held four Elements, perceiving that besides the moist Vapour, and heavenly Influence, or Fire and Water in the modern Language, there were Earth and Air ; that Air is the Food, and as it were, the Companion of Fire, and Water of Earth, and that things generated in the Earth, could not but partake of its Nature, as the *Fæ-*

tus

tus in the Womb. That two of these were active, and two passive; two heavy, and two light; must of necessity be those Parts of Matter, that constitute the Harmony of each Being.

To speak clearly to this Matter, I shall take each Element apart, and by that you will see, whether these four, or two only, are self-subsisting Beings; Pure, Simple, Primitive, and Unmixt, which is the Notion of an Element. I will begin with the Air.

That the Air we walk in, Of the Air. is pure and unmixt, no one will pretend; for the Sulphurous Steams, that are sublimed
into

into the Air, and the abundant Moisture fluctuating in this Region, shew the contrary.

The Truth is, what we call Air, is nothing but Water rarefied, attracted by the Heat of the Sun, or sublim'd by the *Archeus* of the Earth; and this may be made manifest by many several Experiments, as the evaporating of Water into Smoak (which is a gross Air,) or calcin'd *Tartar* that will attract it, and dissolve it into Water.

Of the
Earth.

The Earth can never be said to be pure, simple, or unmix'd; for it is the common Shop of Nature, where-
in

in bodies of all sorts and qualities do reside. It is in truth, nothing more than the grosser parts of the Waters, which condensing into a body, became the Settlement of the Waters; which God afterwards caused to become dry, by the removal of the Waters from it, and the Spirit of Light shining on it.

Though it is said, *In the beginning God created the Heaven and the Earth*; yet this is by a Figure ὕστερον πρότερον usual, as the Learned say, amongst the *Hebrews*; for the *Darkness* was upon the *Face of the Deep*; and the *Spirit* moved upon the *Face of the Waters*. The *Chaos* therefore, or first Matter, was

L plainly

plainly an *Abyss of Waters*; and so our *Latin* Translators and Commentators render it, *Aquarum Terræ supernatantium*, say *Junius* and *Tremellius*.

Of Water. Water, I conceive, is in its own Nature, pure, simple, and unmix'd, without any quality, though susceptible of all. A Primitive in Nature, a middle Substance, whose one Extream constituted Earth, and its other Air or Heaven. This may well be called a Principle; for she is the first Matter of all things, into which all things may be reduced.

Of Fire. Fire, in its Original, is an emanation of a Solar Spirit,
its

its Rays darting downwards, impregnate and enkindle Passive Matter, into Motion and Vegetation. It is the Life or Spirit of the World, as Water is the Matter. To doubt this a Principle or Element (for I think it no Blunder, under *Plutarch's* Favour, to make them *Synonyma's*,) were a mortal Sin in Philosophy.

Having said this, 'tis easie to infer, That Water is the passive Principle, and the Solar Influence, the Formal of all created Beings; and that, properly speaking, these two are the only Principles, according to the Ancients, and the other two only Derivatives.

But does not the excellent S-----s, a Learned *Magus*, tell us, That the Four Elements by their never ceasing Motion, cast forth a *Sperm*, or subtil Portion of Matter, into the Earth, where meeting, and uniting, it is digested, and brought to perfection, according to the purity or impurity of the place? The Authority of this Person, and the Reverence and Admiration I have for him, as it makes me conceal his Name, so it does almost make me blush to lift up my Pen against him.—*Sed magis Amica Veritas.*

If Four Elements go to the Constitution of each Being, these Elements must be intimately united: Now that
cannot

cannot be, unless the purest part of one Element enter *per minima*, the purest part of the other. But Earth cannot enter Water *per minima*, unless it be reduced to the Form and Tenuity of Water, and then what need is there of Earth, if Earth must be first resolved into Water, ere it can unite with it? Again, Water must be rarefied to the dignity of Air, or else it cannot unite intimately with Air; if so, what need is there of Water, since Water must become Air before it can assist in the Constitution of a Body?

It to me therefore seems most plain, that all created Beings here below, are a Con-

crete of Water, the purest part whereof being rarefied, and impregnated with a celestial Heat, (which is all the Element of Fire I know of,) is digested into the various works of Nature, diversified now, according to what Nature has wrought in the Matrix, before the Form enters; for the Form is as capable of divers effects, as the Water is susceptible of qualities. Thus much for the Second, viz. *Principles and Elements.*

Thirdly, I shall compare some *Aristotelian Hypotheses* with those of *Democritus.*

Aristotle

Aristotle and *Heraclitus* too, held the *Elements* to be contrary to each other; as, *Fire* to *Water*, *Earth* to *Air*, two active and two passive Principles; but *Democritus* denies it; alleging, that the Agent and Patient must be in some measure alike, otherwise they cannot act upon one another. Wherein *Democritus* is certainly in the right; for *Fire* and *Water* differ not in a remiss, but intense degree: witness the quiet resting of *Iron* (in which the *Fire* of Nature dwells plentifully) in *Water*; and witness the Generation of Animals in water, which cannot be done without heat, and witness the Seeds of all Beings (whose germinating

Virtue, is the Fire of Nature)
involved in Moisture.

There is, in truth, no more difference between these two, than between Water and Plants ; of which, the one is so far from being repugnant to the other, that the Plant is nourished by the water ; yet when the water is raised to an *Acid*, and the Plant reduced to an *Alkali*, by the union of these two, a violent ebullition is caused, a controversy even unto Death.

As for the Cause of the variety of *Bodies*, the difference between *Aristotle* and his Followers, and *Leucippus*, *Democritus* and *Epicurus*, and their

their Followers, is no less; and 'tis no wonder that they who differ in the Nature of their Principles, should fall out in the effects they produce.

The *Aristotelians* impute the effects of *Bodies* to secret primary Qualities, residing in them, by the conjunction of the Elements; and so under the Mask of Qualities, which they could not tell what to make of, couch all ignorance of *Bodies*, their Causes, if not Effects.

Democritus, and his People, impute nothing to Qualities, but all to Figure and Motion, called the *Atomical Physiology*. For

For my part, I think neither Opinion right; yet a middle between both may be true. I shall consider both Opinions, and then give my Reasons against both, and for the middle one. As for the *Pyrrhonian* Doctrine of Qualities, 'tis too trifling to merit an Answer.

I might introduce this Question with a great deal of pomp, and shew that it hath been a Controversie in the world for above Two Thousand Years; that it hath exercised the greatest Men, and that it is not yet determined. But I shall think my self happy enough, if I can put an end to this Debate, without
any

any other consideration. The Method I propose to take, I think, differs from those that have gone before me ; for I intend to speak of the Creation of the First Matter, and Universal Form, and shew how from the various Union of these Two, various Qualities arise. But it would be too Magisterial to reject Opinions, without shewing their Mistakes : I shall therefore endeavour to shew the Error of these two Parties, and then substitute what I conceive more true.

As to the *Aristotelian* ; that of Occult Qualities, 'tis *Ignoratum per Ignotius* ; a thing is hot or cold, bitter or sweet, because

because of some Quality in it ;
and what is that Quality ?
'Tis Occult, that is in plain
English , 'tis so , because it
is so.

But the most that can be
made of this Notion of Quali-
ties , may amount to this ,
That there is a Form, or Vi-
tal Principle latent, or occult
in all Bodies, that not only
retains and keeps the Parts
together (be the *Genus* or
Species what it will) and so
distributes it self to all the
Members , performing the
Office of Life, but is the Spe-
cifick Formal Cause of all
those Qualities , with which
Bodies abound ; be they those
of Sweet, Bitter, Sharp, &c.
or

or Hot and Cold in their several degrees. Which Form being a Vital Principle, is invisible, (and therefore occult,) as *Lucretius* holds.

Ex insensilibus ne credas sensile
(gigni,
Nimirum Lapides & Ligna, &c.

‘ Of things unseen things visible
(‘ble are made,
‘ As Stones, and Wood, and
(‘ all things that do fade.

But this, I conceive, cannot be; for though *Galtruchius* tells us in justification of this Doctrine, That there is an actual Modification, and Determination of the Form to the Matter; I would fain know

know what particular Quality can a Form have, that enters passive Matter? Where can it receive, before it enters Matter, such a Specification? For notwithstanding what *Pliny* saith of the Planet *Venus*, that she scatters a Prolifick Dew, which is but general, and what the Astrologers say of the particular Influences of each Planet; I desire to know, who can distinguish the Influences of *Saturn* from *Jupiter*; *Mars* from *Venus*, and so of the rest, except that of *Sol*? The Sun indeed melts Wax, but hardens Clay; but this diversity of effect proceeds from the difference of the Object, not of the Agent; for the Agent is always

ways one and the same, tho' varied according to the passive Matter that receives it.

'Tis not therefore the Form alone that gives, or is the Quality in the Body; for as the Body was scatter'd Atoms loose and insipid, till its parts being collected, constituted, by virtue of the Form, a mixt Body; so was its Form simple and undetermin'd, till bound down, and tied to the Body.

Now for the *Atomical Physiology* of *Leucippus*, *Democritus* and *Epicurus*, which is now called the New, by what Figure I know not. How can meer Matter, which in it self,
loose

loose and scattered, is insipid, *i. e.* in its parts hath no Taste, (for what Taste have the uncompounded Bodies of Atoms, void of Qualities?) when put together by the clinging of its Atoms, the emanation of its Particles, (or imagine what other way you please) acquire a particular Taste, or give a particular Odor? *Nil dat quod non habet*, may hold well enough here. That which it had not in its Parts, it can never have in the whole; (I speak of the same undetermin'd Matter; for I know that Bodies of different Natures, when conjoyn'd, obtain Qualities by Fermentation, which neither had a part;) besides if Atoms by their Position and
Figure,

Figure, or by the manner of the flowing forth of their Particles, do give a Taste and Smell, &c. these Atoms are so very small, that the Body, though separated into many Parts, yet must retain notwithstanding the Figure of the Atoms, the Atoms being too minute to have their Angles and Points cut off by a small division of the Body; and consequently the Parts of the Body, must have the same Taste and Odor, when divided, as before, if the Qualities that are perceived by the Organs of Taste and Smelling, be wholly owing to Matter, *i. e.* to the figuration of the Atoms.

M

But

But this daily Experience evinces the contrary ; for Bodies divided , or but a little opened, as Plants and Fruit, &c. lose in a little time both their Taste and Smell , and yet no one can say, that the points or angles of the Atoms were disfigured, or the Emanation of their Particles obstructed , since great Proportions were left untouched.

But *Galtruchius* affirms ,
‘ Matter to be previously di-
‘ sposed to such a Form, by a
‘ Temperament of Qualities.
But how can this be ? Are
not Qualities the Effect of
Life in every Body , what
needs there then a Form where
there is Life before ? The
Qua-

Qualities therefore of Odor and Taste cannot proceed from the configuration of the Atoms.

Now if neither the Form gives the Quality of it self; for the Form, as I have shewn before, is simple, a vital Air undetermin'd; nor the passive Matter, though Atomical, as I have shewn here; and yet all Bodies have Qualities; they must proceed from the Union of both, and not from any distinct Cause in either. So the Spirit of Nitre and Salt Armoniack apart, have no Qualities or Power to dissolve, or rather corrode Gold, but united, do it effectually.

4. This brings me to the Fourth and last Thing I intend to speak to ; and that is, How the Earth comes to be filled with variety of *Bodies*, abounding with different qualities.

Since I propose here to treat of the Original of Qualities, I must, of necessity speak of the First Matter, and its Formation ; and that leads me naturally to consider the first Creation ; which I shall do as briefly as possibly I can.

I shall not cite the various Opinions of the several Sects of Philosophers that treat of the World's beginning, (tho' some

some thought it had none ,)
this would look more like
Shew, than Use, which I have
no Temptation to do, since I
write for Pleasure , not for
Bread. Besides, for Philoso-
phy's sake, I shall omit it ; for
there is nothing so foolish,
which some of them have not
said. Nor shall I borrow
Parts of the Many , as the
Greeks did, to patch up a New
one of my own. Nor shall
I speak of the Creation any
farther than as it relates to my
present purpose. But herein
I will take the Philosopher
Moses for my Guide, who,
exclusive of his Divine Au-
thority , has given a wiser
Account of the World's Cre-
ation, than the whole Body

of Philosophers put together ;
whose Writings the most
Learned Bishop *Stillingfleet*
has defended in his *Origines*
Sacræ, against all the World.

Of the Cre-
ation.

God having created the
First Matter, which seems to
be a thin, fluid Substance, an
Abyss of Fume or Vapour,
rather than Water, which
was therefore the more pas-
sive and tenuous, fit to be
stretched out for the compo-
sition of Heaven, and capa-
ble of any Form ; he gave a
Form fit to actuate and im-
pregnate this Matter, which
was to be the vital Principle
of this Body. This general
Form was a Spirit of Light
and Heat, and so are all par-
ticular

ticular Forms now, and therefore capable of being the Instrument of God, (not the Third (a) Person in the Trinity) to rarefie and subtilize the Superficies of this Abyſs, and to exalt it to the Dignity of constituting Celestial Bodies and *Æther*.

(a) 'Tis an usual *Hebraism* to impute second Causes to the first. This distinction of First and Second

Causes, was found out first by the *Greeks*, who taught the World to speak Scholastically ; but the *Jews* made them all one ; which indeed, in a large sense they are ; for *the world is the Lord's, and all things therein*. And therefore *Isaiah*, c. 40. v. 8. saith, *The Grass withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it*. As the World is God's, and all the Spirits in it, and Parts of it, so indeed this may be said to be the Spirit of the Lord, in point of Property, but not of Identity. Can any one think that this Spirit that blows on the Grass, (or take it Metaphorically, for Man,) is the Holy Ghost ? *Junius* and *Tremellius* translate the Words *Spiritus Jehovæ*, the appropriate Name of the *Eternal* ; yet in their Commentary say, 'tis not *Regenitus Spiritus Sanctificationis in Christo* ; which, if they had remembred, they would not have rendered the *Spiritus Dei*, Gen. 1. *Spiritus Sanctus*, Ter-

ria illa Persona Deitatis, à Deo Patre & Filio procedens. But they have, I must acknowledge, not a few Commentators on their side; though I conceive, the *Jews* never dreamed of such an Interpretation: they might believe it some *Vis*, *Potentia*, or *Emanatio Dei*, but not the Divine Nature himself, which it is dishonourable to imagine was *incubans superficiei Aquarum*, brooding over the Waters, as a Hen does over her Eggs. This piece of Mechanism may be suitable to Man, or some created Power; but the Almighty *Fiat* is worthy only of God. But besides this Conjecture, the Original will bear it; for the Learned say that *Ruach* signifies not only *Spiritus*, but *Ventus*, *Voluntas*, *Angulus*, *Pars*, & *Plaga*. And therefore *R. Abraham* on this Place, renders it, *Spiritus (aut Ventus) Dei sufflabat (aut cubabat) super faciem Aquarum; (i. e.)* saith he, *Ventus missus à Deo, ad desiccandum Aquas.*

The First
Day.

This Spirit of Light and Heat, whose Property is Motion, acting upon this *Superficies*, rais'd it up on all sides, and mixing and abiding with it, in a plentiful degree, advanced it up to the supreme Heaven; and enlightned all
that

that Part, by its diffusion, which we call *Æther*; though the lower part of that mighty Space, the *Atmosphere*, was but glimmering, in respect of the *Æther*; and the Terraqueous Globe, by reason of its distance, and gloomy Substance, was dark. This Division of the Light from the Darkness, Holy Writ calls the First Day's Work.

This will appear more evident by considering the Second Day's Work, and that was the making of a *Firmament*, or Expansion, which was to divide the Waters from the Waters, (i. e.) the Waters that resided with the Globe below, not only from the Celestial

The Second Day.

lestial Bodies, which were advanc'd above, whose material Principle was Water; but even from the lower part of this Aery Region, the Residence of Watery Clouds. The manner of which, I conceive was thus by the Will of the most High.

This Active Spirit of Light surrounding the moist Vapour on all sides, drove it down lower throughout the Aery Region, and thereby compress'd this tenuous Matter, into a more close and narrow compass, whence it became condensed into a watery Substance. The Vapour thus condensed into Water, and thus compress'd on all sides, flying from the Fiery Spirit,

Spirit, as from an Enemy, became still more congeal'd, whose Centre being the Sediment of the Waters, became Mud or Earth. And this was the Second Day's Work.

This Fiery Spirit, by the Will of God, acting upon the Waters, divided the same, so that the Waters being rolled off on each side, the Mud or Earthy Substance appeared, which by the *Medium* of the Form was made dry, and impregnated with virtue sufficient for the Production of Plants. And this was the Third Day's Operation.

But on the Fourth Day, the Almighty collected and
pent

pent in this scatter'd Universal Form into the Body of the Sun, whose Virtue being shut up, & comprized in a narrow Compass, was capable of a more intense Emanation, whence followed a more noble Production.

The Fifth
Day.

So that on the Fifth Day God created Fish and Fowl, by the Union of the Passive Matter, Water, and that of the Form.

The Sixth
Day.

And afterwards, on the Sixth Day, of the Earth God made Beasts and Reptils (the Matter being grosser, the Generation was more sluggish,) and then, as the *Colophon* of all, God created that mighty
Crea*

Creature *Man* , endowed with a Mind full of Vertue and Holiness, in resemblance to the Divine Nature, (not to speak of his Knowledge and Wisdom ,) and made him Lord of all. Were I not here in Publick, I could not forbear a Rapture of Praise to the Almighty Builder of the World, for his Bounty and Munificence to Man, in the mighty Priviledges and Endowments of his Nature. *Sed quod palàm non decet, clàm fiat.*

Having here given a short Abridgment of the Creation, I shall proceed to shew how the Earth comes to be filled with variety of Bodies abounding

bounding with different Qualities. The Consideration of this, will take in Plants, Minerals, and all Fossils.

As for Plants, we find them mention'd in the 3^d Day's operation, and that they included their own Seeds, according to their several *Species*: So that from hence it seems that all Plants, being created from the beginning, had for their continuance a Seed infused; that *might be* the Future Principle of raising the like; I say, *might be*; for that I conceive, I have already shewed, that Plants may be generated of all sorts, without the sowing of the Specifick seed, by the Power of the Form, and
the

the predisposition which the Solar Influx has previously wrought on Passive Matter.

But now it remains we give an account how the Earth comes to be altered by the Solar Influx ; or in the Words above, how the Earth comes to be filled with variety of Bodies , abounding with different Qualities.

I suppose the Earth and Waters, in the first Creation, had no Qualities but the primary of Cold and Moist, and after the Waters were rolled off, and the dry Land appeared, those that then were, were latent in the Plants which
God

God created, which were only in the *Superficies*. A weak Light, and a faint Form being sufficient for the Production of these, so that the inner parts of the Earth were still simple and undetermin'd.

But God having shut up this scatter'd and wandering Light, on the Fourth Day, into the Body of the Sun, it became thence a powerful and universal Form or Spirit to this simple or general Matter; which wheeling about this Globe of Earth and Waters continually, and darting into it on all sides Rays of Light and Heat, must of necessity fill the Earth with Heat and Spirit.

This

This vital Heat still being multiplied and increased by the Influx of more, and this Form moving in its Sphere, by mixing with the Waters, and arising by Sublimation with them, what with the Rays flowing in, and the Vapours by subliming to the *Superficies* of the Earth, expiring; must of necessity work on the Passive Matter, the Earth; through which they pass, and according to the Plenty or Scarcity of the Form, cause diversity of Qualities in it; for the warm Vapour still purifies the place where it passes; but where it is stopp'd, before purification of the Place, an abortive or imperfect Thing is made.

N

Thus

Thus *Mercury* determined to a Metallick Species, for want of sufficient Heat in the Matrix, becomes an Abortive. And thus the Earth, wrought upon variously towards the *Superficies*, by the Intension or Remission of the warm Vapour, though in a most minute degree, must produce a different Salt, and thence a different Plant, as the least Stroak of a Pencil makes a different Face.

This will appear more evident, when we consider that the various parts of the world are productive of different and appropriated Plants and Metals, which can be owing to nothing, but the various
infor-

information of the Matter, which proceeds from the nearer or remoter access of the Parent of all Forms, the Sun, differenced under the same Meridian; as I shall shew hereafter.

'Tis easie to observe how Fire alters Matter, though determined, both in Figure and Quality: Thus a Culinary Fire, moderately applied to Fruit, Flesh, or Plants, by boiling, baking, or roasting, causes a Taste quite different from what an intense Heat, or over-boiling, baking, or roasting occasions.

Thus the most Learned Metallinists affirm of the Generation

neration of Metals, that *Saturn* is produc'd of the moist Vapour adhering to Places impure and cold; *Venus*, of that Vapour in a Matrix impure and hot; *Sol*, in a Place pure and hot, &c. Of these Matters, I conceive, *Des Cartes* has spoke but meanly; for he makes the diversity of Metals to arise from the different Magnitude and Figure of their three Principles; which is a Notion borrowed of *Epicurus*. But he acknowledges in this Matter his want of Experience; for he tells us, *Quæ fortasse singula descripsissem hoc in loco, si varia Experimenta, quæ ad certam eorum cognitionem requirantur, facere hætenus licuisset.* 'These Matters (saith he,)

‘ I would have described par-
‘ ticularly in this place, if I
‘ had had an opportunity of
‘ making some Experiments,
‘ which are necessary to the
‘ exact knowledge of them.
But I believe he had the
Philosopher’s Fortune, as well
as Wit ; so that

*Haud facile emergunt quorum vir-
tutibus obstat*

Res angusta domi.

‘ His Vertue’s hardly to be
‘ seen
‘ Whose Fortune is but low
‘ and mean,

’Tis not from the Configu-
ration of the Metalline Prin-
ciples, that Metals vary, but

by how much the Place is depurated, the Metal becomes more excellent, as I have shewed before. Besides the three imaginary Principles of Metals, were never yet seen distinctly produced by Nature, and therefore no such various Configuration is productive of various Metals.

The same Reason holds for all sorts of Fossils; so that the Terrestrial Heat, flowing from the Central Parts of the Earth, (which some Philosophers call the Terrestrial Sun, others the *Archeus* of Nature) and the Celestial flowing from the Sun (being both alike,) continually into the Earth, do there meet and unite,

nite, and what from the interposition of moist Vapours, arising from some Marish Places, that hinders the Solar Influx, from the Inundation of Waters into the Bowels of the Earth, in other places; the compactness of the Earth, that represses the ascending Vapours (a), in others; the looseness in others, that gives way to it, arises all that vast variety of Bodies abounding with different Qualities, which we behold by digging in the Earth, and see in Plants in the *Superficies*. And this Alteration, that is, Remission or Intension of Heat in the Vapour, gives that variety of Form to the Leaves of Plants, scarce one Leaf in the same

(a) I am confirmed the more in this Opinion, by an Iron Mine which I saw at *Tunbridge*, whose Vein running about three Miles, was stopt at a hard Rock; for this Rocky Substance hindered the ascending Vapour.

N 4 Plant,

Plant, being in all parts like another.

This will appear more evident, by considering, that the permanent Matter of all Bodies is Salt, and the Form, a Portion of Light. And for the Salt, it is much the same in all Bodies, when stript of its Specified Qualities; and the Form differs rather in degree than kind in all Bodies, as is apparent to them, who are acquainted with the Analysis of Bodies.

Conclusion. But after all, I have not the vanity to think, that all that I have said, will obtain with the Reader: The Minds of most Men stand bent, and inclin'd

inclin'd to the Pedantry of their Profession and Education; not one Man in ten thousand is other than what he learn'd from his Tutor or Master; for though God has given us large and free Faculties, yet we suffer our selves to be bow'd down to Principles and Notions, without examining them with Freedom and Judgment. This is evident from the Societies of Men, who always follow their Founder through blind and ignorant Zeal.

Against this, I cannot but commend *Aristotle*, who oppos'd *Plato*, even whilst he taught him: By which, I only mean, he examined the
Food

Food before it went down.
But our Palates are so vitiated, that we can taste nothing but what we are used to.

Therefore I do not expect that they who have never looked into *Natural Philosophy*, or have but just made an entrance, should imbibe what I have offered; I have not writ to such, having only given Hints, not a System of Philosophy.

There are Principles and Elements in all Sciences, that are first to be learned; there are such Difficulties in Learning, as well as Knowledge, that what afterwards will appear plain and evident, at first sight,

sight, seems to raw and crude Understandings, repugnant and contrary to Truth. 'Tis no wonder therefore that *Pythagoras* taught, That the first Business of Man, was to free the Mind from Pollution and Prejudice, without which Freedom, none can perceive aright. Then the Seeds of Knowledge and Truth are to be inserted, then the Mind becomes new, has new Appetite, new Passions, is dead (almost without a Metaphor) to the former Life, and alive to Vertue and Philosophy. In this Soil the Tares and the Wheat will not grow together: 'For Philosophy (saith *Hierocles*) 'is the Perfection of Humane Life, restoring

‘it to the Divine Resem-
‘blance. Vertue and Truth,
‘effect this ; the former sub-
‘duing Excess of Passions ,
‘the latter inducing the Di-
‘vine Form.

The Mind of Man must be always filled with something ; here Nature abhors a *Vacuum* ; and the warmer every Man’s Constitution, the more active his Spirit. So that he who takes no care to fill his Mind with moderate Knowledge of God and his Works, to be able from thence to entertain himself with pleasing Thoughts, will give our great Enemy an opportunity to attack him when idle ; with whom to parly, is to be undone. How

How have I known Men
lost, in seeking for Game with-
out, meerly for want of a
good Stock within! Where-
fore there is no Treasure like
that of the Mind.

But you will say, May not
a Man's Business, and the Af-
fairs of the World entertain
him? Nature requires a Re-
lax of Drudgery; The Va-
cation-Moments undo Man-
kind; not knowing how,
wisely to fill up those Spaces,
runs us into Miseries, hardly
to be retrieved. ' But a Mind
' filled with Knowledge and
' Vertue, is a Fountain of E-
' ternal Light, has Commu-
' nication night and day with
' Heaven, and has Raptures of
' pleasure,

‘Pleasure, which this lower
‘World knows nothing of.

Here the crafty Politician
is at a loss ; here the greedy
Merchant hath no Com-
merce ; here the subtil Casu-
ist is puzzled ; the Voluptu-
ous, the Ambitious, the Co-
vetous, the Lascivious, the
Dull, the Sower, and the
Base, of these things have no
Gust or Relish : To these I
may say, as the Herald us’d
to do at the Pagan Sacrifices ;
Procul este Profani. For the
Wise and the Humble, the
Modest and the Vertuous
move only in this elevated
Sphere. But Morals are need-
less after what the Excellent
Dr. *Lucas* has said, in his ad-
mirable

mirable Works, who has obliged an ungrateful Age.

If what I have said, take with the few Wise and Vertuous, I have my End ; as for the Dissolute, may he reform ; but as Vicious, I neither court his Suffrage , nor value his Judgment. — *Quid mali feci ? &c.*

Sempiterna Lux ! Nec Honores nec Divitias peto, me modò Divinæ Lucis Radio illumines, & Sapientiâ , Rerumq; Naturalium Cognitione instruas, ut hisce à me probè perspectis, Majestatem tuam, earum meiq; Creatricem intensiore Amore & Ardore Animi prosequar & adorem, ut cum mei transferint Dies, (Cœlesti Regno tuo

tuo illatus,) comparator sim, ad
Divina contemplanda, Sipienti-
amq; tuam Amore Seraphico am-
plexandam.

F I N I S.







