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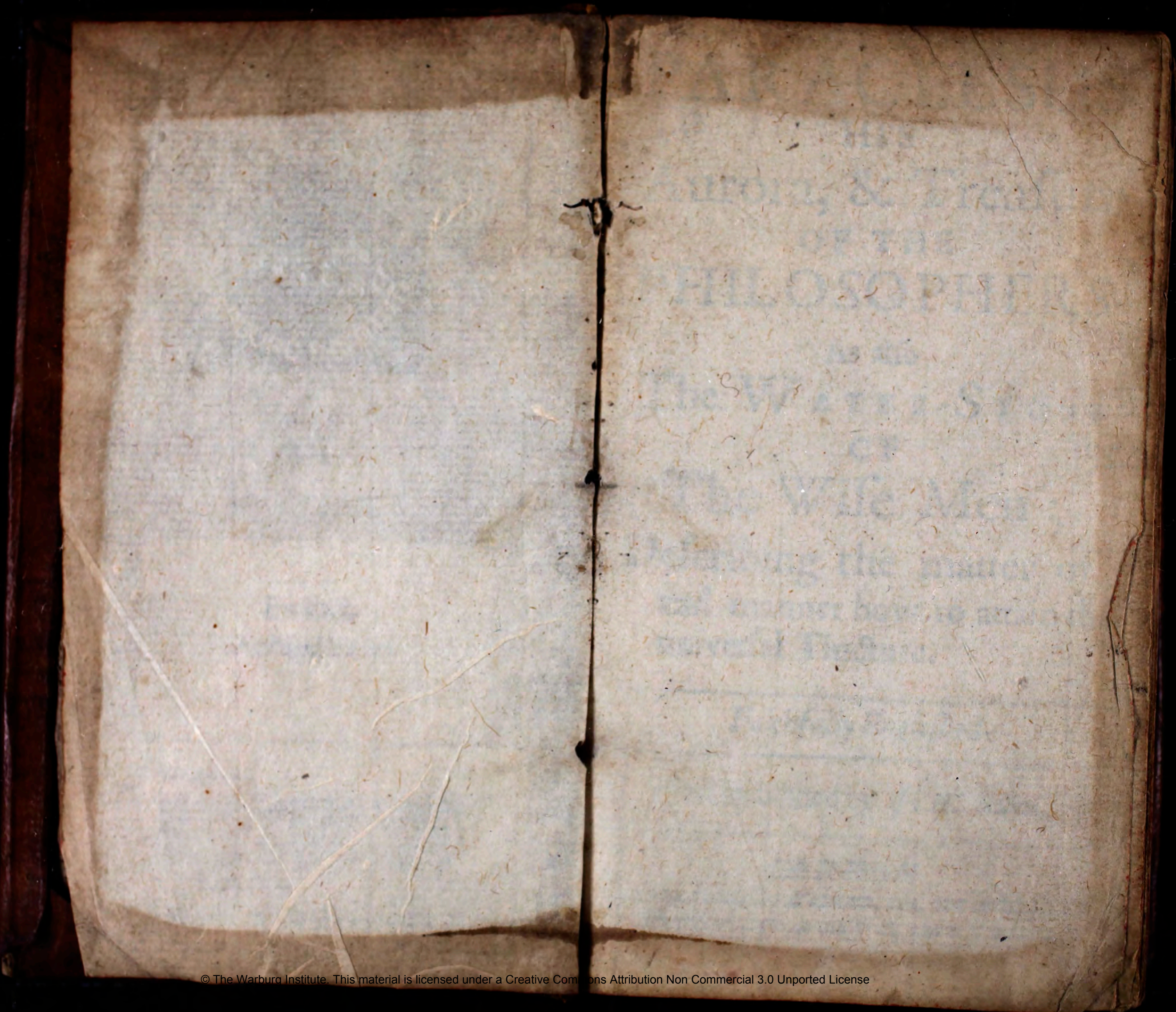


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PARACELSUS
HIS
Aurora, & Treasure
OF THE
PHILOSOPHERS.

As also
The WATER-STONE
OF 1500

The Wise Men ;
Describing the matter of,
and manner how to attain the
universal Tincture.

Faithfully Englished.

And Published by J. H. Oxon.

LONDON,
Printed for Giles Calvert, and are to be sold at
the Black Spred Eagle, at the West end of Pauls, 1659.



Reader,

These three Pieces
of *Mysterious*
Learning, need
not any *Apolo-*
gy, nor ought of those flat-
tering titles that many
worthless Books are usher-
ed in withal; Tis sufficient
that two of them were writ-
ten by the experienced Pa-
racel-

To the Reader.

racelfus; and that the other
viz. The Water-stone,
hath the testimony of that in-
lightned man Jacob Beh-
men, in his 23. Epistle. It
is (in truth) a discourse so
sober, its title so modest, and
the plain-hartedness of the
Author so evident, that it
will be but lost labour to
commend that which is so
really excellent. And where-
as the Genius of many an
English-man tends after
these noble employments,
and

To the Reader.

and is destitute of those
helps that many Authors
extant in the Latine tongue
might haply afford them; I
do therefore intend to pub-
lish these ensuing, viz. The
Rosary of the Philoso-
phers. The Mineral
work of Isaac Holland.
Bernard Trevisan of Al-
chimy. The last Testa-
ment. The Experiments
and several other Tracts
of Raymund Lully. Glau-
bers second and third

A 3

part

To the Reader.

part of the Mineral work. Paracelsus his *Archidoxis* and Book of degrees. All which, except the two last-mentioned, (and they may shortly be ready) are compleatly finished.

Some (haply) will be displeased with, othersome will deride whatsoever they meet with of this subject; such may please themselves and wallow in their frothy fancies; but the ingenuous
man

To the Reader.

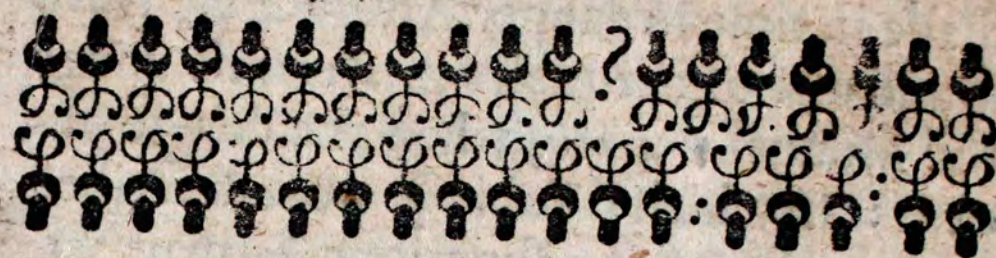
man will consider, that to attain to the useful understanding of things of this nature, there is required the labour of the body, integrity of the mind, and a patient perseverance in both: these are the usual keyes that give admission to this despised Science,

Farewell, Thy Friend,

I. H.

The most material Errata's are to be corrected as followeth.

Page 3. line 9. read *with*; p. 21. l. 16. r. *Trute* or *Trouts*; p. 23. l. 18. r. *Hematites*; p. 25. l. 17. r. *revivification*. l. 18. r. *urine*; p. 34. l. 23. for *their* r. *the*; p. 37. l. 26. set a full-point at *time*; p. 42. l. 15. r. *mysterie*; p. 47. l. 26. r. *meets*; *ib.* r. *Caboick*; p. 55. l. 27. r. *and it*; p. 57. l. 17. blot out or *thus*; p. 60. l. 9. r. *Balny*; l. 11. r. *vive*; p. 62. l. 3. for *below*, r. *all over*; p. 69. l. 9. r. *Cinnabre*; l. 15. r. *cohobation*; p. 72. l. 17. r. *all*; p. 75. l. 14. r. *ounces*; p. 94. l. 14. r. 47. p. 107. l. 27. r. *As*. p. 112. l. 18. r. *cover*; p. 116. l. 24. r. *so*; p. 174. l. 23. r. *caring*; p. 184. l. 25. r. *aaa*; p. 187. l. 9. blot out *unto it self*; p. 195. l. 10. r. *ears*; p. 210. l. 20. blot out *be*.



The Aurora of the Philosophers by Paracelsus.

CHAP. I.

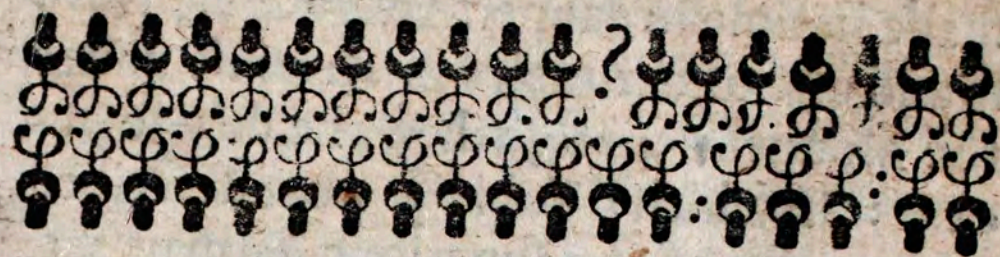
Of the Original of the Philosophick Stone.



ADAM was the first Inventor of Arts, because he had the knowledge of all things, as well after the fall as before the fall; from thence he presaged the worlds destruction by water; Hence also it came to pass that his Successors erected two tables of stone, in the which they ingravened all Natural Arts, and that in Hieroglyphical Characters, that so their Successors might also know this presage, that it might be heeded, and provision or care
B made

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The Aurora of the Philosophers by Paracelsus.

CHAP. I.

Of the Original of the Philosophick Stone.



ADAM was the first Inventor of Arts, because he had the knowledge of all things, as well after the fall as before the fall; from thence he presaged the worlds destruction by water; Hence also it came to pass that his Successors erected two tables of stone, in the which they ingravened all Natural Arts, and that in Hieroglyphical Characters, that so their Successors might also know this presage, that it might be heeded, and provision or care
B made

2 *The Aurora of Paracelsus.*

made in time of danger. Afterwards, *Noah* found one of the tables in *Armenia* under the Mount *Araroth*, when the deluge was over: In which [Table] were described the courses of the superiour Firmament, and of the inferiour Globe, and [also] of the Planets; then at length this Universal Notion of Knowledge was drawn into several particulars, and lessened in its Vigor and Power, in so much that by means of that separation, One became an Astronomer, another a Magus, another a Cabalist, and a fourth an Alchymist: *Abraham* that most great Astrologer and Arithmetitian conveyed [it] out of the Countrey of *Canaan* into *Egypt*, whereupon the Egyptians arose to so great a head and dignity, that the wisdom [or science] of the same thing was derived from them to other Nations and Countreys. And for as much as the Patriarch *Jacob* painted [as twere] the sheep with various colours, it was done by a part or member of Magick; for in the Theology of the Chaldeans, Hebrews, Persians and Egyptians, they proposed these arts (as the highest Philosophy) to be learned by their chiefest Nobles and Priests: So it was in *Moses* his time, wherein both the Priests and even the

The Aurora of Paracelsus. 3

the Physitians were chosen amongst the *Magi*; they indeed [*viz.* the Priests] for the Examination or Judging, of what related to soundness or health, especially in the knowledge of the Leprosie; *Moses* likewise was instructed in the Egyptian Schools at the Costs and Care of *Pharaohs* daughter, so that he excelled in all their Wisdom or Learning; So was it which *Daniel*; he in his young dayes suckt in the Learning of the Chaldeans, so that he became a Cabalist. Witness his Divine foretellings, and expounding of those words, *Mene Mene Tekel Phares*: These words are to be understood by the Prophetick and Cabalistick Art: The Tradition of this Cabalistical Art, was very familiar with *Moses* and the Prophets, and most of all in use; The Prophet *Elias* foretold many things by his Cabalistical Numbers. Even so the Antient wise men, by this Natural and Mystical Art, learned to know God rightly, and abode and walked in his Laws and statutes very firmly; It likewise is evident in the Book of *Samuel*, that the Berelists did not follow the Devils part, but became (by Divine permission) partakers of Visions and true Apparitions, the which we shall treat

B 2

more

more largely of in the book of Snpercele-
stials. The gift thereof is granted by the
Lord God to the Priests who walk in the
divine precepts. It was a custom amongst
the Persians, never to admit any one as
King, unless a Sophist [or Wise man]
exalted both in reality and name, and this
is clear by the usual name of their Kings,
for they were called Sophists. Such were
those Wise men and Persian Magi that
came from the East to seek our Christ Je-
sus, and are called natural Priests. Likewise
the Egyptians having obtained this Ma-
gick and Philosophy from the Chaldeans
and Persians, would that their Priests
should also learn the same wisdom, where-
in they became so fruitfull and succesfull,
that all the neighbouring Countreyes ad-
mired them. This was the cause why
Hermes was truly stiled *Trismegistus* be-
cause he was both a King, a Priest, and a
Prophet, a Magitian, and a Sophist of Na-
tural things; such another also was *Zo-
roastes*.

C H A P. I I.

*Wherein is declared that the Grecians
drew a good part of this Learning
from the Egyptians, and how it came
from them to us.*

A Fter that a Son of *Noah* possessed the
third part of the world after the
Flood, this Art brake in violently [as it
were] into *Chalde* and *Persia*, and from
thence into *Egypt*; The which [Art]
being a little smelt out by the superstiti-
ous and idolatrous Grecians, some of them
that were more wise and sage, betook
themselves to the Chaldeans and Egypti-
ans, that so they might draw in, out of
their Schools the same wisdom; But now
whereas the Theological or Bible-study of
the Law of *Moses* did not so well please
them, they confided in their own proper
Genius, and fell away from the right foun-
dation of those natural secrets and arts.
This is evident by their fabulous Concep-
tions and stumblings about the doctrine
of *Moses*. Twas the Egyptians custom
to propose those Traditions of that so ex-
cellent wisdom meerly in Enigmatical fi-
gures.

6 *The Aurora of Paracelsus.*

gures and abstruse Histories and Terms. The which was afterwards shadowed by *Hammer*, by an admirable poetical artifice: Herewith was *Pythagoras* also acquainted, who mixed [with his writings] very many things out of the Law of *Moses* and the Old Testament. In like manner *Hippocrates*, *Thales Milesius*, *Anaxagoras*, *Democritus* and others, did not forbear to apply their conceptions hereunto. Although none of them were skilfull of the true Astrology, Geometry, Arithmetick or Medicine, for their pride so hindered, that it would not admit of Disciples of other Nations. And when they had got some sight as twere from the Chaldeans and Egyptians, they became by this accident far more proud then they were afore naturally; and without any fear did acuate or set out the thing or substance it self with subtler figments and lyes, and then attempted to describe a certain kind of Philosophy, which came and descended from them to the Latines. They being now seasoned and instructed herewithal, adorned it with their dictates also: from all which this Philosophy was sowed abroad all *Europe*, and then many Academies were made for the propagation of their Decrees

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Decrees and Rules, that so youth might be instructed; and this doth now flourish with the Germans and other Nations even unto this very day.

CHAP. III.

What was taught in the Schools of the Egyptians.

THE Chaldeans, Persians and Egyptians had [all of them] the same knowledge of the secrets of nature and the same Religion, the names only being changed. The Chaldeans & Persians called their doctrine *Sophia* and *Magick*, and the Egyptians, because of the sacrifice, called their wisdom the Priest-hood. The *Magick* of the Persians, and *Theology* of the Egyptians were both of them heretofore taught in the Schools. Albeit there were many Schools and Learned men in *Arabia*, *Africa* & *Greece*, as *Albumazar*, *Aben-zagel*, *Geber*, *Rasis* and *Avicen*, amongst the Arabians *Machaon*, *Podalirius*, *Pythagoras*, *Anaxagoras*, *Democritus*, *Plato*, *Aristotle* and *Rodianus* amongst the Grecians; but yet there were various opinions amongst themselves as to the Egyptian wis-

wisdom, wherein they differed, and disagreed from it. For this cause *Pythagoras* would not be called Sophist, because the Egyptian Priesthood and Wisdom was not at all perfectly taught as was fitting, although he received thence many Mysteries and Arcanums; and *Anaxagoras* [had received] most or exceeding many. This appears by the disputations which he made of *Sol* & the stone thereof, & which he left after his death, yet he was in many things contrary to the Egyptians; Wherefore even they would not be called Sophists nor Magi, but imitating *Pythagoras* in that thing they assumed the name of Philosophy; but yet they reaped no more then a few Glances like shadows, from the Magick of the Persians and Egyptians; But *Moses*, *Abraham*, *Solomon*, *Adam*, *Elias*, and the Magi that came from the East to Christ, were true Magi, and Divine Sophists, and Cabalists; which Art and Wisdom the Grecians knew very little of, or none at all; and therefore we shall leave that Philosophical Wisdom of the Greacians as a Speculation widely and largely distant, and separated from other true arts and sciences.

C H A P.

C H A P. I V.

What Magi the Chaldeans, Persians and Egyptians were.

MAny have attempted both to search out and bring to use the most secret Magick of those wise men; but yet it hath not hitherto been done; Many even in this our age do exalt *Trithemius*, others *Bacon* and *Agrippa* for Magick and the Cabal, which [two things] seem not in the least to agree, not knowing why they do so; Magick indeed is an art and faculty by which the Elementary bodies, and their fruits, their proprieties, virtues, and obscure operations are attained unto. But the Cabal, by a subtile understanding of the Scriptures seems to trace out the way for men to God, how to act with him, and prophecy from him; for the Cabal is full of Divine Mysteries, even as the Magick is full of natural secrets; for it teacheth presages and foretellings of or from the nature of things to come and things present; for its operation consisteth in the knowing of the intrinsecality of all Creatures as well Celestial as Terrestrial bodies, [viz.] what is hidden in them, what

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ac

are their occult Virtues, what they were at the beginning destinated unto, & what proprieties they are endued with: These and such like [things] are the bond wherewith things celestial are conjoyned with earthly things, as may sometimes be even ocularly perceived, and sensibly from their Operations; Such a conjunction or Impression of Celestial influences, by which the Celestial virtues operate upon the inferiour bodies, was heretofore called by the *Magia Gamabea* or a marriage of the Celestial powers and proprieties with elemental bodies; From thence came the most excellent commixtions of all bodies Celestial and Terrestrial, viz. of the Sun and Planets, likewise of Vegetables, Minerals and Animals. The Devil attempted to darken that Light with his whole force and endeavours. Nor was he wholly frustrated of his hopes; for he deprived all *Greece* thereof, and in the room of it introduced humane Speculations, and meer blasphemies against God and his Son, amongst that people. Verily Magick had its Original out of the Divine Ternary, and arose from the Trinity of God; for God did mark all his creatures with this Ternary, and engraved this

this Hieroglyphicall Ternary in them, with his own finger, in so much that nothing, amongst the nature of things, can be assigned or brought out, that wants this Magistracy of the Divine Ternary, or that may not even ocularly demonstrate this thing. Indeed the creature doth teach us to understand and see the Creator himself, as St. *Paul* to the Romans doth testify; This Covenant or League of the divine Ternary diffused throughout the whole substance of things, is Indissoluble, by which also we have the secrets of all nature out of the four Elements: For the Ternary with the Magical Quaternary produceth a perfect Septenary, endowed with many Arcana's, and demonstrated by [things] known. And when the Quaternary rests in the Ternary, [then] ariseth the light of the world in the Horizon of eternity, and with [the help of] God affords and gives us the whole bond; Hereto also do refer the vertues and Operations of all creatures, and their use, they being stamped or markt with their arcanums, signs, characters and figures, so that there's scarce left in them the least occult point which becomes not evident by examination; For as much as when the Quaternary

ry and Ternary ascend to the denary [then] is made their regrefs [or reduction] unto Unity. Therein is concluded all the occult wisdom of things, the which [wisdom] God hath made openly manifest to men, both by his word, and the Creatures, of his hands, that so they might have a true knowledge of them, the which shall be declared more at large in another place.

CHAP. V.

Of the chiefeft and most supream essence of things.

THE Magi by their wisdom affirmed, that all creatures might be brought to an united substance, which [substance] they affirmed, might by their mundations and purgations, ascend unto so high a subtilty, divine nature and occult propriety, so as to work and effect things admirable. For they considered that by the returning into the earth, and by a supream Magical Separation, a certain perfect substance would come forth, the which at length, is by exceeding many industrious and very prolix preparations exalted

exalted and lifted up out of Vegetable substances into Mineral, and out of Mineral into Metalline, and out of Metalline perfect substances into a perpetual and divine Quint-essence concluding in it self the essence of all Celestial and Terrestrial Creatures; The Arabians and Grecians by the occult Characters and Hieroglyphical descriptions of the Persians and Egyptians, attained to secret and abstruse Mysteries, the which being gotten, and in part understood, and partly not, they ocularly saw (by trying and experiencing) many admirable and strange things. But because the Supercelestial Operations lay more profoundly hid, then their capacity could reach unto, they called not this a supercelestial Arcanum according to the intention and mind of the Magi; but the Arcanum of the Philosophers, and (according to the advice and judgement of *Pythagoras*) their stone. Such now as ever obtained this [stone] did shadow it over with various Enigmatical figures, and deceptory similitudes, comparisons, and fictitious sayings, that so the matter thereof might be occult and hidden, very little or no knowledge whereof can be had [from them.]

CHAP.

CHAP. VI.

Of various Errors as to the matter, its finding out and knowledge.

The Philosophers have prefixed sundry most occult names to this matter of the stone, grounded on sundry similitudes; The which *Arnoldus* observing, saith in his *Rosary*, that the greatest difficulty is to find out the matter of this stone; for they have called it Vegetable, Mineral, and animal, not according to the literal sense, as is well known to such wise men as have tried the divine secrets and miracles of the same stone. For example sake *Raymund Lullies Lunaria* may be produced, which gives flowers of admirable virtues familiar to the Philosophers themselves. But yet this was not the intention of those Philosophers, that you should think they meant thereby any projection upon mettals, or that any such preparation should thence be made; but the abstruse mind of the Philosophers hath another intent; In like manner they called their matter by the name *Martagon*, to which they applied an occult Alchymical operation,

ration, when as notwithstanding that [name] denotes nothing else but a certain most occult similitude.

Besides, 'tis no small error that is risen in the Liquors of Vegetables, with which very many have endeavoured to coagulate *Mercury*, and afterwards to convert it (with fixatory waters) into *Luna*, supposing that he who by this way could coagulate it, without the help of mettals, should attain to be the greatest Master. And although that the Liquors of some Vegetables do effect this, it comes to pass meerly from the Resinousness, fat, and earthly Sulphur with which they abound. This [now] draws the Mercuries humidity and life unto it self, whereby it mixeth it self with the substance thereof, by coagulation, but without any profit. For I well know that no thick and external Sulphur in Vegetables is fit for a perfect projection in Alchymy, which some have to their great cost experienced. Albeit that some have coagulated Mercury with the white and milky juice of Tithymal, by reason of the acute and intense heat existing therein, and have called that Liquor *Lac Virginis*; but yet this is a false foundation; The like may be supposed of the juice

juice of *Celandine*, albeit it coloureth as if it were of a Golden endowment. From hence they conceived a vain phantasie, and at a certain and determinate time they pluckt up this Vegetable, out of which they hunted for a soul or Quintessence, whereby they might make a coagulating and transmuting tincture; but verily from hence arose nothing butt a foolish Error.

CHAP. VII.

Of the Errours of those who seek the Stone, from Vegetables, as above.

SOME of the Alchymists have expressed a juice out of *Celandine*, and boyled it to a thickness or consistency, and put it open to the Sun, that so it might be Coagulated *per se* into a hard Mass, the which being afterwards beaten into a most small powder of a black or spadicious colour, should turn *Mercury* in projection into *Sol*, the which they found to be also vain. Others have admixed *Sal Ammoniack* to this powder, others the *Colcothar* of *Vitriol*,

Triol, supposing that thereby they should arrive to their wished for end; They brought [it] by their Solutions into a yellow water, that the *Sal Ammoniack* gave an ingress of the tincture into the substance of the *Mercury*; yet nothing was thereby done. Some there are that instead of the aforesaid things, do take the juices of *Arsmart*, *Busonaria*, *Dracunculus*, the leaves of *Sallow*, *Tithymal*, *Cataputia*, *Flammula* and such like, and shut them up in Glasses with *Mercury*, for some dayes keeping them in ashes; now thence it comes to pass that the *Mercury* is turned into ashes, but rashly and without any fruit; For they were deceived with the vain rumours of the Vulgar, who boast that he who is able to coagulate *Mercury* without mettals, hath the entire Magistry, as we have afore mentioned; Many of them extracted Salts, Oiles, and Sulphurs out of the Vegetables by art, but all in vain. For out of such like Salts, Oiles, and Sulphurs, no coagulation of *Mercury*, or perfect projection or Tincture can be made. But whereas the Philosophers do compare their matter to a certain Golden Tree of seven boughs, they mean that it [viz. the matter] doth conclude the seven

ven mettals in its sperm, and that therein they lye hidden: on this account they called their matter Vegetable; as also because as the natural trees do (in their time) bring forth sundry flowers; so the matter of the stone doth discover most fair colours in the production of its Flowers; Likewise on this account [the comparison is suitable] because, there ariseth a certain matter out of the Philosophical earth as a company of sprouts and twigs, like to the sponge of the earth; therefore they say that the fruit of their Tree hath its tendency to the Heaven. Therefore they have disclosed and deciphered the whole knack of the thing in the Vegetables as to the nature, but not in Vegetables as to the matter; and also because their stone doth contain in it self a soul, body, and spirit, as the Vegetables do.

C H A P.

C H A P. V I I I.
Of those who have sought the Stone in Animals.

They have also by a certain kind of similitude called this matter *Lac Virginis*, & the blessed blood of a Rosie colour, the which notwithstanding is agreeing to [or enjoyed] only by the Prophets and Sons of God. From thence the Sophisters gathered, that this Philosophical matter was in the blood of Animals or of man; hereon taking occasion also, because they are nourished by Vegetables; Others have sought it in hairs, in Salt of Urine *in Rebis*; Others in Hen-eggs, and in milk, and in the Calx of Egg-shells, with all which they thought to have fixed *Mercury*. Some have extracted a Salt out of stinking piss; supposing that to have been the matter of the stone. There wants not some persons also that have judged the little stones found *in Rebis*, to be the matter; Others have macerated the Membranes of Eggs in a most sharp *Lixivium*, wherewith they have also mixed calcined Egg-shells most white like Snow; to these they have attributed the *Arcanum*

Arcanum of fixation, for the transmuting of φ ; Others comparing the white of the Egg to silver, and the yoke to gold, have chosen it for their matter, [and have therewith] admixed Common Salt, *Sal Armoniack*, and burnt *Tartar*; these they have shut up together in a Glass and putrified it in a B.M. and that so long, until the white colour became as red as blood. This they have destilled into a most stinking liquor wholly useles for that work for which twas sought after. Others have putrified the white and yelk of Eggs, from whence hath been generated a Basilick, the which they have burnt into a most red Powder, and have thought to tinge therewithall; the author whereof was the Cardinal *Gilbert* in his Treatise; Many also have macerated the Galls of Oxen and of other Creatures mixt with common Salt, and distilled it into a Liquor, with which they having moistned the Cementatory powders, supposed that by this Magistery they should tinge their mettals, which they call by the name of a part with a part, and thence came just nothing. Others have attempted to transmute *Turcia* by the addition of *Sanguis Draconis* and other things, [also] Copper and *Electrum*.

Electrum into Gold; others (according to the Venetians art (as they call it) take twenty Lyfard-like-creatures, or more or less, and shut them in a pot, and make them even mad with hunger, that so they may devour one the other, so long till but one of them survives, which then is fed with the filings of Copper or *Electrum*, supposing that this Animal will by the digestion only of his stomach, effect the wish'd for transmutation; Last of all they burn this Animal into a Red powder, which they thought must be Gold, but they were deceived; Others also having burned the fishes called *Tratai*, have by melting found sometimes some Gold in them; but there's no other reason of it but only this, *viz.* those fishes in Rivers and Brooks do sometimes meet with small scalings and sparkles of Gold, and eat them; yet tis but seldom; such Cheaters are to be found chiefly in the Courts of Princes, [Verily] the matter of the Philosophers is not to be sought after in Animals; and this I do admonish all; but yet tis known that the Philosophers have called their stone Animal, because in its [or their] last operations, the virtue of this most noble fiery mystery causeth an obscure

obscure Liquor to sweat forth out of that matter in [their] Vessel, drop by drop: From thence they presaged and foretold, that in the last times there should come a most pure man upon the earth, by whom the redemption of the world should be accomplished; and that this same man should emit or send forth bloody drops of a Rose or red colour, by which means he should redeem the world from sin: After the like manner, also the blood of their stone (yet, in its own kind) did free the Leprous mettals from their infirmities and Contagion. On this account therefore they supposed, that they deservedly said their stone was animal; Concerning this Myserie thus speaks *Mercurius* to King *Calid*, This Myserie is permitted only to the Prophets of God to know, whence it comes to pass that this stone is called Animal. For in the blood of this stone doth its soul lie hid. Tis likewise composed of body, spirit, and soul. On the same account they have also called it their microcosm, because it hath the likeness of all the things in the world, and thence they again called it Animal, as *Plato* called the great world an Animal.

C H A P. I X.

Of such as have sought after the Stone in Minerals.

Here we may add the many Ignorant men that suppose the stone to be threefold, and to be hidden in a threefold stock or kind, viz. Vegetable, Animal, and Mineral; Hence tis that they have sought for it in Minerals; [Now] this Opinion is far wide of the Opinion of the Philosophers; For they affirm that their stone is Uniformly Vegetable, Animal, and Mineral; Now here you are to note, that Nature hath distributed its Mineral sperm into various kinds, [or subjects] viz. into Sulphurs, Salts, Borax'es, Nitre's, Armoniacks, Allums, Arsenicks, Atramenta or Vitriols, Tutiae's, Trematites, Orpiments, Realgars, Magnesias, Cinnaber, Antimony, Talch, Cachymia, Marcasites, &c. In all these nature hath not as yet attained to our matter, albeit that in some of the said species it layes it self open in a wonderfull aspect, for the transmutation of imperfect mettals that are to be brought to perfection; for verily, a long experience,

ence, and fiery exercise do shew many various permutations in the matter of Minerals; not only from some colours into other Colours, but also out of one essence into another, and from their imperfection to perfection; And although that nature hath by the means of Minerals prepared, attained some perfection, & prosecuted it; yet the Philosophers will not, that the matter of the Philosophick stone should proceed forth out of any of the Minerals, although they say their stone is Mineral; Hence then the Sophisters taking occasion, do persecute *Mercury* himself with various torments; Some with Sublimations, Coagulations, precipitations, Mercurial waters and Aq. fort. &c. All which erroneous wayes are to be shun'd, with the other sophistical preparations of Minerals; the purgations, and fixations of Spirits and Mettals; Wherefore all the preparations of the stone as of *Geber*, *Albertus Magnus*, and the like, are Sophisticall, their Purgations, Cements, Sublimations, Distillations, Rectifications, Circulations, Putrefactions, Conjunctions, Solutions, Ascentions, Coagulations, Calcinations, and Incinerations, are wholly unprofitable; both in the

the tripode in the Athanor, in the reverberatory furnace, in the melting furnace, the accidia or slow Henry, the dung, ashes, sand or such like, and also in the Cucurbit, the Pelican, Retort, Viol, fixatory, &c. The like is to be thought of the sublimation of *Mercury* by Mineral spirits, for the white and the red, as by Vitriol, Salt-peter, Allum, Crocus, &c. Of all which things, that Sophister *Johannes de Rupe-scissa* doth prate in his Treatise of the white and red Philosophick stone; The which [put them] altogether, are all of them meer lying dreams. You must also shun the particular Sophistry of *Geber*, as his sevenfold Sublimations, or Mortifications, and also revisitation of *Mercury*, with his preparations by Salt of Rine, or [Salts] made by a Sepulchre, al which things are false. Some others have endeavoured to fix *Mercury* by the Sulphurs of Minerals and Mettals, but have been highly deceived; Truly I have seen *Mercury* (in this art) to have been brought into a Mettalick body by such like fixations, and resembling and counterfeiting good silver in all likely-hood and respect, but when it hath been brought to the Test, then it hath appeared as tis, viz. false.

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C H A P.

CHAP. X.

Of those who have sought after the stone, and [also] particulars in Minerals.

Some Sophisters have tried to squeeze out a fix Oil from *Mercury* seven times sublimed and so often dissolved; and that by the means of Aq. fort. Strong waters, whereby they would bring imperfect metals unto perfection; but they have been constrained to relinquish this vain operation. Some have purged Vitriol seven times by Calcination, Solution and Coagulation, and with an addition of two parts of *, and by sublimation, that so it might be resolved into a white water, whereto they have added a third part of Quick ♀, that it might be Coagulated by that water; then afterwards they have so often sublimed the *Mercury* from the said Vitriol, and *, that it went into [or became] a stone; This [stone] they affirmed (being conceived of the Vitriol) to be the red Sulphur of the Philosophers, with which they have (by Solutions and Coagulations) made progress to [attain]

[attain] the stone, but in projection it all hath come to nothing. Others have Coagulated Mercury by a water of Allum, into an hard Mass like to Allum, the which they have unprofitably fixed with fixatory waters. The Sophisters do propose to themselves very many wayes of fixing Mercury, but in Vain, for in him is nothing perfect or constant to be had. Hence it is that tis a vanity to add Minerals unto him by Sophistical processes; for by all of them he is stirred up to a greater malice and is rendred more lively, and is rather brought to a greater impurity, then to any perfection: So then the Philosophers matter is not to be from thence sought for, for that it [viz. ♀] is an imperfect somewhat, the which to bring to perfection will be very difficult, yea impossible for any Sophisters progress; for there's nothing therein that can be stirred up or compelled into perfection; Some have taken Arsenick often sublimed, and many times dissolved with the Oil of Tartar, and Coagulated, the which they have pretended to fix, and by which they would turn Copper into Silver, but yet even that is nothing else but a meer Sophisticate whitening; for verily Arsenick cannot

cannot at all be fixed, except the workman be an Artift, and doth well know its tinging Spirit, in which verily all the Philosophers have slept vainly attempting to effect any thing thereof. Whoever therefore is ignorant of this spirit, cannot have any hope of fixing it, or of giving it that Virtue as may make it capable of the Virtue of transmutation; Wherefore I make known to all, that the whitening whereof I spake but now, is grounded on a false foundation, and that thereby the Copper is deceitfully whitened but not changed; Now Sophisters take the Copper thus counterfeited, and mix it with twice its weight of Lune, and sell it to the Gold-smiths and Mint-men: And at last they transmute themselves into false Coyners, not only they who sell, but such also as buy it: Some Sophisters instead of white Arsenik do take red, and with this they fall upon some false art; because (however tis prepared) it affords nothing but a whiteness; Some again have gone further, and dealt in common Sulphur, the which being so yellow, they have boiled in Vinegar, Lixivium, or most sharp Wines, for a day and a night, untill it became white; then after this,

they

have sublimed it from common Salt, and the Calx of Eggs, and boyled and sublimed it, and that many times; yet for all this, it hath been alwayes combustibile, although white. Now with this they have notwithstanding endeavoured to fix ☿ and turn him into Gold, but in vain; yet indeed thence doth come the most excellent and fairest Cinnaber that ever I saw; This they suppose to fix with the oil of Sulphur by cementation and fixation; it gives somewhat of shew or appearance, but falls out otherwise then desired. Others have reduced common Sulphur into the form of a Liver, boyling it in Vinegar, with an admixtion of Linseed Oil, or Oil of Tiles, or Oil Olive; Afterwards have poured it forth into a marble stone, and made the form of a Liver; The which they have distilled into a Citrine Oil, first with a gentle fire; but they have (to their loss) tried, that they could not do ought as to the transmutation of Lune into Sol, as they supposed; and as there is an infinite number of Minerals, so also is there much variety of their preparation; the which to make any farther mention of in this place I shall forbear, because they require a pecu-

liar Treatise: Beware also of Sophisticate Oils of Vitriol and Antimony; Likewise of the Oils of the Mettals, imperfect, or perfect, as ☉ and ☿: because although the operation of these be most potent in the nature of things, yet the true process is known but to a very few, even to this day. You are also to abstain from the Sophistical preparations of common Mercury, Arsenick, Sulphur and such like; *viz.* by sublimation, descension, fixation with Vinegar, Salt-peter, Tartar, Vitriol, Sal Ammoniack, in that way and manner which the books of Sophisters do teach; Likewise avoid the Sophisticate Tinctures taken from Marcasites, and Crocus ♂, and of that Sophistication called by the name of a part with a part, and of fix Lune, and such like trifles. For although they have some superficial appearance of truth, (as the fixation of Lune, by little labour and industry) yet the progress of the preparation thereof is of nought and invalid. Being therefore moved with compassion towards the good Operators of this art, I am willing to lay open, the very whole foundation of Philosophy, in 3. particular Arcanums, *viz.* in one by Arsenick, in a second by Vitriol; and in the third, I shall

shall explain it by Antimony. Out of, or from which I will teach the true projection upon ♁ and the imperfect mettals.

CHAP. XI.

Of the true and perfect particular Arcanum of Arsenick, for the white Tincture.

Some have written that Arsenick is compounded of Mercury and Sulphur; others of earth and water; and most [say tis] of the nature of Sulphur; But whatever matter tis of, the nature thereof is such, as to transmute Copper into whiteness; Also it may be brought to that perfection of preparation, that it may truly and perfectly tinge. But not by that way which evil Sophisters teach, as are *Geber* in the summ of perfection, *Albertus Magnus*, *Aristotle* the Chymist, in the book of the perfect Magistery, *Rasis*, and *Polydorus*; for those writers, be they never so many, do either err, or write false things out of envy, and propose receipts, because they are even ignorant of the truth. Arsenick contains in it self

three natural spirits, the first [is] Volatile, adustible, Corrosive and penetrating all mettals. This spirit whitens Venus, and after some dayes makes it spongiouse; The which artifice pertains only to those who exercise the Caustick Art. The second spirit is Chrystalline and sweet; The third is a tinging spirit, separated from the others aforesaid. The true Philosophers have searched after [or found] these three natural proprieties in Arsenick for the perfect projection of the Wise men; But the Barbers who exercise Chyrurgery, do desire that sweet and Chrystalline nature separated from the Tinging spirit, for to use in the cure of wounds, and for Bubo's, Carbuncles, Anthrax and such other filthy Ulcers, not cureable but by a mild artifice or remedy. But [as for] that Tinging spirit, except the pure thereof be separated from the impure, the fix from the Volatile; and the secret tincture from the combustible, [it] will not at all answer your desire in projection upon Mercury, Venus, or any other imperfect mettall. All the Philosophers have hidden this Arcanum, as a most excellent Myserie; This tinging spirit, separated from the other two

two, as above, thou shalt conjoyn to the spirit of Lune, and digest them together for the space of thirty two dayes, or untill they have put on a new body; After that (at the fortieth natural day) it shall be kindled into inflammation by the heat of the ☉. the spirit appears in a bright whiteness, and is endued with a perfect Tingeing Arcanum: Then tis at length fit for projection, viz. One part thereof upon sixteen parts of an imperfect body, according to the acuity or sharpness of the preparation; From thence [then] appears shining Lune [or Silver] and as excellent as what comes out of the bowels of the earth.

CHAP. XII.

Of the Arcanum of Vitriol, and the Red Tincture to be thence extracted.

Vitriol is a very Noble Mineral, amongst the rest, [was] alwayes of very much admiration with the Philosophers, because the most high God hath adorned it with wonderfull endowments.

They have vailed over its Arcanum with ænigmaticall figures, as thus, *viz.* Thou shalt visit the inward parts of the earth, and shalt find by rectification the occult stone, a true medicine; By the earth they understood the Vitriol it self; and by the Inward part of the Earth, its sweetness and redness; because in the occult part of the Vitriol, a subtile, noble, and most fragrant juice and pure oil lyes hid. The manner of drawing it forth is not at all to be attempted by Calcination or distillation; for it must not at all be deprived of its greeness; for as soon as ever tis rob'd thereof, the Arcanum of it also is gone, and so necessarily it must want its vertues. Verily tis to observed here in this place, that not only the Minerals, but also the Vegetables themselves and such like, that outwardly shew a viridity or greeness, contain an Oil within them as red as blood, the which is their Arcanum. Thence tis evident that their ridiculous distillations of the Apothecaries, are vain and foolish and of no moment, because they do not at all know how to bring forth the bloodlike redness of the Vegetables. Nature it self being wise, turns the waters of all Vegetables into a
Citine

Citrine Colour, and from thence (afterwards) into a most red Oil like blood; Now the cause of its coming to pass so slowly on, is the too much headlongness of the ignorant distilling operators, whereby the Viridity is absumed; They have not learned to corroborate Nature in its virtues, whereby the noble virour [or greeness] ought to be rectified into a redness, *per se*: For example sake, White wine digests it self into a Citrine colour; and in success of time the Green colour of the Grapes themselves is turned *per se* into a red, lying hid under the Sky Colour. The greeness therefore of the Vegetables and Minerals being lost by the sluggishness of the Operators, the essence of them, and the spirit of the Oil, and most noble balsome of Arcana's is also lost.

C H A P.

CHAP. XIII.

Of the Process of Vitriol for [or to] the red Tincture.

Vitriol contains in it self many dirty and viscous [or slimy] imperfections; therefore its greeness must be often extracted with water, and rectified until it hath put off all the Impurities of the earth; All which rectifications being finished, there must be much care taken that the matter lie not open to the Sun; because it will turn the greeness thereof into a paleness, and together therewith swallow up the Arcanum: Let it be kept (covered over) in a stove, that no defilement come thereto; [then] afterwards let it be digested in a glass shut for the space of some moneths, or so long untill there appears various colours, and the highest redness. But yet you must not think that (by that process) the redness is sufficiently fixed, but must be farther purged from the Interiour accidental defilements of the earth, and that on this wise. Tis to be rectified with Acetum untill the earthly defilment be wholly removed

moved, and the feces separated; This now is the true and best rectification of its Tincture, of which the blessed Oil is to be extracted; From it [then] being diligently shut in a glass and an Alembick speedily set thereon, and the joints done with bitumen [or luted] that the spirits exhale not, in the distillation of its Oil, the spirit is to be drawn forth with a sweet and gentle fire. This Oil is much more delectable and sweet then any dispensatory Aromatical balsome whatsoever, and is void of all other acediny or sharpness; Now in the bottom of the Cucurbite there will reside a certain most white earth, bright and shining like Snow, the which keep charily from all dust and filth. That same earth is wholly separated from its redness; From thence [now] follows the greatest Arcanum, viz. a Super-celestial marriage of the soul most highly purified and washed by the blood of the Lamb, with its own bright, lustrous, and purified body; This is the true super-celestial matrimony whereby the life is prolonged even to [its] last appointed time after this manner; therefore the soul and spirit of Vitriol (which are its blood) are coupled with their own purified body that they

they may be eternally inseparable; Take therefore this our foliated earth in a glass phial; pour thereto its Oil by little & little; the body will in a moment receive and embrace its soul, for as much as the body is most earnestly affected with the desire after its soul, and the soul doth most perfectly delight in the Embracements of the body; This conjunction therefore of them being put into a furnace of secrets, continue it there for forty dayes, which being over, thou shalt have a most absolute oil of a wonderfull perfection; wherewith Mercury, and all the other imperfect metals are turned into Gold. Now wee'l speak a word or two of the multiplication thereof. [viz.] Take corporal Mercury, the proportion of two parts, the which wet over with three parts of the like weight of the said Oil, and let them remain together for forty dayes. By this proportion of weight, and by this order, the multiplication may be made to Infinity.

CHAP.

CHAP. XIV.

Of the Secrets and Arcana's of Antimony as to the red Tincture, for transmutation.

Antimony is a true Bathe for Gold; But the Philosophers have called it their Examiner and Stilanx, or

The Poets say that in that bath *Vulcan* wash't *Phœbus*, and purged him from all filth and imperfection; Tis born of a most pure and most Noble Mercury and Sulphur, under a Vitrioline stock or kind, in a mettalline form and splendour; Some of the Philosophers have called it the white lead of the wise men, or simply Lead. Take therefore Antimony, and that the very best, as much as thou wilt; this ♀ being dissolved into its own Aq. fort. let be cast out into *Cold water*, adding a very little *Crocus* ♂: that it may fall into a sediment at the bottome of the Vessell; for otherwise it will not put off its feces; Now then after tis thus dissolved, it will acquire a most high fairness; Put it into a Glass fenced all about with

with a most compact Lute, or into a stone Bocia, or bolt-head, and let be admixed thereto of calcined Tutia, sublimed to the perfect degree of the fire, and diligently beware of Liquefaction, because it breaks the glasses by the overmuch heat; from one pound of this Antimony is a perfect sublimation to be had in the space of two dayes. This sublimate being put in a phial that a third part may touch the water, and the Vessell Luted, that the spirits fly not away, let it be hang'd over a Tripode of secrets, and let the work be urged at first with a gentle fire, like to the heat of the Sun in the midst of Summer; then at length on the tenth day let it be a little augmented. For by too much heat the glasses break, and sometimes also, the furnace leaps a pieces. Whiles the Vapour ascends, various colours appear. Let the fire be moderated and governed so long, untill the matter be seen red; Afterwards let it be dissolved in most sharp Vinegar, and cast away the feces; Let the Vinegar be abstracted and let [it] be again dissolved in common distilled water, which must be again abstracted, and the sediment be distilled with a most vehement fire, in a glass most accurately shut; [then] the whole

whole body of the Antimony will ascend into a most red Oil, resembling the colour of a Ruby, and will flow down drop by drop into the receiver, of a most fragrant Odour, and most sweet Savour. This is the highest Arcanum of the Philosophers in Antimony; the which most [of them] make [or place] amongst the Arcana's of Oils. Then lastly, let the Oil of Sol be made after this manner; Take of the purest Sol, as much as you will, the which you must dissolve in rectified spirit of Wine; Let the spirit be sometimes abstracted therefrom, and be again so often dissolved; Let the last Solution be kept with the spirit of wine, and circulated for a moneth; Afterwards let the the Volatile gold be distilled, and the spirit of Wine by an Alembick three or four times, that it may fall down into the Receiver, and be brought into its highest essence: To half an ounce of that dissolved gold, let one Ounce of the oil of Antimony be added. This Oil doth presently embrace the other, in the heat of a B. So that it doth not easily let it go from it self, although the spirit of Wine be abstracted; By this way shalt thou have the highest mystery of Nature, and an Arcanum which can't

cant be equalled by any thing in the nature of things. These two Oils thus united after the manner thus spoken of, are to be shut up in a Phial, and hanged up in a Tripode for a Philosophical moneth and to be cherished with a most gentle fire; Although if the fire be tempered after a due proportion, this work will be finished in one and thirty dayes, and brought unto perfection, whereby Mercury and all other Imperfect mettals do acquire the perfection of Gold.

CHAP. XV.

Of the Projection to be made by the Ministry and Arcanum of Antimony.

THere can be no weight assigned in this work of projection although the Tincture it self may be drawn from some subject by [or in] a certain and sure proportion, and fit instruments; for that medicine doth tinge sometimes thirty or forty, sometimes sixty, eighty and an hundred parts of imperfect metall; so that the chiefeft knack or art in this business is about

about the mundation or cleaning of the medicine, and in the industry of the operator; also according to the greater [or lesser] cleanness and purity of the Imperfect body used hereabouts. For example, One Venus is purer then another ♀: from whence it comes to pass that a determinate weight in projection cannot be had. This only is worth the noting, that if it chanceth that the Operator hath taken too much tincture, he may correct this error by the addition of [more] imperfect metall. But if there be too much of the subject whereby the virtues of the Tincture are rendred too weak, this fault may be remedied easily by the Cineritium or Test, or by Cementations, or by ablutions with Crude Antimony; as to this part [of work] there's nothing that may hinder the Operator; only he's to set that before himself, which is omitted by all the Philosophers, and of purpose concealed by some; *viz.* in projections, the revivification of imperfect bodies is necessary, that is, the Animation (or as I may so call it) the spiritualization [of them] concerning which some have said, that their mettals ate not the vulgar, because they live and have a soul.

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The Animation is thus done.

TAKE Venus, reduce it into thin Plates, as much as you will, ten, twenty, or forty pound; let them be incrustrated or smeared over with a pulse made only of Arsenick and calcined Tartar, and let them be calcined in their Vessel for the space of four and twenty hours; then at length let the Venus be beaten into powder, be washed and cleansed exceeding well. Let the Calcination be repeated, [together] with the ablutions three or four times; By this way it becomes purged and cleansed from its gross viridity and its unclean Sulphur; Verily you must beware of the Calcinations that are made with common Sulphur; for it doth wholly deprave all the good is in a mettall, and renders that which is evil worse. [Now] to ten Marks — of that putged Venus let be added one of pure Lune; But that by the projection of the medicine the work may be the sooner accelerated and hastned, and that it may the more easily penetrate the imperfect body, and expell all such parts as are contrary to the nature of Lune, that very thing may be easily done by the medium

medium of a perfect ferment; For the work is defiled by an unclean Sulphur, so that there will be [as twere] a cloud stretched over the superficies of that which is transmuted, or the mettall will be mixed with some of the Offals or Scoria's of the Sulphur, and be cast away with them. But verily, if you would project, of the red stone, for the red transmutation, it must first fall [or be projected] upon Gold, and afterward upon Lune, or upon any other purged mettall, as we have declared above; [then,] from thence doth come most perfect Gold.

C H A P. XVI.

Of the Universal matter of the stone of the Philosophers.

AFTER the mortification of Vegetables [they] by the concurrence of two Minerals, as Sulphur and Salt, are transmuted into a Mineral nature, so that at length they become perfect minerals; for in the Mineral holes and dens and wide fields of the earth, are found Vegetables which in long success of time, and by

by the continued heat of Sulphur, do put off the Vegetable nature, and put on a Mineral; And that doth chiefly happen, where the appropriate nutriment is taken away from these Vegetables, whereby they are afterwards constrained to take their nourishment from the Sulphurs and Salts of the earth, so long, untill that which was afore a Vegetable, do pass into a perfect Mineral; And thus out of this Mineral condition a certain perfect Metallick essence doth sometimes arise, and that by the progress of one degree into another: But to return to the stone of the Philosophers, the matter whereof (as some have mentioned) is a most difficult matter of all others to be found out, and abstruse for the understanding; Now the way and the most certain rule of the finding out of this as well as of all other things, what they contain, or are able to do, is a most diligent examination of their Root and Sperm, whereby knowledge is attained; for the accomplishment of which, the consideration of principles is very necessary; as also by what way, and medium nature doth at first go from imperfection to the end of perfection; For the consideration whereof, tis chiefly requisite

quisite, most certainly to know, that all things created by nature do consist of three principles, *viz.* of natural Sulphur, Mercury, and Salt, mixt into one, [so] that in some things they are Volatile, in other things fixt: As often as a corporal Salt is thoroughly mixt with a spiritual Mercury and Animated Sulphur into one body, then doth nature begin to work in subterranean places, (which serves for its vessels,) by a separating fire, by which the gross and impure Sulphur is separated from the pure, and the Earth from the Salt, and the cloudiness from the Mercury, those purer parts being reserved) the which parts nature doth again decoct together into a pure Geogamick — body. The which Operation is accounted [of] by the Magi, as a Mixtion and conjunction by the Union of the three, *viz.* body, soul, and spirit. This Union being compleated, from thence doth result a pure Mercury, the which if it flows through the subterranean passages and Veins thereof, and meets with a Caheick — Sulphur, the Mercury is Coagulated by this [Sulphur] according to the condition of the Sulphur. But notwithstanding, tis as yet volatile, and

and scarce decocted into a mettall for the space of an hundred years. Thence arose this so much common an opinion, that Mercury and Sulphur are the matter of mettals, the which is also evident by the Relation of the Miners. Yet common Mercury and common Sulphur are not the matter of mettals, but the Mercury and Sulphur of the Philosophers are incorporated and innate in perfect mettals, and in the forms of them, that they never fly from the fire, nor are depraved by the force of the corruption of the Elements. Verily by the dissolution of that same natural mixtion our Mercury is tamed or subjected, as all the Philosophers speak; Under [or from] this form of words, comes Mercury to be extracted out of perfect bodies, and [out of] the virtues [and puissance] of the earthly planets. The which *Hermes* affirms in these words, The ☉ and ♀ (saith he) are the roots of this art. The Son of *Hamuel* saith that the stone of the Philosophers is a Coagulated water, *viz.* in Sol and Lune; from whence tis evidently cleer, that the matter of the stone is nothing else but ☉ & ♀: this is also hereby confirmed, in that every like thing generates and brings forth

forth its like; And we know that there are no more but two stones, white and red; there are also two matters of the stone, Sol and Lune coupled together in a proper Matrimony, both natural and artificial; And as we see, that either man or woman cannot generate without the seed of both; in like manner, our Man ☉ and his Woman ♀ cannot conceive, or frame ought for generation without both their Seeds and Spermes; Thence have the Philosophers gathered, that a third thing is necessary, *viz.* the Animated seed of both, of man and woman, without the which they have judged all their whole work to be vain and foolish: Now such a Sperm is [their] Mercury the which by a natural conjunction of both bodies of ☉ and ♀, receives their nature into it self in Union; and then at length and not before is the work fitted for congress, ingress and Generation by the manly and feminine virtue and power. On this account the Philosophers took occasion to say, that Mercury is composed of body, soul, and spirit, and that it hath assumed the nature & property of all the Elements — Therefore from a most powerfull ingenuity and discretion or understanding
D they

they have affirmed their stone to be animal, the which also they have called their *Adam*, who carryes his inv sible *Eve* hidden in his own body, from that moment of time wherein they were united by the power of the most high God, the framer of all the creatures; for which cause it may deservedly be said, that the Mercury of the Philosophers is nothing else but their most abstruse compounded Mercury, and not that common ☿: Therefore have they discretely told the wise, that there is in Mercury whatsoever the wisemen seek.

Almadir the Philosopher saith, we do extract our Mercury out of one perfect body, and two perfect natural conditions incorporated together; the which [☿] indeed doth thrust forth its perfection outwardly, whereby tis able to resist the fire, and that its intrinsecal imperfection may be defended by the extrinsecal perfections; By this place of the most witty Philosopher, is the Adamical matter understood, the Limbus of the Microcosm, the homogeneal, Only matter of all the Philosophers, whose sayings also (which we have afore mentioned) are meerly golden, and to be had in most high esteem, because they contain nothing super-

superfluous, or invalid; Briefly therefore the matter of the Philosophers stone is nothing else but a fiery and perfect Mercury, extracted by — Nature and Art, that is the artificially prepared and true Hermaphrodite *Adam*, and Microcosm, That most wise *Mercurius* the wisest of the Philosophers affirming the same, hath called the stone an Orphan: Therefore our Mercury is that very same that contains in it self the perfections, forces and virtues of the Sun, and which runs through the Streets and houses of all the Planets, and in its regeneration hath acquired or gotten the virtue of things above and beneath; to the marriage also of which [things viz. above and below] it is compared, as is evident from the whiteness and redness wound or heaped up together therein.

CHAP. XVII.

Of the Preparation of the matter of the Philosophers stone.

THis is that which nature doth most chiefly require, *viz.* that its own Philosophick man be brought into a Mercurial substance, that it may spring forth into the Philosophick stone. Moreover you are to note, that those common preparations of *Geber*, *Albertus Magnus*, *Th. Aquinas*, *Rupescisca*, *Polidorus*, and such like, are nothing else but some particular Solutions, Sublimations and Calcinations, not at all pertaining to our Universal [work] which [work] doth want only the most secret fire of the Philosophers; Therefore the fire and Azoth may suffice thee; [And whereas] the Philosophers do make mention of some preparations, as of putrefaction, distillation, sublimation, calcination, coagulation, dealbation, rubification, ceration, fixation, &c. you are to understand, that in their Universal [work] Nature it self doth accomplish all the operations in the said matter, and not the

the workman, [and that] only in a Philosophical Vessel, and with a such like fire, not a common fire. The white and the red do proceed out of one root, without any medium. Tis dissolved by it self, coupled by it self, albifies, and rubifies; is made saffrony and black by it self, marries itself, and conceives in it self: Tis therefore to be decocted, to be baked, to be fused, it ascends, and descends. All which Operations, are indeed [but] one Operation made by the fire alone; But yet some of the Philosophers have by a most high-graduated essence of Wine, dissolved the body of Sol, have made it Volatile, so as to ascend by an Alembick, supposing that this is the Volatile, true Philosophick matter, whereas it is not; And although it be no contemptible Arcanum, to bring this perfect mettalline body into a Volatile and spiritual Substance, yet notwithstanding they err in the Separation of the Elements; the which process of [those] Monks, *viz.* *Lully*, *Richard* the Englishman, *Rupescisca*, and others, is erroneous; By which [process] they supposed to separate gold by this way into a subtile, spiritual, and elementary power, each one a part; [and] afterwards

by circulation and rectification to couple them again into one, but in vain; for verily, although one Element may after a sort be separated from another, yet nevertheless every element, after this manner separated, may again be separated into another element, the which parts cannot at all (afterwards) either, by pellicanick circulation or distillation, return into one again, but they always remain a Certain Volatile matter, and *Aurum Potabile* as they call it; The cause why they could never arrive to their intention, is this; because nature is not in the least willing to be thus distracted or separated, by humane disjunctions, as by terrene [things] glasses and instruments. She herself alone, knows her own operations, and the weights of the Elements, the separations, rectifications and copulations of which she accomplisheth, without the help of any Operator or Manual artifice; Only the matter is to be contained in the secret fire, and in its occult Vessel; The Separation therefore of the Elements is impossible [to be done] by man; which separation should it have some appearance, yet notwithstanding is not true, whatsoever is spoken thereof by *Raimund*

Lully,

Lully, and his English golden noble Work, which he is falsely supposed to have framed. For Nature it self hath in herself her proper Separater (which doth again conjoyn what it separates) without the help of man, and doth best know all [her Trade] and the proportion of every element, and not man; whatever such erroneous Scriblers do (in their frivolous and false receipts) boast of this their volatile Gold. This [then] is the opinion [or mind] of the Philosophers, that when they have put their matter into the more secret fire, it be all about cherished with its [own] moderate Philosophical heat, that [so] beginning to pass through corruption it may grow black: This operation they call putrefaction, and the blackness they name the head of the Crow: They call the ascension and descension thereof distillation, ascension and descension; they call the exsiccation, coagulation; and the dealbation, calcination: And because it is fluid and soft in the heat, they have made mention of Ceration; when it hath ceased to ascend and remain liquid in the bottom, then they say fixation is present.

After this manner therefore, the Appellations

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pellations and terms of the Philosophical operations are to be understood, and no otherwise.

CHAP. XVIII.

Of the Instruments and Philosophical Vessel.

THE Putatitious Philosophers have rashly understood [and imagined] the Occult and Secret Philosophical Vessel; and *Aristotle* the Alchymist (not that Grecian Academical Philosopher) hath [conceited it] worser, in that he saith the matter is to be decocted in a threefold Vessel; but he hath worst of all [understood it] that says, *viz.* that the matter in its first separation, and first degree, requires a Mettalline Vessel; in the second degree of Coagulation and dealbation of its [own] earth, a glass Vessel; and in the third degree, for fixation, an earthen Vessel. Nevertheless the Philosophers do understand by this [Vessel] one Vessel only in all operations, even to the perfection of the Red Stone; seeing therefore, that our matter is our root for the white and the red; tis necessary that our Vessel ought to be on this wise, that the matter therein may be governed by the Ce-

Celestial Bodies; for the invisible Celestial Influences and impressions of the Stars are exceeding necessary to the Work; otherwise 'twill be impossible for the invincible Oriental, Persian, Chaldean and Egyptian Stone to be accomplished; by which [Stone] *Anaxagoras* knew the vertues of the whole Firmament, and foretold of the great Stone that should descend [down] upon the earth out of Heaven, the which also happened after his death. Verily our Vessel is most chiefly known to the Cabalists, because it ought to be framed according to a truly Geometrical proportion and measure, and of [or by] a Certain [and assured] Quadrature of a Circle: or thus, *that the Spirit and soul of our matter, may in this Vessel, elevate with themselves (answerable to the altitude of the heaven) the [things] separated from their own body.* If the Vessel be narrower or wider, higher or lower then is fit, and then the ruling and operating Spirit and Soul desires the heat of our Philosophical Secret Fire (which is indeed most acute) would stir up the matter too violently, and urge it to overmuch operation, that the Vessel would leap into a thousand pieces, to the hazard and dan-

ger of the body and life of the Operator : whereas contrariwise, if it be more wide or capacious then for the heat to operate upon the matter according to proportion, the work will also be frustrate and vain. And therefore our Philosophical Vessel is to be framed with the greatest diligence : But as for the matter of this our Vessel, they alone do understand it, that in the first Solution of our fixt and perfect matter, have adduced or brought this [matter] into its first Essence ; and so much for this. The Operator must likewise most accurately note what it is, that the matter (in the first Solution) lets fall, and casts out from it self : The manner of describing the form of the Vessel is difficult ; it must be such as nature it self requires [tis] to be sought for and searcht after, out of one and the other, that [so] it may (from the altitude of the Philosophick Heaven, elevated from the Philosophick Earth) be able to operate upon the fruit of its own earthly body. Verily it ought to have this Form, that a separation and purification of the Elements (when the Fire drives the One from the other) may be made, and that each [Element] may possess its own place in which it sticks ; and

and the Sun and the other Planets may exercise their operations round about the Elemental Earth, and the course of them may not be hindred in their circuit, or be stir'd up with too swift a motion : Now according to all these things here spoken of, it must have a just proportion of Roundness and Height : But the Instruments for the first mundification of Mineral Bodies, are melting Vessels, Bellows, Tongs, Capels, Cupels, Tests, Cementatory Vessels, Cineritiums, Cucurbits, Boccia's for *Aq. fort.* and *Aq. regia*, and also some things as are necessary for projection in the last Work.

CHAP. XIX.

Of the secret Fire of the Philosophers.

THIS is the renowned Judgement and Opinion of the Philosophers, viz. the Fire and *Azoth* may suffice ; for the fire alone is the whole work, and the Entire art : Moreover, as many as do build up their fire with coals, do err, containing

ing the Vessel in that heat, some have in vain attempted with the heat of horse-dung; they have with the fire of Coals without a *medium* sublimed the matter, but not dissolved it. Others have caused an heat with their Lamps, affirming that to be the secret fire of the Philosophers, for the making of their Stone; some have placed it in a Ball: [but] first in an heap of Ants Eggs; others in Juniper Ashes; some have sought the fire in Calxvine, in Tartar, Vitriol, Nitre, &c. Others in *Aq. ardens*, as *Thomas Aquinas* falsely speaking of this fire, saith, that God and the Angels cannot want this fire, but do use it daily: What a blasphemy is this? Is it not a most manifest Lye, that God cannot be without the Elemental Fire of *Aq. ardens*? All those heats with those *mediums* spoken of, that are excited by the fire, are altogether unprofitable for our work: Take heed thou beest not seduced by *Arnoldus de villa nova*, who wrote of this fire of Coals; for verily he will deceive thee herein.

Almadir saith, that the invisible rays alone of our fire are sufficient; another brings in [as an] example, that the Celestial heat doth by its reflections, make
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for the Coagulation and perfection of Mercury, as also for the Mettallick generation, by its continued motion; again the same [saith] make a vaporous Fire, digesting and cocting [or ripening] continual, yet not flying or boyling, shut close, compassed about with ayr, not burning, but altering and penetrating. Now I have truly told you all the manner of the fire and of the heat to be stirred up, if thou art a true Philosopher, thou wilt well understand; thus much he. *Salmanazar* saith, Our fire is a corrosive fire, which spreads [as 'twere] ayr-like a cloud over our Vessel, in which cloud the rays of this fire are hidden. [Now] if this dew [of the] Chaos and moisture of the cloud fail, an error is committed. Again, *Almadir* saith, unless the fire doth heat our Sun with its moisture, by the dung of the mountain, in or with a temperate ascending, we shall not be partakers either of the white or the red Stone. All these things do openly demonstrate unto us, the Occult Fire of the Wise men. Briefly, this is the matter of our Fire, *viz.* that it be kindled by the quiet Spirit of the sensible Fire, the which drives upwards (even as the heated Chaos)

os) directly opposite [or under] and above our Philosophick matter, which heat glowing above, or below our Vessel, doth after the manner of a perfect generation, constantly urge or press on-wards temperatly and without intermission: Thus I.

CHAP. XX.

Of the ferment and Weights of the Philosophers.

THE Philosophers have very much laboured in the Art of Ferments and Fermentations, the which [art] seems to be the chiefest of [all] others; concerning which also, some have made a Vow to GOD and to the Philosophers, that they will never manifest the *Arca-num* of that thing either by similitudes or parables. Whereas notwithstanding, *Hermes* the Father of all the Philosophers in the Book of his 7. Treatises doth most clearly lay open the Ferments, saying, that it consists of nothing else but its own paste, and more largely [saith] that the Ferment

ment whitens the Confection, and hinders aduotion; and doth wholly keep back and retard the Flux of the Tincture, doth comfort bodies, and encrease union. Also he saith, that this is the Key, and the end of the Work; concluding that the Ferment is nothing else but the paste, as [the Ferment] of *Sol* is nothing else but *Sol*, and of *luna* is nothing else but *Luna*; others affirm that the Ferment is the Soul, the which if it be not rightly prepared according to the Magistery, it will effect nothing. Some Zealots, or zealous men of this Art do seek the Art in common Sulphur, Arsenick, Tutia, Orpment, Vitriol, &c. but in vain, because the substance which is sought after is the same with that from which it must be drawn forth: Tis therefore to be noted, that the Fermentations thereof [and of that kind] do not succeed as these Zealots would have it, but (as appears by the thing spoken of above) only in natural successes [or progress.] But now at last to come to the weight, 'tis to be observed in a twofold manner; the first is natural, but the other is artificial: The natural obtains its effect in the earth, by nature and concordancy. Of the which *Arnoldus*

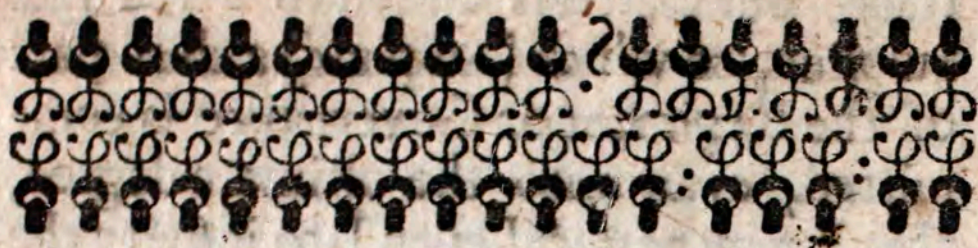
64 *The Aurora of Paracelsus.*

noldus speaks: If there be more or less earth added, then nature endures or can bear, then the soul is choaked, and no fruit perceived thence-from, nor fixation: The same thing is to be considered of as to the water, *viz.* If more or less thereof be taken, then 'twill bring as inconvenient a loss; for the superfluity thereof will render the matter beyond measure moist, and the defect thereof will render it dryer and harder then is just. If there be too much ayr, then is there an impress of too much tincture; if too little, then the body becomes pallid: Likewise if the fire be too vehement, the matter is burnt up; if too remiss it hath not the power of drying up, nor of dissolving, nor of heating the other Elements; in these things doth the Elemental weight consist. But the Artificial [weight] is most occult; for it is shut up in the Magical Art of Ponderation [or weights:] Now the Philosophers say, that between the Spirit, Soul, and Body, the weight consists of Sulphur, as the Guider of the work; for the soul doth greatly desire Sulphur, and doth necessarily observe [it] by reason of [or in relation unto] the weight. Understand it thus;

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thus; our matter is united to a red fixt Sulphur, to which [Sulphur] a third part of the Regiment or Governance is committed, even unto the ultimate degree, that it may perfect [even] to infinity the operation of the stone, and may therewith persist or abide, together with its fire, and may consist of a weight equal with the matter it self, in all and through all, without the variation of any degree of permutation or change. Therefore after that the matter is fitted, and mixed in its proportionable weight, 'tis to be excellently well shut with its Seal, in the Philosophers Vessel, and be committed to the secret Fire, in the which the Philosophical Sun will arise, and spring up, and will enlighten all things which expect its Light, and do with exceeding much hope desire it. Thus in these few words we will conclude the Arcanum of the Stone, which is not maimed or lame in any one point, nor defective; for the which we give God immortal praises and thanks: Now wee'l unlock to you our Treasure, which all the riches of the whole world is not able to buy.

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The Treasure of Treasures, by Theophrastus Paracelsus.



ature hath produced in the bowels of the earth one kind of Mineral, the which is wonderfull, and twofold; and this is to be found in sundry places of *Europe*.

The best that ever came to my hand, and that was proved so by experience, of [or according to] the figure of the greater world, is in the East, of the Astrum of the Sphear of the Sun; the other doth consist in the Meridional [or Southern] Astrum; in its first budding forth, it is the Viscus [or gum] of the earth, produced [or brought forth] by its [own] Astrum into light; and is (in its first Coagulation

gulation) adorned with a redness; in it are included all the flowers and colours of the Minerals, of the which much hath been spoken by the Philosophers: And as to what appertains to the cold and moist nature, it hath been (by a kind of comparison) adapted [or suited] to water: But verily the perfect experimental knowledge thereof, hath hitherto lain hidden from very many, yea almost all the Philosophers that have (afore my time) hitherto shot their Arrows towards the Mark, and having used vain Attempts have most widely declined [and erred] from the true and compleat scope. They have thought that Mercury and Sulphur are the mother and father of all Mettals; but verily they have not remembred [or minded] the third: yea (which is more) there's none of these that could yet take [or get] that Net pertaining to [this] Fishing into [their] hands, because [this net] is agreeable to [or resembling] a true Water, the Mother of Mettals, the which [water] being separated by a Spagyricall Artifice, lays open its Fishes, but such Fishes, as neither the *Galenical* Fishing, nor *Avicenn* broken and torn net can ever be able to catch or lay hold of. Should I

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I but demonstrate to our Modern Physicians, even the bare name only of the Conjunction, Solution, and Coagulation, which Nature it self in the beginning of the World hath laid open and demonstrated in this its [own] created [Subject] a year would hardly suffice; no, nor all the Paper that can be got, would be enough to instruct or inform them: Verily, I say, that in this Mineral, [there are three substances to be had, as Mercury, Sulphur and a Mineral Water, of which [three] it is composed; and being separated Spagyrically is dissolved in its Own proper [and] not yet ripe Liquor, and is hidden as a Pear in its proper Tree. The hider of the Pear is the Tree, upon the which as the Stars and Nature do agree [and work] together, it gives forth green bows, and afterwards in *March* yields Buds, and manifesteth Flowers, and so proceeds on even to the production of the fruit of the Pear; then at *Autumn* the fruits depart [or are ripe.] Not unlike hereto, is it to be considered of, as to the Minerals in the bowels of the earth, which are thrust or brought forth by the *Astrum's* or Stars; the which thing those *Alchymists* must chiefly consider of, that breathe

The Treasure of the Philosophers. 69

breathe or pant after the Treasure of Nature: The manner of which Artifice, as to its beginning, middle and end, I shall lay open in the following Treatise, and also its Water, Sulphur and Balsom. By the Solution of which three, and their Conjunction again into One, is the whole business of the thing finished after this manner. Take the Mineral of Cinnatre, the which wash and purge with a Celestial Water for three hours; then strain it and dissolve it in *Aq. Regis*, made of Vitriol, Salt-Peter and common Salt; Let it be abstracted by an Alembick, be again poured on, and care taken by Cohovation, that the pure be separated from the impure, as followeth beneath. Let it putrifie in Horse-dung for a moneth, then afterwards let the Elements be separated; and when they discover their Signs, let them be distilled by an Alembick in a fire of the first degree, whereby the water and the ayr do ascend first, and then the fire, and that [is done] by the other degrees [of the Fire] the which may be discerned by an expert Operatour: In the bottom of the Vessel remains the earth, in the which lyes hid [even] all that which many have sought for, and but most few

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few have found. This earth thou must shut up in a Reverberatory, and Artificially Calcine it, proceeding from the first to the fifth degree, and in each degree the space of five hours; by this 'twill come to pass that thou wilt have a Volatile Salt, exceeding subtle like an Alcool, and the Stable and constant Astrum of the Fire and the Earth, the which thou shalt separate by the Elements of the water and the ayr which thou keptst afore. Then put it in digestion of a B.M. for eight hours, and thou shalt see that which is hitherto unknown unto, and not at all considered by many *Alchymists*. Separate [them or it] according to thy experience artificially, and after a Spagyricall manner, the earth it self will be rendred white in a wonderful manner, out of which the Tincture hath been extracted. Conjoyn the Element of the Fire with the Alcolized Salt of the earth by digestion, and a Pellicanick Artifice, [then] that substance will yet again put [down] another Sediment, the which thou shalt separate from the pure: Then at length take the Pellicanated Lyon which at the beginning was found out and obtained: [And] when thou seest the Tincture thereof, and the

The Treasure of the Philosophers. 71

the Element of the Fire above [or at top of] the water, ayr, and earth, separate it by a Tritory or Separating-glass, and strain the Sun thereof by inclination; for it is *Aurum potabile*. Moisten it over with the sweet Alcoole of Wine, and let it be again abstracted until the Acuity and sharpness of the *Aq. Reg.* be no more perceived: Separate this Oil of *Sol*, and put it in a Retort, closed with an Hermetical Seal for its elevation, that is, its exaltation, that it may be doubled in its degree: Take this Glass [thus] shut, and put it in a cold place, it will not be there dissolved but will be Coagulated; this is to be repeated three times, by Solution and Coagulation. By this Artifice the Tincture of the Sun is perfected in its degree. Then at length take twice as much of this *Venus* (most highly prepared after a Spagyricall manner) to which pour the elements of the Water and Ayr which thou keptst; dissolve and putrifie it for a moneth as afore: And when 'tis come to its perfection, thou shalt see the sign of the Elements, separate the one from the other (for there will be an ocular appearance) *viz.* of the red secret from the white; This then thou shalt separate

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parate from the white, for it is the red Tincture, so potent, that it can tinge all white bodies into redness, or red [bodies] into whiteness, which is very wonderful; urge this Tincture by a Retort, thou shalt see a blackness to arise up, the which urge again by a Retort, and that so often untill it be white; Prosecute this thy work, neither despair in thy minde, because of the very much labour. Rectifie it so often until you see the green Lyon true and clear, ponderous and heavy, which tingeth into perfect Gold: Do not desist from the work which we have now mentioned, until thou hast the signs [or marks] and seeest the Lyon and Treasure, not to be bought with [at] the the Treasure of the Tenth Lion [or *Leo* the Tenth] the Pope of *Rome*. 'Tis well for him that hath found it, and knows how to apply it for Tincture. This is the true Balsom of the Celestial *Astrum*, or Stars, the which suffers not any body to go into putrefaction, nor doth it leave either Lepry, Gout, or Dropsie unpelled, by (or in) the administration of one grain; if it shall be fermented with the Sulphur of *Sol*: O thou German *Charles*, Where's thy Treasure? Where
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The Treasure of the Philosophers. 73

be thy Doctors and Physicians? Where are thy Boylers of *Lignum Gnaicum*? who do purge only and make Laxative. What! Is thy Heaven thus provoked, & thy Stars [[thus]] wandred from the right course, and thy straight Line declined unto another way? What! are thine eyes transmuted into Glasse and Carbuncle that they see those things only which pertain to ornament, and to a superficial Spectacle, disdain and pride? Verily, if thy Doctors did but know, that their Prince, whom they call *Galen*, did live with the Infernal [Spirits] and that he wrote back from thence hither, whereby he might make evidently known to the whole world the deserved Condemnation of himself, they would (out of meer astonishment) flap themselves with the Foxes tail: Nor is *Avicen* to be otherwise thought of, but that he sits in the Porch of Hell, with whom I have had some Disputation and Controversie about his *Aurum potable*, Philosophers Stone, and Triacle. O ye troop of Sophisters, who plainly counterfeit the Medicinal Art, whereas tis born from God, and committed to Nature, and not to you ye most unworthy men; for ye do too too unworthily
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74 *The Treasure of the Philosophers.*

worthily despise her. Look to it, O ye Cheaters of Mankinde, Ye who love the upper Seats, in the earth, whereupon ye also sit: After my decease shall my Disciples arise, who shall lay you open ye Hypocrites, and bring you abroad to the Light, together with your most unclean Cooks; ye miserably deceive your Princes and Christian Potentates, and bring them to the grave by your Medicine: Wo be unto you at the last Judgement day. I hope that my Monarchy will triumph with the honour due unto me; not that I extoll my self, but Nature her self doth extoll me; for 'tis from her that I am born a Physitian; her I follow; she knows me, and I her, because I have seen the Light that is in her, and have approved [or made it good] in the Figure of the Microcosm, and have found it so in her world, the which is true. But to return to what I began, I shall do enough for my Disciples, on whom also I bestow my Doctrine, & do much favour them, as long as they seek it in the light of nature, so that they do make experience, do get the knowledge of the Stars, and become Learned in Philosophy; the nature of the water and every thing that I have written will

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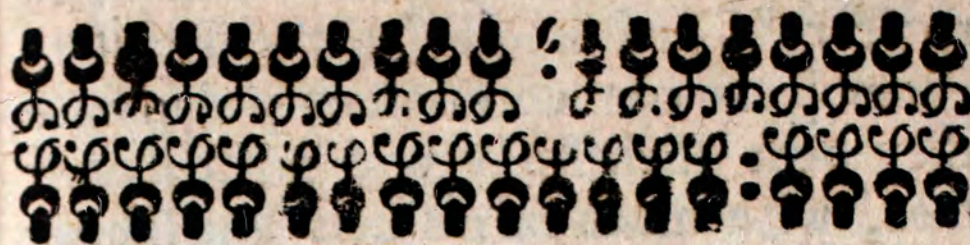
will make apparent, and teach all things unto them.

Take therefore as much as thou wilt of the Liquor of the Minerals, of the Salt of the red earth two parts, of the Sulphur of *Sol* one part; let them be put in a Pelican, be dissolved and Coagulated, and that the third time: By this way shalt thou have the tincture of the *Alchymists*, the weight of which is not at all to be described in this place, but in the book of transmutations: Whosoever hath one ounce of the *Astrum* of the Sun, and shall project it upon some ounce of Gold, it shall tinge its own proper body. If he hath the *Astrum* of ♀, he shall likewise tinge the whole body of Common Mercury. If the *Astrum* of ♀, it shall in like manner tinge the whole body of *Venus* into the best Gold, and into the highest and durable perfection. The like is to be supposed of the Stars of the other Mettals, as ♄, ♀, ♂, &c. Out of [all] which also are the Tinctures to be extracted by the same reason or way, and which we shall not at all describe here, because they are to be had in the Book of the nature of things, and of the *Archidoxis*: In these few words, I have abundantly enough declared

clared to the true *Alchymist*, the first
Ens of the Mettals and Minerals of the
Earth, together with the Tincture of the
Alchymists: Nor is there [any Cause]
why any Operator should be deterred
with the space of nine moneths time, but
let him proceed on without tediousness in
a Spagyricall way, by which he shall be
able in the space of forty Alchymical
days to fix, extract, exalt, putrifie, fer-
ment, and Coagulate the Stone of the
Alchymists, to the honour of God, and
profit of his Neighbour.

To GOD alone be Praise,
Honour and Glory for evermore,
Amen.

The



THE WATER-STONE OF THE Wise Men.



Here have been ever
since the beginning of
the World in all Times
[and Seasons] many
and several men, and
most experienced Phi-
losophers, highly illu-
minated by GOD, and likewise [many]
Gentiles have been found [at all times]
most learned in worldly wisdom, who
have most diligently considered of the
nature and internal Vertues of the Crea-
tures,

tures, and have thereupon endeavoured to learn [and know] them exactly: From [the consideration of] all which they bent their study and made it their task, with much earnestness and labour to search out and enquire, if any thing could be found in natural things that had a possibility of conserving the terrene or earthy body of man (afore destruction and mortality [came in]) in a perpetual life, and in a whole, or sound, and prosperous state: Now then by a singular Divine Influence, and by the light of Nature they saw and knew, that 'twas expedient and fitting that [this] singular, secret, and wonderfull thing be in this world, the which the Almighty God had appointed for the benefit of Mankind, viz. that all such things as (throughout the whole universe) were imperfect, maimed, and corrupted, might be again renewed by that singular secret *Arcanum*, and be again restored to their perfect fulness [and State.]

So then by this most diligent search and inquiry of theirs they at length found and learned, that nothing at all was to be found in this world, that could free the earthy and corruptible body from death

death (the which was constituted and imposed upon our first Parents, *Adam* and *Eve*, as a punishment, and never suffered it self to be separated from their offspring [and children]) but only this one thing, the which being in it self [not] corruptible Naturally is appointed by God for the benefit of man, to take away corruption, and to be capable of healing again all imperfect bodies; to purifie the old, and to prolong the shortness of life, as in [the time of] the Ancient Patriarchs.

These wonderfull Secrets, the honest and skilfull Philosophers did (with their greatest study and diligence) so long search for and inquire after, untill they found both them and the profitable use of them, by which they refreshed and preserved themselves all their life time.

This great and admirable mysterie all the ancient Patriarchs truly knew and possessed, and (without doubt) it was at the beginning revealed and discovered by God himself to *Adam* the chiefest, or first father of the Fathers; and all the Patriarchs received it afterwards as by right of inheritance from *Adam* himself, and by the vertues thereof they obtained bo-

dily health, long life, and also store of riches. Now, the aforesaid Gentiles after that they had obtained that Divine and wonderful thing, they accompted it as a singular gift of God, and as the highest and most secret Art; and did likewise perceive that it was (according to Divine Providence) revealed but to a small part of men, and that it is hid from the greatest part of this World: On this account they (likewise) studioully to their utmost kept it concealed in every Age.

But yet notwithstanding, lest it should wholly vanish again, and be forgotten after their decease, and being also desirous of the propagation thereof to their Successors, and that it might be preserved in the time to come, they sowed or planted it therefore in their Books, and by this means communicated, and left behinde them many most excellent instructions and teachings in their Writings to their most faithfull Disciples, but yet notwithstanding they so hid and weaved over as 'twere all their Art with such Allegorical words, as that even to this day there are but a few to be found that can draw thencefrom a sufficient and sure foundation. Now they did thus, not in

a

a rash mood, but for some weighty Reasons, viz. that such as seek for this wisdom may invoke the Almighty (in whose hand all things are) the more ardently and readier for the obtaining thereof, and may (after that it is revealed unto them) ascribe the honour and glory to GOD alone, and give him due thanks; and moreover [they writ thus] lest the most noble Pearls should be cast before Swine. For were it made known to the wicked world, then (it being so full of avarice) nothing else would be desired but this thing only, and then at length all labour and diligence would be neglected and a dissolute and beast-like life would follow.

But albeit that the so oft spoken of Philosophers have disputed and discoursed diversly and very much of that most excellent Art, and have hinted it (for the now said reason) and pointed it out under various & sundry names, and parables, and wonderfull strange and sophisticate expressions: Yet nevertheless they do by all these borrowed sayings unanimously and with one consent discover and lead unto the One only end, and the One only matter, that doth appertain unto that

E 5

Art.

Art. But yet the Searchers out of that secret matter do most frequently wander and stray from that Art, and have thereby transgressed the bounds and limits: for, in all ages, and even to this very day have been found not only common men, but also many other excellent men, and in worldly wisdom most expert, who pant (as 'twere) after that wisdom, and such as have bestowed in the search thereof not only great study and diligence, but much labour and cost, and have much desired the attainment thereof; and yet for all this, could never arrive thereto, much less be made partakers thereof: Yea rather, very many there have been who fishing with a golden hook, have frequently precipitated themselves into irrecoverable losses, and have been at last necessitated to abstain from any further search after that wisdom to their great reproach & derision. Now lest any one should doubt of the fundamental certainty of this Art, and haply accompt it (according to the manner and custom of this wicked world) as a meer fiction, and falsity; I will therefore (setting aside such as are mentioned in the holy Scripture it self) orderly reckon up, and describe by name the authentic

thentick Philosophers, together with their successors, who truly knew that Art, had it, and were made partakers thereof, and these are, viz. *Hermes Trismegist*. *Pythagoras*, *Benedictus Jescu*, *Alexander the great*, *Plato*, *Theophrast*. *Avicen*, *Galenus*, *Hippocrates*, *Lucianus*, *Longanus*, *Rasis*, *Archelaus*, *Rupescissa*, the Author of the *Greater Roserie*, *Marie the Prophetess*, *Dionysius*, *Zacharius*, *Haly*, *Morien*, *Calid*, *Constantius*, *Serapion*, *Albertus magnus*, *Estrod*, *Arnoldus de villa nova*, *Geber*, *Raymund Lully*, *Roger Bacon*, *Alanus*, *Thomas Aquinas*, *Marcellus Palingenius*, Some also as lived in our times, as *Bernard Trevisan*, *Basil Valentine*, *Philippus Theophrastus*, and many more. And likewise (without doubt) there are some who (even at this day) are (by the grace of God) partakers thereof, and do even to this day enjoy it with great silence. Whereas therefore the now reckoned up Philosophers have truly written of that Supream Magisterie, without any deceit, and have also learned their demonstration out of the true foundation, and right fountain of nature, yet notwithstanding there are (contrarily) many false Philosophers and Deceivers, who falsely boast of the

the knowledge of that art, and do in like manner endeavour to teach [or Comment upon] that art, and do basely and wickedly abuse the writings of the aforesaid Philosophers, whereby to cover and hide their own deceit, and so cast a mist afore mens eyes, and thrust [their conceptions] upon them at their pleasure; And therefore it is necessarily expedient, that as well the deceived as the deceivers, do well consider this following admonition.

Note, O Chymist! the form of the letter Π in the Greek alphabet, and what it points at; also tis elsewhere said, [viz.] Remember this, Deceive no man under the pretence of right and truth; and beware, that thou closest not up the day with a mournful tone.

Likewise.

Trust not that Chymist that shall distill thy money out of thy Chest; therefore be wary; and if thou wouldst shun loss & derision, then also shun such wicked men; Follow such only as are of a sing'e ingenuity, pious, modest and humble; it is praise-worthy to be able, and to enjoy what is good.

But now, tell me where to find such?

You

You must enquire and search for them, they are rare, and are very scarce this year [but thus may you know them] they excell the others both in weight, substance, and workmanship or labour.

Seeing therefore that there are to be in many places found many faithful and diligent Labourators and Disciples of this secret Philosophical art, who would willingly attain thereto in a way true and certain, and void of many doubtings [or riddles] but are (notwithstanding) so disturbed and involved in errour, by those aforesaid wicked men, and sophisticating cheaters, and by their barkings and pretences that are of no moment; inso-much that many are in a doubt what to do, whether tis best for them to proceed on in the said art, or to go back again: Therefore, I have intended to produce or publish, and explain a few true and rightly founded [discoveries] concerning that Art. And although I judge my self very unworthy and sufficiently rude [or rustical] to treat or write of so great a mysterie; Yet nevertheless, seeing that by the Grace of the most glorious great God I have made such a progress, (that I may

may so speak without vain-glory) as but few, yea many innumerable thousands of men have not at all arrived unto; and besides, that that talent which is most mercifully bestowed by the omnipotent God, upon me an unworthy Tenant, may not lie wholly buried with me, I will therefore shew (as far forth as lawfully I may) from a faithful heart, a short *Compendium* and *Declaration* of all that whole Art, to all the Lovers of the same; and also by what means that art is to be attained unto, and I will discover to thee the sure infallible, yea the most certain and most right way; that so, haply the eyes of some may (by divine grace) be opened, and that they may be drawn from their afore-conceived false opinion, and be led into the right Path; and also that this divine miracle may be thereby so much the better revealed. But for the better and easier understanding, and remembering thereof, I will divide this Treatise into four Parts.

In the first Part, I'll shew the beginning, and the way of the entrance of that art, and how a man must prepare himself thereunto.

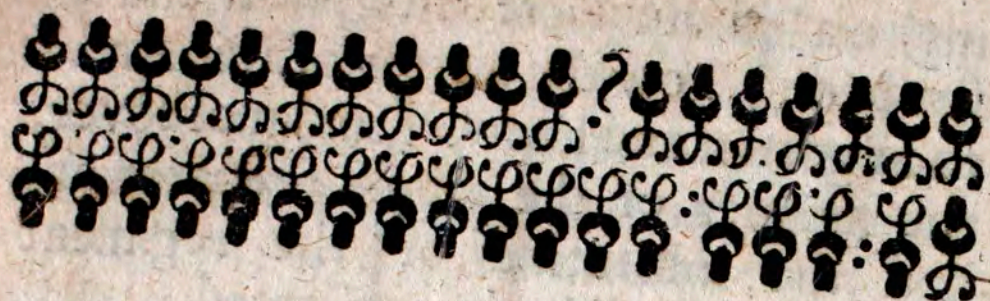
In the second, shall be shewed (according

ing to a Philosophical description and instruction) how the matter of this Art is to be gotten and known; and moreover, the manner of the whole preparation, and the institution of the regiment [thereof] shall be demonstrated.

In the third, we shall speak of the most plentiful profit and benefit of that Art; of the high and unspeakable efficacy and vertue thereto given and attributed.

In the fourth Part, shall follow the Spiritual Allegory, the which may in all things be compared with this magistry, it being a true painted *Idea* of the true, celestial, everlasting, blessed, most high Corner-stone, wherein shall be described briefly and plainly, (for I do not much mind many curious and beauteous circumstances) the true and right golden Leadings (as 'twere) by the hand, thereunto appertaining.

THE



THE
First Part,

Psalm 25. v. 12.

*Who is he that feareth the Lord?
him shall he direct in the best
way.*



First of all, Every Godly
Chymist that truly fears
God, and is a Philosopher of
that Art, must (above all
things) consider, that this
Art and *Arcanum*, is to be accounted, as
not only the highest and greatest, but
likewise as an holy Art, (for the highest
good

good and [stamp of the] most holy,
celestial Omnipotent God, is imprinted
therein, and painted thereon;) if there-
fore any one thinks to attain to that high
and unspeakable myserie, let him know,
that such an Art is not in the power of
man, but consists in the most gracious will
[and pleasure] of God, and that it is
not the Will or Desire, but the meer Mer-
cy of the Almighty that helps [man]
thereunto: Tis very expedient there-
fore, that (above all things) thou beest
Pious, and that thy heart be lifted up to
him alone, and that thou askest that gift
of him alone, by a true, most ardent, and
undoubtful praying; for from him alone
it is to be obtained, and by him alone is
given.

If therefore the Omnipotent God
(who is the most certain Searcher of all
hearts) perceives and finds that thou
hast in thee a right and faithful mind, void
of deceit; and that thy endeavours in
the search, and learning thereof, are for
no other end but the praise and glory of
God, then without all doubt, he will also
(according to his promise) hear thee,
and will so guide thee by his holy Spirit,
that thou mayst commodiously arrive, by
mediums,

mediums, to some beginning, of which verily thou never hadst a thought, and shalt moreover thy self perceive in thine own heart, how the most merciful God hath most graciously heard thy prayer, and will even (as 'twere) forthwith exhibit thee a revelation, and shew thee an happy entrance.

Then after this, prostrate thy self upon thy knees, and with an humble and a contrite heart, give unto him due thanks, praise, glory and honour, for the hearing of thy prayers; and withall, beg and entreate him, again and again, that he would vouchsafe also to propagate, by his holy Spirit, that grace he hath begun to shew thee, and which thou hast perceived in thine heart; and that he would so guide thee, as rightly to use so high a myserie, (if it be now perfectly revealed unto thee) and that thou mayst so mannage it, that it may be wholly directed to the only glory and honour of his most holy blessed name, and to the benefit and succour of thy needy neighbour.

Besides, thou must consider, and then duly advise with thy self, that thou never revealest that myserie to the wicked and unworthy one, (much less communicate it)

it) or make him a partaker thereof, for fear of the loss of thine eternal health and happiness. Briefly, do not at any rate abuse it, but convert it (as we said but now) to the glory of God only, and not to thine own proper praise. Furthermore, thou must likewise consider, and believe that except thou doest thus, thou maist haply run much hazard in the running of thy race; and God will not leave thee unpunisht; and then it would have been a thousand times better for thee never to have known any thing thereof.

These things being well weighed, and having (as 'twere) devoted thy self to God therein, (who will not be mocked) & having prefixt to thy self on this account a [good] scope and aim; then at length, first of all begin to learn, how the Triune God did from the beginning ordain an universal nature; [then learn] what that is, what it can do, and how it operates even to this very day after a certain manner in all things, invisibly; and consists in the alone will and pleasure of God, and hath its aboad there; For without the true knowledge of nature, thou canst hardly begin that work without rashness

rashness and danger; But the quality and property of nature is, *viz.* that it be one only, true, simple in its own perfect essence, and moreover that a certain occult Spirit be shut up and hid therein.

If therefore, now, thou wouldst know her, then it behoveth that thou beest even as Nature her self is, *viz.* true, simple, constant, patient, yea pious, and no waies hurtful unto thy neighbour; but briefly, such an one must be a new and regenerated man.

If therefore thou knowest thy self to be thus qualified, then nature will presently suit it self to nature, and there will necessarily follow to thee an evident unspeakable benefit both of body and soul.

For the diligent Search and Speculation of that Art will be so very exceedingly profitable and assistant unto thee, that (provided thou rightly knowest the principles therein) they will (as it were violently) draw and lead thee to the knowledge of divine wonders, in so much that in comparison of it, every temporal thing, and what is most highly valued by the world, will be esteemed by thee as a thing

thing of no price. But contrariwise, he that endeavours by riches to aspire unto that Art, and labours to convert it to the pride and vanity of this world, let such a one never perswade himself that he shall ever attain his wished end: And therefore let thy mind, and consequently all thy cogitations be estranged from all earthly things, and be (as it were) created anew and given up to God alone; For, you must note this well, that these three, *viz.* the body, soul and spirit, are to be suitable and alike, and tis necessary that they operate together; for, if the heart and mind of man be not so regulated after the like manner, as the whole work is to be wrought, thou, [O man!] wilt also wholly err from the Art.

So therefore, maist thou in all things conform all thy actions suitable thereunto; for [the] Artist hath nothing else here to do but to Sow, Plant, and Water or Moist, but God alone gives the increase: Therefore if God be against any one, to him also nature is an enemy; and contrarily, if God be a friend, then the heavens, the earth, and also all the elements are even constrained to come to thy

thy help. If therefore thou exactly considerest of this, and hast ready to thy hands the knowledge of the true first matter (which we shall hereafter speak of) then mayst thou commodiously set about the manual operation, and make a beginning of thy labour; wherein likewise tis fitting that thou implore the grace and guidance of the Almighty in all thy purposes and actions; And then thy affairs will not only succeed prosperously, but will also obtain a true, happy, fortunate and desired end.

The 11. of Ecclesiast. 18. *He that abideth in the fear of the Lord, and cleaveth to his word, waiting upon his duty; [—] nor black nor white moves him; He, easily shall make silver and gold out of copper and tin: And shall (by Gods help) do many more things: But especially if Jehovah favours him, he may then well make Gold of Clay and dirt.*

THE



THE

Second Part.

The 28. of *Isaiah*, v. 16.
Therefore thus saith the Lord, Behold I lay in Sion a foundation stone, a tryed stone, a precious Corner-stone, that is well founded; He that hath it shall not be confounded.



HE Philosophers in their writings, could never sufficiently praise this so-often spoken of, and most noble Art, [both] afore and after [its] perfection; nor could they by any the highest and most excellent titles worthily enough extoll it; There-

Therefore they have generally called it the Stone of the Philosophers; the most ancient, occult, unknown, natural, and incomprehensible [Stone;] yea they have called it the celestial, blessed, holy and triune universal Stone of the wise men. But now, the cause why they termed it a stone, and why they compared it to a stone, is (amongst other reasons) chiefly this; when the matter thereof [doth] at the beginning [come] like a mineral out of the earth, it is truly a stone; and then [again] because [this matter] is hard and dry, because also tis beaten and ground [to dust] like a stone, but especially [the reason is this] if it be divided into the three parts (which nature her self hath conjoined) then is it necessary that it itself be again digested in all the same [parts] and made of the nature of a constant wax-like flowing stone.

But as to the great concernment and necessity of such mens knowing the first, otherwise or rather, the second matter of this secret Philosophical Stone, that endeavour the attainment thereof, they, viz. the aforementioned Philosophers, could not sufficiently inculcate or too too much

much press them to understand a reason thereof, nor enough exhort them thereunto; the which matter is (notwithstanding) one only thing, out of which only and alone this stone is necessarily to be prepared, without any peregrine addition, albeit it be called by a thousand names; the quality, species, and property whereof they have wonderfully described, and have happily described it after a compendious way and manner as followeth, viz. That at the beginning tis conjoined of three, and yet notwithstanding is but only one; likewise it is procreated and made of one, two, three, four and five, and is also to be found in one and two, and is everywhere. They also call it the Catholick [or universal] *Magnesia*, or Sperm of the world, out of which all natural things have their original. Likewise, that it is of a wonderful and singular birth and species or shape, and that it hath an unknown and an unsearchable nature, and that therefore tis neither hot nor dry, like the earth, but is a certain perfect preparation of all the elements; that it is also of a certain incorruptible body, which cannot be touched by any element, and which may as to all

its properties, and in all [respects] be compared to the heaven which is above the four elements, and the four qualities, and as a *Q. E.* and what cannot be destroyed. Likewise [they have said] that it is as to its external corporality, figure, form, and shape a stone, and yet notwithstanding is no stone, because it may be compared with the white Gum; they also call it the water of the Ocean, *Aqua vita*, yea a most pure and most blessed water; but yet notwithstanding it is not the water of the clouds, or of any common fountain, but a thick, permanent, saline [or saltish] water, and (according to the divers considerations of some) a dry water, that moistens not the hands, or a certain pituitous [or phlegmy] water which ariseth out of the saltish fatness of the earth; likewise they call it a two-fold φ and Azoth, which is sustained by the supremest or highest and lowest vastness, [or] of the celestial and terrestrial Globe; the which also is not consumed in any fire; for it hath in it self the universal and sparkling fire of the Light of nature, and withall a certain celestial Spirit that penetrates all things, with which [qualities] it was animated by

by God, at the beginning and (according to the saying of the antient Philosophers) blessed with, and is by *Avicen* called the soul of the world, who said, *viz.* Even as the soul is to be found in all the members of mans body, and doth there move it self; so also is that spirit found to be and to move it self in all elementary creatures, the which [spirit] is likewise the indissoluble conjunction of the body and soul, and consequently a most pure and most noble essence, wherein even all mysteries lie hidden; tis also fully replenished with wonderful efficacy and vertue. Moreover they ascribe thereunto an infinite power and divine efficacy and vertue; for they say, that it is that Spirit of the Lord that filled the earth, and swim'd at the top of the waters: They call it also the Spirit of truth, which is hidden from the world, and such as cannot be comprehended or obtained without the inspiration of the holy Spirit, or the information of such as know it; and yet notwithstanding is in every thing and in every place to be found, [but] as to its potency [tis] in this only alone, and altogether [or wholly perfect. Briefly, [they say] that it is such a spiritual sub-

stance as is neither celestial nor infernal, but an aerial, pure and excellent body, which is posited as a *medium* betwixt the highest and lowest; tis likewise the most choice and most precious thing under the whole heaven; Contrariwise it is esteemed by such as understand not the thing, or are new beginners to learn it, for a most vile thing, and most abject or base as 'twere, yet notwithstanding though many a wise man seek after it, there are but a few that find it; it is to be considered of [or be beheld] afar of, and is to be taken near at hand, and besides, it is to be seen of all, yet is known but by a few, as is to be seen in this here-following verse, viz,

This precious good, is divided into three, and yet is but one. Tis what the world cares not for, but disesteems it. It hath it in its sight, carries it in its hands, yet is ignorant thereof; for it passeth away with a sudden pace without being known. [Yet] these treasures are the chiefest; and he that knows the Art, the Expressions, and hath the medium, will be richer then any other.

A

A Philosophical Enigma.

IN which the first material subject of the Art of the wise men, (otherwise [called] the Phenix of the Philosophers) being wholly divided, is to be triplicitly [or threefold wise] found.

The Enigma Philosophical.

IF I tell thee of the three parts of every thing, thou hast no cause to complain, for I tell thee the truth. Thou needest the three-leaved grass; sue to Jehovah by thy prayers. Seek for one in three, and thou shalt have one out of three. Tis called by a thousand names; tis a body, soul and spirit; Is beautified with Salt, Sulphur and an heavy Mercurie. Trust me, if thou understandest the three-leaved grass, and knowest the Voice and Song, then art thou a wise Artist.

F 3

Another

*Another Enigma much
more plain.*

THere is one thing in this world, is everywhere to be found; and that as it were accidentally or casually, without care; of a grayish and greenish colour, and of a wonderfull power. In this thing is both a white and red colour; It flows hither like a swift stream, and runs away like a river; It wets not, and is made of an heavy weight light. I could give it a thousand names, but thousands know it not: Tis common to be seen, but the Art of it is difficult; He that dissolves it by a *medium*, and finisheth it the third time, is a wise man, and rightly hath this noble subject.

Another

Another Enigma.

THE place of the birth of this stone is every where; its conception is in the deep, its birth in the earth, it finds life in the heavens; it dies in time, and then at length obtains everlasting blessedness. If therefore any one hath ready at hand this thus-mentioned matter that is so virtuously endowed, (the which is partly celestial, and partly terrestrial, and is at the beginning a right confusion [or commixtion] or a certain mixt essence worthily so called, whose colour is not to be named [or, which hath no proper colour to be named by —] and doth know it rightly and well (the which knowledge hath been accounted at all times by the Philosophers for a principal member of this work) then must all such things as are requisite thereunto, and which are required in the preparation thereof, be with the greatest study [and diligence] performed: But yet notwithstanding, afore that the singular manual labour therewithall be undertook, tis very necessary that every pious Artist do again. recall

F 4

to

to his mind with much diligence, the doctrine afore said; and that withall he be faithfully admonished not to infold (as 'twere) himself with that secret work, and that unsearchable Spirit (that lies hidden thereunder) except he shall first have diligently searched it in its profound qualities and proportion, and according to the requisite conformity to nature: even as some of the Philosophers do admonish us concerning that thing, and say, See thou hast no commerce with this Spirit, except thou first hast an exact knowledge and understanding thereof; For God is wonderful in his works, and his wisdom is without number, and (as afore said) he will not suffer himself to be mocked. Verily, here might be some examples produced, *viz.* of many that have too too slightly infolded themselves (as 'twere) [or intermeddled] with this Art, and having adventured thereon, their successes have been very bad, in so much that some have been found dead in the work it self, or else most grievously wounded by some other unfortuate mischance; for tis not a thing of such a small concernment as many dream and imagine, because the Philosophers com-

pare

pare it to boies play, and womens work, and that they are able to do the same. The Philosophers intention was otherwise then so; for they meant the following and successive labour of this work, which is in it self easie enough, and utterly [as 'twere] void of any great moment, and they accounted it as simple and easie to such only as were ordained by God thereunto, and were endowed with the knowledge thereof: Beware therefore, beware I say, and take heed to thy self that thou dost not over-rashly involve thy self in danger, but much more rather begin thy purposed [work] with prayers poured out to God for divine help, (as we have at the beginning faithfully admonished thee) and then shalt thou fear nothing at all, nor (haply) shalt thou be subject to any danger.

If therefore now thou hast employed thy self with much diligence in thy Oratory, and hast the known matter at hand, then mayst thou commodiously apply thy self to a studious diligence in thy Laboratory, and apply thereto a convenient Manual Labour, and so make a beginning.

First of all therefore it is necessary that (above all things) you dissolve that so oft spoken of first matter, or first *Ens*, which the Philosophers likewise have called the highest good of nature; then is it to be purified from aquosity [or its waterishness] and [its] terrestreity (for it doth at first appear to such as behold it an earthy, grave, heavy, gross, pituitous, and (as it were a kinde of cloudy and) aqueous body) and its darkish, and gross cloudy shadow wherewith it is shadowed, must be removed by thee, that so by this means its heart and inward soul that lies hidden therein, may [likewise and] next that [precedent purifying], be by a more ample sublimation divided thereout of, and be reduced into a sweet and pleasant Essence. But now all this may be done by the great and excellent Catholick or Universal water, the which (by its most swift and as 'twere flying course and passing to and fro) doth moisten and make fruitfull the whole circuit of the earth; and [is] indeed [done] so sweetly, fairly, clearly, brightly, and splendidly, that the splendor thereof appears much fairer then Gold or Silver, or the brightness of the Carbuncle or Diamond, and is admirable

rable to behold; the which blessed water doth hold [or cover over] that said matter conjoynd [with and] also inclosed therein: It [*viz.* the water] extracts the heart, soul, and spirit; then moreover it is to be distilled with its own proper Salt (the which [Salt] is implanted therein by the aforesaid means [and] also in a peculiar way; and is (as to its internal colour) red or blood-like; but at its preparation, white, clear, bright, and transparent, or resplendent, and is therefore called by the Philosophers the Salt of wisdom) and be congealed, that it may be again reduced into one only thing. And thus, by this thy process thus far exercised and used (which is called the former Work) thou hast [now] first of all separated the pure from the impure, or thick and gross, and from the rough [or austere] [part;] the which is [not] any more so rough [or austere] so grievous, so discourteous as 'twere, and inhumane, as it was at the beginning, but is most brightsom, and of a most savoury odour, and of an aerial kind [or nature] in so much that were it but freed from its *Ens* — its evident and apparent, that it would of it self (seeing thar notwithstanding

standing it is in it self just [or right] and perfect) betake it self [to the wing] and flie and vanish away. For which reason the Wise men do also call it a Mercurial water, or the ☿ of ☉; and also their [own] ☿: Now if you would use that subject in the aforementioned Species [or Form] for Medicine, without any further preparation [of the same] thou wilt reap but little help therefrom; but it would much rather (contrariwise) become a poyson unto thee: And therefore if thou wouldst enjoy that as a most plenteous rich gift and blessed profitableness and utility, then must thou make a further progress, and by other singular *mediums* attempt something else.

But yet notwithstanding tis necessary that thou beest admonished to be very studious and diligent, as to thy operation, in heedfully observing the way of nature, viz. how she in success [or length] of time, shews her self in [her] operation, that by this means thou mayst direct all this thy labour according to her [way.] So then if thou knowest that [thing,] then take of the aforesaid prepared aqueous [or watery] matter twelve parts; and then again, afterwards

[Make

[Make] three diverse [or distinct] parts of them; the two former parts of which thou must preserve and keep very heedfully. [Then] again [add] in the first place to the former third part, a certain other material matter (the which is the body of Gold, being also a most elegant, highly gifted Creature by [the pleasure of] God, (the which said body is neerest of kin to the first matter, and also is most gratefull and acceptable thereunto) [this I say] shalt thou place [and appoint] for the first Fermentation (computing one part to a twelfth) and shalt conjoyn it therewith; for both [the parts] being as 'twere the forme of the Spiritual prepared watery matter, [they I say] and this earthly body of *Sol*, must be conjoyned and reduced into one bodie.

But yet you are to note, that common Gold serves not for this affair, or business, but is to be adjudged as unfitting, and as it were dead; and although it be so dignified by the Omnipotent God, as that it is the most elegant and most precious of all the other Mettals; yet nevertheless, whilst it lay in the Mines, it was [even there] impeaded [or hindred] in [its] grow-

growing on, in [or to] its perfection: Besides its inward vertues, that is, its Sulphur and Soul, are much weakened by the daily using thereof, and then 'tis daily also mixed with unlawfull and unlike things, such as have not a suitableness or harmony therewith; is united with, and defiled by them, and is thereby daily rendered more and more unfit for this Work: Therefore make it thy chiefest study and care to provide thee of pure Gold, such as hath in it self a living Spirit, and such as is not debilitated in its Sulphur (as we said afore) nor falsified with any deceit, but is found to be wholly pure ([such] as hath passed through ♀, or through the heaven & sphere of ♀, & hath thereby purified it self from all its defilements; for otherwise the other matter cannot (with its spirituality, vertue, and efficacy) enter thereinto: For this Work doth in all things require a pure body, nor can it ever endure or brook ought of impurity with, at, or about it self.

If therefore now these [unequal or] unlike parts, viz. of the water, and of the Gold (for they are of very great unlikeness both as to Quantity as well as Quality; for the first [of them] when 'tis

'tis prepared, is light, thin, subtle, and soft; but the other is very heavy, firm, and hard) [when these therefore] are conjoined in the Solutory Vessel [or Dish] and are reduced as it were into a dry Liquor or Amalgama, then leave them at first for six or seven days in a luke warm heat, that it may only have a kinde of small warmth: Then again, take out one Part of the three former [aforesaid] parts of the water, and put it in a round Glass Vessel (like to a Phial or Egg) as was never used, put the temperate liquor into the midst thereof; and then again leave it so for six or seven days, and the body of ☉ is dissolved by the water, by little and little: This being done, here begins the Conjunction of these two, and there is such a sweet and dainty entrance of the one into th'other, and such a mixture, as is like to Ice in warm water: And therefore the Philosophers have diversly described it, and have compared it to a Bridegroom and his Bride (as Solomon in his *Canticles* [hath done.]) [NOW] when this is done, then add likewise the first reserved third part unto the others; but yet do not put it in all at one time, or in one day, but at seven divers turns; for else

else the body that you have put in will be rendred over moist, and being at length drowned would be wholly corrupted or destroyed.

For even as no seed when 'tis at first cast into the earth, can (if it hath over much water, rain, or moisture) thrive and bring forth fruits, but (as for instance the Husband mans Corn) is drowned and choaked; even so may the Comparison hold with this same thing: [But now] having in like sort done this, then Seal up your Glass, or little Glass Vessel most diligently, or else Conglutarate [or Lute it up] lest haply the Composition, you put therein be rob'd of its odour, and lest it flie away. Then moreover put on your Alembick [or] [over] and sub-minister [or put thereunder] a Fire of one [or the first] degree; let it be gentle, continual, aerial, and vaporous, the heat whereof is to be compared with [or to imitate] the heat of an Hen, sitting upon her Eggs.

Note.

Note.

THE Philosophers have delivered various Writings concerning the vaporous Fire, the which they call the Fire of Wisdom, and withall (amongst other sayings) do affirm, that it is not an Elemental and Material [Fire] but an Essential or preternatural Fire, the which is also properly called a Divine Fire, that is, the water of φ , which is to be incited [and stirred up] with the Common-fires help, and by Art; at the beginning you must gently digest and concoct it; and must be most especially careful and diligent, that nothing thereof sublime up, or (to use the Parabolical Philosophick expressions) that the Wife doth not rule over the Man, nor the man abuse his Authority over his Rib [or Wife] &c. and then it doth of its own self perfect its process in a continual order, without any other labour thereto belonging, save only the care and administration of the fire; viz. that first of all the terrene body of the \odot [here] added, is to be wholly dissolved, ground, destroyed and putrified,

fied, and so consequently be spoiled [or devested] of all the vertues and power that it hath (for verily at first it brings forth a darkish colour, and then afterwards a perfectly black dark colour; and is therefore by the Philosophers called the head of the Crow, and is usually done in fourty days time) and so furthermore in them, the soul thereof is likewise put off [or loosned] from it, [and] is carryed up aloft, and is wholly and altogether separated, where (for some space of time) it sticks without any vertues [and the body is just] like to dead ashes in the bottom of the glass. But the true time and space being over, if your Fire be encreased one degree more, and it be digested without wearisomness [or ceasing] it doth then again let down it self by little and little, and drop by drop, and imbibes, moistens, gives to drink, and doth so conserve the body that it be not at all combust, nor pine or wither away. Then again it lifts up it self upwards [and aloft;] then again presently it lets it self down, and thus it will do (perhaps) the seventh time; and then again the fire is to be made one degree stronger; but yet not for this intent to have thee make
haste

haste with thy Work; for verily the mediocrity and Regiment of the Fire is to be most carefully and diligently administered; for in it is placed very exceeding much. But now in the interim there will appear various signs and colours in the Glass or Vessel, the which [colours] are to be especially observed, and well noted; for, (according to them) is your direction to be taken [and framed.] So then having seen an orderly succession of them 'tis a good testimony that a most happy event will follow.

First of all there shew themselves granes like the eyes of Fishes, then [appears] a Circle about that matter, the which is as it were red; then shortly after whitish; [then] moreover it becomes green and yellow, like the Peacocks tail, [then] afterwards most white, and then red and shining, [then] after a certain time when a greater Fire is administered, and the extreame [or last] heat given [thereto] the Soul and the Spirit is again perfectly united with its own body lying in the bottom, into a certain dissoluble, and indissoluble Essence; the which Union and Conjunction then (because of the unspeakable admiration thereof)

thereof,) cannot be seen and considered of without fear and trembling; and then is seen and beheld the new raised up body, living, perfect and glorified, the which hath in it self a most elegant redness, of a purple colour, and like a Crimson or Scarlet dye, the tincture of which doth also transmute, tinge, and heal all the imperfect bodies; of which we shall speak more hereafter.

The Work therefore being happily brought to an end (by the help and assistance of the most great and blessed God; and the Phoenix of the Wise men being beheld) then upon thy bended knees, and with a devout heart give thanks to the Omnipotent GOD (who hath been the chief Guider of all this whole Work for those his especial benefits that he hath vouchsafed thee so graciously: And then further, see that thou managest it well, to his praise and glory, and for the benefit of the needy Members, and do not abuse it. See therefore thou hast in these [words] the true information of the whole Process, whereby this noble Art, & high Work, and Philosophers Stone, like as the Philosophical Egg, may be opened, prepared and finished.

For

For a Conclusion (for tis no ways expedient slightly to slip this over) [observe] that if haply any mischance or error, or any misapprehension (which may easily happen, and so vehemently impede the perfection) should be committed, or intervene, then must a seasonable remedy be sought after, and the evil [or error] must be remedied. If therefore you perceive (in the first place) that before dissolution and liquefaction, any thing sublimes it self up, and ascends; or if there swim at top of the matter a red oil as 'twere (which is a very evil testimony)

And Secondly, If it begins to become red, either together with, or before [the white] or if after the whiteness it be red afore its time:

Or Thirdly, If it will not, in the end, give it self forth [as 'twere] or not suffer it self to be rightly Coagulated:

Or Fourthly, if the matter be so changed and inverted by the greatness of the heat, that it will not (when 'tis taken out) presently melt upon a red hot Iron, like to Wax, and tinge and paint [or colour] the Iron; and it (afterwards) it

it be found not abiding the fire tryal :
 All these things (I say) are remarkable
 signs, by the which it may be gathered,
 That this work is not rightly ordained
 and instituted, but that it hath been neg-
 lected through want of diligence and
 care.

All which defects (notwithstanding)
 and all these erroneous waies, if not too
 too strong and powerful, and if in time
 lookt unto, may be easily met withal, and
 may be well corrected and restored : But
 the highest diligence of dealing here with
 them is requisite, and consequently arti-
 ficial manual apprehensions [or opera-
 tions] and ordinary, [or orderly] *me-
 diums* which are necessarily to be known
 to a skilfull and experienced Artist.

But yet notwithstanding, for the sake of
 the Tyroes, or young beginners, that are
 Lovers of this Art, and disciples thereof,
 (for their sake) I say, I will orderly re-
 cite those *mediums* very briefly ; as for
 example, if it chance to happen that one
 or more of those aforesaid errours should
 come to pass, then must you again take
 out of the glass the whole composition
 that you did put in, and again dissolve it,
 and imbibe it with the aforesaid water of

g

g (which the Philosophers also call *Lac
 Virginis*, or the first matter, [also] the
 milk, the blood and the sweat thereof ;
 also an indestructible fountain, or *Aqua
 vite*, the which notwithstanding con-
 tains in it self the greatest venom) and
 moisten it, and [so] render it efficaci-
 ous, and then again, [digest and] boyl
 it so long until there sublimes nothing up
 nor ascends aloft any more ; or [until]
 the congelation and fixation doth rightly
 and perfectly shew it self in the said
 work, according to what is afore men-
 tioned ; As for its following fermentati-
 on and multiplication, we shall speak
 more thereof in the third part [where
 we treat] of the utility and profit there-
 of. Besides, as to the time thereto requi-
 site, as to the time of dispatching each
 Act [or Scene] here should be somewhat
 spoken a little more largely, but yet as to
 this there can be no certain bounds pre-
 scribed, [or set time mentioned] for
 those aforesaid Philosophers are of diffe-
 rent opinions, as may evidently be seen
 in their writings ; for alwaies some have
 obtained their end afore other some. But
 we have formerly admonished and told
 you, that nature is to be well observed in
 all

all things (even as it represents it self in all things.) The which if any one doth do, and diligently observe that [I have said] and doth likewise in every thing observe a right *medium*, he may the sooner be able with such a work [or proceeding] to arrive to the perfection. But I do exhort and withall inform thee, as to this thing, that as to the entrance upon or beginning the former or latter labour, thou doest not exceed or outstrip as 'twere, in thy calculation, this character X [its] middle or point, but divide it justly; and then moreover, with the half part of this character, (that is V) must you go backwards [or retrograde] in the composition of this work. The which being done, then afterwards if thou joyntly recollectest [or unitest] it again, and rightly numberest up XX [being] the part [or product] thereof; in that number or time, (if no farther obstacle intercede) mayst thou attain to the end of thy work. Be therefore content with such a time [or calculation;] for if thou covetest the finding out a somewhat nearer end, tis rashly done of thee, and presently succeeds an error; for verily one onely hour may drive thee back

back an whole moneth, whereas about such a time (as I have hinted) thy progress may lead thee to hit the mark: But note well, that thou dost not too too closely [or niggardly as 'twere] contract [this] calculation; Or (as I informed thee but now) at all exceed it; for shouldst thou do so, thou wouldst have an abortive; For verily, many by their [as 'twere] abbreviating hastines and unskilfulness, do, instead of their hoped for *Elixir*, obtain and get a certain *Nixir*. And whereas in this thing much of concernment is placed as to this Magical Science, I was the rather willing thus briefly to describe it to the sons of wisdom, that they may consider and judge thereof more deeply.

G

An

An Enigma.

THere are seven Cities, and seven metals, so counted.

There are seven daies, and a seventh number.

Seven Letters, and seven Words in order.

There are seven seasons, and so many places.

Seven Hearbs, seven Arts, and seven little stones.

Divide seven with three, with [much] wariness.

Let be no coveting to precipitate the half [or rashly to shorten the time.]

Briefly, all things do quietly rest and prevail in this number.

The

The process of the whole work is here briefly declared.

The first or former Labour.

Dissolve the matter, and also Putrifie it :

Afterwards let it be distilled, and then Coagulate it.

The second or Latter Labour.

Conjoyn two things ; Putrifie them, then blacken them:

Digest them till it become whitened by thy Art.

Then at length rubifie it to the highest; Coagulation is a thing Profitable to this Art ; This done, fix it, and thou shalt be a great man.

And if thou shalt (after all these things) ferment this, thou hast luckily finished the whole work of the Art, Circularly.

G 2

Then

Then hast thou solemnly atchieved such a noble portion as will (suddainly) multiply for thee a thousand-fold riches.

Or thus, more briefly.

SEEK three in one, and again seek one in three.

Dissolve, and conclude [or congeal] and thou shalt be sure of the Art.

An Enigma, wherein also the Process is described.

THE Spirit it self is given to the body for a time [or in time] and that refreshing [or cheering] Spirit washeth the soul by Art.

That Spirit suddenly draws [or marries] the soul to it self, and then nothing can dis-joyn or separate it from it self.

Then do they consist of three, and yet abide in one seat, until the body be dissolved, ([which is] a noble work) and doth

doth putrifie and die, and sepraate from them.

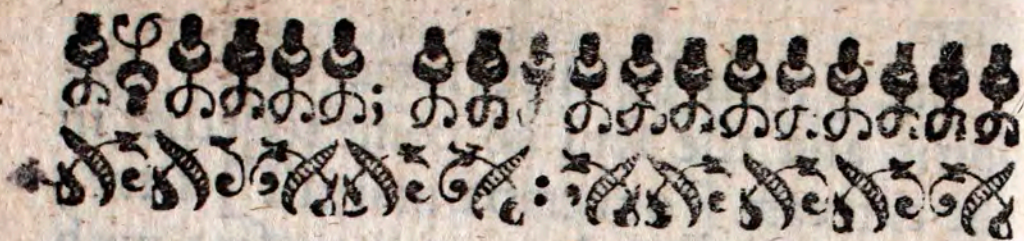
But [then] (after some time) the spirit and the soul do come together in the extreame [or utmost and last] heat; and each possesseth its proper seat with constancy.

Then an intire sound state and perfection is at hand.

And the work is made renowned, and attended on with great joy.

Proverbs 23.

My Son, give me thy heart, and let my waies be delightful to thine eyes.



THE
Third Part,

Eccles. 43. v. 31, 32, 33.

Who can magnifie him as he is, and tell us how high he is? We see but the least of his works, and much greater things are hid from us, for the Lord made all that is, and makes them known to such as fear the Lord.



As to this so oft-spoken of highest Art, or profoundly comprehensible Philosophers-stone, (provided it be brought to the desired end;) The Philosophers could never sufficiently write enough, nor worthily enough

enough proclaim and celebrate its praise, vertue, efficacy and unspeakable benefit; for first of all, they esteemed it as the highest and greatest felicity in this earth, without the which none can arrive to perfection in this world; for *Morien* saith, he that hath this stone, hath every thing, nor needeth any other help; for there is in it all temporal felicity, bodily health, and all fortune [or] wealth and riches.

Moreover they have so commended that same stone [unto us] because the spirit and efficacy thereof (which lies therein hidden) is the spirit of the *Q. Ess.* which [spirit] is under the circle of the Lunar brightness, yea [they have called it] the supporter of the heaven, and the mover of the Sea; and besides, [have said] that it is a chosen or choice spirit above all the other spirits; that it is a most subtile, a most noble, and a most pure spirit; the which, all the other Spirits are obedient unto as to their King: and which (likewise) confers upon men all health and prosperity; heals all diseases, bestows upon the pious, temporal honour and long life; but as for the evil ones who misuse it, it subjects them to eternal Punishment.

Now in all those [afore said] things, tis found to be proved [or experienced] perfect and infallible. Upon which account, *Hermes* and *Aristotle* call it, *viz.* true without lies, certain, yea of all the most certain, the secret of all secrets, of a divine efficacy, concealed and hid from fools. Briefly, they have termed it the very utmost and chiefest thing that can be seen under heaven, and the wonderful epilogue and conclusion of all Philosophical operations: Therefore some pious Philosophers are wholly of the opinion, that it was revealed from above to our first Parent, the first man *Adam*, and that it was sought for with a singular desire by all the holy Patriarcks: For 'tis said, that *Noah* the framer of the Ark, and *Moses* that made the Tabernacle and the Golden Vessels therein, and likewise *Solomon* that to the glory of God finisht the Temple, and many other curious works and ornaments of all kinds, and did many other mighty great acts, did from thence obtain their long life and great riches. Even (in like manner) the Philosophers will acknowledge the same, that (*viz.*) by it they found out the seven Liberal Sciences, and Arts, and that from thence they had

had their sustentation (or supply): furthermore, God bestowed this upon them (for their benefit and comfort) that so they might not (through poverty) hap to be impeded [or hindered] in their studies and search after wisdom; and also, that they might not be necessitated to flatter with the rich and wicked ones of this world for the sake of money, and to reveal their secret Arcanaes unto them; and so be despised and mocked, (together with their wisdom) because of their beggerliness.

Moreover, they have even yet other great and hidden mysteries of divine wonders, and from thence also knew and learned the great riches of that glory, [or his glory.] And therein their hearts have been so stirred up and inflamed by God, that they have been led and guided on to a further knowledge of him: For they sought not (by that treasure) after great riches, and worldly temporal voluptuousness and pride, but rather conceived much pleasure, and [took] their [delight] rejoycing at the miraculous seeing and knowing the creatures; the which most excellent workmanship, and creatures of the omnipotent God they did

G 5 verily

verily far otherwise consider of and behold, then (the more's the pity) is wont at present to be done by the world at this day, who look upon them but little otherwise then as heifers or calves do; and do (moreover) seek after and cover the Learning of this most noble Art for Avarice, Luxury, Pride, and Temporal honour and pleasure, and do herein (in such intentions and thoughts) widely err from the true scope; for God doth not communicate such gifts to the wicked ones, and to the contemners of his Word, but to the godly only, such as lead an honest and quiet life in this evil and unclean world, and do honestly sustain themselves, and reach forth their helping hands to their needy neighbours. According to the verses of the Poet, *viz.*

*God gives the Art to his honest men
alone,
Which all the worlds Gold cannot procure;
Tis not fit that the vulgar know it, for its
Wickedness; It doth in vain therefore seek
for this stone:
He that in secret possesseth it, resides in
any place he lists,*

And

*And fears neither mischance nor evil.
Few are there to be found to whom are given
these sacred gifts.
Tis in Gods hands, and he bestows it on
whom he pleaseth.*

And although there are various writings published by others concerning the operation, vertue, and utility of this Art, *viz.* how this Stone being prepared and made more then perfect, is the highest of all Medicines, wherewith not only all diseases, as the Gout and Leapry, are cured; but also being used by such as are decrepid, it makes them to become young again, and restores unto them their lost strength and former vigour; and doth refresh and revive again such as are half dead: yet nevertheless I shall omit to speak of that in this place, and in this my Treatise, because I am no Physitian, that so (by such an high extolling and commendation thereof) I may not seem to prescribe any thing here to their faculty or Profession: But whoever (by the grace of God) hath it, and knows how to use it commodiously, to him I say who enjoys it, I shall remit [or send] to his home, both respect and glory: As to the other

other qualities and profitable Use, such as daily experience doth subject to the sight (part of which I my self have through the Divine grace been made a partaker of) I shall here add a few things.

First of all: As to what belongs to the knowledge of God, as also those miracles of nature which have been manifested by the benefit of that Art, I cannot sufficiently enough describe or declare it, according to its supream dignity. For in this a man shall be able most elegantly to see, as if 'twere painted in a glass, the Image of the most holy Trinity, in one Divine indissoluble Essence, and how it differs, and is (notwithstanding) but one only God; and withall in the second person of the Deity, as concerning his Assumption of Humane Flesh, his Nativity, Passion, Death, and Resurrection. Likewise in his exaltation, and that eternal happiness merited by his death for us men, his Creatures. Moreover also, [may be seen] as to the Purification of Original Sin by obtained *medicines*, without which the Counsels and Actions of all men, and all their Works are in vain and nothing [worth.] Briefly, all the Articles of the Christian Faith, and the whole

whole process that a man must necessarily pass, through various streights and tribulations, untill he (at length) doth again arrive or rise up to a new Life, is likewise neatly represented hereby, concerning which we shall speak more in the Fourth Part.

Secondly, As to what concerns the Corporal and Natural Utility that ariseth from the having thereof; how by its Tincture it changeth all the imperfect Metals into clear and pure gold: I shall here likewise for the satisfaction sake of my promise, briefly Demonstrate.

So therefore, for to bring now the said Stone or Elixir to shew its efficacy, and moreover to cause it to serve for the now spoken of use, and to tinge, tis necessary that it be further Fermented, and augmented; otherwise there can hardly be obtained any profitable projection with its Tincture (by reason of its great subtilty) upon the other imperfect Metals and bodies.

Therefore in the first place, take one part of the so oft spoken of Medicine, and to that one Part, add three other parts of the [same] weight, of the best and choicest Gold, that hath been well purged

purged and putrified by Antimony, and then afterwards reduced into as thin Leaves as possibly can be, put them together into a melting Pot, and place it in the Fire, that so the matter may melt and flow well; according as the preparation thereof is well known to every Artificer.

This done, the Composition thus put in, will be also transmuted into a pure and effectual Tincture, insomuch that one part thereof will be capable of transmuting and tinging a thousand parts of the simple Mettals into pure Gold.

But yet you must here note, that by how much neerer the Mettals are to the matter, and by how much the purer they are, so much the more easie is the admittance and reception, and the multiplication will also be the higher and more commodious; for whatsoever impurity or imperperness is found to be in them, is separated, and is wholly cast away as the drossy fece of the Mettals: Thus then may a transmutation be made with the imperfect Mettals, and with unfound or faulty precious Stones; and Crystal may be [also] so tinged therewith, that it may be well compared with the most noble
and

and most precious Stones; and moreover there are many other things that may be done thereby, which are not at all to be revealed to the wicked world; But yet the aforementioned Philosophers, and all such true Christians as at this day are endued, and gifted by the most great and blessed God, with this Art and Science, did accompt of those and such like other most excellent things of that kind, as the meanest and least [excellency] in this Magistry; for verily those [things] in comparison of the most excellent knowledge of things Celestial, and being compared [I say] therewithall, was wholly accompted as a thing of nought, and disesteemed.

For verily, know of a truth, that he to whom the most High hath graciously vouchsafed to bestow this Gift, doth esteem of all the money and riches in this earth (in comparison of the Celestial good) no better then of the dirt in the Streets; for his heart and all his desire tends to this only, viz. that he may behold in a heavenly manner, and may also in reality enjoy that in life eternal, which he hath seen here figured out (as 'twere) in an earthly manner only; according to
the

the testimony also of that wisest of Kings, King *Solomon*, in his Book of Wisdom, chap. 5. where he saith, *I esteemed wisdom at a greater price then Kingdoms and principalities, it was dearer to me then riches; all gold in respect of her is as sand, and silver as dirt before her.* Such therefore as seek after this Art for no other end, but for temporal honour, pleasure, and the sake of riches, are to be reckoned of as more foolish then Fools, for verily they will never attain it: notwithstanding all their great costs, labour and trouble, and their miserably tormenting their hearts, minde, and all their cogitations. On which account the Philosophers esteemed of temporal riches (for the most base abuse of them,) (not that in themselves they be evil; for in *Gen. 2.* they are highly commended by *Moses*, and likewise in many other places of Scripture, as a precious thing, and a great gift of God) very disdainfully, and as destructive, because it is such a thing, as instead of leading men to God, doth rather cast a remora [and hindrance] upon men, from arriving to a right and true good, and doth convert likewise all that which is right in this world, into a perverse confusion: even as

as that most famous *Marcellus Palingenius Stellatus* in his Poem, which he hath called the Zodiack of life, hath under the Sign of ♄ elegantly described it, and curiously pointed out detestable Covetousness, to whom we shall at present refer the wel-minded Reader.

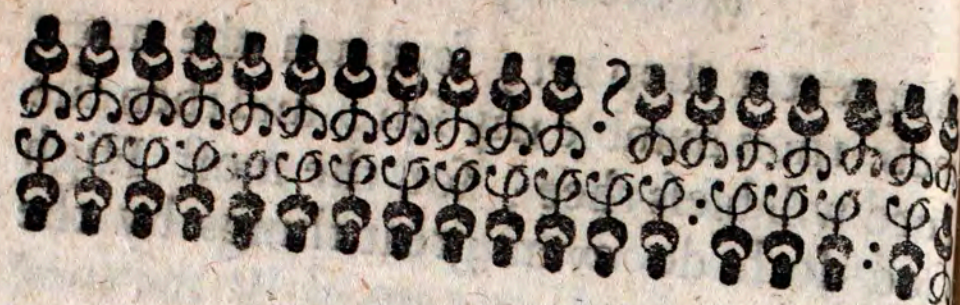
Out of which it may be seen and collected, how viz. That most excellent man as truly hath this Art (as is to be perceived and understood in his Zodiack of Nature) doth esteem of those temporal goods of gold and silver, as a thing of nought, and as a thing contemptible in respect of vertue.

And therefore they all preferred Wisdom and the knowledge of heavenly things far before the earthy and fading things (as we advised afore) and had in all their life time, and consequently in all their Actions, an eye to the event and end alone, that they might be able [or fit] to reap therefrom an immortal name and perpetual praise; the which even that most wise *Solomon* doth also teach in the sixteenth chapter of his Proverbs, ver. 16. saying, *Entertain or accept wisdom, for it is better then gold, and understanding is more precious then silver:* And also in Chap.

Chap. 22. he saith, *A good name, and [a good] report is more precious then great riches, and the Art [or knowledge] is better then gold or silver.* So also *Syrach's* Son that Wise man in [his] 24. chapter doth exhort men, saying, *See that thou retainest a good name, for its continuance is more certain then a thousand treasures of gold.* For these, and such other kind of vertues, that flow forth from that Philosophy of the Stone, the Philosophers could never sufficiently enough praise and celebrate that so oft named stone. And therefore their whole care and study, and all their Labour in their writings was for this end, that that Art might be further enlarged, wisdom embraced, and the life rendred conformable thereunto. But all [their Writing] is, as to the unwise, obscure, dark and hard to be understood, even as *Solomon* in his Proverbs, from the beginning thereof, even to *ch. 6.* doth exceedingly complain of, and bewail, and doth to his utmost perswade men to the following of that Wisdom, and in the 3. chap. of *Ecclesiasticus*: he saith thus, *My Son, be content with a low estate*; for better is it then all that which the world covets after: By how much
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the greater thou art, so much the more must thou humble thy self, and then the Lord will bless thee; for the most High God doth do even great things by the humble.

THE



THE
Fourth Part,

Pfal. 78. and Matth. 13. 35.

*I will open my mouth in Parables,
and utter things hidden from
the beginning of the world.*

When the Omnipotent GOD
was minded to reveal by
his Divine voice any hard
and singular thing to Man-
kinde, of his wonderfull,
high, and Celestial Myste-
ries, it pleased him to do it for the most
part Parabolically, the which notable
Parables

Parables in this earthly Life are daily ob-
vious to our eyes, and are as 'twere paint-
ed out unto, and set before us, for ex-
amples sake, when God (in *Genesis* 3.)
intended to shew to *Adam* in Paradise af-
ter his Fall, his punishment, viz. Mor-
tality and Corporal death, it pleased
him to signifie it in the following manner;
that whereas the earth hath not by it self
any life at all; and whereas he was ta-
ken and framed out of the earth; there-
fore also must he be made like the earth
again: So in the 15. and 23. chapter of
Genesis, when God would discover to
Abraham the encrease of his Seed and
Family, he bad him to behold the Stars
in the Heaven, the Sand in the Sea, and
the dust of the earth, as a Type. Such
like various, very pleasant, and sweet
Typical Prefigurations God commanded
his Prophets to propose and demonstrate
to his People Israel, when he would de-
nounce [or declare] any singular thing
unto them. This Christ himself likewise,
who is the mouth & foundation of truth,
did do in his Testament, and proposed
all things in Parables, that so his Doctrine
might be the better understood; as for
example, when he would hint unto us
the

the highest happiness, his Divine Word and Gospel, then doth he use (for a type) the good and evil seed, or tares, which the enemy sowed in the ground; likewise [he useth typically] the hidden treasure, and pearl, the grain of wheat, the grain of mustard-seed, leaven, &c. as in *Luke 18. Mat. 13. & 23. Luke 19. & Mat. 20.*

Moreover, when he prefigurates to us the Kingdom of heaven, he proposeth to us the parable of the great Supper, and the wedding of the King; Even as also he compares the whole Christian-Church, and the state thereof, with a Vineyard, and a King requiring an account from his Servants. Likewise also he useth a similitude of a noble Lord, who committed his goods to his servants; and of a lost sheep, and Ox, and of a lost Son; and other such like Parables.

See *Mat. 18. Luke 16. Mat. 25. Luke 18. Mark 12. Luke 10.*

Seeing therefore that such like examples and similitudes were solely and alone given for this end, that that which is Celestial, and consequently difficult to comprehend by reason of humane frailty, might be the easier understood and better

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conceived of by us; How much rather therefore [seemeth it expedient] that the eternal God should propose unto us by some corporal figure, the highest good, [viz.] His Son and our Lord and Saviour Jesus Christ, who by his obedience and merit, freed all mankind from eternal death, and restored the Kingdom of heaven [again unto them] For verily that most high myserie of God Almighty, is most difficultly comprehended by mankind, *Ephes. 3. Colos. 1. Esay 45. verse 8. Let the heavens send down dew, and the clouds rain [on the just] Let the earth open it self and wax green, and bring forth a Saviour.* And although that this hath been signified unto us (in the Old Testament, and elsewhere in other types, as in the sacrifice of *Isaac*, in *Jacobs Ladder*, and in the selling and wonderful state of *Joseph*, and in the brazen Serpent, in *Sampson*, *David* and *Jonas*, &c. Yet nevertheless, the Omnipotent God hath shewed [or taught] and clearly discovered to us men in the great Book of Nature, this high and Celestial good, by another certain wonderful and secret thing, and that very abundantly; that so we may be able to have likewise by this means [or on

on this account] even a certain corporeal, visible, and apprehensible *idea* of those Celestial goods and benefits.

The which terrestrial and corporeal thing, he himself hath so proposed [or published] in his Word, where he speaks thus by his Prophet *Isaiab*, in *Ch.* 28. *viz.* *Behold I lay in Sion a Corner stone, a tryed and well-founded stone; he that believes makes not haste.* Likewise also the Kingly Prophet *David* speaks thus by the Spirit of God, in the 118. *Psalms*, *viz.* *The stone which the builders refused, is become the Corner-stone.* This is the Lords doing, and is wonderful in our eyes; This prefiguration or representation, also the now-spoken-of Corner-stone, Christ himself doth in *Mat.* 21. derive [or convert] unto himself, saying, Did you never read in the Scriptures, The stone which the builders refused is become the Corner-stone? this is the Lords doing, and is wonderful in our eyes; he that falls against it shall be broken; but he upon whom it shall fall, shall be ground to powder: This likewise Saint *Peter* in *Acts* 4. and in his Epistle; So also *Paul* in *Rom.* 9. doth repeat and describe this in almost the self-same words.

Now

Now all the chief Fathers and holy Patriarcks, as also all their successors, illuminated by God, did (ever since the beginning of the world) expect (with great desire) that proved, blessed and Celestial Stone, Jesus Christ, *Luke* 10. v. 23, 24. and earnestly endeavoured by their utmost and chiefest prayers, that it would please God to communicate unto them, (according to his promises) the beholding of Christ even in a bodily and visible shape. *Rom.* 10. v. 12, 13. and therefore having rightly known and obtained him in the Spirit, they were then delighted with him all their life time, and consequently did (in all dangers) even to the end of their lives, trust upon that invisible prop and support.

But although that that heavenly and blessed stone was given by God to all mankind, without exceptions of rich or poor, and that without any merit, *viz.* freely, as *Mat.* 11. v. 6. yet nevertheless there have been but a very few in this world, even from the beginning to this very day, that could find it, and apprehend or comprehend it; but rather hath it been at all times hidden from the greatest part of men, and hath alwaies

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been a grievous offence and scandal, or stumbling to them; as *Isaiah* in the eighth Chapter prophesied thereof, saying, *It shall be a stone of offence, and a rock of stumbling.* Also, a pit and a gin where many shall stumble, fall and be broken, and took and ensnared. The which [heavenly stone] old Father *Simeon* saw in the Spirit, in *Luke* 2. v. 34. where he saith to *Mary* the Mother of that Celestial Corner-stone, viz. *Behold, behold this [stone] is set for the falling and rising of many in Israel, and for a sign which shall be spoken against.* The like doth *S. Paul* also testifie in *Rom.* 9. v. 32. saying, *They stumbled at the stumbling stone, and at the rock of offence, but he who believeth in him shall not be confounded.* So likewise Saint *Peter* in his first Epistle, Chap. 2. v. 7, 8, &c. This stone is precious to those that believe; but to the unbelieving, a stone of offence, and of stumbling, and a rock of scandal, [even to them] which stumble at the Word, and believe not on him, in [or by] whom they are placed [or built up] *Eccles.* 43. So therefore, I shall now shew here fundamentally, how the now mentioned precious, blessed and heavenly stone, doth artificially [or harmoniously]

moniously] agree with this so-often-mentioned terrestrial, Corporeal, Philosophical stone, I will shew both their descriptions, and the comparison of the one with the other: Whereby it shall be known and seen (even invincibly) viz. how the terrestrial Philosophical stone may be accounted as a true type of the true, spiritual, and heavenly stone, Jesus Christ, [and how] he is herein set before us, and discovered (as 'twere) in a visible shape by God, even in a Corporeal manner.

First of all therefore, Even as in the true knowledge of the first matter (*1 Cor.* ch. 2. v. 7. *but we speak of hidden things, &c.*) of the aforelaid terrene Philosophical stone, (for this is to be accounted of as a principal member [or part] and [of] highest concealment [or secrecy]) tis very much behovefull for those who [would] prepare it, (*Rom.* 11. v. 33. *Oh how profound, &c.*) and that endeavour thereby to obtain all that happiness as is provided by God for us to eternity, and that are (withall) busied [or seriously bent] on the knowledge of the eternal heavenly stone, (that is, of the true,

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right, and living God, and Creator of heaven and earth, his indissoluble triune essence) (tis I say) needful that they do know further and more things, and therefore also, (as I have shewed above in the first part) the way of the entring upon it, and the universal nature, together with all its properties (without which that work will be but rashly and in vain attempted) is to be above all other things well learned and known; for if a man covets to arrive to the highest good, then is it expedient that above all other things, he first learns rightly to know God, then himself, (*Acts 17. for in him we live, &c.*) for the learning to know God and ones self (that is, to know what men we are, from whence we have our original, to what we were created, and how near a kin we are to God) is deservedly to be accounted and esteemed of as the highest wisdom, without which 'twill be most difficult (yea impossible) for us to attain to the aforesaid happiness.

But now, as to how, and where such a knowledge of that highest Celestial good is to be found, known or learned; (*Eccl. 24. I am every where, &c.*) you must know that

that it is and ought to be sought after, even as the terrestrial Philosophick stone [is] the which [stone] is according to its description, in one, and in two, which are to be everywhere found; tis in one only, and yet in two; to this may it be compared; the which is no other thing then the eternal Word of God, and the holy divine Scriptures of the Old and New Testament (as *Isaiab 8. Yea to the Law, &c.*) in the which the right, celestial, fundamental Corner-stone is to be Only and Solely sought for, and enquired after; even as also God the Father at that Glorification made in Mount *Tabor*, doth point with his finger (as twere) at this his own Word, when he saith, as in *Mark 9* and *Luke 9. This is my beloved Son, hear him, &c.* Likewise even Christ himself, the very essential and eternal Word of God derives this to himself, (*Psalms 119.*) In *John 14.* saying, *I am the way, the truth, and the life, none cometh unto the Father but by me;* [and therefore] to the holy divine Scripture, or infallible testimonie of the divine Word, (*Isaiab 34.*) in *Isaiab 8.* 'tis said, *To the Law, and to the testimony:* And Christ himself that said Corner-[stone] doth

in *John* 5. partly also require it, when he saith, *Search the Scriptures, for ye think to have life therein, and that is it which testifieth of me.* Therefore *David* also in *Psal.* 119. hath a long time afore confessed this same thing, saying, *I delight O Lord in thy testimonies, for they are my Counsellors: Thy word O Lord is a Light to my feet: I delight more in the way of thy testimonies then in any riches: Again, I consider thy waies, and walk in thy testimonies.*

(See *Genes.* 13. *Psal.* 45. *Isaiah* 9. 49. *Jerem.* 32. *John* 10. 14. *Rom.* 9. 1 *Cor.* 5.)

Moreover, as to where, and in what place of the holy Scripture, (*Eccles.* 24. *from the beginning of the world, &c.*) the first matter of this heavenly stone, or essence is founded and repaired [or placed] know, that it is in many places to and again fundamentally and expressly demonstrated and set before your eyes, but especially in *Mich.* 5. 'tis written, *Whose going forth was from the beginning, and from eternity;* This self same thing also the Corner-stone it self doth also testify, *John* 8. When the Jews askt him who he was, he answered, *Even the same that I said unto you from the beginning;* And more-

moreover he thus tells the Jews, viz., *Verily, verily, I say unto you, afore Abraham was, I was.* By which testimonies it doth uncontroulably follow, that he had no beginning, but had his first *Ens* from all eternity, and that it will so remain without end to all eternity.

And although that that knowledge consists nowhere but only in the word of God, viz. in the Old and New Testament; and may from it itself be gotten and obtained; yet nevertheless, I will declare to such an one as seeks there-after, (*2 Tim.* 3. *And whereas thou from thy childhood, &c.*) that he must herein use the highest diligence; for whosoever doth at the beginning err in that knowledge, or miss the right subject, then is all the following labour that he bestows thereon, vain, and fruitless. Therefore all [those that seek after it] ought rightly to prove [or try] themselves, and here rightly to learn in the separation [as it were] of the word, the true Golden apprehension [thereof] and well and rightly to open the eyes (*viz.* of the mind and soul) and accurately [or diligently] to behold and know it by the

internal light, 1 *John* 5. the which God at the beginning enkindled in nature, and in our heart. Now he that endeavours to obtain that by the externality and corporality only (in a literal way) without the internal eye and divine light, such an one may as soon take *Saul* for *Paul*, and thencefrom choose and draw in (as it were) to himself an erroneous way and sinister understanding instead of what is right: for even as in this terrene stone, according to the description thereof, [it so happeneth that] tis hidden from many thousands of men: So also doth it daily appear (the more is the pittie and grief) in the knowledge of this Celestial stone, [it being hidden] to the greatest part [of mankind]: the which is not to be imputed to the Word or Letter (for as for that, it is well and firmly founded) but much rather to the eye that is false in man, 'tis to be imputed only and solely to that; Even as also Christ himself in *Luke* 11. and 1 *Cor.* 3. saith, *The eye is the light of the body, but if thine eye be evil, then also thy whole body is obscure and dark, and the Light in thee is made darkness.* Likewise in *Chap.* 17. He saith, *Behold, the Kingdom of God is within you.* By which

which tis evidently apparent that the knowledge of the Light in man must first of all [arise] from within; and not be brought in from without; the which also the holy Scripture doth in many places bear testimony unto.

The which external object, (as we may so speak) or Letter, was written for our weakness sake, by the internal Light of grace implanted in, and granted unto us by God only for a testimony [or witness] *Mat.* 24. even as also the orall [or uttered] received [or apprehended] word, is to be accounted and esteemed as a stirring up, and as a mediate help and promotion thereunto. For example, Suppose that there is a white and a black table set before thee, and it be demanded of thee, which of those is white, and which black? Thou would hardly resolve my Question thus propounded to thee, from the bare and mute objects of the said tables, if thou hadst not the knowledge of those two divers colours in thee afore, (*John* 2. *But this I have written unto you concerning those that seduce you*) for the knowledge thereof doth not arise from those tables, which are dumb and dead, but ariseth from thy innate

innate [understanding] and daily exercised knowledge.

The objects do indeed (as we have said afore) move [or quicken] the senses, & set (as 'twere) an edge to knowledge, but do not at all bestow the knowledge; for as for that, It must arise from within; from a knowledge and discerning understanding of those colours: So likewise if any do desire from thee a material, external fire, or a Light, [or kindling] out of a Pyrite [or fire-stone] wherein the fire or the light is hidden; then tis expedient to make it manifest, and extract (as 'twere) out of the stone, that same occult and secret fire, and not to bring it into the stone; the which is to be done by a steel (as appertaining hereunto) and by it the occult fire in the stone must be excited [or stirred up] the which fire must (notwithstanding) be received by a well prepared futable firing or fuel, and so blown up, unless you'll intend to have it vanish and be extinguished.

The which being so done, you shall have a right shining brightsom fire, and as long as you preserve and cherish it, you may do therewith what you please, according

according to your desire. Even so likewise after the same manner is it with that divine Celestial hidden Light in man; the which (as we have said before) doth not come into a man from without, but rather proceeds from within, outwards: Now this may (at the beginning) be made bright by a true faith in God, and then furthermore by *mediums*, as reading, hearing, preaching, and also afterwards by the holy Spirit which Christ hath restored unto us, and hath promised to give us, (*John 14. No man comes unto the Father but by me*) [this may I say] be enkindled in the obscure and darkish, but yet glowing heart, [which is] as 'twere a prepared fire, and be again rightly breathed on and made shining; for in such an heart God will afterwards operate and work; In such an ones heart as believes, and in that one Light to which none can attain, doth he desire to have his abode. And although no man ever saw God with his external bodily eyes, nor indeed can see him, yet nevertheless may he be seen, discerned and known by the internal eyes of the heart. Moreover, although that that clear Light hath sent forth its brightness into the whole world,

world, and doth as yet daily enlighten all men without any difference, yet (for all that) the world, because of its corrupt and depraved nature [cannot, or] will not rightly see it, much less know it: and therefore also are there so many erroneous waies, and dangerous opinions vented thereabouts. The which is (in this thing) to be well considered of, heeded and observed, *viz.* That God hath not in vain, and casually placed two eyes and as many ears in the top part of the body; for he would thereby hint unto us, *viz.* That tis expedient for a man to learn and give good heed unto a twofold sight and hearing, *viz.* internal and external; and by the internal to judge of spiritual things, and the external is to perform its part, 1 Cor. 2. The which distinction also in the Word of the Spirit and of the Letter, is to be most diligently observed; for the sake whereof even I also am willing here (by way of admonition) briefly to discover, and in a few words only, to the more simple [sort] whereby they may the better be informed, and attain to the better and more commodious [or profitable] knowledge of the triune stone, in which the very top of the thing lies.

Now

Now even as the matter of the terrene Philosophical stone is of no value or esteem with the world, but is rather wholly rejected (as it were) even so likewise, Christ the eternal Word of the Father, the most noble and celestial, proved, triune stone is dis-esteemed by the greater part of men in this world, and is (as 'twere) cast out of our sight, and indeed (to speak the truth) there's almost nothing more unworthy, more vile and abject, then the saving Word (of God) it self; and therefore in 1 Cor. 3. it is accounted, especially by the wise ones of this world, for foolishness; Nay it is not only so disesteemed and slighted, but also condemned as Heretical, and cast forth to banishment; the which to hear (it being so great a blasphemy) is to a godly heart, the highest grief. But however, be it as it will, tis behoveful that the right believers be thereby tryed, and that consequently the afore-mentioned testimonies be yet rightly fulfilled, the which also *John* in his first Chapter testifies saying, It (*viz.* the Word) was in the world, and the world knew it not; Likewise, he came unto his own propriety, and yet was not received by his own.

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Even as also the Corporal and Terrene Water-stone of the Wise men, (whose vertue and efficacy is unsearchable) is (in reference to its matter) called by the Philosophers by sundry names. So likewise that Deity and that only light, (whose vertue and Omnipotency is (in like manner) unsearchable) hath many various titles and names in the holy Scripture, the chiefest of which we shall here orderly reckon up, on both hands : The stone of the Philosophers is called the most antient, the hidden or unknown, the natural, incomprehensible, celestial, blessed, consecrated stone of the wise men ; tis also called true, without lyes, the certainest of things most certain, the secret of all secrets ; a divine vertue and efficacy, hidden from fools, the highest and the lowest that can be seen under heaven ; the wonderful Conclusion, or knitter up of all Philosophick works ; tis likewise called a fit and perfect Agreement of all the elements ; an incorruptible body, that can be touched by no element. 'Tis moreover called a *Q. E.* a double or twofold, and vivifying ϕ , which hath in it self a celestial Spirit, the healing of all the sick and imperfect mettals,

mettals, the eternal light, the highest medicine for all diseases, the noble Phoenix, the highest and most noble treasure, or choicest good of nature, the universal triune stone, which is (by nature) conjoyned of three, and yet nevertheless is but onely one ; yea tis generated and [ingendred or] effected out of one, two, three, four and five : Likewise 'tis called, the Catholick *Magnesia*, or *Sperma* of the world ; and by many other such names and Titles as are to be found amongst the Philosophers, all which titles may not unfitly be reckoned up and comprehended in the highest and most perfect number, *viz.* a thousand.

Even as therefore now this terrene Philosophical stone, I say, hath (as in reference to its matter) many and divers, yea almost a thousand titles (as we have said) and is therefore now and then called wonderful ; Even so likewise these and such like other afore-mentioned titles and names, may be much rather, and that also in the highest degree said or published of God the Omnipotent Good ; for verily God, yea the Word of God, his eternal Son, is the right, eternal, precious, and tryed corner-fundamental-

mental-stone, which the builders rejected and banisht, *Isaiab 28. Psalm 118. Mat. 21. Acts 4. Rom. 9. 1 Pet. 2.* He is the true, the antient, yea the most antient, who was before the foundations of the world were laid; yea even from eternity, *Isaiab 45. Daniel 7. Esay 43. Psalm 90.* He is the right, the hidden, and unknown God, supernatural, incomprehensible, celestial, blessed and most praise-worthy, *Mark 16.* the alone Saviour, and consequently the God of all Gods, *Dent. 10.* He is certain and true, and cannot lye; *Numb. 23. Rom. 3.* yea the most certain of all, and doth even what pleaseth him, and is the alone Potentate, *Genes. 17. Ephes. 3.* He is the most secret [or unknown] and eternal, in whom all the treasures, and mysteries of wisdom lie hidden, *Rom. 16. Col. 2.* The alone divine vertue and omnipotency, which is hid from, and unknown unto fools, or the wise ones of this world. He is the right, the alone, and perfect agreement of all the elements, from whom and by whom all things proceed, and in whom all things are, *Rom. 11. James 1* viz. of an incorruptible essence, which no element can dissolve or separate, *Psalm 16.*

Acts

Acts 2. 13. Likewise, he is the Q. Es. yea the essence of all essences, and yet notwithstanding is properly no essence; he is the true and right duplicate Mercurie, or the Gyant [and Champion] of a twofold substance, *Matth. 26.* Even as tis sung (of him) in the Hymn or Song, viz. By nature a God, a man, a worthy, &c. who hath in himself a Celestial Spirit, who [also] vivifies all things, yea, is the life it self, *Wisd. 7. Esai. 42. Joh. 14.* He is the alone only perfect Saviour of all the imperfect bodies and men; the true, heavenly Physitian of the soul, the eternal Light that enlightens all men, *Isa. 60. John 1.* the highest medicine for all diseases, the right Spiritual Panacea, *Wisd. 16.* The noble Phoenix, that doth again refresh and quicken with his own blood, his own chickens, as are wounded and slain by that old Serpent the Devil; Yea he is the choicest treasure, or highest good in heaven and earth, *Psalm 83. Wisdom 7.* The triune universal essence, which is called J E H O V A H, *Dent. 6.* and [is] of One [viz.] the divine essence, then of two, God and man; [then moreover] of three, viz. Persons; [also] of four, viz. three Persons.

sons and one divine essence. So likewise of five, viz. three Persons and two essences, viz. divine, and withall humane. Besides, God is the right Catholick *Magnesia*, or universal *Sperm* of the world, *John* 1. of whom, and by whom, and in whom, all, both celestial, and terrestrial creatures have their essence, motion and original, *Gen.* 1. *John* 1. *Acts* 17. *Rom.* 11. *Heb.* 1. and briefly, he is the *Alpha* and *Omega*, the beginning and the ending, faith the Lord, who is, who was, who is to come, the Almighty, *Rev.* 1.

But now, even as (in the afore-mentioned Philosophical work) it is not sufficient to know the matter only, and to receive [or acknowledge] it for a triune essence, and to learn the Quality and Property thereof; But tis (moreover) necessary, that you know how to obtain it, and how to be made a partaker of the benefit thereof; the which cannot be done by any other means, then as we have said above, [viz.] those three things are to be first dissolved and putrified, whereby its darkish shadow, and hairy rough essence, (wherewith it was at first shadowed over, and was consequently

quently beheld [and visible] in a deformed and inhumane [or ungentle] shape) may be again taken off; then also, even as by a further sublimation, its heart and internal soul that lies hid therein, is to be again drawn out of it, by the universal, pleasant, and fire-like-shining Sea-water, and reduced into a certain corporal essentiality: Even so, and (indeed) much less able are we to know that triune divine essence, which is called *JEHOVAH*, unless it be first of all (in relation to us) even as it were dissolved and putrified, and the veil of *Moses*, and the wrathful visage or shape (the which shape is naturally to us all an impediment or hinderance, and a terror) be took away therefrom, and that the heart and inward soul, which lies hid therein, (that is his Son, who is the Lord Christ) be, by the help and assistance of the holy Spirit (the which doth likewise purifie our hearts like to clear, pure water, *Ezek.* 36. *Eesai.* 44. yea doth also (like to the divine fire enlighten us) *Jerem.* 23. *Mat.* 3. and doth fill us with a sweet and pleasant comfort, *John* 16. *Ephes.* 4.) produced thereout of, and learned, and be furthermore converted or

or turned into an humane God, God-man. But now, even as in the philosophick work, the matter being dissolved into its three parts or principles, must be congealed with its own proper salt, and reduced into one only essence; the which is afterwards called the Salt of wisdom; So likewise, [is it with] God, and his heart, that is, the Son must be united to the Father by their proper Salt; the which [Salt] is in like manner, essentially implanted in God, and must necessarily be believed and acknowledged for one God, and not be accounted as two, or three Gods and Essences. If therefore thou hast by this means known God by his Son; and as it were separated them; and hast again (notwithstanding) coupled and conjoynd them by the Spirit of divine wisdom, and the bond of charity [or agreement] Then behold, the invisible and unknown God, *Isa. 45.* is made visible, knowable and intelligible; who doth no more appear then as afore, so wrathful and so displeased, but appears after a most courteous, gentle and most friendly way and manner, ——— and doth then suffer himself to be felt, beheld and seen by thee; whereas formerly, God

God, (afore that his Son Christ was formed and fashioned in us, *Gal. 4.*) was much rather a terrible God, *Dent. 7. 18.* yea a consuming fire, and is so called: But yet notwithstanding the knowledge of that divine triune essence, is not as yet sufficiently, and fortunately or blessedly enough used or conceived of, except thou makest a further progress in the knowledge of him (especially of his heart) and so growest more and more on; for even as the abovesaid, and hitherto prepared subject in the Philosophical work, is (without further preparation) rather hurtful then profitable to thee in medicine for the body; even so also is Christ, *1 John 4.* whom unless thou knowest better and more perfect, he is but very little as yet conduceable [or available] for a spiritual medicine for thy soul, but will much rather turn to thy condemnation; and therefore also if thou wouldst be made a partaker of him; and of those celestial gifts and treasures, and enjoy them prosperously, then is it necessary that thou proceedest on farther in the personal knowledge of him, and not set him before thee, and conceive of him as pure-meer-God; but well to observe

serve that fulness of time appointed by God, *Gal. 4.* wherein he received his additional, that is, God and man together, yea he was made the Son of man.

For even as in the Philosophick work, it is again said, that if you would bring your work to its effectual power, and make your tincture to perfect the other simple mettals, then 'tis expedient that you put to your first matter, and unite therewith a certain other metallick highly dignified body, & of near affinity to the aforesaid *Prima materia*, and such as is most acceptable and grateful thereunto; and you must reduce them into one body. Even so is it here in the Theological work of the divine nature of the Son of God, (if we should well enjoy it, and be made partakers thereof) 'twas behoovful that (as it were) another mettalline body, (that is, flesh and blood, the humanity or the humane nature, which also is (amongst all the highest dignified creatures of God in the earth) the one, that is nearest akin, is also the most acceptable, and the most grateful, and besides, is created after his nature) adjoyned and united it self there-

therewith, and consequently, 'twas fitting that both were reduced and united into a certain undissolvable body.

But, (even as 'tis chiefly to be noted and observed in the aforementioned Philosophical work, as we then informed you, that,) even as this common, or vulgar body of gold, is not in the least agreeable or convenient for that work, but because of its imperfection, and many other various defects that it is subject unto, is unprofitable, and is to be accounted of as a dead thing, and that likewise for that same reason there must be produced such [a body] as is clear and pure, and without mixture, and such as was never falsified by any deceit, but is free from all impurity, and without defect, and what was never as yet debilitated in its eternal Sulphur; Even so, much less can there be, or ought there to be any universal humane nature (such as is conceived in sin, polluted with original transgression, and is daily falsified and defiled with real sins, and preternatural infirmities, under which all men do generally lie) accepted [of] imputed [to] and incorporated [with] the divine essence of the Son of God, but only the unmixed, pure, and

and perfect humanity, void of all sin: for if the earthly *Adam*, who was but a creature only, was (afore the fall) without sin, and was an holy and perfect man; how much more then is that celestial *Adam*, which the only begotten Son of God hath in himself?

And therefore the celestial, eternal, fundamental and Corner-stone Jesus Christ, (according to the description of the Philosophick) is, and ever will be, according to both his natures, of a most highly admirable birth and rise, and consequently of an unsearchable nature and property. According [or in relation] to his divinity [he was] from eternity, of the alone divine essence of his celestial and eternal Father, true God, yea the Son of God, whose out-going (as the Scripture testifies thereof) was from the beginning and eternal (*Mich. 5. Psal. 2. Mat. 16. Col. 1.*) But as in reference to his humanity, he was born in the fulness of time, without sin and fault, *Isa. 53. John 8.* according as the Scripture testifies, a true and a perfect man; with a body and also a soul, *Mat. 26.* so that now he is of an indissoluble, personal, and God-man essence, that is, a true God, and true

true man, in one only person, indissoluble to all eternity, and must and ought to be so acknowledged and worshipped as God Omnipotent.

But yet notwithstanding, it could be wished that the eyes of the greater part of the imaginary learned men were better opened, and their dark spectacles, and their sophistical vizards that hang before them were removed, and that at length they might yet once recover their lost sight, *Luke 10.* But especially, all the Aristotelians, and the sophisticate, blind-sighted, purblind [as 'twere] in divine works, amongst whom there have been so many various and divers disputations even to this very day, in divine things, too too unchristianlike; nor is there any end at all of the manifold distinctions, divisions and permixtions, concerning the highly venerable Article of the union of natures, and community [as 'twere] of *Idioms* in Christ, so well founded in the holy Scriptures, *2 Tim. 3.* But now, if they will not believe God or his divine Word, they may yet notwithstanding by the conjunction made of the said Chymicall work (as afore-mentioned) and by the union of the two waters, *viz.* of φ and

and O, know the essence, and be able to feel him (as it were) with their fingers. But alas! the highest Scholastick art of their Ethnick [or heathenish] philosophy, so little or meanly founded in the holy Scripture or in Christian Theologie, and their fundamentals and Aristotelian precepts of no value or moment, about substance and accidents, and many other more [devices] do not at all lead them to the attainment thereof, little considering that *Tertullian*, that old man, hath not in vain written, *That these Philosophers are the Patriarchs or chief Fathers of the Hereticks*; But we conceive it no waies worth our while to discourse more largely of this thing.

And moreover, even as (in the Philosophick work) that said composition, the two essences being conjoyned now together, must be placed over the fire, and be putrified, ground or broken, and be well boiled, in which putrefaction and boyling there do (until it be rendred more then perfect) in the mean while, manifold and various acts or scenes fall in between, and divers colours do shew themselves, about which you may find more written in the description of the
terrene

terrene work: Even so, this God-man and man-God person Jesus Christ, so appointed by God, his heavenly Father, in this world, was cast into the fire furnace of tribulation, and was therein well boyled (as 'twere) that is, he was encompassed with various troubles, reproaches, the Cross and tribulation, and was changed and transmuted (as 'twere) into various shapes, that is, he suffered hunger, *Mat. 4.* then presently upon his receiving of baptism, and after his devoting himself to the ministry of the preaching the holy divine Word, he was by the impulse of the holy Spirit in the desert, and there tempted by Satan; and must there necessarily undergo with him a triple combate, for a testimony and witness to all bought and purchased Christians, as having entred upon Christianity, and professing the faith of Christ, are tempted by the Devil, and are by various temptations again solicited and enticed to a falling off from Christ.

Likewise, he was wearie in *John 4.* also he cryed and wept lamentably, *Luke 19. 41.* also he trembled, [and was sore amazed] *Mark 14.* he combated with death, and sweated a sweat of blood,
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was likewise taken and was bound, *Mat.* 26. was smitten on the face by the high Priests servant, was mocked, derided, spit on, whipt, crowned [with thorns] condemned to death; and then fastned to the Cross (which himself carried, *Joh.* 19.) betwixt two thieves, had Gall and Vinegar given him to drink, *Psal.* 69. and cryed out with a loud voice, and commended his Spirit into the hands of God his Father, expired it, and at last dyed on the Cross; and many other afflictions and tribulations did he necessarily undergo in his life and at his death, of which you may read more at large in the holy Evangelists.

And even as the Philosophers write, *viz.* that that boiling and putrefaction in the afore-mentioned terrene work is usually made and perfected within fourtie daies: So are there described and laid down to us in the holy Sctipture [a description of] many and divers miracles that God hath done, by that afore-mentioned number: as for instance, that of the people of *Israel's*, when they abode in the desert for forty whole years, and had the tryal of a very hard exile, *Psal.* 59. *Dent.* 8. Likewise *Moses* his being in Mount

Mount *Sinai*, *Exod.* 34. Also *Elias* in his flight, because of *Ahab*, *1 Kings* 19. So Christ in the desert fasted forty daies and as many nights: Likewise also he preached on the earth for forty moneths, and performed miracles: He lay forty [hours] in the Sepulchre; and fourtie daies (between his resurrection from the dead, and his ascension into heaven) did he walk about and visit his Disciples, and shewed himself alive unto them, *Acts* 1. Likewise, the City of *Hierusalem* was destroyed by the Romans and razed to the ground, the fortieth year after the ascension of our Lord. But you must here principally note, that the Philosophers call that putrefaction, because of its black colour, (*Cantic.* 1. *I am black.*) the head of the Crow; Even so Christ himself, (*Isa.* 53. *He had no form, nor, &c.*) was wholly deformed as to his form [and beauty] the most vile of all, full of griefs and sorrows, and also was despised, in so much that we even hid our faces because of him, and esteemed him as a thing of nought. Moreover himself doth likewise in *Psal.* 22. complain of that thing, *viz.* he was a worm and no man, the mocking stock of men, and contempt of the People.

In like manner also, this may not unfitly be compared with Christ. *viz.* As that Putrified body of *Sol* doth lie for a season like to ashes in the bottom of the glass, and dead without any efficacy, until by [the addition of] a stronger heat, its soul doth again let down it self drop by drop, and by little and little, and doth again imbibe the sick and as it were dead body, doth moisten it, give it to drink, and preserve it from a total destruction; even so happened it to Christ, when he was in the Mount of Olives, and upon the Cross, and was roasted (as it were) by the fire of the divine wrath, *Mat.* 26. 27. he complained that he was wholly forsaken by his heavenly Father, and yet nevertheless was he alwaies refreshed and strengthened, *Mark* 4. *Luke* 22. and imbued (as 'twere) and moistened and imbibed with the divine *Nectar*; even as 'tis wont to be in the terrene body by a daily (airing for, and refreshment) yea also, when in his most holy passion, and mediating death, his power and strength, together with his Spirit, was wholly withdrawn from him, and he plainly [or truly] arrived [or came] to the lower and deepest parts of the

the earth, *Acts* 1. *Ephes.* 1. *1 Peter* 3. he was (notwithstanding) even yet conserved, refreshed, and again lifted [or raised] up, by the vertue and power of the eternal Deity, and thereby vivified and glorified, *Rom.* 14. and here 'twas that his soul and spirit did first of all procure [or bring to pass] a perfect, true, and indissolvable union with his dead body in the Sepulchre, and by a most joyful and victorious resurrection and ascension to the heavens, was it exalted through our Lord Jesus Christ, to the right hand of his Father; *Mat.* 28. *Mark* 16. with the which [body] he doth now, by the efficacy and vertue of the holy Spirit (as being a true God and Man, in equal power and glory) rule and bear command over all things, *Psal.* 8. and by his most efficacious Word preserves and sustains all things, *Heb.* 1. yea he vivifies all things, *Acts* 17. The which wonderful union, and also that divine exaltation cannot be well seen, and much less considered of by Angels and men in heaven and on earth, yea and under the earth, *Phil.* 2. *1 Pet.* 1. without fear and trembling; Whose efficacy, power, and rosey-coloured tincture is able to transmute us imperfect men and

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sinners, even now, in body and soul, to tinge, and more then perfectly to cure and heal us, concerning which we shall speak more anon.

Having now therefore, briefly and plainly disclosed to you, how viz. the Celestial, Fundamental Corner-stone Jesus Christ may be compared with the terrene Philosophical stone of the wise men, the matter and preparation whereof is (as we have heard) a notable type and lively counterpoise (as 'twere) [and resemblance] of the divine assumption of humane flesh in Christ: We therefore likewise judge it necessary, that we also behold and learn his efficacy, virtue, and Tincture, as also his fermentation and multiplication in us men, who are destitute of efficacy and virtue, and are as it were Imperfect metals.

And albeit, that God created man, at the beginning, above all his other Creatures, and made him a most noble and most perfect Creature, yea he made him after his own Image, and breathed into him a living Spirit and an Immortal Soul; Yet nevertheless, after his fall, was he transmuted into a deformed, contrary and pernicious [or mortal] shape [and form.]

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But now, to restore again such a most noble Creature to his former brightness [or lustre] and perfection, the Omnipotent God did, out of his meer mercy, ordain such a medium, as his [viz. mans] restitution might be brought to pass by after the manner following, viz. as we have afore said, that the more then perfect stone, or Tincture after this its perfection, is to be (in the first place) yet further fermented, augmented or multiplied, if at leastwise you would obtain its manifold profit, and have its efficacy and operation beneficial; Even so, also, Christ, that heavenly blessed stone, must (according to his God-man perfection) be yet moreover also further fermented and multiplied (as 'twere) with us, as with his members; that is, we must be purified and united with him, by his own saving tincture of a Rosey colour, and be prepared and conformed to a pure, unfermented and celestial body: for (as Paul testifies in *Rom. 8.*) he is the first begotten among many brethren, yea the first begotten before all other Creatures whatsoever, *Coloss. 1.* by whom all things in Heaven and Earth are created and reconciled with God: for if we who are

naturally impure, mortal and imperfect, would be again, made pure, new-born or regenerate, immortal and perfect, then verily, that cannot be done by any other *medium* (*Hebr. 13.*) then by that celestial fundamental corner stone only, Jesus Christ, who is alone holy, yea the most holy, *Dan. 9.* the new-born, raised up and glorified heavenly King, who both is and eternally remains God and man in one person.

Likewise, even as the stone of the Philosophers, and Chymical King, doth (by its tincture) bestow this benefit; and doth also comprehend in it self (by its perfected process) this efficacy and virtue, as to be capable of transmuting and tinging the other imperfect simple and esteemed mettals into pure gold; So also, yea and much more rather doth that heavenly King, that fundamental corner stone Jesus Christ, only and alone purify us, by his blessed tincture, that is, by his blood of a Rose colour, and cleanse us sinners and imperfect men from our innate adamical defilements and dregs, yea he doth more then perfectly cure and heal us, *1 John. 1.* and as the Scripture speaking thereof doth testify, that there
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is no other salvation nor *medium* either in the Heaven or the Earth, whereby we may obtain everlasting blessedness and perfection, but only the name of Jesus, *Act. 4.* For, albeit that the blind and mad world hath (by the cozenage and deceit of Satan) sought after many and various *mediums* and wayes of obtaining everlasting happiness and perfection, and have earnestly busied themselves thereabout; yet notwithstanding Christ Jesus is the only and alone Saviour and Mediator, in whom, and by whom, we are justified, and blessed before God, and are again purified from the Spiritual Leprosy of sin; even like unto the one only terrene Saviour and Chymical King by whom all the imperfect mettals do purchase and obtain their perfection; and moreover by it are cured all diseases, but especially the incureable and corporal Leprosy: So therefore all the other *mediums*, and those arts that are studied and contrived by men themselves, *viz.* such as the Jews, Turks, Heathens, and other hereticks have published, and are as yet defended [and maintained] as necessary *mediums*, are (to speak properly thereof) much rather void of Spirit,
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are false and Sophisticate Alchimy (Col. 2. *Beware least any one*, &c.) by which we men are not purifyed, but are hindred, are not vivifyed [or enlivened] but weakned, yea are (at length) wholly mortifyed; like to the falsely so called Alchimy, which hath found out many and diverse tinctures and colours, by which men are not only deceived, but likewise, as (too toomuch misery it is) daily experience doth more then enough testify, they are oftentimes cast into the peril and danger of their goods and corporal life.

But now, if we men would be again purifyed from our impure filths and feces, viz. from that Adamical Original sin, wherewith the whole nature of man was at the beginning corrupted, as if it were with some destructive poyson inspired [or breathed] into our first parents by the devil, and in which we are all conceived and born, *Psal. 51. Job 15.* and would be again made perfect and happy, *John 3.* then it must be done by a new regeneration of the holy Spirit; yea by water and the spirit (even like as the Chymical King also is regenerated by water and the spirit, and doth [thereby]

by] obtain its perfection) in which new and spiritual regeneration, (*1 Pet. 3.*) the which is accomplished from above, in the holy Baptisme by the water and the spirit, must we be washed and purifyed by the blood of Christ and so be made one body with him; and cloath our selves with him as 'twere with a garment, as *Paul* saith, in *Col. 3.* and *Ephes. 5.* for even as the Philosophers stone doth afterwards unite it self by its Tincture with the other Mettals, and is together with them reduced into a perfect and indissoluble body; so also Christ (as being the head of us all, *1 Cor. 4.* doth even unite himself with his members by his rosey coloured tincture, and reduceth and perfects it into a perfect body and building, *Rom. 12. 1 Cor. 12. Ephes. 5.* which is created according to God in (*Job. 3.*) right and true Justice and holiness, *Eph. 4.* And verily, that regeneration of man which is performed by the holy Spirit in holy Baptism, is properly no other thing than a certain inward spiritual renewing of fallen man with God and Christ, *1 Cor. 12.* In so much that whereas afore we were carnal in relation to the birth made by our father and mother,

ther, and were by nature enemies to God, and sons of wrath, (*Rom. 2.*) *Eph. 2.* we are now by means of the second and spiritual birth in holy Baptism, made friends and sons, yea heirs of God, and coheirs with Christ, *Heb. 3.* For, for this reason Christ also dyed, and rose and revived, *Rom. 14.* that by this his process, that is, by his Passion, Death, Resurrection, and Ascension, we might have an entrance into an holy place [or house] not made with hands, and that he might prepare for us the way to an everlasting Country. And therefore also is it necessary, that we likewise as his brethren and sisters, (*Math. 12. Ephes. 5. and Psal. 22.*) do follow him in sufferings, *Math. 8.* and grow up and increase in an acceptable humility, *Luke 12.* and in other virtues; and moreover, that we be altogether conformable [and suitable] to [or for] his body; that so at last, even we also who have followed him here in the regeneration, and are dead and mortified in him, may likewise live with him and enter into his glory.

The which spiritual exhortation and Christian imitation of our celestial King his life and deeds, comes not from our
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worth, merit, or proper and peculiar pleasure (for the natural man is, together with all his faculties, blind, deaf, and dead in spiritual things) but meerly and only (*1 Jo. 5.*) by the efficacy and operation of the holy Spirit, which is effectual and powerful in us, by the blessed washing or bath of regeneration and baptism; after the same sort is it with minerals and Metals, which being in themselves dead, (*Hebr. 10.*) and rusty as it were, and cannot possibly purify or amend themselves, are even by the help of the spagyric spirit purified, renewed, dissolved and perfected.

If therefore now we are again (as we have heard) regenerated by the water and the spirit, (*2 Cor. 5.*) that is, by the blessed baptism, and by the red fountain or stream tinged by Christ, and incorporated with the Lord Christ, our heavenly King, (*1 Cor. 3.*) and are washed with his blood from our hereditary sins, and are purified, and are made partakers of the first fruits of his holy Spirit; Then is it expedient, that we be fed and that we drink at the beginning, a little and a little, (according to the saying of St. Peter, with pure and wholesome milk, like new born
[babes])

[babes] yea like infants in Christ, until at length we becoming like living (*Apo. 1.*) and ripe stones, are built up to a spiritual house and high Priest-hood, and made fitting to offer up spiritual Sacrifices, such as are well pleasing and acceptable to God through Jesus Christ; for verily, a Christian man regenerated by the water and the spirit, doth not comprehend all at once, nor is able to apprehend all, but 'tis needful that he grow up and increase day by day, and by little and little in the knowledg of God and Christ.

For even as in the Philosophers work 'tis to be seen, how that at the conjunction of the two [matters] of the Wise men, (*Cant. 3. It was but a little that I passed from them, &c.*) viz. of the terrene gold, and of the watery matter prepared as it were after a celestial manner, when (at the beginning) they are put in a certain dissolving dish, or vessel, and reduced into as it were a dry liquour, and ana; All is not put to the composition together, and at one time, but one part is added after another, and that by little and little, and at certain diverse times; Even so, yea and much more rather ought this

this to be done in the Theological work; for as soon as the conjunction and spiritual union is made of Man with Christ in Baptism, and that we are so reduced (as we said afore) into one body with him, so soon also [or, then] must such a man learn the Christian faith by little and little, and comprehend one Article after another, until at length he be altogether confirmed in them, and attain to a perfect knowledge.

Therefore also the Christian faith (*Phil. 3.*) is (like as is done with the terrene watery prepared matter, of which we have made mention in its proper place) divided in twelve Particles, or short Articles, according to the number of the 12. Apostles, and further is then again distributed into 3. principal Articles, as 1. Concerning our Creation. 2. Our Redemption. 3. Our Sanctification, the which 'tis expedient that a man propose to himself to learn one after the other. But yet it must be done by little and little, and at divers [distinct] times, [and seasons] least he should be burdened more then is fit, and be (as it were) wholly overwhelmed with his learning of them, by which he mought haply be a loather thereof,

thereof, and be plainly alienated from the faith. To prevent which, even the third Article concerning our Sanctification may be divided into 7. diverse members or particles; ([see] in the Communication of [the book of] the infallible Epilogue or conclusion, *Amen*,) and may be prest upon men to learn at seven distinct times (according to the information given in the terrene work; the which being done, and the faith being thus fully comprehended from part to part, then the chiefeft and most necessary thing is, that a man doth most diligently preserve in himself that knowledge of the faith that he hath so comprehended by the grace of God, and most cautiously beware that he neither falsify it or lose it. And, even as (as we have before told you) in the said Philosophical work you are to take for that fermentation and multiplication of the only terrene King or meer and pure tincture, three singular parts or Particles of the best pure, yea the most purified Gold, purged by δ , not because of any defect in the stone, or imperfection of its Tincture, but because of the impotency and weakness of the Mettals themselves; And (that you may the better

better understand my intention) [know] that although the tincture or stone be perfectly prepared in it self; yet nevertheless, the gross and imperfect Mettals cannot (by reason of their natural infirmity and weakness) draw to themselves and apprehend that (as I may so say) Angelical perfection and subtility of the stone or Tincture unto it self, except a commodious and requisite [*medium*] be also taken, by the which they will be transmuted the more easily.

Even as therefore it is and ought to be so done (I say) in the Chymical work, even so in like manner must there be had a very special care here in our Theological work, (*Phil. 2.*) of the spiritual renovation and Celestial regeneration of man; for although that our Celestial King Jesus Christ hath perfectly freed us from all impurities, by that plenary obedience of his which he performed to his heavenly Father in our stead, and hath made us sons and heirs of God; yet nevertheless we cannot in all things and wholly comprehend and receive that saving and plainly divine tincture of himself, (neither his other treasures and great benefits,) because of our innate infirmity and weak-

weakness (2 Cor. 4.) nor can we firmly apply it to our selves, [unless we do thus] viz. we must (if we would rightly partake of him) come yet a little neerer, and must have added those three saving singular parts, reckoned up and mentioned by God himself, which parts are therefore requisite, and they are chiefly termed (Eph. 2.)

(1) His holy Word, the which is pure, yea purer then Gold and Silver that hath been seven times tryed in a furnace of earth, *Psal.* 12. and 18. Yea, it is to be loved more then thousands of golden wedges.

(2) A saving faith, the which is a singular gift of God (*Joh.* 6. 2 *Thess.* 3.) and ariseth by the Word of God, *Rom.* 10. and doth also unite the hearts of men, *Acts* 5. and is tryed in the fire of tribulation, *Gal.* 3.

(3) A plain-hearted love to God and ones neighbour, the which likewise is the gift of God, and the fulfilling of the Law, *Rom.* 13. yea 'tis God himself and so is it called, 1 *Joh.* 4. chap. by which singular [and principal] parts, viz. the word, faith, and charity, (*Eph.* 5.) if they be exercised and made use of after an orderly

derly way and manner, then (first of all) the Lord Christ can rightly operate in us simple and imperfect mettals or men, and make a perfect projection, and have a saving ingress with his divine tincture and heavenly Unction; for without this [aforesaid *medium*] 'twill be most difficult for us to lay hold on him, or to be made rightly partakers of his tincture. For presently that terrible and lying false Chymist Sathan doth there shew himself, and doth daily lay snares and gins for the new and regenerated Men and Sons of God, (especially if they accomplish their covenant made with Christ in the holy Baptism, and do as St. *Paul* bids to be done, viz. to fight a good valiant fight, to keep the faith and a good conscience,) and endeavour by his faithful [or trusty] helpers (1 *Pet.* 5. 1) such as are our flesh subject to sins, (*James* 3.) and the wicked seducing world, to draw and headlongly to thrust them into his dangerous net: and also (which grief be it spoken) he doth most oftentimes, by Gods permission, (for in *Prov.* 24. even the just man falleth seven times a day) bring many a one to a headlong fall. Even so he attempted vehemently to insnare and in-trap

trap the Lord Christ our head and Captain, and earnestly tempted him presently upon his Baptism, and at his entrance upon his holy ministry; and as he did then, so likewise after the like manner doth he evidently shew and discover at all times and seasons his secretly tricks, subtilties, and deceits against the Christian Church even to this very day. Now first he busied himself to tempt Christ by telling him of the great penury [or want] of tribulations and various streights he was in, and that he should doubt of the Word of God, and of his most merciful and gracious promise, pretending that God was not his friend thus to suffer him to endure hunger so long in the desert; But now if this temptation doth not work with Christians, then this enemy sets upon men with another temptation, on the other side [or extream] and would have them to rely upon God for more then he hath promised them in his Word, (*Deut. 10.*) for so he endeavoured to perswade even Christ himself, *viz.* that he should cast himself down, (*Math. 4.*) from the highest top of the Temple; for God will sufficiently protect [and defend] him. But now, if this will not do, he will yet shame

shamelessly have a third temptation, and this is by promising Riches, *viz.* that for many and temporal honours sake, he should depart from God and from his Divine Word, and become an Idolator, and fall down and worship himself (*viz.* Sathan) Thus feared he not boldly to wrestle with Christ himself and to drive him to a fall. The which also the faithful God and Father in Heaven (*Job 2.*) doth out of his peculiar Counsel and for certain causes, sometimes permit such a thing to be done against his own [people] that so they may by this means grow and encrease in faith, hope, patience, in a true and right invocation (or prayer) unto God, and may by those rudiments or beginnings, and exercising of the Cross, well prepare to themselves the way to the last conflict [*viz.*] of death, (which, our old man must necessarily undergo,) and that they may by this means obtain an eternal victory against that enemy; the which will come to pass, if they first know all his tricks, and most crafty snares; and do then valiantly and stoutly accomplish that as by the divine grace meets with and opposeth him.

For,

For, whereas we are to fight and strive, not with flesh and blood, but with Principalities and Powers, as Saint *Paul* speaks, *viz.* with the chieftest of this world, (who rule in the darknes of this world) and with the evil Spirits under heaven; therefore we are not in the least able to resist them or their spiritual temptations by our own proper strength and power; but here we must (according to the example of Christ our Saviour and standard-bearer) lay hold on spiritual weapons; and with them and the Word of God (as with the sword of the Spirit) *Ephes. 6.* in or by Faith, are those our spiritual enemies to be smitten and overcome. And to this purpose, 'twill seem necessary for us to do as that Christian warriour Saint *Paul* the Apostle in *Eph 6.* commands to be done; *viz.* We must betake our selves to the armoury [or storehouse] of the holy Spirit, and there (*1 Tim. 6.*) take the iron breast-plate of God, and put it on, and our loins must be girt with truth, and we must be clad with the breast-plate of righteousness, and our feet must be shod [or harnessed] as ready prepared for the Gospel of peace, and lets take the sword of the Spirit, the

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which (as we said before) is the Word of God; But above all things, let us take the shield of faith, by which we shall be able to blot out, and quench all the fiery darts of the devil; for the faith in Jesus Christ is a most firm buckler, the which the Devil can never perforate, nor possibly wound the heart through it. Moreover, whereas the regiment of the fire also in the Philosophick work is to be heeded with the greatest diligence, and must necessarily be administred and attended on (in the coction [or digestion] of the matter) without ceasing; and even as we have afore briefly mentioned the Philosophical fire (by which the whole business is chiefly to be perfected) *viz.* what it properly is, and how called, *viz.* an essential, a preternatural, and a divine fire, that lies hid in the compound, and unto which must be afforded [or administred] an help and stirring up with the terrene material fire, (*1 Tim. 1.*) Even so likewise, is the pure Word of God, or (which is the same) the Spirit of God; (which is also compared with a fire, *Jerem. 23.* and is so called) hidden in us men, forasmuch as it was indeed implanted in us by nature, but by the

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corruption thereof, was again blotted out and made dark, (*Phil. 3.*) And therefore must there be an helping and succour exhibited after such a manner by (as 'twere) a certain other external fire, that is, by a continual and daily use and exercise of Piety and Christian Vertues in the time of joy and sadness; as also by a diligent consideration of the pure divine Word, if (at least) we would have that internal light of grace that is granted unto us, and the Spirit of God to operate and work in us, and not be plainly extinguished, (*Eccles. 10.*) and with this aid and assistance must it be continually blown up and incessantly quickned without wearisomness and desistency. As for instance, tis wont thus to be done in earthly things; for if a workman strongly files Iron, (which in it self is cold) it will by the continuance of that motion become hot; So a Light or Lamp, *Col. 3.* unless it be continually nourished with supply of oyl, 'twill at length fail and be extinguished: Even thus it is with man as to his internal fire; except it be daily and without wearisomness and tediousness exercised (as we said above) it doth by little and little decrease, until at length

he be deprived wholly thereof: Upon which account, the Word of God (as we have often informed you, and as an important necessity requires it) is to be diligently heard, well considered of, and to be exercised without ceasing.

And what we have here spoken as to hearing thereof, the which is not to be done only with the external and beastlike eyes, but with the internal eyes of the mind, (*1 Tim. 1.*) the same is to be understood of the sight after the same manner. But that you may the better understand my meaning, know, that I speak of the right and pure Word of God, and not of those humane glosses or expositions of either the Ancients or Modern, nor of the Pharisaical Ferment and Leaven of the Scribes, (*Rom. 16.*) which (with grief be it spoken) is now adays preferred before the divine Word; or at leastwise, (though it be but as it were mouse-dung mixed with pepper) is earnestly prest upon men to be heard and accounted of as the preaching of the word of God.

But I mean no such thing in the least; Those kinds of trifles, and such Sermons as fill the ears of men only, I value not a

rush; nor do I here speak of such; but I speak (according as we have mentioned it in its proper place) of the true and clarified Word of God, *Psalms* 19. & 119. that passed out of the mouth of God, *Deut.* 8. *Mat.* 4. and is even yet [to this day] preached by the holy Spirit, *1 Cor.* 1. the which is not only (as some do reproachfully and sottishly speak thereof) a meer empty sound, but is Spirit and Life, and the saving Power of God, (*John* 6.) to all such as believe therein. Concerning which hearing, the Kingly Prophet *David* doth thus speak (*Psal.* 64.) *I will hear what the Lord will speak in me.* Out of the which internal and divine hearing the Word of God, (as out of a certain spring or fountain) a true vivifying faith, which is efficacious by or through charity, (*Gal.* 5.) doth take its original; for as *Paul* saith, *Rom.* 10. *Faith comes by hearing, and hearing by the Word of God,* (*2 Pet.* 2.)

So therefore, now, if the Word of God be pure and clear, then may the hearing be also pure and clear, *Luke* 21. and so consequently that faith, which (as 'twere) flows out of that hearing will be pure and uncorrupted, and is effe

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ctual by charity, [and shews it self] as towards God in an humble obedience to his holy Precepts and Will, and also in praying, in praising, and in giving of thanks; and as towards ones neighbour in a well-minded loving exhibition [or doing] of divers good Works; inso-much that Charity is not the least, but (as *Paul* saith) the highest vertue of all others.

So likewise Christ himself in his long fare-well Sermon at his departure, *Ioh.* 13. doth with much diligence exhort unto that exercise of Charity, and left behind at that time this lesson as a fare-well, saying, *This is my Commandement that ye love one another, even as I also loved you; for so shall all men know that ye are my Disciples.* Likewise in *1 Iohn* 2. *He that saith he knows God, and yet doth not keep his Commandements, is a lyar, and there is no truth in him; But he that keepeth his word, in him verily the Charity [or Love] of God is perfect.* And besides in *1 Iohn* 4. *God is Charity [or Love] & he that abides therein, abides in God, and God abides in him,* *Col.* 1. By all this 'tis evident, how that Charity is the true bond of Perfection, by which we are incorporated into Christ himself;

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So that he is in us, and we in him, (2 Iohn 3.) he in his Father, and his Father in him; and this is his will; The which Christ himself doth also testifie in that place aforementioned, where he saith, *If any one keepeth my saying, he it is that loves me, and I will love him, and we will come unto him, and make our abode with him.* Iohn 5. he saith, *If ye shall keep my Commandements, ye abide in my love;* concerning the which Charity, and how it relates to our neighbour, 'tis elegantly described in 1 Iohn 4. *If any one (saith Iohn) doth say that he loveth God, and yet hateth his Brother, he is a lyar; for he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?* And this command have we from him, that he who loveth God, do love his brother also; But as to the property of that Love, what it is, Saint Paul expresseth it in the following words, 1 Cor. 13. *Love (saith he) is long-suffering and kind, envieth not, vaunteth not it self, neither is it puffed up, nor is it weary of doing good to its neighbour.* Tis therefore easie to be seen and understood, that [viz.] there can be no true and right Love [or Charity] which doth not serve its neighbour with good

good and charitable works, Col. 3. and yet [indeed] there are many of [such as call themselves] Christians that do rashly boast thereof: Moreover tis evident that good works as are pleasing unto God, do not precede faith, but is as it is with fruits which follow [or succeed] the stock and tree; the which if it be good, doth also bring forth good fruits; and for this cause, works do not make faith, but faith makes works good, grateful and acceptable, Ierem. 5. Upon this account therefore (the which is the chiefest thing here) we are justified by faith alone, and obtain life eternal [thereby.]

If therefore now the regenerate man doth so Christianly and piously behave himself (after the aforesaid manner) in his life and in all his actions, then also will he not in the least want his fruits. Such a man now is like unto the composition in the terrene work; he is placed by God in the furnace of tribulation, and is so long pressed with straights of all kinds, and with various calamities and troubles, until he becomes dead to the old Adam and flesh, Eph. 4. and be like a truly new man, which (according to God) is crea-

ted in a right and true justice and holiness, and is again risen up, as Saint Paul in *Rom. 6.* doth testifie, where he saith, *We together with Christ are buried in death by baptism; for even as Christ is risen from the dead, so let us also walk in newnesse of life.* If this now be done, and that a man doth daily cease to sin, that so by this means sin may bear no more rule over him, then doth the solution of the adjoynded body of gold (as in the terrene work) take its original in him, and (as we have afore said) the putrefaction, so that he becomes (as 'twere) wholly dissolved, ground, destroyed, and putrified after a spiritual manner; the which solution and putrefaction notwithstanding is wont to be sooner done with one then another, but however tis fit that it be done even in this temporal life. That is, such a man is so well digested, boiled and mollified in the fire of tribulation, *1 Pet. 4.* that he even despairs of all his own power and strength, and seeks for his comfort in the alone grace and mercy of God, *2 Cor. 4.* in the which fornace of the Cross, and continual fire, the man (like the terrene body of the gold) obtains the right black head of the Crow, that

that is, he is made altogether deformed, and as to the world, *Wisdom 5 (Iob 30.)* is only derided and mocked by it; and that not only forty daies and nights, or years, but oftentimes also for his whole life time, insomuch that he necessarily undergoes many a time more grief of heart then comfort and gladness, and more sadness then joy in this life-time. And here then, by this his spiritual death, his soul is wholly taken out, and is (as 'twere) carried up on high; that is, he is as yet with his body on the earth, but with his spirit and soul (which lives no more now to the world but unto God, nor takes delight in earthly things, but placeth his highest comfort in spiritual things, *2 Cor. 4.*) he tends upwards to an eternal Life and Countrey, and doth so institute and order all his actions, that they are not earthly, but (as far forth as may be done in this time [or place]) are heavenly; and now he lives no more according to the flesh, but after the Spirit, not in the unfruitful works of darkness, but (as in the day-light) in the works that abide the tryal, (all being done in God.) The which separation of the body and soul of man is done (as is said [afore])

[afore]) in spiritual dying to sin, and not in the corporal dying of the sinful flesh: For even as it is with the solution of the body and soul in the Philosophical [or terrene work] where indeed the body and soul are separated as it were the one from the other, yet nevertheless have a most streight [or close] coherency in the glass, and abide conjoynedly, [or together] and moreover the soul doth daily refresh the body, and preserve it from final destruction; and do even to the time appointed by God, 2 Cor. 5. remain (as yet) inseparable. Even so also the wither'd and as it were dead body in man (1 Peter 3.) is not in this its School of [or exercise with] the Cross, even wholly forsaken by the soul, but is daily (if the fervency of the tribulation exceeds measure) moistened by the Spirit from above, with the heavenly dew and divine Nectar, is imbibed, comforted and preserved [thereby] the which [is a] celestial refreshment and recreation of the deadened terrene body in men; For our temporal death, (which is the wages of our sins, Rom. 6.) is not a right death, but a natural solution of body and soul, and is much rather a

kind

kind of a gentle sleep, yea now [tis] truly an indissoluble conjunction (understand in the godly) of the Spirit of God and of the soul, and so remains.

Besides, 'tis very fitly compared with that wonderful ascending and descending in the terrene work, as to its number, which happily is wont to be done seven times; for there are to be found six thousand years troubles and tribulations, viz. as long as the world shall endure. In which, such men as are void of all comfort, are at all times, in their crosses, calamities, and diversities of troubles, plentifully erected, comforted and strengthened again by the Spirit of God; And this (praise and glory be to God [for it]) is even yet daily so done, and likewise will be so long done until the great universal Sabbath and day of rest of the seven thousandth year shall take its beginning; and there, then, that spiritual refreshing or cooling shall in that change or time only cease, and shall obtain its so long-wished for end; and in the room thereof (when God shall be all in all, 2 Tim. 4.) shall that eternally abiding joy and rejoycing be begun.

But during that digestion and coction
of

of the spiritual dead body in man, there will also after such a like manner, (as is to be seen in the terrene work) many divers colours and signs, that is, miseries, and troubles, and tribulations of all kinds (the chiefest of which is that afore mentioned temptation, which is done and caused by the devil, the world, and our flesh) shew and represent themselves; all which do notwithstanding betoken a good beginning, viz. that such a well vexed [or digested] man, will in the end obtain an happy, blessed and wisht-for issue; whereof the Scripture likewise is a witness, in which (in *2 Tim. 3.* and *Acts 4.*) 'tis written, viz. that all those as will live happy in Christ Jesus, must suffer persecution, and that we must necessarily enter into the Kingdom of heaven through many tribulations and streights. To which end also, Saint *Austine* saies thus.

Do not wonder (my Brother) if (when thou shalt be made a Christian) a thousand troubles do beset thee round on every side, for Christ is the head of our faith, and we are his members. and therefore we must not only follow him, but also imitate his life: Now

the life of Christ was encompassed with all kinds of tribulations and extreame want; he was derided by the Scribes and Pharisees, and was (finally) delivered up to a most shameful death for us miserable sinners. Hence maist thou easily conclude, that if God vouchsafe thee such a life, and chastise thee with such a like persecution, he intends to bring thee into the number of his Elect; for we cannot possibly come unto God without those persecutions and tribulations: For such as endeavour to enter into Paradise, must necessarily walk through the fire and water, though it be Peter, to whom the keyes of heaven are delivered, Or, Paul a chosen Vessel and Armour of God; Or, John to whom all the secrets of God are revealed; For all must necessarily confess, that by various tribulations we must enter into the Kingdom of God.

Thus much Saint *Austin* saith.

Moreover, this likewise is to be well heeded, viz. that the Chymical Philosophers have stamped or signed Antimony with this same Character or Mark, by [or through] which [♂] (as we have said in the Chymical preparation) the following fermentation must be done [or pass]

pass] and that afore it be put to the obtained elixar or chymical King; or must undergo the sudatory [or stoving] bath with the old white [or grey-headed] *Saturn*. The which may verily be accounted of as a kind of miracle and myserie, and is to be so lookt upon; for even that form or figure is to be found also amongst us Christians, and is made use of and set down almost in a like concealment [or secret hiding] for there was a mast, [or piece of straight wood] with a cross piece at the top, delivered into the hands of our chiefest Captain, and Emperour of the whole Christianity; and by it is hinted unto us, that he, afore he could arrive to a peaceable and quiet possession, must necessarily be well tryed by the Cross, miseries, and other calamities of this world; and be (as 'twere) tossed therewith, and be by them exercised and proved; the typical prefiguration and signification of which, those said Philosophers as lived in those antient times, did not (perhaps) rashly and casually only signifie by such a sign [or character] and that, even in the Chymical work, which requires also such a process.

All

All which things may not unfitly be referred to the aforementioned School [or Lesson] of the Cross, and the tribulations and persecutions of Christians, (viz) that they also, afore they can enter into that everlasting rejoycing and rest, must be constrained to lead and run their race through the burdensom and difficult course of the world, or to undergo the School of conflicts [or striving] and the sweating-Bath, with the old inimicitious *Saturn*, that is, with the old *Adam* and Satan, *Job* 26.

Now, according to those afore mentioned tribulations and calamities, there are many and divers signs and miracles, and also great changes here and there in the world, that are well to be observed, and diligently considered of and weighed; for there's mention made of wars, and rumours of wars, various sects, the plague, and scarcity of corn, all which things are true fore-runners and messengers (as it were) of our redemption, and its being very near at hand.

Briefly, when the universal resurrection of the dead shall be at hand, then (at first) those men that have overcome by the blood of the Lamb (for the former

new

new regeneration made in baptism, is the beginning only of this second right, and now, (first of all) perfect, and new regeneration in life eternal) shall quicken and rise up to that new and never fading life, their soul and spirit being again so united with the body, and again reduced into an indissoluble [or inseparable] eternally abiding copulation, [or conjunction;] So that we shall be made, by the vertue and efficacy of the Omnipotent heavenly King Christ (with whom we shall be by faith, really, truly and efficaciously coupled, above the reason of all men) glorified with a pure, spiritual and wonderful vertue, strength, agility, and glory, and excellency, yea shall be made transparent, excellent, and more then perfectly happy, *Isaiah* 26. The which wonderful union of the body, soul and spirit, and likewise its divine glorification, and this exaltation of the elect, may (as 'tis in the terrene work) be considered of by us in this life, but not without amazement and trembling, much less be seen without much terrour.

And

And therefore, for this cause, even the very Angels themselves are (as 'twere) ravished into admiration, and desire to peep into all these things: Where we shall then reign (with Christ our eternal Prince of heaven, and with all the Angels and ministring Spirits) in eternal joy and glorious majesty; and bear rule over all things for evermore, *Gal.* 6.

And (that we may at last conclude) even as in the Chymical work Philosophical, we added after the beginning a short, but yet necessary correcting of [or way to amend] the neglected or corrupted composition (*viz.* how it may be commodiously holpen in time; where we likewise have orderly shewed the whole Process, together with the suitable means thereto appertaining) even so likewise must be here considered in the Theological work, and that very diligently, the correction [or amending] and the restitution of a miserable spiritual sinner; as for instance, if haply either one or two [or the first and second] defects, do shew themselves in any man, that he falls into sin, by the permission of God, and by the impulsion

sion of the abominable Satan, of the wicked world, and of his own flesh; and should slip, either through pride and arrogancy, the which are innate in us all (and may be compared with the dangerous sublimation, or redness, which we have termed the first and second defects in the terrene Kingdom) Or else should (because of his enormous, grievous and corporal sins that he hath committed) at length despair of the mercy of God, or should (by reason of the overmuch heat of tribulations) rise up against God his Creator, and impatiently undergo the Cross, (which said two defects have a resemblance with the third and fourth errors) Then must such a miserable and infected man be (like as tis to be done with the terrene composition, that you put in and spoiled) be again dissolved (in the first place) that is, after the acknowledgement of his excess, he is to be again absolved and purified (by the solutory [or dissolving] key of holy solution as oft as he shall need it) from his sins and daily deflections; Then (moreover) must he be necessarily fed, his thirst quenched, be refreshed and comforted (in the holy Supper

Supper of the Lord, with the pure and heavenly milk, 1 Cor. 3. and with the true sweat of the celestial Lamb, 1 Joh. 5. as (if 'twere) with blood and water, yea with water and the fountain of life; and even as it were, with the fat feast of pure wine and marrow, *Isaiah* 25. (*Apocal.* 19.) and [that] publick [proffer] of the fountain of grace, *Zach.* 13. the which (like to the Mercurial water in the Chymical work) is to the unworthy and wicked ones, the highest poyson, until at last (as 'tis with the terrene body [or work]) he arrives to a final congelation and plenary fixation; that is, to a perfect and abiding perfection of eternal happiness.

The which two most wholsom *mediums* for the curing and healing of a poor miserable sinner, (*viz.* The holy absolution, and the holy Supper) the Faithfull and Omnipotent God hath appointed for the benefit of man; and hath delivered and committed them to his most beloved Church, to be administred and communicated in a time of necessity; For we are (there) by the now spoken of absolution (or (as 'tis called) the office of the keyes) a true repentance going afore,

afore, pronounced free and absolved; or else if we remain impenitent and boldly persevere in our sins, then are we (by the Christian key of cursing and excommunication, which doth likewise appertain to that office) tyed in our sins, and delivered to Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord, *1 Cor. 5.*

The Epilogue or Conclusion.

Thus hast thou, my friend and courteous Reader, a brief and simple demonstration and declaration, and (withall) an infallible counterpoise, and allegorical comparison of the terrene Chymical, and the true Celestial stone Jesus Christ, by whom thou maist attain to a certain happiness and perfection, not only here in this earthly life, but also in the life eternal: Now although this comparing might have been more accurately (perhaps) and more copiously handled in the afore mentioned Theological work, yet you are to know, that I am no Professor [or Teacher] of the Scripture, or any Aristotelian Theologist [or Divine] according as the custome of the World is now a dayes; but that I am a citizen and a private person; for, as for that knowledge vouchsafed me by God, I obtained it not by study in any of their famous Academies, or Universities, but in the Universal School of nature, (*Job 12.*) and out of the great book of Miracles (in which all the God-learned did for many ages past

past exercise themselves) did I likewise learn. And therefore I have directed that description of mine, not according to the decked and as 'twere, foot and half, or lofty letter [and expression] but (as I said afore) according to simplicity and plainness. Besides, 'tis not my office [or function] to set down here any more plentiful and larger treatise [or Commentary] about Theological things; but that which I have done, I did it (as much as concerns me) for such as have not as yet made such a large progress; to them was I willing to prescribe some short delineation, whereby they may make an higher search thereinto. For it seems to be the duty of every lover of the truth, by no means slightly to pass over the wonders of God, nor to wrap them up in a perpetual silence, but to celebrate, amplify and magnify them. Moreover I could willingly make a publick confession of my faith, *viz.* what I think or believe of the Articles of the Christian Religion; But, alas! alas! the case stands thus at present, that many pious Christians, *Psalm* 116. are proclaimed for hereticks by the rash judgments of most slanderous lying back-biters, (unless they sing their song

and are prosecuted with a bitter hatred, and are suspected of heresy. The which wicked blasphemies of the world, and their rash judgments do not in the least offend any true Christian that is reviled with those calumnies; for verily the Devil and his filthy Children have alwayes accustomed so to do, and have done the same to Christ himself, and to all such as imitate his way, (*Psalm* 94. *Jerem.* 11.) and do even to this day do it; concerning which I shall not at present say any more, but refer it to the supream judge of all judges, who alone is the true searching stone of all hearts, (*1 Chron.* 19.) *God is the searcher of all hearts.*

Moreover as to what we have afore spoken in relation to the afore-mentioned terrene stone, we are here willing in this conclusion, (by way, (as 'twere) of an overplus) to put the lover of the Chymick Art upon the consideration of the former relation which I have made, and again faithfully to press it (as 'twere) upon him. For even as in an excellent song some good clause is repeated oftner then once only; so also as concerning this Point, the same is wont or fit to be done by us, *viz.* that a man ought not to direct

rect his purpose and his cogitations to the terrene Philosophical stone, or make a beginning or entrance upon that kind of labour, except he first know the Celestial [stone] aright, (for whose sake it is that the terrene stone is given by God,) hath prepared it, or at least wise hath begun to prepare them both joyntly together in very deed and with his utmost study, *viz.* the spiritual and corporal stone, *Eccles.* 1. And herein I do (in this part) consent or agree with all the true Philosophers, *viz.* that a beginning to labour in so high a work without the knowledge of nature, is rashness, yea (also) the terrene stone is not only very difficultly obtained without the true knowledge of the Celestial Corner-stone Christ, as in whom the whole nature perfectly consists, but verily also in my judgment 'twill be even almost impossible; this, I conceive it my part, diligently to note and discover. And therefore this Point must well be considered of, nor must there be such a greedy and inconsiderate striving after that supream Art (as many men are accustomed to do) when as (for the most part) they are not at all apt and fit for such an Art, nor have been,

no not so much as a very little, rightly exercised in that so oft-spoken of knowledge [of Christ] unless they desire to experimentate [or meet with] a shameful event and issue of that same thing. For, as is the beginning, so (most an end) is the success of the event; and this (with grief be it spoken) the experience it self of many a one can witness; and this is to be meerly imputed to their immature intention, and to their ignorance.

But further, here's another thing to be more admired at; for there are some men to be found that do not only earnestly seek for that supream Art, but do even endeavour to handle and to exercise it, *Eccles.* 7. and yet nevertheless are in a doubt whether or no it be natural and truly magical, or whether it be unnatural and nigromantical, and to be acquired only by spirits, and unlawful *mediums*: Alas! my good man, 'Tis even no such matter; for the Devil and all wicked men have not (without the divine permission) so much power as to have to do with the very least portion of this Art, much less to have it as their own, and to use it as they list themselves. No, no; 'tis not at all so; for (I say) it consists

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only

only in the hands and power of God, that bestows it to whom he will, and again takes it away at his pleasure. For no voluptuous men, much less the cursed and hellish spirits are admitted to that Art, which hath its Original from and of God, but such an one only whose spirit is (contrary-wise) simple, right, true, constant, and of a pure and pious essence. The which spirit notwithstanding the secure and wicked world doth not know even to this day, and is therefore likewise ignorant in many things, as to the essence and supream myserie thereof; for as soon as it hears with its ears any thing spoken thereof, and cannot so soon and easily comprehend it, then those worldly companions, (*Wisd.* 1.) do call it foolishness, and upon that score also, that same spirit will (by reason of their blindness) be perpetually hidden, and will (at last) be took from them altogether.

But now, that I may not proceed in the rementioning [of this thing] farther from my purpose then is necessary, but may again touch it [or briefly handle it] and so make an end; I am therefore very desirous to press this exceedingly upon the pious artist, (by way of a friendly exhortation)

hortation) viz. that according as he orders his heart, mind, and his life and actions towards God, (*Eccles.* 18. & 29.) even so [answerable thereunto] shall he perceive an eminent utility [and success] in the progress of the stone, and of the work that he hath under his hands, and that even daily and hourly; the which thing I my self have observed all [my] dayes with the highest diligence and great devotion, and have (even in very deed,) experienced it; And therefore every one must at the beginning so direct all his actions, and so prepare himself, that he may afterwards obtain a more happy end thereby in the two [stones, earthy and heavenly.]

But now here some may make this Objection, viz. that there are some to be found, who have really had that same Philosophical stone or Tincture, by which they have truly transmuted the simple Mettals into Gold and Silver; and yet nevertheless (according to what I have shewed) have been very unfit for that thing, nor have so well known the Celestial stone, (*Eccles.* 19.) yea, do walk even as yet in a vain and flight life, (*Wisdom* 1.) To such I likewise answer,

swer, that as for such men I shall leave them as I find them, and shall not here make any disputation as to, where, and how they got that same tincture; But, that themselves made and prepared the true and right tincture which I have here spoken of in all this Treatise of mine, that no body (verily) shall perswade me unto, much less can I be induced to believe it; especially considering that tragical event into which those kind of vain men do (with the tincture that they have) precipitate themselves; testimonies whereof, and such kinds of examples we find (the more is the grief) even now to this very day. I shall omit to speak how the Chymick Art, together with its appurtenances, is not only one, but is divers; And even as in other faculties there are divers and mutable sectaries [or such whom others follow] to be found, Gen. 30. *But Jacob took the Rods or Sticks, &c.* So also is it in this art. They are all generally called Chymists, but yet are not all informed and directed after one and the same intention or scope.

But I do here speak only of the true artificial Alchemy, as is agreeable to nature, the which doth especially teach, *viz.* how
the

the evil and impure is to be known and distinguished from the good and pure, by which (*Prov. 2.*) the inbecillity and corruption of nature may be succoured, and a right promotion [or forwarding] may be administred; the which then, in the augmentation [and encrease] of Mettals, may be compared after such a like manner as the endeavours of them are that would afford help to the ripening of any fruit, that by some accident or other hath been impeded from arriving to a just maturity; or that obtain of one little grain or seed a manifold encrease; and it may be done and perfected with a very mean price. As for the other sophisticate and false-chymick Art, I do not at all mean that, nor understand it, neither do I desire to learn it, *Eccles. 3.*

For albeit those kind of masters do therein prate of many a crooked way, and do vainly promise meer golden Mountains (which notwithstanding are haply far enough off from them) yet, that false Chymick art bestows nothing at all constant, but is only wont to spend much charges and costs, and procure rash labours, and doth (finally) oftentimes waste away the body and life it self. And there-

fore if there be some one or other of those kind of Chymists that thou mayest meet withall (who brag of the true Chymical Art, and of such an Art as is agreeable to nature, and would willingly teach it thee, or any other body, for the sake of money, and pretend that themselves are not able to disburse the costs and charges that belong thereunto) then be faithfully admonished that thou dost not trust such men too much; for most times there lies a Snake in the grass, (Mich. 2.) *If I should be of an erring spirit, &c.*

Besides, I can truly affirm, that all the cost which haply is to be expended about the whole universal work, (setting aside the daily food and nourishing or sustaining of the fire) doth not exceed the price of 3. Florins; for the matter (as we have heard above) is partly vile [or abject] and by reason of that its vileness, partly contemptible as it were, and is everywhere to be found more than enough for the supply of your necessity, and that without much trouble. So also the labour is easie and not very laborious or painful. Briefly, the whole Art is most simply and most easily comprehended by the pious, and by such as are chosen by God.

God thereunto, *Psal. 112.* But 'tis most difficult to the impious and wicked, and in a manner impossible, *Prov. 3.* And now, that I may at length finish my Epilogue, therefore I shall as for a farewell communicate this likewise unto thee, viz. that if the omnipotent God shall bestow upon thee his grace (in revealing to thee that pious and holy Art,) then must thou rightly use it, and be a silent man, and (for the sake of that thing) put a strong bolt before thy mouth, *Eccl. 23.* *O that I could keep, &c. v. 7. &c.* and shut it fast, lest haply thy arrogancy and pride throw thee headlong (as well by God as men) into danger, and loss, and into temporal and eternal destruction. And therefore have an especial care thereunto.

*Whoever seeketh riches by this holy Art,
Let him be pious and simple, silent and upright.*

He that doth not thus, shall (on the contrary)

Be made poor, beggerly, bare and miserable.

All these things, my beloved friend, as well for admonitions as valedictions

sake I would not have concealed from thee, being fraught with an undoubted hope that thou hast sufficiently understood me in all points, (unless God hath barred up thine eyes and ears; for verily I could not disclose it more faithfully and expressly, nor describe it more manifestly (with the keeping of a good conscience) then I have done. So therefore if thou art not able to understand or learn it from hence, then verily I fear me that thou wilt most hardly comprehend it by any other institution.

The



The Appendix.

K Now likewise, that if (by reason of that gift vouchsafed thee by God) thou hap to wax proud, or to be covetous under the cover or excuse of a provident care of thy family and sparingness, and dost hereby tempt thy self to a turning away from God by little and little, then know (for I speak the truth) that that Art will vanish from under thy hands, insomuch that thou shalt not know how thou didst it. The which thing verily hath befallen more then one beyond their expectation.

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In

In the Summary, &c.
['tis written]

I F thou followest this my doctrine, and
beest pious,
And takest the matter that I have rela-
ted unto thee;
If likewise thou preparest it after the ac-
customed manner,
Thou shalt have the treasures of the whole
World.

But now if thy intention be good
and that thou beest careful [of good
things] the Omnipotent God may most
graciously bestow upon thee his favour
and divine blessing. The which thing I
pray God from the very root of my heart
to bestow upon thee.

A Prayer.

Omnipotent eternal God,
the Heavenly Father of
Light, from whom even
every good and perfect thing pro-
ceeds; We beseech thee (of thy
Infinite mercy) to vouchsafe us
rightly to know thine eternal wise-
dome, which is continually about
thy Throne, and by which all
things were created and made, and
are governed and preserved even
to this very day; send it us from
thy holy Heaven, and from the
Throne of thy glory, that it may
be together with us, and may assist
us in our labour, because it is the
mistress

mistress of all Celestial and hidden Arts, yea it also knows and understands all things; Grant that it may in some measure accompany us in all works, that so by the Spirit thereof we may certainly and without any error learn the true understanding and infallible process of this most noble Art; that is, the miraculous Stone of the Wise men, (which thou hast hidden from the World, and art wont to reveal to thine elect only,) and may then first begin rightly and truly that highest and chiefest work that we can here accomplish, and may constantly proceed in that same labour, and also at length happily finish it, and may eternally enjoy it with rejoycing, through
that

that Celestial and from eternity founded miraculous Corner-stone Jesus Christ, who together with thee, O God the Father, and with the Holy Spirit, true God in one divine indissoluble essence, ruleth and reigneth, a tri-une God, most worthy of praise for ever and evermore, Amen.

Josua 21. v. 43, 45.

And the Lord gave unto Israel all the Land which he promised to give unto their Fathers. There failed not ought of any good thing which the Lord had spoken to the house of Israel; all things came to pass.

Dent. 32. v. 3.

Ascribe glory to our God only, *Amen.*

F I N I S.

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