Traculum Inacoricum MIRCH S IEHO VA Bo núm REVS. MILLEMEN Infi nitum M.E.THE Augeli Meteories 6 HOM TUIN AER ERRA AQVA anta Sulphin Metalla Sal Lupides 2 5 Ignis Procella Inane: Tenebræ Abijs CHA 5 0 5 II Malum SATAN FER NI





THE

Philosophical Epitaph of W. C. Elquire.

For a Memento Meri on his Tomb-stone.

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

ALSO,

A Brief of the Golden Calf (the Worlds Idol.) Difcovering the rareft Miracle in Nature, how by the fmalleft proportion of the Philosophers-Stone a great piece of common Lead was totally transmuted into the pureft transplendent Gold at the Hagne 1666.by 70. Fr. Helvetime

AND,

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

WITH

JEHIOR. [Aurora Sapientia,] Or, the Daydawning or Light of Wildom, containing the Three Principles or Original of all things; whereby are discovered the Great and many Mysteries in God, Nature, and the Elements, hitherto hid, now revealed.

All Published by W.C. Esquire.

With a Catalogue of Chymical Books.

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

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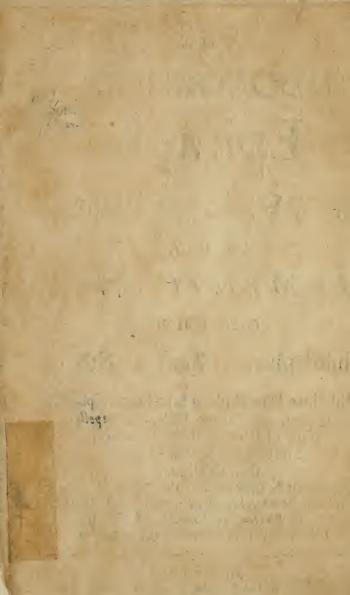
MI Published by W. . . Elgente.

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THE PHILOSOPHICAL Epitaph of vv. C. Esquire, FORA MEMENTO MORI ONTHE Philosophers (Tomb) Stone. With three Hierogliphical Scutcheons displaying Minervas, and Hermes Birds, and Apollos Birds of Paradice in Philosophical Mottoes and Sentences, with their Explication. With a Perfect Discovery of the Immortal Liquor Alchaheft, or Macchahean Fire, and of the Volatized Salt of Tartar, or Samech, and of other Elixirs, with their differences and properties.

LONDON,

Printed by T. R. and N. T: for Will. Cooper, at the Pollican in Little Britain.



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

Honourable Sir, Hon Sothirk He Translation of Helvetius his Golden Calf bere annext, being Licenced and entered in order to the Printing thereof, in Sept. 1668. Another fince took advantage to Print and Publish the fame, little different; That without prejudice to the Translator we might fay with Virgil,

We

_Hos ego verficulos, &c,

We beat the Bush, but others caught the Hare,

So Lambs do bear their Fleece, which others fhare.

So Bees make Honey, and Birds build their Nefts,

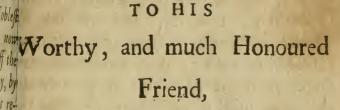
And Lands yeilds others Profit plough'd with Beafts.

Nevertheless it hath brought advantage to the Reader, for I have fince exceedingly abbreviated my former Translation with the Epistles, &c. not diminishing sense or matter, and have adjoyned my own Philo. fophical Figured Epitaph, with Alchaheft, Elixis, Samech, and their explanations, then also to be Printed, which I dedicated to my worthy Friend Elias Ashmole, Elg; But I have now further addea Pythagoras Metaphyfical Figure, with a most excellent, brief, and rare piece of an unknown Author, called, The Dawning of Wildom, as also the new Chymical Light of Glauber, wherein I have managed Nydas bis Golden Ass, so as to make hin

bim ferviceable to all this Nation, to bear their burthens, bringing him with these where Lights and Treasures here before your indicions view, as to a great Mecanas ich and strict examiner of Learning; hoping by the dawning or clear light of Wildom, idvon will judge both this Afs and Calf to be without all Ignomy and Scandal, having off a faculty to speak as well for themselves, and their Innocency, as Ba-Lambs. Nay, eloto be Phylosophically learned, and as richly Laden, as those formerly sent with rich Presents, to Patriarchs or Princes, being plentifully stored with Gold, and other riber, miraculous, and inexhaustible Treaures. My Presumption for these Names I hope will be pardoned, being Philosophi-, cal terms ; and though such their Lading may be sufficiently stored in your Treasuries, and might seem boldness to be sent from Jo mean an Artist, yet suffer me to mpresent them to the world, (though but as an Ecsho or Vibrating Glass) to re-double the sound, and reflect the Beams of your Az Vertues

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

Your Honours well withing April 1. 1671. and humble Servant, W. C. Or twice five Hundred. L'aurum Amice eligis Rus.



ELIAS ASHMOLE Efq; "One of the Kings Majesties Heraulds at Arms, and Compint, troller of the Exciles through all England.

Honoured Sir.

ed.

ns al. th. dica Indo

> Aving but barely, though faithfully Translated this Helvetius, treating of the most rare and experimental Transmutation of Metals; I thought 11

it not fit to make any Dedication, but be feeing I have adjoyned my own Epitaph, with feveral Scutcheons, Mottos, and Explanations, with Pythagoras his fp General Figure, Blazoning Philosophical Herauldry, and also the Alchabest, let Samech' with other Elixirs, Grc. I con- Il fulted it was very proper to prefent the fame to your Judicious view, whole h abilities might challenge the fame, pe especially fince I received fome an civilities from you, of a little like Na- an ture, in the fmall intermission of my in Long troubles, 1662. Likewise being P an Englishman, whose Patronage in R general you feem to avouch by those h Worthy Collections of English Philofophick Chymical Authors, formerly published by you. I know you have another Coat of Arms for my Paternal Family, in your Heraulds Office, which would suit with the faid Epitaph, if it were only as it is also intended for a plain Sculpture to be upon my Grave Stone: Yet such Scutcheons had not been

but been fo proper for this place, these beby ing chiefly here intended for the Phitos, losophers Stone, agreeing with my faid his Epitaph, in the Elements, Principles, and whole perfection thereof, excelh, lently manifested by our late English on Phanix, or Elias Artisto Anonymon, in the his Book of The open entrance to the whe shut Pallace of the King. Now fome me, perchance may think it incongruous for me any man to publish his own Epitaph, or annex any fuch Novel Scutcheons. Yet my fince they and their Explanations are ng Philosophick (and the Philosophers in Patrons are Truth and Reason, which hould govern all forts of men) I was . the more confident of allowance and approbation. And indeed Sir, I may rly affirm, they were made in a Living 2. al Grave, 1652. From whence I never ch thought to come forth no more, then probably Fonds might in the Whales it Belly, Daniel in the Lyons Den, or the 2 three Children in the Fiery Furnace, d Being grievoully oppressed and clowded

n

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

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

> Worthy Sir, Your faithful Friend, and humble Servant,

W. C. Or twice five Hundred.

Laurum Amice Eligis Rus.

The

July 16. 1668.

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THE AUTHORS EPISTLE To the Courteous and Well minded READER.

Reader.

Thought not of publishing this my Epitaph, or Hyeroglyphical Figur'd Scutcheons, further then my Grave Stone, being in a Living Grave, and in despair of Life, when I made them, but fince Al mighty God hath grationsly excended the Thread

of my Life, and providensially put befe adjoyned Treatifes for my Task before I dyed; and being earneftly entreated by a Friend to publish and explain them. I thoughs good to offer my mean Mite to the World, so that them mayes not only see and read an Enygma in these my Scutcheons and Epitaph, but have me thy Edypus to unfold them. Where also I have set forth the Philosophers Stone, and shewed the Causes and manner of Multiplication of Life and Seed, and given thee as an Overplus, a clear relish of the Alchahest, and Salt of Tartar volatized, with other Elixirs, and Philosophick Medicines, & c. in 5 small succinst Chapters, to put thee one step forward in this knowledge, if thou wantst my help, or if beyond me to share thy back

The Authors Epistle.

skwardness of imploying thy Talent to Usury, and profit thy neighbour. And I wife all men would rather ftudy bstance and matter with Laconick-Brevity and plainness their writings, then prolix Puff-pasted Eloquence, and tentation; that so our Life might be improved in sound nowledge and virtue; and God receive all Praise and onour, to whom it is Eternally due. Now to this my ort Epitaph with Explanation, I have added Pythagoras 's Metapayfical Philosophick Figure, and have adjoyned Ibbreviated notes of Helvetius his Golden Calf, and Glau. ers new Chimical Light, Treating of the rarest Transintations and Miracles of Nature; and likewife of uneard of Extractions of Gold and Silver (and fomething etter) out of all Sands, and out of the very Stones of the treets, for the Relief of all men. Proceeding from a true lesire to be

fan. 10, 1670.

Thy Christian Friend and Servant,

W. C. For twice five Hundred.

L' Aurum Amice eligis Rus.

The Million Etrale Com the set of the provident and a Class and property all an a inverse with tank tot for a starnels למנד שינ יידה נאצע פיקור ו ליקהול ל ידי זכן האי או Breeding - and price of market simple and and An ear e . Chang . "Ed ie in al Prisean Moure to same it is For Agains To marked way and it is a suite a prime a france and a thing or an ומה כל וכתל לה וואק כל יהי ב לה "יאחוand the same of the same of the same with the same the that of Annualton of a and silver (a diamakter man a all have a second to a la second in the treat left of a strate frage of the attent The Lines 14 Stratight - - - 1 or and

ackwardness of imploying thy Talent to U, ury, and profit ftby neighbour. And I wilh all men would rather study ubstance and matter with Laconick Brevity and plainn n their writings, then Prolix Fuff-pasted Eloguence, 27. of Rentation; that so our Life might be improved in sor we Knowledge and virtue, and God receive all Prain and Honour, to whom it is Evernally due. Now othis my bort Epitaph with Explanation, I have added Pythagoras his Metaphilical Philosephick Figure, and have adjoyn? Abbreviated notes of Helverius his Golden Calf, and Glasvers new Chymical Light, Treating of the Rareft Trinf nutations and Miracles of Nature; and likewife cs an beard of Extractions of Gold and Silver (and somet. in s better) out of all Sands, and out of the very Stones of the Streets, for the Relief of all men. Proceeding from a true desire to be

7*an.* 10. 1670. Thy Christian Friend an Sc in ,

W. C.: For twice five

L' Aurum Amice eligis Rus,

EPITAPHIUM factum per W.C. MInante perICuLo GranDe.

Scuri 7; affixis patefaciens Avem Minerva, Hermetin & Apollinis Avem Paradici.

Inhis HyerogLyphyCIs nVMeranDI FIgVrIs.

Bubo Minerva inter ramos Hæderæ. Creatio, chaos. Corruptio.



Anfer Hermen genis five Pul lus in sole > farus. Generatio. Mortificatio. Vivificatio.

Mundo lassatus tandem Diveni Hung nidum ad me in terra seficiendum Nudus (um nec tamen (entio frigus Ale hoc pridem quod me nutrivit. Duieteg; boc fruor loco, Cum Amicis meis, Confanguincis. Ne Plores igitur, Fugato Timorem. Aut Pulvis lachrymas bic ficce tuss, Eft Anima in Calis, in requie, cum Sansebi laudes Angeli fine fine cantant (Et is Olida (ed mortalitatis hær

lParum bic Fermentant dum perfette Putrescant, netideq; purgentur, & tan

dem. Cum Spiritu & Asima Rediviva Re-(urgant.

Clang ore Buccine que jun Eta lucebunt, Vin Erunta; Divina, Spiritualia, & Fixa uti chillus, Semperg; manebunt unum Oue Tria fic facta unum Bis V. C. Reftat.

Apollinic Avis Paradifi. Pbanix, Icarus, vel Aquila excelfa

Sul-

phur.

W. !C.

Regeneratio. Redemptio. Glorificatio

Nemo ante Obitum falix.

Est in Mercurio quicquid quærunt Sapientes,

Si Fixum folvas faciafq; volare folutum, Et volucrem figas, facient te vivere tutum Solve Coagula, Fige.

Dum Fixum Figit, Tin Sum fusibile Tingit.

Sipariat ventum, valet Auri pondera Centum, Ventus ubi vult (pirat, Capiat qui capere potest, L'Aurum amice eligis, Rus.

An EPITAPH made by W.C.

CLowDeD by threatnIng DIfafters. With Scutcheons annexed difplaying Minerva's and Hermes Birds, And Apollo's Bird of Paradice, In HIerogLIphICk NVMbers anD In Figvres.

linerva's wl in an ic Bush. eation, inos, wruption.



Hermegenes, Goole or Pullet roaffed in the Sun. Generation, Mortification, Vivifica.ion

wr'd of the World, at last found his Nest to rest me in the Ground; end naked, yet I feel nocold, eed that, thit had fed me of old, it h Friends about of my own tace it the this dust dry up your tears (peace y Soul's in Heaven with Saints in bere Angels sing and never cease. Which being thus, is double you see. The feel not defined to the second to

lpollo's Bird f Paradice, hænix, Icarus r lofty Eagle.



Regeneration, Redemption, Glorification,

No Man's happy before his Death. MerCVry's Birth's beft after's Death, MerCVrI's Life VV as pVrg'D by ftrife. All's in Mercury that the wife men feek. If thou diffolv'st the Fixt, and mak'st it sty, And mak'st the sping fixt, live fase thereby. Diffolve, Congeal, and Fix, which being fixt will fix, And so being fulbly Ting'd, will Tinge, and Mix. If Wind be made of Gold, 'The worth a bandred fold. The Wind the make of Gold, 'The worth a bandred fold. The Wind the make of Gold, 'The worth a bandred fold. The Wind the make of Gold, 'The worth a bandred fold. The Wind the make of Gold, 'The worth a bandred fold. The Wind the make of Gold, 'The worth a bandred fold.





CHAP. I.

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



His Epitaph is literally the work of Philosophers, and yet may revive the old useful Adigy and Motto upon this Authors Tomb-flone, to remember % thy end. For as this flourifhing 35 fignifies this Author W. C. being a Mercurialift, tired of all worldly Inquinaments. So it il'u-

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ates all the Flanets and their Mercury, and the univer-Spirit and Mercury of the World, and the fpecificks Nature; and no lefs, the true Mercury of Philosophers this work : free from all filthy corruptions well fitted, d put naked without Garb, or any ftrange thing into Glafs, and private Philosophical Neft or Veffel, (as into Stave and Coffin) with constant vapourous heat for Pufaction, and its true preparation, rectification, and pertion, orderly through its progression of Colours, till come to the true Sulphur of Philosophers, which in tinterim, makes good that Philosophick faying,

ł

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

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

Thus it may appear double you fee, or one in two Male and Female, Superiour and inferiour, Grofs and Sul til. Cœlestial and Terrestrial, Sulphur and Mercury, Wate and Earth Corruptible and Incorruptible, or Spiritual. An fo the parts alfo are three, Body, Soul, and Spirit; Sal, Su phur, and Mercury; O. D. & & Calx, Ferment and Tit cture ; and the very Mercury may be termed threefold preparing, prepared, and effential, and according to Ri ley, and Raimund, calcining, reviving, and effentia So likewife it may be termed four; for the Wate and Earth which are two vifible Elements, compreher Fire and Air, which are the four Elements, which a turned infide outward, whereby they fhew their effec and properties. Thus Terra; Stat. unda Lavat, p. Purgat, Spiritus intrat. The Earth fastens, Mo washeth, Fire purgeth, and Spirit enters. In and for whic alfo there are four Fires uled, Natural, against Natur Innatural, and Elemental; all which, at the last will ma a fifth Effence; and so by a perfect Ternary Quadran and Quinteffential Process, from one, two, three, for and five. It returns again into one most perfect spirite fub dance, and fo is Reunited, and raifed to a perfect C cular Centre, a fixt fusible and incotruptible Medicine make the true Elixir of Philosophers; opening and the

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ing at pleafure, giving the Keys of happiness to all that hall enjoy it, to enter to a Kingdom of Health, Wealth, and Honour, and futting out all ignorant dark Bodies, Ind Spirits. Thus then at last this Medicine may obtain he name and number, intimated by W. C. which asit is his Authors name, who is but one in Perfon, and in Figures, wice five hundred; so is the Medicine but one in substance. Ind in virtue twice five hundred, or a thousand For this ause the fews thought Christ to be John Baptist, rifen from the Dead, and therefore did tuch mighty works. And this we know (faith St. Paul) that such as he is, such Wike shall we be at the Resurrection, if we have his Spirit, und follow him in pious Obedience, Patience, and Humithity. So that in this Epitaph, as well as by the fild Scutchnons and Motto's, is plainly fet forth the divine and natural itone of the Wife-men, with their Sulphur and Mercuity; though to be underflood with a grain of Salt; and likewife the Moral, Natural, and mortal fate of Man. The whole Art therefore of this Philosophy, is to begin where Nature ends, and to take what you find most ready and perfect in Nature, and that which is nearest of kin; and intirely feparate the Heterogeneal gross parts, and nongregate the Homogeneal, make them Effential, and deparate the Elements, kill the Quick, and quicken the Dead, and Circulate, Fix and Ferment all to the highest ollegree of Exaltation, and Philosophical Sublimation and Perfection. As Ripley faith, Kill the Quick, and to the Dead give Life; Make Trinity one without any Strife. "Thus opening and fhutting by Ixions Wheel, in heavenly mnanfion, both in a natural and artificial veffel, tillit mome to the greatest perfection and number, it not Infimite. And now note, though most Philosophers in their CWritings, have concealed their true privy Mercury, Fire. Wellel, Time and Bath. Yet here thou maift eafily find hall the Secret : If God have ordained thee to be helpful tis u L 0.1

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

Now as this Epitaph doth thus fet forth the true Elixir of Philosophers, and mans Mortality; fo likewife thefe Scutcheons or Hyeroglifical Figures you fee do the fame in the honourable Pedegree of the Philosophick true Medicine, or Golden-fleece, as well for the Life and Health of mans Body as Metalls, both in the Elements and Principles of the faid Elixir, and in its Cœlestial and Terrestrial parts, proceeding from their Saline Chaos, or first mercurial matter, and their glorified Sulphur to their Cœleftial Sphears of Multiplication, Fermentation, and Projection; and fo they and their Motto's agree fincerely, with all thePhilolophick fayings and intentions; namely thus, Some Philosophers would have it one thing, and affirm, that the Salt of Metals is the Philosophers Stone ; Others fay, all's in Mercury that the Wife-men feek; and again, other do teach, that the whole Art depends in and upon the true preparation of their Sulphur, as being the moli perfect of the three principles, whole Orbs must be thrice turned about, as in my three Figures and Coelestia Wheels: and fome would have it one thing, comprising the nature of two, as a Hermophradite or Embrio moreover, fome would have it abfolutely two things, a Male and Female, Fire and Water, or Water and Earth Sulphur and Mercury, or Heaven and Earth. Some likewife would have it confift of three, Salt Sulphur, and Mercu y D. D. & F. Body, Soul, and Spirit; Others would have it the four Elements, and fay, the Conversion o them is the whole work. And fome again would hav it a fifth Effence and Quinteffential Spiritual Body; an fay their Mastery and Mistery confists in these five num 10 bers, 1, 2, 3, 4, & 5. as in my faid Epitaph an Circular Scutcheons appear, thus comprehended, in and b the (haos and Products. D

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

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

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

Then each that's worthy, come and Feast you here, With Apollo, Hermes, and Ninervah's Chear: For here is Nectar, and Ambrofia still. Under these Hycrogliphicks take your fill.

All which nevertheles, I acknowledge is really but one onely thing, or Effence in the Root, viz. the Philosophers \$, although out of two or three particulars, or more in kind; and one operation of feveral parts, asin my faid Epitaph, and Circular Figures comprised : Nay 12-

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indeed may be but one onely particular thing, and on continued fimple and fingle operation, when duely prepared, and fuperfluities removed. But if one onely thing be taken, then it is divided into feveral parts; of if feveral things be taken, they are brought to one and fo may it be faid of the Operation, which all being but one, the Philofophers neverthele's are pleafed to diflinguish it by its feveral Progressions, Colours, and Properties, intimated by, and within the faid three figured Circles and their Titles; all agreeing with this old $\pounds mggma$ of Vitriol, which being in many of the Metal lick kind, is and hath but one thing or fubflance; and although but one, yet may be opened, divided, and have feveral parts; and being done, be brought to one again in one fingle and fimple operation of Nature; Thus,

V. I. T. R. J. Visitabis Interiora Terrie, Restificando Invenies, O. L. V. M. Occultum Lapidem, Veram Medicinam.

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

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

Hunc fuvinems Arcadium, Infidum nimiúmq, fugacem, Prendite. & insmersum stygius occidite Lymphis; Post Hiales Gremio impositum Deus excipiat, Quem Lemnia Terra colit sublatumq; in Cruce sigat. Tunc sepelite utero in calido & disolvite putrem, Cujus stillantes Artus de corpore nostro. Spiritus egrediens penetrabit, & ordine miro, Paulatim extinctum nigris revocabit ab umbris. Aurata Iurataindutum Clamyden Argentoq; nitentem, Vrojicite hunc demum in prunas Renovabuer alter, Vt Phœnix, & qua tangit perfecta relinquit, Vorpora, Natura leges & fadera vincens, Mutabit species, panpertatemq; fugabit. Englished thus,

ake this Arcadian flippery Lad, who's apt to fly, ind in the Glittering Stygian I ake, drown'd let him dye;
When Hials juices in his breaft, God faves him from lofs,
Whom Lemnian Earth doth nourifh, lift up fix t'a Crofs,
Then in a warm Cave buried, diffolve what's Rotten,
irom whole Synews, drops of this our Body's gotten.
pirits will Pierce, and orderly from fhades bring out,
This Offspring cloth'd with Go'd and Silver round about.
At length project this on live Coals, and you'l foon fee,
Nother (Phanix like) thereby renew dao be;
Which with its onely touch, perfects all Bodies here,
'aft the firict bond, and laws of Natures Sphear;
And will change the Species to a higher degree,
Whereby all Grief may ceafe, and Poverty fhall flee.

And yet understand me rightly concerning the faid vork, and matter of Philosophers : that Gold for certain s the principle of Gold-making powder, (beit in what ubjeat or appearance it will) even as Fire is the principle of Firing: For nothing can give what it hath not. In Auro, semina sunt Auri. As Augurellus and others teftiie. In Gold, is the feed of Gold. And even the fame may be faid of Lune, when 'cis a Masculine. And their Mercury is the ground of both, and contains all three; and is the Earth, in which it is fown, and from whence t takes its original, and is of their own Nature. But this must be living Gold or Silver, and not the common Gold or Silver, which are Dead ; or the common fowl Quick filver. And indeed these are more universal, chesp, B 4

cheap, common, and easie to be had, then most mer even fome Philosophers do think : which caufed Ingeni ous, and Learned Taulodanus to write against the Subject of that worthy old Philosopher Bracefous, though bot. true Philosophers, and their several Subjects true; and this made Claveus in his Chryfopeia, and Argyropeia to doubt of fome of Lullie's Proceffes; For these Princi ples are to be found in one fubject, and in divers having Golden Nature, as Dunstan, Arnold, Guido, Ripley Raimund, Glauber, and others do tefti e; and mor ways are to the Wood then one: For out of every of any particular Metallick or Mineral Species, may by du Philosophick preparation, be extracted the subject for the Philosophers Stone; and every Chymical work called particular may by purification, good preparation & fulible fixation, volatifation, and exaltation, be made a univer fal work for Multiplication: Nay out of every Element, and Principle of and in Nature; and almost every abject thin what soer, may be extracted a Sulphurous, Sol, Lune or Mercury, enlivened for the Philosophers work. And St. Devogins affirms, that the faid first matter of Philoto phers, is easier to be touched with the hand, then dif cerned or found by fubrility of Wit, or Sophiftick imagin nations and faith, he told it & the Process literally to fome who nevertheless had not confidence therein, for the meannels of the fame, and therefore left it without tria And certainly the Antecedent and Primordial Ens Auri is in every Element and Principle; the which are never fe simple, but out of each the other may be extracted; and we may observe a kind of demonstration hereof by ou Mother Earth, who brings forth all things : For tak any good and fit Earth, extract all the Stones, Roots Salt peter, and what foever elfe is included, and being the left open to the Air for some time in a convenient place it will not onely of its felf be impregnated again with nev fal

alt Peter, Vegetables, Stones, Mettals and Minerals, but also with Animals, and those very Stones, & c. shall hold a Sulphurous Gold and Mercury, fit for a Philosopher to work upon, and to make a fit N edicine for any of the three Kingdoms of Nature, and this being after specifi-trated with a fit Metallick, shall perfect the impure Metitals, to Sol, and Lune; and 'tis firange that fait Peter, a Mineral in the Earth, should have its root and Quarry in the Air. And verily every thing brought to fuch likehels in perfection of Elements, and the three Principles. us to be Quintessential and fixt, are in community of fubtance with the principles of Mettals, and are in a manner univerfal, and may help to make the Stone for Transmutration of Mettals, as well as for the health of Men. &c. For the community of matter of all things, is in Sal, Sulwher, and Mercury, and the purity of the four Elements ats in pure Water, and pure Earth, brought to a Quinteffential effence, and fo are in community of fubflance with Mettals, and will be of equal nature with their principles, mamely, in Sal, Sulphur, and Mercury; For the matevers and principles of Generation, are in Sal, Sulphur, and Mercury, and these may as well be had by Art, bove the Earth, as by Nature in the Mines, and fo may be brought to a fixt Sulphur of Nature, which is as good in Earth for the work as may be; for Guido faith of the Earth, it is no matter so it be fixed. and Raimund faith, nought is required in this Art for transmutation, but pure Earth, and pure Water; and Ripley faith, Hair and Blood cannot be the Stone for transmutation, but Elements ieparated from them may; and of 2 separated from them, v is little good, but if brought to Sulphur of Nature, it is as good Earth for it as may be; yet still mark, that it be brought to a community of Nature, and must be fermented with pure real Gold : yet you are not tied to go to nlo great a diftance; for things neerer of kin are easier tranf.

may begin where Nature left off in her fimple and fing! operation. And (like a good Husband-man with Corn Sow the pure grain of Gold (not common Gold) in it. pure Mercurial virgin Mother Earth (not common Earth) but a white Crude, Golden Water or Effence, brough to them by the help of Eagles, or elfe by the mediation of the Doves; and the man in his glittering golden Robes may drink of his Nectar in a pure filver Cup, three to the Graces, or nine to the Mules (as Ripley intimates and according to the old Mystical Law. Ter bibe ant to ties ternos fic mystica Lex eft. Drink Three, or thrice Three, which is a Mystery : And fo the Macculine and Feminine, or O. J. & Q. being in perfect health, and it their prime and Sperme, as one thing, willingly embrace and joyn to fpiritualize themfelves into a Sprout, or living Seed, to grow up to the highest degree of the power, ener gy, and virtue of). and Gold, and of the spiritual Stone of Philosophers, and to do whatsoever else the Philoso. phers have need of. Nam Lapis Philosophor um nibil ali nd eft quam Aurum in gradibus suis multiplicatum stant. proportione qu'a fuit in Auroprimo. For the Philoiophere Stone is no other thing, then Gold multiplied in its de degrees, flanding in the fame Temperature or Proporti on in which it was at the first : which must be nourish with the Mothers pure Milk, till it can feed upon ftrong er Meats, and fo gets vigour to Multiply. And then the Glorified King (Triply Crown'd) shall vanquish hi Enemies, and redeem his Brethren and Kindred, in all o any Nations from their vile Corruptions : If they can but touch the hem of his Garment; or entertain him a his approach, as they ought; for'tis alike to him, to rail their Effences, as to separate their Maladies. Yet you Same best and moß,

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

7ithout the perfect knowledge of which, thou canft ever attain thy end.

CHAP. II.

Of the Caufes and Manner of Multiplication of Life and Seed ; And one way of preparing Mercury for the Philofophers Stone, and others for making of Univerfal Medicines, &c.

N the beginning God gave his bleffing to increafe and multiply; and commanded that each Thing from its ske, should draw its Form; and so created in Nature a ertain Chain, or subordinate propinquity of Complexbox, between Visibles and Invisibles; by which the Sueriour Spiritual Effences descend, and converse here beliw with the matter. Yet Nature hath, nor had but ne onely Agent (hidden in the universe) which is Anima Mundi, working by its nniversal Spirit, through inumerable distinct. Concreates according to their Specicq; Forms and Seeds, which God the Father, at first reation by his word and Idea (or Son and Holy Spirit) did

did Glance at once into the first matter, and so set Law and Bounds in Nature : Of, In, and over all, which I is fill prefident, upholding, ftrengthening, and orderin all the faid Powers, as his Instruments in every particula as well as in the general; fo that a Sparrow falls not with out his Providence and Power ; and fo kind by kind, pro duceth kind in all Natures, Three Kingdoms (Anima Vegitable, and Mineral) by means of the faid Seed ; Fo as Fernelius faith, Nibil est in alla natura parte, quo non in le generis (ni lemen contineat. There is no part d Nature which doth not contain within it felf the feed of its own kind. God and Nature fill use the same, and as mean to unite the Form to its own Matter, and to rail firength and Appetite in the Patient, and to invite th active Virtue of Form and Life to work freely. Yet fli its motions to tend to its own Specifick end as God had or dained ; except it be misplaced or abused (as Sendivogi m expresseth, or joyned to some unfit matter; which en being attained, the Life then feems Dead, or at a fland and to Chained, Hedged, and imprisoned with Corpor. Fences, that it can work no further upon that fubject t its Promotion; but onely doth Organizare melem, an fets its Prison or House into the best order it can ; Branch ing into feveral Members, that it may have the mot room to employ its Faculties, evidently seen in Anima and Vegitals with various motions : But in Minerals (mot opprest with matter) less apparent, and seeming flain b congelation, especially taken out of their Mines, ar Mechanically used; and so onely preferves its bodil Being, till Revived with new Ferment, and Matter, wher by the Body is opened again to manifest its living, effe tial Noisture hid in the Centre, wherein the feed and fp rit of Life is placed as Fire, and then revives and reftor new operations, in the new adjoined nourishment or ma ter. And thus Nature by help of Art may transcen

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Ind as it were) go beyond its felf; and fo the Seed will I extend its power and Life, as long and often as it thus opened and fitted with new matter and Ferments.

w Form is Light, the Source of central Heat, bich cloth'd with Matter, doth a Seed beget; berein Life, like Fire feeks it felf t' increafe, nd E ernize, if Fuel ne're do ceafe.

Helmont in Butler, and Sendivogim in his new Light, irtly testifie the fame. Now this Seed is no sooner proic'd, but it assault to change the matter, and stamps its harafter therein, and so prefently the Matter lives, and c matter then Coworks together with the Form, to attain that end, to which the Seed implanted doth intend.

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

Quantum quidq; habet Luminis, tantum habet & Nuinis, (faith one) And thus much for Form and Seed Igeneral.

Know further now, That Metals in the Mineral Kingom are thus produced. Their Sulphur unctuous, Coagutes, and fixeth a fluent moifture mineral called Mercury, te which is a dry humidity that flows, yet wets not hands, s parts are fo Homogeneal, that the very Fire its felf oth not eafily feparate them. It is of waters Progeny, et far exceeds it in weight, and firm composure, which roperties come not by chance, but by Gods Decree; rovidence and Power, from its Specificq; Seed, and its idden inward Agent, Form, and Life, from Anima Mandi, which the Water before had not; neither yet ath it parts diffimular (hand or foot, head or eye) as Animals, or otherwife as Vegitables : but is all homogeneal, and of most firm parts and Root. Now Mer-

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cury hath most affinity with Gold, known by their equal weight, purity, firm composure, and easie mixture; nex with Silver, then fove, Saturn, Venus, and laft and lea with Mars, which is a Secret to understand and though Mercury may be mixt and made amalgame; with all c any, yet it will not enter into any in the Root without f preparation and great Art; but drive away one from the other, in the Fire, which is another fecret, now the read fon is, for that it and they are Dead, or their Life hic imprisoned, and Dormant within their Bodies (as is faid and the Sulphur fixt, and fealed in the perfect Metal and earthly Fowl or Crude in the imperfect, which Men cury abhors and rejects, or cannot Cope with, being i felf alfo in Fetters, bound to his good behaviour; and you separate the faces of the latter, which are imperfed yet you have but a fluid Mercary from them like the com mon; and a Crude Sulphur, too remote to join with Gold, for Gold having paffed its Enchantments and Citi dities, fcorns to be defiled therewith any more ; where fore common Crude Sulphur, will easier join with other imperfect Nettals, then with Gold : but pure and fix Sulphur, fooner and better with Gold then with the reft and therefore if you would make use of the Sulphurs of Mercuries of the imperfect Metals, or the common. The must be each prepared and fitted with a living power, an so acuate as to become a fiery quickning Agent, before i can reincrudate, open and enter the body of Sol, where by its own Water may appear, and its fiery Seed and Sp ? rit of Life iffue forth, and be made active to work upor and in the faid Female living Mercury, it being Sols ow Effence, Flesh and Bone, and its proper matter, Earth an Matrix (as is faid) wherein Seed will then quickly fructif and increase : for Sol though pure, perfect, and full e virtue inits self bodily) must be Reincrudate, Crucifie and die to Nature, that its Virtue and TinQure lockt u.

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nd onely fingle in its felf Bodily, might become excited tith its body and, spiritually living, and fixt together in eavenly manfions, and fo extend and communicate more rgely its powerful Virtues, and Tincture to imperfect odies, and Spirits to redeem them from Thraldom, orruption, and Fire by imbracing one grain of his bounious pure Spirit, and fo be raifed at last to him for Eterty. For fo Death and Destruction of outward Form. fill be but as a Back-door to the Soul and Spirits true irth, aud its Bodies eternal Life and Union, till it come last to the highest perfection, by its fulness of Tincture. "hus is the Philosophical Corner. ftone, made a true Meticine, though rejected and fcoffed at by many. And hefe are the effects hid from the voluptuous, Covetous, and Worldly-wife-philosophers, and revealed to Solitay, meek, humble Spirits, who forfake outward pomp Ind vanities, to embrace the fruits of Piety and Wiftom.

Now observe further, that everything that is converble into Gold, hath its Mercury and Sulphur, which eiiner is, or may be acuate, and made fiery and living for a hilosophical preparation of and with Sol, and so both the common and Metallick Mercury may be thus fitted and preared to wed with Sol. All which Mercuries (as is faid) eforehand in themfelves are dead; for Mercuries preparaion is thus, viz. By a mineral with fable filver Veins, which is the Dragon born in Saturns Den, devouring admus with his Earthly Men.

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

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

Which ordered right you cannot choose but speed.

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

CHAP. III.

Of the Subject and Marks of the immor tal Liquor Alchaheft.

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

ve, what it hath not. But the vertue, operation, and wer thereof, may be cleared and exalted by art. This ark then I fay is not the mark of Cain, or any Bestial rfe, but clean contrary, and can preferve life; fo that ne can kill it, though they would devour it ; which ark till you find, you fhoot at Rovers ; and though the is have fuch an outward mark with Ignomy, yet Chrift is pleafed to ride upon it, and to grace the Crofs after by mighty power of fufferings on it, he having a Balfamick oftant virtue of Patience therein over it. Some light given of this mark and token upon it, both by Paracels, the glory of Chymifts, and by brave Helmont his eat Interpreter, but coucht close up from the Ruflick ofervation in convenient places; yet their preparations e plainly fet down to be only fimple diffolution and agulation, with eafie heat, till it come to its transmuted rm, without any commiscible ferment Heterogeneous it felf ; but this Serpent biting his own Tail, by digefti. 1 and Putrefaction becomes Invenomed, and fo by foluon mortified into the smallest Attoms possibly in niture : and then is raifed, circulated, and revived for evenity to me higher Orb or Elixir, and fo not possible to mix with any elementary impurity, or ferment to be transmud, but feperates and preferves all and every effential oncrete whereto it is joyned from corruption, and the auses of death without any diminution of its or their in-Fre created virtue.

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CHAP. IV.

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

T May tell thee here nevertheles. That though the pro per subject of this foregoing Liquor, called the Alshi heft be but one Anomalous Salt, or first beginning of Salt with fuch a noted mark, and John Baptist like, doth fuc great or mighty works, yet neverthelefs the leaft Elixire ted fubject in the Philosophers Kingdom (though the low eft perfected Salt) will doe fuch Alchaheltical effects, an fome beyond, especially being rapt up (like Paul) from the Quaternary Elements, into the Christalline third Hes vens above the fixt Stars and Planetary Orbs : For Paral celfus his high prepared Samech, and every Alcalifate Ir cinerated wine of vegetables being brought to their ful preparation and perfection, are Alchaheftical, at leaft Suc cedaneous, as a Circulatum minus ; and alfo all other Ba famick Quinteffential things, and Concretes in the three u niverfal kingdoms of nature. But more efpecially the true Mercurial Saline, and Sulphurous Elixirs of Philosopher wrought up and exalted to the bright Chriftalline or Ar gelical Orbs, influences in spiritual fusible liquid Forms, an appearencies are fo univerfally Alchahestical, that I fa they may do the fame things, if not greater, and make bei ter exalted Balfamick feperations and preparations, the the ordinary faline Alchaheft. But the manner of prep: ration (& modus dispositionis) must be thought on to brin this to effect : For the degrees of Hierarchy are muc conducing to and for the Glory of Angelical powers an influences: And yet the faid Alchaheft (as a good fore runner

inner) may prepare the way or Foundation to this grand livir. 'Tis true, the Alchalizate parts of Samech, and ther Alcalyes, after their fufficient refolutions and pure It apparelling for their first address to win their beauti-Cælestial Bride, and her beloved and delightful influensmuft have a hot and most pure affection (chac'd from fultery, yet Fufibly melting with heat ;) and then each them with a ftrong clutch (like a Domestick Thief, ne-Irtheless gently and at leifure) will take away his beloud out of her Chariot at fuch a time when he finds her, in Ir greatest beauty, and most glorious pure attire, and lith a cleanly conveyance, in the cool of the evening, will Irry her away with all her wealth and Jewels from her atward weak, and inward close attending ftrong Guarans, who will then by her milder advice pacifie his hat for the prefeat, but being once fully marryed and his possession, her love will be fo true and intire, that ir tender affection will fnatch and carry him on her wingal embraces in her Mantle, up to the highest Mountains, om hers and his boifterous, pedantical, malicious enemies here afterwards they will live in peace upon heavenly alanna in Paradice, and drefs the Garden of Eden with w Plants, and may delight in all the fruits of life, having Angelical Guardian and Gardener with a Flaming word, to prevent and keep out all Ruftick and Malevolent Mowers and purfuers.

And Reader, this greater fecret may be here revealed; hat fome affirm, all the Concreats and things in natures, tree Kingdoms, (Animals, Vegetables, and Minerals) may ereduced to fuch a quinteffential perfection, of the four lements, and three Principles as to have a community of ature, and will make the matter for the Philosophers tone in any kind; but then they must be Fermented with Sold and Silver for Metals and Minerals, and for may eauly transmute courfe Metals into Gold or Silver, and pertop bafer Minerals and Stones as well as they may exalt heir own Specifick kinds. C 2° I I might further enlarge with fome rare Philosophic particular preparations in every kind or thing, and of the universal Spirit, and general Phlegmatick Menstrumm of diffolvent, and of some sweet oyls and spirits of Balsanic Salts, Sulphurs, and Mercuries, & c. both for Menstrumm and Medicines; and to set forth Butlers Magnetick, Mr stical, Physical, Anodyne Stone, with other Sympathetick Magneticks, & c. But it were against my intention of br vity, and I have sufficiently done in the general, for th Philosophers Stone and Elixirs, (instar omnium) comprohends all.

CHAP. V.

An Apologitical Peroration of Mans More tality, Refurrection, and State for E ternity.

PErhaps here fome may fay, it is not easie ito find a understand all written in this short volume, by folitar experiments, or publick Print, which I confess to be true for could I, till I had the blessing to converse with fon Philosophick Authors, and had living words to demon strate it; whereby likewise I felt and found out Parace fus and Helmont, in their concealments, which I have her given thee a Key to open; and if it may be any help unt thee, acknowledge it from God; if thou diflike it, th time and charge will not be much prejudiced by these fel lines, and might he spent worse, but take it for good in tentions, or how elfe thou pleases, for thou forfeit not th Christian name by envy, or speaking evil of what the knowest not.

And thus I hope in this fhort difcourfe I have fufficientexplained my Philosophical anygmatical Scutcheons, and pitaph, with the Alchaheft, Samech, and other Elixirs, alfo my adjoyning words and Figures, the reft I leave, If thou be more curious) to be explained by the aforefaid uthors, and multitude of others better experienced in is Art ; and if thou yet shalt blame me for thy want of prehension hereof by these writings, or of my Figures Hid Epitaph, I am refolved to be dumb and filent like a ad man ftill ; for if I deferve blame I ought to bear it. mietly; if otherwife, I have been used to scandals and recoaches from Pharaohs Court, to Jobs Dunghil, and can ke it for a Glory to fuffer patiently ; for I have fet down -hat the Philosophers and Adepuists have faid and confesd, viva voce, and in Print; nor could I or they give this powledge in the plainest words, without the peculiar iniration of God ; Wherefore if thou defireft this great effing, ask it of him who giveth liberally and upbraideth by when it may tend to his glory. But be fure thou pre-fire thy felf by purity and holinefs, with true mortificatin, as thou defireft thy work (hould prosper and thrive. nd therefore pray affectionately, That God, in and rough Chrifts spirit, may enliven thee from dead works, "id seperate light from thy dark body and Chaos of fin, "at fo being truly baptized into him and his Righteoufels, by an Effential and Living Seed of Faith, thou maieft maprove thy Talent, and mount through and above the uaternary defiling world into the Trivne power, and at Aft come to the quinteffential, or Super celessial Central rcle of Peace, and Heavenly Beatitude.

Wherefore now, candid Reader, if thou beeft not fasfied with this work or these expressions leave them for the Author, for the faid Epitaph and Figured Scutcheons ill ferve me well enough for a Grave Stone (which was the chiefly intended at the first) where I may lye at reft, S

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with or without any other Herauldry, or Applaule; and wherein thou maielt plainly neverthelefs read thy mortali ty, as on other Tombs, To prepare thy felf for thy lon home of Eternity, for thy Body, Soul, and Spirit, muft bb feperate, and the four Elements thus corrupted from th Sal, Sulphur, and Mercury, generate Worms, &c. whic after a full and perfect leparation, are again to be re un ted at the day of doom, for a quinteffential, super celestia and everlasting being : The good in Joy and Peace of th Holy Ghoft, which had fermented the fame by Righte oufnets in this life into Chrifts Body as Members, and we in all the Saints and true Catholick Church, the Hope ?? Glory. But the other that were Bad, left to their Beft al, Senjual, and Divelifh Fermented Affections, to be toil mented eternally, with and by their bad Spirits, and grot fer Effences, for their Idolatry of Fleshly, Divelifh. an Worldly vanities, with horror and everlafting anguith 'c mind and body, wherewith neverthelefs they will be not rifht and enabled to endure for ever and ever. All which I have declared, and cannot be eafily hid from thee, thoug in thou fhould ft want Lyncens eyes, or the Philosophick Esgles eye, to behold the light of nature exalted to the bigli eft degree of the Sun by art ; which neverthelefs I wil thou maiest find out by this or some other means; fo may tend to the Praife and Honour of God, and thine and thy neighbours Eternal wellfare, who am thy friend an true Loyer of Art and Nature, and care not what tho faiest or thinkest of w. C. or twice five hundred.

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BRIEF

A BRIEFE OF THE GOLDEN CALF. OR THE

Worlds Idol.

DISCOVERING The Rareft Miracle of

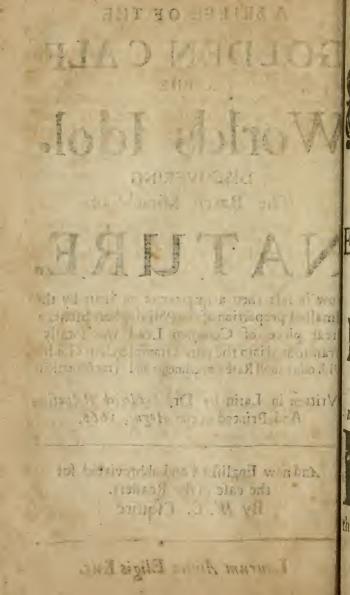
ow in lefs then a quarter of an hour by the mallest proportion of the Philosophers Stone, a reat piece of Common Lead was totally ransmuted into the purest transplendent Gold.

7ith other most Rare Experiments and Transmutations.

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

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

Laurum Amice Eligis Rus.





THE EPISTLE OF VV. C. TOTHE

READER.

Reader,

Have taught Helvetins with his Golden Calf, our English Tongue, to perswade thee (by these experiments from a true Adeptist) Of the reality of the Philosophers Stone, & UniverTo the Reader.

Universal Medicine, and confequently to efteem the Noble Art of Chymistry by which it is wrought ; And I heartily with the laws were not fo ftrict, nor the Inares fo many, against the honest Pra-Stifers of this Art, but to punish the others more feverely that abuse the fame, then I question not the further demonstration hereof. But the Golden Calf and Fleece are fufficiently divulged almoft in every language, and many rare English Philosophers collected by our worthy Countryman Elias Ashmole Elq; in his Theatrum Britannicum. There is also published a Manuscript of a most rare Anonymon (probably yet living) who like a miracle of nature, attained the Elixir at 23 years of Age, 1645. And as a true Elias (or fore-runner) hath taught the fame, in his Book Entituled, Secrets Revealed, or an open entrance to the flut Pallace of the King. We have likewife the bright Sun of our age, and lover of mankind, John Rodolph

To the Reader.

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

Lo the Reader.

the God of this world) Nor with 7a. fon or Hercules to hazard thy felf, or any Limb, for the Fleece, or branch of the Golden Tree; but diligently to read and confider these and other lear. ned Authors to find a true coherence amongst them, and how with Moses, or these Elias Artista's to walk the Laton, and burn the Golden Calf, and not thy Books ; but beware thou fling not away thy mony before thou understandest the Roots of Nature, and the full art to proceed. If thou intendeft the thing herein mentioned, least thou come off with loss and blaspheme the truth ; neither flight these Reliques of the Fleece as common dirt or dust, but rather magnifie the great Creator, who hath not only given us this pretious Stone for our health and wealth, but withal a most glorious white Stone, clothed in Scarlet, viz. his Son Chrift Jesus for the Example, Redemption, and Eternal Salvation of all men of that Spirit, in and

To the Reader.

nd with whom are all bleffings for Male and Female, Poor and Rich. But nethinks these bright Stars thus emiently appearing, with other manifest Tokens would perfwade us that the time s come, or not far off, when the true lias is or will be revealing this and all ther Arts and Mysteries more plainly nd publickly then before, though not erchance in or by any fingle perlon, ut in some publick Administration of pirit (like a second John Baptist in a iery Chariot) to prepare the way for higher defign, by which men may orfake their vain lufts and pleasures, to ollow this and other laudable Arts. And xercife more Justice, Honesty, and ove to their Neighbours, (hitherto vey cool and remifs) till they come to e transformed into the perfect Image f Christ, in, by, and with whom he vill Reign spiritually; or else may find he smart of their vices by their violent iery Furies, and the Stone out of the Rock

To the Reader.

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

Your well mishing friend

Th

Or twice five hundred.

sound , and a set i leaved W. C.

Laurum amice elegis Rus.

THE EPISTLE DEDICATORY Of Doctor John Frederick Helvetius.

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

> Of Noble and Acute Searchers into the Vulcanick Anatomy: I would not be wanting to manifest the glory and riches of this ancient Spagyrick Art, which I have seen and done, by proje-Eting a very little of the Transmuting

owder on a piece of impure Lead, which in a moment) was ereby changed into the most fixt pure Gold, enduring the arpest examination of fire, so that none need doubt, but rtainly know the first material Mercury of Philosophers to be found, and is as a fountain overflowing with admira-'e effects. Tet it is not in my thoughts to teach any man this lrt, of which I my self am yet ignorant, but only to re-'arse the proceedings I have seen. For it is only the pare of

The Epistle Dedicatory:

of Bruits to (pend their life in silence, and not to declare that which might propagate the honour of the most Wife, Omnipotent Ged our Creator : It being ungrateful for men, (who ought to participate of the divine nature) not to glorific their maker. I shall therefore without flourisking faithfulls relate whatever I (aw and heard from Elias Artista, som ching this miracle. For truly I was not fo intimate, that he would teach me to prepare the Universal Medicini throughout the Artificial, Chymical, Phyfical Method yet he vonchsafed such a rational Foundation in the Me. thod of Physick, that I shall never sufficiently extell bi praise. Receive therefore this small present which I offici onfly Dedicate to you for admiration. Farewell.

Section 1. Subsection - North Co. And May 1991 N. E. E. D. V.

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Your most humble Servani

John Frederick Helvetius

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CHAP. I.

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Efore I de cribe the I hilosophical Pigmy conquering Gyants in this Theatre of Secrets, fuffer me to transcribe some of Helmonts words, out of his Book of The Tree of Life, fol. 630.

I am constrained (faith he) to believe there is a Stone to

nake Gold and Silver, though I know many exjuifite Chymists have confumed their own and oher mens goods in fearch of this Mystery; and to this day (alas) we fee thefe unwary and fimple Laporants cunningly deluded by a Diabolical Crew of Gold and Silver, fucking Hyes or Leeches. But I know many Stupid men will contradict this truth. This man will have it to be a work of the Devils, nother a hodge-podge, another to be the foul of gold ; fo that with one ounce of this Gold may again be tinged only one ounce of Lead, and no more; but this is repugnant to Kifflers attestation, and others as I shall shew you : Another perhaps believes it poffible, but fays, The Sawce is dearer then the meat ; Yet I wonder not at all, for according to the Proverb.

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T hings that we understand not, we admire; But things that please our fancy, we defire.

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

As for example. The ingenerated magnetical, pc tential vertue, in Iron from the Loadftone; in gol from Mercury; in Silver from Copper; and fo cor fequent Equently in all the Metals, Minerals, Stones, Hearbs nd Plants, &c.

(3)

But here I may defervedly ask, Which of the wieft Philosophers is so acute, to perceive by what neans or obumbration the Imagination in any wonan with Child doth tinge venomous or monftrous hings, and dispatcheth its work within a very monent, if it be brought to activity by any external bject, I believe many will fay, it is a Morto-Maical divelish work ; but fuch Bablers are afraid of he Resplendency of the Essential Light of Truth, wherewith their Owl-like Eyes are lamentably aflided. But as I may affirm, the Stars are a caule of his matter, though thou or I perhaps cannot compretend their heavenly Influences; neither are the Plants which the earth affords to be flighted herein, alhough I or thou cannot rightly judge from their exernal Signatures, the effects of their ingenerated virtues, which they eminently flew according to heir degrees of Power, in the healing and preferving fmens bodies. But are all men defective in their ight of understanding, because I or thou are wantng in knowledge, how the Powers Created to one and the fame end may be brought into activity. Thousands of such things might be initanced, although hou doft not know the fplendor in the Angels, the andid brightness in the Heavens, the Perspicuity in he air, the clear Limpidity in the waters, the variety of colours in the Flowers, the bardness in Stones and Wetals, the Proportion in living Creatures, the I-"nage of God in regenerated men, Faith in true Beievers, and Reason in the Soul : Yet is there in them uch a beauty, which very few mortals have throughy perceived, or plainly known.

Now why should there not be fuch an admirable virtue

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virtue in the true Philofophers Stone, which truly 1 have feen and known to be fo. Yet hereby 1 endeavour not to perfwade the worthy and unworthy alike to labour in this work. I rather dehort bufie fearchers, from this moft perillous fecret, like as from fome Holy of Holies; Yea, let every difcreet Student be exceeding cautious in reading and keeping company with Sophiflicate falfe Philofophers. Neverthelefs to fatisfie curious Naturalifts, I fhall communicate fajthfully whatfoever jwas acted betweer *Elias* the Artift, and Me, concerning the nature of the Philofophers Stone.

(4)

It is a thing much brighter then Amrora, or a Carbuncle, more splendid then the Sun or Gold, and more beautiful then the Moon or Silver; Infomuch that this most recreating light, can never be blotteck out of my mind, though it fhould not be believed by Learned Fools, or Illiterate Affes, babling nothing the but the gloss of haughty proud eloquence. For in the this exulcerated old malignant Age, nothing can be fe. cured from flanderous Carpers ; But all fuch Batter and Bratts do err from Truth, and in progress of time vanish, miferably enfnared in their own errors, yet m our affertion shall stand till the very end of all generations, being built upon the eternal foundation of Triumphant Truth. And although this Art be not yet known to all, the Adept do affert according to it experience, That this natural Mistery is only to be found with the great Jehovah, Saturninely placed in the Center of the World In the interim, we account a them happy, who by the help of art, are careful how a they may wash this Philosophical Queen, and circulate in the Catholick Virgin Earth, within a Magick, Phyfia an callChristalline Artifice; Nay, as Khunrade faith, they an aone shall fee the Philosophers King crowned with a all

(5)11 the colours of the world, and coming forth of his edchamber, and glaffy Sepulchre, more then perthe & in his external glorified fiery body, thining like bright Carbuncle, or a compact, and Fonderous ansparent Christal; These shall fee the Salamanin:r cashing out waters, and washing therewith, the meprouse Metals in the fire, as I my felf have feen. Mathat shall I fay? These shall fee the Aby is of the bagyrick Arr, where this kingly art did reft and lye and fo many years in the Mineral Kingdom, as in heir fafest bosom. Affuredly the true Sons of this rt fhall not only manifest such a river of Namiting; which long fince Aneas ; being washe, and absolded from his mortality, by the command of Venus, as prefently transformed like to an immortal God. at alfo the whole Lydian River (called Pactolus) mansmuted into gold, as soon as Mygdonian Mydas ath washed himself in the fame. Also in a long pries they shall partly fee the Bath of naked Diana, and the Fountain of Narciffus; yea, Scylla walking the Sea without her clothes, by reason of the fermentrayes of the Sun; and shall gather the blood of gramis and Thysbe, by whole help the white Mulelerries were tinged into red. Partly alfo the blood off Adonis, transformed by the defcending Goddefs erennes, into the Anemone Rofe : Partly alfo the blood of Ajax, out of which did fpring the fairest Flower of Hyacinth or Violet: Partly alfo the blood of the Gyints, flruck by Jupiters Thunderbolt : partly also the ears of Althea, fhed when the had divefted her felf of er Golden Robes, and laid them down : Partly alfo the drops from Medea's deco fed water, out of which

reen things did prefently fprowt out of the earth : earby, alfo *Medeas* Potion boyled out of many earbs, gathered three days before the Full Moon, or the healing of her good old Father *Jafon* : Fartly D 3 alfo

alfo the Medicine of Afculapiss; Partly alfo the leaves by whole talle Glancus was transformed it to Neptune : Partly also the expressed juice of 7. 1 fon, by whofe benefit he got the Golden Fleece, i the Land of Colchos, after he had fought generoufly : the Field of Mars, not without great danger of h Life : Partly alfo the Garden of Hesperides,, froi 1 whole Trees might be gathered Apples of Gold Partly allo, Hippomines running a Race with Atala. ta, delaying and conquering her, by throwing dow f three Golden Apples' given him by Venus : Partlyah fothe Amrora of Cephalus; Parily alfo as it were Romulus transformed by Jupiter into a God : Pari k ly alfo the Soul of Julius Cafar, transfigured by Vill nus into a Comer, and placed amonght the Stars 1 partly alfo Pytho the Serpent of Juno, fpringing u after Descalions deluge out of the putrified Earth heated by the rayes of the Sun: partly alfo the Fire a whereby Medea lighted feven Candles : partly a fo the Moon inflamed by the great burning of Phant ton; partly also the dryed firub or brarch of the Olive Tree, new greening with berries as a new an tender tree : partly alfo Areadia, wherein Jup. 1 ter was used to walk : partly alfo the dwelling place of Pluto, at whole entrance the three headed Cerbi tres did watch : partly allo that Mountain wher Hercules burnt all his Members he had from his Mo ther upon a Pile of Wood, when the Fathers paris did remain fixt and incombustible in the fire, yet wa he not one jot impaired in his life, but at length wa changed into the likeness of a God. Further, thes true children of the Philosophers, shall at last ente into the Temple of the transformed ruftick house whole roof was built out of fine gold. Indeed cannot do less then once more proclaim aloud wit th

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the Adeptifis. O happy, and thrice happy is this Artift, who by the most gracious blessing of the most high Jehovah obtains this art to prepare and make this almost divine Salt, by whose efficacious operation, the metallick body or mineral is broke open, defroyed and killed, yet its foul is revived to the glorious refurrection of the Philosophick body : Most happy therefore is he who obtains this Art of Arts. to the glory of God, by earnest constant prayers : For certainly the knowledge of this Myftery cannot be obtained, unless drawn and fuckt out of the Foun. at tain of Fountains, which is God. Therefore every ferious Lover of this ineftimable art should believe In the chief of his bufiness is, That with unceffant defires and prayers in a living Faith, he implore, and adore the most Soveraign grace of Gods Holy Spirit in all his works : for it is the folemn cultom of God to communicate his gifts candidly and liberally, only to candid and liberal men, mediately or immediatey: for by this only holy way of the practice of Piery, all Students of difficult arts find what they defire. But they must exercise folitary Thilosophical and Religious pleadings with Jebovah,, with a pure mouth and heart : For the heavenly wildom Sophia embraceth our friend fbip, offering us her Rivers of grations goodness and bounty, never to be drawn dry. And most happy is he to whom the true kingy way shall be shewed by an Adept Possesfor of this great Secret But I forefee this fmall Preface will not fatisfie my Readers alike; fome perchance taxing me for prefuming as it were to teach them an art unknown to ny felf, when this hath been my ony purpose to relate a History : yet I doubt not but I this fludy of divine wildom, will be fweeter to fome then any Nectar, or Ambrosia. I fay no more, but

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conclude with that of Julius Cafar Scaliger, That the end of truly wife men is the communicating of wifdom : According to that of Gregory Nyffe He that is good, Communicates willingly his goods to others, for the property of good men is to be profitable to others.

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CHAP. II.

The Testimony of divers illustrion. Authors of this Arcanum.

First, Paracelsus in the Signature of Natura things, fol. 358 This is a true fign of the tin dure of Philosophers. That by its transmuting force all imperfect metals are changed, viz (the white into Silver, and (thered) into the best Gold, if bu the smallest part of it be cash into a Crusible upon mel ted metal, &c.

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

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

Item, Cur Tincture of Gold hath [Aftral Stars within it : It is a most fixt substance and immutable in the Multiplication. It is a powder having the red

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Ik eft colour, almost like Saffron, yet the whole corgeoreal substance is liquid like Rosin, transparent like of hristal, frangeble like glass. It is of a Ruby colour and of the greatest weight, &c.

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fophers.

item, Paracelfus in his feventh book of Transmutaon of natural things faith, The Transmutation of stetals is a great natural missery, not against natures ourse, nor against Gods order, as many fallely adge. For the impersect Metals are transmuted ato Gold, nor into Silver, without the Philosophers tone.

Item; Paracelfus In his Manual of the Medicinal tone of Philosophers faith, Our Stone is a heaveny Medicine, and more then perfect, because it mleanseth all filth from the Metals, & c.

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

I have travelled much and vifited thole effeemed o know fomewhat by experience, and not in vain, by c. (Amongft whom, I call God to witnek) I got of one the univerfal Green Lyon, and the blood of the Lyon : That is Gold, not vulgar but of the Philoophers. I have feen it, touched it, tafted it, and c melt it: O how wonderful is God in his works / I ay they gave me the prepared Medicine, which I functfully used towards my poor neighbour in month defperate cafes, and they did fincerely reveal to me the true manner of preparing their medincine.

Litem, This is the wonderful method which God only hath given me immediately & mediately, yet fubordi(10) ordinately through Nature, Fire, Art and mafty help (as well living as filent) corporal and fpiritum watching and fleeping.

Item, Fol. 202. I write not Fables, with the shown hands fhalt thou handle, and with thine. e in fee the Azoth, viz. the Universal Mercury of Philosophers, which alone, with its internal and the ternal fire, is sufficient for thee to get our Stone; 149 vertheles with a sympathetick Harmony, being N and gick-physically united with the Olympick fire, by inevitable necessity. &c.

Item, Thou Ihalt fee the Stone of the Philosoph (our'King) go forth of the bed-chamber of Glaffie Sepulchre, in his glorified body, like a Loib of Lords, from his Throne into this Theater of the world : That is to fay, regenerated and more the perfect; a Shining Carbuncle; a most temperate sple m dour, whole most subtile and depurated parts are initial perably united into one, with a concordial mixtu life exceedingly equal, Transparent like a Chrystal, Corp pact and most ponderous, easily fusible in fire, like rofin, or Wax. before the flight of quick filver : y a flowing without smoak, entring into folid bodies, ar up penetrating them like oyle through Paper, diffolub in every liquor, and comifcible with it, fryable lik an glafs, in a powder like Saffron : but in the whole Mafs fhining red like a Rubie (which rednefs is a fig bl of a perfect fixation and fixed perfection). Perma nently colouring or tinging ; fixt in all temptation and tryals, yea in the examination of the burning Sulim phur its felf, and the devouring waters, and in this most vehement persecution of the fire, always incom bustible, and permanent as a Salamander, &cc.

Item, The Philosophers Stone being fermented is its parts in the great world, transforms it felf into what hatloever it will by the fire; hence a Sonof art ay perceive, why the Philosophers have given their 'zoth the name of Mercury, which adheres to boes, & c.

(II)

And further, in the fame place it is fermented with retals, viz. The Stone being in its higheft whitenefs, fermented with pure Silver to the white. But ite Sanguine Stone, with pure Gold to the red. And his is the work of three days, &c.

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

I have oft feen the Stone and handled it, and have projected the fourth part of one grain wrapped in haper, upon eight ounces of quink filver boyling in crufible, and the quickfilver with a small noife preently flood ftill from its Flux, and was congealed like yellow wax, and after a flux by blaft, we found hight ounces wanting, eleven grains of the purest bold ; Therefore one grain of this powder would pransmute nineteen thousand, one hundred and eighty wix parts of Quickfilver into the beft Gold : To that his powder is found to be of Similary parts amonght referrestrials, and doth transmute infinite plenty of mpure metal into the best Gold, uniting with it, and go defends it from Canker, rust, rottenness, and death, and makes it in a manner immortal against all torures of fire and art, and transfers it to a Wirgihean purity of Gold, requiring only a fervent hieat.

Item, In his Tree of Life, fol. 630. I am contrained to believe there is a Gold and Silver making istone or powder; for that I have divers times made projection of one grain thereof, upon fome thousand grains grains of boyling quickfilver, to a tickling admirat m on of a great multitude. And further as before is r hearfed in the first Chapter. He also faith,

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He who gave me that powder had fo much at lea as would transmute two hundred thousand pound worth of Gold.

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

The most noble expert man in the art of Fire, De au Gor Theodor. Retius of Amsterdam, gave me fob an Helvetius a large medal with this inscription, Theodor Divine Metamorphosis, &c. It was of Count Russ him making of Styria, and Carynthia in Germany, on which one grain transmuted three pound of quickfill in ver into pure Gold at all associations.

Item, It is written that fixty years fince Alexande my Scotus made fuch a projection at Hanaw in high Ger al many; &c.

I cannot here pais by Dr. Kufler in an extract o the his Epifile.

First i found (in my Laboratory) an Aqua fortis in and another in the Laboratory of Charles de Roy in I poured that Aqua Fortis, upon the Calx of golding prepared after the vulgar manner, and after its third of Cohobation, The Tinciure of that gold did rife and fub limed into the neck of the retort, which I mixed with two ounces of filver precipitated in a common way, and I found that ounce in an ordinary Flux trant muted an ounce and half of the faid Silver into the beft gold, and a third of the remainder into white gold, and the reft was the pureft filver fixt in all examinations of the Fire; but after that time I could never find more of that Aqua

fortis

(13) Internet. And I Helvetius faw this white gold. Item, Another rare Experiment done at the ague. There lived at the Hague 1664. a Silver Smith,

mentmed Grill, well exercised in Alkymy, but poor cording to the cuftome of Chymifts. This Grill got meme Spirit of Salt, not of a vulgar preparation, from Bile Calpar Knotner a Cloth Dyer, to use as he faid bir metals. The which afterwards he poured upon he pound of common Lead in an open glass, difh or Diatter, usual for confections or conditures; and afhis two weeks there appeared a most curious Star of wlver, fwimming uponit, as if it had been delineated high a Penfel and pair of Compasses by some ingenius Artift. Whereupon the faid Grill told us with y he had feen the Signat Star of the Philosophers, hereof by chance he had read in Basilins : I with many others faw the fame to our great admiration. he Lead in the interim remaining in the bottom of 1 ashy colour. After seven or nine days in July. e Spirit of Salt being exhaled by the heat of the air, e Star fetled on the Lead or Feces in the bottome, id fpread it felf upon it, which many people faw. At If the faid Grill took a part thereof, and out of that bund of Lead, he found by computation twelve ounites of cupelled Silver; and out of that twelve ounces, wo ounces of the best Gold ; and I Helvetius can new some part of that spongeous Lead with part of the Star upon it, and also some of the faid Silver and fiold. Now whilft this envious Silly Grill, concealing the use, endeavoured to get more of that spirit of Salt from Knotner, the faid Knotner having fornot what fort it was or elfe not finding it suddenar; was shortly after drowned, and Grill with his family dyed of the Plague; fo that none could make further

further benefit or tryal of the faidProgrefs afterward Indeed it would move admiration, that the Leads i ward nature fhould appear in fuch a noble outwar form by the fimple maturation of the faid fpir of Salt, neither is it lefs wonderful, that the Phile fophers Stone fhould fo fuddenly tranfmute all M tals to Gold or Silver, having its vertue potentia by implanted within its felf, and raifed into an clive power; as is manifest in Iron toucht with th Load Stone.

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But enough of this:

CHAP. III.

The sooner a thing promised is perform med, the more grateful. Wherefor I return to my predestinated Histor ry.

He twenty ieventh of December, 1666. in the afternoon, came a Stranger to my house at the Hagne, in a Plebeick habit, honest Gravity, an ferious authority; of a mean Stature, a little lon face, with a few small Poek holes, and most blac Hair, not at all curled, a Beardless Chin, about three or four and forty years of age (as I guessed and born in North Holland. After falutation F befeeched me with a great reverence to pardon h rude accesses, being a great lover of the Pyrote chnyan Art; adding, he formerly endeavoured t

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fit me with a fiiend of his, and told me he had ad fome of my fmall Treatifes; and particularly, hat against the Sympathetick Powder of Sir Keelm Digby, and observed my doubtfulness of the hilosophical Mystery, which caused him to take his opportunity, and asked me if I could not beeve fuch a Medicine was in nature, which could ure all Difeases, unless the principal parts (as langs, Liver, &c.) were perisht, or the predesiiuted time of death were come, To which I reyed, I never met with an Adept, or faw fuch a ledicine, though I read much of it, and have wifhed for . Then I asked lif he were a Phyfitian, but he eventing my question, faid, he was a Founder of rafs, yet from his youth learnt many rare things Chymistry, of a friend particularly, the manner extract out of Metals many Medicinal Arcana's v force of fire, and was still a lover of it. After oher large discourse of experiments in Metals, This "lias asked me if I could know the Philosophers mone when I fee it, I answered not at all, though I id read much of it in Paracellus, Helmont, Balins, and others ; yet dare I not fay I could know he Philosophers Matter. In the Interim he took ut of his Bosome Pouch or Pocket, a neat Ivory box, and out of it took three ponderous pieces or all Lumps of the Stone, each about the bigness of. I small Wall nut transparent, of a paile Brimstone bolour, whereunto did stick the internal scales of " e Crucible, wherein it appeared this most noble blance was melted ; The value of them might be dged worth about Twenty Tuns of Gold, which hen I had greedily feen and handled almost a harter of an hour, and drawn from the owner any rare fecrets of its admirable effects in huane

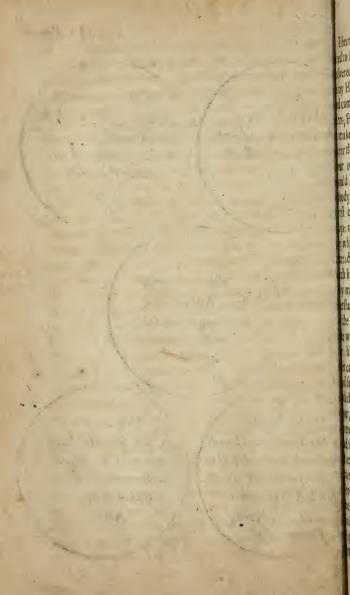
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mane and Metallick bodies, and other Magical preperties, I returned him this Treasure of Treasures truly with a most forrowful mind, after the custor of those who conquer themselves, yet (as was bt / just) very thankfully and humbly, I further defire to know why the colour was yellow, and not red, rt by colour, or purple, as Philosophers write; he ar fwered, 'hat was nothing, for the matter was matur he and ripe enough. Then I humbly requefted him t bellow'a little piece of the Medicine on me, in perpe tual memory of him, though but the quantity of Cori nder or Hemp Seed, He prefently answered Oh no, no, this is not lawful though thou would ft give me as many Duckets in Gold as would fill this roon. not for the value of the matter, but for fome partici lar confequences, nay, if it were possible (faid he) the fire could be burnt of fire, I would rather at this it ftant caft all this subftance into the fiercest flames, Bi after he demanding, if I had another private chambe whole prospect was from the publick Street, I pro fently conduited him in to the best furnished root backwards, where he entred without wiping h Shooes (full of fnow and dirt) according to the ci ftom in Holland, then not doubting but he would bestow part thereof, or some great secret treasure c me, but in vain; for he asked for a little piece of go and pulling off his Cloak or Pattoral habit, opene his Doublet, under which he wore five pieces of Go i the hanging in green filk Ribons, as large as the inway round of a small Pewter Trencher : and this Go fo far excelled mine, that there was no comparifo; for flexibility and colour ; and these Figur with the Inferiptions ingraven, were the refembland of them, which he granted me to write out.

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. D.8. Pag. 16 -T The maruelous Amen Holy holy holy wijdome of the wonderfull he Lord our God and Ichorah in the primersall things are full of Booke of nature I am made the 26. of his hononr Leo, Libra. August. 2666 3 OY) The wonderfull God; Nature and the fpagyricall Art make nothing in vain. 4 Holy art thou To the Honour Oholy Spirit, Halleluiah, f the Everlasting, Invisible ne only wife most high ffye opon the Divell Consipotent, God of Gods, and never speake of sly.holy.holy Governor God without light and praife worthy Amen. Preferuer of all



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I being herewith affected with great admiration, deed to know where and how he came by them. Who swered. An outlandish friend who dwelt some days my House (giving out he was a Lover of this art, d came to reveal this art to me) taught me various cts: First. How out of ordinary Stones and Christalls, make Rubies, Chryfolites and Supphires, 3 c. much rer then the ordinary. And how in a quarter of an ur to make Crocus Martis, of which one dole ould infallibly cure the Pestilential Diffentery (or body Flux) and how to make a metallick Liquor oft certainly to cure all kinds of Dropfies in four vs; as alfoa limpid clear water fweeter then hony; which in two hours of it felf, in hot fand, it would trad the lindure of Granats, Corals, Glaffes, and ch like more, which I Helvetins did not observe. y mind being drawn beyond those bounds, to unrstand how such a noble juice might be drawn out the metals, to transmute Metals; but the Anade in e water deceived the dog of the Norfel of Hefh

his mouth. Moreover he told me his faid Mar caused him to bring a glass full of rain water, d fetch fome refined Silver laminated in thin plates, hich therein was diffolved within a quarter of an ur, like Ice when heated: And prefently he drank me the half, and I pledged him the other half, which d not fo much tafte as sweet milk; whereby me ought I became very light hearted. I thereupon ked if this were a Philosophical drink, and wherere we drank this Potion ? He replied I ought not to e so curious. And after he told me that by the id Masters directions, he took a piece of a Leaden pe, Gutter or Sistern, and being melted put a tle fach fulphurious powder out of hispocket, & once E

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again put a little more on the point of a Knife, and after a great blaft of Bellows in fhort time poured it crit the red ftones of the Kitchin Chimney, which proved most excellent pure Gold; which he faid broughtin him into fuch a trembling amazement, that he coul at hardly fpeak : But his Mafter thereupon again incount raged him, faying, Cut for thy felf the fixtcenth partil of this for a memorial, and the reft give away among ine the poor, which he did. And he distributed fo gree The an Aims as he affirmed (if my memory fail not) tum the Church of Sparrenda : But whether he gay m it at feveral times or once, or in the Golden Massed or in Silver Coyn,'I did not ask. At laft faid he { goin al on with the flory of his mafter he taught me throughter ly this almost Divine Art. As foon as this his Histor all, was finisht, I most humbly beg'd he would shew min the effect of Transmutation to confirm my faith theread in, but he difmiffed me for that time in fuch a difcreelver manner, that I had a denial." But withall promifin lin to come again at three weeks end, and fhew me for me curious Arts in the Fire, and the manner of project in on, provided it were then lawful without prohibition in And at the three weeks end he came, and invited mut abroad for an hour or two, and in our walks having discourses of divers of natures fecrets in the fire in but he was very sparing of the great Elixir, gravel in afferting, that was only to magnifie the motin fweet fame, and name of the most glorious God it and "that' few. men indeavored to facrifice to hinth in good works, and this he expressed as a Pastor cri Minister of a Church ; but now and then I kept h a ears open, intreating to fhew me the Metallick tranks mutation; defiring also he would think me fo working thy to eat and drink and lodge at my house, which we did profecute fo eagerly, that fcarce any Suiter coulton plea

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(I9) and more to obtain his Miftrefs from his Corrival ; the was of fo fixt and ftedfaft a Spirit, that all my deavors were fruftrate : yet I could not forbear to the him further 1 had a ht laboratory, and things rea-

and fit for an experiment. and that a promifed faair was a kind of debt; yea, true faid he, but I mifed to teach thee at my return with this provifo, were not forbidden.

were not forbidden. When I perceived all this in vain, I earnefily craved a most finall Crum or Parcel of his pouder or Stone, transmute four Grains of Lead to Gold; and at out of his Philosophical commiseration, he gave a Crum as big as a Rape or Turnip feed, faying, eive this small Parcel of the greatest Treasure of the brld, which truly few Kings or Princeshave ever' nwn or feen : But I faid, This perhaps will not mimit four Grains of Lead, whereupon he bid me ever it him back, which in hopes of a greater Par-I did ; but he cutting halfe off with his Nail, flung into the fire, and gave me the reft wraped neatly up Blew Paper; faying, It is yet fufficient for thee. nance) Sir, what means this; the other being too le, you give me now lefs. He told me, If thou off not mannage this; yet for its great proportion of fmall a quantity of Lead, then put into the Cru : le two Drams, or halfe an Ounce, or a little more the Lead; for there ought no more Lead be put in Crucible then the Medicine can work upon, and infmute : So I gave him great thanks for my dimined Treasure, concentrated truly in the Superlative ree, and put the fame charily up into my little Box? ling, I meant to tryit the next day; nor would b real it to any. Not fo, not fo; (faid he) for ought to divulge all things to the Children of Art which E 2

which may tend to the fingular honour of God, th fo they may live in the Theofophical truth, and not all die Sophiffically. After I made my confeffi to him, that whill this Maffe of his Medicine was my hands, I indeavoured to scrape a little of it aw with my Nail, and could not forbear; but fcrate off nothing, or fo very little, that it was but as an divisible Atome, which being purged from my Na and wrapt in a Paper; I projected on Lead, but fou no transmutation; but almost the whole Masse Lead flew away, and the remainder turned into a me glaffy Earth ; at which unexpected paflage, he in ling, faid, thou art more dextrous to commit The then to apply thy Medicine; for if thou hadft or wraped up thy stollen prey in Yellow Wax, to pi ferve it from the arifing fumes of Lead, it would ha penitrated to the bottom of the Lead, and transmut it to Gold; but having caft it into the fumer, par by vi lence of the vaprous fumes, and partly by i Sympathetick alliance, it carryed thy Medicine qu away : For Gold, Silver, Quick-filver, and the li Metals, are corrupted and turn brittle like to Gla by the Vapours of Lead. Whercupon I brought h my Crufible wherein it was done, and inftantly perceived a most beautiful Saffron like Tindure fti on the fides; and promifed to come next morning, nine in the Morning, and then would fhew mer error, and that the faid Medicine should transmi the Lead into Gold. Nevertheless I earnestly pray him in the interim to be pleafed to declare only for r present instruction, if the philosophick work co much, or required long time. My friend, my frier. (faid he) thou art too curious to know all things an instant, yet will I discover so much; that neich the great charge, or length of time, can difcoural ar

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(21) y; for as for the matter, out of which our Magiftery made, I would have thee know there is only two etals and Minerals, out of which it is prepared ; but regard the Sulphur of Philosophers is much more intiful and abundant in the Minerals ;; therefore it made out of the Minerals. Then I asked again, hat was the Menstrum, and whether the operation working were done in Glaffes, or Crufibles? He swered, the Menstrum was a Heavenly Salt, or of Heavenly Virtue, by whole benefit only the wife in diffolve the Earthly Metallick body, and by fuch olution is eafily and inftantly brought forth the moft ble Elixir of Philosophers. But in a Crusible is the operation done and performed, from the beining to the very end, in an open fire, and all the ole work is no longer from the very first to the last in four days, and the whole work no more charge nthree Florens; and further, neither the Mineral. t of which, nor the Salt, by which it was performed, s of any great price. And when I replyed, the ilosophers affirm in their writings, that feven or e Months at the leaft, are required for this work, answered, Their writings are only to be understood the true 4 deptifts; wherefore concerning time y would write nothing certain: Nay, without the nmunication of a true Adept Philosopher, not one ident can find the way to prepare this great Magiry, for which caufe I warn and charge thee (as a end) not to fling away thy Money and Goods to nt out this Art ; for thou shalt never find it To hich I replied thy Master, (though unknown fnewit thee; So mays thouperchance discover someng to me, that having overcome the Rudiments, may find the reft with little difficuly, according to e old faying. It is easier to adde to a foundation, then

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then begin a new. He answered, In this Art 'tis qu otherwise; for unless thou knowest the thing tre the head to the heel, from the Eggs to the Appl that is, from the very beginning to the very end th knoweft nothing, and though I have told thee enoug yet thou knoweft not how the Philosophers do mai and break open the Glaffy Seal of Hermes, in wh the Snn fends forth a great splendour with his mar lous coloured Metallick Rayes, and in which looki Glass the Eyes of Narciffus behold the transmuta Metals, for out of those Kays the true Adept Philo phers gather their fire; by whole help the Vola Metals may be fixed into the most permanent Meta either Gold or Silver. But enough at prefent ; fc intend (God willing) once more to morrow at 1 ninth hour (as 1 faid) to meet, and discourse f ther on this Philosophical subject, and shall shew y the manner of Projection. And having taken leave, he left me forrowfully expecting him; 1 the next day he came not, nor ever fince : Only fent an excuse at halfe an hour past nine that mornin by reason of his great business, and promised to co at three in the afternoon, but never came, nor he I heard of him fince; whereupon I began to doubt the whole matter. Nevertheless late that night 1 Wife (who was a most curious Student and enqui after the Art, whereof that worthy man had difcour came folliciting and vexing me to make experiment that little spark of his bounty in that Art, whereby be the more affured of the truth; faying to me, u les this be done, I shall have no rest nor sleep all t night; but I wisht her to have patience till next me ning to expect this Elias, faying, perhaps he wills turn again to fhew us the right manner. In the me time (the being to earnest) I commanded a fire

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made(thinking alas) now is this man (though fo dihe in discourse) found guilty of falsehood. And Sendly attributing the error of my projecting the grand eft of his powder in the dirt of my Nail to his charge, cause it transmuted not the Lead that time; And Hy, because he gave me too small a proportion of s faid Medicine (as I thought) to work upon fo leat a quantity of Lead as he pretended and apinted for it, Saying further to my felf, I fear, I ar indeed this man hath deluded me ; Neverthelefs y wife wrapped the faid matter in Wax, and I cut lfe an Ounce, or fix Drams of old Lead, and put into Crafible in the fire, which being melted, my wife put the faid Medicine made up into a fmall Pill or Butn, which prefently made fuch a hiffing and bubling its perfect operation, that within a quarter of an bur all the maffe of Lead was totally transmuted into e best and finest Gold, which made us all amazed as anets fruck. And indeed (had I lived in Ovids ge, there could not have been a rarer Metamorphofis en this, by the Art of Alkemy. Yea, could I have ijoyed Argus's Eyes, with a hundred more, I could ot fufficiently gaze upon this fo admirable and almost iraculous a work of nature; for this melted Lead after projection) shewed us on the fire the rarest is most beautiful Colours imaginable; yea, and the eenest Colour, which as foon as I poured forth into I Ingot, it got the lively fresh Colour of Blood; id being Cold shined as the purest and most refined anfplendent Gold. Truly I, and all flanding about e, were exceedingly startled, and did run with this urified lead (being yet hot) unto the Goldsmith, ho wondred at the fineness, and after a short trial of ouch, thejudged it most excellent Gold in the whole world .. E 4

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

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The next day a rumor went about the Hague, ar fpread abroad; fo that many illustrious Perfons at Students gave me their friendly vifits for its fak Amongst the rest the general Say-master, or Examin of the Coynes of this Province of Holland, Mr. P ut relius, who with others earneftly befeeched me il pafs fome part of it through all their Cuftomary trial up which I did, the rather to gratifie my own Curiofity Thereupon we went to Mr. Brettel a Silver-Smith who first tried it per Quartam, viz. he mixt three chin four parts of Silver with one part of the faid Gold mi and laminated, filed, or gramilated it, and put fufficient quantity of Aqua Fore thereto, which pril fently diffolved the Silver, and fuffered the faid Gol to precipitate to the bottom; which being decautely off, and the Calx or Powder of Gold dulcified wit water, and then reduced and melted into a body became excellent Gold : And whereas we feared lol we found that each Dram of the faid first Gold we yet increased, and had transmuted a Scruple of the faid Silver into Gold, by reason of its great and ex cellent abounding Tincture.

But now doubting further whether the Silver wa fufficiently feparated from the faid Gold, we inflantl mingled it with feven parts of Antimony, which w melted & poured into aCone,& blowed off the Regula on aTeft, where we miffed eightGrains of our Gold, bu after we blowed away the reft of the Antimony, o fuperfluous Scoria, we found nine Grains of Gol more for our eight Grains miffing, yet this was fome what pale and Silver-like, which eafily recovered it full Colour afterwards; So that in the beft proofs fire we loft nothing at all of this Gold; tut gained a aforefaid orefaid. The which proof again I repeated thrice, id found it ftill alike, and the faid remaining Silver in tof the Aqua Fortis, was of the very belt flexible walver that could be. So that in the total, the faid faid (edicine (or Elixir) had transmuted fix Drams and two Scruples of the Lead and Silver, into most in are Gold.

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Behold I have now related the full Hiftory, from the Philofophical Eggs to the Golden Apples, (as the roverb goes) and though I have the Gold, yet there the Philofopher and Elias is I know not; but therefoever he is the Almighty God (protector of all reatures) fhelter him from all danger under hiswings; and bring him to Eternal blifs and happinefs in his heale enly Kingdom, after the end of his full pilgrimage in this life, for the fuccour and relief of Chriftendome. Ind the whole world, Amen.

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CHAP.

CHAP. IV.

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I betake me now to the Dialogue be up tween Elias the Artist, and the Phisici in an, to express what is past, and al other pass.

Elian GOd fave you Helvetian? I have heard of a for your curious fearch after natural things and read thy Books, particularly againft Kenelme Digbys Sympathetical Pouder, where he glories to to heal all wounds at a diftance. Truly I delight incredibly in all fuch things, which we fee in this Lookglafs naturally implanted in the Creatures, whether Sympathetick or Antipathetick : for the inexhauftible Treafures of the Divine light and Deity (abundantly granted us) may be perfectly known out of the Creatures under the Sky, or in the womb of the Earth, or in the Seas brought forth. That with all their gifts and powers (protentially in them) they might be be beneficial to reftore health and help to mortal man.

Phyfician. Sir, You are the the welcomelt Gueft; for a philosophical discourse of nature is the only refreshing of my Spirit, and Salutiferous nourishment; come I pray into this Chamber.

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

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(27) ingdom. But Sir ? For what end fo many fedicaments ? when by a moft few we may much poner and fafelyer reftore the health of man, if the iftemper be not deadly, either out of defect of naire, or putrifaction of any noble part, or the whole onfumption of the radical humidity; for in fuch efperate cafes neither Galenical Cures, nor Paracelical Tinctures can be helpful, but it is not thus in rdinary difeafes, where neverthelefs often men are onftrained before their fatal Term, to travail out of his moft fweet light amongft the dead, for want of peedy and potent remedies.

Phifician. Sir, I apprehend by your difcourfe you re either a Phyfician, or an expert Student in Chyniftry, Verily I believe there are more excellent viedicaments, and an univerfal Medicine, which inight prolong life until the determinate end, and for our and heal all diffempers in mans body, but who can fhew the way to fuch a Fountain, whence i uch a Medicinal Juice may be obtained, perhaps none i smonft men.

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

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

For we know certainly that infinite numbers o Chymifts have and do still draw water through a Sieve, whilst they presume to prepare the universa Stone of 1-hilosophers, and out of the Books of triumphing Adeptifts, none can learn the manner of preparing it. or know their first matter. And whils one fearcheth on the lowest root and foot of the Mountain, he never ascends to the highest top, where only he can eat and drink the Ambrofia and Nettar of the Macro-Sophifts or Philosophers. In the Interim it is the part of a good Physician, for want of that universal Elixir, to keep a pure and safe Confcience, and apply to dileafes fuch reftoring remedies in which he certainly finds the effect and Virtue of Curing them. Therefore in all desprate Diseases I use such most simple Medicaments, that the Patients either foeedily recover, or are brought into fome way of their former better health.

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For there are various kinds of Salts generated in the Glandules and Lymphatick Veffels, after the putrefaction of this or that received nonrifhment, which afterwards flourifh out in various humours, and caufe either internal or external diftempers, For experience teacheth us, that as many confitutions or Complexions, fo many diversities of Diseafes, although it be the very fame Diseafe in general. As we have experience in them who drink Wine, where divers operations prefently manifest themselves.

For Peter having drunk Wine, prefently begins to be angry and furious on the contrary : Paul feems to have a Lamblike timidity; but Matthew fings, and Luke weeps.

Item. From the contagious Scorbutical poifon, the Radical Juice of Peter in his Lymphatick Veffels and Kernels is turned into Acidity, which abstructs the he paffages and Organs of all the whole body. From thence fprings up under the skin difcolourd Azure or kie-colour fpots; but in the time of the Plague acy bud forth in the likeness of Cornes of Peper.

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But the Juice of the fame parts in *Paul* is changed ito an opening bitternels from whence in the skin row red fpots under the Arms and Legs, like unto fleaites; but in the plague time Carbuncles.

But the Juice or humidity of the fame parts in Mabew is turned fomewhat fweet and cafie to be putrifii, whence bud forth under the skin watry Tumors n his Arms and Legs, the like almost you may is in Hydropical Patients; but in the pestilence rifeth ettilential Tumors.

But of the fame parts in *Luke*, the Juice is changed to a fharpe falty drinefs, whence come forth uner the skin of his Arms and | egs, precipitations of the ordinary ferment of the flefh, and fuch exficcaons as commonly fall out in the confumtive Atrophia; ea; most often into the true Atrophia : But in he Plague, come forth most ardent fwellings, with iftractednefs until death.

Behold my friend ! No Phyfician, by one univerfal dedicine can Cure this only Difeafe of the Scorbutickeftilential or Febrile-poyfon, but indeed by means f a particular Vegetable or Mineral granted in naure from God, we may; for I can fuccour and andle all Scorbutical patients, with one Scorbutical lerb, as Scurvy-grafs, or Sorrel, or Fumitary, or *Saccabangia*, called Brooklime or Red Coleworts; ea, much lefs can we fuccour them with one remedy ompounded of all thefe divers fpecies; for as much as here is fuch an Antipathy between Scurvy-grafs and iorrel, as there is between fire and water, and the fame Antipathy

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Antipathy is also observed between the Herb Fumita ? ry, and Baccabungy : Therefore

The Corrector of PetersScorbutical, colouringSalty is and fower Poyton, is made with the bitter Volatil is Salt of the Herb Scurvy-grafs.

The Corrector of PaulsScorbutick, tinging, falty and in bitter poylon, is made with the fixt four Salt of the Herb Sorel.

And the Corrector of *Mathew's* Scorbutick falty to tinging fweet and moiftening poylon, is made with the help of the fixt bitter and drying Sulphur of the Herb Fumitary.

But the Corrector of Luke's Scorbutical Tingent of Salty, fharp and drying poyfon, is made by the help de of the fweet moiftening Mercury of the Herb Bacca of bungy, Brooklime or Red Coleworts: As out of the External fignatore of those Herbs is very easier to ar judge the specifick internal remedy, against these divers Scorbutical Difeases. Verily my feiend; into this be well observed, a prudent Physician will doub he of the universal Medicine.

Elias. I shall easily grant all which thou has an Argued, yet the fewest of Physicians observe things Method. In the Interim it is not at all impossible that there is also in the Kingdom of Minerals (being in the highest) an universal Medicine, by whose only the benifit we may effect and afford all which are recounted by thee of many Remedies out of the lower of most Kingdom of Vegetables. But our most great and good God for some weighty Reasons, hath no given this kind of magnificent Charifmal gift or supereminent Science promissionally to all Philosophers we but hath revealed the same to a few, though all the Adeptiss agree that this Science is true, and that an none ought to doubt of the truth thereof in the least.

Phyfician .

Physician, Sir besides the mentioned things, there e yet other observations strenuously opposing e operation of an universal medicine; Partly in reect unto mens age and strength; Partly by reason of e Sex, and other circumstances, whils there is a an difference between the tender and strong: Eier by nature or education, and between the male d the female; young man and maid; and between e beginning, middle, or end of the difease; And it use beginning, middle, or end of the difease; And it use beginning, middle, or end of the difease; And it tely have invaded the party; and lastly, if the Ferent in this difease be promoted, or in another be eccipitated: For the Effervency of the Ferment is ade in the Stomack, or intessities, and indeed many intradictions are against the Universal Medicine, and w Phistitians have Thomas a Didymus Spectacles at their fingers ends.

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Elias, You have argued very Philosophically; ; r fo many men, fo many minds. And as fweet Muik pleaseth not every Mydas ears, or the same leats and drinks pleafe every Pallate : So the judgments of unskilful perfons are very different concerng this Universal Medicine, both for humane and etallick Bodies: And certainly the operation of this inffers much from particular Medicines; Some wherenevertheless are in a manner universal, or so cmemed, as the Herb Scurvygrafs, curing all forts of ele Scurvy, marked with A zure fpots; Sorrel, eve-Scurvy with red spots, Beccabungia (red Coleworts Brooklime) Atrophia, or the Confumptive kind : d Fumitary Tumors of another kind : Especially. th fuch Phificians to whom the abovefaid obfervadon's are in high esteem. Besides there is a vast difherence between the universal Medicine of true Phifophers, which revives all the vital spirits, and the particular 11

particular Medicament of a flight cure ; where on the venome of humours boyling against nature (this man fowre, in another bitter, &c. and in one § this man fowre; in another bitter, &c. and in one S line, in another fharp) is corrected : And if the corruptions be not prefently removed by the ufit Emunctories of Mouth, Nostrils, Stool, Urine, Sweat ; then certainly the Corruption of one, b. gets another difeafe ; for every fpark of Fire havi food, and not quencht, will arife to the greatest coflagration But if there be a defect in the motions the Vital Spirits, then this is impossible to be effect by particulars; wherefore it concerns every confentious Philitian to learn how he may promote t motion of the vital fpirits, to a natural digeflible he which is most fecurely and best performed by our niverfal N edicine, by which the fick are notably is created ; for as foon as this more then perfect Ndicine removes the mortifying feeds, Nature is 1-1 flored, and fo loft health recovered; and that or by a harmonious Sympethy between it and the tal Spirits, Wherefore the Adept do callit the Mflery of Nature, defence of old Age, and against fail Sickneffes, yea, of the very Plague and Pestilence, For this being a kind of Salamander, communicate its virtue and (as a Salamander) makes a man light till his last appointed time against all the Fiery E demical Darts of the angry Heavens or their Ma volent Inflaences

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Physitian, Sir ! I understand by your discour That this Medicine doth nothing to the correcting depraved or corrupt humours, but only by firengening the Vital Spirits, and our Balfamick Nature but other practical Chymifts teach how to feperate he impure from the pure, and ripen the unripe ormake the bitter become a little fower or Ac.

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d the fower fweet, and fo to turn fharp into mild; Id into fharp, fower into fweet, and fweet into wer. Alfo I underftand you fay this univerfal meine cannot prolong life beyond its prefixed time, t only preferves it from all venome and deadly knefs, which agrees with the vulgar belief, That E Life depends only upon the will of God. But ffing by these things, my question is still, whether nans former nature may be converted into another w nature? So that a flothful man, may be chand into a diligent nimble man and a Melancholy in by nature be made a merry man; or the set.

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Elias, Not at all Sir, for no Medicine hash powto transform the nature of man in fuch a manner. more then wine drunk by divers men changeth the rions nature, but only provokes or deduceth what "in man potentially into Act ; For the universal Metine works by recreating the vital fpinits, and fo repreth that health which was suppressed for a time. the fame manner the heat of the Sun never tranfutes the Hearbs and Flowers, but ftirs up their pontial powers to become active. For a man of mencholly temper is again raifed up to his natural mencholy difposition, and a merry man to become erry. And so in all desperate difeases, it is a pre-nt and most excellent preservative. Nay if there uld be any prolonging of Life. Then Hermes, Parelfus, Trevifan, and many others having had the id Medicine would never have undergone the Tyranof death, but have prolonged their lives perhaps to is very day : It were therefore the part of a mad matick to believe that any Medicine in the world huld prolong life longer then God limits.

Phylitian, Worthy Sir, I agree now cheerfully to

all you have faid touching the Univerfal Medicine, ing no lefs regular then fundamental; Yet till I prepare the fame my felf, it profits me not : Ind fome Illuftrious men have written of it fo cautiouff datk Ænygmas, that very few can understand th progrefs to the end; and if one could purchafe thefe Authors, this fhort life might be therein con med, and not attain the thing. It remains therefs only to pray and labour, Ora & labora, Deus emni hora, Work and Pray, God gives eve day.

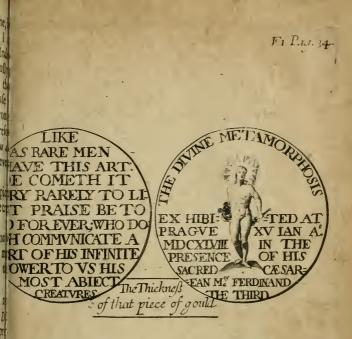
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Elias, Seldom indeed can this Art of Arts be pic a out of Books without demonstration from fome to p Adeptift.

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

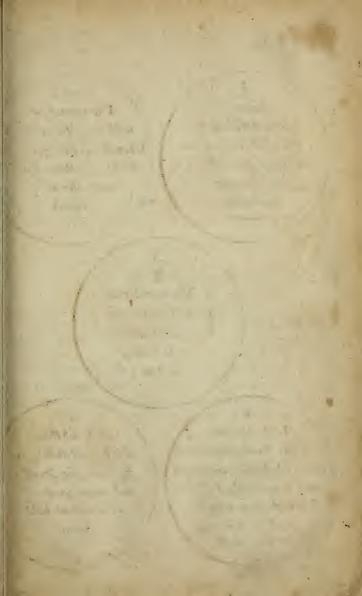
Physitian, Your convincing Arguments, and 1 fore going Experiments, I believe all you fay ; for Z Kuffler with the Tincture of one ounce of gold, pr jected on two ounces of Silver, transmuted as is fai an ounce and half into the pureft gold, and a thi of the remainder into white gold, and the reft was f the purest Silver imaginable. And Van Helmon experiment proves the fame, But especially Alexana Scotus, and Count Ruffes Experiment, well know at Prague, and as here you may fee the infcription done before the Roman Emperour Calar Ferdinan the Third ; Where with one grain of Tindure we transmuted three pound of Mercury into the noble pure gold. Yet I confess I never faw a true Ade tift, or projection made, and therefore cann fo absolutely conclude these things to be true. Elias, My Friend, The art will remain true, wh

th



int Rufz, uppermost Hill master in Steyer Carinthuz (two Provinces of high Germany) In with one only graine of Fincture transmuted e pounds of Quicksiluer into pure gold fixt Il asayes & proofee out of which was cast r piece of Gould





F.2. Pag. 35. Amen The maruelous Holy holy holy wijdome of the wonder is the Lord our God and Ichovah in the vniucesa all things are full of Booke of nature I am his hononr made the 26. of Leo, Libra. August. 1666 OY) The wonderfull God; Nature and the fpanpricall Art make nothing in vain. 4 5 To the Henour Holy art thou of the Everlasting, Inuisible Oholy Spirit, Halleluiah, trisme only wife most high ffye upon the Divell & Consupotent, God of Gods, and never Speake of hely hely hely Gouernor God without light and praife worthy Amen. Preferuer of all

(35) her you believe or not : For Example. In the finular exalted fulphurous virtue in the Loadftone (by its mly touch derives a fympathetick vertue into the fulhurous Iron to become another Magnet or Loadtone by its touch. So doth it happen in the Philoophers Stone, in the which is all that the wifemen eek. Now in regard their writings are fo numerous ind dark : it is to be wifhed one Laconick fhort Epiomy were extracted out of all for the faid Art to be tearly manifelted in a fhort time, with little labour ind espence; and fo a most easie Transite made to the best Authors. But look here, I will now shew you the true matter of Philosophers to confirm your helief.

Phisitian, Is this glaffy yellow Maffe it indeed ? I ear you do but jeft or dally with me.

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

Phyfitian, Sir I cannot judge, but it feems you learnt it not of your felf, but had a mafter inftructed you to make it. Now I befeech you Sir, beflow a little crum of the fame upon me, if it be but as much as a Coriander or Hemp Seed, only to transmute four grains of Lead into gold.

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

parc

(36) pare the Medicine, but to give thee any of this Me dicine is not lawful, though I had for it as many Duck ets as would fill this room; not for my efteem of the matter, which is of no price at all, but for other pr vate confiderations, and to make it fo appear, I wou now through all into the fire to be confumed, if were poffible for the fire to deftroy fire. Be no therefore covetous, for thou haft feen more then mar Kings or Princes that have fought for it. But I mu now depart, and purpofe to come again at three weel end, and then if not hindred or forbid, I will abus dantly fatisfie thy curiofity to fee tranfmutation; it the *laterim*, I warn you not to tamper with this dat gerous art, leaft you lofe your fame and fubftance is the afhes.

Physitian, Sir, What shall I do, if it be not laws for you to bestow to small a part of your tincture, be caufe of your Philosophical Oath, taken at you T drinking the diffolved Silver in the rain water. Ye know I do cagerly defire to learn this, and I believ M Adam thrown out of Paradice for cating an Apple would again defire this golden Fruit out of Atlanta me Garden, though to hazard the destruction you pre monifh. And though I have not yet feen transmuta tion from you, I thank you for your great friend fhi Fir in forewarning me of the dangers, and fhewing m hica what I have feen, and till your return, I shall de tro light my felf with what is discovered both of you HT Medicine and Perfon. But I fear Sir, if any King mle Frince, or Potentate fbould know the fame (which 新 God forbid) they would perchance imprison and tor ter. ture you, till you fhould reveal all the art to Re Ma them.

Elia

Elias, I never shewed the Stone to any in the vorld, but to you, except one aged man, and hence. orth shall not to any; but if any King, or other, which I hope God will not permit) thould Rack me o pieces, or burn me alive, I would not reveal it to bem neither directly nor indirectly, as many circumeranious Phyfitians, Mountebanks, Vagabonds, and thers pretend to do.

(37)

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

Elias, Indeed Doctor I have not read many books. but amongst those I have read, none more curious hen Cosmopolite Sendivogius, The Dutch Borger Derwerel, and Brother Basilins 12 Keys, I can lend bee Sendivogins at my return, in whole obscure words the Truth lyes hidd, even as our Tindure lyes inclodid in the minerals and Metallick bodies.

Phisitian, Sir, I give you most hearty thanks for our exceeding kindnels and love, Believing that . anarvellous and efficacious Effences and Tinctures, lies id in Metals and Minerals under the external rinds and . hells of their bodies; though I find few fo expert in the Fire, to know how to pick out their Kernel Philocophically, for (as Isaac Holland writes) the outward body of every Animal, Vegetable, and Mineral, is like o a Terrestrial Province, within which excellent foiitual effences do retire and dwell, Wherefore it is needful that the fons of art fhould know how, by fome aline, fit, sutable Ferment (pleasant and agreeable to he Metallick Nature) to tame and subdue, diffolve. eparate, and concentrate, not only the Metallick, Magnetick virtue, wherewich to Tinge ; but alfo Phi-1.10 lof -

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(38) lofophically to multiply the fame, in their golden of filvery Homogenity. For we fee that the bodies of all creatures are not only eafily deftroyed, but a foon as they ceafe to live, they hurry to their grave a) in putrefaction, viz. to their old Chaos and darknef of Orcus ; wherein they were before they wer up brought to light by Creation in this World. But alas who or what man can or will fnew us this Art is we the Metallick Kingdom.

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Elias, Sir I confess you judge right of the nature day destruction of things, and if it be Gods pleasure, h M can (as to me) fend one (fooner then thou hopeft) to 101 fhew thee the manner to deftroy Metals and Minerals in in a true Philosophical manner, and to gather their in in ward fouls. In the mean time implore the bleffing c in this great God, who doth all things as he pleafett this To whom I recommend thee, whole watchful eye Mo are always open, over all his regenerated Sons, i mi and through Chrift Jefus, So be fure Lam your friend and once more Farewell. i par arreit a constant

Thus my Friend Elias taking leave, left me thre the weeks, and to this very day; nevertheles, (as Spur) he impreffed all these things deep in my mind and Paracellus confirmed them former The my mind and Paracelfus confirmed them, faying, That in, with of, and by metals spiritualized and cleanfed, are per an fed Metals made, and also the living gold and Silve in of Philosophers, as well for humane as metallick bo die

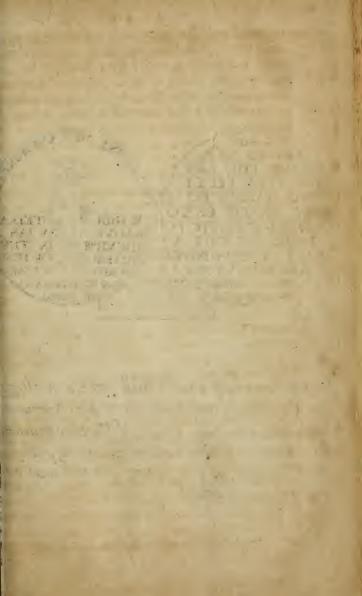
hells of the dimines ; there is a diminest THE WORLD' CLARKE

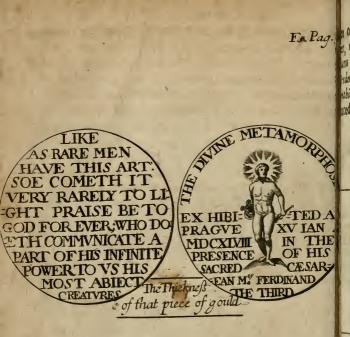
(39) wlies. Wherefore if this guest my Friend, had taught ne the manner of preparing this Spiritual and Celeftial Salt he fpake of, by and with which I might (as it overe) within their own matrix, gather the spiritual alays of Sun or moon, out of the Corporal Metaltick fubstances, Then truly from his own light he had to enlightened me, that I should have known how Magnetically (by a Sympathetick power) in other mperfect corporeal metals, their internal fouls' might be Clarified and Tinged, fo that their own fimilary bodies being of like kind, might be transmuted into Gold or Silver, according to the nature of red Seed. anto a red body; or of the white Seed into a white and pure body ; For Elias told me that Sendivogiwhis Calybs was the true Mercurial Metallick humidity, by help of which (without any Corrofive) in Artift might seperate the fixt rayes of the Sun or Moon, out from their own bodies, in a naked Fire, in open Crusible, and so nake them Volatile and Mercurial, fit for a dry Philosophick Tincure (as he partly communicated and shewed me before he went) to transmute the Metals. For all learned Chymifts must confent, that Pyrotechny is the mother and Nurse of many noble Sciences and Arts, and they can eafily judge from the Colours of the Chaos of metals in the fire, what metallick body is therein! And truly, every day, metals and transparent ftones, are vet fo procreated in the bowels of the Earth, from their proper, noble, vapourous feed, with a spiritual Tingent Sulphurous Seed, in their divers Salty Matrixes; for the common Sulphur, (or the Sulphur of any pure or impure metal, whilft yet conjoyned with its own body) being mingled only with Salt-Peter in the burning heat of Fire, will be eafily changed into F4 the

the hardeft and moft fixed Earth. And this Earth i afterwards eafily changed by the air into most clea water, and this water after by a stronger fire, ac cording to the nature of either pure or impure me tallick Sulphur admixed) is turned into Glafs, colourer with various and very beautiful colours. Almost fi likewife is a Chicken generated and hatcht out of the white of an Egg, by a gentle natural heat; and thu alfo from the feminal Bond of Life of any metal, i made a new and much more noble metal, by a heat con venient to a falty fires nature, Though few Chymifl know perfectly how the internal virtues of metals (al ways magnetically moving according to their harmo ny or disconsonancy) are distinguished; and why on metal hath fuch a fingular Sympathy or Antipath with the other metal, as is feen in the Magnet with Iron, in Mercury with Gold, in Silver with Copper very remarkably. And fo in fome are notably found an Antipathy, as Lead against Tin, Iron against Gold Antimony against Silver : And again, Lead against Mercury. There are 600 fuch Sympathetical and An tipathetical Annotations in the animal and vegetabl Kingdom, as Authors have written

(40)

Thus Candid Reader have I here printed what have feen and done, for with Seneca I defire to know only that I may teach others : nay if wildom wer given conditionally to be kept fecret, I would re ject it. If any shall yet remain doubtful, let him with a living faith believe in his Chrift Crucifyed, and in him become a new Creature, through the mot strict way of regeneration, and be fixed therein is hope, and use true love and charity to his neighbour eill his life be justly, chaftly, and holily finisht, there by fafely to fail through the wicked and impuden Sei





Count Rusz, uppermost Hill master in Steye and Carinthia (two Provinces of high Germany hath with one only graine of Tincture transmu three pounds of Quick silver into pure gold fin in all asayes & proofee out of which was can this piece of Gould

(41)

ea of this world, to the peaceable Haven of Heaen, where is an everlassing Sabbath with true Chriians and Philosophers, in the true ferusalem. John rederick Helvetius, Count Russ in Syria, and Cainthia in Germany, with one grain of Tincture, transnuted three pound of \mathfrak{P} into pure \mathfrak{O} at all associates.

7 The all the solution in the last adjust in the owner of the second of the second strates wight a second to a labor out to a Ĩ 100 Com rell their G 10 with f t Hat 01 001 m We hit 1

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GOLDENASS Well managed,

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ITDAS Restored to Reason.

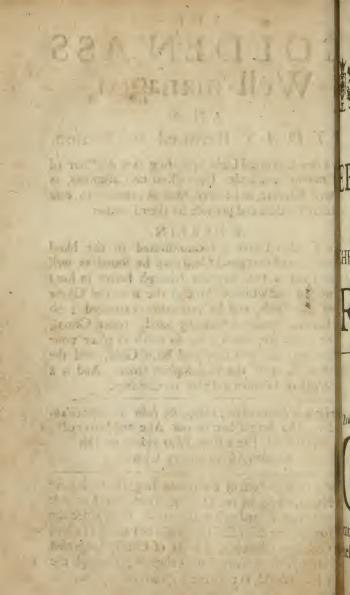
r a new Chymical Light appearing as a day Star of Comfort to all under Oppression or Calamities, as well Illiterate, as Learned, Male as Female; to ease their Burdens and provide for their Families.

WHEREIN

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

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

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





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

Job 28, 6. & 2 Eldras 8, 2.

Reader,

Od who made Man out of Earth or Clay, and out of Stones could raife up Seed to Abraham, hath here ent thee Manna, and commanded hefe very Stones to yield thee Bread, in

in these Calamitous times, or rather that which may fatisfie thy honeft and moderate wilhes more for Food ane all neceffaries (as was intended in the Fiction of Mydas) For every thing thou touchest by this Art may turi to Gold, and purchase whatsoeve thou needest for thy self, Friends and Family, without borrowing, extorti on, or fear of want, or wearing lon ger Ears then will become a rationa man and a good Chriftian ; And f thou maiest prove a true Fortunatus or Providential Mydas, & procure the a lighter heart then many that have heavier Purfe, which may be exhau fted, loft or spent on their Lufts, and yet not satisfie their fears or covetou M defires, though in prefent Plenty o Corn and Wine. Yea, if thou hat Grace and Wildom, out of the ver Stones in the Streets, or Jobs Dung hill, thou maiest raise the Golde Fleece, though in extract and Fol

fmal

mall quantity, and mayeft gain the Philosophers Stone, and withal make gold more plentiful then in Solomons lays, and ride in Triumph over the World on this Golden Als, by Glanbers new Chymical Light, without old Balams property. Quid non Mortatia pectora cogis Auri, sacra fames. Let his Art therefore breed in thee a holy hunger of God, rather then Gold, and improve this Talent to Gods Hohour that sent it, and to thy honest Neighbours good ; and fear not to the poorer, though thou light thy Neighbours candle, by communicaing fomthing of this Art, or the Fruicts thereof liberally, as thou vouldst be done unto; That so all nay glorifie the Almighty giver for is great Treasures and bounty, and vithout Griping, Grudging, or Anx-ety; whence may fpring the true Jolden Age, fo long expected and desired al

defired, with Halcion days; Neitheneedeft thou be follicitous for thing or their pofterity, leaft they war bread, if thou giveft them but the Stones with the ufe thereof for a Le gacy. I have no other meffage a prefent, but to wifh thee herewith the be content, and provide thee Treas fures for Eternity, without taking notice of this mean meffenger that brought it hither to thee, who thought invifible or unknown, fhall remain

Thy well wishing Friends

and Servant,

W. (. h

Ya

II I

Or twice five hundred.

L'aurum amice elegis Rus.

POST

LEEEEEEE. In el .0

POSTSCRIPT.

"TO help thee here a little forwarder. Take four ounces (or what quantity of powder of Emery rou please, such as Cutlers use, and is pought at the Ironmongers, or elfe good Yellow, Red, or Purple Talum, or other good Stones or Minemals, Diffolve it in Spirit of Salt, of Glaubers cheapest making, Distill or Evaporate the Menstruum gently, or recipitate the Tincture by Lixiviat. Galt, with) or g or the properest Loadstone o, and reduce all by 2, but be sure not to be too hasty for a Regulus ; But when you think it ufficiently washt and digested, cast t into a Cone for the first Regulus, Then with Glaubers Martial Difcipline, G

cipline, Mortifie the remaining fulphriousmatter, and you have a courferSe and after a Lunary Body. Then begin again, and add the laft to the first, ar turn Ixions wheel in the Fire as or as you please, till you find god profit.

The second second second second

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1070HN RODOLPH GLAUBER'S

EPISTLE

24.4.4 TO THE

READER,

1 6 6

Reader.

Atan with his Followers seeks no-thing more, then the destruction of Mankind, and to binder bim from the gifts and favour of God.Wherefore Idesire thee not to flight or judge Ga 1 1 1

John Rodolph Glauber's

judge of these things rashly, which the knows t not; but first prove and try the throughly, and although you fould fail (as it may eafily happen to the inexperio yet blame not my writings or good inter tions, but your own unfit Capacit," or inexperience ; for I write nothin here, but what I have often effecte," and can perform and prove true very bour. Confult therefore fint with other more experienced seachers, whom I may hope have not all erred and lost their labour in o easie a work, that even a Boy of th years old may understand it possible and Fecible.

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

4.2 . 1:

N.B. No

h N.B. Now as I faid throughout all marts of the World, and in every fairt of Sand, Pebbles, and Stones, the beld good Gold, excepting Limetones, which alone feldom or never ave any Gold, elfe in all Rocks of mireety Sand, Flints of whatever comur; alfo in Gravel, Scurfe, or Baloft on Mountains, Valleys, in the mowels of the Earth, the Sea, Ponds, lits, Rivers, and Floods, (none at "!! excepted) there is Gold to be found ut Sand and Stones, hold most in not Countries; and although they be bite, clear, and shining, without the aft colour, yet there is some Gold; ea, even sometimes in Clay grounds, nd in Artificial baked Tyles and iricks.

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all and Bride

The first kind of Proof

the to die it utint.



Ake white Sand or Flints, wherein you think there is not the leaft Gold, of which joyn three parts of *Minim*, or any other pouder or Calx of Led Flux this mixture in a Crufible vered in a wind Furnace, or by blt

of Bellowes, and fo let them flow well together of one hour, and it will turn to yellow glafs, then put it forth leaft by delay it pierce the Crufible, and in among the afhes. Powder this glafs, and mix theewith half its weight of Sal Alcali, or Soap, or bt afhes : then put this mixture into an Iron Pot not Crufible, where you may first put Nails or oter Bitts of Iron, then Flux this in the Fire, and the glafs of Lead will be reduced into a body again you the faid Iron; pour out this into an ingot or Cce⁴⁰⁰ and the Regulus of Lead will fink to the bottom, duce the Flints or Sand (like Scurffe and Drofs) illay

fi m

im on the top, but the Lead will contract fuch a ick roughness, that it will not easily flow. For the such take this remedy. Place this Regulus in a and Furnace, and upon one ounce of the melted meulus caft a Dram, or fomething more of Salt Pe-, and let them flow together : Then the Sal Nitre Il draw the black roughness from the Lead into a urffe, which being poured forth and melted again, comes tractable and white, and will eafily flow on a Teft, but if you have not the skill to effect swork; put your black rough Regulus of Lead :o fuch a Crufible or Teft, as the vulgar call Treibrbe (which is like a large hard Crufible bottom) ver it, and let it purge it felf in the fire for half an ur, or at least for a quarter, and it will be white dtractable. But the washing or cleansing by Salt ter is far better ; weigh a peny weight, dram or uple of this, and a like quantity of Lead; Telt em in a hard fixt Cupel apart, and this Regulus "Il hold a grain of Gold, and the Common Lead ly a grain of Silver.

(37)

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The Second kind of Proof.

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Ake one part of white Flints or Sand, mix thrice the quantity of Salt of Tartar, or any other caly, and therewith fill a third part of a Crufible at not more leaft it run over) let it ftand half an aur to be glowing red, and it will turn to a white flucid glafs, pour it into fair water, or rather into Lee; and the Sand or Flints will be diffolved into a G 4 thick thick Oyl or Water. In this water digeft families an hour or two, half an ounce of filed, rafped, this rather féraped 1.ead, and the Lead will extract a figure, a ritual Gold from the faid Water or Flints, and w thereby become yellowifh; which take forth dr and Teft on a Copel, and you fhall find a grain Gold, but out of fo much common Lead will be o ly a grain of Silver, which is the proportion to found in any Lead; whence you may certainly co clude that white Flints and Sand contain in them fp ritual Gold, the which being joyned with Meta become Corporal.

(38)

The third kind or manner of Proof.

Diffolve & or Lead in Aqua fortis, and pour forth into Salt water, and all the Lead w precipitate and fall to the bottome, in a white Ca or Powder, mix three parts of this Calx with or part of powder of Flints or Sand, and add half much Salt out of Lees or other Alcali, mix them ar put them into an iron Crußble, where old nailes can bits of Iron be put in, fill it to the top and cover close for half an hour- to melt and flow, till all the fharp corrofive fpirits in the Lead be mortified by the Iron, and then the Lead will be reduced to body as before, which caft into a Taper pointed Ir got or Cone, and the Regulus of Lead will fink tw the bottome, the which muft be waft and cleanfe by Salt Peter, or in a fixt Copel under a Tyle, the it purge out the drofs or fæces, then Teft it, and a ich of the fame Lead feverally apart, and the oneilds a grain of Gold, and t'other only a grain of ver, as before is fufficiently expressed.

(39)

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

Ake four ounces of Sand or Fliots, or other Stones, neal them red hot in a Crufible, and zench them in cold water, and fo they become actable to be beaten or ground to powder. Put ese four ounces of powder into a Glass Cucurbit Retort, and pour thereon two ounces of Fqua egis, to moisten the said powders very well and oroughly, and let it fland foin warm fand for half 1 hour, and the faid Aqua Regis will extract all e Goldout of the Flints or Sand; To which pour n two ounces of warm water, and flir it very well your, then firain or filter it through Cap Paper, and ne water will pass through the paper with the Tinture, and leave the fand alone in the Paper ; then our on more warm water into the paper, and let it in through the Sand again, and fo it will wafh aray all the remaining Gold and Tincture out of the ind, and carry it into the Receiver, which is like-rife to be added to the reft; Then pour upon this im ; regnated water or Liquor, some ordinary I ees or rather rather fome fpirit of Urine, and it will fo mortifie the Aqua Regis, that the Gold will prefently precipitated in a yellow Powder to the bottom; Cant off the within ter and wash the faid Gold with more fresh water til the powder of Gold be fweet and perfectly clean the after dry it very warily, elfe the faid Gold will fu me minate with that force as to break the glafs in piece and whatfoever elfe is about it. But if you mix ma little powder of vulgar brimftone to the faid Calx chef Powder of Gold, and let it glow in a glased Cru de fible, then it will not fulminate at all. After this minin therewith fome Borax and reduce it in a Crufible the And thus you may know what quantity of Gold contained in the reft of the Sand or Flints of that nature. N. B. Unless perchance the faid Sand on flints have Iron mixt, whereby then the Gold winni become Pale and Brittle. Now in fuch a cafe yother need not prefently mix the faid calx of Gold with Borax, becaufe both the Gold and Iron would blad reduced together, and fo would be adulterate, and of difappoint you of your expectation in that Trial lin But fuch mixt Gold must be separated from the Iron f on the Teft with Lead, and fo your proof will be good and without error.

(40)

There is another fort of trial and proof of Sand ne flints, and Stones, &c. But fince this way is easie another fufficient, we shall rest herein.

N. B. Yet my Councel is, inflead of Aqua Registro to make use of Spirit of Salt, which will be cheapther, with) and δ for a Loadstone, and Antimony for the flux.

Now learn the difference of natural, corporal, for lid Gold, and that which is volatil and fpiritual, for which is the Primum ens Auri, or first beginning or G ld. From Confider therefore that corporal gold by corrothereofive waters or falts, is eafily extracted and re-

(41)

But now the reafon that corporal gold, by the afored proofs and experiments, is always; extracted and win forth, and happens upon this account, for alupugh in the faid white fand there may be no corral gold at all, yet by the aforefaid proofs, fome is traced, though truly not much, nor more then the ver was which the Lead contained, which was used the faid Trials. Note therefore that the faid fil-"r in the melting, drew the faid spiritual gold out the faid flints, flones, or fand ; fo that thereit became ting'd and transmuted into corporal ld; the which was very apparent hereby, for that more gold was found then the quantity of Silver ntained within the faid Lead ; and as it was in the ther parcel of common Lead, used in that Triale; r if more corporal gold had been in the Sand or ad, it must necessarily have exceeded the quantiof Silver in the faid Lead, for the Silver contain-I in the faid Lead, mixt with the faid Flints, could bt fly away in the air, to leave room only for fo huch corporal gold, and therefore the caufe that the lyer remained not Silver (as in the common Lead as) that it was transmuted and turned to Gold, by ne Tincture, and spiritual gold drawn out of the rft Ens of fand, ftones, and fints; and must be afibed to the faid first Ens or spiritual gold contained the faid fand, stones or flints.

Now I have written this book only for the extration of corporal gold out of fand, flones, and ints, &c but we leave the fpiritual gold for the 1 biloophers, that they may make their Stone out if it.

Wherefore, N. B. Whoever feeks to draw gold

out of fand, ftones, and flints, &c. Let them chufe fuc of ftones, fand, &c. out of which they may draw count poral gold, with good profit which the Womb chu common, white fand, and flints cannot bear or bring forth.

(42)

The reafon neverthelefs, I wifht you to take whit in fand or flints, &c. to make experiments and tral til was becaufe every one might fee, that in all kind crift fand, good gold is contained, though out of all i his cannot be profitably extracted, by reafon the whit a fand and flints, &c. are often without corporatie. gold, but never without fpiritual gold, by the whic bo neverthelefs filver may be tinged, and tranfmuted into good gold, as may plainly appear by and in the aforefaid practice and tryals.

But now the Philosophers feek not corporal gold w but spiritual, and they will know where, and i Pa what fubjects the fpiritual or first effence of gold in most plentifully contained, and how to get the family, with eafe. Therefore although the faid first elen fence of gold be in white fand, and white flints, &content yet the faid Philosophers will not meddle with that to willingly, nor will any expert true Philosophers, rye themselves so to one subject, as not to use any the other thing to get their Tincture; To whom it it. well known that the first effence of gold is found in Int every thing throughout the whole earth ; for where the ever there is any Sulphur, there may be had the firling effence of Gold to have their Tincture. But now in all Vegetables, Animals, and Minerals, there is a Sulphur certainly known and found, Therefore in all parts of the world, the matter of the Philosopherite ftone may be had every where : fo that the Poor Bu may have the fame without charge, no lefs then the thir rich, according to what the Philosophers doe proclaim.

poclaim, faying their matter is every were, and u may have the fame in any parts of the world thout money, and it meets you, and is trod on under it, and caft out on the Dunghils; for fo the true ilofophers do fay, and write. Alfo a true Philofopher Il not require or need much Cold for his Medicine; if he have but halfe an ounce which he brings to rfection, it will fuffice for his whole life, and be in his power to multiply, and bring it to perfectias often as he pleafe; and neceffity fhall retire.

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So that it may eafily be demonstrated, that not ly Gold, but somewhat more rare (viz:) the ne Tincture is in Stones, which the Ancients did imate in these words. Auro quid melius faspis, What is better then Gold, a fasper Stone, Sc. So Paracels exceedingly commends Red-Tale, Grats, Antimony, and Lapis Lazuli; expressing furer, that the Tincture or first Effence of Gold may gotten out by sublimation, Sc. Take notice also ther, that the first Effence of Gold may be found any other small or meaner stones, and amongs the st and chief of these, viz. the Blood stone, ntbydis, Magnesia, Pedemontana, Emery, and such e.

In the which alfoit is fo fixt, that to possels it there eds no other art, but the manner of extracting it, d giving it ingress by Gold. On the other fide, the ft Ens of Gold, in the Vegitable, Animal, and ineral Sulphurs, Marcasites and Animony are had plenty; but are fo Volatil, that those little stones to be preferred.

But now in brief I shall shew, that in stones (of hich hot Countries hath most Gold) there is not onfixt Gold, but also Volatil; whence the true Tincure Aure may be perfected : For whoever can make the first Effence of Gold that is in stones Volatil, and get ther it by diffillation, doth get a graduating wat by which our quick study dereury or Quick-filly may be coagulated to good Gold. And whoever can joyn, and marry this Volatil first Effence of Go to Corporal Gold, and this with that to be may one, and procure Ingression, he may hope for f more good, and may expect undoubtedly to enjour the fame to a better use and profit : For that the fin Effence of gold is more useful and needful to prepa the Tin Stures then Corporal gold it felf, as not a fer Pailosophers have fignified by the following word who say, Gold and Silver are not made by them, unlary this first Effence do effect it.

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The first Ens also of Gold, which lies hid in all Velow gitables and Animals, doth Coagulate Mercur an even to Yallownels, but not constant and fixt; butg, it be made fixt, it also fixeth and Coagulateth wi yell constancy, but doth not so before. It remains there we fore most affured true, that where ever Sulphur is fourants there is also the first Effence of Gold, and where the firm) effence of Gold is, there is also the Tincture; whereform being Sulphur is found in every thing of the world, the the least Herb, Stone, and Bone. It follows that also out e The any little Herb, piece of Wood, little Stone and Bord of Gore, the true Tincture may be prepared.

Now this our new light doth not profit him the is blind, and will prefume and refolve to be 1 ftill,

Nore of this you may find in my third Centur of and also in the first part of my Spagyrick Phases macopeia Difference Difference Hou low Sand. Flints, and the like impregnated Stones may be known, whether they contain little or much Gold.

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Lints, Sand, Stones, Ge. that are White of all forts, contain the least quantity of Gold, yet are never without fome Volatil, though not be extracted with profit; but most commonly the llow and Red have most Gold, yet not always answer the charge in diffolving and extract-

Yellow, duskifh, and Black commonly hold much, d where through White, also Yellow Sand and Snes, where Lines are found (like Veins through m) especially if they thine clear and glister with my little sparks of \odot close together. Likewise that Sand is rich with Gold, which appears

Likewise that Sand is rich with Gold, which appears Talc, wherein are found some stones, in which I'd or duskish Talc appears, even as in all I c Gold is found but yet in some more some

All Flints and Stones in Brooks, called Bartenston, sich though appearing white externally, yet after by are made red hot in the fire, and broken in ster, appear Yellow like Gold, are fufficiently th.

Green, Yellow, or Skie coloured Stones, tranf-

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

Alfo all reddifn, Black, and dark, dusky Flints, har always Gold, but for the most part mixt with from which therefore frustrate the Vulgar Labouran Menst une and so makes it useles.

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

The Blood-fione, and that which is of kin to im Emery, Granats, and Lapis Lazuli, do all hom Gold.

The Granats hold Corporal Gold, and the first Effence of Gold, fome much and more then other is and others but a little: But thefe aforefaidStones are hard, that ftrong Waters (as Agna Fort) cann be work upon them; yet fome remedy may be found an extract them:

In all transparent Amphitams, Sapphirs, Rubie Amathifts and Jafinths, is the first Effence of Gol but hard to be extracted. All (Fluores, Oars and Flowers) used in t

All (Fluores, Oars and Flowers) used in the Mines of O and C to reduce them to a flux, wheth Violet or Purple coloured Yellow, Red or Gree are endowed with unripe Volatil Gold, which if ye heat red hot, will vapour a king of Green, Yellow, Red fumes, and a Snow-white Colour will remain on the ftones. Now if any can tell how to fave the flying fumes, he may with it Coagulate Mercury in Gold. In like manner by means of Diftillation, Green water may be drawn out of all fuch like fton in the which Mercury will Coagulate it felf into Go This Green water alfo the ancients have called th Green teen Lyon, which devours the \odot or Gold, and preres a Tincture for \Im or \Im . I would fay more of this matter, but shall refrain

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I would fay more of this matter, but fhall refrain the coveroufnels, and wicked men, who feek noamong but the ruine of their neighbour, and to hve in mp and pleafures, who as unworthy, God will have hunder in darknefs, without this Knowledge. The herefore let all that by Gods Grace have any illuhunding, beware the communicate nothing to wick-

men, though they feem Angels of Light: Nufmen, though they feem Angels of Light: Nufmentation fields, There is no faith to be found on arth. Soli Deotu confidas, promiffis hominum diffis, Deus S lus fidem fervat, a Mundo fides exulat; thich is, In God fhalt thou put thy trut, mans profes diftruft as Duft; God only keeps his promifed a ght; but from the world all faith takes flight. herefore I fay, let all well-minded men beware of ixurious, proud, vain, and covetous perfons; for efe Vices proceed rom the Devil, and return again him, and one can hardly find an honeft man, though ught with Diogenes his Lanthorn, amongft many : or which caufe I fhall e're long publifh a fhort Traate of evil and wicked men, viz. How and whereby know them by their outward fignatures and form, r virtue and vice? And had I known this skill before, had been a great advantage to have made me beare of fuch diffembling Impoftures.

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

But now nevertheless I confeis I have a more aly way for these things, viz. for extracting Gold H out out of Sand, &c. and fuch as never was known befor to the World

(48)

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

2. My fecond is a fingular Metal, of which Chau drons may be made, in which thefe Stones and San with this fmall prifed water are boiled, and yet no corroded or confumed thereby, and after the wate fhall diffolve any Gold out of the Sand or Stones, the you may draw forth the fand and water with a Scoo or Bowl proper for this ufe, with holes in the botton and a wooden basket firainer thereupon, and fo the impregnated water or *Mensfruum*, with the Gold may pass through, and leave the fand or flones behin in the fcoop or bowl with the firainer, then pour or more warm water on the faid fand, to wafh out the remaining Gold and Tincture, and after all is waff out, throw the faid fand or flones quite away, a use of the store of t

3. My third compendium is, to pour upon the fai clear Memfram, which hath the Gold or Tinctun another fingular fort of water of fmall price, whereb all the faid Gold and Tincture (at fuch a beight an quantity) in the folvent, will be precipitated to th bottom; and fo the clear folvent being freed from th Tincture, must be Canted off to ferve again for th like ufe, as preferving fill its own ftrength and via tue, without any abatement or diminution whatfor ver, either by the faid water precipitating, or by an other ways whatfoever; and if any be lost or fpilt b the ufage, it may be cafily repaired, by gettin more of the fame, without much trouble c charge.

NO

(49) Now if any fhould mix any precipitating Lixiviat quor or Lees with the faid folvent, contrary toits ature, and thereby mortifie the folvent by precipitang the Gold (which is done in other proceffes, J is used in and by my former experiments and als in this Books about the white fand and stones, c.) what dammage and lofs would come thereby ; r every time there is occasion to use it, our diffolvent ould be destroyed, and the extraction thereby beme very troublefome and chargeable; especially ing done in Glass or Earthen Cucurbits or bodies : It this way all things coft almost nothing, and may done in greater Veffels, and cheaper, and the faid aters be without lofs. And this kind of extraction ay be compared like the making of Salt. Peter, here the workman having extracted the Salt-Peter, rows away all the afhes and dirt, and puts more atter into the (Cupam) Tubs or Bowls, for le like common water the extract more.

1. Our fourth Compendium is that precipitated alx of Gold, after the filtration in a bag, is taken it, dried, and by a good, cheap, and fingular bod matter flux it, is reduced to a body; and fo part of the faid Gold will be loft or diminish-

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

Now let none marvel why I reveal not here any of hefe four Compendiums; I have been enough bitten y the envy of other men : For where they could not nderstand my writings by their own dulness, though and plainly enough expressed the matter; and so could ot perform the fame ; they then publickly brought fcandal on me, and reported, that whatever I writ H 3 Were

were lyes; Nay, fome others have feen the thirst performed, and yet afterwards for hatred and env m have flighted it and me.

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But however whilft I live, (by Gods Grace as providence) I thall be helpful to my neighbour, I is using my Talent to ferve them, and like a most bright thining Light will thew the wonderful great myfter of God, to the Ignorant and fimple people; agained the will of all the enemies of Truth, though they from and vex never fo much at it, I have refolved fo to doly Yea, behold though my adverfaries thould all control fpire and wholly devour me alive, they thould fwallow but a mean or lean Morfel of Earth; for Gland I the Grant of the World or Ages; now if the men were of the ancient framp and frame of faith at virtue, they would not detract and fcandalize the Innocent neighbour, without deferving ill at the hands.

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

Now further I fay; although every one fhould u this Extraction of Gold for their Imployment or Trad yet the one would not be a hindrance to the benef of the other, by reafon Stones and Sand are obviou to every body in all Countries, as alfo the Salts the are ufeful to extract the fame are plentiful, fo the nothing is wanting but a lover of the work to feth hand unto it.

Paracelfus in his book of vexation of Alchymit faith, That more Gold and filver is found upon the Earth, then in the Bowels thereof, and that ofte times a Countrey Clown throws a flone at a Court which is worth more then the price of the Cow, and ts most certain true, and will remain true; for alye not degenerate or exalt it felf to a truth; in its time hereafter shall be punisht in ternal darkness with the Devil (as the father and ginal of all liers) without doubt Demecritus his teghter, and Heraclitus his Weeping came from contemplation of mortal mans eager pursuit after a ld and Silver through great Anxities, Labours, and bubles with loss of health and hazard of Soul and dy failing many times through the valt Ocean for it, a l cearing open the earth to rush and sink down rein to fetch out Gold and Silver, which is so plenilly and easy to be had upon the superficies of the erth in every Region and Countrey, as that its Jáguesa) abundance may be had.

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

We read alfo in Efdras there is much Earth to ffels or Pots; but a little pouder or duft to make old. And all forts of Earth are not for icb to gain Extraction of Gold, nor it is to be thought that Stones and Sand and every one are for ich in Corral Gold as to yield any profit; yet they fill conn the first Ens of Gold, or yield fuch a Calx, by ich (or the help thereof) good Gold, may made; the which Calx or Pouder, if we ew how to extract and order, we would make eater accompt, and efteem it more then of Gold felf. Now fince fuch an Aurifying, or Goldmang Pouder is fo largely extended and diffused in ones and Sand, $\mathcal{C}c$. Yet it is not eafy to beat it or H 3 force it out with a Hammer, but only by a pecul r Art, is to be extracted, and perfected; thereupon te blind multitude of covetous Gold hunters will ut believe it no more then Ignorants, who knows noth g of the Art; and yet this art hath been alwaysfleemed amongst Philosophers as their greatest acret of Secrets, and so hath been preferved amor fi them.

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Alfo where Paracelfus writes of the first Ensit Effence of Gold, he tells us, it may be drawn foth by fublimation ; And Basilius Valentinus also the us. That the preparation of the Universal Tinctur, may be compared to the distillation or extraction the burning spirit of wine from the Lees, and ny fo be obtained; Oh friends, this is truly a fufficint clear comparison; for as in a great quantity of Les of Wine or Beer, a little of the good spirit is hider and the refidue is a ufelefs mud ; and yet that life quantity of fpirit is drawn out with profit by men of Distillation out of that great quantity of muder Faces, and is thereby concentrated into a little room. and withall is to virtuous and piercing a fpirit tat one fpoonful thereof is more worth, then the while Runlet or Veffel full of Fæces. Now by fuch wys or means would the Philosophers have us draw forh and extract the Primum Ens or Form of Gold by art, out of Stones and Sand, though difperfed id diffuled far abroad in them, and to to concentite their virtue and Tincture into a small compass of the which a very fmall quantity. (if but as big a a Pea) is of more worth and value, then a great Montain of useles and unprofitable dead Earth.

Further, I would not conceal this from thee, at throughout all Germany by, and in the Rivers. re found flones, the which abound with Gold and il-

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mir, and are fufficiently rich; and if you heat or meak them to pieces, you will find within fome of nem fome little holes, pits, or concavities, with a dillow or fusky dark powder, which being melted is ith Borax will yield a filvery Gold, I mult avouch

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ad affirm I never faw or knew any mortal man, that inderstood or observed those store, much is the golden powder hid in them; which without pubt is by reason of mens careles to find out the Physical great mysteries of God.

he Here now I must admonish all men, that it were the great confequence and concernment for Parents in) place their Children to be trained up in their mouth, with some honest Artist, or workman to ideach them that, which in cafe of necessity might Liain them an honeft and commendable livelihood. ident the rich having a plentiful estate, think they shall have enough for their Children, never to want ; yet m'one misfortune or another happens upon them, or I pon their Children, as Burning of Houfes, or Ships, or Goods loft by Pyrats or Thieves, or Creditors fail, dr Ships milcarry. Then whither to turn or what hourse to take they know not, but only to fly away, mir live like Vagabonds, or fill a Gaol; and all this for want of fome laudable Art learnt in their youth. I Ind thus they become desperate. The one forfakes Wife and Children to Travel to the Indies, where miota few are devoured by beafts or Canibals, some rowned or starved, others fell themfelves or become a onldiers, and like mad Dogs at last are flain ; Owhers after they have spent their means cannot subift or provide for their family, and fo become vicidus livers, and have a miferable doleful life, till they perish and go to hell. All which might have been livoided by learning fome good mechanick Arts in their H A

their youth, or flourishing conditions. But when die ficult and raging times approach, or that too many en of a Trade in a City, the one beggers the othe and fo there is no remedy but phyfick which ny likewife fail. But a Phyfitian might learn fonthing elfe that would get a livelyhood, befides a practice, Then he need not make fo many visits of gape for his fees of his poor diftressed Patient And fo the Lawyer need not for bafe Profit fell Law or their Clients Caufe to prepare himfelf a fu in Hell, where afterwards to dwell for ever. Ne the Divine be afraid of his Patrons, or Benefactor and fo footh them up in their fins, but preach the truth to all without flattery, and fo prefer Gill honour, and the peoples real good, with a true zi before his private profit, to the hazard of his fol So alfo of all the reft.

(54)

Now having declared or couch this matter, I : paffing and go away fighing and mourning, That Genuine Hermetick Philosophy and Medicine, is little practiced or effecemed, as also the natural tr Alchymy (and not adulterate) which genuine / is the Queen of all Arts, and shall remain so to tr worlds end.

When as therefore this art of extracting fa and ftones, is fo great a treafure and uleful as have heard, and carelefly kickt by men at their fa every where; why do we not rather extract the to nourifh our felves and families, and defend us fro the injuries of the times, handfomly and honefa Why do we not I fay leave the *Indies* to their our Inhabitants, and mannage our own Countries we earth in *Farope* where we dwell, where is abundant fufficient to fufficine us, for whatever we want; cannot but again and again ingenioufly confels, th if it were poffible to renew my youth, or call back but then years, I would not neglest publickly to profefs and teach the truePhilofophy, Medicine, and Alchymy, and fo make it to be known demonstratively. But the fand of my glass is almost run, and my day far spent, fo that I cannot undertake these so there more in their prime of youth and strength, whils I am fading and vanishing hence. But all the good I can do whilit I live by faithful writing, I shall not neglest for my neighbours profit and advantage, And (God favouring my purpose)I shall shortly publish unheard of Secrets; here now it only refts to set an end to this Tractate.

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An Amonition to the Courteons Reader.

(56)

W Hatfoever I have written in this little Book o extracting Gold out of Sand, Stones, an Flints, is fo true and certain that there needs be n question thereof. Yet I may tell thee, as foon a this Treatice came under the Press, another way o extracting Gold out of Stones came into my mini far better then the former. By which gold may b drawn out and extracted much fooner and better because to this my new way, there is no need at a of Kettles of Copper or Brafs, &c. but great quan tities may be extracted without boyling in or with fuch veffels, but in others that are every where to be had; fo that one man in this new way in on day may eafily extract the Gold out of a thousand (CI)) pounds of fand or ftones, & c. fo that I canno chuse but communicate this also (which is far beyond th eformer) If I shall understand, this may be generally profitable, and gratefully accepted in thefe bad time and fear of worfe. Whereby to be publickly fervice able to my Country, and future generations. And fe I commit all to the guidance and protection of the Almighty.

> Dated at Amsterdam 26 Anno Dom. 1666.

JEHIOR ITIN OR The Day dawning; OR Morning light of Wildom: Containing

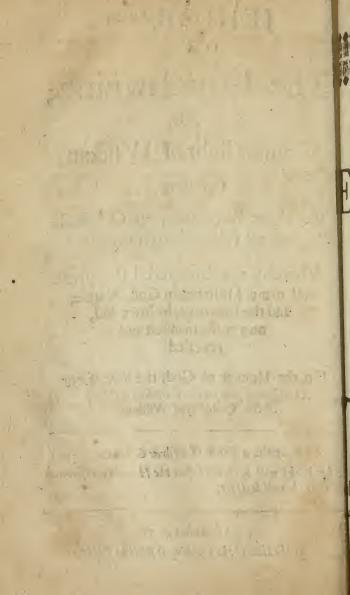
The three Principles, or Originals of all things what foever.

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

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

In the 4. Book of Efdras 6. v. 10. The Books will be opened before the Heaven; infomuch that they all shall fee.

> Zachariah 14.7. At the time of the Evening it Ball be Light.





THE

EPISTLE

To the honest, sober

READER:

Curteous Reader,

His Spring or Dawning of Wisdom, was published some years fince; but being out of Print, and somebing better improved by the Author, and sutable to Pythagoras bis Metaphysical

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

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nd Spirits hereby quickened and inbired, may the better know themsclves, nd arife from dead works of Sin and enfual vanities (the first Resurrectin of Grace) to be sure to rise again vith Christ in the Kingdom of Heaven n Glory: For many talk of Heaven, nd being in its Glory with Christ; which have it not within them, or dere to be there with such mortified pure nd peaceable Company as go thither; bo rather have Hell, and feed on it, and elight in it, and fuch company; which the etter to distinguish and reflect upon the be way and Company for Heaven, take 'sele four Observations. To do Evil or good, is devilifb; Evil for Evil, latural, Senfual and Bestial; Good ir Good, Humane; and Good for Evil, Divine. The Wildom therefore from bove isstill Pure, Holy, and Good; gotten y mortification on the Cross of Christ, and rings Foy and Peace in the Holy Ghost . r the Kingdom of Heaven; but hor-

rors

ror, amazement, and misery attence the reft, who live not after the Gofpel of the Cross of Christ (which is the power of God to Salvation) build after the Flesh, and do evil to serve the Devil. To know and fear Gocy therefore is perfect Righteousnes, Wif dom, and Eternal Life; so that the Patriarchs and many termed Heathen not having the outward name of Christ may have his Spirit and Effential name and be better members of him then when who live not thereafter : For (as the Scripture saith) he was the Rock of Ages, was flain from the beginning and hath enlightned every one that cometh into the World, and way before Adam. But most men do non know nor fear God; but superficially believe there is a God, and thereform talk of him as Parrots, and sometime m worfe by Lyes, Oaths and Curfes, & cha . And therefore have no truc faith in hinan or his Son: For did they truly knows

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and confider him still in his properby and works, to be Infinite, Wife, Dmnipotent and Omniscient (just "s well as merciful) and that he is able ve destroy them in a Moment, in the very AEt of fin) then would they fear bim, (the first degree of Wisdom) and so theafter Christs Example avoid all occafions and appearance of fin, as they an and will do in some AEts for a mevery Childs being prefent: And so would whelieve that he who made and Created the Eye and Ear, and gives it Life and Senfe In the instant of its exercise, can both "gee and hear as well as any Eye and Ear, which can see or hear nothing at any maime without his help; and likewife that The is as really present (though invisiillile to the ontward Sense) as any Creatonure can be which he hath made; yea, im ind that he knows our very secretest schoughts too, in whom we live, move, mind have our Being. But I am not in. hat Sermon, but an Epistle; nor would I longer

Epiltle to the Reader.

binder thee in the Porch from entrin, into this glorious building of Light, when thou mayst find an heavenly Nanne and sumptuous Mansion or Eternal Ta bernacle for thy felf, not made wit bands and fo I take leave to be

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Thy Christian Friend and Servant, W. C.

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July 3. 1672,

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PREFACE

THE

REDEELE DEEEEEEEEEEEEEE

Lovers of Wildom.

Loving Readers,

E remember and know that all understanding and Wildom cometh from God, and

all good things we receive from the Father of Lights and that Wifdom is nothing elfe, but the Breathing of God; who fends his Spirit, and teacheth men what Wifdom is, the Truth and true Knowledge. Sy-I 2 rach

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

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

After Wildom and Knowledge, followeth Judgment; namely, to difcern Good from Evil; Light from Darknels; Truth from Fallhood: Upon judgement and understanding followeth Election and will, to doe the one, and to shun the other.

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

Wildom, Knowledge, and the examining

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

The Wildom, Knowledge, and Inderstanding of men is three-fold, fter the spirit of the same. Namely, The spirit of men generally in this vorld is Foolifhness in Gods eyes, or let men be never so Learned and Vile, yet the perfect -and true wiflom is hidden from them, becaule hey do not know themfelves, I Cor. 1. 2. Mat. 11. 25. Some of these wife nen are called Philosophers, accorling to the Spirit of Sects boafting of the holy Scripture, of God, and of Chrift : but they have Chrift : but they have no knowledge f them, because their Spirit is not of God, but they are only mens oinions of God, and of Chrift; and re carnally and carthly minded, full f errours and confusion.

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Laftly,

Laftly, The Spirit of Gods holy Ones, who being godly and fpiritu ally minded, are taught of God.

The VVildom and knowledge o the first is full of folly, darknels and Ignorance. The wildom of the fell cond is full of misleading Philosophy and continual contentions. The wild dom of the third fort of men who ar Godly, is but in part, although true and good. Rom. 1. 29. Ephef. 4. 180 Colof. 2. 8. 2 Tim. 3. 4. 1 Cor. 134 9. II mediated and content of the second

Truly wife men dive into the bef gifts and perfection, which are of three forts, Charity, Prophecy an Examination.

Love and Charity are the Center and contain the circle of all godl virtues and have Faith and Hope but Prophefying hath all knowledge wildom, and doctrine. Laftly, examination containeth all underftand ing, judgment and diferetion. I thef

hefe three things all is contained that elongeth to wildom , the Center whereof is the word of God miles

This is that which all men ought no ftudy, and should communicate o others according as they have reweived a gift of the Spirit of grace That God the Author of all good, hay be glorified : and that none do oast of gifts and extol himself aove others; but rather be humble : and then none ought to quench the pirit, neither in himself nor others; ut rather to fir it up. And lafty; let no man despise Prophecy, hat he may not offend God, his eighbour, nor scandalize himself. 0

Love forbeareth all of The wifom of the spirit searcheth all, and

xamination tryeth all. Since we have undertaken, through he admonition of the fpirit, to fpeak f wildom (as much as our know-dge in part may afford) Therefore elaori 14 we

we intreat the Reader in Love, that those whom we displease (or what are offended) would tolerate us i love, As knowing that wifemen alf must bear with fools; And things spc ken of in this book may not prefent ly be rejected, but rather be suffere. to stand, remembring that God als is patient unto Sinners. But if and one do think himself wife, let hin fhew the spirit of Judgment, and let him difcern thus, least he judg himself also. For we hold that w alfo have received a gift of the Spip rit of grace, which we will not fuf fer to dye; but to the praise of the Lord we will put it out to use, out o love to the Children of wifdom although not as an instruction, buas a good testimony to our selves that we have received a gift of the Spirit not in .vain.

The reason that induced us to the writing of this book is, because we hope

mope to be Beneficial to the children whof wildom. It may be we have sibublisht the like twelve years ago, the all Title of it being Aurora Sapientie : hover fince it hath been defired by fome emigain, I have not altered the Title, enoping that it is not a little mended alland corrected. I have set it out ampriefly, that it may neither be tedibus to the Reader, nor chargeable mo the Buyer, nor yet painful to the Printer. Benevolous Reader, take Il in good part, and thus we com. nend the wellwishers to Gods graci. pus ptotection. in O was a cu

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Of the feveral Chapters of this Book.

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OF the Books of wijdom, in which the fame ma be learned; how, and in what manner? Chap. 5 Of the Principles and Beginnings of all things, as a fo of God himfelf; and of all what foever.

Of the First Principle of all things which is God. Of the second Principle, which is Nature.

Of the third General Principle, namely the Element.

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

Of the particular Principles, Body, Soul and Spirit. Of the Elements and contrary Elements in the Creation.

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

Of the difference of the Light and Darkness, as also of the Light and Fire.

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Of the Principle of the Fire, and its Mystery.

Ont of what, wherein, and whereby all things good o bad do subsist, pass away; and yet how they last for ever.

Of the Creation of the World.

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Of the Mystery of the Word.

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The Contents.

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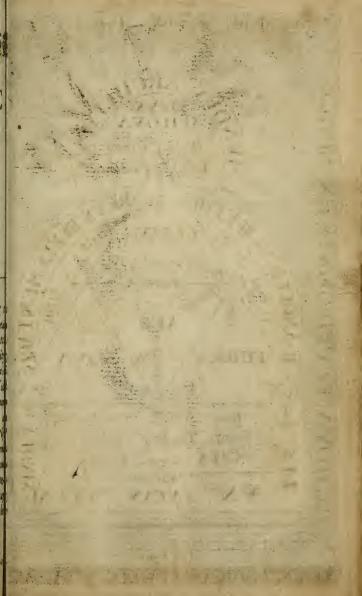
AURORA SAPIENTIÆ Morning Light, or Dawning of Wildom.



E take the liberty according the gift of the Spirit, to spea briefly of Wildom, in this litt Treatise, without any prolixit And because we made mention the Preface of a three-for

Knowledge, as of Men, of Angels, and of God; not we will speak here that Wisdom also is threefold; a 1-The Natural of all Created things. 2. The Wisdom of Faith unto Salvation. And 3. The Secret an Mystical Wisdom, whith generally is unknown : an that we call, veta Philosophia, Theologia, and The osophia. Of these three we will speak as briefly as ma be possible. The Spirit of the Lord be upon both the Writer and the Reader. Amen.

JEHIOR,



Mundi ARCHE ars EVS **IEHO** VA núm Bo REVS. III ELLEMEN Infi nitun S.H.E.THE OE Augeli 6 AER ER1 AQVA Sulphur Metalla Lapides Sal 2 .5 Procella Ignis Inane: Tenebræ Abijs SIJ CHA 0 S Malum IN NEEK SATAN

EHIOR, OR THE

Iorning Light of VVildom.

CHAP. I.

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

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

Chap. I. Of the Books of Wildom, &c.

The first book of Nature containsseven other bou which are the feven Elements, of which in particul heresfeer.

These seven Books have three other books opt fite, which are the three contrary Elements, of wh alfo hereafter.

The fecond book, the Holy Writ is divided in three other books, as into the Law of the Old ; to the Gospel of the New : and into the Eternal G pel of the everlasting Testament and Covenant, while comprehends the book of the Revelation of Fen Cbrift.

The Third book of Man is only one book, and fealed to the blind, but opened to the feeing. this book is hidden, Tealed ; and also manifest al opened all Wifdom : and man is called the Image Honour of God : (or which below) and man canity be called by any other name, I Cor. II. 7.

Out of the first book we learn Philosophia the ... tural Wildom in and about the knowledge of cr. ted natural things which are of the Elements : a we learn this wildom out of the three Principles and feaven Elements ; and difcern the fame from three contrary. Elements, elfe we cannot find thetri. of the Natural Wildom.

Out of the fecond book we learn Theologia or 1 vinity, the wifdom unto Salvation; and that in three forefaid books through the feven spirit Ifaiah 11, and we diffinguish it from all human glosses, and books of Prophane ones. For the book expounds it felf, and needs no humane int pretation, but only hath need of Faith, which prehends all things.

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

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Chap: I. Of the Books of Wisdom, Scci

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

This is the wifdom, that is myflical hitherto, and et is manifest but only to the wife : and is called *heefophia*; because God doth no where to clearly hanifest himself as in man, who is his image, or hobur, or glory, 1 Cor. 11. 7. Therefore man needs to to go far, but only into himself, to learn the ue knowledge of God, and to feek after God in mfelf; and himself in God. If he do not thus, all vain, and no where elfe any wifdom to be found. ##s 17.27. Luke 17.21.

Seeing the three other books proceed only from the oneBook, as the word of God, therefore all three do Rifie unanimoufly of this book of the here of the each in its letter, wildom and teftimony, but none the clearly as man doth. This is that great, whole and perfect Library of wifemen, wherewith in jute and equity they may be contented. All wifdom and knowledg, with their myfteries

All wifdom and knowledg, with their mysteries thefe books, we may not learn any where elfe, but ily through the fame Spirit, who himfelf hath pend thefe books, made, and testified. He therefore ho is defirous to study these books, muss from the bottom of his heart acknowledge and confess his with blindness, folly and ignorance; and muss ay unto the Father of Lights, for illumination, wifom and understanding, that he would fend his hospirit which may lead us into all truth, and take us and from all foolishness, and falshood, and may ing us to the Light of Gods glory.

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

Chap. 2. Of the Books of Wildom, &c.

through a love to God, and to mans own falvatio and through a holy life without all Hypocrifie, ar through the Light that commeth from above; ar not from beneath, from man and his wifdom, which all those must learn to deny, that defire to learn the wifdom of the holy ones.

We will fpeak thus; That hitherto all these book were sealed up, but are now opened in the end of the World, according to the Prophecy, 4 Est. 6. 2017 Daw. 12. 9. Zach 14. 7. And if wise worldly methan are offended at this, they betray themselves, the the wisdom of the holy one is not in them

The books of wildom teftifie unanimoufly of the word by which all things are created, and in which only all wifdom doth reft, and which is the beginnin of all beginnings, in which is all, and without which nothing is, which is all in all, God bleffed for even Amen.

CHAP. II.

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

The Principle of all Principles, and beginning of all beginnings, as also of God himself, is only the word, according to the testimony of the divir truth and word it self, John I. Now the word may not be defined otherwise, then that it is a Spiri-Breatt

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

a reath or voice of God, yea God himfelf in fuch a subfillence, effence and being, as namely, How the mage of God doth teprefent us according to the himilitude which is man, as that he is a quickning pirit, a fpiritual Adam, and heavenly man, which God the Lord glorined and magnified for ever, mamen.

The Now we hold altogether that this is the proper deinition of God, and no other, which the holy write indearly fignifieth. 1 Cor. 15.45, 47, 48. who acbording to his Image and Similitude. hath created fpiritual Adam, and Terrestrial man; when God

i id, Let us make Adam or Man after our image, af-

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

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

Love is a Teilimony of God, in which is the Faer, the Son, and the Holy Ghoft; in one word hich is called *fefus* (brift, the *fpiritual* Adam, and avenly Man, Meffias, who is Effential, Alpha and mega. All in All, the Beginning and the End, the irft and the Last, Bleffed and Praised for ever. Aen Rev. 1.22.

Now the word being the true Principle in God in mfelf, then confequently all proceedeth from the is ord, out of which do chiefly manifeft themfelves in rec general Principles, in which Principles, with and its rough which, all things are contained, and are thefe, in wely, God, Nature, Element. Chap. 2. Of the Principles,

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

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

After these special Principles, follow lastly particul lar Principles, each of which hath its proper Beinger out of which, in which, and from which it confists But these three Principles proceed from the forment and are Spirit; Soul, and Life, and Body well bodic are out of the Water : All Life and Soul out of th Wind : And all Spirit out of the Spirit. But concerning the Angels, their Body is out of the Wind o the Angelical World, their Soul and Life a-Fire flame, and their Soul a light of which elfe where:

Thefe are our Principles in the Wifdom, out c which all things have their Original : Whether othe Principles may be flewed unto us, we do muc doubt.

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

The Secundum mobile, Second mover of all thing

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s the Spirit, through which all things are Cte

The Terriam mobile, Third mover is the Wind, and these three moving Principles are the Perpetanam amobile, everlasting mover of all things, by which all whings move, live, and have their Being.

But these three do rest upon the Water bodily; out the which the World is and all things are: And in the main, according to the Life, wherein all things are: and in Heaven, from which all things come from above after the Spirit; but the Spirit from God, from which he cometh and returneth thither. John. 1. 4. M/al. 104. 30. Alts 17. 28. Eccles. 12. 7. But all mussle come together on and in the Earth, as in the leart of the world. wisd. 1. 7.

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

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CHAP.

CHAP. III.

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WILL BE STATE OF

Of the first Principle of all things which is God.

God, being the beginning of all Eeginnings; and from which all things proceed, then his begin; ning is from no other : He is without a beginning becaufe he is not from another; yet though he hat in his beginning from no other, he reprefenteth in him felf his beginning to all.

This beginning of God is not a beginning to GoW himfelf, but to us; for he himfelf is all in all. Now that he might fhew himfelf to us men, to testifie and inftruct us of him, therefore God sheweth himfelf in his beginning, which is the Word, which is Gow himfelf.

Now through this VVord is fhewed to us, teffifier and taught that, and what God is, and who he is : Bull without word or fpeaking may be neither Doctrinn nor Teftimony, nor a prefentation; as Reafon dot make it manifelt. Therefore the VVord is the ben ginning of God to us, out of which all Teftimonies Names and Relation of God do proceed; as out of the depths of God, which confift in their own proper Spin rit, wind and water.

Th

Ch. 3. Of the first Principle, &c.) 09

The name of God is but one, according to the flence, which no man knoweth, but only he upon hom he is written, with the living Letters of the pirit of God, and his VVord Effentially, which is hrift, and those that are of his Being. These are tey in whom the VVord dwelleth Effentially, and hat fee his Glory in a Light and Eye that no body effe in fee. All the names of God come together only this one name : For the whole fulnels of the Godhead we leth in him bodily, who is called Alpha and Umega. ich. 14. 9. Col 2. 9. He that fetth him feeth alfo od, and the Father, and the living Word, and the nickning Spirit. John 14. 9. 1. John 1. A Cor. 5. 45. Even fo he that feeth man, feeth alfo with a Body, the Soul, and the Spirit, which are in their ature invisible

The Tellimony of God confiftent in three : Namein three witneffes, which are the Father, the Vord, and the Holy Spirit. Now as the name proeds from the word, fo doth every Tellimony of od, and refleth only upon the dear and true witis that is called Amen; Which is the beginning of od screatures. Rev. 3. 14. And the Tellimony of od ftands thus. God Father, Word, Holy Ghost, imen, which is Chrift.

Now because no body can testifie i God, but he nfelf alone; and all Testimonies of Truth must be stillified by three: Therefore God alfo testifieth of infelf by three; but they are not three perfons, it one onely perfon, and one only God; even as in the Earthly mans Body, Soul and Spirit cannot be tree diffinct perfons, fo in God are not three infons,

But

10 Chap. 3. Of the first Principle of ull things,

But this is the Teffimony of God to us in the Name (non in Nominibus, fed in Nomine) of the Father Son, and Holy Ghoft which confift in the word, which three are one thing and one: But this Teffimon none acknowledgeth fave he that hath it within him felf Effentially, that is, that hath the Spirit out God, and is annointed and fealed with it. The is the Teffimony of God with one words through which we are Sons and Heirs of Go Rom. 8.

Lattly, The Revelation of God confilts in feve Powers, which are the feven Spirits of God. Re 1. 4. Chap. 4. 5. Chap. 5. 6. Zech. 4. 2, 10. Ar reft upon him who is called, and is feffe; who is v no other: but out, through, in and of himfelf, is felf fubfifling, in whom is all, who hath all; Al the fulness of the Godkead. Rev. 3. T. Isa, II. Co 2. 9. For through him all things are Created Heaven and in Earth, and by him all things are pr ferved, by him alfo all is Redeemed and reconciled He Reigneth over all, and hath all under his Powe. through him all loft things are reftored at his glu rious coming; He also holdeth Judgment over all flefh, over quick and dead; And lafly I will make old things new, and will abar don and put away all old things Everlasting Iy.

Therefore the Mystery of God confists in On Three and seven; and according to this Myster a'l other things are Created and confist in One, or of Three, through Seven; and are therein testifie learned, manifested, or justified; nothing at a excepted whatfoever it be; and that for this Reast That God in his mystery may be learned and glor fied in and on all his Creatures.

Which is God.

Herein confifs now the Myftery of the VVifm in its measure, number and weight, as in here, Three, and Seven, whereby all things numbred, measured, and weighed, so persently, that nothing can be added to it, or mainished from it. For all the works of God herefect, and testifie of the Creator, according to the Mystery of the wisdom; namely, that the works may be known Him, that made m, that what and who he is in his Myste-

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CHAP. IV.

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Of the Second Principle, viz. Nature

N Ature is the fecond Principle and beginning all things, and ftands betwixt God and the Elements, through which God worketh into the Elem ments, at, through, and by means, and is in its confidaration even as Angelical, whofe beginning is out to God a forth-blown Breath, V Vind and Air of the Almighty, in which confifts the Soul and Life so all Created things, and every living Soul, and be concentred and fastened together effentially, bodil by and felf-fubfifting in the Tree of Life, even as God in Chrift, and the whole Elementary world Man.

This fecond Principle is not everlafting according the beginning; yet eternal according to the end, even a the Angels are. It is not Created out of nothing, as il world; but proceedeth from God, even as the Lin from the Spirit, as a Breath, VVind, or Air do a proceed; and is alfo the breath of Gods VVord, which is Life thus, that the fpeaking of the word fra living Eternal Breath, and is diftinct from Gos as a living breath or Soul from the quickening Spirit.

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

Che 4. Of the second Principle, VIZ. Nature. 13

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

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

Now as all things confift of Body, Soul and Spirit, fo they have three forts of food to their ilfe & fubliance, the bodily food to the body, out of the Elements, as from that which cometh out of the waters, and out of the Earth, whence alfo the body doth come, is taken and is made. The foulifh food to the Soul & Life in every thing out of Nature, through both the Elements of V Vind and Air, from whence alfo the Life and Soul doth bome. The Spiritual food to the Spirit, and that from God, at from whom the Spirit is, namely each Spirit according to its measure, and to the Spirit in every way this food cometh from Heaven, through the Spirit and Light, as from the three Spiritual Elements, from whence alfo the Spirit did come. 14 Ch. 4. Of the second Principle, viz. Nature. (

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

The Angelical world in its body is no earth, as the m Elementary is, but it is the right body of the water, m out of which it fublifteth, and that body is here beneath with us ICE, but above it is an Angelical earth like unto a *Chriftal*. And in a word, it is a most noble Sale So of Life, fertile, or constant, or firm over all, and is p the Paradife in it felf. It is an Angelical Air, which as doth not fetch breath there as the living Soul, for the Life of Nature is Eternal in regard of the end; but it liveth and moveth in the Virtue of Gods word so Eternally, *fine respiratione*, or without breathing.

Therefore death cannot Reign in the Angelical world over the Nature, and over the Tree of Life, but is rather overcome by it (how much more by God) for the Tree of Life flands unmoveable : Therefore by the breaking of the fruit of this Tree, at the glorious coming of Chrift, all shall come from death to life, and shall be freed and redeemed from death; Devil and Curfe. Lafly, in its Spirit also it is of an Angelical Spirit, by the power of the word and Teflimony of God. Thus namely, that the Dragon hath no power over it, but is conquered by the Spirit of the fame, is cast out, and quite extruded and caft away; How much more then by God. Therefore feeing the Nature in her Spirit is the wind of the Almighty, and a going forth of the Light in which God dwelleth, and cannot come to that evil one, or may not fall into an evil, neither mayit be blafted or poifoned by the breath of the old Serpent.

7 he Divine world in its being is compared to the most noble body of the water and earth, as it were to a Heavenly body which is and are an Essential Spiritual Salt, as the most noble and pure Gems, precious stores

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

tones, and gliftering Gold. In its Life it is the preath of the Almighty, a Soul and Life proceeding pout of the mouth of God in and to an Eternal Life; and in its Spirit, the Spirit of the Lord it felf, who is God praifed for ever. God is the Spirit. the Naure is the Soul or the Life, and the Elements are the Body: But be it known, that each world hath its promorer Nature and Element, and that the one world is in ever changed into the other, neither can it be alterited, nor one Principle general into another. Now areach Principle hath its proper Spirit, Life and Body.

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Of the third general Principle, namely of the Element.

God himfelf is all in all, out of him are all things Gaccording to the Spirit, by him are all things according so the word, and to him are all things according to the Providence or Confidence. Rom. 11.36. Wifd. 1.7. Chap. 12. 1. Gen. 1. John 1. Pfal. 104.27, 28: 136. 25, 145.15, 16.

The nature is all, but not in all; becaufe fheis not in God, who hath his own Nature, and the Elements alfo are not all, but fomething only; which is a Salt. This fomething is from God after the Spirit, from Nature after the Life and Soul, and from the

16 Chap. 5. Of the third general Principle,

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

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

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

- There are feven Elements or Powers of the world as Spirit Wind, Air and Water; Light, Heaven and Earth, and are fuch, by which, in, and through which this world confifts and fubfifts, and withou which it cannot fubfift.

These seven Elements are Created out of such a one which in the Elementary world are all in all, and ar incorruptible ; namely Salt, which is an excretion o Nature, Execrementam quasi fobrie fumptum, whereby in this world all things bodily fubfift, and are prefer ved. Now there is a threefold Salt, namely, Spiritual, foulifh, and a Bodily and Palpable. Th Bodily is fixt and permanent, both in Water and Fire Whence we know out of what, wherein, and where by all things fland firm and conftant, both in the Wa ter and the Fire, that they may not be drowned, and wherewith they are closed up. The Soulish Salt i flying; because life and soul is in it, and the growth of all whereby all things receive both body and life but when it cometh down'again, and turneth to the fixed Salt again, then they receive Life. But the Spiritual Salt is a right true effence, and in this world the most noble Being of all Being (Spiritus universi) the Spirits of the Elements, and their Light, and Heavenin its Effence.

.The Elements,

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

17

The Volans or flying Salt dwelleth in the Wind, Air, and and Dew, this give th out of wind and air to the bdy after death,

The fixed Corporeal Salt dwelleth in water and irth, out of which this our body doth fubfift : Buc ult is the right fixed Salt, and the right water of Life, hich is a dry water, and together water and Earth, which the air and wind is fecretly hid, and alfo the eavens, Light and Spirit in its depths, which are ben the feven Powers of the Element and world; id all feven may eafily, undeniably, and manifeftly the eye be demonstrated, if the fame be Anatoized.

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

The fixed Salt is threefold, as in the Earth, in the Vater, and in Heaven. The flying Salt allo, as in ain, Water and Dew, Air and Wind. The Effenal allo is threefold, as in the light Spirit, and upper ater. The waters fupplie three places or degrees, r out of them them the world did fubfift, which is markeable, always the one is hid in the other. The sing Salt is the Key, and openeth with it, defcending the Spring, that every thing raifeth from the dead, greeneth 18 Chap. 3. Of the third general Principle, &c greeneth and groweth, and with its afcending in th Harvest shutteth them again.

The Elements are threefold, namely, Spiritual Soul ifh and Bodily. There are three of the Spiritual Ele ments, as bodily, the Heaven; Soulifh the light, an Spiritual the Spirit. The Soulifh are twofold, a Wind and Air. The bodily alfo, as Water and Earth Always the one is hid in the other, and the one alway comprehends the other fix in it; and always the on of them is bodily manifeft, vifible, and knowing, o palpable, but the other fix are hid in it.

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

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

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In

CHAP. VI.

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

The three special Principles, as far as they are Principles, come according to their Original, as the spirit from God, the wind from the Nature, and the water from the Rocks and Wells of the Element. very body in the Elementary world is out of the wier, even also Heaven and Earth. All living, foul and reath is from the wind, in all bodies, and all spirits the from the spirit: The spirit hath by it the light and determine the wind, the air, the water, the earth. I low as every thing hath its original; so it is of the time fed, nourisched, and thither it returneth atation.

Now the water is a gathered, concentred, and boly palpable air. The air is a foft fentible bodily gaered wind. And the wind is a living gathered fpirit. at the fpirit is fuch an out-fpoken word, which Creeth and maketh fome living thing; fo that it flands ere effentially, where it was before. P_{fal} . 104: 0, 30.

In the beginning of the Creation, the fpirit moved the water; by which moving is underft od e wind, by which the fpirit hath breathed on e waters, and made them fertile for the Creation of te world, 20 Chap. 6. Of the third special Principle,

All things that are, move and have a Being, have their original from the one, infini eternal Father, EHEUE, fEHOVAH and fESSE, which is the effential, felr-tubfiding, living word, which is and was in the beginning, and remaine the vertalingly, to which word all other things are just nothing. Through it all things are Created, are preferved, nourifhed and fed in their fpirit and life, as through the breath of the Almighty. 4 Efd. 16. 13. Hib. 1. 3. Mat. 4.4.

Now by the three fpecial Principles, as fpirit, wind, and water, which are Elements alfo, all Creation is finifhed, not only becaufe they are the means by which the general Principles do work ; but alfo becaufe they contain in them the right feed of all things, and the fame in the only true Element of which we made mention afore. For thefe three bear in their body all Sale and feed, fixed; and flying, and elential; as alfo Heaven and Earth, with all that is therein, and bring forth into the world, each to its proper felf-fubfifting, or fubftance.

Now as all is produced out of the special Principles, according to the Creation and Nutivity : But the finwith the curfe and corruption bath made all evil; for must all that is born anew return to water, wind, spirit, and out of the spirit and spiritual water, must by the wind be born anew to the Image of the Cœlestials, yet so, that in their glory they be no other then Angelical and divine, and bear the Image of the Cœlestials. This new birth goeth out of the upper waters, and out of a Cœlestial earth to speak Elementarily, and are nothing elfe but falt. There is another birth alk that goeth out of the fire, and is done in pain and toment. The new birth out of the water, and through the water is done in drowning by water to death, that

. Spirit, Wind and Waler.

hat out and in the earth is done through death and ' orruption: The birth out of the fire, as a contra-' / element, is done in and through the fire in ' lell. Every new birth and regeneration is done wough the fpirit, as also every Creation and altetion.

The new birth out of the water is done, when ater is to be poured upon that which fhall be new orn:which the bad contrary elementary doth drown, ill, and reduceth to nothing: And on the contrary irreth up the good, draweth it out and maketh it gloous, and diffinguistheth the good from the bad, :jecteth the bad, and chooseth the good, and teps it.

The new birth out of earth is done, when a thing reduced to its proper earth, dyeth and putrifieth perein, then afterward cometh forth again, and rith out of the earth with a new and fpiritual ody, and parteth with the naughty and corrupd.

The new birth in the fire is done, when all is caft to the fire, and that which doth not hold fire is infumed by degrees : and only that which is fpirial remaineth and is faved : and then afterward e new birth with a fpiritual body cometh forth : Cor. 3. 13, 14; 15. 1 Pet. 4. 6. Although we fpeak re Phyfically and Elementarily ; yet underftaning men will judge Theologically, and the Wife may arch Phyfically, how every thing hath its true irth, Water, and Fire, and fo mark and obferve smyftery.

Now is the Spirit, Wind, and Water, by which all ings in the world are effected. These the world ideth forth to all Creations, Births, and Alterains. These are never quiet, for they are by and with

operate

Chap. 7. Of the Particular Principles,

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with the Word, the Perpetuum Mobile, as above we mentioned, and co-operate continually into the Ligh Heaven, Air, and Earth : which four Elements ftar ftill unmoveable into which the three fpecial Principles do overflow with their body, foul, and fpirit, a to the Water, Wind and Spirit; and work out all, ar finish the fame. The water is as it were the Elemen the Wind is like as Angelical, and the Nature, and the Spirit is Divine.

CHAP. VII.

Of the particular principles, Body, Soul and Spirit.

With those are the Principles inclosed an confilts in a threefold Trinity; and alway one produceth another and fland always orderl in their fubordinates, and agree together, that the make up a true and whole Harmony, and are enclose at laft in the Light, Life, and Love. The body c all them is, and confifts out of the water, allo th Earth, the Water out of the Wind; the Wind out of the Spirit; and the Spirit out of God

There is a threefold body, namely, a fenfible o palpable out of Water and Earth : a Soulifh on of Wind and Air : and a fpiritual, out of Hea ven, Light, and Spirit. So is an Elementary hody an Angelical, and a Divine, very well to be diffingui faed on man.

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Body, Soul and Spirit. 23

Further the Soul is corporeal out of the Air from whence it is fed alfo : and foulish out of the Wind: nd Spiritual out of the Light. The Spirit is Corpoeal out and from the Heaven : Souliffi out of the ight : and foirmual out of the fpirit of the Ele. hents, out of the Nature, and of God, according as . he Creature is. Out of these three general Princiiles. Man hath alfo a threefold fpirit according to his neafure, and is the perfect eft creature : Always one ody dwelleth in the other : and as foon as one bovisdiffolved and broken; in the fame moment a- +> other and more poble body is manifest, and that in Il ahings : If now the body becometh nobler, needs auft the Spirit be more noble, high and glorious. But his is the body, after which the wife do feek ; Nameas the Sale which containeth all in it felf. This bodathey drown in a Water, which floweth out of the centrum of the Vegetables; and draw out all verheb, which afterward come together in a celefial abiritual body, and afford that precious jewel. All, maings that are killd and dye naturally, are drownd . del a coldi Saturnine Water, for all natural death is done, they coldness; but what is kill'd in the Fire without a v haturnine Water, is not fit to Nature for a better flate, and only the Salt we feek in the fire, and then through , the Water, and afterwards cleanfe and purifie it , when ich the Baptism of Fire and of Water. We should , herefore fix our thoughts on the water, and ule the re very carefully, because it is a contrary Elehousent, before which nothing can fubfift, but only the Healt.

This is the true body of all Elements, and of all ings in the whole world, if that be taken away, then I perifheth quickly, and the Gold it felf alfo in the tree. This is the right Heaven, wherein dwell all L 2 powers

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Chap. 7. Of the particular Principles,

Powers, and is in all things in the whole world the Heaven, and is compared to the Tree of Life in \mathcal{P} radife.

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Now the foul according to the higheft degree, out of the nature : According to the fecond degre from the Light; and according to the third degre out of the *Wind*. Thefe are the Principles of tl living foul : foul and fpirit are diffinct, as God at Nature, Spirit and *Wind*; as Angel and living fou yea as fpirit and breath.

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

At last the spirit of all things is out of the three g neral Principles, in each according to their portion and measure. Now the spirit affords the right is ward effence, the forma effentialis, differentia specica abstractum effentia, and nothing else. From the fame the body and soul also receive their effence whereby the one from the other effentially and pr perly are diffinguished; as man from beasts; a beafoul, fish, vermin, &c from others : and so one this from another.

All Creatures are diffinguished chiefly into three as into Animalia, all living fouls : into vegetabili all that grow and spring out of the earth : and in Mineralia, things that grow under the earth, a

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Body, Soul, and Spirit.

re digged out, and fo in the water alfo. These re diffinct as the three Principles, and in our vision always a fair harmony doth represent it elf.

All living fouls confift out of Water and bloud, in heir feeds through a moift warmth, and a warm noiftnefs each in its mother. All growing things conift in their feed, out of a flimy water, through the alt, which is fixed in the root, flying in the herb, af and grafs, and effential in the flower; and all three oncentre at laft in the feed.

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

Even as upon earth all things grow by rain and w, as also in the earth it raineth, thaweth, and is ifty, thereby grow the Minerals, Metals, and the te; and all this from the falt fixed, flying and efntial The flying Salt begets Sulphur, the effential igets Mercary.

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

Among the Vegetables is the Vine, a channel, out which come three forts of water, and alfo a no-Mineral, and is the Centre of the Vegetables.

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

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CHAP. VIII.

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Of the Elements, and contrary Element in the Creation.

He feven Elements or Powers of the world d reft only upon one, which is a right well of a Elements in our thoughts, becaufe it containethal An Element is fuch a thing, out of which, and i which the world and all doth confift; without which nothing can fubfift Again, a contrary Element is fuc whereby the world and Elements are altered and con rupt, and at laft mult quite perifh thereby.

Now all things are Created, out of three Principles *Materialiter*, namely out of the word, as out of a fpiritual; out of nature, as a foulifh; and out of the Hement, and contrary Elements, as an incorporea corporeal, and Corpereal-incorporeal; that is, ou of the Elements after fomething, and out of the cor trary Elements according to nothing.

The word is the all, the Elements are the fomething an the contrary Elements are the nothing The nothing is become fomething by the word of God; and the fomething will become nothing again, when a laft the word is taken away. Although the contrar Elements were once nothing, yet in the Creatic they are a Principle along, becaufe they were mad which were not afore, and are of God counted no

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Chap. 8. Of the Elements,

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

Now as long as the contrary Elements remained unthown, and in their concentrated Center were not acoken, they are very good : But fo foon as they are a nown in their depths, they are fuch a thing as puts me world to a fhame, and at laft altogether doth condume it, and reduceth it to nothing.

Thefe contrary Blements are three, Darknefs as or orporeal, Fire as Soulifh, and corruption as Spiritu-; yet Corruption before the fall was no Corruption, must only an alteration, not unto evil, but unto good, and a change and exchange of all Created things. The it is before the fall was not confuming, but in its nowledge was good and ufeful: In like manner darkonefs was very good, and for a reft and refrefhing to all or reatures; but now it is an habitation to ill Spirics,

ad as far as darkness in the air reacheth and goeth, fo incr and high also in the air hath Satan his Dominion and Reign. *Epbel.* 22. *Chap.* 6. 12. And fo are alle contrary Elements become hereditary to Saan through fin, who is the Prince of darkness, and Potentate of the fire, and the fire over and a principle and beginner of perditi-

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Chap. 8. Of the Elements,

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Out of darknefs, Hell is hatched, which is three fold. 1. Corporeal. according to its place, under the earth in the nethermost places. Ephef. 4.9. Luk v 16. 28. 1 Pet. 3. 19. 2. Soulifh in the Reign of the Devil, and Prince of darknefs in high places. 3, Spirit tual in the Devil himfelf and his Children. This He the full be caft at last into the fiery Lake.

Out of the fire is produced an unquenchable evel burning Sulphur, and fuch a confuming fiery flame which killeth life, and yet always maketh death so live.

The Hellifh fire is three fold; in the Fell, in the Devil and his Children, and in the fiery Pool: Other of this alteration, or rather perdition, is at laft Deal gotten; which in its bodylines is a cold fire, and in fiery coldness: According to the Soulifuness, a gnaw ing worm that continueth, devoureth, and never eas eth, yet always confumeth and full begetteth again According to the Spirit, Dearb is the Devil himste effentially, who hath begotten fin, and fin hath bego ten him, the Devil.

Now darknefs was good before the fall; for light was hid therein, i.which God commanded to comforth out of the darknefs: The fire alfo was goo before the fall; for life refled therein, becaufe r flame was burning in the fire, nor was manifeft. The change and alteration was good alfo before the falbecaufe love did fhew it felf therein, by the increafe the Creatures. Now fince Light, Life and Love in clude all, therefore they were comprehended alfo the contrary Elements; but they were feparated fro the fame, and thruft out and parted through fin ; and that which was very good became exceeding ba and turned good and evil to a contrary and adver thing.

And contrary Elements.

After the fall Hell and Death were begotten, and the fire was made manifelt, Vifible and Corporeal; to that it went up into the height by Reafon of fin; to that by Cods permiffion and command it may fall lown from Heaven upon the wicked world, effocially at doth lye in and on the fiery Cherub before the door of Paradife, and guardeth the way to the Tree of tife; but in the glorious and joyful coming of the agreet God *Jefus Chrift*, this fiery Cherub muft be alone and come down, and all contrary Elements muft educe to nothing, that is, they muft no more Reign; and alfo the Devil himfelf muft from above be caft blown, taken Captive, and in Prifon muft be bound at thousand years, to the glorious liberty and Redemtion of the Creature, from the Vanity, Curfe and Death, where all things as they were Created, will be are newed.

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CHAP. IX.

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Of the Principle or Original of that evil

B Efore this Elementary world was Created of God the Angels, and the Angelical world, and Para in dife, which were above the upper waters, were first, and that fo certain, as the nature was first before the Elements, and God before all things. Therefore always out of the upper things, things beneath were gotten, and the upper is always before that which is below, even as the Spirit is first before the Soul and Body,

Now the Angels God hath called through his words out of the fame light, wherein God dwelleth after their fpirit, for that end, that they fhould ferve him, and hath prefented them in the fiery flame, after the Soul, and as a wind, after their body.

Now the Angels being out of the light, wherein God dwelleth, therefore they can know on, in, and out of the fame, what Gods command is, and this light is the face of God in Heaven, a fpiritual food of the Angels, which light the Angel of the Children may behold, whereas on the contrary the Angels of finfumen may not behold it, until the finner doth true repentance

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Chap. 9 of the original of that evilone, 32C. 38 bentance, then his Angel may appear again before that ight, and before the face of the Lord, of which there s great joy among the other Angels. But as long as be finner doth not repent; fo long appeareth the Devil before God, and acculeth the finner day and night before him.

Now amongfl God's Angels Lucifer was the chief; or he carryed the Image of the clear morning Star, which was and is the fon of God : but he was not conent with that great Honour and Dignity ; but would ain have been Lord and God himfelf, and no more a ervant. This coveting was in Lucifer gotten by an Il look and eye toward God, inflamed within himdelf, in the fame fiery flame, out of which the Angels, after their Soul are, and that fo much and heavy, that the light did depart in his Spirit from Lucifer, and inthe defined thereof an unfpeakable great darknefs came out and the fire, which Lucifer himfelf had kindled; and aro inftead of Heaven, a Hell it felf.

So the fiery flame unknown to *Lucifer*, undifcoverand and hid, was blown up by himfelf out of envy and grudgings, fo that it turned to an effential anger, yea to a confuming fire, wherein at first did reft the life : toput was afterwards turned into a living death, which a never dyeth, and a deadly eternal life made manifest, areas a foul to Satan. At last through *Lucifers* pride a strange wind was gotten in *Lucifer*, as a body unto ethim, and Satan bath quite lost the Angelical Principle, and felf-fubfistance, and became a strange Bird, and a hwild Hy.

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

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all

32 Chap. 9. Of the original of that evil one, all Gods Teftimony wholly, as also the Teftimony of good Angels. He is a Knave or Lyer from the begin ning through fin, which hath begotten him, and he hath begotten fin, he is fins father, and fin is his me

ther; that hath begotten him, and he her throug covetouineis in the leering eye of felf-love and imagination.

Now as fin is that evil, and found out in its Principle by *Lucifer*, fo it hath turn'd him into an evil one is the Principle of the other; and fo he can be excufed by no means. So *Lucifer* hath murdered himfelf, and hath loft the *Angelical Principle*, and is and remaineth a forlorn Child, and fon of *Perdition* the right Antichrift for ever.

Thus is fin gotten through coveting, and coveting through looking upon, and looking upon through imagination, and that through felf-love, and that through an arrogant liberty, this through fecurity and that through wantonnefs, where there is no fear for as fear is the beginning of wildom, fo is wanton nefs the beginning of folly and fin. He that is fearfu will not eafily hizard upon finning.

Lucifir was Created of God a good Angel; and that fo, that he might eafily have been kept from fining: So alfo might Man if he would himfelf; but felf-will brought him to that fin, yea his own wanton nefs; but now he could not be fo perfect Created, that he could not fall into fin at all. The reafon is becaufe his weight, measure and number could not endure it; becaufe he was not born of God, but had his Principles befides God, although through God; but what is born of God and of his feed, that cannop fin, becaufe it is born of God, to whom it is impossible to commit fin,

Thus

And of the Angels.

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

Now the Angels confifting out of *Wind*, Fire and Light, and the fall of Lucifer flanding before them as warning; therefore they cover their feet and faces be defined with fear and trembling, and are raber afhamed of themfelves, that they may find wrace before the Lord God.

Now they are a fiery flame for a protection of the sodly, and a perdition and death to the wicked : God lo is a confuming fire in his Angels, not on, or in himhelf, and will come alfo with his Angels, and his *Power*, and with fiery flames to judgment

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CHAP.

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Of the difference of the light and dark nefs, as also of the light and fire.

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TItherto the light was not reckoned under the Ele ments by the wife of the world, though it b the firft of them in the Creation . for in all Creature the Bloud and Eyes are firft; and nor the Heart Nov the light is a going forth o' Gods glory, and it neve goeth down or decayeth in its fpirir, an is'a dwelling of the feven fpirits of God, as the darknets is an habi tation of Evil fpirits. In the light dwelleth the fpiri of the Lord, the fpirit of wildom and understanding the foirit of Counfel and of ftrength, the foirit o Knowledge and of the fear of the Lord. All wildon understanding and knowledge, all judgment and exa mination, and every truth and righteousnels comet from, and out of the light, and through the fame.

And as the light doth illuminate the whole world and maketh day, and is the day it felf: So it illumi nates alfo every fpirit in all living fouls; and as ther is no day without light, neither can be; fo no wifdom nor knowledge nor understanding can be without light But the light in its body, in our opinion, is a pur effential spiritual Salt from which all Gemms and preci

C. 10. Of the difference of light & dark nefs, &c. 42

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

Out of this light God hath made the lights of Hearen, which are coagulated, living and comprehenfiile lights, and are nothing elfe in their effence, but a piritual effential and exceeding pure Christalline fair, o high tempered, as ever any thing may be without ny quality or property of heat; coldnefs, warmth, noifinefs, drought; and have their proper motion in nd on themfelves; efpecially the Sun runneth always with the light and day, but the Moon with the darkefs and night, and the other flars in and on their laces and order.

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Those lights of Heaven do shew always and every here clearly the power of the Elements and contrary lements, what their operations be, through which owers all things in the whole world are finished and rought upon, but through the lights of Heaven o less then a Looking Glass sheweth such and such you e.

Now the powers of the Elements and contrary Eleents change and revolve daily, weekly, monthly, and tarly. Now becaufe out of the light cometh knowdge, which fearcheth out all the depths in every irit, foul and body, and prefents them in the lights Heaven, prophefie, tell, and give to underfland to e beholders, who are the Children of the light. he fpirit of light fearcheth all in all things, and fhewh by the lights of Heaven every afcendent or fpirit 36 Ch. 10. Of the difference of light and darkness,

in all things, and alfo in Man, namely what fpirit, foul and body he hath received at his nativity, out and ac cording to the Elements and opposite Elements, at alfo what fpirits do incentre in him : All which if bad or evil Man may decline, or refift by the holy and good fpirit, as a beast can fhake off the dust or flyes.

Now the Lights of Heaven rule the whole world red namely acording to their time, and thew things prefent, paft, and future : Now because every Elemen hath its fpirits, as the Earth, the Water, and the Airing and their eyes are more foiritual then our bodily they can therefore fpy fomething in the lights of Hear ven, and reveal it to Man : But the Children of light do not use the Communion oh fuch fpirits at all neither should it be; because it is the next degree to witch-craft The Natural Magical can do much of which the wife wen of the East made use profitably, who came to Christ But the Angelical may do more vet and much. more, the divine. But we mut ftrive always after the belt, and Man - hat within him a threefold Magnet or Loadtione whereby he can draw to thim all foirits i the world, and can do monders. But wha faith the Lord to it. Mat. 7. 22. Luke 10, 20 For by the natural Magick, Devils may b cast out, and great wonders done by it. Th Prince of darkness can turn to the shape c of an Angel of light, and will have every when his hand in the work. Now is a very dat gerous, time; becaufe all fpirits are ftirring; be caufe their end is fo nigh, that it is hardly be lieved. The Air is full of fpirits, and the he Earth alfo is full of them, and every ma hat

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tath his proper Angel, and his bad Angel alfo: By he good Angels all good things man doth, are fet lown truly, and the bad Angels observe all evil hat man doth, and when once the books are o be opened, men will be judged according to heir works and words. Well be it with him, who hath blotted out his black Register with epenting tears. The fpirit we cannot fee, unter our eyes be opened.

Laftly, between light and darknefs, light and ire is fuch a great difference, as between life and death; bleffednefs and perdition; yea as beween God and the Devil. The light is and will be an Eternal dwelling of God: But darkuefs and fire is an everlafting habitation of Deails and the damned.

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CHAP XI.

Of the Principle of the fire, and its Myfiery.

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

The fire of the contrary element is threefold. First before the fall, a fill refting and unmanifested fire, without a burning flame. Secondly, after the fall, a kindled, manifested, burning, flaming fire. Thirdly, a cold waterish fire, which doth not burn yet fmoketh, & worketh into the earth upon Minerals and Metals. With this cold waterish fire all things are forced, and the Metalsalso; for it doth calcinate them, and turneth them as it were into asses, destroy eth and openeth them.

This fire is chiefly threefold, as I. Vegitable, which is as it were tempered, and is a well rectified Vineger which is extreamly useful. Of which not many words Sat (apienti distum.

Secondly, it is a mineral fire, which chiefly is th true fpirit of *Nitre*, a fpiritnal water out of Salt-peter which hath both heat and cold, and is Infernal an Cœleftial.

Thirdly

Chap. 11. Of the fire ana its Mystery. 39

Thirdly, Mercurial or Saturnine, a ftrong Sale hat hath not its fellow. Without this no Metal is enjendred, nor broken, or groweth, in which is a reat myftery hid, more then can be Imagined. Lue be true fpirit of Nirre must not be prepared without cold fire; for the raging, horrible, and furious Hell, which is in Saltpeter, must in its devouring and onfuming fire be over whelmed, drowned and devourd, and be reduced to a bleffed Heaven.

Now when a Hearenly Water is at hand, then a ew birth from above out of water and fpirit c. n ollow. Here lyeth hid a great Medicine in time f the raging Plague, Head-aches, Feavers, Stone, our, and many more difeafes, to be ufed. And uly the time is come, when all things must be rade manifest; and although we have not yet rith our hands prepared it; yet the spirit of wifom can teach us all what is secret and mystical, who harcheth into all deepnesses, and can shew, testifie, ad make known to us that which no eye hath seen, nor ar hath heard, and which hath never entred into tans heart.

Thirdly, There is also a Metalline cold fire, which iduce thall Metals, yea Gold it felf to nothing; only iat noble grain in the Gold hidden, flayeth and retaineth, which cannot be forced, and that fire is ead, Saturn, which devoure thall Metals, and onfume thalfo it felf in the fire at laft: Even as the ommon fire doth confume and devour all wood, and at laft it felf is confumed, and goeth out: But the Cinders that remain, there lyeth the treafure dden, which must be drawn out of it with hot ater.

The

40 Chap. 11. Of the fire and its Mystery.

The Metals have two forts of waters, a Cold and a Hot, and both are fire. The Cold is Saturn we Lead, the Hot is Mercury. Now as the one is at a extream Hellifh Cold; fo is the other extream how of a Hellifh Heat; fo that by reafon of heat it fland in in a continual flowing, although it feels outwardly in Cold

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

So much is it worth to know the nasure of fire, an opits myflery, without which no good or profitable up of it may be had, for our good; for all muft be king led firft in the cold fire, even as it were through it. Winter, according to the proceeding of nature, mundye and putrific, if it fhall be produced again in a new body.

Now the fire according to its principle, is bego ten out of darknefs, from thence it is produce and returneth into it again: But darknefs was b gotten out of the Nothing, and that Nothing flor there in the beginning of the Creation to r Something, as a Teffimony of that which w Created: For all that is made and Created, that w before nothing, and before it be tafhioned, then was not faibioned without a frame, and was as were a dark Ens or Being, out of which after ward is born the Light, that is a fafhionable 2 ing that is out of the invifible, a vifible thing made.

Chap. 11. Of the fire and its Mystery. 4.1

Therefore the darknefs and fire, in a good fenfe, and refore the fall, are an excrement of the Light, yet re good and ufetul, even as that which a Workmafter heweth or cutteth away from that matter, which he intends to make fome fathionable thing : which he intends to make fome fathionable thing : which he intends to make for fathionable thing : which he intends to make for fathionable thing : which he intends to make for fathionable thing : which he intends to make for fathionable thing : which he intends to make for fathionable thing : which he intends to make for fathionable thing : which he intends to make for fathionable thing : when as Chips from wood are of the fame fubftance when the is framed out of it; yet an excreinent of it, and when thefe Chips are flung into the when they are known, they are no more good, and an oppofition, adverfe and flark nought.

Further be it known, that in the divine world are two contrary Elements, nay there can be none in it, Ithough their power hath preffed into it yea in the Hepths of God, in which it grew dark, when the Lord of glory dyed on the Crofs, and the fire of the raging terath of God confumed the fame, and death and perilition killed him, Who can fpeak it out, or who knows what this faying doth mean!

Alfo in the Angelical world there is no darknefs, but yet there is fire. This Angelical fire is an *Excre*ion of the light, out of which the fpirit of the angels is; and this fire alfo in the beginning, and before the all hath been a quiet and unknown fire, and very good; becaufe it was and is the foul of the Light in the Angels: But after the fall it was manifelf, known and urn'd to a flame, and fuch a one wherein the aging anger of God doth reft, in which all Gods Judgments do confift, and come out of the fame This fire now in the Angels with its rage, anger,

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

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Of

42 Chap. 12. Ont of what all things fubfift, &c.

Of the Devils fire was spoken above : More thing T could be faid of the fire, which for brevity fake was omit.

CHAP. XII.

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

A Lthough our knowing and prophe/ying be but part; yet we will not quench the fpirit, an we are not to defpife prophe/ying: And the Reade in the Lord may know, that we have our wifdom, b it about natural things, or fpititual, learned out of the Holy Scripture, and not out of prophane writings for the Bible is sufficient to us to all wifdom, and w used in 24 years no other book to find out wifdom but the Bible: Out of this book the spirit of wifdor through the anointing, can teach us all things, an needs no other spirit or man to teach us.

Every thing in a word fubfilts only by Salt, the perifh without it, and in the fame, and it lasteth for eve in them both good and bad.

And yet how shey last for ever ?

ac.

There is a threefold falt, namely a Divine, Angeliten 1 and Elementary. All must be feasoned with falt, it shall last good, and falt is the most noble and holfomest Balm, the best preservative and Confertive, the highest strengthening. The falt of the ivine world is a true light, a Spirit and VV ater from nove, whereby we are illuminated, breathed on, id baptized, yea seasoned and falted, that the hellish ay have no power over us. For every one must : seasoned with fire, and must be tried with fire, ho and what doth subsist in it, that is bleffed, elfe is nothing at all. 1 ark 9. 49, 50. 1 Cor. 13. 14. he falt of the Angelical world is a quick life, in its ory concentred of God into the Tree of Life; which then it shall be broken at the glorious coming of efus Christ, then all Created thirgs in Heaven and arth, in this Elementary world, he will fo glorioufand powerfully feafon with falt, that they shall e freed and redeemed from fin, Curfe, Death, Devil, 'anity, Pain and Mifery, and that will be a noble food t that great Supper, of which as of an Angelical, nd Calestial Manna, all flesh, that is, all Created hings and whole Creatures, Ihall ear, and drink, and ed, And then alfo shall be put away the sharp, bitter, owre, confuming, devouring, perifhing, and to nohing, reducing falt of the contrary Element, it shall ye, and to its place be separated. Of the elementav falt we have spoken already above.

There is another *falt* also of the contrary element, thich is threefold; namely in the Earth, Sea and ur, The *falt* of the contrary element, is a sharp evouring, confuming *falt*, and reigneth in all Creaures, and is always mixed with the good *falt* which i the confuming sharp *falt* is held Captive, and can to fooner be fet at liberty, till that which holds it Cap-

M 4

tive

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44C.i2Out of what all things subfift and pass away tive be drowned and killed by a cold fire, which is the water above mentioned.

This Salt now is predominant chiefly in the Mine at rals of the Earth, in the Mineral Salts, as commonial Salt, Vitriol, Saltpeter, Alume, Salmoniak, Groth and is as it were fixed in this. In all Sulphur, especial ally in the common Sulphur the Salt of the contrart Elements is flying: But he that can make it fixed with a cold fire hath a more precious thing then Gold is But what is more abused then Saturn, Saltpeter and Sulphur? They fhoot it into the Air, being so precious. O malice and wickedness of men! Is it non fo that God hath made choice of things, which the world holds to be ignoble, foolifh, and rejected, and bafe.

Laftly in all Arfenicks is the Salt of the contrar Elements, effential and fpiritual. True it is a right Poilon, but having an effence, why fhould not fom thing be hidden in it.

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

It is to be observed by the by, that every Lee especially that of quicklime is a cold fire, and the fame in the unmature Metals, that have yet their Sm phur; Mercury and Arfenick, may doubtles be c good use, especially in some from or Copper Mines in which the Sulphur of Sol, the glory of Gold fuffici ently appeareth; for the flying mult through a fixed be made firm and glorious. And truly hereinis more hi then the world believes:

Now in the Sale is both life and death : And a good things have their Sale ; fo have bad, and bot are firm, the good therefore ; because the life is in it and the bad also therefore ; because there is both lif and death in it. For what death killeth with extrean cold

And yet bow they last for ever?

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⁴⁴ oldnefs, that life reviveth again by fire: Therefore be fire is the life in the Devil and his Children, and
⁴⁶ he cold is *death*: But it is fuch a life which is not of
⁴⁷ God; nor out of the light and love, but out of the De⁴⁷ il himfelf, out of darknefs and anger, which is with
⁴⁶ infpeakable torment, anguifh, pain, mifery.

The Salt in the Sea is a foulifh Salt, raging and furius, of which fomething may be faid, becaufe a Mylery is hid in it; it fhineth also in its fire, and is a Sulhurious light fo that it may be feen.

Laftly, the Salt in the Air is effential, and Arfenical, and poifoneth things on Earth, man, beafts and fruits, by c. Thefe three forts of *Salt* of the contrary element, are made known after the fall, therefore we mult feparate Salt from Salt, that is good from bad, to reject that, and embrace that which is good In the end all had things fall to the Devils fhare, effectially the conrary elements with their Salt, which maketh up the iery pools, devouring and gnawning, and yet not the confuming, living for ever; yet not alive, but dead, lyeth for ever, and yet never liveth : And thus it that rightly the name of a contrary element.

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CHAP. XIII.

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46

Of the Creation of the World.

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

So much is known, that out of Scha Mafm all other things are come, as alfo the water, out of which Heaven and Earth in the beginning of the Creation were Created; for it is not enough that we know, how that the world was Created out of the mater; but we ask alfo from whence came that water then, ont of which the world was made? For the wife go after wifdom, even to her depths, and give not over Chap. 13. Of the Creation of the World. 47

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

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

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

That we may fet out the depths of the Creation, out of which it was produced, thefe are threefold. First the word of God in which is Light, through which all things were made, and that which is in all things, is inflead of the fpirit, according to the higheft degree in the Creation of the world; and this is the true fpiritual Seed of all things, without which nothing is, neither can be. Afterwards is the Soul of all the world, and is diftinguisthed from Ged, as the breatb from the *fpirit*, and is the breath of the *fpeaking Word* of God and inflead of the foul is the true life of all things, according to the bigheft degree, and is the *foulifb* feed of all things in the world.

Laftly, the falt is the body and bodily feed of all things, and of the whole wor'd, in which dwelleth and refleth the Word, and the Spirit of God.

These three hatch from themselves a mater, which is a Scha MaJm, out of which the whole world hath its

48 Chap. 13. Of the Creation of the World.

its original, according to the middle degree, but that lower degrees are the elements. These three give an infet down the three general Principles for the Creation II as God, the Nature, and the *Elements*: And again these three, the Spirit, Wind, and Water; and and last in these three every Creature, and all is inclose totally in the Light Life and Love.

The word is God, and God is the word, the Spiric is the Nature, and an out-breathed breath of God, and the Nature, and an out-breathed breath of God, and is an element of all elements, and the elements in their giory are nothing elfe but a Salt, $\alpha\lambda_5$. Out of the three confifts Scha Ma7m, and the whole Creation of the world, in each and all their true Principles In all Creations the word is the beginning, the *fpiric* the middle, and the *falt* is the end.

In the beginning of the Creation SchaMa?m wa unfashioned and unframed; there were also darknessel over the face of the depths, and there was a Chaos of confuled being : But the fpirit of the Lord moved up he on the water, thereby it became (eedy, and the firf thing that was Created in it was Light, but was com prehended of the darknesses fo long, till God faic, Lebior, come forth thou light, and come before the day, and make a day, that it may be Light : And pre fently light parted from the darkness. and is accor ding to its body and being, an effential most refined fpiritual falt , which not otherwife, but by the eye may be brought to the fense. The darkness containeth ir it Fire, and the light was parted from darknefs, and the fire lay fecretly hid therein, which afterward by reason of fin broke forth to be visible; and is called not Or. Light, but Ur. Fire.

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

In

Chap. 13. Of the Creation of the World.

which the flying foulifh falt of life became fixed and mem, and Heaven it felt is fuch a falt, in which dwell life the powers of life, and of the foul, and from thence so m above are poured forth into the nether world, through the Spirit, Wind, and Air, whole body is the water, into which the flying (alt is carryed.

After the Heaven was Created, the Earth, the modily Centre of the world, a groß body which conmaineth in it felf the fixed falt into which earth all the interests do incenter. The light is compared to the indivisione world, the Heaven to the English, and the dearth to the elementary.

Above the Heaven and the Firmament are the fpirial, above the waters, into which nature doth mour forth it felf, which above the upper waters have heir world, and the true Paradife, where there is meer light and no darknefs. Which world in thefe laft the iness is made manifelt, in which the Nuprial of the Lamb and his Bride, and the great true Supper will be kept: Those that in the first Refurrection and Change at the coming of fefus Christ have part, shall meet the Lord, and taken up into the Air to go with him into Paradife, and shall thus be with the Lord always. The whole Sphere of the world of earth and water are cartryed and held up by the air, even as a body is kept and held up by the spirit and breath, that it may not fall.

CHAP. XIV.

Of the particular Creation.

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

The first that was made in the particular Creation, were the Vegitables, all growing things on earth, as Grafs, Herbs, Trees, amongst which the Vine Tree is the chiefest. Now every thing hath its proper feed in it felf: Therefore here ceafeth Creation; and Conception and birth begins, out, in, and by hisown feed; but at first all things were brought forth out of the carth, on Grafs, Trees and Herbs, through the Word, Spirit and Salt. The Salt hath given to the Grafs, Herbs and Trees their bodies, which they all have in them. The Spirit hath given them Fower and Virtue, especially for Physick; but the Word giveth the bleffing to it. The true Physick, Virtue and Bleffing may be fought, and gathered out of the falt of the

earth,

Chap. 14. Of the particular Creation. 51

arth, and ot every Herb, and be made Corporeal; nd at the time when it doth greeny, that the effence may be extracted, and reduced to a Spiritual and Cœfial body, which cometh forth green, and yieldeth ower to Phyfick.

Christ faith unto his Disciples, Mat. 5 13. Te are be Salt of the Earth The Reason, because thereby he whole world was feasoned, and made fertile, that ; did grow up to everlafting life and happinels. But ow all Salt is become unfacoury; the Reafon, besufe there is no Spiret nor Word of Life in it. Therebre it is caft upon the Dunghill, and trampled upon: and behold the Lord will Create a new one Amen. g Jalelujah.

The particular Creation bath begun from, and on he lower, and went upwards. As now the earth is dorned with Grais, Herbs and Trees; So had God in the fourth day adorned the Heaven and Firmanent with Lights, Sun, Moon and Stars, which came orth and grew out of fixed flying and flying fixed alt of the Heaven, and are even as the precious flones if the earth. They are fixed in their Heavenly body. and at the higheft temper, but they are flying in their e ourfe, although fome of them do ftand ftill.

The chief Lights of Feaven are the feven Planets. Raturn is the highest, and belongeth to the earth, and andeth to the earth; who knoweth whether he were he highest at the beginning, or whether he came to be he highest after the fall, and that Mercury was to give place to him. Many things are to us hid, and nuch of mysical fecrecy is in them. For Saturn eat-:th all, and is Death, and domineers over all. But Mercury maketh alive and growing. Of all much vere to be faid, but Sapienti satis. Therefore we must take good heed to the contrary elements, which Over

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

On the fifth day God Created out of the Waters all things that live therein, and alfo the Birds out of the fying falt in the water : Hence it is that they are for flying; and thefe have their particular confideration by reafon of the flying falt, and in their Feathers the are Phylical in flying Mercurial difeafes, as in the Falling-ficknefs, Madnefs, Giddinefs; for thefe diffueafes have their original from the Spirits, through Gods permiffion, and muft be cured with a flying Salt which is reduced to the higheft degree.

Be it known alfo, that there is great Virtue in Pres cious stones, as in Pearls, Amber, Coral, namely when they are first baptized with a Cœlestial water which be altogether Spirit. The Load fone alfo hath its mystery : And who can tell all ? We may well fay m Great are the works of the Lord : He that observet them taketh delight therein, and to them they ar propounded. On the fixth day God Created all th beast of the earth, and the Worms, and at last man with him he closed up the Creation. Among the Ver mins or Beasts, the Serpent is the Center ; in the be ginning fhe did not creep upon her belly, and did no feed upon earth, but that was laid on her as a Curl from God. Whether fhe had Wings we will not de ny: There is great fubtilty in her, and a Myster hidden therein : At the beginning the was not venom ous; and among all the Beafts the was the next b and about Man, as the will also be the next about hir in the new world, when that enmity is at an end I/a. 11.8. No Creature is fo bodily fair and fubtil a the Serpent. Now because the was at first always abou Man, therefore the Devil did perfwade her to per fwad

Chap. 14. Of the particular Creation.

vade Man, that he fhould break of the Tree of Know-

Becaufe the Serpent is Mercurial and flying, and is e Center of all Reafts, therefore needs must there be great mystery in her for Physick, if rightly prepared ir the Mercurial difeases, especially being full of bones.

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CHAP

Therefore God hath finished the work of Creation in the fixth day, with and on min; of whose Creaion hereafter; and on the feventh day the Lord did of ft, and bleffed that fame day. The fix days bear a urse by Reason of fin; but the seventh day that ow truly cometh, that bringeth bleffing and reft, my, Honour and Glory; which joyful day of our Reinciate to all Creatures under Heaven in an everlassinciate is given to us from the spirit of prophessing.

CHAP. XV.

54

Of the Mystery of the Word.

I is known out of the Holy Scriptures, that all thing are made and Created by the word, and that ye all things are made by the word, and are preferved through the word. But here we will not fpeak The ologically, but only maturally according to the Creation; Neither do we fpeak Theofophically of the depths of God, both which we fave till another time and place.

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

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

Firf

Of the mystery of the Word.

First there is a Natural Magick, which comech out of Natural Faith, wherein there is such a Magnet ir Load fone, that it can draw all things to it. This oth is gotten in Man, either of nature in his Spirit, which is the true and right ascendent, namely the spirit f man, and by no means this or that Astre or Concellation, as the ignorated do imagine, which is only i signam ascendentia, & c: Or this faith through the rt and in ruction of the natural Magick, is wrought 1 man, so that his spirit receiveth the ascendent, and spirit receiveth the ascendent, and spirit the same : As the ascendents in Man may ery well be transmuted, transplanted, and altered by ne spirits.

Of his natural Magick, without Witchcraft, the wife then of the East made lawful use, who knew the tar, and proceeded so far therein, that they go not inly great knowledge, but have also done wonders.

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This natural Magick is learned out of the true and erfect degree from the Spirit of God, and goeth before nd beyond the alcendent, because commonly other pirits do mingle themselves into it. This Magick art Daniel and his fellows had studied, as also Moses & the cophets, and went beyond the wife men & Magicians i Egypt far with thir skill.

From this natural Magick art the falfe Magicians bok theirs, and becaufe the true afcendent was not in iem, namely the Spirit of God, but had only their Eleientary, or their Mafters afcendent, therefore alfo Luifer made fhew of an Angel of Light, and became afcenent in them, and made. Sorcerers of them. Now as true fagicians know and perform all by the Word of God, thich fpeaketh in them, operates out of them, and by iem; fo the Sorcerers abufe the word in its power, id perform wonders thereby, till Mofes his ftaff and N 2 Serpent

Of the mystery of the wora.

Serpent devoureth theirs, and Daniels wildom excele all the others wildom.

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Balaam was a right natural Magician; but the control vetous fpirit was afcendent in him, that he went with the Sorcerers, that is to the fpirit of Sorcery, and that fpirit of Avarice had blinded his eyes, that he could nature fee the Angel that refifted bim, but the Afs faw him ar do was fhye, therefore Ealaam must be kill'd by the Sword The as others that deferved it. Num. c 31. v. 8.

Out of this f life Magick art come all S recerers and f Witcherafts with their bewitching fpels, tokens, word and works, and all those that have familiarity with Spith rits: Let every one take heed of fpirits, and let their not rejoyce when fpirits draw near unto them; build rather fly from them, and pray ro the father of Lighton for the Holy Ghost, that he may come to them.

Secondly, There is a Prophetical and Apoftolical Man gical art, which cometh out of faith of Gods Spirit in his Children, in which the word with glory dwellether the fame fpeaks to them, in them, as in the Prophetic we read, The Lord bath fpoken to me, namely, not always outwardly with a loud voice, but rather inwardly. Thus old Simeon had an answer from the Lord; thus the Lord allo fpake through the Ephod, &c. By this Magi cal art the Prophets and Apoftles have done fo man Miricles, raifed the dead, and only by the word.

This Magical art the Devil prefumeth to imitate namely that the word fhould fpeak out of *Chrystals* by looking into it, out of Rings, wherein perhaps dwel leth a fpirit, and fpeaketh out of it, & c. Fut this is no the word, but only a fpirit bewitched into it.

Laffy, There is yet a higher Magisk of Gods Chil dren, which worketh over and beyond nature, and tha through faith, as when Moles divided the waters with his Kod; and JoBnah bid the Sun and Moon to ftand

fil

Of the mystery of the Word,

ill, and the like; which things are beyond the courfe nature, but all is done by and through faith: So fo when *Elias* flut up the Heavensthat it flould not in, and all these things are performed in, out, and by the power of the word of God, which when it calleth and commandeth, then it must fland there.

The Sorcerers also think to make use of this Magick, at theirs is meer Witchcraft by Gods permission; d yet things are performed really by them, even as e Egyptian Sorcerers brought up Frogs, & c. but not the finger of God, but by the spirit of the Devil, which shortly the three unclean spirits and Frogs II do wonders, to feduce the Kings of the earth, as to other falle Prophets. Rev. 16. 13. Mat. 24. 29. Rly the word speaketh out, in and by all things, scause it is in all things, and that by the fignature d mark of every thing in the external viewing, and tweth clearly what is hidden within of power and tue, if only the speech and voice of the word could heard and understood : But in the renewed future rld, all thefe things will be clear and manifess to the ife of God.

CHAP,

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CHAP. XVI.

58

Of the mystery of the Created lower wife ble things:

God hath brought forth all Created visible fuble for any things out of the invisible that were for a the beginning; he made them to fomething an visible, and gave to every of them a Body. Soul an Spirit after their kind, and in them be hath hid his in visible glory, that is the invisible in the visible. and the Cœlessial in the Terrestrial. This is the myster after which we must diligently feek, that is after the hidden wisdom, which no eye hath feen, nor can fee, neither ear hath heard, 'nor hath it entred int mans heart.

All these fublurary Created things visible, have a Terrestrial body, and is visible : But they have also a Cœlestial body hid within them inwardly The fame is so long invisible, till the visible body diffolved and broke; and afterward the invisible body is set forth to appear visibly, which is heaven ly and Spiritnal, contisting out of water and form and is nothing else but a Christalline, yea new born falt of life, which cannot be overcome by the contract ry Element.

Further, cvery thing hath a *fonlift* life, the is fuch a one which mult fetch breath out of the common air, and this is nourifhed by the fame, a life which in a moment is and mult be mortal, fo this nothing is lafting of it. Now to this *foulift life* is a quickering Spirit, which doth not fetch breath, which the second Chap. 16. Of the Created visible things. 59

diffe life; but it hath life, and is in it felf a Spirit life; and not a breath, and hath eternal life in him, d is nothing elfe but the Spirit of God, and the eath of the Almighty that quickneth all. Lafily, things have a fpirit, that returneth thither from nence it came, and doth not flay in the dead; beafe it is not the fpirit of the dead, but of the living, d is the Spirit of God, which in and by the old eation and Creature doth not flay for ever, but ly in and by the *new*, which is from above. Thus thing is lafting in this world, but *vanity* and *corbtion*, but it fbeweth to us clearly, how that all afe Created fublunary visible things are an Image of thing sabove.

This mystery Cod hath discovered to his Children I to the wife, that namely this lower Created visi-Elementary world is an Image of the upper visible ritual, Coeffial, yea divine world. Therefore en the visible Elementary world doth vanish, in the spiritual world yet invisible, will be made nifest and visible: Therefore there is no Creae, which doth not shew the mystery of the supur spiritual world, of which mystery and wonders the future renewed world in Zien will be preach-

Now the Aposse fiath clearly, we do not look n the visible, but upon the invisible, 2 Cor. 4 18. k the things that are above, and no: the things on rth. Col. 3. 2. In my fathers house are many llings that last for ever, faith Christ. John 14. ty should we regard the visible things which are ing away. The Aposse faith, If there he a Sonlish r, then there is a Spiritual body also. 1 Cor. 15. 44: d when this bouse of our Earthly Tabernacle is en, then me have an house from above of God, Which 60 Chap. 16. Of the Created visible things. Can is not made with hands. 2 Cor. 5 7 here are 1 errestr will al bodies, there are also Cœlestial. 1 Cor. 15. 40 Yet always the Spiritual, Cœlestial, nd yet inv fible, are hid within the foulish, Terrestrial, and vis ble.

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

But before this new Creation cometh, the renewir of of the old Creation and Creature goeth before, Namu ly, in the joyful coming of the Lord, which will the with great power and glory, becaufe all fhall be for free that is called Creature. Rom. 8, 23 From the Devil, Curfe, Death, then will be the joyful Jubile.

Now we must know, that there will be great diff. rence between the renewing, and the new bein it felf. The old Creature is made new in its o being; but the new Creature hath a new effenc and that not from below, as the old, but from abov For above is the right effence, below is o ly the typ and Image; this is the myftery we are to obferv Above are the right Principles and Elements; the below are only a fludow: Below are meerly Te reftrial bodies; but above are the Cœleftial, althoug they are hid in those below.

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

Chap. 16. Of the Created lower visible things. 61 vanisheth: But the Spirit of God is a quickening Spirit, even as God himself is.

Now as all things are an Image of the Heavenly, fo in truth the foulish Adam, and Terrestrial man, is an Image alfo of the Spiritual Adam, and Heavenly man. which is Chrift in God, and God in Chrift. This is the great and miraculous Myftery which thou G man, U Adam, O thou Image of God chiefly above all things fouldit obferve, that thou maift know thy felf in God, and God in thee, and maist know and learn what man is, what Adam is, what the Image of God is, that is, what thou thy felf art (of which in our book Adam) which is the greatest wildom; Namely for one to know himfelf, after a perfect and true knowledge, which is spirit and truth : He that doth not regard this, but despiseth it, which yet is Gods Image, rebuketh himfelf, and will be rebuked of God alfo.

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CHAP. XVII.

Of the Creation of man and his Anatomy.

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M An hath nothing fo much to care for, as himfelf that he may know his own belt, and falvation, Now he that knoweth himfelf aright in fpirit and in truth, knoweth God alfo, and all things. Therefore mans knowing himfelf availeth most to himfelf. Now to speak briefly, all things, and man also confiss in one, three and seven. Theone is individual, 'a felf-subfissing in it felf. The three are Body, Soul and Spirit. And the seven are chiefly the seven Power ers, after the seven Powers of the seven severy Creature hath in it felf in its glory.

Even fo man is an only man in himfelf perfonally, $i\phi_{15\alpha'\mu\epsilon\nu\sigma\sigma}$ individualiter, in Lis felf fubliftance: But is put together of three, as of Body, Soul and Spirit, and is teflified by feven Powers, as 1. by Moving, 2. by Hearing, 3. by Seeing, 4 by Smelling, 5. by Tasting, 6. by Thinking and Reafoning, 7. by Sounding or Voice. Moving containeth the life, to feel, fee, go, &c. are reckoned all to one.

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

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

igain. Sal. in Eccles 3. 19. After, Man hath more hen the Beafls which is out of another world, namely out of the Angelical; which is the Mind, which in its pirit is a Preacher of the 1 aw, 10 all menfrom Nature, ind hath the Knowledge, Will and Configence to " good, directs Man to all good, and acculeth manin evil things, in his Confeience. Num. 2. 15, 16. Laftly, Man hath alfo a higher and more glorious thing in him, which is the Breath of the Almighty a Heavenly you! and life from God, which God breathed into the first mans Nostrils and face, wherewith he hath marked and testified his divine inward love to his Image, in and on a piece and part of the Eternal light and life, Gen. 2.7. 90b 27.3 c. 33 4. According to this part. Man is Immortal, because he hath fuch a treasure within him, namely the Breath of the Almighty, and thus, herein be is very much diffinct from the beafts, yes. he is above the Angels In this Heavenly Soul is hidden the ringdom of God, and in this Breath of the Almighty confifts the true Manhood by which be becometh a true immortal man: "Eut in the other Elementary part, he is like unto the Beafts, Terrestrial, Corruptible, Mortal, Duft and Afhes, 2 4

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

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

Gods Inheritance: And this body together with this in Heavenly Soul, and the Holy Ghoft from God in its full felf-fubfiftance, doth not perfonally appear, till ap alter the Angelical glory and laying down of the fame de body. Laftly, in the end it entreth into the divine ar world: Hence it is faid not to be manifeft yet, what and the Children of God are, 1 John 3. Only in a Riddle de and obfeure word is it fpoken of.

After the part of the first Refurre tion of the changing, at the coming of Christ, and according to the Jewel of the Heavenly calling, all these that are partakers of it, receive an An elical body, life and spirit, therewith they enter into Paradife, and the Angelical world, and will be $\omega s \alpha' \gamma \gamma \epsilon \lambda s_1$, like to the Angels. Mat. 22.30. Mark 12.25, Luke 20.36.

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

According to the El mentarinels there is a threefold body in man, whill the liveth out of *Water* and *Earth*, when he is dead, out of *wind&earth* till the R efurrection, on, & when he rifeth out of Spirit, Light and Heaven, and know that every Element hath its proper body, life and fpirit. Further Gods Holy ones reft after they depart in the Elementary part in the Earth, Grave, or where they are deceased. So Samuel was heard out of that place of his Grave where he deceased, to pronounce a runne to the rejected King Saul. According to the Angelical part they reft in Abrahams bofom, which are the Chambers of the Juft in the high Hea-

Chap, 18. Of the Image of God, &c.

ven : But according to the divine part, they are in Paadife; of all three the Scripture testifieth clearly.

Lally, infidels come to Hell and Prifon with all exept the dead body : But those that have finned against heHolyGhoft, and have no pardon for it, neither in this tor in the other world, are buried in the Death, beaufe they have committed a deadly fin. All the dead ife incorruptible, that is in a Spiritual and Coelestial body. But what glory or fhame every body fhall reeive, fhall be known after the general judgment is paft

CHAP. XVIII.

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

Hat man is Created after Gods Image, is mani-fest out of Scripture Gen. 1. 26, 27. Jam. 3. 9. But only this is the question, what this Image is, after which 'Man is Created, Every Creature or Bealt are nade after their own Kind and Image, but Man only fter Gods Image. This Image is Chrift, or wir x) ouplasikos of wir awaugaoue, effentially, bodily the Image of the invisible God. Co! 5.15, For God is a Spirit, and ind may not be felt nor feen, unlessit be in his essential bubft-nce, and fubstantial effence. Even as Manin is true Manhood, after which he is diffinguifhed from Il other living Souls, a Spirit or Spiritual in and on " lis Spiritual Soul, and Mans Spirit cannot be seen, ng elt or known, otherwife then in his body, in which ۵, ۱ re dwelleth with all his fulnefs. So the invisible God, vho is a Spirit, cannot be feen or known but in Chrift, nd his substantial body, as in which God the Father,

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66 Chap. 18. Of the Image of God,

the word and the Holy Ghoft, together with the whole fulnefs of the Godhead dwelleth bodily. Jokn 14. 9. I John I. Col. 2. 9. And this is the spiritua Adam, a quickening Spirit, the Heavenly Man, the Lord out of Heaven I Cor. 15. 43, 47.

The Image of God is threefold; Namely 1. the Image of the Effence effentially, after man is, his own Image in his own proper Effence and Body: So Chrift alfo is the effential and bodily Image in God, ever as Mans body in Man, and fo is God in Chrift, all Mun is in his body, his own effential felf fubliting bodily, and perfonal Image 2. The Image of that form, on the outward appearance of that form, Face and Members, 3. The Image of the Iwing proper ties, Power, or what name foever it may be called *Here* is manifelt the Myftery of the Image of God and that God in Chrift, and Chrift in God was much fooner a Man then we; for we are in all things fafhion after him, and fo his connerfeit.

Chrift the Image of God, and Man, who is our of Gods Image and honour are thus diflinguished; Namelyt As the Image and Effence. 2. As Effence and Effence. 3. As Spiritual, Heavenly, and Divine,³⁰ and as oulifh, Terrestrial and from beneath, that ¹ is as Adam and Adam, Man and Man, and as bove the and beneath. The Soulifh Adam is not an Image of God after the Essence, as Christ, Peason, because his Effence is Terrestrial, and from beneath ; but in and on that Terreftri I body only that Image in that manner, as a counterfeit, and that in a Terrestrial foulifs + ffence from beneath out of the Earth : 'o is the Soulish A dam and Terrestrial Man, an Image of the Spiritual Adam and Heavenly man, as a ftony wooden or Image of Wax of a living mans Image, is not in the humane Effence, on theFleih and Bloud, but in a nother NOW beirg,

After which man is created.

Now as Effence and Effence are one diffinct from noth. r; fo is frame and frame, 1, The inward form f God, is the most holy Godhead, which with all fulels dwelleth bodily in Chrift. Of this form man hath eceived the Breath of the Almighty in a Heavenly oul to his inward effential form and true Manhood. , The bodily visible, palpabl and personal form of Bod, effentially in which God perfonally appeared, nd perfonally was made manifelt, is the flefh of the rord the body of Chrift After this man hath a body. f flesh, bloud and bones, but not Divine, Spiritual. nd Heavenly, but Soulifh, Terrestrial, and from leneath. 3. The manifest face. rejourar, and looks. nd prefence on the head, body and all Members, and heir Powers and ftrength After this allo is Man framed; nd thus to be looked on ; in which confideration mav Mysteries may be observed, although the spirit of Frour faith, as if God had no Head, Eyes, Ears, Face, Jole, Mouth, no Hands nor Feet, because he is a Spirit; which rather befalls those Spirits of Errour, he hath ives and feeth not, neither acknowledgeth the Image f. God in Chrift and in Ma , hath Ears and heareth ior, and a Heart, and understandeth nothing.

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

GoodReader here you must know and observe, that his great Mystery doth manifest here, and Bringeth long the right *febior* let it be light, the day of the Reelation of the Son of Man, of which Christ faith- exirest, *Luke* 17. 22. &c. On which the the Son of nan is revealed, and that this is the Revelation and ap-

pearance

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68 Chap. 18. Of the Image of God, &c.

pearance of Jefus Chrift, of whom the Holy Apolles have prophesied. 1 Pet 1.7.85.1 Tim.6.14.16.3 Joh. 2. 28. Tit. 2. 13. 2 Tim 4. 8. & 2 Thef. 2. 8. Thus The Revelation or appearance of the coming is clear. ly diffinguished. Mal. 3. Mat. 24. 30. And chiefly Rev. 12. He that hath Eyes let him (ee, and he that bash Ears let him hear, and an understanding Heart hearken unto it.

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

CHAP. XIX.

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

"His is the Mystery of God, as was faid already, which is clear and manifest on the Soulish Adam and Terrestrial Man from beneath, that namely above is the true Adam and Man, but beneath is only his Image. Wonderful is Gods counfel, and who hath known the Lords mind, who was so pleased, that the last should be the first, and should receive the Money or Peny, and the bleffed glory at first. Well may these last fay, This is the day which the Lord hath made, let us rejoyce in it, it is marvelous in our Eyes. Ifal. 118, To day is fulfilled the Word which is writ-

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Ch. 19. Of the Myflical Image, &c.

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n, The Stone Which the builders rejected, is become e Corner Stone, and it is marvellous in our Eyes: ir the Spiritual Rock, of which all the Fathers have ten and drunk from the beginning of the world, and bon which the Church of God is founded and build-I. remained unknown, till to the feventh Trumpet. there the Mystery of God must be manifested, and is fo made manifelt; for the Spiritual Adam, and Heainly Man in his Divine Flesh and Bloud, through hich we are fo dearly bought, is thruft away from le Holy place; and on the contrary another Flesh. and Bloud from beneath out of finners is brought into e Holyest for an abomination of the defolation.

But now the new Creation is come, in which the Ford faith, and the Lord himfelf speaketh, as he hath omised. Isa 52.6. c. 40.5. Saying, Jehior, or let it be ht for the day is come, which is known to the Lord, & them to whom he will reveal his Mystery. Zech. 14. Concerning the Mystery of God in the Creation of lan, it is thus that God hath Created Man, a Man and oman. Gen. 1. 27. And took the Woman out of the I 1an, Chap. 2. 21, 22. To fhew the great N yflery Chrift, and of his Church, which is his Wife and ouse, out of his flesh and bones. Ephel. 5. 30, 31,32. it-the Divine, Spiritual and Heavenly Eve is three. Ild. 1. The most holy Godhead it felf. 2. The Church Chrift, 3 The Heavenly Soul in Man. This is the dy of Chrift his Church whole Saviour he was made, r which he gave himfelf. The Divine Eve as the most oly Godhead is the Mother of usall, and the right rusalem which is from above. The Spiritual Eve the Church of Cirift is the Mother, the Spoule of e Lamb. The Virgin and Daughter of Jerusalem. he Heavenly Soul is the Heavenly Eve, a Maid of e Lord, a Daughter of ferusalem, who was married 07

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Chap. 19. Of the Mystical Image,

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

Now if we ask after the Mystery of God, how that may be made known, answer is, on man it may be known : There is but one man in one Perfon, but in it he three witneffes of his fubftance, asBody, Soul and Spirit, and in feven Powers : The Spirit is always in ftead ol the Father, and is the Father himfelf alfo, and begetteth by the Soul, as by the true Mother, to himfelf a body. which is the Child and the Son, in which dwelleth al fulnefs. So there is but one God, in one only Per-(on, but in three Witneffes, Father, Word and Holling Gheft, and in feven Spirits or Powers of God : God is Spirit and a Father, and begets through the Word, and in the fame to himfelf a Body, a Child, a Son, in which he with all his fulnels dwelleth bodily, in this manner, that he that feeth the Father, feeth the Son alfo, the word i felf, the quickening Spirit, and the quickening Adam himfelf.

Afterward God begets a Son, not after the Perform or a perfonal diffinction, as one Man another Mar elfe there would be two Gods, although there is bu one only God: But after the Teftimony for our fake he begets a Son, that we namely by that Witnefs, as c the Father and Son in God, might be made Gods Chi dren, Heirs and Co-heirs outof hisSeed, flefh and bone for God in and for himfelf needs neither Father nor Son becaufe there is never no more in him but one in num ber, but even himfelf is feffe, and all in all, neither an there two or three, but One only, and none elfe.

3 Lafly God begets allo a Son, and is a father after the Testimony, and that to all Creatures, and what ev

That is, of the Mystery of God.

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he hath Created, namely, that all might have a truft and confidence in him as also the young Ravens, when they are forfaken by the old ones. This Teftimony is done by the Spirit, which from God is in all things, and fills up Ill. Wild. I 7. Chap. 12. I. Who it is that cryeth to God out of the young Ravens, Who is a God of the Spirits of Il Flesh. Num. 16.22. And remembreth to God, that he is a father of all Creatures, and cannot, neither ought o forfake them. Now the Spirit is it, that calleth upon Fod in all Creatures, and praifeth and glorifieth, him where is is faid in the Plalm. All that hath breath Praise the Lord, Every Spirit Land and Praise the Lord; The Earth, the Sea, and the Trees in the Forest Praise the Lord. O man there is much in the Spirit, he knowledge of him availeth much ; for if you do ot know him, you are but a Beaft without a Spirit, as Ecclesiastes and others more have it.

CHAP. XX.

of the Truth and Spirit, by which all Wifdom is justified.

Hen we intend to speak of the Wisdom, it must be done in the Spirit and Truth. Now nohing is Truth but only the Spirit, and the same can ead us into all Truth, can teach us all, and can tell us f things to come; for all Spirits are in subjection to im, he penetrates through them all, even as fire doth Gold and Silver seven times, and the good that renaineth in it, it doth not undoe, but rather thinks that here is a bleffing in it, and bloweth into the smoking lax, a fire of Life, Light and Fire, and infuseth it O 2 felt

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72 Chap. 20. Of the Truth and Spirit, felfinto the fame, that it may be fitted for a new Creation, for a multiplication into many thousands.

But nothing may attain unto Wildom, unlifs it be first gone to the fire for a Tryal, even as the Gold cannot come to its glory, unless it be gone in the Crussbl, through the confuming fire feven times, that after ward it may be Baptized with Water and Spirit to a new birth, and become a new Gold, and become out o the fame Spirit and Water increased into many thou fands, and as a Heavenly Gold, Spirit and Metal whereby other inferiour metals may be turned into the fubflance of the belt Gold. So it fareth with may that fhall get Wildem, first he must be baptized with Fire, then with Water, and then with the Spirit, and al this is done in the Crussble of the Terrestrial man.

But all wiscom is sufficient through the Spirit, and is Truth through Principia (abordinata, & Concordantia which do concenter afterward in a Harmony. Th Principia contain the true beginning of every thin from whence it came, thither it doth return also, an from thence it is preferv'd also. The Subordinata con tain the Order, straitness and perfection of every thing as they do hang one in another, stairs, there muss no by another, even as a Ladder or Stairs, there muss no be one stepamis or wanting, else the fabordinata ar not true Commonly there are seven subordinata, an follow one upon another orderly, and things that follow one after another are subordinata, and thus it is perfect

Lastly this is a Concordance, that all things ma agree one with another, and a Contrariety be no wher found, seen or heard. Even as in sweet Musick a things are Harmonious, let the Voices be as many a they will, and change one in another, going out of or into another, and an everlassing Ternarins remained therein, and so the Principles and Concordance confi By which all Wisdom's justified.

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

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At last the Harmony concentreth, and encloseth all. which taketh altogether in One, Three and Seven, and prefents one as the other, namely the upper as the ower, and the lower as the upper; fo that none be asainft the other although they be fo far diffinft as God nd Creature, Spirit and Soul, Heaven and Earth, yet ne is in the other, the one is known by the other, and he one is justified by the other, and that in Spirit and ruth. Search now and fee, try and learn, hear, oberve, and judge what wildom this is, and what Truth nd Spirit is prefented in this Book. The fool knowth nothing of the wildow, and doth not understand, er way. Lyers do not understand the Truth, nor do. ney know her Principles; and the foulish, bruitish, nd profane know nothing of the Spirit, although they ear his wind blow, yet they know not from whence cometh, nor whither it goeth. Therefore do not ok upon men, do not inquire after men that is nohing, and do not ftare upon the Image to the intent to tore it, as all those do that dwell on Earth. Rev. 13. ut only inquire after the Spirit and fear him; for he ill direct all in the Word of Truth and Righteoufnefs: im you are to Honour, and against him do not think, eak, or do, that you may not be condemned out of our own mouth.

Now allSpirit, Truth and Wildom reveal themfelves these three, and are thereby known and justified, mely in a Divine Light, in a Divine Life, and in a ivine Love, where these three are in, on, and about in, there is really Spirit, Truth and Wildom. The ivine Light containeth all wildom, understanding, and owledge. The Divine Life containeth all Truth, O 3 Holines

74 Chap. 20. Of the Truth and Spirit, &c.

Holinels and Righteoufnels: And the Divine Love containeth the whole Spirit, and poureth him out into our hearts, and thereby we know, that God hath loved us, becaufe he hath given us of his Spirit, which cryeth in us Abba, and giveth Teflimony to our Spirit, that we are the Children of God; He poureth forth our Tears and Prayers before God, that we might find grace before the Lord, and teacheth us to pray atight before the Lord about things that are above, & maketh interceffion for us with unfpeakable fighs.

Thereby we know in the Spirit and in Truth, where the right Wildom, the Divine Truth, and the Holy Ghoft is, for these three Light, Life and Love proceed from God, and God himfelf is Light, and there is neither Darkness nor Fire, in or about him. God is Eternal Life, there is neither Death nor Perdition out of him, in or about him. God is Love it felf, and there it neither VVrath, nor Pain, Bell nor Damnation, out of of him. He that flayeth by, in, and on these three namely by the Divine Light, in a Divine Life, and in a Divine Love, he ftayeth and abideth in God, and Go in him, in the Spirit and Truth, according to the will dom 'and true knowledge of God, and knoweth what is Truth, Spirit and Wildom, and tells their true Prin ciples, Subordinates and Concordances in a Divin Harmony, proved to the Elect Angels and Men i Spirit and in Truth.

CHAP. XXI.

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

Voting fo fecret at night, but the day may reveal it, when the Light cometh to its Day, and the day to its light, and the clear Sun doth fhine over all that is under Heaven. The Night is pait, and chold the day breaks on with its fair morning light, which is a light fire, and a fire-light, who can now mubfift; for the Lord cometh, yea the Lord cometh moning, Amen, Halelnjah ! He is like unto the fire of Founder, and like unto the fharp Lee of Sope boylers, we will melt, prove try, &c. He will wafh, purifie and leanfe, And who can fland before bim. Mal. 3. This is to doth therefore, that all filth may be done away becore the Sun rifeth, and may not put the whole Earth and world to banifhment or defiruction. Chap. 4.

Now that day being come with its light in this time, then the Myflery of the time of the whole world will be revealed : But always is included and clofed in and with the number of Seven. For in the feventh day 70d finifhed the Creation, and fo in Seven always inluded. But the number 7 flandeth thus, 7 49.70. The number Seven after our time, flandeth chiefly upon the Seventh Trumpet, in and with it the Myflery of God s finifhed, yea revealed. Rev. 10, 11, 12. Chap. As alfo with the feventh Vial of Gods wrath : But as much as we know in part, we are and live betwist the fifth and fixth Vial. The number 49. fnewcth exprefly that fair Myflery of the time of the refreshing O 4

Chap. 21, Of the Mystery of Time,

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and reflitution of all that is loft. Levit. 25. And the number 49 is the end of the little feventh day at and a beginning of the great feventh day, and Sabbat fa of God. Laftl, the number 70 feeth upon the 70 week () in the Prophet Daniel, as alfo upon the expiration on, the 1335 days. Chap. 9424. & 12.12 When the fin are about, then the transfertiion will be reconciled are every Prophecy fulfilled, and the most H 19, Holyan with his Saints will take the Kingdom, and Jerufalendo rebuilded, and the Efernal righteonfnels, and all what hath been loft by the fall thall be reftored.

Of this great glory and unspeakable joy, the Spiri prophesieth in all Creatures, yea in all Lights of Heat ven, and in all the Elements. But where are the Seers where are the Heaters, and where are the Observers.

Further concerning the time of the world, it is divis ded in 1. 3. and 7. The one time generally containd eth the whole great day of the World 12 hours. Main 12. Which fhall be 6000, years, and to there were sociar years to an hour, but the days fhall be fhortned fo that they shall not be full 6000. years and the days or yearns of that fhortning are clear in the Book of Genefis, at the first judgment over the world, Ge. The three time of the world now are, that they shall be divided, name ly, the 6000 years into three times : As the first time from Adam till Noah at the Deluge, and containether 1656. years : From the Deluge till to the Meffiak born of the Virgin Mary is the fecond time divided inter 12 parts, each containeth 214. years, or 214. zyear which added together make 2563. years from the Deloge till to the Meffias. 4 Efd. 14.11. Now if 1656 are fummed up with the other, then the Meffins is boring into the world of the Vir, in Mary, in the year of the world 4230.

The third time of the world is from Chrifts Nativi

ty

To under stand it aright.

y, till to his glorious coming ; the Mystery of which rear is mystically fignified in 4E/d.7.28,30, & Chap.9. *Calculation*.

77

Concerning the above faid threefold number, 7.49. to. therein is the Mystery clearly fignified without any iminution or addition, if only you will open your yes. Ears and Hearts to fee, hear and observe, clearer cannot poffibly be told, thefe numbers in themfelves alculated, namely, to know certainly how many years very hour of the twelve do contain because the 6000. ears are not compleat, but those days must be shortned But now as in the former times and judgments over the world, always seven days went before the judgthent came upon the world : Soit is now in and with the time of the judgment over this world. Gener, 4. 1. ofb.6. Levit. 25. Now when the judgment is proclaimd, feven days goeth before the Proclamation. Now you have the Spirit of Daniel, then number and recoton how many days are past, and how many are beind to the judgment. None believeth what alteratians there are at hand, the whole World lyeth in wickdnefs, and it will perifh in it.

The But that we may keep nothing from the Reader, and wellwifter to wifdom, and that he may fulinv conceive the time of the end, namely in the fure tothe en of it, then there are three figns of it; the first is, that prefently after the great horrible bloudy Battel, in at is at hand, he do come, whom we expect. Mal. et & 4. and the Gospel of the Kingdom be Preached in the whole world for a Testimony over all Nations, that is not be world for a Testimony over all Nations, that is ev. 14. 6. Zeph. 3. 8 9. The fecond time is, when the Ten lost Tribes of Ifrael are found out again over the Water into the Land, and upon the Mount Ifrael b come from the Orient after the fixth Vial is poured out. 78 Chap. 21. Of the Mystery of Time, &cc.

ont. Rev. 16, 12. 4 E/d. 13. 4. I/a. 11. 11. Chap 27: 13. fer. 31. 8. Deut. 30. 4. Mica. 4. 6. 7. Rom 11. 25. Yea whole Israel and whole Fuda will com again into their Countrey, and will turn to the Low their God. Hol. 3.

Lastly, The last sign of the coming of the Lord i when the Beast, and all Kings of the Earth, togethe with Gog and Magog, by the seduction of the thre unclean Spirits into the Land of Ifrael, and to the Va ley of fehosaphat, and upon the Hill of Israel com together to a Battel, & c. and are destroyed with fir from Heaven. Rev. 19, 19,20,21. Ezek. 3.8. foel 3 Israel 24. 21, 22.

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

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

> > 1. 1. 1. 1. 1

Conclused

Conclusion.

Ourteous Reader, we conclude this our Jehior or Morning Light, nd falute you in the Lord, from the Lord the Spirit of Grace and Supplication, bicb the Lord will pour out over us all, brough the Power from above, that we night find Grace before him at his coming, nd may not be put to shame when he judgth.

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

fet up. You are to give thinks with u to him, from whom all good gifts com from above the Father of Lights, pray ing, that he would inlighten us all, turn u to him, and make us happy for ever. Thi is according to the love of God, whose de defire is, that all men may be faved, an that all may come to the knowledge o the Truth: Therefore let us be mercifus loving and perfect, Even as our Heaven ly Father is thereiful, loving and per fect, that it may be known and revealed that we are his Children.

But Curteons Reader, if you affest foll ly, and art a despiser of Wildom, go to and despise, but be sure that you do no despise men herein, but God him elf, which bath given us his Spirit, and from whom all Wisdom cometh, and think that the Spirit of judgment will require an account of you in that day.

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

ben, what the Lord faith, I Sam. 2.30. He that honoureth me,him I will honour alfo, and he that defpifeth me, hall be defpifed again. And Chrift aith, Mat. 10.32. He that confession before men, him will I alfo confess before my Heavenly Father that is in Heaven. He that denieth me before nen, him will I alfo deny before my Heavenly father.

But Reader, if you are a simple Heart, Ind art not fit for Wisdom, then abide on, n, and by the fear of the Lord, in a Gody life; which fear is not only the beginuing of Wisdom, but also the end of Wisflom, and it is no he'p to man, though he re able to Speak with an Angelical Tongue, and had all knowledge, and understood all Mysteries, and had fuch a faith, whereby be could remove Mountains, and withall bad not the Love of God, which endured werlastingly, all will profit you nothing. Therefore bleffed are the Babes and suck-lings which know not these outward things,

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

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

who separates had from good, rejects had hings, and maketh choice of good, and heareth fruit thereby.

The Lord Zeboah will at !ast take away the evil Eternally, and reftore the zood again, and return bad things to that wil one, and recompence it upon his head, Amen.

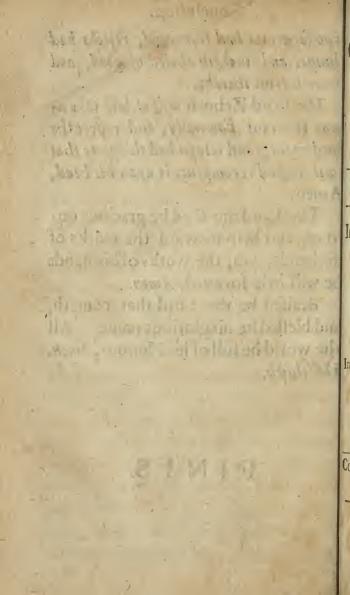
The Lord our God be gracious unto us, and help forward the works of his hands, yea, the works of his hands he will help forward, Amen.

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

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FINIS.



CATALOGUE OF Chymicall Books.'

In Three Parts.

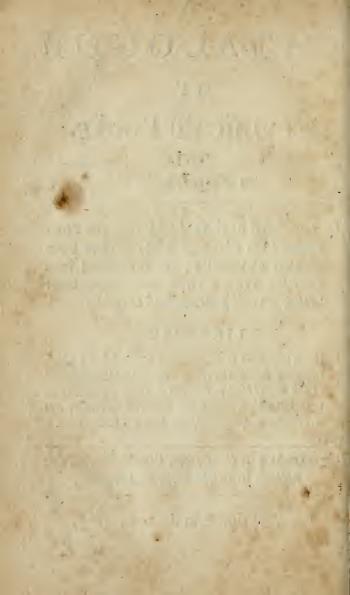
In the First and Second Parts are contained fuch Chymical Books as have been written Originally, or Translated into English: With a large Account of their Titles, feveral Editions and Volumes.

LIKEWISE

In the *Third Part* is contained a Collection of fuch things published in the *Philosophical Transactions* of the *Royal Society* (for Ten Years together) as pertain to *Chymistry*, or the Study of *Nature* by *Art* in the *Animal*, *Vegetal*, and *Mineral* Kingdoms.

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

London, Printed in the Year, 1675.



Gentle Reader,

Having formerly pub-listed the First Part of this Catalogue of Chymical Books in English, in haste, and by way of an Effay, being fhortened as to time, through the great defire I had to adjoyn it to the Philosophical Epitaph (then Printing for me, and unto which this is likewise to be added) but having fince that had longer time to view and peruse all those * 2

those Books, (nine only excepted) viz. 1. Bertholdus's Terra Sigillata. 2. (lever's) Flower of Phylick. 3. Dudley's Metallum Martis. 4. Secrets for liquifying Gold, and Silver. 5. Paracelfus of Fire and Salt. 6. Partridges hidden Secrets. 7. Partlifus bis new Method of Phylick. S. Reynolds of the Oyl Imperial. 9. Tymmes's Philosophical Dialogue. With many others, which I have enlar-i ged to a Second Part, wherein, besides the Additions of Books, I have given a larger and

and more fatisfactory ac count of the Titles, and feveral Editions of many of those Books mentioned in the First Part, unto which I often refer, I have likewife out of the Philosophicall Transactions of the Royal Society for ten years together (ending with the number 111.) gathered a Third Part, containing fuch Books and observations as are therein published, having any dependency upon Chymistry, or the Study of Nature by Art in the Animal, Vegetal 10

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

Bibliopola Lectori. Ius in his Bibliotheca (bymica in 12°) are to be fold by Will. (cooper at the fign of the Pelican in Little Britain, London,

An

An Advertisement.

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

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Catalogue of Chymical Books which have been written Originally, or Iranflated into English those marked are time Hormotical philosophere.

Lias Afhmole Efq; his Theatrum Chymicum Britanicum; Or, a Collection of our Famous English Hermetical and Poetical Philosophers (viz.) Th. Norton, Geo. Ripley Geosr. Chancer, Jo. Dasin, Pearce the black Monk, Rich. Carpenter, Abrah. Andrems, Th. Carnock, Will: Bloomfield, Ed Keller; Jo. Dee, Th. Robinson, the Magistery of W. B. Jo. Gower, Mystery of Alchymists, Jo Lydgate; Will. Redman, with divers Anonymi, and certain fragments with Annotations upon the sume. Lond. 1652: 4. — His Fassiculus Chymicus.; Or, Chymical Collections of the ngress, progress, and Egress of the Secret Hermetick Science, Collected out of the Choicess & most semous Authors, Lond. 1650. 80.

---- The way to Blifs. Lond. 1658. 40

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

br. Andrews his Hunting of the Green Lyon, vide > Theatrum Chymicum Britanicum.

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Dr.

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-His Lufus ferius, or ferious pastime. Lond. 1654. > E 120.

"the Magistery of W. B. vide Th. Brit. he Mystery of Alchimists, vide Th. Brit.

whe Marrow of Chymical Phyfick, or the Practice of making Chymical Medicines, shewing the order to a draw forth from Vegitables, Minerals and Metals. their Spirits, Oils, Vinegars, Salts, Extracts or an Tinstures, Estences and Magisteries, Flowers and Salts, &c. Lond. 1669, 120.

en. Nollius His Chymifts Key, or Doctrine of Corruption and Generation, Lond 1657. 8°. & 16°.

-His Hermetical Physick, or the right way to preferve and restore health, Lond. 1 30.

nt. Neri His Art of Glass, shewing the ways to make and colour Glass, Pastes, Enamels, Lekes, and other Curiofities by fire, Lond. 1662. To which is added in an account of the Glass-drops made by the Royal Society, 1672. 8º.

h. Nortons Ordinal of Alchimy, vide Th. Brit.

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Hen. Oldenbourg Elq; His Collection of the Philosophica Transactions, for several years, 40.

The Method of Chymical Philosophy and Philick, Lond 1664.8.

Edw. Mainwaring's Compleat Physitian, wherein are the Characters of the Chymical Emperick, and Chimical Physitian, with the Excellency of Chymical preparations, Lond. 1668.8.

March. Needham His Medela Medicinæ, or Plea for the free profession and a renovation of the Art of Physick, Lond. 1665.8.

Philosophia Maturata, or the Practick and operative part of the Philosophers Stone, with the way how to make the Mineral Stone, and the Calcination of of Metals with the work of St. Dunstan concerning the Philosophers Stone, and the Experiments of Rumelius, and the preparation of Angel. Sala, published by Lancelet Colson, Lond. 1668. 12 °

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

wife fo. Rod. Glauber his Golden Afs well managed, and Midas reflored to Reafon, a new Chymical light for comfort of the opprefied, demonstrating Gold to be easily extracted in all places out of Sand, Stones, Gravel or Hints, and the true matter of the Philosophers Stone, to which is added. Jebior the day Dawning, or the Morning Light of Wildom, containing the three Principles or Originals of all things what foever, difcovering the great and many Myfteries in God, Nature, and the Elements, all published by W. C. Efq; Lond. 1673, 8.

His Secrets of Alchimy, Lond. 8, ur. Theo. Paracelfus His Treatife of the Cure of French Pox, with all other Difeases arising and growing thereof, Lond. 1590. 4.

- His 114. Experiments, vide Firovant,

- His Key of Philosophy, or The most excellent secrets of Physick and Philosophy, with the Order of. Distillation of Oyls, Gums, Spices, Seeds, Roots, and Herbs, with their perfect Taste, Smell, and Virtues, and how to Calcine, Sublime, and dissolve all manner of Minerals, and how to draw forth their Oyl and Salts, Lond. 1580, & 1633. 8.

-His Dispensatory 8.

- His Archidoxes, 8.

His Chymical Transmutation, Genealogy and Generation of Metals and Minerals, with the Vertues, and use of Dr. Trigs water, with the Mumial Treatise of Tentzelius. The Philosophical and Chymical Experiments of Rym. Lully, with the right and due preparation of both Elixirs, and the perfect way of making the great Stone of Philosophers, as it was traly

truly tanght in Paris. and some time practiced in Engal land by R. Rully, in the time of King Edward el wo Third, Lond. 1657.8.

Paracelfus His wonderful mysteries of the Creation, vid a Crollius.

>

— His Philosophical and Chymical Treatife of Fin Ma and Salt, 8.

•> -- Of the Nature of things, 9 Books, 1650. 4°. vid W. Sendivogius.

Of the Supream Mysteries of Nature, of the Spin rits of the Planets, occult Philosophy, the Magica. Sympathetical and Antipathetical Cure of Wound and Difeases, the Mysteries of the Twelve Signs of the Zodiack, Lond. 1656.8.

Eug. Philalethes Anthroposophia Theomagica, Lona 6 1650 8.

-His Magia Adamica, Lond. 1650.8.

His Anima magica abscondita, or a Discourse of the universal Spirit of Nature, Lond. 1650,8:

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Fir. Phil. Philalethes, alias Gco. Starkies Marron of Alchimy, being an experimental Treatife of the fecret and most hidden mystery of the Philosophers Elizir, Lond. 1654.8.

Hugh Plats Jewel honse of Art and Nature, with divers Chymical Conclusions of the Art of Distillation, &c. Lond. 1594. 4°.

— His Subterraneal Treasure, Lond, 40: Jo. Partridges Treasury of hidden secrets, Lond 1591.8: Nic, Prepositas Prastice of approved Medicines, precious Waters, &c, Lond, 1588, 4%

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n. Partlifius His new Method of Phyfick, or a fort view of Paracellus, and Galens Practice of the Nature of Phyfick and Alchemy, Lond 8.

n, Power's Experimental Philosophy; or new Microscopical, Mercurial, Magnetical, and Subterrameal Experiments, Lond. 1664. 4 °

rn. G. Penotus a Portu Aquitano His excellent Works, vide Firovant.

I Profitable discourse Composed by divers Grocers against the badGarbelling of Spices used in these days, and against the Combination of the Workmen of that Office, Lond. 4.°

Phylical Dictionary, or an Interpretation of such crabbed Words and terms of Art, as are derived from Greek and Latine used in Phylick, Anatomy, Chjrurger, ard Chimistry, 8.

ug. Philalethes Lumen de Lunine, Lond. 1651.8. — His Forms and Confessions of the fraternity of the ofie Crofs, Lond. 1652.8.

ach Poleman Novam Lumen Medicum, Lond, 1662. arce The black Monck upon the Elixir, vide 7 Theat. Brit.

deo.Phædro's Physical & Chymical works to cure most difficile Difeases, with the secrets of Calestial Physick, Lond. 1654.8.

». Quercitan His true and perfect Spagyrick preparation of Minerals, Animals and Vegitables, with their use, whereanto is added divers secrets of 10. Heither, Lond. 1591.8.

- His answer to Iacob Aubertus, concerning the Ori-R ginal

ginal causes of Metals, set forth by Aubertus again, the Ch.mists, Lond. 1591.8.

- His Spagyrick Antidotary. vide Firovant. - His Practice of Chymical and Hermetical Phy fick, for the prefervation of health, Lond. 1604. 4

Th. Raynoldes Declaration of the Vertues, use and expected of the O₁/Imperial, Lond. 1551.8.

Io. Rhenodeus His dispensatory of the natures, proper ties and vertues of Vegitables, Minerals and Ani mals, of Galenical and Chymical materials, with a absolute Pharmacopeia, Lond. fol.

Lud. Rowzet Of the Queens Wells, or a Tteatife of the Natures and Vertues of Tunbridge-water, Lonche 1670. & 1671. 8.

Th. Robinfon Of the Philosophers Stone, vide Th. Brin Wills Redmans Anigma Philosophicum, vide Th. Brin Geo. Ripley's Compound of Alchimy, his vision, his verse. on the Emblematical Scrowl, his myster) of the Anchymists. Preface to Medulla, and his short work, vid Th. Brit.

> Florianus Randorff Of the Philosophers Stone, vid Treatiles.

Mich. Sendivogius His new light of Alchimy, taken on b of the Fountain of Nature. and manuel Experience sogethe

Ian. Cunr. Rhumelius His Experiments, vide Philo Maturata.

together with a Treatife of Sulphur; alfo Paracellus his nine Books of the Nature of things, with a Chymical Diffionary explaining hard words in Paracellus, and others, Lond 1650.4 °

les. van uchtens Secrets of Antimony, in 2 Treatifes with Basiil, Valentines Salt of Antimony, and its use, Lond. 1670.8.

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), Schroders Compleat Chymical dispensatory treating of Metals, Precious Stones, Minerals, Vegitables and Animals.and how rightly to know and use them, Lond. 1669. fol.

- His History of Animals and their use, Lond. 1669.8. who. Shirleys Philosophical Essay, declaring the probable and canses whence Stones are produced in the greater world, with a search into theOrigin of all bodies, Lond. 1671.8 an. Sennertus His Institutions, wherein are the grounds, the of Chymistry. Lond. fol. & 8.

dication, or a full Apology for Chymical Medicaments dication, or a full Apology for Chymical Medicaments with a vindication of their Excellencies, against the Gallenists, Lond. 1658.8.

His Marrow of Chymical Phyfick, or a Treatife of making (hymical medicines, Lond. 1661 12

7ill. Salmons Synopfis Medicinæ, or a Compendium of Aftrological, Galenical and Chymical Physick and
Philosophy, deducted from the Principles of Hermes and Hippocrates, Lond. 1671. 8:

Will. Symptons Hydrologia Chymica, or the Chymi al Anatomy of the Scarbrough and other Spaws in Yorkfhire, with fome observations upon Dr. Witties Treatise of Scarbroughs Spaw, with a Description of the Spaws at Malton and Knarsbrough. with the Original of Springs, Fountains, &c. Lond. 1669, 8. R 2 --- His

---- His Hydrological Esays, or a vindication of a II: drologia Chymica, being a further discovery of the Scarbrough Spaw, and of the right use thereof, with an account of the Hiom-works at Whitby, Gc. 1 Lond. 1670.8.

Rob. Sharrock Of the propagation and improvement of Vegitables, by the concurrance of Art and Nature, &c. Lond, 1671.8.

Simon Sturtevant's Treatife of Metalica.

Secrets for liquifying and using of Gold and Si ver, Lo.8. 1 Secrets revealed, or an open entrance to the shut Pallace of the King, containing the greatest Treasure in Chymistry, never (o plainly discovered conserning the Phi-An losophers Stone, Lond. 1069.8.

Secrets and Wonders of the world, Lond. 1587. 4 ° The Store-bouse of Physical and Pholosoprical Secrets, The teaching to distil all manner of Oyls, from Gams, Spices. Seeds, Roots, Herbs, Minerals, &c, 1 ond. 1633. 4 ° Patr. Scots Tillage of light, or a true discovery of the Philosophical Elixir, Lond. 1623.8.

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Angel. Sala's Preparation, vide Philosoph. Maturata. Jo. Sawtre Of the Philosophers Stone, vide Treatifes.

Geor. Thomsons Galeno Pale, or a Chymical trial of the Gallenists, Lond, 1665 8.

-His Gag for Iohnfons animadverfions upon Ga-M lenopale, or a scourge for Galen. Lond. 1665.8. - His vindication of my Lord Bacon, and an affertion of 2 experi=

experimental Philosophy, with some observations of true Chymical Science, Lond. 1671.8.

- His Letter to Dr. Stubs, wherein the Galenical method of Medicaments are proved ineffectual, by experimental demonstrations, Lond. 1672, 4.

 His Apology against the Calumnies of the Gallenists, vide his Book of the Pest Anatomized, Lond. 1666.8.
 Dr. TrigsWater, with its vertues and use, videParacelus:
 Thybaults Art of Chymistry, as it is now practiced, Lond. 1668.8.

Geo. Tonstal Of the Scorbroughs Spam Spaggrically Anatomized, 1671.8.

And. Tentzelius His Mumial Treatife, vide Paracellus. Will. Turners Treasury of English Baths, and of the Baths of other Countries, Lond. 1587.4

The trae and perfest order to Disiill Oyls out of all manner of Spices, Seeds, Roots ana Gums, Lond. 1575. 8. Five Treatiles Of the Philosophers Stone, two of Alphonfus King of Portugal, one of John Sawtre the Monk, one of Horianus Randorff a German Philosopher, and one by Will. Gratarole, by H P. Lond. 1652. 4° Th. Tymmes Philosophical Dialogue, wherein Natures sceret Closet is opened, Lond 1612. 4°

Seo. Thor. His Cheiragogia Heliana, an easte Introduction to the Philosophers Magical Gold, to which is added, Zoroasters Cave, and Jo. Pontanus's Epistle upon the Mineral Fire, Lond. 1659, & 1667.8.

3afil. Valentine His last Will and Testament, with two Treatises, one of manual eperation, the other of things natural and supernatural, Lond. 1670.8.



-HisTriumphantCharriot, of Antimony, Lond. 1656.8 Of Natural and Supernatural things, of the first Tintture, Root and Spirit of metals and minerals, how the fame are conceived, generated, brought forth, changed and augmented with Rog. Bacons, Tinture of Antimony, and II. Hollands work of Saturn. Lond. 1671.8.

-His Salt of Antimony and its use, vide Suchten.

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

Din. Widdows His Natural Philosophy, or Defeription of the world and several Creatures therein, (viz.) of Angels, Mankind, Heavens, Stars, Planets, the 4 Elements with their order, nature and goverment, as also of minerals, Metals, plants, and pretious stones, with their Colcurs, Forms and Vertues, Lon. 1631 4 9 Tim. Willis His (earch of causes of a Theophysical Investigation of the possibility of Transmutatory Alchymy, Lond. 1616.8. Rob.

Witt es Pyrologia Mimica, or an answer to Nr. Sympsons Hydrologia Chymica, Lond. 1669.8,
— His Scarbroughs Spaw, or a Description of the nature and vertnes of the Spaw at Scarbrough in Yorkfhire, and of the nature and use, of Sea, Rain, Snow, Pend, lake, Spring and River-maters, with a discourse concerning Mineral-mater, Lond. 1660.8.

Vill. Williams Hu eccult Phylick, or three principles in Nature Anatomized, by a Philosophical operation from * xperience in three Books of Beasts, Trees, Herbs, and their Magical and Phylical vertues, Lon. 1660.8. Veckers Secrets, Lond. fol.

"he Yorkshire Spaw, vide French.

oroaftres Cave, vide Thor.

THE

Courteous Reader,

BE pleased to understand, that some(*small Number*) of these Books in this Catalogue cannot absolutely be called Chymical, but have a very near affinity thereunto, the knowledge of natural Philosophy being an Introduction to supernatural things; nor do I pre. tend to publish this as an absolute Collection of English Chymical Authors; (distrusting I may have forgotter fome of common note) but rather as an Effay to pro. voke others (better able) to perfect it. Several of these Books I have drawn out of the Catalogues of S And. Maunsel, William London, and the Mercurius Li. 1 brarius; others I have more largely transcribed from E the Books themselves, with the Date when Printed and in what Volume, as near as the fhortness of my I time would permit, having but a few days to Collector it; and therefore I crave excule for my mistakes, and leave the perfecting thereof to time, and other men , ingenuity, who shall please to take the pains to ade H what shall come within the verge of their Knowledge or be prefeated to their view. Vale.

THE SECOND PART

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OF THE

Catalogue of Chymical Books; which have been written Originally, or Translated into English.

L.B. Alonfo Barba his two Books of the Art of Metals: in the First is declared the manner of their Generation, and the concomitants of them. In the Second is taught the common way of refining Silver by Quick-filver; with fome new Rules added for the better performance of the fame: translated out of Spanish into English, by Edward Earl of Sandwish.

Lond. 1670 and 1674. 8°.

e Elias Afr.moles Fassiculus Chymicus; whereuntoisad- >> ded the Arcarium, or the grand secret of Hermetick Philosophy. Vide D'Espagnet and Dee

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

A

Artephius

The Second Part of the Catalogue

> Artephius his secret Book of the Bleffed Stone, called a the Philosophers. Vide Flammel.

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

Geo. Actons Letter in Answer to certain Queres and Objections made by a Learned Gallenist, against the Theory and Practice of Chymical Phylick, wherein the right Method of curing Diseases is demonstrated the possibility of an Universal Medicine evinced, and Chymical Phylick vindicated. Lond. 1670.4°. — His Phylical Reflections upon J. Denis his Letter concerning Transfusion of Blood. Lond. 1668.4°. Pct. de Abano his Heptameron or Magical Elements. Vide Agrippa.

Arbatel of the Magick of the Ancients. Vide Agrippa. Alazonomastix alias H. More. Vide Philalethes.

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

— His fourth Book of Occult Philosophy, of Geomancy and Magical Ceremonies; to which is added Pct.de Abauo his Heptameron or Magical Elements. Alfo Gco. Pictorius Villinganus his Ifagoge, or an Introductory Difcourse of the Nature of Juch Spirits as are exercised in the fublu nary bounds; their original, names, offices, illusions, power, prophesies, miracles, and how they may be expelled and driven aaway. Likewise Gerh. Cremonensis of Astronomical Geomancy: and last of all Arbatel of the Magick of the Ancients, or the spiritual Wisdom of the Ancients, as well wise men of the people of God, as Magi of the Gentiles, &c. Lond. 1655. 4°.

Anonimi

of Chymical Books.

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

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

The Waterstone of the wife men. Vide Paracelfis. A Prognostication of what shall happen to Phystians, Chirurgians, Apothecaries, and their dependents; with Chymists and Miners. Vide Hartlib.

Rog. Bacons Mirror of Alchimy, or a most excell ne and learned discourse of the admirable force and efficacy of Art and Nature; also the Smaragdine Table of Alchimy, by Hermes Trismegistus; with a brief Commentary of Hortolanus upon the Smaragdine Table, with the books of the Secrets of Alchimy composed by Galid the son of Jazich, translated out of Heb. Arab. and Lat. into English. Lond. 1597. 4°. — his Discovery of the Miracles of Art, Nature, and Magick. Lond. 1659. 12°.

Edw. Browns Travels, wherein are fome Observations on the Gold, Silver, Copper, Quick filver, Mines, A 2, Baths

The second Part of the Catalogue

Baths and Mineral-waters in Hungaria, Servia, Bulgaria, Macedonia, Theffaly, Auftria, Styria, Carinthia, Carniola and Friuli. Lond. 1673. 4° Batavia's Precipitatum, or East-India Mercury. Vide Keyler.

- R. Bostocks difference between the Ancient Physicl and the Modern. Lond. 1585. 8°. Vide 1. Part.
- Gerh. Boate bis Irelands Natural History, &c. and o, the Springs, Fountains, Brooks, Rivers, Lakes, Metals, Minerals, Free-stones, Marble, Sea-coale, and other subterraneals. Lond. 1652.8°.
- Tho. Buthels Extract of his late Abridgement of the Lord Chancellor Bacons Philosophical Theory of Mineral profecutions. Lond. 1660. 4°.
- - ing what the Soul, the Image and the Spirit of the Soul are, Sec. how all things have been, now are and shall be at last. Lond. 1651.4°.

-Hi

of Chymical Books.

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

— His Aurora, that is the Day-fpring, or the damning of the day in the orient, or morning rednefs in the rifing of the Sun, that is the Root or Mother of Philosophy, Astrology, and Theology, from the true ground; Or a description of Nature as she was originally, how changed creaturally, how she stands at present, and will be at the end. Lond. 1656.4°.

- R. Bunworth's Homotropia Natura, or the uniformity of Natures motion; a Phyfical Difcourfe exhibiting the cures of Difeafes by fignature, wherein is demonfirated a fimilitude of fubstance between Actives and Paffives, and all operation of contrariety denied by demonstration of Posfon: together with a Tract called Man in Paradife, or a Philosophical Discourfe of the Souls Prerogative, &rc. Lond. 1655.12°.
- Geo. Bakers Practice of the new and old Physick, being his Jewel of bealth, or Distillations. London. 1599. 4°.
- Dan. Border bis Полифарнан Э ѝ хишене, or the English unparallel'd Chymical Physician and Chirurgian; shewing the true use of all manner of Plants and Minerals, in which is explained the whole Are and secrecy of Physick and Chirurgery in the extracts of Spirits and Quintessences of Herbs and Minerals, Salts, Oyls, Balms, &c. Lond. 1651.4°.

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

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

The second Part of the Catalogue

ces, against the Society of Apothecaries, in English Verse. Lond. 1669.4°.

- Will. Barlowes Magnetical Advertisements, or divers pertinent Observations and approved Experiments concerning the Nature and Properties of the Loadftone. Lond. 1616. 4°.
- Will. Boroughs Discourse of the variation of the Compaß or magnetical Needle. Lond, 1596. 4°.
- E. Borlase his Latham Spaw in Lancashire, with some remarkable Cases and Cures effected by it. London 1670. 8°

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

—His Essay of the strange subtility, great efficacy, and determinate nature of Essential to which are annexed new Experiments to make Fire and Flame ponderable; with a Discovery of the pervious soft of Glass. Lond. 1673.8°

— His Tracis confifting of Observations about the faltuess of the Sea; an account of a statical Hydroscope, and its uses; Together with an Appendix about the force of the Airs Moisture; a fragment about

of Chymical Books.

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

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

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

His Sceptical Chymift or Chymico-Physicall Doubts and Paradoxes touching the Spagyrifts Principles, commonly called Hypostatical proposed and defended by the generality of Alchymists. London 1661. ε.

— His Confiderations touching the usefulness of Experimental Natural Philosophy; the first part of its usefulness in reference to the mind of man; the second part of its usefulness to Physick. Oxford. 1663. & 1664.4°.

The Second Part of the Catalogue

Mathematicks to natural Philosophy; of the usefulness of Mechanical Disciplines to natural Philosophy, that the good of Mankind may be much encreased by the Naturallists insight into Trades; of doing by Physical knowledge what is wont to require manual skill: and lastly, of mens great Ignorance of the uses of natural things. Oxford 1671.4°.

— His New Experiments Phylico-Mechanicall touching the Spring of the Air and its effects, with Figures, the fecond Edition; with a Defence of the Dostrine touching the fpring and weight of the Air, against the Objections of Fran. Lynus; with an Examen of Mr. Hobbes his Dialogus Phylicus de Natura Acris; with an Appendix touching Mr. Hobbes's Dostrine of Fluidity and Firmness. Oxford 1662.4°.

— A Continuation of bis New Experiments Phyfico-Mechanical, touching the fpring and weight of the Air, and their effects; whereunto is annexed a thort Difcourfe of the Atmospheres of confistent Bodies, with eight Scheams. Oxford. 1669.4°.

-His Experimental Hiftory and Observations of Cold; to which is added an Examen of Antiperistafis, &c. of Mr. Hobbes his Doctrine of Cold. Lond. 1665. 8°.

— His Experiments and Confiderations touching Colours, beginning the Experimental History of Colours; with an account of fome Observations about a Diamond that shines in the dark. London 1664 & 1670.8°.

-His Origine of Forms and Qualities, &c. the Scoon d

of Chymical Books:

Second Edition, augmented with some free confiderations about subordinate Forms, as they are wont to be maintained by divers Learned Moderns. Ox-, ford 1667. 8°. Vide 1. Parte.

Dfw. Crollius his Admonitory Preface, left out of his Bafilica Chymica in folio English, but formerly Printed in octavo under the Title of Phylolophy Reformed and Improved. Vide Collius, t. Parte.

- Geo. Castles Chymical Galenist: A Treatise wherein the Practice of the Ancients is reconciled to the new Discoveries in the Theory of Physick. London 1667. 2°.
- Jo. Childrey's Britannia Baconica, or Natural Rarities of England, Scotland and Wales, according as they are to be found in every Shire, and according to the Precepts of my Lord Bacon; Methodically digefted, with Obfervations, whereby divers fecrets in Nature are difcovered. Lond. 1661. 8°.
- A Conference concerning the Philosophers-stone. Vide Hartlib.
- Ant. Colly's Natures Champion, or a more ample Explanation of the Virtue and Use of his Pilulæ Auræ purgantes, whose operation is Hemetick, Purgative, Diaphoretick, Dieuretick, Anodyne, Narcotick, &c. Lond. 1670. 4°.

Jo: Am. Comenius bis Natural Philosophy reformed B

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by Divine Light, or a Synophis of Phylicks; being a view of the World in general. Lond. 1651.8.

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

Jo. Cotta's short Discovery of the unobserved dangers of several sorts of ignorant and inconsiderate Pracitifers of Physick in England. Lond. 1612. 4°. — His Ant-Antony, or an Apology manifesting Dr. Antonies Apologie for Aurum Potabile in true and equal Ballance of right Reason to be false and counterfeit. Oxford 1623. 4°.

- Pet. Chamberlen's Vindication of publick Artificial Baths and Bath-floves from the Objections and Scandals of some of the Colledge of Physitians that do not or will not know the benisit of them to the Publick, Lond. 1648. 4°.
- A small Chymical Dictionary. Vide Heydons Guide and Sendinogius.
- Arth. Dee's Fafficulus Chymicus, with his Corollary and Observations, Englished by Esquire Ashmole. Vide Ashmole.
 - A Discourse of subterraneal Treasure. Vide Mercurius Centralis.

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

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he Diftiller of London, compiled and fet forth by the special Licence and Command of the Kings Majefty for the sole use of the Company of Distillers of London, and by them to be duly observed and pratisfed. Lond. 1639. fol. 1667.4° & 1652.8°. Vide French.

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

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

-His choice and experimented Receipts in Phylick, and Chyrurgery; as alfocordial and distilled Waters, and Spirits, Perfumes, and other curiofities. Lond. 1668.8°.

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

can D'Elpagnet his Enchiridion Phylicæ Reftitutæ, or Summary of Phylicks Recovery, wherein the true Harmony of Nature is explained, and many errors of the Ancient Philosophers by Canons and Demonstrations evidenced and evinced: Translated by Dr. Joh. Everard. Lond. 1651.12°.

--- His Arcanum, or the grand secret of Hermetick Philosophy; wherein the secrets of Nature and Art, concerning the Matter and Manner of making the Philosophers Composition are orderly and methodi-B 2 cally

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eally manifested. Vide Ashmoles Fassiculus. An Essay touching the gravitation and nongravitation of fluid Bodies, and the reason thereof. London 1673. 8°

- Jo. Evans his Universal Medicine, or the vertues of the Antimonial Cup, collected out of the Experiments and Observations of the most famous, learned, and best approved Philosophers and Physitians that have written of that Subject. Lond, 1634.8°.
 - An Effay for the Regulation of the Practice of Phylick for the composite of all differences between Phylitians and Apothecaries, &c. Lond. 1673.4°.
- Nich. Flammel & Artephius; whereunto is addea Jo. Pontanus his Epifile upon the Mineral Fire. Lond. 1624. 12°. Vide 1° Parte.
- Fundamenta Chymica, or a fure Guide into the bigh and rare Mysteries of Alchimy, by L. C. 1658. 8 which is a new Title only put to Lud. Combachius bis Sal, Lumen, and Spiritus Mundi Philosophici Vide Combachius, 1º Parte.
 - Alb. Otto Faber his Paradox on de Morbo Gallico, o a Paradox concerning the fhameful Difeafe, for mar ning to all against deceitful Cures. Lond. 1662. 12 — His Kindling Sparks in matters of Physick to fa tissie fome Physitians, who are of opinion that Spirit (which they call hot things) do burn and inflam the body. Lond. 1668. 4°.

Dan. Foots Reflections on a Libel, intituled, A Ple for the Apothecaries, by Jer. Richardson. Londo 1671. 4°.

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

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

Galid the Son of Jazich his secrets of Alchimy. Vide

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- If. Holland's Vegetal and Animal work. Vide Paracelfus and Firovant.
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- Nath. Henshaw's Aerocalenos, or Register for the Air. Dublin 1664. 8°.
- Hermes Trifmegiftus his Smaragdine Table of Alchimy. Vide Bacon and five Treatifes 1, parte.

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- His Iatromathematica, Physical Mathematicks, or Mathematical Physicks. Vide Williams.

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

- Rob. Hooke his Micrographia, or some Physiological descriptions of Minute Bodies made by magnifying Glaffes; with Objervations and Inquiries thereinto. 1665. fol.
- Will. Hughes his Treatife of the American Physitian of the Roots, Plants, Trees, Shruhs, Fruit, Herbs, &c. growing in the English Plantations in America, &c. whereunto is added a Discourse of the Cacao Nut-tree, and the use of its Fruit, with all the ways of making Chocolate. Lond. 1672. 12°.
- Nath. Highmore's Hiftory of Generation, examining the feveral opinions of divers Authors, relating of the manner of Generation, as well in Plants as Animals; with a Difcourfe of the cure of Wounds by Sympathy, known by the name of Sir Gilbert Talbot's Powder. Lond. 1651.8°.
- Sam. Hartlib his Chymical, Medicinal and Chirurgical Addreffes, In nine Treatifes, viz. 1. Whether the Urim and Thummim were given in the Mount, or perfected by Art. 2. Sir Geo, Ripley's Epiftle to King Edward the Fourth unfoulded. 3. Gab. Plattes Caveat for Alchymifts. 4. A Conference concerning the Phylofophers stone. 5. An Invitation to a free and generous Communication of Secrets and Receits in Phylick. 6. Whether or no each several Diseafe bath a particular Remedy. 7. A new and easie Method of Chirurgery for the curing of all fresh Wounds, or other hurts. 8. A Discourse about the Essence or Existence

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His English Physitians Guide, or the holy Guide, leading the way to know all things past, prefent, and to come, to resolve all manner of Questions, cure a Difease, leading the way to Virtue, Art, and Nat ture, and to the golden Ireasures of Nature by transmutation; with the Rosie Cross uncovered, and the Places, Temples, holy Houses, Castles, and invisible Mountains of the Brethren discovered and communicated to the World; for the full satisfaction of Philosophers, Alchymists, &c. all in fix Books, with a small Chymical Dictionary. Lond. 1662.8°.

His Theoinagia, or the Temple of Wisdom in three Parts or Books, Spiritual, Celefial, and Elemental, containing the occult powers of the Angels of Aironomy in the Telefinatical Sculptures of the Perfians and Egyptians; the mysterious Virtues of the Characters of the Stars, with the Genii, Ideas and Figures of Geomancy upon the Gamahes, &c. and the knowledge of the Rolie Crucian Physick, and the miraculous Secrets in Nature. London 1664. 8°.

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- Jo. Johnsons History of the wonderful things in Nature of Heaven, the Elements, Meteors, Minerals, Plants, Birds, Beafts, &c. Lond. 1657. fol.
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- Edw. Jorden's Discourse of Natural Bathes, and Mineral Waters; with the original of Fountains in general, nature and difference of Minerals, examples of Bathes, generation of Minerals and uses of Bathes, &c. Lond. 1631. 4°, with Eug. Philanders Quere concerning drinking Bath-waters, resolved; with an Appendix concerning Bathe, and the Antiquity both of the Bathes and City; with the Natures and Virtues of Hot-waters; by Tho. Gui
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Argentum Vivum; with the knowledge and concent of PP. (ent from the Island Java to Amsterdam. Lond. 1673. 4°.

he Key of Phylosophy, the first Part, shewing the order to distil the Oyles of all manner of Gums, Spi ces, Seeds, Roots and Herbs, with theirperfect tafte, finell and virtues. Lond. 1575, 1580,& 1633.8°. Vide Paracelfu's Secrets, and true Order.

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

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

ex Talionis sive Vindicie Pharmacopeorum, or a (hort Reply to Dr. Merrets Book and others, written against the Apothecaries, discovering the frauds and abuses committed by Doctors professing and practifing Pharmacy. Lond. 1670. 40.

. M's Letter to a Doctor in London concerning the present state of Physick, and the Regulation of the practice of it in this Kingdom, for the advancement of the knowledge of Nature in general. London, 1665.4°.

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

- Gerh. Malynes his Philosophical Discourse about the effence or existence of Metals. Vide Hartlib & Len Mercatorium.
- Mercurius Centralis, or a Discourse of subterranea. Treasures, occasioned by some late discoveries thereof, in the County of Norfolk, and sent in a Letter to Dr. Browne. Loud. 1668. 12°.
- The Marrow of Alchymie, in Two Parts. Vide Eir. Ph. Philalethes.
 - Medecina Magnetica, or curing by Sympathy. Vid. Irvine.
- Rich. Matthews's Unlearned Alchymist his Antidote or a more, full and ample Explanation of the use, vir tue and benefit of his Diaphoretick and Diuretick Pill; together with a precious Pearle in the mid of a Dunghill, or the preparation of the Oyl of Am ber Oyl and Balfom of the Pine-tree; with a uni versal Purge of Antimony and Scammony, of Crean or Christals of Tartar, with their Correction, Prepa ration and U(, mith the preparation of Crocus Mar tis, Sugar of Ssturn, Effence of Venus, Salt of Mars Sympathetical Powder, Oc. Lond. 1660. 8°. Afc cond Edition, with an Appendix, by Geo. Kendal or a true Receipt of Matthews's Pill, with the exact manner of preparing and making it. Lond. 1663. 8° Chr. Merret of Self-conviction, or an Enumeration c the Absurdities, Railings, Oc. against the Colledg and Phylitians in general, Oc. As alfo an Answer 1 the reft of Lex Talionis, Lond. 1670.4°.

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His fhort Reply to the Postfeript, &c. of Hen. Stubbe shewing his many falsities in matters of fait, the impertinencies of his promised Answers to some Physitians that have written against the Apothecaties, his conspiracy with the Apothecaries to defame them. Lond. 1670.4°.

Manlowes Treatife of Darbyshire Miners. A Poem. 4°. The Method of Chimical Philosophy and Physick. Vide Blunden.

Nic. Monardus of the New-found World. London 1596.'4°. Vide 1. parte.

Edw. Maynwaring his Praxis Medicorum Antiqua & Nova, the ancient and modern practice of Phylick examined, stated, and compared; the preparation of Medicines according to the primitive Custome of Princely Phylitians afferted and proved, the grand duty of every Phylitian, &c. Lond. 1671. 4°.

— His Nova Medendi Ratio, or a short and easie Method of Curing exemplified by a Ternary of Radical Medicines, universal in their respective Classes. Lond. 1666. 4.

— His Vita Sana & Longa, or the prefervation of health, and prolongation of Life, proposed and proved in the due observance of remarkable precautions, and duly prasticable Rules relating to body and mind, compendionsly abstracted from the Institutions and Laws of Nature. Lond. 1669. 8°.

- His Medicus Absolutus, or compleat Physitian qualified and dignified, the rife and progress of Phyfick, Historically, Chronologically and Philosophically illustrated, Physitians of different Sects and Judgements charactered and distinguished, &c. London 1668. S.

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- His Pharmacopxian Phylitians Repolitory accommodated with Elaborate Medicinal Arcana's, appolitively ferving to the whole Practice of Phyfick, for imitation fand incitation to the Industrious Profeffors in this faculty, and the Antient Practice of Phylick revived and confirmed. Lond. 1669. S. Chr. Merrets View Re-printed, 1670. 4°. Vide 1. parte.

- Gab. Naudæus his Hiftory of Magick by way of Apology for all the wife men who have unjustly been reputed Magicians from the Creation to this very Age: London. 1657. 8^e.
- Hen. Nollius bis Hermetical Physick: Lond. 1655.12° Vide 1. parte.
- Tho. Nicols his Arcula Gemmea, Gemmarius fidelis, Faithful Lapidary, or Cabinet of Jewels discovering the Nature, Virtue and Value of precious stones, with infallible Rules to escape the deceit of such as are adulterate and counterfeit. Lond. 1652, 1653, & 1659.4°.

Natural Philosophy. Vide Widdows and Comenius.

Rob. Normans New Attractive, containing a Difcourse of the Magnes or Loadstone; together with the Declination of the Needle, Lond. 1596.4°.

A Prognostication of what shall happen to Physitians Chirurgians, Apothecaries, and their dependants, with

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with Alchymists and Miners. Vide Hartlib. Geo. Pictorius Villinganus his Discourse of the Nature of Spirits. Vide Agrippa.

- Phil. Aur. Th. Paracelfus his 114 Experiments and Cures, whereunto is added certain excellent and profitable works of B G. Penotus; also certain secrets of Isaac Hollandus concerning the Vegitable and Animal work; also the Spagyrick Antidotary for Gun-shot of Joseph Quercitanus, collected by Jo. Hester. Lond. 1596. 4°. Vide Firovant, 1. parte.
 Pythagoras his Wheele of Fortune. Vide Cattan.
- Jo. Pettus his Fodinæ Regales, or the Hiftory, Laws, and Places of the chief Mines and mineral Works in England and Wales, and the English Pale in Ireland, and also of the Mint and Money; with a Clavis explaining some difficult Words relating to Mines, &c. Lond. 1670. fol.
- Ben. G. Penotus his excellent Work: Lond. 1596.4. > Vide Firovant and Paracelfus.
- Four Patents granted by King Henry the Sixth to certain Persons, by Authority of Parliament for finding the Philosophers-Stone, to transubstantiate baser Metals into solid real Gold and Silver, to satisfie the Creditors of the King and Kingdom. Vide Prinne's Aurum Regina, or Records in the Tower concerning Queen Gold. Lond. 1668. 4°.
- A Profitable Difcourse of the Grocers of London, against the Garbel Officers bad garbelling of Spices. London Printed for Tho. Man. 1591. 4°. Vide 1. parte.
- Hugh Plattes Iewel-house of Art and Nature, with divers new forts of Soyle, and divers Chyical cenclusions

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fions of the Art of Distillation, &c. Lond: 1653. 4°. A Paper delivered in, to the Honourable Committee for Baths and Bath-stoves, By Dr. Alston, Dr. Hamens, Dr. Bates, and Dr. Micklethwait, in the name of the President and Colledge of Physitians against Baths and Bath-stoves; with an Answer thereunto by Dr. Chamberlen. Lond. 1648. 4°.

Publick Bates purged, or a Reply to Dr. Chamberlens Vindication of publick Artificial Bathes from the pretended Objections and Scandals obtruded on them: Printed 1648. 4°.

Ph. Theoph. Paracelfus bis Aurora and Treasure of the Philosophers, as also the Water-stone of the wife men, describing the matter of, and manner how to attain the Universal Tinciure. Lond. 1659. 12°.

-His Secrets of Phylick and Philosophy, &c. London 1633 12°. Vide Paracelfus Key, 1. parte, the Key of Philosophy and Store-boufe.

-His Difpenfatory and Chirurgery, containing the choicest of bis Physical Remedies. London 1656.12.

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— His unfoulding of Sir Geo. Ripleys Epiftle to King Edward the Fourth, being his Key of Philosophy without contradictions, and the substance of Philosophy by Conclusions. Vide Hartlib.

Eir. Phil. Philalethes bis Marrow of Alchymie, being an experimental Treatife. difcovering the fecret and most hidden Mystery of the Philosophers Etixir, both Theory and Practice, In two Parts. London 1654. 2' part, 1655. 8°.

- Eug. Philanders Quere concerning drinking of Bath water at Bathe, refolved. London 1673.8°. Vide Jorden.
- Alaz. Philalethes alias Hen. More his Obfervations upon Anthropolophia Theomagica, & Anima magica abscondita Parrhesia. 1650. 8°.

His Second Lash, containing a solid and serious Reply to a very uncivil Answer to certain Observations upon Arthroposophia Theomapica & Anima Magica Abscondita. Cambr. 16 51. 8°.

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Hugh Plattes Garden of Eden, or an accurate Defeription of all Flowers and Fruits now growing in England, with particular Rules how to advance their nature and growth, as well in Seeds as Herbs, and the fecret ordering of Trees and Plants, F. part. Lond. 1653, & 1655 8°. the 2. part 1660.8°. and all Printed together. Lond. 1674. 8°.

oach. Poleman his Novum Lumen Medicum, wherein the excellent and mest neceffary Doctrine of the highly-gifted Philosopher Helmont, concerning-the great Mystery of the Philosophers Sulphur is fundamentally cleared. Lond. 1662. 8°.

oh. Pontanus his Epistle upon the Mineral Fire, Vi-

- Phylical Dictionary, London 1657. 8°. t. parte. & Renodæus, 2. parte.
- o. B. Porta his Natural Magick in 20 Boeks; where: in are fet forth all the Riches and Delights of the natural Sciences. Lond. 1658 fol.
- cip. du Pleffis the Refolver of Curiofities of Nature, useful and pleasant for all. Lond. 1635. 8°.

of. Quercitanus his first Book of the Prasice of Chymical Physick; the second Part of this Treatife D 2 wherein

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reherein is contained, in some measure, the Practice of Hermetical Physick . The third Part is concerning the Seals and Impressions of Things by Hermetical Philosophers. Lond. 1605. 4°.

— His Treatife entituled Sclopetarie, wherein is contained the perfect Curation of such Wounds which come by Gun-shot, or by any other Engine of War. Lond. 1590. 4°. Vide Paracellus, 1. parte.

Sir Geo. Ripley's Compound of Alchymie, or the ancient hidden Art of Alchymie, containing the right and perfectes the means to make the Philosophers Stone, Aurum Potabiles with other excellent Experiments. Lond. 1591. Vide Theatr. Britt. 1. parte.

His twelve Gates, bis Wheel, &c. Vide Theatr. Brit. 1. parte.

- His Epissie unto King Edward the Fourth. Vide Theatr. Brittan. 1. parte.

An Explanation of Ripley's Epistle, by Eir. Philalethes. Vide Hartlib.

A Relation of a wonderful Fountain in Germany near the City Halberstad. Lond. 1646 4°.

Jer. Richardson's Medice aura terpson, or the Apothecaries Plea in some short and modest Animadversions upon Dr. Chr. Merrets View of the Frauds and Abuses of the Apothecaries. Lond. 1671. 4°.

Conft. Rodocanaces bis Alexicus Spirit of Salt of the World, which vulgarly prepared, is called the Spirit of Salt, or the transcendent Virtue of the true Spirit of Salt, now Philosophically prepared and purified from

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from all burtful and corroding Qualities, London 1670. 4°.

Jo. Rouenzon his Treatife of Metallica, for the making of Iron and other Metals and Materials with Sea-Ceale, Pit-Coale, &c. with a brief Explanation, Demonstration and Discovery of the Inventions, Instruments, Engines, Furnaces, &c. with the materials, things and works to be made by the faid Fewel. Lond. 1673. 4°.

Monsteur Renaudot's Conference concerning the Philosophers Stone. Vide Hartlib.

— His Conference, whether or no each several Disease bath a particular Cure, and especial Remedy. Vide Hartlib.

Mark Ridley's short Treatife of Magnetical Bodies and Motions. Lond. 1613.4.

Jo. Renodæus his Dispensatory, with a Physical Distionary. Lond. 1657. fol. Vide 1. parte.

Tho. Ruffels Diacatholicon Aureum, or a general pomder of Gold, purging all offensive humours in mans body. Lond. 1602. 4°.

The Store-house of Physical and Philosophical Secrets, in two parts. Lond. 1633. 4°. Vide Paracellus and Key of Philosophy, I. parte.

Geo. Starkey's Pyrotechnie afferted and illustrated to be the furest and fafest means for Arts Triumph over Natures infirmities; being a full and free Discovery of the Medicinal Mysteries studiously concealed by all Artists,

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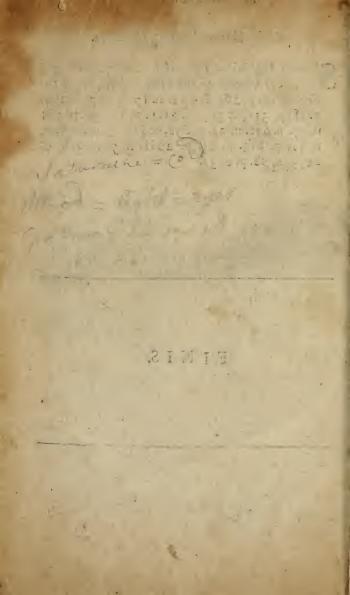
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