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Elizabeth Worcester Mills.

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# THE MAN-MOUSE

Taken in a Trap, and tortur'd to death for gnawing the Margins of

EUGENIUS PHILALETHES

---

——*Et mecum confertur Vlysses?*

Cor. 15. 32.

*After the manner of men I have fought with Beasts.*

Anthrop: Theo-Mag. pag. 27. } I *know* my *reward* is *Calumnie.* }

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1650.

Elisabeth Beighton
July 29. 1700

*To my Learned, and much Respected friend,*

Mr. MATHEW HARBERT.

---

*SIR,*

I Know you are not *Great*, there's a *better title*, you are *Good*. I might have fix'd this *Piece* to a *Pinnacle*, made the *Dedication high*: but to what purpose? *Greatness* is a *Thing* I cannot

*admire* in *others*, becauſe I *deſire* it not in my *ſelf*. It is a proud *Follie*, a painted ceremonious *Raunt*. There is nothing *Neceſſarie* in it, for *moſt men* live *without it*, and I may not *applie* to *that*, which my *Reaſon* declines, as well as my *Fortune*. The *Truth* is, I know no *uſe* of *Hoghens* and *Titulados*, if they are in an *humor* to *give*, I am no *Beggar* to *receive*. I look not any

thing

thing Sir, but what the *Learned* are *inrich'd* withall, *Judgement*, and *Candor*. You are a *true friend* to *Both*, and to my *third self*. This *Discourse* I shuffl'd up for your *spare-houres*, for it was born in a *Vacation*, when I did not so much *labour*, as *play*. I was indeed *necessitated* to some *Levity*, for my *Adversarie* proved so *impotent*, I might not draw out *all my forces*, because I

knew not where to *employ them.* You have here a ſimple *Bedlam* corrected, and whipt for his *mad Tricks.* A certain *Maſter of Arts* of *Cambridge*, & a *Poet* in the *Loll* & *Trot* of *Spencer.* It is ſuppos'd he is in *Love* with his *Fairie-Queen*, & this hath made him a very *Elf* in *Philoſophie.* He is indeed a ſcurvie, ſlabbie, ſnotty-ſnowted thing. Hee is troubl'd with a certain *Splenetic*

*looſ-*

*looſnes*,& hath ſuch *ſquirts* of the *Mouth*, his Readers cannot diſtinguiſh his *Breath* from his *Breech*. He is a new kind of *Pythoniſt*, ſpeakes no man knows what,& his *Bulls* have much of his *Belly*. But I have ſtudied a *Cure* anſwerable to his *Diſeaſe*, I have bin ſomwhat *Corroſive*, and in defiance to the *old Phraſe*, I have *waſh'd* a *Moore* clean. I have put his *Hog-noddle*

in

in *pickle*, & here I present him to the world, a *Dish* of *Sous'd Non-sence*. This is my *Subject* Sir, & now I must tell you, my *Address* to *your self* hath somthing of *Duty* in it. I had no sooner left *Milke* for *Meat*, but my *first Learning* came from *you*. Bee pleas'd to *accept* this *small Acknowledgement* from

*Your Pupill, & servant*
E. P.

From *Heliopolis*
1650.

Some ten dayes after the *Presse* was *deliverd* of my Adversarie's

*MAURO-MANGO.*

# On the Author's *Vindication*, and *Replie* to the ſcurvie, ſcribling, ſcolding *Alazonomaſtix*

TWas *well* he did *aſſault* thee, or thy Foe
Could not have *hit* to thy *Advantage* ſo.
*what* he ſtyles *Ignorance*, is *Depth* in *Senſe*;
He thinks there is no *skill*, but *Common Senſe*.
Had *Bacon* liv'd in this *unknowing Age*,
And ſeen *Experience* laugh'd at on the *Stage*,
What *Tempeſts* would have riſen in his *Blood*
To *ſide* an *Art*, which *Nature* hath made *Good*?
Do'ſt think that *Knowledge* comes to thee *Innate*,
As *Preaching* on a *ſudden* to thy *Pate*?
No ſure; thou art a ſimpler *Brother*; fie!
I muſt *Allarum* thee with *Hue* and *Cry*.
*What* art? from *whence?* a *Preſbyterian* ſure,
An *Academic Rutt*, *holy* and *pure*.
But for thy *Sohte* (and *Plato* tells thee ſo)
Thou haſt *ſpoil'd that*, and *plaiſter'd Plato* too.
Juſt like *I. T.* thy *Poet*, who doth *lend*
Thee *fanſies* in *Cleveland* from end to end,
And not one *right apply'd*; you doe miſtake
The *Stagyrit's Philoſophie*, and make
His Logic *Magicall*, what is *unknown*
Is *Conjuration*, *frothie*, and *high-flown*.
If *Arguments* ariſe, you ſtreight *grow hoarſe*;
Thou know'ſt not *what* belongs to *Topic Courſe*.
Shall thou and I to *Diſputation* come
*Practic* or *Theorie*, for the *Totall ſumme*?

What?

What ? is't not lawfull for my ( learned ) friend
T'improve his *Reason* to his *greatest end ?*
O shall wee *envie* him, 'cause hee hath *more*
Of Nature's *favours* set upon his *Score ?*
Tell mee in earnest do'st thou think 'tis fit
To *believe all* that *Aristotle* writ ?
Though he was *blinded*, yet *Experience* can
Sever the *Clouds*, and make a *Clearer man.*
If *Digbie* once but view thy *rayling Veine*,
Hee'l think th'art *Atoms*, not yet *form'd* to *braine* ;
Then to the *Pot* thou go'st : Oh there's the *Losse !*
There's no *Elixir* in *Thee*, th'art all *Drosse.*
Then sing another *Song*, thou that controules
Our *Metempsychosis* of *Bodi'ed Soules* :
Yet *Platonist* thou art, but can'st not *tell*
Where these *mysterious spirits* have their *Cell.*
Thus *Ambrose* flung dark *Persius* on the ground,
A *blind Contempt* ! because he was *profound.*
Look neerer man, can'st not *distinguish* yet
Betwixt the *highest*, and the *lowest wit.*
When *Cynthia* to the watrie *Tethis* hies
Wee know not *there* what *Treasures* she *espies*,
What *Margarits* in *Chrystall streames*; she *sends*
Onely to us her *Influence*, and *lends*
A kind, large *Light*. But thou *poore*, *trapt Rattoon !*
Like *Scythian Dogs*, do'st *bark* against the *Moon.*
Great, rare *Eugenius !* doe not thou *delay*
Thy *Course*, because his *Dirt* lyes in thy *way.*
*Stain* thy white *skin* for *once*, and bee thou *not*
*Surpris'd* like *Ermins*, by the *dawbing Plot.*
*Mount* to thy full *Meridian*, let thy *Star*
*Create* a *Rubric* to our *Calendar*,
And wee will offer *Anthems* to thy *shrine*
So long as *Date* can give a *Name* to *Time.*

*P.B. A.M. Oxoniens.*

# THE MAN-MOVSE.

*HO is this that darkneth Counſel, by words without knowledge?* Come thou pitifull Alaz: thou falſe *Philalethes! Gird up thy loines like a Man, for I will demand of thee, and anſwer thou me.* Job 32. 2. ver. 3

But now I think upon it, I will allow thee *ſome time* for *breath*, after thy *late ſcolding*, and ſpeak a few words to my Reader. Reader, I have met with a *thing*, a *name* and *no thing*, a *Presbyterian*: one that pleads the *Tranſlation* of *Tythes* from *Melchiſedec* to *Brown*, and in *pure famin* ſtands up for the *Pig-plot*. He is a *Gudgeon* of *Cham*; one that builds his *Faith* on the *Claſſes*, on a certain *Order* and *Combination* of *Arſes*.

*There* goes his *Divinity*, and now have at his *Philosophy*. Come Sirrah! Hast thou formed all these *Apes* and *Monkies*, in thy *Blew Chaos*, as thou doest style it, & darst thou call them *Observations*? Could thy *Alma Mater* teach thee nothing but *Anticks*? I will whip thee into a *serious posture*, and make thee know he is the *better man*, who hath past the *Ford*, not the *Bridge*. But I must *read first*, and *write afterwards*. Here comes a *Pistle* from the *son* of *Granta*: 'Tis the *Indorsement* to the *Packet*, like a *fine knot* to a *foule Bundle*. Come, let's open: in the *name* of *Sense* what sayst?.

** See his interpretation of hard words annexed to his Psychodia Platonica.*

To *Eugenius Philalethes* the Authour of *Anthroposophia Theomagica*, and *Anima Magica Abscondita*.

SO far you are right, Sir *Harry*, but what's next? Here's a *Bill* of *Complaint* you *put in* against *your self*, you tell me of *certain imperfections* you are *subject* to; truly for

or my part, I can *pity* you. *You are* (you ay) *much more willing to learn, than able to each.* Verely, I *believe* it, and what is needeſſe, you will *prove* it. *Your* Matrix *you tell ne, is barren*; I think (though no *Chimiſt* ever call'd it ſo *before you*) you mean your *Brain.* This is no *Newes* to me, I *knew* it, ſince I firſt ſaw your *Pſychodia Platonica.* Your next *whine* is one of *Conſcience. You cannot* (you ſay) *affirm in the preſence of your glorious God, that affection and zeal to his Truth hath forced you to write.* I am altogether of *your Opinion*, I dare ſwear *you cannot.* But oh me! this *Abſtinence* is *Religion* in you. Come hither *Piety*! you cannot *proteſt*, you are ſuch a deadly enemy to *Proteſtants*; But cannot your *Brown* faith *forſwear*? you never took any *Oath*,

*But the two Muſtachos branching at your mouth.* You know the *Poet*, be your own *Interpreter.* Come about again *Jack-Ape*, you muſt ſhew me another *Friſcal.* Though *you cannot proteſt*, there is ſomething *you dare profeſſe. You write* (you ſay) *out of an implacable Enimity to Immorality and Foole-*

*erie*, and this is true *in the word of an honest man*. Questionles your *honesty* breaks out at your *Breech*, for it *appears* not in your *Book*. It seems indeed your *Ethicks* are very *sound*, for you are such an *Enemy* to *Immorality* as the *Devill* was when he disputed about the Body of *Moses*. I will present you with a *specimen* (as you *word* it) of your own *Civilities*. See here the *Courtship* and *addresses* of your Pamphlet. Thou dost call me, (who am a *Christian*) one that is *Simon Magus like*, a *heated nodle*, a *Mome*, a *Mimick*, an *Ape*, a *meere Animal*, a *Snail*, a *Philosophic Hog*, a *Nip-crust*, a *pick pocket*, a *niggard Tom fool with a Devills head, and horns, one that desires to be a Conjurer, more than a Christian*, All these good and sober *Moralities* I find in your *first part*, which consists of *one* and *twenty small pages*, but is stuffed with *fourteen* intolerable, beastly *notions*, besides other *infinite slights* and *Absurdities*: But for all these *Abuses* you tell me in your *Observations* upon my Advertisement to to the Reader, *That you have been very fair with me, and though provoked, you will continue*

*tinue the ſame Candor in your Oſervations on my following piece.* And doſt thou think then in good earneſt thou haſt *been very fair with me?* I prethee tell me? what it is to be *very foul.* But I have provoked thee? How? wherein? was it thy *Body* I troubled, or the *Ballad* of thy *ſoul?* I will tell thee what this *Provocation* meanes. Thou didſt fancy thy *Pſychodia* for a rare profound piece, and that *Timæus* was inferior to thy *Coplas.* This is true my friend: but when *my Book* came to thy hands, thy *Ignorance* and *Inſufficiency* in the *Platonic Philoſophy* appear'd. This was it that vexed thee, and though thou didſt not *underſtand* me in one *Poſition*, thou didſt conceive it *glory* enough to *rail* at my *Perſon.* But I paſſe over to thy *ſecond Ribaldry*, where thou haſt promiſed me ſome *Candor*, and truly, I ſhall find thee as *Candid* as a *Black Moore.* Here thou doſt call me a *Fool in a play, a Jack-pudding, a thing wholly ſet in a poſture to make the people laugh, a giddy phantataſtic Conjurer, a poore Kitling, a Calfs-head, a vanting Mountebank, a Pander, a ſworn enemy of Reaſon, a ſhittle*

*ſculi*, *no good Chriſtian*, *an Otter*, *a water-rat*, *will with the Wiſp*, *and Meg with a Lanthorn*, *Tom fool in the play*, and laſtly, *a naturall Fool*. Now *Readers* take notice of the *honeſt Man*, and his *Puritan profeſs*, he made uſe of *theſe Termes* out of *an implacable Enmity to immorality*. Wil you *believe him* then in any *other point*, who hath *lied* ſo egregiouſly in *this*? he hath *profeſt* againſt *bad manners*, to make you *believe* he hath *good*, and rails againſt my *Philoſophie*, to *perſwade* you to his *Folly*. Aſſure your ſelves his *Ethics* and his *Phyſics* are of a ſtamp. *Cambridge! Cambridge!* what a *monſtrons mother* art thou! I never thought the *ſame womb* could *labour* with *Moores* and *Chriſtians*. But enough of the *Jakes*, I am now ſirrah *maſtix*, thorough all your *Dirt* and *dung*, your *Stable* of *Immoralities*, come up to your *Fooleries*. *You are* (as you ſay) *an implacable enemy to them alſo*. Certainly, you would be thought a very wiſe man: but before we part I ſhall *prove* you the *greateſt friend* to *Foolerie* in *England*, and leave you a *pure Coxcomb* upon *Record*.

But

But how now *Alaz*, what ailes you? have you left me upon the ſudden, to fall upon a *whole Kingdome*? you have obſerved an *Epidemicall diſeaſe*, and you will be an *Epidemicall Phyſician*; *you will cure a Nation* by *Indignation*. Be ſure in your next to give me an *Accompt* of this *Diſeaſe*, in what *Books* or *perſons* you have found it, or I ſhall think your *long Obſervation* in the *Kingdom* is like your *ſhort Obſervations* on my *Book*, a *Lie*, and a *Loud one*. But you go on, you tell us of *high ſwoln words* of *vanity*, and I tell you, I have *found them* in *yonr Ballad*, and you did well to *tayl it* with an *Interpretation*. Now at *laſt* you begin to be *morall*, ſure *Alaz*, you would inſtruct us, you to ſpeak of *ſober Truths*, *motions*, *Cautions*, *purified minds*, and *improved Reaſons*. When was your *mouth* made *clean* Sirrah? Do you *Live* as you *preach*? No, you are a *Wealthy Beggar*, you *have* all this, and you *want* it. But you are grown a *Prophet*, you foreſee you will be my *Priſoner*, and you *Petition me for your freedome*. Did *I* not tell you, you were a *Beggar*? But you pre-

ſent a *Reaſon* for your *Liberty*, you are (you ſay) *near akin to me*, take heed *ſaucineſle*! no more *kin* than *Cat*, and *Mouſe*. But you continue troubleſome, and would fain get off fairly; you would have me to *allow* you in your Actings, and in that fooliſh Confidence you ſubſcribe your ſelf, *A Chip of the ſame Block*. Come hither *Chip*! What doſt mean by this *Block*? the *Philalethean* family? In this *Senſe* thou art no *Blockhead*.

Thus *Sirrah*, have I returned your *Complement*, I have confuted the *Bulls* of your *Piſtle*, & here you may foreſee the *Deſtiny* of your *Obſervatious*. They ſhall be *winnowed* and *ſifted* into *Atoms*, that *you*, and your *fellow-fool Des Chartes* may miſtake your *grinded papyrs* for your *powder'd principles*. This *Correction* Sir, will ſpeak my *Juſtice*, you ſhall have your πληγὰς ἰσορίθμους, which ſhall *ſtick* unto you Mr. *Maſtix*, ὡς μαστίχι. you *obſerved* me firſt, now I ſhall make bold to *obſerve* you.

And art thou come then *Balthaſar*? welcome to the *Liſts*. I ſee thou doſt begin to

*bob*,

*bob*, but I ſhallpaſſe thorough thee with a *bare point*. Sure *Alas*, I ſhoud deal gently with thee, thou haſt an affection to be thought my *Brother*. Content thy ſelf, thou canſt not be, there was never a *FOOL* of *my Fathers houſe*. I would now whiſper thee in the eare, but that 'tis too late, for thou haſt diſgrac'd thy ſelfe by *Proclamation*. Tell me thou Woodcock, haſt thou *conſidered* at *any time* what thou haſt *written* for *all Times*? was there not a *Cenſurer* in *Chriſts College* to whom thou mightſt *ſubmit* thy *Exerciſe*, and requeſt his *Correction*? Why how now Maſtix? haſt thou *fronted* thy *Diſcourſe* with a *Bull rampant*, that by no ſhifts can be excuſed? ſee here: *Let us begin to act according to the freeneſſe of our tempers, and play the Tom-Tell-Troths. And you indeeed have done your part already. My courſe is next.* Thou wouldſt have me *begin* to *Act*, when thou thy ſelf doſt tell me, I *have done already*. But this is a *flaw*, to thy next *Breach*. Thou wouldeſt have us both play the *Tell Troths*, and *for my part I have*, thou ſayſt: *Thy courſe is next*. What?

*both*

*both Tell-Troths*, and our Tales *Contradictories*? *Alas*, where is thy *Logic*? why this is a *miracle* more than all *Magic*. Aſſure thy ſelf, *one* of *both* muſt *lie*. O that *Gill* lived in theſe Dayes! It were a *juſt ſeverity*, to *horſe* thee next time thou doeſt appear in *Pauls Church-yard*, and ſtrip thy *Buttocks* of their *skin*. Thou pitifull, undon Thing! I will make thee curſe the houre thou didſt ever take *Pen* and *Ink* in hand. I will render thee ſuch a *perfect Aſſe*, that when *poſteritie* would *expreſſe* any thing that's *over ridiculous*, they ſhall ſay, *A Moore*. But he proceeds, and to further his Ruine falls to again, though with ſome feare, for once more he calls me his *Brother*. 'Tis a Relation, *Maſtix*, I can no way allow of: my *Brothers* were all *White Boyes*, there was not a *Moore* amongſt them. Come on then *Sir Bubo*, for now your *note* is *looſe*, and you begin to *howle*. I am you ſay, *Simon Magus-like*. Sirrah! you lie, and you muſt needs do ſo, for you never ſaw *Simon* nor my ſelf. But I am very charitable, and wiſh the *Converſion* of the

*Moores*,

*Moores*, wherefore I ſhall rectifie your *judgement* in this *point* : I am indeed more like *Simon Peter*, for I am a *true Chriſtiſtian*, and no *Schiſmatic*. But *Alas*, you have ſomething to prove it, *a Liquorſome Deſire that I have to be thought ſome great man in the world*. And why a *Liquorſome* Deſire ? doe I deſire *ſome Liquor*, when I deſire *Greatnes* ? you did not learne this *Epithet* in *Cambridge*, ſhe *powres* no ſuch *Liquor* out of her *pocula Sacra*. But I paſſe by your *foolings*, and tell you plainly, I wil be as *great*, as *Truth* can poſſibly make me. I cannot indeed any further proſecute this *deſired Greatnes*, but I muſt firſt thanke thee for thy *Deſigns*, whereby it ſeems, it is to be *obtained*. Prethee *Maſtix*, let us heare them, for ſince the *Projects* are *thine*, I beleeve, I never ſtudied them before. Firſt then I muſt, but as you ſay, *I Would be thought to have found out ſome new truths hitherto undiſcovered*. If it be thy mind, that I have found out Truths, never known to any whatſoever before me, it is a *malicious wilfull ſlander*, for nothing is mentioned

tioned in my Books, but I cite *other authors* for it, to confirme my ſelf; but if thou ſayſt, I have only found ſome ſecrets of Nature, which are kept in the hands of a few, but were *never publickly known*, in this ſenſe I owe the Deſigne, and I have found ſomething that is hitherto undiſcovered. The *ſecond Project* is, *to be more learned and knowing than* Ariſtotle, *that great Light* (as thou doeſt *blindly* call him) *of theſe* European *parts for theſe many hundred yeers together: and not only ſo, but to be ſo far above him, that I may be his Maſter, that I may lug him, and laſh him*, as *Harry Moore*'s Breech ſhould be *laſh'd*. Piſh! here is a Project indeed, to doe all this, is nothing. The *Third Project* is the *ſame* with the *firſt*, *I would be thought skilfull in* Art Magic, and what is this but *to have found out new Truths*? Sirrah! you have found, not a *new Truth*, but a *new Trick* in *Arithmetic*, How to divide *two* into *three*. To conclude, he ends his *Projects* with a *whine*, he ſayes, *That* Hopkins *the witch-finder is a troubleſome fellow*: if he hath been

been *troubleſome* to *thee*, his *office* tells me *wherefore*. But now that we have *defeated* the *Projector*, let us put the *ſcold* againe in the *Ducking-ſtoole*, and *plunge* him well, it may be we ſhall *waſh* the Moore cleane. *The Clatter* (ſaith he) *of the Title of my Booke*, Anthropoſophia Theomagica, *ſounds not much unlike ſome Conjuration or Charme*. Say you ſo Sir? I prethee tell me how *many ſyllables more* are there in *Anthropoſophia*, then in *Antipſychopannuchia*, or in *Theomagica*, then in *Antimonopſychia*? I will not laugh in *Print* with thy *fooliſh ha! ha! he!* I will leave that to the *Readers*, who cannot chooſe but *laugh* at thee moſt heartily. But he hath left *Eugenius*, and falls upon *Zoroaſter*, *that old reputed* Magician; he is angry with his *Title* too, and expounds his *Oracle*, like my *Booke*. Be pleaſed to reade what he did write. *Audi Ignis Vocem. That is in plaine Engliſh, heare the Voice, or Noyſe of fire*. But *what* (ſaith he) *can this voice of fire be*? This is his *Queſtion*, and I beſeech you mark his *Anſwer* to it. It ſigni-

fies

fies (ſaith this Interpreter) *Squibs and Crackers, ſuch as the Cardinals are entertained with at* Rome, *for it does not meane Carabines and Canons*. This he proves by *the word* σκιρτησόν, *which is in the Context of this Oracle, and implies a ſubſultation, or ſkipping this way, and that way.* And thus Reader, he concludes, that *Zoroaſter* in this *oracle* did *prognoſticat of fire crackers and Squibs, rather then Canons or Carbines.* Injoy thy owne *ſenſe* thou *Gooſe* of *Cham*! for I hope thou art none of her *Swans*: much good may it doe thee; Thou haſt ſpoken *very wiſely*, and I am confuted *no man knows how.* I was about to diſmiſſe him here, but come hither Sirrah, with your *Fire-ſquirts*, Theſe *fine Inventions* have their *Conſequences*. I wiſh the *Elders* to be at the *Charge* to ſtuffe your *Breech* with theſe *Squibs* and *fire crackers*, then procure you a *Chariot* ſuch as you *mention*, and convey you *inviſibly* to *Scotland*. This is a better *Project* than any of your *Three*. *Jockey* will place you in *Front* for ſome *miraculous Mortar-peece* of the *Kirk*, and

'tis

tis but *planting* your *Buttocks* in the *Canon-posture*, you may *squirt* your *sires* (if you squirt not something else for feare) in the face of the *English Armie*, and *demonstrat* the Presbyterie *à Posteriori*. This is all the *use* I can find for *you*, and now you may fall to. But blesse us! the *Squib* is return'd, he hath left *Zoroaster*, and *skips his way*; have at you *Eugenius*! but you are a *saucy boy*, you feare him not, you know 'tis a meer *Cracker*. Well! he fals to, my *Epistle* sticks in his *Chops*, and now my *Latine* is under Correction. *Oratoris vestri* implies a *Solacism*, I am *absurd*, not *apposit* in my *Expressions*. And why thou *Goblin*? what was my *Action* in that *Epistle*? did I not *request*? did I not *orare*? and am I not then an *Orator*? may not the *Action* denominat the *Person*? Gee, read *Quintilian*, and he will tell thee *Vim sermonis esse in Verbis, Materiam in Nominibus*. But thou hast a *Reason* shall prove my *Absurditie*, the *Length* of my *Letter* is not *sufficient*. Is it then their *Length* or *Breadth* that *qualifie speeches*, or

is

is it their *Designe* and *Matter*? miserable *Ignorant*! he cannot distinguish *Rhetorie* from *Geometrie*. But I had almost forgot amidst all this *Barrennesse* and *Non-sense* we have a full *Banquet* from the *Clouds* *Presbyterian Manna*: hee fils his *mouth* with *Sugar-plums*, and *Carva's*. Sure hee hath a *sweet tooth*, and the *Gale* of the *Beast* is too *bitter* for it. Poore *Alaz*! this is a *Bit*, and a *Bob*. But why should I condemn him in this? his own *Conscience* hath accused him, and by his *selfConfession* it is *Levitie*. It seems then all his *performance* hitherto was *false fire*, but now hee will shoote *Bullets*, he *intends to fall more closely on my bones*, but questionlesse he will spoile his *Teeth*. Deare *Reader*, if thou doest love me, pray for me, Poore young *Eugenius*! he was sometimes *a notable wag*, a *saucie boy*, but what will become of him now, I cannot tell. Sure this great *Ork* will eate him up. Come you Clod-pate, you *Black-moore*, what sayst thou to me? I *fall upon the Peripatetics* (you say) *as superficiall Philosophasters*. Why superfici-

cial

him; What doth hee doe but move from *Bed* to *Boord*, and provide for the *Circumſtances* of thoſe two *Scenes*? To *day* hee *eates* and *drinkes*, then *ſleeps*, that hee may doe the *like* to *morrow*. A great Happineſſe! to live by *cloying Repetitions*, and ſuch as have more of *Neceſsity*, than of a *free pleaſure*. This is *Idem per Idem*, and what is held for *Abſurditie* in *Reaſon*, can not by the *ſame reaſon* be the *true perfection* of *Life*. I deny not but *Temporall bleſsings* conduce to a *Temporall Life*, and by Conſequence are pleaſing to the *Body*, but if we conſider the *Soule*, ſhee is all this while upon the

*wing*, like that *Dove* sent out of the *Ark*, seeking a *place* to *rest*: shee is busied in a *restless Inquisition*, and though her *Thoughts*, for want of *true Knowledge*, differ not from *Desires*, yet they sufficiently prove she hath not found her *Satisfaction*. Shew me then but a *practice* wherein my *Soule* shall *rest* without any *further Disquisition*, for *this* is it, which *Solomon* calls *Vexation* of *Spirit*, and you shew mee, *What is Best for Man to doe under the Sun*. Surely, Sir, this is not the *Philosophers stone*, neither will I undertake to *define* it, but give me leave to speak to you in the *Language* of *Zoroaster*:

*Quære*

# Dedicatorie.

*Qvære Tu Animæ Canalem.*

I have a better *Confidence* in your *Opinion* of *mee*, than to tell you, *I love you* : and for my *present Boldness*, you must thank *your self*, you *taught* me this *Familiarie*. I here trouble you with a *Short Discourse*, the *Brokage* and *Weake Remembrances* of my former, and more *intire studies* ; It is no *labour'd Peece*, and indeed no *fit Present*, but I *beg* your *Acceptance* as of a *Caveat*, that you may see, what *unprofitable Affections* you have *purchased*. I *propose* it not for your *Instruction*, *Nature* hath already *admitted* you to her *Schoole*, and I *would* make you my *Judge*, not my

my *Pupill.* If therefore among your *ſerious* and more *deare R tirements*, you can allow this *Tr fle* but ſome few *Minutes*, an think them *not loſt*, you will *Pe fect* my *Ambition.* You will *pla* mee Sir, at my *full Height*, ar though it were like that of *Sta us*, amongſt *Gods* and *Stars*, I ſh: quickly find the *Earth* again, ar with the *leaſt Opportunitie* preſe my ſelf

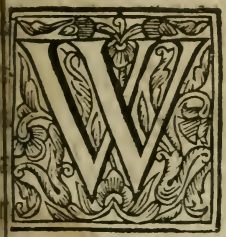
Sir,

*Your moſt humble Servant,*

E. P.

Foundrew

# To the Reader.



Ell-fare the *Dodechedron!* I have examined the *Nativitie* of this *Book* by a *Caſt* of *Conſtellated Bones*, and *Deuz Ace* tels me this *Pa-able*. *Truth* ( ſayd the witty *Aleman*) was cõmanded into *Exile*, and the La-ly *Lie* was ſeated in her *Throne*. To per-orme the *Tenor* of this *Sentence*, *Truth* vent from amongſt *Men*, but ſhe went ll alone, *poore* and *naked*. She had not ravail'd very far, when ſtanding on a high mountain, ſhe perceiv'd a *great Train* to paſſe by: In the middeſt of it was a *Chariot* atrended with Kings,

Princes and Governors, and in that a ſtately *Donna*, who like ſome *Queen regent*, commanded the reſt of the Company. Poor *Truth*, ſhee ſtood ſtill whiles this *pompous Squadron* paſt by, but when the *Chariot* came over againſt her, the Lady *Lie* who was there *ſeated*, took notice of her, and cauſing her *Pageants* to ſtay, commanded her to come neerer. Here ſhe was ſcornfully examined, *whence ſhe came? whither ſhe would goe?* and *what about?* To theſe Queſtions ſhe anſwered as the *Cuſtome* of *Truth* is, very *ſimply* and *plainly*: Whereupon the Lady *Lie* commands her to wait upon her, and that in the *Reare*, and *Tayle* of all her *Troop*, for that was the *known place* of *Truth*. Thanks then not to the *ſtars* but to the *Configurations* of the *Dice*, they have acquainted mee with my *future fortunes*, and what *præfermen* my *Book* is like to *attain* to. I am ſo my part contented, though the *Conſide*

*ratio*

*ration* of this *durty Reare* be very *nauſe-ous*, and able to ſpoile a ſtronger ſto-mach than mine. It hath been ſaid of old, *Non eſt Planta veritatis ſuper ter-ram*, *Trueth* is an *herb*, that grows not here *below*: and can I expect that theſe *few ſeeds*, which I ſcatter thus in the *ſtorm* and *tempeſt*, ſhould thrive to their *full eares*, and *Harveſt*? But Reader, let it not trouble thee to ſee the *Truth* come thus behind, it may be there is more of a *Chaſe* in it, than of *Atten-dance*, and her *Condition* not altogether *ſo bad*, as her *Station*. If thou art one of those, who draw up to the *Chariot*, pauſe here a little in the *Reare*, and be-fore thou doſt *addreſſe* thy ſelf to *Ari-ſtotel* and his Lady *Lie*, think not thy *Courtſhip* loſt, if thou doeſt *kiſſe* the *lips* of poor *Truth*. It is not my Inten-tion to *jeſt* with thee, in what I ſhall *write*, wherefore *read* thou with a *good Faith*, what I will *tell* thee with a *good Conſcience*. God, when hee firſt made

*Man*, planted in him a *ſpirit* of that *Capacitie*, that he might *know All*, adding thereto a moſt *fervent Deſire* to *know*, leſt that *Capacitie* ſhould be *uſeleſs*. This *Truth* is evident in the *Poſteritie* of *Man*: For *little Children* before ever they can ſpeak, will *ſtare* upon *any thing*, that is *ſtrange* to them; they will *crie*, and are *reſtleſs* till they get it into their *hands*, that they may *feele* it, and *look* upon it, that is to ſay, that they may *know what it is* in ſome *Degree*, and according to their *Capacitie*. Now ſome ignorant Nurſe will think they doe all this, out of a deſire to play with what they ſee, but they themſelves tell us the Contrarie; For when they are paſt *Infants*, and begin to make uſe of *Language*, if any *New thing* appeares, they will not deſire to *play* with it, but they will *ask* you *what it is*? for they deſire to *know*; and this is *plain* out of their *Actions*; for if you put any *Rattle* into their *hands*

the

they will *view it*, and *ſtudie it* for ſome ſhort Time, and when they can know *no more*, then they will *play* with it. It is well known, that if you hold a *candle* neer to a *little Child*, hee will (if you prævent him not) put his *finger* into the *flame*, for hee deſires to *know* what it is, that *ſhines* ſo bright; but there is ſome thing more than all this, for even theſe *Infants* deſire to *improve* their *Knowledge*. Thus when they *look* upon any *thing*, if the *ſight* informes them not *ſufficiently*, they will, if they can, *get* it into their *hands*, that they may *feel* it: but if the *touch* alſo doth not *ſatisfie*, they will *put* it into their *Mouthes* to *taſte* it, as if they would *examine Things* by more *ſenſes* than *one*. Now this *Deſire* to *know* is born with them, and it is the *Beſt*, and moſt *myſterious part* of their *Nature*. It is to be obſerved, that when *men* come to their *full Age*, and are *ſerious* in their *Diſquiſitions*, they are *aſhamed* to *Erre*,

becauſe it is the *proprietie* of their *Nature*, to *Know*. Thus wee ſee that a *Philoſopher* being taken at a *fault* in his *Diſcourſe*, will *bluſh*, as if he had *committed* ſomething *unworthy* of *himſelf*, and truly the very *Senſe* of this *Diſgrace* prevailes ſo farre with ſome, they had rather *perſiſt* in their *Error*, and *defend* it againſt the *Truth*, than *acknowledge* their *Infirmities*; in which *reſpect* I make no Queſtion but many *Peripatetics* are *perverſly ignorant*. It may bee they will ſcarcely hear, what I ſpeak, or if they hear, they will not underſtand: howſoever I adviſe them not wilfully to *prevent*, and *hinder* that glorious *end* and *perfection*, for which the very *Author*, and *Father* of *Nature* created them. It is a terrible thing to præfer *Ariſtotel* to *Æelohim*, and *condemn* the *Truth* of *God*, to *juſtifie* the *Opinions* of *Man*. Now for my part I dare not be ſo *irreligious*, as to think *God* ſo *vain*, and *improvident* in his

*workes*

*vorkes*, that he ſhould *plant* in *Man* a *Deſire* to *know*, and yet *deny* him *Knowledge* it ſelf. This in plain termes were to give me *Eyes*, and afterwards ſhutt mee up in *Darkneſs*, leſt I ſhould ſee with thoſe *eyes*. This earneſt *Longing*, and buſie *Inquiſition* wherein *Men* tyre themſelves to *attain* to the *Truth*, made a certain *Maſter* of *Truth* ſpeak in this faſhion. *Ergo liquidò apparet in hac Mundi ſtructurâ, quam cernimus, aliquam triumphare Veritatem; quæ toties rationem noſtram commovet, agitat, implicat, explicat; toties inquietam, toties inſomnem miris modis ſollicitat, non fortuitis, aut aliunde adventitiis, ſed ſuis & propriis, & originariis Naturæ Illicibus; quæ omnia cum non fiunt fruſtra, utiq; contingit, ut Veritatem Eorum quæ ſunt, aliquo tandem opportuno tempore amplexemur.* It is clear therefore (ſaith he) that in this Fabric of the world, which we behold, there is ſome *Truth* that rules; which *Truth* ſo

often ſtirrs up, puzzles, and helps our *Reaſon*; ſo often ſollicites her when ſhee is reſtleſs, ſo often when ſhee is watchfull, and this by ſtrange meanes, not caſual and adventitious, but by *genuine provocations* and *pleaſures* of *nature*; All which *Motions* being not to *no purpoſe*, it falls out at laſt that in ſome good time wee *attain* to the *true Knowledge* of thoſe *things* that *are*. But becauſe I would not have you *build* your *Philoſophie* on *Coralls* and *whiſtles*, which are the *Objects* of *little Children*, of whom we have ſpoken formerly, I will ſpeak ſomwhat of thoſe *Elements*, in whoſe Contemplation a *Man* ought to *employ* himſelf, and this *Diſcourſe* may ſerve as a *Preface* to our *whole Philoſophie*. *Man* according to *Triſmegiſtus* hath but *two Elements* in his *power*, namely *Earth* and *Water*: To which *Doctrine* I adde *this*, and I have it from a *Greater* than *Hermes*, That God hath made *Man* abſolute

*Lord*

*Lord* of the *first Matter*, and from the *first matter*, and the *Dispensation* thereof, all the *fortunes* of *man* both *good* and *bad* doe *proceed*. According to the *Rule*, and *Measure* of this *Substance* all the *World* are *rich* or *poore*, and hee that knows it *truly*, and withall the *true use* thereof, he can make his *fortunes constant*, but hee that knowes it not, though his Estate be never so great, stands on a *slipperie Foundation*. Look about thee then, and consider how thou art *compassed* with *infinite Treasures*, and *miracles*, but thou art so *blind*, thou doest not *see* them: nay, thou art so *mad*, thou doest think there is *no use* to be made of *them*, for thou doest *believe* that *Knowledge* is a meere *Peripateticall Chatt*, and that the *Fruits* of it are not *Works*, but *Words*. If this were true, I would never advise thee to *spend* one *Minute* of thy *life* upon *Learning*, I would first be one of those should ruine all *Libraries* and *Vniversities* in the world, which God forbid, any *good*

*Christian*

*Christian* should *desire*. Look up then to *Heaven*, and when thou seest the *Cœlestiall fires* move in their swift and glorious *Circles*, think also there are here *below* some *cold Natures*, which they *over-look*, and about which they *move* incessantly to *heat*, and *concoct* them. Consider again, that the *Middle spirit*, I mean the *Ayre*, is interpos'd as a *Refrigeratorie*, to *temper* and *qualifie* that *Heat*, which otherwise might be too *violent*. If thou doest descend lower, and fix thy *Thoughts* where thy *feet* are, that thy *wings* may be like *those* of *Mercurie*, at thy *Heeles*; thou wilt find the *Earth* surrounded with the *Water*, and that *Water heated*, and stirr'd by the *Sun* and his *starrs*, abstracts from the *Earth* the *pure*, *subtil*, *saltish parts*, by which means the *water* is *thickened*, and *coagulated* as with a *Rennet*: out of *these two* Nature generates *all things*. *Gold* and *Silver*, *Pearles* and *Diamonds* are nothing els but *water*, and *salt* of

the

he *Earth concocted.* Behold ! I have in fe.w words diſcovered unto thee the vhole *ſyſtem* of *Nature*, and her Royal High-way of *Generation.* It is thy Duy now to *improve* the *Truth*, and in my Book*e* thou mayſt, if thou art wiſe, find hy *Advantages.* The *foure Elements* re the *Objects*, and *implicitly* the *Subects* of *Man*, but the *Earth* is *inviſible.* know the common Man will ſtare at his, and judge me not very ſober, when affirme the *Earth*, which of all *ſubances* is moſt *groſs* and *palpable*, to be *nviſible.* But on my ſoule it is ſo, and which is more, the *Eye* of *Man* never *aw* the *Earth*, nor can it be *ſeen* without *Art.* To make this *Element viſible*, is the *greateſt ſecret* in *Magic*, for t is a *miraculous Nature*, and of all ohers the *moſt holy*, according to that *Computation* of *Triſmegiſtus*, *Cœlum*, *Æther*, *Aer*, *& ſacratiſſima Terra.* As or this Fæculent, groſs *Body* upon which we *walk*, it is a *Compoſt*, and no

Earth,

E*arth*, but it hath E*arth* in it, and even that alſo is not *our Magicall* Earth. In a word all the *Elements* are *viſible* but *one*, namely the *Earth*, and when thou haſt attained to ſo much *perfection*, as to know why *God* hath placed the *Earth in Obſcondito*, thou haſt an *Excellent Figure* whereby to know *God* himſelf, and how he is *viſible*, how *inviſible*. *Hermes* affirmeth, that in the *Beginning* the Earth was a *Quakemire*, or quivering kind of *Jelly*, it being nothing els but *water congealed* by the *Incubation*, and *heat* of the *Divine ſpirit*; *Cum adhuc* (ſayth hee) *Terra tremula eſſet, Lucente ſole compacta eſt*. When as yet the *Earth* was a *quivering*, *ſhaking ſubſtance*, the *Sun* afterwards *ſhining* upon it, did *compact* it, or make it *Solid*. The ſame Author introduceth *God*, ſpeaking to the *Earth* and *impregnating* her with all *ſorts* of *ſeeds* in theſe words; *Cumq; manus atque validas impleſſet rebus, quæ in Natu*

*tur.*

*turâ, Ambienteq; erant, & pugnos validè constringens; Sume (inquit) ô Sacra Terra, quæ Genitrix omnium es futura, nè ullâ re egena videaris; & manus, quales oportet Deum habere, expandens, demisit Omnia ad rerum Constitutionem necessaria.* When God (saith he) had filled his powerfull hands with those things which are in Nature, and in that which compasseth Nature, then shutting them close again, hee said; Receive from me *O holy Earth*! that art ordained to be the *Mother* of all, lest thou shouldst want any thing; when presently opening such hands as it becomes a God to have, hee powr'd down All that was Necessary to the Constitution of things. Now the meaning of it is this; The *Holy Spirit* moving upon the *Chaos*, which *Action* some *Divines* compare to the *Incubation* of a *Hen* upon her *Eggs*, did together with his *Heat* communicat other *manifold Influences* to the *Matter*; For as

wee

wee know the *Sun* doth not onely dispense *heat*, but som other *secret Influx*; so did *God* also in the *Creation*, and from him the *Sun* and all the *starrs* received what they have, for *God* himself is a *supernaturall Sun*, or *fire*, according to that *Oracle* of *Zoroaster*,

*Factor, Qui per se operans fabrefecit Mundum,*
*Quædam ignis Moles erat altera.*

Hee did therefore *hatch* the *Matter*, and bring out the *secret Essences*, as a *Chick* is brought out of the *shell*, whence that other *Position* of the same *Zoroaster*,

*Omnia sub uno Igne genita esse.*

Neither did he onely *generat*'em then, but he also *preserves* them now, with a perpetuall *Efflux* of *heat* and *spirit*; Hence hee is styl'd in the *Oracles*,

*Pater Hominumq, Deúmq;*
*Affatim animans Ignem, Lucem, Æthera, Mundos.*

This

This is Advertiſement enough: ınd now Reader, I muſt tell thee, I ave met with ſome *late Attempts* on ıy two former *Diſcourſes*, but *truth* is *roof*, and I am ſo far from being over-ome, that I am no where under-ood. When I firſt ey'd the *Libell*, ıd its *Addreſſe* to *Philalethes*, I judg d ıe *Author ſerious*, and that his *Deſign* as not to *abuſe mee*, but to *informe imſelfe*. This *Conceit* quickly va-ſh'd, for peruſing his *forepart*, his *ıres* ſhot out of his *skin*, and preſen-d him a *perfect Aſſe*. His *Obſervati-s* are one continued Κόαξ, and the *yſter-VVhores* read the ſame *Philoſo-ie* every day. 'Tis a *Scurril*, *ſenſe-ſe Piece*, and as he well ſtiles himſelf, *Chip* of a *Block-head*.

His qualities indeed are tranſcendent *road*, but they are peers at *home*: s *Malice* is equall to his *Ignorance*. I ıgh'd to ſee the fooles *diſeaſe*: A *x* of *Gale*, which made him *ſtill* at

the

the *Chops*, whiles another held the *Presse* for him like *Porphyries* Bason to *Aristotles* Well. There is somthing in him *prodigious* : his *Excrements* run the *wrong way*, for his mouth *stooles*, and hee is so farr from *man* that hee is the *Aggravation* to a *Beast*. These are his parts, and for his person I turn him over to the *Dog-whippers* that hee may be well lash'd, *a posteriori*, and bear the *Errata* of his *front* im printed in his *Rere*. I cannot yet find a fitter punishment : For since his *Head* could learn nothing but *Non sense*, by *sequel* of *parts*, his *Tayl* should be taught some *sense*.

This is all, at this time, and so my present Discourse, I wish it th *common fortune* of *Truth* and *Honestie*, to *deserve well*, and *hear ill*. A for *Applause*, I fish not so muc in the *Ayre*, as to *catch* it. It is a kin of *Popularitie*, which makes mee *scor*

t, for I *deſie* the *Noyſe* of the *Rout*, ecauſe they *obſerve* not the *Truth*, but he *ſucceſs* of it. I doe therefore com-nit this *peece* to the *world*, without any *rotection* but its *own worth*, and the *Æſtimat* of that *Soule* that *underſtands* t. For the *Reſt*, as I cannot *force*, ſo I vill not *beg* their *Approbation*. I would ot bee *great* by *Impoſts*, nor *rich* by *riefes*. They may be what they will, nd I ſhall be what I am.

Eugen. Phila.

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# *Magia Adamica:*

## Or,

## The *Antiquitie* of *Magic*, &c.

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## *Cœlum Terræ*, &c.

THat I ſhould profeſſe *Magic* in this Diſcourſe, and Juſtifie the Profeſſors of it withall, is *Impietie* with Many, but *Religion* with Mee. It is a *Conſcience* I have learnt from *Authors* greater than my Self, and *Scriptures* greater than Both. *Magic* is nothing els but the *Wiſdom* of the *Creator* revealed and planted in the *Creature*. It is a Name (as *Agrippa* ſaith) *ipſi Evangelio non ingratum*, not Diſtaſtefull to the very Goſpel it ſelf. *Magicians* were the *firſt Attendants* our *Saviour* met withall in this world, and the onely *Philoſo-*

*phers*, who acknowledged Him in the *Flesh*, before that hee himself discovered it. I find God Conversant with Them, as Hee was formerly with the *Patriarchs*; He directs Them in their Travails with a *Star*, as hee did the *Israelites* with a Pillar of *Fire*; Hee informes Them of future Dangers in their Dreams, that having first seen his *Son*, they might in the next place see his *Salvation*. This makes me believe They were *Filii Prophetarum*, as well as *Filii Artis*, Men that were acquainted with the very same *Mysteries*, by which the *Prophets* acted before them. To reconcile this *Science*, and the Masters of it to the world, is an Attempt more plausible, than possible, the prejudice being so great, that neither Reason, nor Authoritie can ballance it. If I were to persuade a *Jew* to my Principles, I could do it with two words אמרו חכמים: the *Hachamim*, or *Wisemen* have spoken it. Give him but the Authoritie of his Fathers, and presently hee submits to the Seale. Verily our Primitive *Galilæans* (I mean those *Christians* whose *Lamps* burnt neer the *Crosse* and *Funerall*) were most Compendious in their Initiations. A Proselyt in those dayes was confirmed with a simple πίστευσον, *Believe*, and no more. Nay, the solemnitie of this short Induction was such, that *Julian* made it the *Topic* to his Apostasie; οὐδὲν ὥσπερ τὸ πίστευσον, you have

(sai

(ſayd he) nothing more than your *Crede*, to eſtabliſh your Religion. Such was the ſimplicitie of thoſe firſt Times, *dum calebat cruor Chriſti*, whiles his wounds were as yet in their Eyes, and his bloud warm at their Hearts. But Alas! thoſe holy Drops are frozen, our *Salvation* is tranſlated from the *Croſſe* to the *Rack*, and diſmembred in the *Inquiſition-houſe* of *Ariſtotle*. Bee not angrie O *Peripatetic*! for what els ſhall I call thy *Schooles*, where by ſeverall Sects and Factions Scripture is ſo ſeriouſly murthered *Pro & Con*! A *ſpleen* firſt bred, and afterwards promoted by *Diſputes*, whoſe damnable *Diviſions* and *Diſtinctions* have minc'd *one Trueth* into a Thouſand hæreticall *whimſies*. But the *Breach* is not conſidered: Divinitie ſtill is but *Chaff*, if it be not ſifted by the *Engine*, if it acts not by the *Demonſtrative Hobby-horſe*. Thus Zeale poyſoned with *Logic* breathes out Contentious *Calentures*, and *Faith* quitting her wings and Perſpective, leans on the Reed of a *Syllogiſm*. Certainly I cannot yet conceive, how Reaſon may judge thoſe Principles, *Quorum Veritas pendet à ſolâ Revelantis authoritate*, whoſe Certaintie wholly depends on God, and by Conſequence is indemonſtrable without the Spirit of God. But I ſhould grant that, which I will ever deny: Verily, a *True Faith* conſiſts not in *Reaſon*,

but in *Love*; for I receive my Principles, and believe Them being received *Solo erga Revelantem amore*; onely out of my Affection to Him that reveales them.

Thus our *Saviour* would have the *Jewes* to believe Him first for his *own sake*, and when that fayled for His *Workes sake*; But some *Divines* believe onely for *Aristotle's* sake, if *Logic* renders the Tenet probable, then it is *Creed*, if not 'tis *Alcoran*. Nevertheless *Aristotle* himself, who was first *Pedlar* to this *ware*, and may for Sophistrie take place of *Ignatius* in his own *Conclave*, hath left us this Concession: Επιδέχεται τὸ ψεῦδος οἷον δόξα καὶ λογισμός, That Reason is subject to Error, as well as Opinion. And *Philoponus* expounding these words of his, (*a*) *Non solùm scientiam, sed & Principium Scientiæ esse aliquod dicimus, Quo Terminos cognoscimus*, hath this excellent and Christian observation, Ἀρχὴν μὲν ἐπιστήμης τὸν νοῦν εἰλήφαμεν, καὶ τὸν ἡμετέραν ἀλλὰ τὸν θεῖον, καὶ ἐν ἡμῖν: Ὅρους δὲ τοὺς νοητοὺς, καὶ θείας ἰδέας *Taking indeed* (saith hee) *the mind, to bee the Principle, or first Cause of Knowledge, not our own, but that of God, which is above us: but taking the Termes to be Intellectual, and Divine Formes.* Thus according to *Aristotle* (if you trust the *Comment*) the *Divine mind* is the first Cause of Knowledge: for if this Mind once unfolds himself, and sheds *his light* upon us, we shal

(*a*) That is, We say not onely Science, but the Principle also of Science to be something whereby we understand the Termes.

hall apprehend the *Intellectuall Formes*, or *Types* of all things that are within him. These *Formes* hee very properly calls *Opus*, because they *terminat*, or end all Things: For by them the Creature is *defined*, and hath his *Individuation*, or to speak with *Scotus*, his *Hæcceitie*, by which he is *This*, and not *That*. This now is the *Demonstration* we should look after, namely the *Expansion*, or *opening* of the *Divine Mind*, not a *Syllogism*, that runns perhaps on ill *Foure*. If once wee be admitted to this *Communion* of *Light*, wee shall be able with the *Apostle* to give a *Reason for our Faith*, but never without it. Now you are to understand that God unfolds not himself, *nisi magno Cœlo priùs patefacto*, unlesse the Heaven of Man bee first unfolded. *Amovete ergo velamen Intellectus vestri*, Cast of the veile that is before your faces, and you shall bee no more blind. God is not God a far off, but God at hand. *Behold* (saith he) *I stand at the Doore, and knock*: Open your selves then, for it is written, *If any man opens, I will come in, and Sup with Him*. This is the inward *Mysticall*, not the outward *Typicall Supper*, and this is the *Spirituall Baptism* with *Fire*, not that *Elemental* one with *water*. Truely I am much comforted, when I consider two Things; First, that *Magic* did afford the first *Professors* of *Christianity*, C. Agrip.

whose Knowledge and Devotion brought them from the East to *Jerusalem*. Secondly, that this *Art* should suffer as *Religion* doth, and for the very same Reason. The main *Motives*, which have occasion'd the present *Rents*, and *Divisions* of the *Church*, are the *Ceremonies* and *Types* used in it. For without Controversie the *Apostles* instituted, and left behind them certaine *Elements* or *Signes*, as *Water*, *Oile*, *Salt* and *Lights*, by which they signified unto us some great, and reverend *Mysteries*. But our *Reformers* mistaking these things for superstitious, turn'd them all out of Doores. But verily it was ill done: for if the *shadow* of Saint *Peter* healed, shall not these *shadowes* of *Christ* doe much more? The *Papist* on the contrary knowing not the *signification* of these *Types*, did place a certain *Inharent holiness* in them, & so fell into a very dangerous *Idolatrie*. I omit many Things which he invented of his own as *Images*, *Holy Lambes*, and *Reliques*, adding these *dead Bones* to the Primitive, and beauteous *Bodie* of the *Church*. Now to draw up the *Paralell*: The *Magicians*, they also instituted certain *Signes*, as the *Clavis* to their *Art*, and these were the same with the former, Namely *Water*, *Oile*, *Salt* and *Light*, by which they tacitly discovered unto us their *Three Principles*, and the *Light* of *Nature*, which fills and

actuat-

ctuats all Things. The common Man peru-
ing their Books, but not their Sense, took *Can-*
*lles*, *Common Water*, *Oile*, and *Salt*, and began
o *Consecrat*, and *exorcise* them, to make up
his damnable and Devilish *Magic*. The *Ma-*
*icians* had a *Maxim* amongst themselves,
*Quod nulla vox operatur in Magiâ, nisi prius*
*Dei voce formetur*, That no word is efficaci-
ous in *Magic*, unless it be first animated with
he word of God. Hence in their Books there
was frequent mention made of *Verbum*, and
*Sermo*, which the Common Man interpreting
o his own Fansie, invented his *Charmes*, and
*Vocabula*, by which he promised to do wonders.
The *Magicians* in their writings did talk
much of *Triangles* and *Circles*, by which they
ntimated unto us their more *secret Triplicitie*,
with the *Rotation* of *Nature* from the Begin-
ning of her *Week*, to her *Sabaoth*. By this *Circle*
also, or *Rotation* they affirmed that *Spirits* might
be *bound*, meaning that the *Soul* might be *uni-*
*ted* to the *Body*. Presently upon this the Com-
mon Man fansied his *Triangles* and characters,
with many strange *Cobwebs* or *Figures*, and a
*Circle* to Conjure in; but knowing not what
*Spirit* that was, which the *Magicians* did bind,
he laboured, and studied to bind the *Devill*.
Now if thou wilt question mee, who these
*Magicians* were? I must tell thee, They were

*Kings*,

*Kings*, they were *Priests*, they were *Prophets*: Men that were acquainted with the *Substantial, Spiritual Mysteries* of *Religion*, and did deal, or dispense the outward *Typicall part* of it to the *People*. Here then wee may see how Magic came to be out of Request; For the *Lawyers* and *Common Divines*, who knew not these *Secrets*, perusing the Ceremonial, Superstitious *Trash* of some *Scribblers*, who prætended to *Magic*, præscribed against the *Art* it self as *Impious*, and *Antichristian*. so that it was a *Capital sin* to professe it, and the Punishment no lesse than *Death*. In the Interim those few who were Masters of the *Science*, observing the first Monitories of it, buried all in a deep Silence. But God having suffered his *Truth* to be obscured for a great time, did at last stirr up som *resolute*, and *active spirits*, who putting the Pen to Paper, expell'd this *Cloud*, and in some measure discover'd *the Light*. The Leaders of this brave Body, were *Cornelius Agrippa, Libanius Gallus*, the *Philosopher, Johannes Tritemius, Georgius Venetus, Johannes Reuclin*, called in the Greek *Capnion*, with severall others in their severall Dayes. And after all *These* as an *Usher* to the *Traine*, and one borne out of due time, *Eugenius Philalethes*.

Seeing then I have publickly undertaken a *Province*, which I might have governed privatly

tly with much more Content and Advantage, think it not enough to have discover'd the *Abuses* and *misfortunes* this *Science* hath suffered, unless I indeavour withall to demonstrate the *Antiquitie* of it. For certainly it is with *Arts*, as it is with *Men*, their *Age* and *Continuance* are good Arguments of their *strength*, and *Integritie*. Most apposit then was that *Check* of the *Ægyptian* to *Solon*: O *Solon*, *Solon*! *Vos Græci semper pueri estis, nullam habentes antiquam Opinionem, nullam Disciplinam temporis canam*; You *Græcians* (said hee) are ever childish, having no Ancient opinion, no Discipline of any long standing. But as I confesse my self no *Antiquarie*, so I wish some *Selden* would stand in this *Breach*, and make it up with those *Fragments*, which are so neer *Dust*, that *Time* may put them in his *Glass*. I know for my own part, it is an Enterprise I cannot sufficiently performe, but since my hand is already in the *Bag*, I will draw out those few *Pebbles* I have, and thus I fling them at the *Mark*.

This *Art*, or rather this *Mysterie* is to bee considered severall wayes, and that because of its severall *Subjects*. The *Primitive*, *Original* *Existence* of it is in *God* himself: for it is nothing els but the *practice*, or *operation* of the *Divine Spirit* working in the *matter*, uniting

*Principles*

*Principles* into *Compounds*, and resolving those *Compounds* into their *Principles*. In this *Sense* wee seek not the *Antiquity* of it, for it is *Æternal*, being a *Notion* of the *Divine Wisdome* and Existent before all Time, or the Creation of it. Secondly, we are to Consider it in a *Derivative Sense*, as it was imparted, and communicated to Man, and this properly was no *Birth*, or *Beginning*, but a *Discoverie*, or *Revelation* of the *Art*. From this *Time* of its *Revelation*, wee are to measure the *Antiquity* of it, where it shall be our Task to demonstrat upon what *Motives* God did reveale it, as also to *whom*, and *when*.

The *Eye* discovers not beyond that *stage*, wherein it is *Conversant*, but the *Eare* receives the Sound a great way off. To give an experienc'd Testimonie of Actions more Ancient than our selves, is a thing impossible for us, unlesse wee could look into that *Glass*, where all *Occurrences* may bee seen, Past, Present, and to Come. I must therefore build my *Discourse* on the *Traditions* of those *Men*, to whom the *Word*, both *Written* and *Mysticall* was intrusted, and these were the *Jewes* in Generall, but more particularly their *Cabalists*. It is not my Intention to rest on these *Rabbins* as *Fundamentals*, but I will justifie their Assertions out of *Scripture*, and intertain my Reader with

*Proofes*,

*roofes*, both *Divine* and *Humane*. Finally, I ill passe out of *Judæa* into *Ægypt* and *rece*, where againe I shall meet with these *Mysteries*, and prove that this *Science* did eam (as the *Climists* say, their *Salt-Fountain* oth) out of *Juric*, and *watered* the whole *Earth*.

It is the constant Opinion of the *Hebrewes*, hat before the Fall of *Adam* there was a ore plentifull and large *Communion* between *Heaven* and *Earth*, *God* and the *Elements*, than ere is now in our Days. But upon the Transgression of the first Man, *Malcuth* (say the *Cabalists*) was cut off from the *Ilan*, so that a *Breach* as made between both *Worlds*, and their *Chanel* of *Influences* discontinued. Now *Malcuth* the *Invisible*, *Archetypall Moone*, by which r *visible Cælestiall Moone* is governed, and prægnated: And truly it may be that upon is *Retreate* of the *Divine Light* from *Inferiors*, those *Spots* and *Darknes*, which we now e, succeeded in the *Body* of this *Planet*, and t in her alone, but about the *Sun* also, as it th been discovered by the *Telescope*. Thus y They) *God* to punish the Sin of *Adam* thdrew himself from the *Creatures*, so that ey were not *feasted* with the same *measure* of *fluences* as *formerly*. For the *Archetypall Moone* which is placed in the השמים *Hasamaim*, to receive, and convey downe the

*Influx*

*Influx* of the *six* superior Invisible *Planet*
was (as the *Jewes* affirme) either separate
from the *Ilan*, or her *Breasts* were so *seale*
up that she could not dispense her *Milk* t
*Inferiors* in that happy and *Primitive Abu*
*dance*. But because I would not dwell long c
this point, let us heare the *Cabalist* himse
state it in a clear, and apposit phrase. *Init*
*Creationis Mundi Divina Cohabitatio er*
*descendens in Inferiora, & cum esset Divi*
*Cohabitatio inferiùs, reperti sunt Cœli & Te*
*rauriti, & erant Fontes, & Canales activi*
*perfectione, & trahebantur à Superiore ad I*
*ferius, & inveniebatur Deus complens superi*
*& Inferne. Venit Adam primus, & peccav*
*& diruti sunt Descensus, & confracti su*
*Canales, & desiit Aquæ-ductus, & cessav*
*Divina Cohabitatio, & divisa est Societ*

Porta Lucis.

„ That is: In the Beginning of the Creation
„ the world God did descend, and cohabit
„ with Things here below, and when the D
„ vine Habitation was here below, the He
„ vens and the Earth were found to be ur
„ ted, and the Vital Springs and Chanels we
„ in their perfection, and did flow from t
„ Superior to the Inferior World, and G
„ was found to fill all Things both Abo
„ and Beneath. Adam the first Man came, a
„ sinned, whereupon the Descents from abo

„ W

were restrained, and their Chanels were bro-
ken, and the Water-Course was no more,
and the Divine Cohabitation ceased, and the
Societie was divided. Thus far my *Rabbi*;
Now because I have promised *Scripture* to my
*Cabalism*, I will submit the *Tradition* to *Mo-*
*ses*, and truly that *Rabbi* also is of my side, for
thus I read in *Genesis*. *And to* Adam *he said,* Cap. 3. v.
*Because thou hast eaten of the Tree, whereof I* 17.
*commanded Thee saying, Thou shalt not eate of*
*it: Cursed is the Ground for thy sake, in sor-*
*row shalt thou eate of it all the Dayes of thy*
*Life, Thornes and Thistles shall it bring forth*
*unto Thee, and Thou shalt eate the Herb of the*
*Field. In the sweat of thy face shalt Thou eate*
*Bread, untill thou returne unto the Ground, for*
*out of it wast thou taken, for Dust Thou art,*
*and to Dust shalt thou returne.* This is the
*Curse*, and *Adam* was so sensible of it, that he
acquainted his *posterity* with it. For *Lamech*
prophesying of his Son *Noah*, hath these words.
*This same shall comfort us, concerning our* Cap. 5. v.
*work, and Toyle of our Hands, because of the* 29.
*Ground, which the Lord hath cursed.* And this
indeed was accomplished in some sense after
the Floud, as the same Scripture tells us. *And* Cap. 8. v.
*the Lord said in his Heart, I will not Againe* 25.
*curse the Ground any more for Mans sake.*
Here now we are to consider two Things:
First,

First, The *Curse* it self, and next the *Latitud* of it. To manifest the *Nature* of the *Curs* and what it was, you must know, that *Goo* essentially is *Light*, and *Evill* is *Darknes*. Th *Evill* properly is a *Corruption* that immediatl takes place upon the *Removall* of that whic is *Good*. Thus *God* having removed his *Candle stick* and *Light* from the *Elements*, presentl the *Darknes* and *Cold* of the *Matter* præva led, so that the *Earth* was neerer her *first D formitie*, and by Consequence lesse *fruitfu* and *Vitall*. *Heaven* and *Hell*, that is *Ligh* and *Darknes*, are the *two Extremes* whic Consummat *Good* and *Evill*. But there ar some *mean Blessings* which are but *in ordin* or disposing to *Heaven*, which is their *last per fection*, and such were *these Blessings*, whic God recalled upon the Transgression of th first Man. Againe there are some *Evil* which are but *Degrees* conducing to their *la Extremitie*, or *Hell*, and such was this *Cur* or *Evill*, which succeeded the Transgressio Thus our Saviour under these *Notions* of *Ble sed* and *Cursed* comprehends the *Inhabitan* of *Light* and *Darknes*: *Come you Blessed, a Goe you Cursed*. In a word then, The *Cur* was Nothing else but an *Act repealed*, or *Restraint* of those *Blessings* which *God* of h meer *Goodnes*, had *formerly communicated*

his *Creatures*: And thus I conceive there is a very faire and full *Harmonie* between *Moses* and the *Cabalists*. But to omit their Depositions, though great and high, we are not to seek in this point *for* the *Testimonie* of an *Angel*. For the *Tutor* of *Esdras*, amongst his other Mysterious Instructions, hath also this Doctrine. *When Adam transgressd my Statutes, then was that decreed, which now is done. Then were the Entrances of this World made Narrow, full of sorrow, and Travell: They are but few and Evill, full of perils, and very painfull. But the Entrances of the Elder World, were wide and sure, and brought forth Immortal Fruit.* Thus much for the *Curse* it self: Now for the *Latitude* of it, It is true that it was intended *Chiefely* for *Man*, who was the only *Cause* of it, but *Extended* to the *Elements* in *Order* to him, and *for his sake*. For if God had excluded him from *Eden*, and Continued the *Earth* in her *Primitive Glories*, he had but turned him out of *one Paradise* into *Another*, wherefore he fits the *Dungeon* to the *Slave*, and sends a *Corruptible Man* into *a Corruptible World*. But in Truth it was not *Man*, nor the *Earth* alone that suffered in this *Curse*, but all other *Creatures* also; For saith God to the Serpent, *Thou art Cursed above all Cattel, and above every Beast of the Field*, so that

Cap. 7. V. 11, 12, 13.

*Cattel* and *Beasts also* were *cursed* in *som measure*, but this *Serpent above* Them all. T this also agrees the *Apostle* in his *Epistle* to th
Cap. 8. v. 20. *Romans*, where he hath these words. *For th Creature was made subject to Vanitie, not wil lingly, but by Reason of him, who hath sub jected the same in hope. Because the Creatur it self also, shall be delivered from the Bondag of Corruption, into the Glorious Liberty of th Children of God.* Here by the *Creature* h understands not *Man*, but the *inferior specie* which he distinguisheth from the *Children* o *God*, though he allows them *both* the *sam Liberty*. But this is more plaine out of th subsequent Texts, where he makes a clear *Di ference* between *Man*, and the *whole Creatio For we know* (saith he) *that the whole Creati groaneth, and travaileth together in paine u till now. And not only They, but our selves a so, which have the first fruits of the spirit, eve we our selves groane within our selves, wa ting for the Adoption, to wit, the Redemptio of our Body.* Here we see the *first Fruits* of th *spirit*, referred to *Man*, and why not some *s cond subordinat fruits of it* to the *Creatures General*? for as they were *cursed* in the *F* of *Man*, for *Man's sake*, so it seems in his *R stitution* they shall be also *blessed* for *his sak* But of this enough. Let us now summe up, ar

consid

consider the *several inconveniences* our first *Parent* was *Subject* to, for they will be of some use with us hereafter. First of all, he was *ejected* from the *presence* of *God*, and *exposed* to the *Malice* and *Tentations* of the *Devill*. He was *altered* from *Good* to *Bad*, from *Incorruptible* to *Corruptible*: *In the Day* (saith the Scripture) *Thou eatest thereof, Thou shalt dye the Death*. He was excluded from a *glorious Paradyse*, and confin'd to a *base world*, whose *sickly infected Elements* conspiring with his *own Nature*, did assist and hasten that *Death*, which already began to reign in his *Body*. Heaven did mourn over him, The Earth, and all her Generations about him. He look'd upon himself as a *Felon*, and a *Murtherer*, being *guilty* of that *Curse* and *Corruption*, which succeeded in the *world* because of his *fall*, as we have sufficiently proved out of the *Mosaicall* and *Cabalisticall* Traditions. He was *Ignorant*, and therefore *hopeles* of *Life aternal*, and for this *Temporal present Life*, he was not acquainted with the *Provisions* of it. The *Elements* of *Husbandrie* were not as yet known, there was neither House nor Plow, nor any of those manuall Arts, which make up a *worldly providence*. He was exposed to the Violence of Rains and Winds, Frosts and Snows, and in a word deprived of all Comforts *Spiritual*,

and *Natural*. What ſhould I ſay more? He was a meer ſtranger in this World, could not diſtinguiſh *Medicines* from *Poyſons*, neither was he skill'd in the *ordinarie præparations* of *Meate* and *Drink*. He had *no Victuals* ready to his hands but the crude unſeaſoned *Herbage* of the Earth, ſo that he muſt either ſtarve, or feed as *Nebuchadnezar* did, with the Beaſts of the Field. He heard indeed ſometimes of a *Tree* of *Life* in *Eden*, but the *Vegetables* of *this world* for ought he knew, might be ſo many *Trees* of *Death*. I conclude therefore that he had ſome *Inſtructor* to initiat him in the *wayes* of *Life*, and to ſhew him the intricate and narrow *paths* of that *wilderneſs*. For without queſtion his *outward Miſeries*, and his *inward Deſpaire* were *Motives* whereupon *God* did reveale a *certaine Art* unto *Him*, by which he might *relieve* his preſent *Neceſſities*, and imbrace a *firme Hope* of a future and glorious *Reſtitution*. For God having ordained a ſecond *æternal Adam*, did by ſome *myſterious Experience* manifeſt the *poſſibilitie* of his *comming* to the *Firſt*, Who being now full of *Deſpaire*, and overcharged with the *Guilt of* his *own ſin* was a very fit *Patient* for ſo Divine and merciful a *Phyſician*. But omitting our own Reaſons, which we might produce to this purpoſe, let us repayre to the *Cabaliſts*, who indeed

indeed are very high in the *Point*, and thus they deliver themselves. God (say they) having made fast the *Doores* of his *Paradyse*, and turn'd out *Adam*, sometimes the *Dearest* of his *Creatures*, did notwithstanding the *Present Punishment*, retaine his *former Affection* towards him still. For *God* is said to *love* his *Creatures*, not that there is any thing *lovely* in *Them* without their *Creator*, but in that hee *desires* their *perfection*: That is to say, he would have *them Conformable* to *himself*, and *fitt* to receive his *Image* or *Similitude*, which is a spiritual *Impress* of his *Beauty*. Now to restore this *Similitude* in *Adam* was impossible unlesse *God* should *reassume* that to *himself*, which was now fallen *from* him. So transcendent, and almost incredible a Mercie had God treasur'd up in his *secret Will*, being resolved to *unite* the *Nature* of *Man* to his *Own*, and so vindicat him from *Death*, by taking him into the *Deitie*, which is the true *Fountain* and *Center* of *Life*. This *Will* (say the *Cabalists*) was first revealed to the *Angels*, and that by *God himself* in these words, *Ecce Adam sicut unus ex Nobis: Behold an Adam like one of us, knowing Good and Evill*! This speech they call *Orationem occultissimam à Creatore Mundi cum beatis Angelis in suæ Divinitatis Penetralibus habitam*; A most secret Conference

Gen. ca 3. ver. 22

which God had with the bleſſed Angels in the Inner-Chambers of Heaven. Now that the ſame Scripture ſhould ſpeak one thing in the *Letter*, and another in the *Myſterie*, is not ſtrange to mee, how difficult ſoever it may ſeem to another. For verily this Text may not concern the *firſt Adam*, who knowing Evill by *Committing it*, could not be *like God* in reſpect of *that Knowledge*, which made him *ſinfull*, and altogether *unlike him*. For God (if I may ſo expreſſe it) knows the *Evill* onely *ſpeculatively*, in aſmuch as *nothing can eſcape his Knowledge*, and therefore is not *guilty* of *Evill*: For as *Tritemius* hath well obſerved, *Scientia Mali non eſt Malum, ſed Uſus*; The *knowledge* of *Evill* is not *Evill*, but the *practice* of it. It remains then, that this Speech concern'd the *Second Adam, Chriſt Jeſus*, who *knew* the *Evill*, but did not *commit* it, and therefore was *like one of us*, that is like *One* of the *Trinitie*, knowing *Good* and *Evill*, and yet no way *guiltie* of the *Evill*. This primitive and Compendious *Goſpell* was no ſooner imparted to the *Angels*, but they became *Miniſters* of it, the *Law* (as St. *Paul* ſaith) *being ordained in their hands*, till *Chriſt* ſhould take it into *his own*, and their *Adminiſtration to Man* took Beginning with this *Oracle*. Thus (ſay the *Cabaliſts*) *Raziel* the *Angel* was preſently

diſpatch'd

dispatch'd to communicat the *Intelligence* to *Adam*, and to acquaint him with the *Mysteries* of both *World*, *Æternall*, and *Temporall*. For as he could not obtain the *Blessings* of the *Æternall World*, unless by a *true faith* hee apprehended the *Three Æternall Principles* of it, so neither could he fully injoy the *benefits* of this *Temporall World*, unless hee truly *understood* the *Three Visible substances* whereof it consists. For there are *Three above*, and *Three beneath*, *Three* ( as St. *John* saith ) *in Heaven*, and *Three* on *Earth*; The *Inferior* bear witness of the *Superior*, and are their only *Proper Receptacles*. They are *Signatures* and *Created Books*, where wee may reade the *Mysteries* of the *supernaturall Trinitie*. But to proceed in our former Discourse: The *Cabalists* doe not onely attribute a *Guardian* to *Adam*, but to every one of the *Patriarchs*, allowing Them their *Præsidents* and *Tutors* both to *assist* and *instruct* Them in their wearisome and worldly *Peregrinations*. A *Doctrine* in my Opinion not more *Religious* than *Necessary*, how Prodigious soever it may seem to some Phantastic, insiped *Theologicians*. For Certainly it is impossible for us to find out Mysteries of our selves, wee must either have the *Spirit* of *God*, or the Instruction of his *Ministers*, wherher they bee *Men* or *Angels*. And thus wee see out of the

*Traditions* and *Doctrine* of the *Jewes*, how their C*abala*, and our *Magic* came first into the world. I shall now examine the *Scriptures*, and consult with them: where (if I am not much mistaken) I shall find some *Consequences*, which must needs depend on these *Principles*, and thus I apply my self to the Task.

The first *Harvest* I read of, was that of *Cain*, and the first *Flocks*, those of *Abel*. A Shepheards life in those Early Dayes was no difficult Profession, it being an Imployment of more *Care*, than *Art*, but how the Earth was plow'd up before the sound of *Jubal*'s Hammers, is a piece of Husbandrie unknown in these Dayes. Howsoever it was a Labour perform'd, and not without Retribution. *Cain* hath his *Sheaves*, as well as *Abel* his *Lambs*: both of them receive, and both acknowledge the Benefit. I find established in these *Two* a certain *Priesthood*, they attend both to the *Altar*, and the *first Blood* was shed by *Sacrifice*, the *Second* by *Murther*.

Now so dull am I, and so short of *Syllogismes*, those strange *Pumps*, and *Hydragogues*, which lave the *Truthex Puteo*, like *Water*, that all my *Reason* cannot make these Men *Levits* without *Revelation*. For I desire to know how came they first to *Sacrifise*, and by whom were they *initiated*? If you will say, by *Adam*:

The

The Question indeed is deferr'd, but not satisfied. For I would know further In what *Schoole* was *Adam* instructed? Now that it was impossible for him to invent these *Shadowes* and *Sacraments* of himself, I will undertake to Demonstrate, and that by invincible Reason, which no Adversarie shall dare to contradict.

It is most certain that the *Hope* and *Expectation* of Man in Matters of *Sacrifices*, consist in the *Thing signified*, and not in the *Signe* itself. For the Material Corruptible *shadow* is not the *Object* of *Faith* but the Spiritual æternall *Prototype*, which answers to it, and makes the dead figure *Effectual*. The *Sacrifices* of the Old *Testament*, and the *Elements* of the *New*, can be no way *acceptable* with *God*, but inasmuch as they have a *Relation* to *Christ Jesus*, who is the great, perfect *Sacrifice* offered up once for all. It is plain then that *Sacrifices* were *first instituted* upon *supernatural grounds*, for *in Nature* there is no reason to be found, why *God* should be *pleased* with the *Death* of his *Creatures*. Nay the very *Contrary* is written in that *Book*, for *Death* both *Natural* and *Violent* proceeds not from the *pleasure*, but from the *displeasure* of the *Creator*. I know the learned *Alkind* builds the *efficacie* of *Sacrifices* on *a Sympathie* of parts with the *great World*; for there is in every Animal a portion

of

of the *ſtar-fire*; which *fire* upon the Diſſoluti-on of the Compound is united to the *General fire* from whence it firſt came, and produceth a *ſenſe*, or *Motion* in the *Limbus* to which it is *united*. This indeed is true, but that *Motion* cauſeth no *Joy* there, and by Conſequence no *Reward* to the *Sacrificer*: for I ſhall make it to appeare elſewhere that the *Aſtral* Mother doth *mourn*, and not *rejoyce* at the *Death* of her *Children*. Now if wee look back on theſe *two firſt Sacrificers*, we ſhall find *Abel* and his *Oblation* accepted, which could not be, had he not offert'd it up as a *Symbol*, or *Figure* of his *Saviour*. To drive home my Argument then, I ſay that this knowledge of the *Type*, in *whom* all *offerings* were *acceptable*, could not bee obtained by any *humane Induſtrie*, but by *ſole Revelation*. For the *Paſſion* of *Chriſt Jeſus* was an *Ordinance* wrapt up in the *ſecret will* of *God*, and he that would know it, muſt of Neceſſitie bee of *his Councell*. Hence it is called in Scripture the *Hidden Myſterie*, for the *Truth* and *Certainty* of it, was not to bee received from any, but onely from *him*, who had both the *Will*, and the *Power* to *ordain* it. But if you will tell mee (like the *Author* of the *Prædicables*) that men ſacrifiſed at firſt by the *Inſtinct* of *Nature*, and without any *Reſpect* to the *Type*, I ſhal indeed thank you for my mirth

*Porphyr. de Sacrif.*

rth, whensoever you give mee so just a Rea-
n to laugh. It remains then a most *firme in-*
*fallible Foundation* that *Adam* was first *in-*
*ructed* concerning the *Passion*, and in *order* to
*t*, he was *taught* further, to *Sacrifise*, and
er up the *Blouds* of *Beasts* as *Types* and *Pro-*
*ams* of the *Bloud* of *Christ Jesus*, the *Altars*
the *Law* being but *steps* to the *Cross* of the
*Gospell*. Now if it be objected that severall
tions have sacrifised, who did not know
d at all, much less the *Son* of *God*, who is
*Prototype* and *perfection* of all *Oblations*:
this I answer, that the *Custome* of *Sacri-*
*ing* was *communicated* to *Heathens* by *Tra-*
*ion* from the *first Man*: who having instru-
d his own *Children*, they also delivered it to
ir *Posteritie*, so that this *Vizard* of *Religion*
nained, though the *Substance* and *true Do-*
*rine* of it was lost. And thus in my Opinion
sufficiently appears, that the first men did sa-
fise, not by *Nature* as *Prophyrius* that Ene-
ie of our Religion would have it, but some by
*evelation*, others by *Custome* and *Tradition*.
t now I think upon it, I have Scripture to
nfirme me concerning this *Primitive Reve-*
*tion*, for *Salomon* numbring those *severall*
*lessings* which the *Divine Wisdome* imparted
the *Ancient Fathers*, amongst the rest speci-
s her *Indulgence* to *Adam*. *Shee preserved*
(saith

(ſaith hee) *the firſt formed Father of t world, that was created alone, and brought h out of his Fall.* Here I find *Adam* in ſor measure *reſtored*, and how could that bee, b *by diſcovering* unto him the *Great Reſtorati Chriſt Jeſus*, the *ſecond Adam* in *whom* he w to *believe?* for without *Faith* he could not ha been *brought out of his Fall*, and witho *Chriſt revealed*, and *preached* unto him, h could have *no Faith*, for hee knew not *what believe.* It remaines then that hee was *inſtr cted*. for as in theſe *laſt daves* wee are taught the *Son* of *God* and his *Apoſtles* ſo in the *firſt times* they were taught by the *Spirit God*, and his *miniſtring Angels.* Theſe we their *Tutors*, for of them they ~~*heard*~~ the *Wo* and verily wee are told that *faith* comes *hearing.*

It is now (as I think) ſufficiently prov that *Adam* had his *Metaphyſics* from Abo our next Service (and perhaps ſomewhat di cult) is, to give ſome probable if not Demo ſtrative reaſons, that they came not alone, b had their *Phyſics* alſo to attend them. I kn the *Scriptures* are not *poſitive* in this *point*, a hence the *Sects* will lug their *Conſequence Reprobation.* Truly for my part I deſire t their *Hum* but their *patience* : I have thou againſt the *Præcept* for many years attenc

Coloſſ. 2. 8.

th

eir *Philosophie*, and if they spend a few hours
n my *Spermalogie* it may cost them some part Act.17.18
f their *Justice*, but none of their *Favours*. But
at we may come to the thing in hand; I hold
very Necessarie to distinguish *Arts*, for I
ve not yet seen any Author, who hath fully
nsidered their difference. The Art I speak of,
truly *Physicall* in *Subject*, *Method*, and *Ef-*
*ct* But as for *Arts publickly professed*, and
the Disadvantage of Truth allowed, not one
them is so qualified: for they are meer
*nacks* and *Bables* of the *Hand*, or *Braine*,
ving no firm *Fundamentals* in *Nature*.
hese in my opinion *Salomon* numbers amongst
s *Vanities*, when hee speakes in a certaine Ecclesi-
ace, *That God had made man upright, but hee* ast.7.29.
*d sought out many Inventions*. Of these *In-*
*ntions* we have a short *Catalogue* in *Genesis*,
here *Moses* separates the *Corn* from the
*haff*, the *Works* of *God*, from the *Whymzies*
*Man*. Thus wee read that *Jubal* was the Gen.4.
ther of such as dwell in *Tents*, his brother 20.
*bal* the father of all such as handle the *Harp*
nd *Organ*, and *Tubal-Cain* an Instructer of
ery Artificer in *Brasse* and *Iron*. What mis-
iefes have succeeded this Brasse-and-Iron *Cy-*
*ps*, I need not tell you: if you know not the
tes of former Times, you may studie the A-
ons of your owne, you live in an Age that

can

can instruct you. Verily, it is worth our ob
servation that these *Arts*, and their *tooles*, pro
ceeded not from the *Posterity* of *Seth*, in who
*Line* our *Saviour* stands, for as wee shall mak
it appeare hereafter, questionlesse they had
*better knowledge*; But they proceeded from th
Seed of *Cain*, who in *Action* was a *Murthere*
and in the *Circumstance* of it a *fratricide*.

To be short, there is no Vanity to the Van
tie of Sciences, I mean those Inventions, an
their Professors, which produce nothing *tr*
and *Natural*, but *Effects* either *false*, or in the
*Ends* corrupt and *Violent*. But 'tis no Conque
to tread on Ruines, *Cornelius Agrippa*, hath a
ready layd these *Rodomontados* in the *Du*
and that so handsomely, they were never sin
of a general Reputation. Give me an Art the
that is a perfect intire *Map* of the *Creation*, th
can lead me directly to the *Knowledge* of t
true *God*, by which I can discover those *Unive*
*sal invisible Essences* which are subordinat
him; An Art that is no way subject to *Eve*
and by which I can attain to all the *Secrets* a
*Mysteries* in *Nature*. This is the *Art* whe
in the *Physics* of *Adam*, and the *Patriarc*
consisted, and that this Art was revealed to hi
I will undertake to demonstrat by *Scriptur*
and the *Practice* of his *Posteritie*.

*De vanit. Scient.*

This Truth, I am certain, will seem difficu

f not incredible to most men, the Providence of God being præjudic'd in this point, for they will not *allow him* to instruct us in *Naturall things*, but onely in *Supernaturals*, such as may concerne our *Souls*, and their *Salvation*. As for our *Bodies* he must not *præscribe* for their *Necessities*, by teaching us the *true Physic*, and discovering the *Lawes* of his *Creation*; for though he made *Nature*, yet hee may not tutor us in *Natural Sciences*: by no means, *Aristotle* and his *Syllogism* can doe it much better. Certainly this *Opinion* is nothing different from *that* of the *Epicure*, *Deum ad Cœli Carines obambulare, & nullâ tangi Mortalium curâ*, That God takes the Aire, I know not in what walkes, and Quarters of his Heaven, but thinks not of us Mortals, who are here under his feet. Questionlesse, a most eminent Impiete, to make God as *Tertullian* said of old, *Otiosum, & inexercitum Neminem in rebus Humanis*, An idle, unprofitable *No body* in this World, having nothing to doe with our Affaires, as they are *Natural*, and *Humane*. Sure these Men are afraid lest his Mercy should diminish his *Majestie*, they suffer him to trade onely with our *immortal parts*, not with *Corruptible bodies* that have most need of his *Assistance*, they are *base Subjects*, which he hath turned over to *Galen*, and the *Apothecaries*.

*Apolog. adverſ. Gent. Cap. 24.*

*ries.* Not so my friend: he hath created *Ph*
*sic*, and brings it out of the *Earth*, but the *G*
*leni*ſ*t* knowes it not; Hee it is, that pitties o
afflictions, he is the good *Samaritane* that do
not pass by us in our miseries, but poures *O*
and *Wine* into *our wounds*; This I know ve
well and I will prove it out of his own Mout
Did not hee instruct *Noah* to build an *Ark*,
*pitch* it within and without, and this to save li
in a Time when hee himselfe was resolved
destroy it? In a time when the world was a
quainted with no *Mechanics*, but a litt
*Husbandrie*, and a few *Knacks* of *Tuba*
*Cain*, and his brethren? But even those Inve
tions also proceeded from that light which h
planted in man: an Essence perpetually bus
and whose Ambition it is to performe wo
ders, yet hee seldome produceth any thing
his owne, but what is *fantastic*, and *monstro*
Exod. 31. Did he not put his spirit in *Bezaleel* the son
*Uri*, and in *Aholiab* the son of *Ahisamach*
Did hee not teach them to devise cunni
Workes, to work in *Gold*, in *Silver*, in *Bras*
in *Cutting* of *stones*, in *setting* of *them*, in *Ca*
*ving* of *Timber*, and in all manner of Wo
manship? But to come neerer to our purpo
did hee not informe *Moses* in the *Composition*
the *Oile*, and the *Perfume*? Did hee not tea
him the *Symptoms* of the *Leprosie*, and
*Ci*

*Cure* thereof? Did he not præſcribe a *Plaſter* of *Figs* for *Hezekiah*, and to uſe your owne *Term*, an *Ophthalmic* for *Tobit*? Did not *Jeſus Chriſt* himſelf in the *Dayes* of his *Fleſh*, work moſt of his *Miracles* on our *bodies*, hough his *great Cure* was that of our *Soules*? s hee not the *ſame* then to *day* as *yeſterday*? Nay, was hee not the *ſame* from the *Beginning*? Did he *care* for our *Bodies* then, and loth he *neglect* them *now*? or being ſeated on he right hand of the *Majeſtie on high*, is hee become *leſs good*, becauſe *more glorious*? God forbid! to think ſo were a ſin in Superlatives. Let us then take him for our *Præſident*, for he s not (ſaith St. *Paul*) *ſuch an one which cannot* Hebr. 4. *hee touched with the feeling of our Infirmities*, 15. but hee is indeed one *that* looks to our *preſent ſtate*, aſwell as to our *future*, and is as *ſenſible* of our *Infirmitie*, as hee is *Carefull* of our *Immortalitie*. When hee was on Earth, with he *Duſt* of that *Earth* hee made the *Blind* to John 9. *ee*, and of meer *Water* he made *Wine*. Theſe were the *viſible Elements* of his *Phyſic*, or rather (ſo the *Notion* doth not offend you) of his *Magic*. But ſhall I ſhew you his *Librarie*, nd in that his *Three-fold Philoſophie*? Obſerve then firſt, and cenſure afterwards. *Have Salt in your ſelves*, and again, *you are the ſalt of the Earth*, and in a third place, *ſalt is good*.

This is his *mineral Doctrine*, will you know his *Vegetable*? It is in *two little Books*, a *Mustard-seed*, and a *Lillie*. Lastly, he hath his *Animal Magic*, and truly that's a *Scrowle* Seal'd up, I know not who may *open* it. *Hee needed not that any should beare witnesse of man, for he knew what was in man.* And what of all this Blasphemie, sayes some *splenetic Sophister*? Behold I will instruct thee. First of all have *Salt* in thy self, for it will *season* thy *soul* that is *infected*, and *præserve* thy *Braines* that are *putrified* with the *Dirt* of *Aristotle*. In the second place learn what the *Salt* of the *Earth* is, to which the *Disciples* are *compared* and that by a regular, solid speculation. Thirdly come up to *Experience*, and by a *Physical* legitimat *practice* know in what sense *Salt* is *most good*. Fourthly, examine the *Lilies* by *Fire* and the *Water* of *Fire*, that thou mayst see their *miraculous invisible Treasures*, and where in that speech of *Truth* is verified, *That Salomon in all his Royaltie was not cloathed like one of them*. If thou wilt attempt a higher *Magic* thou mayst being first *seasoned*, but in this place it is not my designe to lead Thee to it. *Animal* and *Vegetable Mysteries* thou canst never perfectly obtain without the Knowledge of the first *mineral secret*, namely the *Salt* of the *Earth*, which is *Salt* and *no Salt*, and the *Prea-*

Joh. cap. 2 v. 25.

*paratio-*

*ration* thereof. This Discourse I confesse, is
ſnewhat remote from that I first intended,
namely that Philosophie was revealed to *A-*
*dam*, as well as *Divinitie*, but some *Pates* are
*locks* in their own wayes, and as I told you
formerly, will not believe that *God* dispenseth
with any *Naturall secrets*; This made mee
produce these few *Instances* out of *Scripture*,
as *Præparatives* to the *Proposition* it self, and
if hee be any thing *ingenious*, to the *Reader*.
Is *Compliance* to my *Principles* I expect not,
ry I am so far from it, hee may *suspend* his
*Charitie*. Let him bee as rigid as Justice can
make him, for I wish not to *prævaile* in any
thing but the *Truth*, and in the *Name* of
*Truth*, thus I begin.

You have been told formerly, that *Cain* and
*Abel* were instructed in *Matters* of *Sacrifice*
by their father *Adam*, but *Cain* having mur-
dered his brother *Abel*, his *Priesthood* descen-
ded to *Seth*, and this is confirm'd by those *Fa-*
*culties* which attended his *Posteritie*, for *Enoch*,
*Lamech*, and *Noah*, were (all of them) *Pro-*
*phets*. It troubles you perhaps that I attribute
a *Priesthood* to *Abel* but I have besides his own
practice, *Christs* Testimonie for it, who ac-
counts the *Bloud* of *Abel* amongst *that* of
the persecuted *Prophets* and *Wisemen*. Now
I conclude that these men had *no Knowledge*

Luke cap. 11.ver. 15 & Math. 23.35.

in *Philosophie*, because the *Scripture* doth not *mention* any *use* they made of it, is an Argument that *denies* something, but *proves* nothing. To shew the vanitie of this Inference, I will give you an *Example* out of *Moses* himself. Wee know very well there are *no Prophecies* of *Abraham* extant, neither doe wee read any where that ever hee did *Prophesie*, but notwithstanding he was a *Prophet*. For God reproving *Abimelech* King of *Gerar*, who had taken *Sarah* from him supposing she had been his *Sister*, hath these words; *Now therefore restore the Man his Wife, for hee is a Prophet, and hee shall pray for thee, and thou shalt live.* Genes. 20. 7. Hence wee may learn, that the *holy Ghost* doth not always mention the *secret perfections* of the *Soul*, in the *public Character* of the *Person*. Truly I should not be so impudent, as to expect your assent to this *Doctrine*, if the *Scripture* were *silent* in every *Text*, if I did not find there some infallible steps of *Magic*, such as may lead me without a *Lanthorn* to the *Archive* of the *Art* it self. I know the *Troup*, and *Tumult* of other *Affaires* are both the *Many*, and the *Maine* in the *Historie* of *Moses*. But in the whole *Current*, I meet with some *Acts* which may not be numbred amongst the *fortunes* of the *Patriarchs*, but are *performance extraordinarie*, and speak their *Causes* not *Com*

*mon*

*ion.* I have ever admir'd that *Discipline* of *Eliezer* the steward of *Abraham*, who when *he prayed* at the Well in *Mesopotamia*, could make his *Camels* also *kneele*. I must not beleve there was any *Hocas* in this, or that the *spirit* of *Banks*, may be the *spirit* of *Prayer*. *Jacob* makes a *Covenant* with *Laban*, that all the *spotted* and *brown Cattell* in his *Flocks* should be assigned to him for his wages. The bargain is no sooner made, but he finds an *Art* to *Multiplie* his own *Colours*, and sends his Father-in-law almost a *Woolgathering*. *And Jacob took him Rods of green Poplar, and of the Hasel, or Chesnut-tree, & pilled white strakes in them, and made the white appear which was in the rods; And hee set the rods, which he had pilled, before the Flocks in the Gutters, in the watering troughs when the flocks came to drink, that they should conceive when they came to drink: And the Flocks conceived before the Rods, and brought forth Cattel ring straked, speckled and spotted.* As for that which the *Scripture* tells us elsewhere, namely that *Jacob saw in a dream, and behold the Rams that leaped on the Cattell were ringraked, speckled, and grisled*, This doth no way impaire our *Assertion*, or prove this *generation miraculous*, and *supernatural*: For no man, I believe, is so mad as to think those *Appearances*, or *Ramms of the dream*, did *leap*, and

Genes. 24. 11. 12.

Gen. 30. 37.

Cap. 31. v. 10.

*ſupplie* the *natural males* of the *Flock*: God uſing this *Apparition* onely to ſignifie the *Truth* of that *Art Jacob* acted by, and to tell him that his hopes were effected. But I ſhall not inſiſt long on any *particular*, and therefore I will paſſe from this *Dream* to another. *Joſeph* being ſeventeen years old, an Age of ſome Diſcretion, propounds a *Viſion* to his *Father*, not looſly and to no purpoſe, as wee tell one another of our dreams, but expecting, I believe, an *Interpretation*, as knowing that his *Father* had the *skill* to *expound* it. The wiſe *Patriarch* being not *ignorant* of the *Secrets* of the two *Luminaries*, attributes *Males* to the *Sun*, and *Females* to the *Moon*, then allowes a third *Signification* to the *minor ſtarrs*, and laſtly anſwers his ſonne with a Queſtion: *What is this Dream that thou haſt dreamed? Shall I, and thy Mother, and thy Brethren indeed come to bow down our ſelves to thee, to the Earth?*

Now, I think no man will deny but the *Interpretation* of *Dreams* belongs to *Magic*, and hath been ever *ſought* after as a *piece* of *ſecret Learning*. True it is, when the *Interpreter* receives his knowledge *immediatly* from *God*, as *Daniel* did, then it falls not within the *Limits* of a *Naturall Science*; but I ſpeak of a *Phyſicall Expoſition* as this was, which depends on certain *abſtruſe Similitudes*, for hee that

hat knowes the *Analogie* of *parts* to *parts* in his *great body*, which wee call the *World*, may know *what* every *Signe* signifies, and by Consequence may prove a good Interpreter of dreames. As for *Jacob's* first practice, which wee have formerly mention'd, namely the *Propagation* of his *speckled Flocks*, it is an effect so purely *Magicall* that our most obstinat *Adversaries* dare not Question it. I could cite one place more, which referrs to this *Patriarch*, and points at the *Fundamentals* of *Magic*, but being annex'd to this discourse, it would discover too much, I shall therefore leave it to the search of those, who are Considerable Proficients, if not Masters in the Art. The summ of all is this: Man of himself could not attain to true Knowledge, it was God in meer mercie did instruct him. To confirm this, I shall desire the Reader to Consider his own Experience. Wee have in these our dayes many *Magicall Books* extant, wherein the *Art* is discovered both truly, and plainly. Wee have also an infinite *Number* of *Men*, who studie those books, but after the Indeavours of a long life not one in Ten Thousand understands them. Now if wee with all these *Advantages* cannot attain to the *Secrets* of *Nature*, shall we think those *first fathers* did, who had none of our *Libraries* to assist them, nor any *learned man* upon

Earth to instruct them? Could they doe that *without means*, which wee cannot doe *with means*, and those too *very considerable*? The *Peripatetics* perhaps will tell me their *Syllogism* is the Engine that can perform all this. Let 'em then in *Barbara* or *Baroco* demonstrate the *first matter of the Philosopher's* stone. But they will tell mee there is no such thing. Behold I tell them again, and assure them too on my Salvation, *there is*, but in Truth their *Logic* will never find it out. It is clear then, that God at first instructed *Adam*, from him his *Children* received it and by their Tradition it descended to the *Patriarchs*, every *Father* bequeathing these *Secrets* to his *Child*, as his *best* and most *lasting Legacie*. I have now attended *Jacob*, the *Israel* of *God* both in his *Pilgrimage* at *Padan-aram*, and in his Typicall Inheritance, the Earnest of the Land of *Canaan*. But two *Removalls* perfect not the *wandrings* of a *Patriarch*; God calls him from the *Habitation* of his *Fathers* to the *Prison* of his *Posteritie*, and provides him a *place* of *Freedom* in the *house* of *Bondage*. I must follow him where his Fortune leads, from *Isaac's Hebron*, to the *Goshen* of *Phaaroh*, then back again to the *Cave* and *Dust* of *Machpelah*. As for his sons and their *Traine*, who attended his *Motion* thither, I find not any *Particular Remembrance*

Gen. 32. 28.

*rance* of them, onely *Moses* tells me of a *ge-* Exod.1.
*rall Exit: Joseph died, and all his brethren,* ver.6.
*nd all that Generation.* I must now then to
rove the *Continuance* and *Succession* of this
*Art* addresse my self to the *Court*, where I
hall find the Son of *Levi* newly translated
om his *Ark*, and *Bulrushes*. Yet, there is
omthing may be sayd of *Joseph*, and verily it
roves how *Common Magic* was in those
ayes, and the *effects* of it *no news* to the *Sons*
: *Jacob*; for having conveyed his Cup into the
ack of *Benjamin* and by that policie detain'd
is Brethren, hee asks them: *What Deed is this* Cap.44.
*hat you have done? Knew yee not that such a* ver.15.
*an as I can certainly divine?*

In this Speech he makes his *Brethren* no *strangers* to the *performances* of *Art*, but rather makes their *familiarity therewith* an *Argument* against them: *Knew you not?* but the following words are very effectuall and tell us what *qualified persons* the ancient *Magi* were. They were indeed (as hee speaks of himself) such as *Joseph* was *Princes*, and *Rulers* of the *People*, not beggarly *Gypsies*, and *Mountebanks*, as our *Doctors* are now. It was the *Ambition* of the *Great* in those Dayes to bee *Good*, and as these *Secrets* proceeded from *God*, so were they also entertained by the *Gods*, I mean by *Kings*: for saith the Scripture, *I have said yee are*

*Gods*;

*Gods*; a *name Communicated* to them. becau
they had the *power* to doe *wonders*, for in th
*Magical sense the true God* speaks to *Moses*
Exod. cap. 7. ver. 1. *See, I have made thee a God to Phaaroh, an*
*thy Brother Aaron shall bee thy Prophe*
And verily this *true Knowledge*, and this *Tit*
that belongs to it, did that false *Serpent* pra
Genes. cap. 3. vers. 5. tend to our *first Parents*; *Eritis sicut Dii, Yo*
*shall be as Gods knowing good and evill.* Bu
'tis not this *subtill Dragon*, but *Bonus ille Ser*
*pents*, that *good, Crucified Serpent*, that ca
John 1. 3. give us both this *Knowledge*, and this *Title*
*for by him all things were made, and withou*
*him not any thing was made, that is made*; i
hee *made* them then, hee can *teach* us also *ho*
they were *made*. I must now refer my self t
*Moses*, who at his first *Acquaintance* with *Go*
saw many *Transmutations*: One in his ow
*Flesh*, another of the *Rod* in his *hand*, with
*third promised*, and afterwards *performed* upo
*Water*. It is written of him, that he was skill'd i
all the learning of the *Egyptians*: but for m
*part* I doe much question what kind of learn
ing that was, the *Scripture* assuring mee, an
Exod. 7. 11, 22. that by the *Pen* of *Moses*, their *Wonders* wer
effected by *Inchantments*. This is certain, the
*Learning* was *Ancient*, for I find *Magicians* i
*Ægypt*, four hundred and thirty years and up
wards, before *Jamnes* and *Jambres*. This
Confirme

onfirmed by *Phaaroh's Dreame*, which his
vn Sorcerers, and Wizards could not interpret,
ht *Joseph* alone expounded it. Verily it can-
ot be denyed, but some *Branches* of this *Art*,
ough extremely corrupted, were dispers'd a-
ong *all Nations* by *Tradition* from the *first*
*an*, and this appeares by more Testimonies
an one. For in the Land of *Canaan*, before
er *Israel* posseſt it, *Debir*, which *Athniel* the
n of *Kenaz* conquered, was an *Universitie*,
least had in it a *famous Librarie*, wherefore
e *Jewes* call'd it *Kiriath-Sepharim*. I might
eak in this place of the *Universalitie* of *Reli-*
*ion*: for never yet was there a *people*, but had
me *confused Notion* of a *Deitie*, though ac-
ompanied with *Lamentable Ceremonies*, and
*uperstitions*. Besides, the *Religions* of all *Na-*
*ions* have alwaies *pretended* to *Powers Extra-*
*rdinarie*, even to the performance of *Mira-*
*les*, and the *healing* of all *Diseases*, and this
y some *secret meanes*, not known to the
*ommon Man*: and verily if wee examine all
*Religions*, whether *false*, or *true*, wee shall not
ind one, but it *pretends to something*, that is
*Mysticall*. Certainly if men be not resolved
gainst Reason, they must grant, these *Obliqui-*
*ies* in matters of *Faith* proceeded from the
*Corruption* of some *Principles received*, (as we
ee that *Heretics* are but so many *false Inter-*
*preters*)

Gen. Cap. 9. ver. 41.

*preters*) but notwithſtanding in thoſe very *Errors* there remained ſome *Marks* and *Imitations* of the *firſt Truth*. Hence comes it to paſſ that all parties *agree* in the *Action*, but not i the *Object*. For Example: *Iſrael* did *Sacrifiſ* and the *Heathen* did *Sacrifiſe*, but the *One* t *God*, the *other* to his *Idol*; Neither were the onely *Conformable* in ſome *Rites*, and *Solemnities* of *Divinitie*, but the *Heathens* alſo ha ſome *Hints* left of the *Secret Learning*, an *Philoſophie* of the *Patriarchs*, as wee may ſe in their *falſe Magic*, which conſiſted for th moſt part in *Aſtrologicall Obſervations*, *Images*, *Charmes*, and *Characters*. But it is m Deſigne to keep in the *Rode*, not to follo theſe *Deviations*, and *misfortunes* of the *Ar* which notwithſtanding want not the *weigh* of *Argument*, the *Exiſtence* of Things bein *proved* as well by their *Miſcariage*, as by thei *Succeſſe*. To proceed then, I ſay, that durin the *Pilgrimage* of the *Patriarchs*, this *Knowledge* was delivered by tradition from the *Father* to his *Child*, and indeed it could be n otherwiſe, for what was *Iſrael* in thoſe Dayes but a *privat Familie*? Notwithſtanding wher God appointed them their Poſſeſſion, and tha this *private houſe* was multiplied to a *Nation*, then theſe *ſecrets* remained with the *Elders* o the *Tribes*, as they did formerly with the *Father*

of

the *Familie*. These *Elders*, no doubt, were e Moysaicall *Septuagint*, who made up the *nhedrim*, God having Selected some from e rest, to be the *stewards*, and *Dispensers* of s *Mysteries*. Now that *Moses* was acquain-d with all the *abstruse Operations*, and *Prin-ples* of *Nature*, is a Truth I suppose which no an will resist. That the *Sanhedrim* also par-cipated of the same Instruction and Know-dge with him is plain out of *Scripture*, where ee read, That *God took of the spirit that us in Moses, and gave it to the Seventy.* Numb. cap. 11. ver. 25.

But lest any Man should deny that, which ee take for granted, namely the *Philosophie* *Moses*, I shall demonstrate out of his own ooks, both by *reason*, as also by his *practice*, at hee was a *Natural Magician*.

First of all then it is most absurd, and there-re improbable that hee should *write* of the *reation*, who was no way skill'd in the *Secrets* *God* and *Nature*, both which must of neces-ie be known before wee should undertake to rite of the *Creation*. But *Moses* did write of , *Ergo*. Now I desire to know what hee hath ritten, *Truth* or a *Lie*; if *Truth*, how dare ou denie his *Knowledge*? if a *Lie* (which God rbid) why will you *believe him*? You will ll mee perhaps he hath done it onely in *gene-al Termes*: and I could tell you that *Aristotle* hath

hath done no otherwise: but think you in good earnest that hee *knew* no more, than what hee did *write?* There is nothing you can say in this point. but wee can disprove it, for in *Genesis* he hath discovered many particulars, and especially those *Secrets* which have most *Relation* to this *Art*. For Instance; hee hath Discovered the *Minera of Man*, or that *Substance* out of which *Man*, and all his *fellow-Creatures* were *made*. This is the first *matter* of the *Philosophers stone*: *Moses* calls it sometimes *Water*, sometimes *Earth*; for in a certain place I read thus; *And God said, Let the waters bring forth abundantly the moving Creature that hath life, and Fowle that may fly above the Earth in the open Firmament*. But elsewhere wee read otherwise: *And out of the Ground the Lord God formed every beast of the field, and every fowle of the Aire*. In this later Text hee tels us that God made every *fowle* of the *Ayre* out of the *Ground*, but in the former it is written, hee *made* them out of the *Water*. Certainly *Aristotle* and his *Organ* can never reconcile these two places, but a little skill in *Magic* will mak them *kisse*, and be *friends* without a *Philtre*. This substance then is both *Earth* and *Water*, yet neither of them in their *Common Complexions*, but it is a *thick water*, and a *subtil Earth*. In plain termes it is a

Gen. cap. 1. ver. 20.

Cap. 2. ver. 19.

*slimie*

*nie*, *ſpermatic*, *viſcous Maſſe*, impræ̃gnated
th all *powers Cœleſtiall*, and *terreſtriall*. The
ilosophers call it *Water* and *no Water*, *Earth*
d *no Earth*: and why may not *Moſes* ſpeak
they doe? or why may not they write, as
*oſes* did? This is the true *Damaſcen Earth*,
t of which *God* made man: you then that
ould be *Chimiſts*, ſeem not to be *wiſer* than
*od*, but uſe that *ſubject* in your *Art*, which
*od* himſelf makes uſe of in *Nature*. He is the
ſt *workman*, and knowes what *matter* is moſt
for his *work*, hee that will imitate him in the
fect, muſt firſt imitate him in the Subject.
lk not then of *Flint-ſtones* and *Antimonie*,
ey are the Poets *Pin-duſt*, and *Egſhells*; Seek
is *Earth*, this *Water*. But this is not all that
*oſes* hath written to this purpoſe, I could
e many more *Magicall* and *myſticall places*,
t in ſo doing I ſhould be too open, where-
re I muſt forbeare. I ſhall now ſpeak of his
*actice*, and truly this is it which no *Diſtin-*
*ion*, nor any other *Logicall Quibble* can
ave, nothing but *Experience* can refell this
*rgument*, and thus it runs. *And Moſes took*
*e Calf which they had made, and burnt it*
*the fire, and grinded it to powder, and ſtrew-*
*it upon the water, and made the Children of*
*rael drink of it*. Certainly here was a ſtrange
nd of *Spice*, and an *Art* as ſtrange as the

*Spice*

Spice it ſelf. This *Calf* was *pure gold*, the *I raelites* having contributed their *Eare-rin* to the *Fabric*. Now would I gladly know, what *meanes* ſo ſolid and heavie a Body *Gold*, may bee brought to ſuch a *light powd* that it may bee *ſprinkl'd* on the *face* of t *water*, and afterwards *drunk* up. I am ſure he was *Aurum potabile*, and *Moſes* could nev have brought the *Calf* to this paſſe had he n plowed with our *Heyfer*. But of this enoug if any man think hee did it by *common fire*, l him alſo doe the like, and when he hath perfo med, hee may ſell his powder to the *Apothec ries*. If I ſhould inſiſt in this place on the *Mo ſaicall Ceremoniall Law* with its ſeverall R verend *ſhadows* and their *Significations*, I mig loſe my ſelf in a *Wilderneſs* of *Myſteri* both *Divine* and *Naturall*; For verily th whole *Syſtem* is but one *vaſt Skreen*, or a ce tain *Majeſtic Umbrage* drawne over *t Worlds*, *Viſible*, and *Inviſible*. But theſe a things of a higher ſpeculation than the Sco of our preſent Diſcourſe will admit of. I one informe the Reader that the *Law* hath both *ſhell*, and a *Kernell*, it is the *Letter* ſpeaks, b the *ſpirit* interprets. To this agrees *Gregor Nazianzen*, who makes a twofold Law, γεῖμμαπς, and τῦ πνεύμαπος: one *literal*, an ther *ſpirituall*. And elſewhere hee men

*De ſtatu Epiſcop.*

ns, τὸ φανερόμενον τοῦ νόμου, καὶ τὸ κρυπτόμενον, the *hidden*, nd the *manifest part* of the *Law*; the *manifest* art (ſaith he) being appointed, πᾶσι πολλοῖς καὶ κατω- ρθωμένοις, for many men, and ſuch whoſe thoughts were fixed here below, but the *hidden*, τοῖς ὀλίγοις ἀνα φαινομένοις, for few onely, whoſe Mindes a- pired upwards to heavenly Things. Now that he Law being given, might benefit the people n both parts, *ſpiritual* and *literal*, therefore id the *Law-giver* inſtitute the *Sanhedrim*, a *Councell* of *Seventy Elders*, upon whom hee ad poured his *Spirit*, that they might diſcerne as *Eſdras* did) the *Deep Things of the Night*, n plain Termes, the *hidden things* of his *Law*. rom theſe *Elders* the *Cabala* (I believe) had its *Originall*: for they imparted their *Knowledge* by *word* of *Mouth* to their *Succeſſors*, and ence it came to paſſe, that the Science it ſelf, was ſtyl'd *Cabala*, that is, a *Reception*. This con- nued ſo long as *Iſrael* held together; but when their *Frame* began to *diſcompoſe*, and the *Dilapidations* of that *Houſe* proved *deſperat*, hen *Eſdras* a Prophet Incomparable (notwith- randing the brand of *Apocrypha*) writ that aw in *Tables of Box*, which *God* himſelf had ometimes written in *Tables of ſtone*. As for the more *ſecret*, and *myſterious part* thereof, it was written at the ſame time in *Seventy Secret Bookes*, according to the *Number* of the *Elders*,

in whose *hearts* it had been sometimes written

And this was the very first time the *Spir* married the *Letter*; for these *Sacraments* wer not trusted *formerly* to *Corruptible Volume.* but to the *aeternall Tables* of the *Soul.* But i may bee there is a *blind Generation*, who wil believe nothing but what they *see at hand*, an therefore will deny that *Esdras* compos'd an such *Bookes*; To these *Owles* (though an una qual Match) I shall oppose the *Honour* of *Pi cus*, who himself affirmes, that in his time he met with the *Secret Bookes* of *Esdras*, an bought them with a great Price; Nor was th all, for *Eugenius* Bishop of *Rome* order'd thei *Translation*, but hee dying, the *Translators* al so fell asleep. It is true indeed, somethin may be objected to mee in this place concern ing the *Cabala*, An *Art* which I no way ap prove of, neither doe I condemne it as our *Ad versaries* condemne *Magic*, before I unde stand it; for I have spent some *yeares* in th *Search*, and *Contemplation* thereof. But wh then should I propose that for a Truth to o thers, which I accompt for an Error my self To this I answer, that I condemne not the *tru Cabala*, but the *Inventions* of some dispers wandring *Rabbies*, whose *braines* had more *Distraction*, than their *fortunes*; of th *thirteenth Tribe* I understand the *Satyri*

who

hen hee promiſeth ſo largely.

*Qualiacunq; voles, Judæi Somnia vendunt.*

hese I ſay have produc'd a certain *up-ſtart*, *aſtard Cabala*, which conſiſts altogether in *lphabeticall knacks, ends* alwayes in the *Let-r* where it *begins*, and the *Vanities* of it are own *Voluminous*. As for the more *Ancient*, d *Phyſicall Traditions* of the *Cabala*, I em-lace them for ſo many *Sacred Truths*, but ve-ry thoſe *Truths* were unknown to moſt of toſe *Rabbins* whom I have ſeen, even to *Ram-lm* himſelf, I mean *Rabbi Moſes Ægyptius*, hom the *Jewes* have ſo magnified with their mous *Hyperbole : A Moſe ad Moſen non rexit ſicut Moſes.*

But to deale ingenuouſly with my Readers, I the *Cabala* I admit of, conſiſts of two parts, ὀνόμαρια, and τὸ ὄνομα, the *Name*, and *Thing*. le former part is meerly *Typicall* in reference the *later*, Serving only as the *ſhadow* to e *ſubſtance*. I will give you ſome inſtances. he *Literal Cabala*, which is but a *Veile* caſt er the *Secrets* of the *Phyſicall*, hath *Three inciples*, commonly ſtyl'd *Tres Matres*, ochе *Three Mothers* : In the *Maſculine Com-xion* the *Jewes* call them אמש *Emes*, in d *Fœminine* אשם *Aſam*, and they are *aleph*, מ *mem*, ש *ſchin*. Now I will ſhew u how the *Phyſical Cabala* expounds the

*Literall. Tres Matres* אמש *Emes* (ſaith th great *Abraham*, or as ſome think *Rabbi Ak ba*) *id eſt, Aer, Aqua, & Ignis; Aqua Qui eta, Ignis ſibilans, Aer ſpiritus medi* That is, the Three Mothers *Emes*, or *Alep Mem* and *Schin*, are *Aire*, *Water*, and *Fire* a ſtill Water, (mark that) a hiſſing Fire, an Aire the middle Spirit. Again ſayth the ſam *Rabbi, Tres Matres* אמש *Emes in Muna Aer, Aqua, & Ignis. Cœli ex Igne Crea ſunt, Terra ex Aquâ, Aer egreſſus eſt ex ſpir tu, qui ſtat medius.* The *Three Mother Em* in this world are, *Ayre*, *Water* and *Fire*. T Heavens were made of the Fire, The Earth w made of the Water, (mark well this Cabaliſn and the Ayre proceeded from a middle ſpir Now when the *Caboliſt* ſpeaks of the *Gener tion* of the *Three Mothers*, he brings in *T ſecret Principles*, which I think ten men ha not underſtood ſince the *Sanhedrim*, ſuch No ſence doe I find in moſt Authors, when th undertake to diſcourſe of them. The *firſt Pr ciple* is a *Spirit*, which ſits *in Retroceſſu ſuo fo tano*, in his primitive, Incomprehenſible F treats, like *Water* in its *Subterraneous Cha* before it *ſprings*. The *Second Principle* is *Voice* of that *firſt Spirit*, this breaks forth lik *Well-ſpring*, where the *Water flowes* out of *Earth*, and is *diſcovered* to the *eye*, They c

t *Spiritus ex Spiritu*. The *third Principle* is *piritus ex Spiritibus*, a *Spirit* which *proceeds* oth from the *first Spirit*, and from his *Voice*. he *Fourth Principle* is *Aqua de Spiritu*, a *ertain Water* which proceeded from the *hird Spirit*, and out of that *Water* went *Aire* nd *Fire*. But God forbid that I ſhould ſpeak ny more of them publickly, it is enough that ee Know the *Original* of the *Creature*, and *whom* wee ought to *aſcribe* it. The *Cabaliſt* hen hee would tell us what *God* did with the *hree Mothers*, uſeth no other phraſe than iis, *Ponderavit Aleph cum omnibus, & omia cum Aleph, & ſic de Singulis*, He weighl (ſaith he) *Aleph* with All, and All with *leph*, and ſo he did with the other *Mothers*. his is very plain, if you conſider the *various ixtures* of the *Elements*, and their *Secret Proortions*. And ſo much for the *Phyſicall part* the *Cabala*, I will now ſhew you the *Mephyſicall*. It is ſtrange to Conſider what *Unie* of *Spirit*, and *Doctrine*, there is amongſt all e *Children* of *Wiſdom*. This proves infalliy that there is an *Univerſall Schoole-maſter*, ho is *Preſent* with all *Fleſh*, and whoſe *Prinples* are ever *Uniforme*, namely the *Spirit* of *od*. The *Cabaliſts* agree with all the world *Magicians*, That *Man* in ſpirituall Myſtees is both *Agent* and *Patient*. This is plain:

For *Jacobs Ladder* is the greateſt *Myſterie* i the *Cabala*. Here wee find two *Extreams*: *Jacob* is *one*, at the *Foot* of the *Ladder*, and *God* is the *other*, who ſtands *above* it, *immitten* (ſaith the *Jew*) *Formas*, & *Influxus in Jacob ſive Subjectum Hominem*, ſhedding ſome ſecre *Influx* of *Spirit* upon *Jacob*, who in this plac Typifies *Man* in *general*. The *Rounds*, c *ſteps* in the *Ladder* ſignifie the *middle Na tures*, by which *Jacob* is united to *God*, *Inferior* united to *Superiors*. As for the *Angels* of whor it is ſayd, that they *aſcended*, & *Deſcended* by th *Ladder*, their *Motion* proves they were not c the *ſuperior Hierarchie*, but ſome other *ſecre Eſſences*, for they *Aſcended first*, and *Deſcende afterwards*; but if they had been from *abov* they had Deſcended *firſt*, which is *Contrar* to the *Text*. And here Reader, I would ha thee ſtudie. Now to return to *Jacob*, it is wri ten of him, that he was *aſleep*, but this is a *M ſticall Speech*, for it ſignifies *Death*, namel that *Death* which the *Cabaliſt* calls *Mors O culi*, or the *Death* of the *Kiſs*, of whic I muſt not ſpeake one Syllable. To b ſhort, they agree with us *in Arcano Theologiæ* That no *word* is *efficacious* in *Magic*, unle it be firſt *quickened* by the *Word* of *God*. Th appears out of their *Semhamaphores*; for the hold not the *names* of *Angls* effectuall, u

esse some *name* of *God*, as יה or אל be *united* o them, then (say they) in the *power* and *ver-ue* of those *names* they may *worke*. An Exam-le hereof wee have in all *Extracted names*, s *Vehu-Iah*, *Elem-Iah*, *Jeli-El*, *Sita-El*. Now his *Practice* in the *Letter* was a most subtil *Adumbration* of the *Conjunction* of the *Sub-stantiall Word* or *Spirit* with the *Water*; See hat you understand me rightly, for I meane vith the *Elements*, and so much for the *Truth*. o Conclude, I would have the Reader ob-rve, that the false Grammaticall *Cabala* con-sts onely in *Rotations* of the *Alphabet*, and a *Metathesis* of *Letters* in the *Text*, by which neans the *Scripture* hath suffered many *Racks*, nd *Excoriations*. As for the *true Cabala*, it seth the *Letter* onely for *Artifice*, whereby to *bscure*, and *hide* her *Physicall Secrets*, as the *gyptians* heretofore did use their *Hieroglyphics*. In this Sense the *Primitive Professors* f this *Art*, had a *literal Cabala*, as it ap-eares by that wonderfull, and most ancient *nscription* in the *Rock* in *Mount Horeb*. It onteines a *Prophecie* of the *Virgin Mother*, nd her Son *Christ Jesus*, ingraven in *Hiero-lyphics* fram'd by *Combination* of the *Hebrew etters*, but by whom God onely knows, it may e by *Moses*, or *Eliiah*. This is most certain, : is to be seen there this day, and wee have for

it the Testimonies of *Thomas Obecinus*, a most learned *Franciscan*, and *Petrus a Valle*, a Gentleman, who travailed both of them into those parts. Now that the learning of the *Jewes*, I mean their *Cabala*, was *Chimicall*, and ended in true *Physicall performances*, cannot be better proved than by the *Booke* of *Abraham* the *Jew*, wherein hee layd down the *Secrets* of this *Art* in Indifferent plaine Termes and Figures, and that for the Benefit of his unhappy Country-men, when by the wrath of God they were scattered over all the World. This *Book* was accidentally found by *Nicholas Flammel* a *French-man*, and with the help of it hee attained at last to that *miraculous Medicine*, which Men call the *Philosophers stone*. But let us hear the *Monsieur* himself describe it.

*There fell into my hands* ( saith he ) *for the Summ of two Florens, a gilded Book, very old, and large ; It was not of Paper, nor Parchment, as other books bee, but it was made of delicate rindes ( as it seemed to mee ) of Tender young Trees : The Cover of it was of Brasse, well bound, all ingraven with Letters, or strange figures, and for my part, I think they might well bee Greek Characters, or some such ancient language. Sure I am, I could not read them, and I know well they were not Notes, nor*

*Letters*

*letters of the Latine, nor of the Gaule for them I understood a little. As for that which was within it, the Bark leaves were inraven, and with admirable diligence written, with a point of Iron in faire and neat Latin letters coloured. It contained thrice Seven leaves, for so were the leaves counted at the end, and alwayes every Seventh leafe was without any writing, but instead thereof upon the first seventh leaf, there was painted a Virgin, and Serpents swallowing her up; In the Second Seventh a Crosse, where a Serpent was crucified; and in the last Seventh there were painted* Deserts, *or* Wildernesses, *in the middest thereof ran many faire Fountains, from thence there issued forth a Number of Serpents which ran up and down, here and there. Upon the first of the Leaves was written in great Capitall letters of gold ABRAHAM THE JEW, PRINCE, PRIEST LEVIT, ASTROLOGER, AND PHILOSOPHER, TO THE NATION OF THE JEWES; BY THE WRATH OF GOD DISPERSED AMONG THE GAULES, SENDETH HEALTH.*

*After this it was filled with great Exerations, and Curses (with this word Maranatha, which was often repeated there) against*

gainst every person that should cast his eye upon it, if hee were not Sacrificer, or Scribe. Hee that sold me this Booke, knew not what it was worth, no more than I, when I bought it. I believe it had been stolne, or taken by violence from the miserable Jewes, or found hid in some part of the Ancient place of their Habitation. Within the Booke, in the Second leafe, hee comforted his Nation, counselling them to fly Vices, and above all Idolatrie, attending with sweet patience the Comming of the Messiah, who should vanquish all the Kings of the Earth, and should reigne with his people in glorie æternally. Without doubt this had been some wise, and understanding Man. In the third leafe, and in all the other writings that followed, to help his Captive Nation to pay their Tributes to the Roman Emperours, and to doe other things, which I will not speak of, hee taught them in Common words the Transmutation of Mettals; hee painted the Vessels by the sides, and hee informed them of the Colours, and of all the rest, except the first Agent, of the which he spake not a word but onely (as he said) in the fourth and fifth leaves he had intirely painted it, and figured it with very great Cunning and Workmanship: for though it was well, and Intelligi-

bly

*b figured and painted, yet no man could ever ve been able to understand it, without being ll skill'd in their Cabala, which goeth by adition and without having well studied eir Bookes. The Fourth and fifth leafe there-re was without any writing, all full of faire igures inlightned, or as it were inlightned, r the work was very Exquisit. First hee inted a young man, with wings at his An-s, having in his hand a Caducean Rod, wri-en about with two Serpents, wherewith hee oke upon a Helmet which covered his head; e seemed to my small judgement to be* Mer-rie *the Pagan God. Against him there me running, and flying with open wings, a eat old man, who upon his head had an oure-glasse fastned, and in his hands a ooke, or Sithe, like Death, with the which terrible and furious Maner, he would have t off the feet of* Mercurie. *On the other de of the fourth Leafe, hee painted a faire lower on the top of a very high Mountaine, hich was sore shaken with the North wind; had the Root blew the Flowers white and d, the leaves shining like fine Gold; And ound about it the Dragons and Griffons of the lorth made their nests. On the Fifth leafe here was a faire Rose tree flowred in the mid-*

*dest*

*dest of a Sweet Garden, climbing up against a hollow Oake, at the foot whereof boyled a fountain of most white water, which ran headlong down into the Depths, notwithstanding it passed first among the hands of infinite people, who digged in the Earth, seeking for it; but because they were blind, none of them knew it; except here and there One, which considered the weight. On the last side of the fift leafe, was painted a King, with a great Faucheon, who caused to bee kill'd in his presence by some Souldiours a great Multitude of little Infants, whose Mothers wept at the Feet of the mercilesse Souldiours. The Bloud of these Infants was afterwards gathered up by other Souldiours, and put in a great vessell, whereto the Sun and the Moone came to bathe themselves. And thus you see that which was in the first five leaves; I will not represent unto you that which was writien in good and Intelligible Latin in all the other written leaves, for God would punish mee, because I should commit a greater wickednesse, than he, who (as it is sayd) wished that all the men of thn world had but one head, that hee might cut it off at one Blow. Thus farre* Nicholas Flammel.

I could now passe from *Moses* to *Christ*, om the *Old Testament* to the *New*: not that I ould interpret there, but request the Sense of e Illuminated. I desire to know what my Sa- *our* means by the *Key of Knowledge*, which e *Lawyers* (as he tells mee and them too) had ken away. Questionlesse it cannot signifie e *Law* it self, for that was not taken away ling *read* in the *Synagogue* every *Sabaoth*. But let go this: I am certain, and I could prove all along from his *Birth* to his *Passion*, that e *Doctrine* of *Christ Jesus* is not onely *agree-le* to the *Laws* of *Nature*, but is *verified* and *ablished* thereby. When I speak of the *Laws* of *Nature*, I mind not her *Excessive irregular Appetites* and *Inclinations*, to which shee hath n *subject* since her *Corruption*, for even *Galen* oked on those *obliquities* as *Diseases*, but stu- ed *Nature her self*, as their *Cure*. We know experience that too much of any thing wea- ens, and destroyes our Nature, but if wee live *emperately*, and according to *Law*, wee are ell, because our *Course* of *life accords* with *Nature*. Hence *Diet* is a prime *Rule* in *Physic*, r better indeed than the *Pharmacopæa*, for ose *sluttish Recepts* doe but oppresse the *sto-nach*, being no *fit fuell* for a *Cœlestiall fire*. elieve it then, these *excessive bestiall Appetites* roceeded from our *Fall*, for *Nature* of *her*

Luc. cap. 11. ver. 52

*self*

ſelf is no laviſh inſatiable *Glut*, but a moſt *nice delicat eſſence*. This appears by thoſe *fits* and *pangs* ſhe is *ſubject* to whenſoever ſhe is *overcharg'd*. In common, cuſtomarie *Exceſſes* there is not any, but knows this *Truth* by *Experience*, indeed in *ſpiritual ſins*, the *Body* is not *immediatly* troubled, but the *Conſcience* is *terrified*, and ſurely the *body* cannot be *very well*, when the *ſoule* it ſelf is *ſick*. We ſee then that *Corruption*, and *ſin* do not ſo much *agree* with us, as they doe *diſturb* us, for in what ſenſe can our *Enemies* be our *friends*, or thoſe things that *deſtroy* Nature, be *agreeable* to *Nature*? How then ſhall we judge of the *Goſpel*? Shall we ſay that the *præſervation* of *Man* is *contrarie* to *Man*, and that the *Doctrine* of *Life* agrees not with *Life* it ſelf? God forbid: *The Laws* of the *Reſurrection* are founded upon *thoſe* of the *Creation*, and thoſe of *Regeneration* upon thoſe of *Generation*, for in *all theſe* God works upon *one*, and the *ſame Matter*, by *one* and the *ſame ſpirit*. Now that it is ſo, I meane that there is a *Harmonie* between *Nature* and the *Goſpel*, I will prove out of the *Sinic Monument* of *Kim Cim* prieſt of *Judæa*. In the yeare of Redemption 1625. there was digg'd up in a Village of *China* call'd *Sanxuen*, a ſquare ſtone, being neer Ten meaſures of an hand-breadth long,

and

ve broad, In the uppermoſt part of this ſtone as figur'd a *Croſſe*, and underneath it an ſcription in *Sinic Characters*, being the *Ti-* to the *Monument*, which I find thus ren- r'd in the *Latine*.

*Lapis in Laudem & memoriam æternam*
*Legis Lucis, & veritatis portatæ*
*de Judæa, & in China*
*promulgatæ,*
*Erectus.*

That is: *A ſtone erected to the praiſe, and ernal Remembrance of the Law of Light, and ruth, brought out of Judæa, and publiſhed in ina.* After this followed the *body* of the *Monument*, being a *Relation*, how the *Goſpel Chriſt Jeſus* was brought by one *Olo puen* t of *Judæa*, and afterwards by the aſſiſtance God planted in *China*. This happened in e yeare of our Lord ſix hundred, and thirtie . *Kim Cim*, the Author of this *Hiſtorie*, the very beginning of it, ſpeaks *myſteriouſly* the *Creation*; Then he mentions three hun- ed ſixty five *ſorts* of *Sectaries*, who ſucceeded e another, all of them ſtriving who ſhould t moſt *Proſelyts*. Some of their vaine *Opi- ons* he recites, which indeed are very *ſuitable th the Rudiments*, and *Vagari's* of the *Hea-*

*then*

*then Philosophers.* Lastly he describes the *professors* of *Christianitie*, with their *Habit* o *Life*, and the *Excellencie* of their *Law. Difficile* (saith he) *est ei Nomen Congruun reperire, cum ejus effectus sit Illuminare & omnia Claritate perfundere; unde Necessarium fuit eam appellare; Kim ki ao, h. e Legem claram & magnam.* That is: It is hard matter to find a fit name for their Law seeing the effect of it is to illuminat, and fill al with Knowledge; It was necessarie therefor to call it *Kim ki ao*, that is, the great Law c Light. To be short, *Olo puen* was admitted t the Court by *Tai cum veu huamti* King c *China*, here his Doctrine was thoroughly sear ched, examin'd, and sifted by the King himsel who having found it most true and solid caus'd it to be proclam'd thorough his Domi nions. Now upon what this *Doctrine* wa *founded*, and what *æstimat* the *King* had bot of it, and it's *professor*, we may easily gathe from the *words* of his *Proclamation.* First ther where he mentions *Olo puen*, he calls hi *Magnæ virtutis Hominem*, a man of gre virtue or power; it seems he did somethin more than prate and preach, could confirm his *Doctrine*, as the *Apostles* did theirs, n with *words* only, but with *works.* Second the Proclamation speaking of his Doctrin

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ns, τὸ φανόμενον τοῦ νόμου, καὶ τὸ κρυπτόμενον, the *hidden*, nd the *manifest part* of the *Law*; the *manifest* rt (ſaith he) being appointed, τοῖς πολλοῖς καὶ ἀπαιδεύτοις, for many men, and ſuch whoſe thoughts ere fixed here below but the *hidden*, τοῖς ὀλίγοις ἀναφυομένοις, for few onely, whoſe Mindes aired upwards to heavenly Things. Now that e Law being given, might benefit the people both parts, *ſpiritual* and *literal*, therefore d the *Law-giver* inſtitute the *Sanhedrim*, a ouncell of *Seventy Elders*, upon whom hee d poured his *Spirit*, that they might diſcerne s *Eſdras* did) the *Deep Things of the Night*, plain Termes, the *hidden things* of his *Law*. om theſe *Elders* the *Cabala* (I believe) had its *riginall*: for they imparted their *Knowledge* *word* of *Mouth* to their *Succeſſors*, and nce it came to paſſe, that the Science it ſelf, as ſtyl'd *Cabala*, that is, a *Reception*. This conued ſo long as *Iſrael* held together; but hen their *Frame* began to *diſcompoſe*, and the *ilapidations* of that *Houſe* proved *deſperat*, en *Eſdras* a Prophet Incomparable (notwithnding the brand of *Apocrypha*) writ that w in *Tables of Box*, which *God* himſelf had metimes written in *Tables* of *ſtone*. As for the ore *ſecret*, and *myſterious part* thereof, it was ritten at the ſame time in *Seventy Secret ooks*, according to the *Number* of the *Elders*,

in whose *hearts* it had been sometimes writte

And this was the very first time the *Spir* married the *Letter*; for these *Sacraments* we not trusted *formerly* to *Corruptible Volume* but to the *æternall Tables* of the *Soul*. But may bee there is a *blind Generation*, who wi believe nothing but what they *see at hand*, an therefore will deny that *Esdras* compos'd ar such *Bookes*; To these *Owles* (though an una qual Match) I shall oppose the *Honour* of *P cus*, who himself affirmes, that in his time h met with the *Secret Bookes* of *Esdras*, an bought them with a great Price; Nor was th all, for *Eugenius* Bishop of *Rome* order'd the *Translation*, but hee dying, the *Translators* a so fell asleep. It is true indeed, somethi may be objected to mee in this place concer ing the *Cabala*, An *Art* which I no way a prove of, neither doe I condemne it, as our *A versaries* condemne *Magic*, before I unde stand it; for I have spent some *yeares* in t *Search*, and *Contemplation* thereof. But w then should I propose that for a Truth to thers, which I accompt for an Error my sel To this I answer, that I condemne not the *tr Cabala*, but the *Inventions* of some dispers wandring *Rabbies*, whose *braines* had more *Distraction*, than their *fortunes*; of t *thirteenth Tribe* I understand the *Satyri*

wh

when hee promiseth so largely.

*Qualiacunq; voles, Judæi Somnia vendunt.*

These I say have produc'd a certain *up-start*, *bastard Cabala*, which consists altogether in *Alphabeticall knacks*, *ends* alwayes in the *Letter* where it *begins*, and the *Vanities* of it are grown *Voluminous*. As for the more *Ancient*, and *Physicall Traditions* of the *Cabala*, I embrace them for so many *Sacred Truths*, but verily those *Truths* were unknown to most of those *Rabbins* whom I have seen, even to *Rambam* himself, I mean *Rabbi Moses Ægyptius*, whom the *Jewes* have so magnified with their famous *Hyperbole* : *A Mose ad Mosen non surrexit sicut Moses.*

But to deale ingenuously with my Readers, I say the *Cabala* I admit of, consists of two parts, ὄνομα, and πρᾶγμα, the *Name*, and *Thing*. The former part is meerly *Typicall* in reference to the *later*, Serving only as the *shadow* to the *substance*. I will give you some instances. The *Literal Cabala*, which is but a *Veile* cast over the *Secrets* of the *Physicall*, hath *Three Principles*, commonly styl'd *Tres Matres*, or the *Three Mothers* : In the *Masculine Complexion* the *Jewes* call them אמש *Emes*, in the *Fœminine* אשמ *Asam*, and they are א *aleph*, מ *mem*, ש *schin*. Now I will shew you how the *Physical Cabala* expounds the

*Literall. Tres Matres* אמש *Emes* (saith the great *Abraham*, or as some think *Rabbi Akiba*) *id est, Aer, Aqua, & Ignis; Aqua Quieta, Ignis sibilans, Aer spiritus medius.* That is, the Three Mothers *Emes*, or *Aleph*, *Mem* and *Schin*, are *Aire*, *Water*, and *Fire*; a still Water, (mark that) a hissing Fire, and Aire the middle Spirit. Again sayth the same *Rabbi*, *Tres Matres* אמש *Emes in Mundo, Aer, Aqua, & Ignis. Cœli ex Igne Creati sunt, Terra ex Aquâ, Aer egressus est ex spiritu, qui stat medius.* The *Three Mother Emes* in this world are, *Ayre*, *Water* and *Fire*. The Heavens were made of the Fire, The Earth was made of the Water, (mark well this Cabalism) and the Ayre proceeded from a middle spirit. Now when the *Cabalist* speaks of the *Generation* of the *Three Mothers*, he brings in *Ten secret Principles*, which I think ten men have not understood since the *Sanhedrim*, such Nonsence doe I find in most Authors, when they undertake to discourse of them. The *first Principle* is a *Spirit*, which sits *in Retrocessu suo fontano*, in his primitive, Incomprehensible Retreats, like *Water* in its *Subterraneous Channel* before it *springs*. The *Second Principle* is the *Voice* of that *first Spirit*, this breaks forth like a *Well-spring*, where the *Water flowes* out of the *Earth*, and is *discovered* to the *eye*, They call

it *Spiritus ex Spiritu*. The *third Principle* is *Spiritus ex Spiritibus*, a *Spirit* which *proceeds* both from the *first Spirit*, and from his *Voice*. The *Fourth Principle* is *Aqua de Spiritu*, a *Certain Water* which proceeded from the *Third Spirit*, and out of that *Water* went *Aire* and *Fire*. But God forbid that I should speak any more of them publickly, it is enough that wee Know the *Original* of the *Creature*, and to *whom* wee ought to *ascribe* it. The *Cabalist* when hee would tell us what *God* did with the *Three Mothers*, useth no other phrase than this, *Ponderavit Aleph cum omnibus, & omnia cum Aleph, & sic de Singulis*, He weighed (saith he) *Aleph* with All, and All with *Aleph*, and so he did with the other *Mothers*. This is very plain, if you consider the *various mixtures* of the *Elements*, and their *Secret Proportions*. And so much for the *Physicall part* of the *Cabala*, I will now shew you the *Metaphysicall*. It is strange to Consider what *Unione* of *Spirit*, and *Doctrine*, there is amongst all the *Children* of *Wisdom*. This proves infallibly that there is an *Universall Schoole-master*, who is *Present* with all *Flesh*, and whose *Principles* are ever *Uniforme*, namely the *Spirit* of *God*. The *Cabalists* agree with all the world of *Magicians*, That *Man* in spirituall Mysteries is both *Agent* and *Patient*. This is plain:

For *Jacobs Ladder* is the greateſt *Myſterie* in the *Cabala*. Here wee find two *Extreams*: *Jacob* is *one*, at the *Foot* of the *Ladder*, and *God* is the *other*, who ſtands *above* it, *immittens* (ſaith the *Jew*) *Formas*, *& Influxus in Jacob*, *ſive Subjectum Hominem*, ſhedding ſome ſecret *Influx* of *Spirit* upon *Jacob*, who in this place Typifies *Man* in *general*. The *Rounds*, or *ſteps* in the *Ladder* ſignifie the *middle Natures*, by which *Jacob* is united to *God*, *Inferiors* united to *Superiors*. As for the *Angels* of whom it is ſayd, that they *aſcended*. & *Deſcended* by the *Ladder*, their *Motion* proves they were not of the *ſuperior Hierarchie*, but ſome other *ſecret Eſſences*, for they *Aſcended firſt*, and *Deſcended afterwards*; but if they had been from *above*, they had Deſcended *firſt*, which is *Contrarie* to the *Text*. And here Reader, I would have thee ſtudie. Now to return to *Jacob*, it is written of him, that he was *aſleep*, but this is a *Myſticall Speech*, for it ſignifies *Death*, namely that *Death* which the *Cabaliſt* calls *Mors Oſculi*, or the *Death* of the *Kiſs*, of which I muſt not ſpeake one Syllable. To bee ſhort, they agree with us *in Arcano Theologiæ*: That no *word* is *efficacious* in *Magic*, unleſſe it be firſt *quickened* by the *Word* of *God*. This appears out of their *Semhamaphores*; for they hold not the *names* of *Angls* effectuall, unleſſe

ſſe ſome *name* of *God*, as יה or אל be *united* ) them, then (ſay they) in the *power* and *ver-* *e* of thoſe *names* they may *worke*. An Exam- le hereof wee have in all *Extracted names*, ; *Vehu-Iah*, *Elem-Iah*, *Jeli-El*, *Sita-El*. Now is *Practice* in the *Letter* was a moſt ſubtil *Adumbration* of the *Conjunction* of the *Sub-* *antiall Word* or *Spirit* with the *Water*; See at you underſtand me rightly. for I meane ith the *Elements*, and ſo much for the *Truth*. o Conclude, I would have the Reader ob- rve, that the falſe Grammaticall *Cabala* con- ſts onely in *Rotations* of the *Alphabet*, and a *Metathesis* of *Letters* in the *Text*, by which eans the *Scripture* hath ſuffered many *Racks*, nd *Excoriations*. As for the *true Cabala*, it eth the *Letter* onely for *Artifice*, whereby to *bſcure*, and *hide* her *Phyſicall Secrets*, as the *gyptians* heretofore did uſe their *Hierogly-* *ics*. In this Senſe the *Primitive Profeſſors* f this *Art*, had a *literal Cabala*, as it ap- eares by that wonderfull, and moſt ancient *nſcription* in the *Rock* in *Mount Horeb*. It onteines a *Prophecie* of the *Virgin Mother*, nd her Son *Chriſt Jeſus*, ingraven in *Hiero-* *lyphics* fram'd by *Combination* of the *Hebrew* *tters*, but by whom God onely knows, it may e by *Moſes*, or *Eliiah*. This is moſt certain, is to be ſeen there this day, and wee have for

ıt the Testimonies of *Thomas Obecinus*, a mos learned *Franciscan*, and *Petrus a Valle*, a Gen tleman, who travailed both of them into thos parts. Now that the learning of the *Jewes*, mean their *Cabala*, was *Chimicall*, and ende in true *Physicall performances*, cannot be bet ter proved than by the *Booke* of *Abraham* th *Jew*, wherein hee layd down the *Secrets* of th *Art* in Indifferent plaine Termes and Figure and that for the Benefit of his unhappy Cour try-men, when by the wrath of God they wer scattered over all the World. This *Book* wa accidentally found by *Nicholas Flammel French-man*, and with the help of it hee ar tained at last to that *miraculous Medicin* which Men call the *Philosophers stone*. But le us hear the *Monsieur* himself describe it.

*There fell into my hands* ( saith he ) *for th Summ of two Florens, a gilded Book, ver old, and large; It was not of Paper, nor Parch ment, as other books bee, but it was made of de licate rindes ( as it seemed to mee ) of Tend young Trees: The Cover of it was of Brass well bound, all ingraven with Letters, or strang figures, and for my part, I think they mig well bee Greek Characters, or some such an cient language. Sure I am, I could not rea them, and I know well they were not Notes, n*

*Lette*

*Letters of the Latine, nor of the Gaule for of them I understood a little. As for that which was within it, the Bark leaves were ingraven, and with admirable diligence written, with a point of Iron in faire and neat Latin letters coloured. It contained thrice Seven leaves, for so were the leaves counted at the top, and alwayes every Seventh leafe was without any writing, but instead thereof upon the first seventh leaf, there was painted a Virgin, and Serpents swallowing her up; In the Second Seventh a Crosse where a Serpent was Crucified; and in the last Seventh there were painted* Deserts *or Wildernesses, in the middest whereof ran many faire Fountains, from whence there issued forth a Number of Serpents which ran up and down here and there. Upon the first of the Leaves was written in great Capitall letters of gold ABRAHAM THE JEW, PRINCE, PRIEST, LEVIT, ASTROLOGER, AND PHILOSOPHER, TO THE NATION OF THE JEWES, BY THE WRATH OF GOD DISPERSED AMONG THE GAULES, SENDETH HEALTH.*

*After this it was filled with great Execrations, and Curses (with this word Maranatha, which was often repeated there) against*

gainst every person that should cast his eye upon it if hee were not Sacrificer, or Scribe. Hee that sold me this Booke, knew not what it was worth, no more than I when I bought it. I believe it had been stolne or taken by violence from the miserable Jewes or found hid in some part of the Ancient place of their Habitation. Within the Booke, in the Second leafe hee comforted his Nation, counselling them to fly Vices, and above all Idolatrie, attending with sweet patience the Comming of the Messiah, who should vanquish all the Kings of the Earth, and should reigne with his people in glorie eternally. Without doubt this had been some wise, and understanding Man. In the third leafe, and in all the other writings that followed to help his Captive Nation to pay their Tributes to the Roman Emperours, and to doe other things, which I will not speak of hee taught them in Common words the Transmutation of Mettals; hee painted the Vessels by the sides, and hee informed them of the Colours, and of all the rest, except the first Agent of the which he spake not a word but onely (as he said) in the fourth and fifth leaves he had iutirely painted it, and figured it with very great Cunning and Workmanship: for though it was well, and Intelligi-

bly

*b figured and painted, yet no man could ever hie been able to understand it, without being ll skill'd in their Cabala, which goeth by Tadition, and without having well studied tir Bookes. The Fourth and fifth leafe therefe was without any writing, all full of faire lgures inlightned or as it were inlightned, fr the work was very Exquisit. First hee inted a young man, with wings at his Anc's, having in his hand a Caducean Rod written about with two Serpents, wherewith hee looke upon a Helmet which covered his head; is seemed to my small judgement to be* Mercrie *the Pagan God. Against him there me running, and flying with open wings, a eat old man, who upon his head had an loure-glasse fastned, and in his hands a looke, or Sithe like Death, with the which terrible and furious Mater, he would have it off the feet of* Mercurie. *On the other de of the fourth Leafe, hee painted a faire lower on the top of a very high Mountaine, hich was sore shaken with the North wind; had the Root blew the Flowers white and ed, the leaves shining like fine Gold; And ound about it the Dragons and Griffons of the North made their nests. On the Fifth leafe here was a faire Rose tree flowred in the midde*st

*dest of a Sweet Garden, climbing up against hollow Oake at the foot whereof boyled a fountain of most white water, which ran headlong down into the Depths, notwithstanding it passed first among the hands of infinite people who digged in the Earth, seeking for it; but because they were blind, none of them knew it except here and there One, which considered the weight. On the last side of the fift leafe was painted a King, with a great Faucheon who caused to bee kill'd in his presence by some Souldiours a great Multitude of little Infants whose Mothers wept at the Feet of the merciless Souldiours. The Bloud of these Infants was afterwards gathered up by other Souldiours, and put in a great vessell, whereto the Sun and the Moone came to bathe themselves. And thus you see that which was in the first five leaves; I will not represent unto you that which was written in good and Intelligible Latin in all the other written leaves, for God would punish mee, because I should commit a greater wickednesse, than he, who (as it is sayd) wished that all the men of thn world had but one head, that hee might cut it off at one Blow. Thus farre* Nicholas Flammel.

I could now passe from *Moses* to *Christ*, fm the *Old Testament* to the *New*: not that I wuld interpret there, but request the Sense of tl Illuminated. I desire to know what my *Sa-vur* means by the *Key of Knowledge*, which tl *Lawyers* (as he tells mee and them too) had ten away. Questionlesse it cannot signifie tl *Law* it self, for that was not taken away bng *read* in the *Synagogue* every *Sabaoth*. But tet go this: I am certain, and I could prove itll along from his *Birth* to his *Passion*, that tl *Doctrine* of *Christ Jesus* is not onely *agree-ale* to the *Laws* of *Nature*, but is *verified* and *eblished* thereby. When I speak of the *Laws* of *Nature*, I mind not her *Excessive irregular Appetites* and *Inclinations*, to which shee hath bn *subject* since her *Corruption*, for even *Galen* loked on those *obliquities* as *Diseases*, but stu-ed *Nature her self*, as their *Cure*. We know bexperience that too much of any thing wea-lns, and destroyes our Nature, but if wee live *mperately*, and according to *Law*, wee are ell, because our *Course* of *life accords* with *Nature*. Hence *Diet* is a prime *Rule* in *Physic*, l better indeed than the *Pharmacopæa*, for ose *sluttish Recepts* doe but oppresse the *sto-ach*, being no *fit fuell* for a *Cœlestiall fire*. lieve it then, these *excessive bestiall Appetites* oceeded from our *Fall*, for *Nature* of *her*

Luc. cap. 11. ver. 52

*self*

ſelf is no laviſh inſatiable *Glut*, but a m *nice delicat eſſence*. This appears by thoſe *fi* and *pangs* ſhe is *ſubject* to whenſoever ſhe *overcharg'd*. In common, cuſtomarie *Exc ſes* there is not any, but knows this *Truth* *Experience*, indeed in *ſpiritual ſins*, the *Bo* is not *immediatly* troubled, but the *Conſcien* is *terrified*, and ſurely the *body* cannot be *v well*, when the *ſoule* it ſelf is *ſick*. We ſee th that *Corruption*, and *ſin* do not ſo much *ag* with us, as they doe *diſturb* us, for in wh ſenſe can our *Enemies* be our *friends*, or th things that *deſtroy* Nature, be *agreeable* *Nature?* How then ſhall we judge of t *Goſpel*? Shall we ſay that the *præſervation* *Man* is *contrarie* to *Man*, and that the *D Etrine* of *Life* agrees not with *Life* it ſel God forbid: The *Laws* of the *Reſurrecti* are founded upon *thoſe* of the *Creation*, a thoſe of *Regeneration* upon thoſe of *Genera on*, for in *all theſe* God works upon *one*, a the *ſame Matter*, by *one* and the *ſame ſpir* Now that it is ſo, I meane that there is a *Ha monie* between *Nature* and the *Goſpel*, I w prove out of the *Sinic Monument* of *Kim Ci* prieſt of *Judæa*. In the yeare of Redemptio 1625. there was digg'd up in a Village *China* call'd *Sanxuen*, a ſquare ſtone, bei neer Ten meaſures of an hand-breadth lon

re broad, In the uppermoſt part of this ſtone as figur'd a *Croſſe*, and underneath it an ſcription in *Sinic Characters*, being the *Ti-* to the *Monument*, which I find thus ren-r'd in the *Latine*.

*Lapis in Laudem & memoriam æternam*
*Legis Lucis, & veritatis portatæ*
*de Judæa, & in China*
*promulgatæ,*
*Erectus.*

That is: *A ſtone erected to the praiſe, and ernal Remembrance of the Law of Light, and ruth, brought out of Judæa, and publiſhed in hina.* After this followed the *body* of the *Monument*, being a *Relation*, how the *Goſpel Chriſt Jeſus* was brought by one *Olo puen* it of *Judæa*, and afterwards by the aſſiſtance God planted in *China*. This happened in e yeare of our Lord ſix hundred, and thirtie *Kim Cim*, the Author of this *Hiſtorie*, the very beginning of it, ſpeaks *myſteriouſly* the *Creation*; Then he mentions three hun-ed ſixty five *ſorts* of *Sectaries*, who ſucceeded e another, all of them ſtriving who ſhould t moſt *Proſelyts*. Some of their vaine *Opi-ons* he recites, which indeed are very *ſuitable ith the Rudiments*, and *Vagari's* of the *Hea-*

*then*

*then Philosophers.* Lastly he describes the *pr fessors* of *Christianitie*, with their *Habit Life*, and the *Excellencie* of their *Law. Di ficile* (saith he) *est ei Nomen Congruu reperire, cum ejus effectus sit Illuminar & omnia Claritate perfundere; unde Necc sarium fuit eam appellare; Kim ki ao, h. Legem claram & magnam.* That is: It is hard matter to find a fit name for their La seeing the effect of it is to illuminat, and fill a with Knowledge; It was necessarie therefo to call it *Kim ki ao*, that is, the great Law Light. To be short, *Olo puen* was admitted the Court by *Tai cum veu huamti* King *China*, here his Doctrine was thoroughly sea ched, examin'd, and sifted by the King himse who having found it most true and soli caus'd it to be proclam'd thorough his Don nions. Now upon what this *Doctrine* w *founded*, and what *æstimat* the *King* had bo of it, and it's *professor*, we may easily gath from the *words* of his *Proclamation.* First the where he mentions *Olo puen*, he calls hi *Magnæ virtutis Hominem*, a man of gre virtue or power; it seems he did somethi more than prate and preach, could confirt his *Doctrine*, as the *Apostles* did theirs, r with *words* only, but with *works.* Second the Proclamation speaking of his Doctrir

this my *Olla* (for I care not much what I all call it) obſerve this *Compoſition*. Firſt, I all ſpeake of that *One only Thing*, which is e *Subject* of this *Art*, and the *Mother* of l *Things*. Secondly, I will diſcourſe of that oſt admirable, and more than naturall *Medcine*, which is *generated* out of *this one ing*. Laſtly, though with ſome diſorder, I will cover the *means* how, and by which this *Art* orks upon the *Subject*; but theſe being the *eyes* which lead to the very *Eſtrado* of *Nature*, where ſhe *ſits* in full Solemnitie and reives the *Viſits* of the *Philoſophers*, I muſt tter them in ſeverall parts of the Diſcourſe. his is all, and here thou muſt not conſider w *long*, or *ſhort* I ſhall be, but how *full* the *iſcoverie*; and truly it ſhall be ſuch, and ſo ich, that Thou canſt not in modeſtie expect ore. Now then you that would be what e *Ancient Phyſicians* were, *Manus Deorum ſutares*, not *Quacks* and *Salvos* of the *Pipes*; you that would *performe* what you publkly *profeſſe*, and make your *Callings* honeſt d *Conſcionable*, attend to the *Truth* witht *ſpleen*. Remember that *Præjudice* is no *ligion*, and by Conſequence hath no *Reard*. If this *Art* were *damnable*, you might ſely *ſtudie* it notwithſtanding for you have *ecept* to *prove all Things, but to hold faſt*

*that which is Good.* It is your *Duty* not to be *wanting* to your *selves*, and for *my part*, that I may be *wanting* to *none*, thus I begin.

Said the *Cabalist*, *Domus Sanctuarii, quæ est hìc inferiùs; disponitur Secundum Domum Sanctuarii, quæ est Superiùs*, The *Building* of the *Sanctuarie*, which is here *below*, is *framed* according to that of the *Sanctuarie* which is *above*. Here wee have two worlds Visible and Invisible, and two universall Natures Visible and Invisible, out of which both those Worlds proceeded. The *Passive Universall Nature*, was made in the *Image* of the *Active Universall one*, and the *Conformitie* of *Both Worlds*, or Sanctuaries, consist in the *Originall Conformitie* of *their* Principles. There are many *Platonics*, (and this last *Century* hath afforded them some *apish Disciples*) who discourse very boldly of the *Similitudes* of *Inferiors* and *Superiors*, but if wee through search their *Trash*, it is a *pack* of small *Conspiracies*; namely of the *Heliotrope* and the *Sun*, *Iron* and the *Load-stone*, the *Wound* and the *Weapon*. It is excellent sport to hear how the *crow*, being *roosted* on these *pittiful* Particulars as if they knew the *Universal Magnet*, which binds this *great Frame*, and moves all the *Members* of it to a *Mutuall* Compassion

Th

his is an *Humor* much like that of *Don* *uixote*, who knew *Dulcinea*, but *never saw* *r*. Those students then, who would be better structed, must first know, There is an *Universall Agent*, who when hee was *dispos'd* to *reate*, had no other *Patterne* or *Exemplar* hereby to *frame* and *mould* his *Creatures*, but nself, but having infinite *inward Idea's*, or *nceptions* in himself, as hee *conceived* so hee *eated*, that is to say, hee *created* an *outward* *rme* answerable to the *inward Conception*, or *ure* of his *Mind*. In the second place they ght to know, there is an *Universall Patient*, d this *Passive Nature* was *created* by the *iversall Agent*. This generall *Patient*, is the imediat *Catholic Character* of God himself his *Unitie*, and *Trinitie*. In plain Termes it hat *Substance* which wee commonly call the *st Matter*. But verily it is to no purpose to ow this *Notion*, *Matter*, unlesse we know t: *Thing* it self, to which the *Notion* relates; e must see it, handle it, and by *experimentall ular Demonstrations* know the very *Central visible Essences*, and *Proprieties* of it. But these things heare the most excellent *Cap-n*, who informes his *Jew*, and his *Epicure* of o *Catholic Natures Material* and *Spiritual*: *lteram* (saith he) *quæ videri oculis, & at-gi manu possit, propè ad omne Momentum*

*alterabilem. Detur enim venia (ut ait Ma-daurensis) Novitati Verborum, rerum obscur-tatibus inservienti. Hæc ipsa cum eadem e-una persistere nequeat, nihilominus à tali Vi-tute animi hospitio suscipitur, pro modo recti-quo est, quam quo non est, qualis in veritate r-est, id est, mutabilis. Alteram autem substa-tiarum Naturam incorruptam, immutabile-constantem, eandemq; ac semper Existente-*
The *English* of it speaks thus, One Nature such, it may be seen with the eyes, and felt wi the hands, and it is subject to *Alteration* most in every Moment. You must Pardon ( *Apuleius* saith) this strange *Expression*, b cause it makes for the *Obscuritie* of the *Thi*. This very Nature, since shee may not contin one, and the same, is notwithstanding app-hended of the mind under her such Qualifica-on, more rightly as shee is, than as shee is n, namely as the Thing it self is in *Truth*, that's to say, Changeable. The other Nature, or Pr-ciple of Substances, is incorruptible, immu-ble, constant, One and the same for ever, a alwayes existent. Thus hee. Now this Chan-able Nature whereof he speaks, is the *first* -*sible*, *Tangible Substance* that ever *God* ma it is *white* in *Appearance*, and *Paracelsus* gi you the Reason why: *Omnia* (saith he) *in-Manu alba sunt, is ea tingit, ut vult:*

thi

ings when they first proceed from God, are *hite*, but hee *colours* them afterwards, accord-g to his pleasure. An Example wee have in is *very matter*, which the Philosophers call metimes their *red Magnesia*, sometimes eir *white*, by which Descriptions they have de-ived many men; for in the first præparation e *Chaos* is *Bloud-red*, because the *Central lphur* is stirr'd up, and discovered by the *Phi-ophicall Fire*. In the Second it is exceeding *ite* and *transparent* like the *Heavens*. It is Truth somewhat like *Common Quicksilver*, t of a *Cœlestiall* transcendent brightnesse, for ere is nothing upon Earth like it. This fine bstance is the *Child* of the *Elements*, and it a most pure, sweet *Virgin*; for *nothing* as yet th been *generated* out of her: but if at any ne shee *breeds*, it is by the *fire* of *Nature*, for at is her *husband*. Shee is no *Animal*, no *egetable*, no *Mineral*, neither is shee *extra-ed* out of *Animals*, *Vegetables*, or *Minerals*, t shee is *praexistent* to them *all*, for shee is e *Mother* of them. Yet one thing I must y, shee is not much *short* of *Life*, for shee is most *Animal*. Her *Composition* is miracu-us, and different from all other *Compounds* hatsoever. Gold is not so *compact*, but every *pyrister* concludes it is no *Simple*; but shee is much *One*, that no man believes she *is more*.

Shee yeelds to nothing but *Love*, for her End is *Generation*, and *that* was never yet perform'd by *Violence*. Hee that knows how to *wanton*, and *toy* with her, the same shall receive all her *Treasures*. First, shee *sheads* at her *Nipples* a thick heavy *water*, but *white* as any *snow*; The Philosophers call it *Virgin-milk*. Secondly, she gives him *Bloud* from her very *heart*; it is a quick heavenly *fire*, some improperly call it their *sulphur*. Thirdly and lastly shee presents him with a secret *Chrystall*, of more worth and lustre than the *white Rock*, and all her *Rosials*. This is shee, and these are her *Favours*: Catch her, if you can.

To this Character and Discoverie of my owne, I shall adde some more Descriptions, as I find her *limm'd*, and *dreft* by her other *Lovers*. Some few (but such as knew her very well) have written that shee is not onely *One* and *Three*, but withall *Foure* and *Five*, and this *Truth* is *Essentiall*. The Titles they have bestowed upon her, are divers. They call her their *Catholic Magnesia*, and the *Sperme* of the *World* out of which all Naturall things are generated. Her *Birth* (say they) is *Singular* and not without a *miracle*; her Complexion *heavenly*, and different from her *Parents*. Her *Body* also in some sense is *Incorruptible*, and the *Common Elements* cannot destroy it, neither will

ill shee *mix* with *them Essentially.* In the out-
ard *shape*, or figure, shee resembles *a stone*, and
t is *no stone*, for they call her their *white Gum*,
nd *Water* of their *Sea*, water of *Life*, most pure,
nd most blessed *water*, and yet they minde not
*ater* of the *Clouds*, or *Rain-water*, nor *water* of
e *Wel*, nor *Dew*: but a certain *thick*, *permanent*,
*lti*sh *water*, a *water* that is *drie*, and *wetts* not
e, *hand*, a *viscous*, *slimie water* generated out of
e *saltish fatnesse* of the *Earth.* They call
er also their *twofold Mercurie*, and *Azoth*
egotten by the *Influences* of two Globes, *Cœle-*
*iall*, and *Terrestriall.* Moreover, they affirme
er to bee of that *Nature*, that no *fire* can *de-*
*roy* her, which of all other Descriptions is most
ue, for shee is *fire* her self, having in her a *porti-*
*n* of the *universall fire* of *Nature*, and a se-
ret *Cœlestiall spirit*, which *spirit* is animated,
nd quickened by *God* himself, wherefore also
ey call her *their most blessed stone.* Lastly,
ey say shee is a *middle nature* between *thick*
nd *thin*, neither altogether *Earthy*, nor alto-
ether *Firie*, but a mean *aereall substance* to
ee found every *where*, and every *time* of the
ear.

This is enough: but that I may speak some-
hing my self in plain Termes, I say shee is a
ery *salt*, but extreme *soft*, and somewhat
*hin* and *fluid*, not so hard, not so thick as

common extracted *Salts*, for ſhee is *none* of *them*, nor any kind of *Salt* whatſoever the *man* can make. Shee is a *ſperme* that *Nature* her ſelf *drawes* out of the *Elements*, without the *help* of *Art*: man may find it, where Nature leaves it, it is not of his *office* to *make* the *ſperme*, nor to *extract* it, it is already made, and wants nothing but a *Matrix*, and *heat* convenient for *Generation*. Now ſhould you conſider with your ſelves where *Nature* leaves the *ſeed*, and yet many are ſo dull, they know not how to work, when they are told what they muſt doe. Wee ſee in *Animal Generation*, the *ſperme* parts not from *both* the *Parents*, for it remaines with the *Female*, where it is *perfected*. In the great world though all the *Elements* contribute to the *Compoſure* of the *ſperme*, yet the *ſperme* parts not from *all* the *Elements*, but remaines with the *Earth*, or with the *Water*, though more immediatly with the *one*, than with the *other*. Let not your Thoughts feed now on the *Phlegmatic*, indigeſted Vonts of *Ariſtotle*, look on the green, youthfull, and flowrie *Boſome* of the *Earth*; Conſider what a vaſt Univerſall *Receptacle* this *Element* is. The *Starrs* and *Planets* over-look her, and though they may not deſcend hither themſelves, they ſhed down their *golden Locks*, like ſo many *Bracelets*, and *Tokens* of their *Love*. The *Sun* is

perpetuity

erpetually busie, brings his *Fire* round about her, as if he would *sublime* something from her *bosom*, and rob her of some *secret*, *inclosed Jewell*. Is there any thing lost since the Creation? Would'st thou know his very *bed*, and his *pillow*? It is *Earth*. How many Cities dost thou think have perished by the Sword? how many by Earth-quakes? and how many by the Deluge? Thou doest perhaps desire to know where they are at this present: believe it they have one common *Sepulcher*, what was once their *Mother*, is now their *Tombe*; All things return to that *place* from whence they *came*, and that very *place* is *Earth*. If thou hast but leasure, run over the *Alphabet* of *Nature*, examine every *Letter*, I mean every particular *Creature*, in her *Booke*. What becomes of her *Grasse*, her *Corne*, her *Herbs*, her *Flowers*? True it is, both *Man* and *beast* doe use them, but this onely by the way, for they rest not till they come to *Earth* again. In this *Element* they had their *first*, and in this will they have their *last station*. Think (if other Vanities will give thee leave,) on all those *Generations* that went *before thee*, and anticipate all those that shall come *after thee*. Where are those *Beauties*, the Times past have produc'd, and what will become of *those* that shall appear in *future Ages*? They will all to the same *Dust*, they have one

one *Common house*, and there is no *Familie* so *numerous*, as that of the *Grave*. Doe but look on the Daily sports of Nature, her *Clouds* and *mists*, the *Scæne*, and *Pageantrie* of the *Aire*, Even these *Momentary Things* retreat to the *Closet* of the *Earth*. If the *Sun* makes her *drie*, shee can *drink* as *fast*, what *gets* up in *Cloudes*, comes down in *Water*, the *Earth* swallows up *all*, and like that *Philosophicall Dragon* eats her own *Tayle*. The wise *Poets* saw this, and in their mysticall language call'd the Earth *Saturne*, telling us withall, *shee* did *feed* on her own *Children*. Verily there is more Truth in their *stately Verse*, than in *Aristotle's* dull Prose, for hee was a blinde beast, and *Malice* made him so. But to proceed a little further with you, I wish you to *concoct* what you *reade*, to *dwell* a little upon *Earth*, not to fly up presently, and admire the *Meteors* of your own *Braines*. The *Earth* you know in the *Winter time* is a *dull*, *dark*, *dead Thing*, a contemptible frozen phlegmatick *Lump*. But towards the *Spring*, and *Fomentations* of the Sun, what rare *Pearles* are there in this *Dung-hill?* what glorious *Colours*, and *Tinctures* doth she *discover*; a pure eternall *green* overspreads her, and this attended with innumerable other *Beauties*, *Roses* red and white, golden *Lilies*, Azure *Violets*, the Bleeding *Hyacinths*, with their severall

cœlestial

c lestiall *odours*, and *Spices*. If you will be ad-
v:d by me, Learn from whence the *Earth* hath
d se *invisible Treasures*, This Annuall *Flora*,
viich appears not without the *Complements*
c the *Sun*. Behold I will tell you as plainly
a I may. There are in the world two Ex-
tmes, *Matter* and *Spirit*: one of these I can
a ire you is *earth*. The *Influences* of the *spirit*
a mate and quicken the *matter*, and in the
*Material Extreme* the *seed* of the *spirit* is
t be *found*. In *middle Natures*, as *Fire*, *Aire*,
a d *Water*, this *Seed* stayes not, for they are but
*Dispenseros*, or *Media*, which convey it from
t e *extreme* to the *other*, from the *Spirit* to the
*Matter*, that is to the *Earth*. But stay my
f end, this Intelligence hath somewhat stirr'd
y u, and now you come on so furiously, as if
y u would rifle the *Cabinet*. Give me leave to
p t you back. I mind not this *Common*, *faecu-
lt*, *impure Earth*, that falls not within my
I scourse, but as it makes for your *Manudu-
ion*. That which I speak of is a *Mysterie*,
j is *Cœlum Terræ*, and *Terra Cœli*, not this
*rt*, and *dust*, but a most *Secret*, *Cœlestiall*, *In-
sible Earth*.

*Raymund Lullie* in his *Compendium* of *Al-
imie*, calls the *Principles* of *Art Magic*,
*piritus fugitivos in Aere condensatos*, *in for-
â Monstrorum Diversorum*, *& Animalium*,
*etiam*

*etiam Hominum, qui vadunt ſicut Nubes, modo hùc, modo illùc,* Certain fugitive ſpirits condenſed in the Ayre, in the ſhape of Divers Monſters, Beaſts and Men, which move like Cloudes hither and thither. As for the Senſe of our *Spaniard*, I refer it to his Readers, let them make the moſt of it.

This is true; As the *Ayre*, and all the *Volatile Subſtances* in it, are *reſtleſſe*, even ſo it is with the *firſt Matter*. The eye of Man never ſaw her twice under *one* and the *ſame ſhape*, but as *Cloudes* driven by the *winde* are forced to this, and that *figure*, but cannot poſſibly retain one *conſtant forme*, ſo is *ſhee* perſecuted by the *fire* of *Nature*; for this *fire*, and this *water* are like *two Lovers*, they no ſooner *meet*, but preſently they *play* and *toy*, and this *Game* will not over till ſome *new Babee* is *generated*. I have oftentimes admired their ſubtil *perpetual Motion*, for at all Times, and in all places *theſe two are buſie* which occaſioned that Notable ſentence of *Triſmegiſtus*, *That Action was the Life of God*. But moſt excellent, and Magiſterial is that Oracle of *Marcus Antoninus*, who in his *Diſcourſe* to himſelf, ſpeaks indeed things worthy of himſelf. ὀυδὲν ὄυτως φιλεῖ ἡ τῆς ὅλαν φύσις ὡς τὸ τὰ πάντα μεταβάλλειν, καὶ ποιεῖν νέα ὅμοια, The Nature (ſaith he) of the Univerſe delights not in any Thing ſo much, as to alter all Things, and

ther

en to make the like again. This is her *Tick Tack*, shee playes *one Game*, to begin *another*. he *matter* is placed before her like a peece of *Wax*, and shee *shapes* it to all *formes*, and *figures*. Now shee makes a *Bird*, now a *Beast*, ow a *Flowre*, then a *Frog*, and shee is pleas'd ith her own *Magicall performances*, as *men* ce with their own *fancies*. Hence shee is call'd f *Orpheus*, πολυμήχανος μήτηρ, and ἀλλοδιομορφοδαίμων, the Mother that makes many Things, and rdaines strange shapes, or figures. Neither doth hee, as some sinfull Parents doe, who having heir pleasure, care not for their Child; shee oves them still after shee hath made them, ath an eye over them all, and *provides* even or her *Sparrowes*. 'Tis strange to consider that hee workes as well *privatly* as *publicly*, not nely in *Gardens* where *Ladyes* may smell her *erfumes*, but in *remote Solitudes* and *Deserts*. The Truth is, shee seeks not to please *others* so nuch as *her self*, wherefore many of her *works*, nd those the *Choysest*, never come to *Light*. Nee see *little Children*, who are newly come rom under *her hand*, will be dabling in *Dirt* nd *Water*, and other idle sports affected by none but Themselves. The *Reason* is, they are not as yet *Captivated*, which makes them seek heir *own pleasures*; But when they come to *Age*, then *Love* or *Profit* makes them *square*

their

their *Actions* according to *other mens* Desire
Some *Cockney* claps his *Revenues* on his *back*,
but his *Galantrie* is *spoil'd*, if his *Mistris* dot
not *observe* it. Another *fights*, but his *Victo*
is *lost*, if it be not *Printed*, it is the *world* mu
*heare* of his *Valour*. Now *Nature* is a *fr*
*spirit*, that seeks no Applause, shee observ
*none* more than *her self*, but is pleased with h
*own Magic*, as *Philosophers* are with the
*Secret Philosophie*. Hence it is that wee fin
her busie, not onely in the *Potts* of the *Balc*
*nies*, but in *Wildernesses*, and ruinous *place*
where no *eyes* observe her, but the *Starrs* an
*Planets*. In a word, wheresoever the *fire* o
nature finds the *Virgin Mercurie*, there hat
he *found* his *Love*, and there will they both fa
to their *Husbandrie*, a *pleasure* not subject t
*Surfets*, for it still *Presents* new *Varieties*.
is reported of *Marc Antonie*, a famous, b
unfortunate *Romane*, how he sent his *Age*
over the *world* to *Copie* all the *handsome face*
that amongst so many excellent *features*, h
might select for himself the *most pleasing peec*
Truly *Nature* is much of this *straine*, for sh
hath infinite beauteous *patternes* in *her se*
and all *these* shee would gladly *see* beyond *h*
*self*, which shee cannot doe without the *ma*
*ter*, for that is her *Glasse*. This makes her *gen*
*rate perpetually*, and imprint her *conceptions*

th

e *matter*, communicating *life* to it, and *figu-*
*ng* it according to her *Imagination.* By this
*ractice* ſhee placeth her *Fanſie*, or *Idea*, be-
ond *her ſelf*, or as the *Peripatetics* ſay, *extra*
*ntellectum*, beyond the *divine Mind*, namely
the *Matter*; but the *Idea's* being *innumera-*
*le*, and withall *different*, the *pleaſures* of the
*Agent* are maintain'd by their *Varietie*, or to
eak more properly by his *own fruitfulneſſe*, for
nongſt all the *Beauties* the world affords,
ere are not *two*, that are *altogether* the *ſame.*
uch might bee ſpoken in this place concern-
g *Beautie*, what it is, from whence it came,
d how it may be *defaced*, not onely in the
*tward figure*, but in the inward *Idea*, and
ſt for ever in *both worlds.* But theſe pretty
*uttles* I am no way acquainted with, I have
o *Miſtris* but *Nature*, wherefore I ſhall
ave the *fine Ladies* to *fine Lads*, and ſpeak of
y ſimple *Ælia Lælia.*

*t was ſcarce* Day, *when all alone*
*ſaw* Hyanthe *and her* Throne.
*n freſh*, green Damaſcs *ſhe was dreſt*,
*And o're a* Saphir Globe *did reſt.*
*This ſlipperie* Sphære *when I did ſee*,
ortune, *I thought it had been* Thee.
*But when I ſaw ſhee did preſent*
*A* Majeſtie *more* Permanent,

*I thought my Cares not loſt, if I*
*Should finiſh my* Diſcoverie.
Sleepie *ſhee look'd to my firſt ſight,*
*As if ſhee had* Watch'd *all* the Night,
*And underneath, her* hand *was ſpread,*
*The* White Supporter *of her* head.
*But at my Second, ſtudied* View,
*I could perceive a ſilent* Dew
*Steale down her* Cheeks ; *leſt it ſhould* Stayne
*Thoſe* Cheeks *where onely* Smiles *ſhould reigne*
*The* Tears *ſtream'd down for* haſte, *and all*
*In* Chaines *of* liquid Pearle *did fall.*
Faire Sorrows ; *and more* dear *than* Joyes,
*Which are but emptie* Ayres *and* Noyſe,
*Your* Drops *preſent a* richer Prize,
*For* they *are Something* like *her* Eyes.
*Pretty*, white *Foole ! why haſt thou been*
Sulli'd *with* Teares, *and* not *with* Sin ?
*'Tis true : thy* Teares, *like* Poliſh'd Skies,
*Are the* Bright Roſials *of thy* Eyes,
*But ſuch ſtrange* Fates *doe them attend,*
*As if thy* Woes *would never* end.
*From* Drops *to* Sighes *they turn, and then*
*Thoſe* ſighes *return to* Drops *agen :*
*But whiles the* Silver Torrent *ſeeks*
*Thoſe* Flowr's *that watch it in thy* Cheeks,
*The* White *and* Red Hyanthe *weares,*
*Turn to* Roſe-water *all her* Teares.

*Hav*

*Have you beheld a* Flame, *that springs*
*rom* Incense, *when* sweet curled, Rings
*f* smoke *attend her* last, weak Fires,
*nd* Shee *all in* Perfumes *expires?*
*dy'd* Hyanthe. Here (*said shee*)
*t* not this Vial part from Thee.
*holds my* Heart, *though now 'tis* Spill'd,
*nd into* Waters *all* distill'd.
*is* constant *still*: *Trust not* false Smiles,
*ho* smiles, *and* weeps not, *shee* beguiles.
*ay, trust not* Teares: false *are the* few,
*hose* Teares *are* Many, *that are* True.
*rust* Mee, *and take the* better Choyce,
*ho hath my* Teares, *can want no* Joyes.

I know some *Sophisters* of the *Heptarchie*, nean those, whose *Learning* is all *Noyse*, in nich Sense even *Py-annets*, and *Paraquitoes* *Philosophicall*, will conclude this, all *Bayt* d *Poetrie*, that wee are *Pleasing*, not *Positive*, d cheat even the Readers *Discretion*. To event such impotent Calumnies, and to spend ittle more of our secret Light upon the well-posed Student, I shall in this place produce e Testimonies of some able Philosophers ncerning the *first Matter* it self, as it is *natu-lly found*, before any *alteration* by *Art*; d here verily the Reader may discover the *lark*, it is most easily done, if he will but *eye*

the *Flights* of my *Verse*, or *follow* the mor
*grave pace* of their *Prose*. The first I shall cit
is *Arnoldus de Villâ novâ*, an absolute perfe
*Master* of the *Art*, hee describes the *Phil*
*sophicall Chaos*, in these plain termes. *Lapis e*
*& non lapis, Spiritus, Anima, & Corpus; Que*
*si dissolvis, dissolvitur, & si coagules, coagul*
*tur, & si volare facis, volat; Est enim Volat*
*lis, albus ut lacryma oculi: postea efficitur citr*
*nus, salsus, pilis carens: quem nemo suâ ling*
*tangere potest. Ecce ipsum jam suâ demonstra*
*descriptione, non tamen nominavi. Modo vo*
*ipsum nominare, & dico, quod si dixeris eu*
*Aquam esse, verum dicis; & si dixeris eum A*
*quam non esse, mentiris. Ne igitur decipiar*
*pluribus descriptionibus, & operationibus, unu*
*enim quid est, cui nihil alieni infertur.* It
(saith hee) a stone, and no stone, Spirit, Sou
and Bodie; which if thou dissolvest, it will b
dissolved, and if thou doest coagulat it, it w
be coagulated, and if thou doest make it fly,
will fly, for it is *Volatil*, or flying, and *cleare*
*a teare*; afterwards it is made citrine, then sa
tish, but without shoots, or Chrystals, and
man may touch it with his Tongue. Behold
have described it truly to thee, but I have n
named it. Now I will name it, and I say, th
if thou sayest it is *Water*, thou doest say t
Truth, and if thou sayest it is *not water*, th
do

doest *lie.* Bee not therefore deceived with manifold Descriptions and Operations, for it is but one Thing, to which nothing Extraneous may be added. Thus *Arnoldus*; and he borrowed this from the *Turba.* Let us now heare his Disciple *Raymund Lullie*, who speaking very enviously and obscurely of *Seven Metallic Principles*, describes the *Third* wherein *foure of the seven* are included in these words; *Tertium* (saith hee) *est Aqua clara Composita, & illa est res Argento vivo magis propinqua, quæ quidem reperitur supra Terram currens & fluens. Et istud argentum vivum in omni Corpore Elementato à materiâ aeris est proprie generatum, & ideo ipsius humiditas est valde ponderosa.* That is: The third Principle, is a *Cleare Compounded water*, and it is the next substance in Complexion to Quick-Silver, it is found *running*, and *flowing* upon the *Earth.* This Quick-silver is generated in every Compound out of the *Substance* of the *Aire*, and therefore the *moysture* of it is *extreme heavy.* To these I will adde *Albertus Magnus*, whose Suffrage in this kind of Learning is like the *Stylanx* to *Gold*, for hee had thoroughly search'd it, and knew very well what part of it would abide the Test. *Mercurius Sapientum* (saith hee) *est Elementum Aqueum frigidum, & humidum, Aqua permanens, spiritus Corporis, vapor*

*unctuosus*, *Aqua Benedicta*, *Aqua virtuosa*, *Aqua Sapientum*, *Acetum Philosophorum*, *Aqua Mineralis*, *Ros cœlestis gratiæ*, *Lac Virginis*, *Mercurius Corporalis*, *& aliis infinitis Nominibus in Philosophorum libris nominatur, quæ quidem Nomina quamvis varia sunt, semper tamen unam & eandem rem significant, utpote Solum Mercurium sapientum. Ex ipso solo elicitur omnis virtus Artis Alchimiæ, & suo modo Tinctura alba & rubea.* In plain English thus: The Mercurie of the Wisemen is a *waterie Element*, Cold and moyst. This is their Permanent *water*, the spirit of the Bodie, the unctuous vapour, the Blessed *water*, the virtuous *water*, the *water* of the Wisemen, the Philosophers *Vinacre*, the Mineral *Water*, the *Dew* of heavenly Grace, the Virgins Milk, the Bodily Mercurie, and with other numberlesse names is it named in the Bookes of the Philosophers, which names truly, though they are divers, notwithstanding alwayes signifie one and the same thing, namely the Mercurie of the Wise men. Out of this Mercurie alone all the Virtue of the Art is extracted, and according to its Nature the Tincture both Red and White. To this agrees *Rachaidibi* the *Persian*; *Sperma Lapidis* (saith hee) *est frigidum & humidum in Manifesto, & in Occulto calidum & siccum.* The Sperme, or first matter of the stone is outward-

ly

ly cold and moyſt, but inwardly Hot and Drie. All which is confirmed by *Rhodian*, another Inſtructor (it ſeemes) of *Kanid* King of *Perſia*; his words are theſe; *Sperma eſt album & liquidum, poſtea rubeum. Sperma iſtud eſt lapis fugitivus, & eſt Aereum & Volatile, & eſt frigidum & humidum, & calidum & ſiccum.* The Sperm (ſaith hee) is white and Liquid, afterwards red. This Sperm is the flying ſtone, and it is aereal, and volatil, cold and moyſt, hot and drie. To theſe ſubſcribes the Author of that excellent Tract inſituled *Liber trium Verborum. Hic eſt Liber* (ſaith hee) *Trium verborum, Liber Lapidis precioſi, qui eſt Corpus aereum & volatile, frigidum & humidum, aquoſum & aduſtivum, & in eo eſt Caliditas & ſiccitas, frigiditas & humiditas, alia virtus in occulto, alia in Manifeſto.* This is the Book of *Three words*, meaning thereby *Three Principles*, The Book of the Precions ſtone, which is a Body aereal and volatil, cold and moyſt, *watrie* and aduſtive, and in it is Heat and Drought, Coldneſſe and Moyſture, one virtue inwardly, the other outwardly. *Belus* the Philoſopher in that famous and moſt Claſſic *Synod* of *Ariſleus*, inverts the *order*, to conceale the *practice*, but if rightly underſtood, he ſpeaks to the purpoſe. *Excelſum* (ſayth hee) *eſt hoc apud Philoſophos magnos Lapidem non*

*esse lapidem, apud Idiotas vile & Incredibile. Quis enim credet Lapidem Aquam, & Aquam Lapidem fieri, cum nihil sit diversius? Attamen revera ita est. Lapis enim est hæc ipsa per manens Aqua, & dum Aqua est lapis non est.* Amongst all great Philosophers it is Magisterial, that our stone is no stone, but amongst Ignorants it is ridiculous and incredible. For who will believe that water can be made a stone, and a stone water, nothing being more different than these two? And yet in very truth it is so. For this very permanent water is the stone, but whiles it is water, it is no stone. But in this sense the Ancient *Hermes* abounds, and almost discovers too much. *Scitote Filii Sapientum, quod priscorum Philosophorum aquæ est Divisio, quæ dividit ipsam in Alia quatuor.* Know (saith hee) you that are the Children of the wise, the Separation of the ancient Philosophers was performed upon *water*, which Separation divides the *water* into other foure Substances. There is extant a very learned Author, who hath written something to this purpose, and that more openly than any, whom we have formerly cited. *Sicuti Mundus Originem debet Aquæ, cui Spiritus Domini incubabat, rebus tàm Cœlestibus, quàm Terrestribus omnibus indè prodeuntibus; ita Limbus hic emergit ex Aquâ non vulgari, neq; ex Rore Cœlesti, aut ex aere*

*Conden-*

*ondensato in Cavernis Terræ, vel in Recipien-*
*ipso, non ex Abysso Maris, fontibus, puteis,*
*minibusvè hausto, sed ex Aquâ quadam*
*rpessâ, omnibus obviâ, paucissimis cognitâ,*
*uæ in se habet, quæcunq; ad totius operis Com-*
*ementum sunt necessaria, omni amoto Extrin-*
*co.* As the world (saith hee) was generated
it of that Water, upon which the Spirit of
od did move, all things proceeding thence, both
œlestiall and Terrestriall; So this Chaos is
enerated out of a *certain Water* that is not
ommon, not out of Dew, nor Ayre condensed
the Caverns of the Earth, or Artificially in
e Receiver; not out of water drawn out of
e Sea, Fountains, Pitts, or Rivers, but out of
*certain tortured water*, that hath suffered
ome Alteration, obvious it is to All, but
nown to very few. This *water* hath all in it,
at is necessarie to the perfection of the work,
ithout any Extrinsecal Addition. I could pro-
uce a Thousand Authors more, but that were
edious; I shall conclude with one of the *Rosie*
*rothers*, whose Testimonie is Æquivalent to
e Best of These, but his Instruction far more
xcellent. His Discourse of the *first Matter*
s somewhat large, and to avoyd prolixitie,
shall forbeare the *Latin*, but I will give
hee his Sense in punctuall plaine Eng-
ish.

*I am a Goddesse* (saith hee, speaking in the person of Nature) *for Beauty and Extraction famous, born out of our own proper Sea, which compasseth the whole Earth, and is ever restlesse. Out of my Breasts I poure forth Milk and Bloud; Boyle these two, till they are turned into Silver and Gold. O most excellent Subject! out of which all things in this world are generated, though at the first sight thou art Poyson, adorn'd with the name of the flying Eagle. Thou art the first Matter, the seed of Divine Benediction, in whose Body there is Heat and Rain, which notwithstanding are hidden from the wicked, because of thy Habit, and virgin vestures which is scatter'd over all the world. Thy Parents are the Sun and Moone, in Thee there is Water and Wine, Gold also and Silver upon Earth, that mortall man may rejoyce. After this manner God sends us his Blessing and Wisdome with Raine, and the Beams of the Sun, to the eternall Glory of his Name. But consider ô Man, what Things God bestows upon thee by this means. Torture the Eagle till shee weeps, and the Lion bee weakened, and bleed to death. The Bloud of this Lion incorporated with the Teares of the Eagle, is the Treasure of the Earth. These Creatures use to devoure and kill one another, but notwithstanding their love is mutuall, and they put on the*

*Proprietie*

*roprietie. and Nature of a Salamander, hich, if it remains in the fire without any etriment it cures all the Diseases of Men, easts. and Metals. After that the Ancient hilosophers had perfectly understood this ubject, they diligently sought in this Mysterie r the Center of the Middlemost Tree in the errestrial Paradyse, entring in by Five liti- ious Gates. The first Gate was the Know- dge of the true Matter, and here arose the irst, and that a most bitter Conflict. The se- ond was the Preparation by which this mat- er was to bee prepared, that they might obtain he Embers of the Eagle, and the Blood of he Lyon. At this Gate there is a most sharp ight, for it produceth water and blood, and a piritual bright Body. The Third Gate is he Fire, which conduceth to the Maturitie of he Medicine. The Fourth Gate is that of Multiplication and Augmentation in which Proportions and Weights are Necessarie. The ifth and last Gate is Projection. But most lorious, full rich, and high is hee who attains o the fourth Gate, for hee hath got an Uni- versall Medicine for all Diseases. This is hat great Character of the Book of Nature, ut of which her whole Alphabet doth arise.*

*The*

*The fifth gate serves onely for Metals. This Mysterie existing from the Foundation of the World, and the Creation of* Adam, *is of all others the most ancient, a knowledge which God Almighty by his Word breathed into Nature, a miraculous power, the blessed fire of Life, the Transparent Carbuncle, and red Gold of the Wise men, and the Divine Benediction of this life. But this mysterie, because of the Malice and wickednesse of men, is given onely to few, notwithstanding it lives, and moves every day in the sight of the whole world, as it appears by the following parable. I am a poysonous Dragon, present every where, and to bee had for nothing. My water and my fire dissolve and Compound; out of my body thou shalt draw the Green, and the Red Lyon: but if thou doest not exactly know mee, thou wilt with my Fire destroy thy five Senses. A most pernicious quick poyson comes out of my Nostrils, which hath been the Destruction of many. Separate therefore the Thick from the Thin artificially, unlesse thou dost delight in extreme Povertie. I give thee faculties both Male and Female and the Powers both of Heaven and Earth. The Mysteries of my Art are to bee performed magnanimously, and with great*

*Courage,*

Courage, if thou wouldest have mee overcome the Violence of the Fire, in which Attempters may have lost both their Labour, and their Substance. I am the Egg of Nature known only to the Wise, such as are pious and modest, who make of mee a little world. Ordain'd I was by the All-mighty God for men, but (though many desire mee) I am given onely to few, that they may relieve the poore with my Treasures, and not set their mindes on Gold that perisheth. I am call'd of the Philosophers Mercurie: my husband is Gold (Philosophicall.) I am the old Dragon that is present every where on the face of the Earth; I am Father and Mother; Youthful and Ancient; weak and yet most strong; Life and Death; Visible and Invisible; Hard and Soft; Descending to the Earth, and Ascending to the Heavens; most high and most low; light and heavy; In mee the Order of Nature is oftentimes inverted, in Colour, Number, Weight and Measure. I have in me the light of Nature, I am dark and bright, I spring from the Earth, and I come out of Heaven, I am well known, and yet a Nor Nothing, all Colours shine in mee, and all Metals by the Beams of the Sun. I am

the

*the Carbuncle of the Sun, a most noble clar-fied Earth, by which thou mayest turn Copper, Iron, Tin, and Lead into most pu Gold.*

Now Gentlemen you may see which wa the Philoso hers move, they commend the *Secret water*, and I admire the *Teares* o *Hyanthe.* There is something in the Fansi besides Poetrie, for my *Mistris* is ver *Philosophicall*, and in her *Love* a pure *Platonic.* But now I think upon't, how man *Rivals* shall I procure by this Discourse Every Reader will fall to, and some *fin Thing* may break her heart with *Non-sens* This *Love* indeed were meer *Luck*, but to my part I dare trust her, and lest any ma should mistake her for some things formerly named, I wil tell you truly what shee is She is not any *known water* whatsoever, but *Secret*, *Spermatic Moysture*, or rather th *Venus* that yeelds that *moysture.* Therefor doe not you Imagine that shee is any *crude phlegmatic, thin water*, or shee is a *fatt, thick heavie, slimie humiditie*; But lest you shoul think I am grown jealous, and would no trust you with my *Mistris*, *Arnoldus de villanova* shall speak for me, hear him. *Am*

*plis*

*i tibi dico, quod nullo modo invenire potui-
n nec ſimiliter invenire potuerunt Philoſo-
liquam rem perſeverantem in igne, niſi
h unctuoſam Humiditatem. Aqueam hu-
itatem videmus de facili evaporare, Arida
nnet, & ideo ſeparantur, quia non ſunt Na-
les. Si autem eas humiditates conſydere-
us, quæ difficulter ſeparantur ab his quæ
Naturales, non invenimus aliquas niſi un-
ſas, & viſcoſas.* I tell thee further (ſaith
e) that wee could not poſſibly find, neither
o) d the Philoſohhers find before us, any thing
h would perſist in the fire, but onely the
*nous Humiditie.* A waterie Humiditie, we
e will eaſily vapour away, and the Earth re-
n ns behind, and the parts are therefore ſepa-
a d, becauſe their Compoſition is not natural.
B if wee conſider thoſe humidities, which are
n lly ſeparated from thoſe parts which are
a rall to them, wee find not any ſuch, but the
*uous, viſcous Hnmidities.* It will be expe-
ſt l perhaps by ſome *Flint*, and *Antimonie-
Tors*, who make their *Philoſophicall Contri-*
t with a *Hammer*, that I ſhould diſcover
d Thing out-right, and not ſuffer this *ſtrange
B d-lime* to hold their *pride* by the *Plumes.*
T theſe, I ſay, it is *water* of *Silver*, which
ſ e have called *water* of the *Moon*, but 'tis
*ercurie* of the *Sun*, and partly of *Saturn*,
for

for it is extracted from these *three metalls*, a
without *them* it can *never* bee *made*. No
they may unriddle, and tell me what it is, for
is Truth, if they can understand it.

To the *Ingenuous* and *modest Reader*,
have something else to replie, and I believe
will sufficiently excuse mee. *Raimund Lull*
a man who had been in the *Center* of *Natu*
and without all Question understood a *gre*
*part* of the *Divine Will*, gives me a most *te*
*rible Charge* not to prostitute these Principl
*Juro Tibi* (saith hee) *supra animam me*
*quod si ea reveles, damnatus es. Nam a D*
*omne procedit bonum, & ei soli debetur. Qua*
*servabis, & Secretum tenebis illud, quod ei a*
*betur revelandum, & affirmabis quam per r*
*tam proprietatem subtrahis, quæ ejus hono*
*debentur. Quia si revelares brevibus verb*
*illud quod longinquo tempore formavit, in a*
*magni Judicii condemnareris, tanquam qui pe*
*petrator existens contra Majestatem dei læsa*
*nec tibi remitteretur Casus Læsæ Majestat*
*Talium enim Revelatio ad Deum, & non*
*Alterum spectat*. That is; I swear to th
upon my soule, that thou art damn'd, if th
shouldest reveale these Things. For every goo
thing proceeds from God, and to him onely
is due. Wherefore thou shalt reserve, and ke
that Secret, which God onely should revea

*Theor. cap. 6.*

nd thou ſhalt affirme thou doeſt juſtly keep ack thoſe things, whoſe Revelation belongs to is honour. For if thou ſhouldeſt reveale that a few words, which God hath been forming long time, thou ſhouldeſt be condemned in e great day of Judgement, as a Traytor to e Majeſtie of God, neither ſhould thy Trea- n bee forgiven Thee. For the Revelation of ch Things belong to God, and not to Man. o ſayd the wiſe *Raymond.*

Now for my part I have alwayes honou- ed the *Magicians*, their Philoſophie being oth *rational*, and *Majeſtic*, dwelling not pon *Notions*, but *Effects*, and thoſe ſuch s confirme both the *Wiſdome* and the *Power* of e *Creator.* When I was a meer *Errant* in eir *Books*, and underſtood them not, I did be- eve them. Time rewarded my *Faith*, and ayd my *Credulitie* with *Knowledge.* In the *nterim* I ſuffer'd many bitter Calumnies, and is by ſome envious Adverſaries, who had no- ing of a *Scholar*, but their *Gownes*, and a ttle Language for *Vent* to their *Non-ſenſe.* ut theſe could not remove mee, with a *Spar- n patience* I concocted my *Injuries*, and ound at laſt that *Nature* was *Magicall*, not *eripatetical.* I have no Reaſon then to di- ruſt them in *Spirituall Things*, whom I have ound ſo *orthodox* and *faithfull* even in *Natu-*

*rall*

*rall Mysteries.* I doe believe *Raymund*, and
order to that *Faith*, I provide for my *Salvatio*
I will not *discover*, that I may not be *condemn*'
But if this will not satisfie Thee, who ever the
art, let me whisper thee a word in the ear, a
afterwards doe thou proclaime it on the hou
topps. Doest thou know *from whom*, and *h*
that *Sperme* or *Seed* which men for want of
better name call the *first matter*, proceeded
A certain *Illuminatee*, and in his daies a *men*
*ber* of that *Societie*, which some painted Bu
zards use to laugh at, writes thus; *Deus opt*
*mus Maximus ex Nihilo aliquid creav*
*illud Aliquid vero fiebat unum aliquod, in Q*
*Omnia, Creaturæ Cœlestes & Terrestres.* Go
(sayth hee) incomparably good and Great, o
of *nothing* created *something*, but that *Som*
*thing* was made *one Thing*, in which *all Thin*
were *contained*. Creatures both *Cœlestiall* a
*Terrestriall.* This first *Something* was a ce
tain kind of *Cloud*, or *Darknesse*, which w
condensed into *water*, and this *water* is th
*One Thing* in which all *Things* were *containe*
But my Question is, what was that *Nothin*
out of which the *first Cloudy Chaos*, or *Som*
*thing* was made? Canst thou tell mee? It m
bee thou doest think it is a meere Nothing.
is indeed *Nihil quò ad Nos*, Nothing that w
perfectly know. It is Nothing as *Dionysius* said
*Nih*

*See* Jacob Behmen *in his most excellent and profound* Discourse *of the* Three Principles.

*Nihil eorum quæ sunt, & Nihil eorum quæ non sunt.* It is nothing that was created, or of those things that are: and nothing of that which thou doest call nothing, that is of those Things that are not, in thy empty destructive sense. But by your leave, it is the *True Thing*, of whom we can *affirme nothing*; it is that transcendent Essence, whose *Theologie* is *Negative*, and was known to the *Primitive Church*, but is lost in these our Dayes. This is that *Nothing* of *Cornelius Agrippa*, and in this *nothing*, when hee was tyr'd with *humane Things*, I mean *humane Sciences*, hee did at last *rest*: *Nihil Scire*, (sayd hee) *est vita felicissima*, to know Nothing is the happiest Life; true indeed, for to know *this Nothing*, is *Life Eternall.* Learne then to understand that Magicall Axiom, *Ex invisibili factum est Visibile*, for all *Visibles* came out of the *Invisible God*, for hee is the *Well-spring* from whence all things *flow*, and the *Creation* was a certain stupendious Metaphysicall *Birth*, or *Deliverie.* This fine *Virgin-water*, or *Chaos*, was the *second Nature* from *God himself*, and if I may say so, the *Child* of the *Blessed Trinitie.* What *Doctor* then is hee, whose *hands* are fit to touch that *Subject*, upon which *God* himself when he *workes*, layes his *own Spirit*, for verely so we reade, *The Spirit of God moved upon the face of the water?* And

See *Dyonys. Ar. Th. Neg.*

Gen. c. 1.

can it bee expected then, that I ſhould proſtitute this *Myſterie* to all hands whatſoever that I ſhould *proclame* it, and *crie* it, as they cry *Oyſters*? Verily theſe Conſiderations, with ſome other which I will not for all the world put to Papyr, have made mee almoſt diſpleaſe my *dearest friends*, to whom notwithſtanding I owe a better Satisfaction. Had it been my fortune barely to know this *Matter*, as moſt men doe, I had perhaps been leſſe carefull of it but I have been inſtructed in all the *Secret Circumſtances* thereof, which few upon Earth underſtand. I ſpeak not for any Oſtentation, but I ſpeak a *Truth* which my *Conſcience* knowes very well. Let me then Reader, requeſt thy *Patience*, for I ſhall leave this *Diſcoverie* to *God*, who if it bee his bleſſed will can call unto Thee, and ſay: *Here it is, and thus I work it*. I had not ſpoken all this in my own Defence, had I not been aſſaulted (as it were) in this very point, and told to my face I was bound to diſcover all that I knew, for this *Age* looks for *Dreames* and *Revelations*, as the *Traine* to their *inviſible Righteouſneſſe*. I have now ſufficiently diſcours'd of the *Matter*, and if it be not thy fortune to find it by what is here written, yet thou canſt not bee deceived by what I have ſayd for I have purpoſely avoyded all thoſe Termes, which might make thee mi-

ſtake

ſtake any *Common Salts*, *Stones*, or *Minerals* for it. I adviſe thee withall to beware of all *Vegetables*, and *Animals*; avoyd *them*, and every *part* of them whatſoever. I ſpeak this becauſe ſome ignorant, Sluttiſh *Broylers*, are of Opinion, that *mans Blood* is the True *Subject*. But Alas! is mans *Blood* in the *Bowels* of the *Earth*, that *Metals* ſhould bee *generated* out of it? or was the *world*, and *all* that is therein, made of *man's Blood*, as of their *firſt Matter*? Surely no ſuch Thing. The firſt *Matter* was exiſtent *before Man*, and all other *Creatures* whatſoever, for *ſhee* is the *Mother* of *them all*; They were *made* of the *firſt Matter*, and not the *firſt Matter of them*. Take heed then, Let not any man deceive thee. It is totally impoſſible to reduce any particular to the *firſt Matter*, or to *a Sperm*, without our *Mercurie*, and being ſo reduc'd, it is not *Univerſall*, but the *Particular Sperm* of its own *Species*, and works not any *Effects* but what are *agreeable* to the *Nature* of that *Species*, for God hath *ſeal'd it* with a *particular Idea*.

Let them alone then who practiſe upon *man's blood* in their *Chemicall ſtoves*, and *Athanors*, or as *Sendivow* hath it, *in Fornaculis mirabilibus*; they will deplore their Error at laſt, and ſit without *Sackcloth*, in the *Aſhes* of their *Compoſitions*.

But I have done; I will now ſpeak ſomething of *Generation*, and the *wayes* of it, that the *Proceſs* of the *Philoſophers* upon this *Matter*, may be the better underſtood. You muſt know that *Nature* hath *two Extremes*, and between them a *Middle Subſtance*, which elſewhere wee have call'd the *Middle Nature*. Example enough wee have in the *Creation*. The firſt *Extreme* was that *Cloud*, or *Darkneſs* whereof we have ſpoken formerly; ſome call it the *Remote Matter*, and the *Inviſible Chaos*, but very *improperly*, for it was not *inviſible*. This is the Jewiſh *Enſoph* outwardly, and it is the ſame with that *Orphic Night*;

*Anima Magica.*

Ὦ Νύξ μέλαινα χρύσεων ἀστερόεσσα τροφὸς.

*O Night! thou black nurſe of the golden ſtars.*

Out of this *Darkneſs* all things that are in this world came, as out of their *Fonntain* or *Matrix*: hence that *Poſition* of all famous *Poets* and *Philoſophers*, *Omnia ex Nocte Prodiiſſe*. The *middle Subſtance* is the *Water*, into which that *Night or Darkneſs* was *condenſed*, and the *Creatures* fram'd out of the *Water* make up the other *Extreme*. But the *Magicians* when they ſpeak *ſtrictly*, will not allow of this *laſt Extreme*, becauſe Nature doth not *ſtay* here, wherefore their *Philoſophie* runs thus; Man (ſay they) in his *natural* ſtate, is in the *meane Creation*, from which hee muſt recede to one of

*two*

*wo Extremes*; either to *Corruption*, as commonly all men doe, for they die, and moulder away in their graves: or elſe to a *ſpirituall, glorified Condition*, like *Enoch* and *Eliſah*, who were tranſlated, and this (ſay they) is a true *Extreme*, for after it there is no *Alteration*. Now the *Magicians* reaſoning with themſelves, why the *meane Creation* ſhould be ſubject to *Corruption*, concluded the *Cauſe* and *Original* of this *diſeaſe* to be in the *Chaos* it ſelf, for even that was *corrupted*, and *curſed* upon the *Fall* of *Man*. But examining Things further, they found that *Nature* in her *Generations* did onely *concoct* the *Chaos* with a *gentle heat*, ſhee did not ſeparate the parts, and purifie each of them by it ſelf, but the *purities* and *impurities* of the *Sperme* remained together in all her *Productions*, and this *Domeſtic enemie* prevayling at laſt, occaſion'd the *Death* of the *Compound*. Hence they wiſely gathered, that to miniſter *Vegetables*, *Animals*, or *Minerals* for *Phyſic*, was a *meer madneſs*, for even *theſe* alſo had their own *Impurities* and *Diſeaſes*, and required ſome *Medicine* to cleanſe them. Upon this *Adviſo*, they reſolved (God without all Queſtion being their Guide) to practiſe on the *Chaos* it ſelf, they opened it, purified it, united what they had formerly ſeparated, and fed it with a *twofold Fire*, *Thick*, and *Thin*,

till they brought it to the *immortal Extreme*, and made it a *spirituall heavenly Body*. This was their *Physic*, this was their *Magic*. In this performance they saw the *Image* of that *face*, which *Zoroaster* calls *Triadis Vultus ante Essentiam, &c.* They perfectly knew the *Secundea*, which contains all things in her *naturally*, as God contains all things in himself *spiritually*. They saw that the *Life* of all things here below, was a *Thick Fire*, or fire imprisoned and incorporated in a certaine incombustible *Aereall moysture*. They found moreover that this *fire* was originally derived from *Heaven*, and in this sense *Heaven* is styl'd in the *Oracles*,

*Ignis, Ignis Derivatio, & Ignis Penu.*

In a word, they saw with their Eyes, that *Nature* was *Male* and *Female*; *Ignis ruber super Dorsum Ignis Candidi*, as the *Cabalists* expresse it: A certain *Fire* of a most deep *red Colour*, working on a moist *white*, *heavy*, *salacious Water*, which *Water* also is *Fire inwardly*, but *outwardly* very *cold*. By this practice it was manifested unto them, that *God* himself was *Fire*, according to that of *Eximidius* in *Turba*: *Omnium rerum Initium esse Naturam quandam, eamq; perpetuam, infinitam, omnia foventem, Coquentemq;*. The Beginning of all things (sayth he) is a Certain Nature, and that

that eternall, and infinite, cherishing and heating all Things. The truth is; *Life* which is nothing else but *Light*, and *heat*, proceeded *originally* from *God*, and did apply to the *Chaos*, which is elegantly call'd by *Zoroaster*, *Fons fontium, & fontium cunctorum*, *Matrix continens cuncta*. The Fountain of fountains, and of all fountains, The *Matrix* containing all Things. Wee see by Experience that all *Individuals* live not onely by their *own heat*, but they are preserved by the *outward universal heat*, which is the *life* of the *great world*. Even so truly the *great world* it self lives not altogether by that *heat* which God hath inclosed in the *parts* thereof, but it is præserved by the circumfused influent *heat* of the *Deitie*; For above the Heavens *God* is manifested like an infinite burning *world* of *Light* and *Fire*, so that hee *overlooks* all that he hath made, and the whole *Fabric* stands in his *heat* and *Light*, as a *man* stands here on Earth in the *Sun-shine*. I say then that the *God of Nature* employes himself in a perpetuall *Coction*, and this not onely to *generate*, but to *preserve* that which hath been *generated*: for his *spirit* and *heat* coagulat that which is *Thin*, rarifie that which is *too grosse*, quicken the *dead parts*, and cherish the *cold*. There is indeed *one operation* of heat, whose *method* is *vitall*, and far more *mysterious*

than the reſt, they that have uſe for it, muſt ſtudie it. I have for my part ſpoken all that I intend to ſpeak, and though my Book may prove fruitleſs to many, becauſe not underſtood, yet ſome few may be of that Spirit as to comprehend it: *Ampla mentis ampla flamma*, ſayd the great *Chaldæan*. But becauſe I will not leave thee without ſome Satisfaction, I adviſe thee to take the *Moone* of the *firmament*, which is *a middle nature*, and place her ſo that every part of her may be in *two Elements* at one and the ſame time, theſe *Elements* alſo muſt equally attend her *Body*, not one further off, not one neerer than the other. In the regulating of theſe two, there is a twofold *Geometrie* to be obſerved, *Natural*, and *Artificial*. But I may ſpeak no more. The true *Furnace* is a little *ſimple ſhell*, thou mayſt eaſily carry it in one of thy hands. The *Glaſſe* is one, and no more, but ſome Philoſophers have uſed *two*, and ſo mayſt thou. As for the work it ſelf, it is no way troubleſome, *a Lady* may reade the *Arcadia*, and at the ſame time attend this *Philoſophie* without diſturbing her *fanſie*. For my part I think *women* are fitter for it than men, for in ſuch things they are more *neat* and *patient*, being uſed to a ſmall *Chimiſtrie* of *Sack-poſſets*, and other finicall *Sugar-ſops*. Concerning the *Effects* of this *Medicine*, I ſhall not ſpeak any

thing

ning at this time, hee that desires to know hem, let him reade the *Revelation* of *Paracelsus*, a Discourse altogether incomparable, and n very truth miraculous. And here without ny partialitie, I shall give my Judgement of onest *Hohenheim*. I find in the rest of his vorkes, and especially where hee falls on the *lone*, a great many *false Processes*, but his *Doctrine* of it in *Generall* is very sound. The truth ; hee had some *Pride* to the *Justice* of his *spleen*, and in many places hee hath err'd of urpose, not caring what *Bones* hee threw before the *Schoole-men* for hee was a Pylot of *Guadalcana*, and sayl'd sometimes in his *Rio de la recriation*. But I had almost forgot to tell hee that, which is all in all, and it is the greatest Difficultie in all the *Art*, namely the *fire*. t is a *close*, *ayrie*, *circular*, *bright fire*; the Philosophers call it their *Sun*, and the *glasse* nust stand in the *shade*. It makes not the matter to *vapour*, no not so much as to *sweat*, it *digests* onely with a *still*, *piercing*, *vitall heat*. t is *continuall*, and therefore at last *alters* the *Chaos*, and *corrupts* it; The *Proportion* and *Regiment* of it is very *Scrupulous*, but the best ule to know it by, is that of the *Synod* : *facite ne Fasianus volet ante Insequentem*; Let not he Bird fly before the Fowler; make it sit whiles you give fire, and then you are sure of

your

your Prey. For a Cloze, I must tell thee, the Philosophers call'd this *Fire* their *Balneum*, but it is *Balneum Naturæ*, a Naturall Bath, not an *Artificiall* one, for it is not any kind of *Water* but a certain *subtill temperate moysture* which compasseth the *Glasse*, and feeds their *Sun*, or *Fire*. In a word, without this *Bath* nothing in the world is generated. Now that thou mayst the better understand what *Degree* of *fire* is requisit for the work, consider the *Generation* of *Man*, or any other *Creature* whatsoever. It is not *Kitchin fire* nor *feaver* that works upon the *Sperm* in the Womb but a most *temperate moyst*, *natural heat*, which proceeds from the *very life* of the *Mother*. It is just so here Our *Matter* is a most *delicate Substance*, and *tender* like the *Animal sperme*, for it is almost a *living thing*, nay in very truth it hath some *small portion* of *life*, for *Nature* doth produce some *Animals* out of it. For this very reason the *least violence* destroyes it, and *prevents* all *generation*, for if it be *over-heated* but for some few minutes, the *white*, and *red Sulphurs* will never *essentially* unite, and *coagulat*. On the Contrary, if it *takes cold* but for half an hour, the work being once well begun, it will never *sort* to any *good purpose*. I speak out of my own Experience, for I have (as they phrase it) given my self a Box on the Eare, and that twice

or

: thrice, out of a certain confident Negligence, xpecting that, which I knew well enough, ould never bee. Nature moves not by the *heorie* of *men*, but by their *practice*, and sure- *Wit* and *Reason* can performe no *Miracles*, nlesse the *hands* supplie them. Bee sure then to now this *fire* in the first place, and accordingly ee sure to make *use* of it. But for thy better ecuritie, I will describe it to thee once more. t is a *drie*, *vaporous humid fire*; it goes round bout the *Glasse*, and is both *equall* and *Conti- nuall*. It is *restlesse*, and some have call'd it the *white philosophicall Coale*. It is in it self *natu- rall*, but the *præparation* of it is *Artificiall*, it s a *heat* of the *Dead*, wherefore some call it heir *unnatural*, *Necromantic fire*. It is no part of the *Matter*, neither is it *taken* out of it, but it is an *external fire*, and serves onely to *stirr* up, and strengthen the inward oppressed *fire* of the *Chaos*. But let us hear *Nature* her lelf, for thus shee speaks in the Serious *Romance* of *Mehung*: *Post putrefactionem fit ipsa Ge- neratio, idq; per internum incomburibilem Ca- lorem ad Argenti vivi frigiditatem calefici- endam, quod tantum equidem patitur, ut tan- dem cum sulphure suo uniatur. Omne illud uno in Vase complexum est; Ignis, aer, & Aqua videlicet, quæ in Terreno suo vase accipio, ea- demq; uno in Alembico relinquo; & tum coqio.*

*dissolvo,*

*dissolvo, & sublimo, absq; Malleo, forcipe, vel lima, sine Carbonibus, vapore, Igne aut Maria-Balneo, & Sophistarum Alembicis: Cœlestem namq; meum ignem habeo, qui Elementalem, prout Materia idoneam decentemq; formam habere desyderat, excitat.* That is: After *Putrefaction* succeeds *Generation*, and that because of the inward incombustible *Sulphur*, that *heats*, or *thickens* the *Coldness*, and *Crudities* of the *Quicksilver*, which suffers so much thereby that at last it is united to the *Sulphur*, and made one Body therewith. All this namely (Fire Ayre, and Water) is contained in one Vessell in their earthly Vessel, that is in their grosse Body, or Composition I take them, and then I leave them in one Alembic, where I concoct, dissolve, and sublime them, without the help of *Hammer*, *Tongs*, or *File*; without *Coales*, *Smoake*, *Fire*, or *Bath*, or the Alembics of the Sophisters. For I have my *heavenly fire*, which excites, or stirs up the *Elementall* one, according as the matter desires a becomming, agreeable forme. Now Nature every where is one and the same, wherefore shee reades the same lesson to *Madathan*, who thinking in his Ignorance to make the stone without dissolution, receives from her this Check. *An tu nunc Cochleas, vel Cancros cum Testis devorare niteris? An non prius à vetustissimo Planetarum Coquo maturari,*

*ri, & præparari illos oportet?* Doest thou
ink ( sayes hee ) to eat Oysters shells and all?
ight they not first to bee opened, and prepar'd
the most Ancient *Cooke* of the Planets?
ith these agrees the excellent *Flammel*, who
eaking of the *Solar*, and *Lunar Mercurie*,
d the Plantation of the one in the other, hath
ese words. *Sumantur itaq, & noctu, inter-*
*uq assidue supra ignem in Alembico foveanr. Non autem ignis Carbonarius, vel è ligno*
*nfectus, sed clarus pellucidusq, ignis sit, non*
*cus ac Sol ipse, qui nunquam plus justo calidus*
*denq sed omni tempore ejusdem caloris esse*
*bet.* Take them therefore ( sayth hee) and
erish them over a fire in thy Alembic; But it
ust not be a *fire of Coales*, nor of any *wood*,
ut a *bright shining fire*, like the *Sun* it self,
hose heat must never be excessive but alwayes
f one and the same Degree. This is enough,
nd too much, for the Secret in it self is not
eat, but the Consequences of it are so, which
ade the Philosophers hide it. Thus Reader
ou hast the *outward Agent* most fully and
ithfully described. It is in Truth a very simle mysterie, and if I should tell it openly, ridiulous. Howsoever by this, and not without it,
id the *Magicians* unlock the *Chaos*, and certinly it is no newes that an *Iron-key* should
pen a *Treasurie* of *Gold*. In this Universall
Subject

Subject they found the Natures of all particu lars, and this is signified to us by that Maxim *Qui Proteum non novit, adeat Pana.* This *Pa* is their *Chaos*, or *Mercurie*, which expounc *Proteus*, namely the *Particular Creature* commonly call'd *Individualls*; For *Pa* transformes himself into a *Proteus*, that is, ir to all varieties of *Species*, into *Animals*, *Ve getables*, and *Minerals*; for out of the *Univer sall Nature*, or *first matter*, all these are *mad* and *Pan* hath their *Propri:ties* in himsel Hence it is that *Mercurie* is call'd the *Inte preter*, or Expositor of *Inferiors* and *Superior* under which *Notion* the Ancient *Orpheus* ir vokes him.

Κλῦθι μου Ἑρμεία, Διὸς ἄγγελε, Μαιάδος υἱέ, Ἑρμηνεῦ πάντων.

*Hear me ô* Mercurie, *thou messenger of* Jov *and son of* Maia, *the Expositor of Things.*

Now for the *Birth* of this *Mercur* and the *Place* of it, I find but few Philosophe that mention it. *Zoroaster* points at it, ar that very obscurely, where he speaks of his *Jy ges* or the *Idea's* in these words;

*Multæ quidem hæ scandunt lucidos Mund Insilentes: Quarum Summitates sunt Tres Subjectum est Ipsis Principale pratum.*

Tl

This *Pratum*, or *Meadow* of the *Idea's*, a lace well known to the Philosophers, ( *Flamel* calls it their *Garden*, and the *Mountain* of he seven Metals, see his *Summarie*, where hee escribes it most learnedly, for hee was instructed by a *Jew* ) is a certain secret, but *Universall Region* : one calls it *Regio Lucis*, the Region of Light, but to the *Cabalist* it is *Nox Coronis*, a Terme extremely apposit, and significant. It is in few words the *Rendezvous* of all *Spirits*, for in this place the *Idea's* when they descend from the *Bright world* to the *Dark one*, re incorporated. For thy Better Intelligence hou must know, that *Spirits* whiles they move n *Heaven*, which is the *Fire-world*, contract o impurities at all, according to that of *Stellatus* ;

*Omne quod est supra Lunam, æternum q̃, bonum q̃,*
*Esse scias, nec triste aliquid Cœlestia tangit.*

All ( sayth hee ) that is above the Moon, is ternall and good, and there is no Corruption of Heavenly Things. On the contrary, when *Spirits* descend to the *Elementall Matrix*, and eside in her *Kingdom*, they are *blurr'd* with he Original *Leprosie* of the *Matter*, for here he *Curse* raves and rules, but in *Heaven* it is not *Prædominant*. To put an end to this point, let

let us hear the admirable *Agrippa* ſtate it; This is hee between whoſe lipps the *Truth* did breathe, and knew no other *Oracle*. *Cœleſtium vires, dum in ſe exiſtunt, & à Datore Luminum per ſanctas Intelligentias, & Cœlos influuntur, quouſq; ad Lunam pervenerint: earum Influentia bona eſt, tanquam in primo gradu; deinde autem quando in Subjecto viliori ſuſcipitur, ipſa etiam vileſcit.* That is; The Heavenly powers, or ſpirituall Eſſences whiles they are in themſelves, or before they are united to the *Matter*, and are ſhower'd down from the *Father* of *Lights* thorough the *holy Intelligences* and the *Heavens*, untill they come to the *Moone*: Their *Influence* is *good*, as in the *firſt degree*; But when it is received in a *corrupt Subject*, the *Influence* alſo is *corrupted*. Thus He. Now the *Aſtronomers* pretend to a ſtrange *familiaritie* with the *ſtarrs*, the *Natural Philoſophers* talk as much: and truly an Ignorant man might well think they had been in heaven and converſed, like *Lucians Menippus*, with *Jove* himſelf. But in good Earneſt theſe Men are no more *Eagles* than *Sancho*, their *fanſies* are like his *flights* in the *Blanket*, and every way as ſhort of the *Skies*. Ask them but *where* the *Influences* are received, and *how*; bid them by faire Experience prove they are preſent in the Elements, and you have undone them; if you

*Occult. Phil.*

you will trust the *foure Corners* of a *Figure*, or the *three Legs* of a *Syllogism*, you may; this is all their Evidence. Well fare the *Magicians* then, whose *Art* can demonstrate these Things, and put the very Influences in our hands. Let it be thy studie to know their *Region* of *Light*, and to enter into the *Treasures* thereof for then thou mayst converse with *Spirits*, and understand the *Nature of invisible Things*. Then will appear unto thee the *Universal Subject*, and the two *minerall Spermes*, *White*, and *Red*, of which I must speak somewhat, before I make an end.

In the *Pythagoricall Synod*, which consisted of *Threescore* and *Ten Philosophers*, all *Masters* of the *Art*, it is thus written. *Ignis Spissum in Aera cadit; Aeris vero Spissum, & quod ex igne Spisso congregatur, in Aquam incidit; Aquæ quoq; Spissum, & quod ex Ignis & Aeris Spisso coadunatur, in Terrâ quiescit, Ita istorum Trium spissitudo in Terrâ quiescit, inq; eâ conjuncta sunt. Ipsa ergo Terra omnibus cæteris Elementis spissior est, uti Palam apparet, & videre est*. That is, The Thicknesse, or Sperm of the Fire falls into the Ayre; The Thicknes or Spermatic part of the Ayre, and in it the Sperm of the Fire, falls into the Water; The Thicknes or spermatic Substance of the Water, and in it the two Spermes of Fire and

Ayre fall into the Earth, and there they rest, and are conjoyned. Therefore the Earth it self is thicker than the other Elements. as it openly appears, and to the eye is manifest. Remember now what I have told thee formerly concerning the *Earth*; what a generall *Hospitall* it is, how it receives all things, not onely *Beasts* and *Vegetables*, but proud and glorious *Man*: when Death hath ruin'd him, his courser parts stay here, and know no other Home. This *Earth to Earth*, is just the *Doctrine* of the *Magi*; Metalls (say they) and all things may bee reduc'd into that whereof they were made. They speak the very Truth, it is *God's* own *Principle*, and he first taught it *Ad. m. Dust thou art, and to Dust shalt thou return.* But lest any man should be Deceived by us, I think it just to informe you, there are *two reductions*; One is *Violent* and *Destructive*, reducing Bodies to their *Extremes*, and properly it is *Death*, or the *Calcination* of the common *Chimist*. The other is *Vital*, and *Generative*, resolving Bodies into their *Sperm*, or *middle Substance* out of which *Nature* made them, for Nature makes not Bodies immediatly of the *Elements*, but of *a Sperm*, which shee *drawes* out of the *Elements*. I shall explain my self to you by Example. An *Egg* is the *Sperm*, or *middle Substance* out of which a *Chick* is ingendred,

Gen. c.3. ver.19.

lred, and the *moysture* of it is *viscous*, and *sli-*
*nie*, a *water* and *no water*, for such a *Sperme*
ught to bee. Suppose Dr. *Coale*, I mean some
*roy ler*, had a minde to *generat* something out
f this *Egg*: Questionlesse he would first *distill*
, and that with a *fire* able to *roast* the *Hen*
at layd it, then would hee *calcine* the *Caput*
*ortuum*, and finally produce his *Nothing*.
ere you are to observe that *Bodies* are nothing
s but *Sperm coagulated*, and he that Destroyes
e *Body*, by consequence destroyes the *Sperm*.
ow to reduce *Bodies* into Elements of *earth*
d *water*, as wee have instanc'd in the *Egg*, is
reduce them into *Extremes* beyond their
*erm*, for *Elements* are not the *Sperm*, but the
*erm* is a *Compound* made of the *Elements*, and
*taining* in it self *all* that is *requisit* to the
*me* of the *Body*. Wherefore be well advis'd
fore you *distill*, and *Quarter* any particular
dies, for having once *separated* their *Ele-*
*nts*, you may never *generat*, unless you can
*ke* a *Sperm* of those *Elements*, but that is
*ossible* for man to doe, it is the *Power* of
*d*, and *Nature*. Labour then you that would
ccounted wise, to find out our *Mercurie*, so
ll you reduce things to their *mean spermati-*
*Chaos*, but avoyd the *broyling Destructi-*
This Doctrine will spare you the vain *Task*
*Distillations*, if you will but remember this

*Truth*: That *Sperm*es are not made by *Separation*, but by *Composition* of *Elements*, and to *bring* a Body into *Sperm*, is not to *distill* it, but to *reduce* the *whole* into *one thick water*, keeping all the *parts* thereof in their *first natural union*. But that I may return at last to my former *Citation* of the *Synod*; All those *Influences* of the *Elements* being united in one *Mass*, make our *Sperm*, or our *Earth*, which is *Earth* and *no Earth*. Take it if thou doest know it and divide the *Essences* thereof, not by *violence* but by *naturall putrefaction*, such as may occasion a *genuine Dissolution* of the *Compound*. Here thou shalt find a miraculous *white Water*, a Influence of the *Moone*, which is the *Mother* of our *Chaos*; It rules in two Elements *Earth* and *Water*. After this appears the *Sperm* or *influ*[illegible] of the *Sun*, which is the *father* of it. It is quick, Cœlestiall *fire*, incorporated in a thi[illegible] oleous, Aereall *Moysture*. It is *incombustible*, for it is *fire it self*, and *feeds* upon *fire*, and the *longer* it stayes in the *fire*, the more *glorio*[illegible] it growes. These are the two mineral *Sperm*[illegible] *Masculine*, and *Fœminine*: if thou doest pla[illegible] them both on their *Chrystalline Basis*, th[illegible] hast the Philosopher's *flying Fire-drake*, wh[illegible] at the first sight of the *Sun* breathes such a po[illegible] son, that nothing can stand before him. I kn[illegible] not what to tell thee more, unlesse in the *Vo*[illegible]

of some *Authors*, I should give thee a *flegmatic Description* of the whole *process*, and that I can dispatch in two words. It is nothing els but a *continual Coction*, the Volatil Essences ascending and descending till at last they are fix'd, according to that excellent *Prosopopeia* of the *stone*.

*Non ego continuò morior, dum spiritus exit,*
*Nam redit assiduè, quamvis & sæpe recedat,*
*Et mihi nunc magna est Animæ, nunc nulla fa-*
*(cultas.*
*Plus ego sustinui, quam Corpus debuit unum;*
*Tres Animas habui, quas omnes intus habebam,*
*Discessere duæ, sed Tertia pœnè secuta est.*

*I am not dead, although my spirit's gon,*
*For it returns, and is both off, and on,*
*Now I have life enough, now I have non.*

*I suffer'd more, than one could justly doe;*
*Three soules I had, and all my own, but Two*
*Are fled: the Third had almost left mee too.*

Ὁ γέγραφα, γέγραφα. *I have written, what I have written.* And now give me leave to look about mee. Is there no Powder-Plott, or practice? What's become of *Aristotel*, and *Galen*? Where is the *Scribe* and *Pharisee*, the *Disputers* of this *world*? If they suffer all this, Joh. 19. 22

and believe it too, I ſhall think the General *Converſion* is come about, and I may ſing,

*Jam redit & Virgo, redeunt Saturnia Regna.*

But come what will come, I have once more ſpoken for the *Truth*, and ſhall for Concluſion ſpeak this much Again. I have elſewhere call'd this *Subject*, *Limus cœleſtis*, and the *middle Nature*: The Philoſophers call it the *Venerable Nature*, but amongſt all the *Prætenders* I have not yet found one, that could tell me *why*. Hear me then, that whenſoever thou doeſt attempt this work, it may be with reverence, not like ſome proud, ignorant *Doctor*, but with leſſe Confidence & more Care. This *Chaos* hath in it the *foure Elements*, which of themſelves are *contrarie Natures*, but the wiſdome of God hath ſo placed them, that their very *order* reconciles them. For Example, *Ayre* and *Earth* are *Adverſaries*, for one is *hot* and *moyſt*, the other *cold* and *drie*. Now to reconcile theſe *two*, God placed the *Water* between them, which is a *middle Nature*, or of a *mean Complexion* between both *Extremes*. For ſhe is *cold* and *moyſt*, and as ſhee is *cold*, ſhee partakes of the *Nature* of the *Earth*, which is *cold* and *drie*, but as ſhee is *moyſt*, ſhe partakes in the *Nature* of the *Ayre*, which is *hot* and *moyſt*. Hence it is, that *Ayre* and *Earth* which are *Contraries*

in

n *Themſelves*, agree and imbrace one another n the *water*, as in a *middle Nature* which is *proportionate* to them both, and *tempers* their *Extremities*. But verely this *Salvo* makes not up the *Breach*, for though the *water* reconciles *two Elements* like a friendly *Third*, yet ſhee her ſelf *fights* with a *Fourth*, namely with the *Fire*: For the *Tire* is *hot* and *drie*, but the *water* is *cold* and *moyſt*, which are clear *Contraries*. To prevent the *Diſtempers* of theſe *two*, God placed the *Ayre* between them, which is a Substance *hot* and *moyſt*; and as it is *hot*, it agrees with the *fire*, which is *hot* and *drie*; but as it s *moyſt*, it agrees with the *water*, which is *cold* and *moyſt*; ſo that by *mediation* of the *Ayre*, the other *two Extremes*, namely *fire* and *water* are made *friends*, and *reconciled*. Thus you ſee, as I told you at firſt, that *Contrarie Elements* are united by that *Order* and *Texture* wherein the *Wiſe God* hath placed them. You muſt now give me leave to tell you that this *Agreement* or *friendſhip* is but *partil*, a very weak *love*, *cold* and *skittiſh*: for whereas theſe *Principles* agree in *one qualitie*, they differ in *two*, as your ſelves may eaſily compute. Much need therefore have they of a more ſtrong and able *Mediator* to *confirme* and *preſerve* their *weak Unitie*, for upon it depends the very *aeternitie*, and *Incorruption* of the *Creature*. This bleſſed

*Cement*, and *Balsam*, is the *Spirit* of the *living God*, which some ignorant *Scriblers* have call'd a *Quintessence*, for this very *Spirit* is in the *Chaos*, and to speak plainly, the *fire* is his *Throne*, for in the *Fire* he is *Seated*, as wee have sufficiently told you elsewhere. This was the Reason, why the *Magi* call'd the *first Matter* their *Venerable Nature*, and their *blessed stone*, and in good earnest what think you, is it not so? This blessed *Spirit fortifies*, and *perfects* that *weak Disposition* which the *Elements* already have to *Union* and *Peace*, (for God works *with* Nature, not *against* her,) and brings them at last to a beauteous specificall *Fabric*. Now if you will aske me, where is the *Soul*, or as the *Schoole-men* abuse her, the *Form*, all this while? what doth shee doe? To this I answer, that shee is, as all *Instrumentals* ought to be, subject and obedient to the will of God, expecting the *perfection* of her *Body*: for it is *God* that *unites* her to the Body, and the body to her. *Soule* and *Body* are the *work* of *God*, the *one* as well as the *other*: the *Soul* is not the *Artificer* of her *house*, for that which can *make* a Body, can also *repayre* it, and hinder *death*; but the *Soule* cannot doe *this*, it is the *Power*, and *Wisdome* of *God*. In a word, to say that the Soule *form'd* the *Body*, because shee is *in* the *Body*, is to say that the *Jewell* made the *Cabinet*, because the

*Anthropoph.*

*Jewell*

*Jewell* is *in* the *Cabinet*, or that the *Sun* made he *world*, because the *Sun* is *in* the *world*, and *herisheth* every *part* thereof. Learn therefore o distinguish between *Agents* and their *Instruments*, for if you *attribute* that to the *Creature*, which belongs to the *Creator*, you bring your elves in *Danger* of *hell-fire*, for *God* is a *jealous God*, *and will not give his glorie to Another*. I advise my *Doctors* therefore, both *Divines* and *Physicians*, not to bee too *rash* in their *Censures*, nor so *Magisterial* in their *Discourse*, as I have known some *Professors* of *Physic* to be: who would correct and undervalue the rest of their *Brethren*, when in Truth they *Themselves* were most *shamefully ignorant*. It is not ten, or twelve years Experience in *Druggs* and *Sopps* can acquaint a man with the *Mysteries* of God's Creation. *Take this, and make a world: Take I know not what*, and make a *Pill* or *Clyster*, are different *Recepts*. Wee should therefore consult with our *Judgements*, before wee venture our *Tongues*, and never *speake*, but when wee are sure wee *understand*. I knew a Gentleman, who meeting with a *Philosopher Adept*, and receiving so much Courtesie as to be admitted to Discourse, attended his first Instructions passing well. But when this *Magician* quitted my friends *known Roade*, and began to touch, and drive round the

*great*

*great Wheele* of *Nature*, presently my Gentleman takes up the *Cudgells*, and urging all the *Authorities*, which in his vain judgement made for him, oppreſt this *noble Philoſopher* with a moſt clamorous, inſipid Ribaldrie. A goodly ſight it was, and worthy our Imitation, to ſee with what an *admirable Patience* the other received him. But this *Errant* concluded at laſt, That *Lead* or *Quick-ſilver* muſt be the Subject, and that *Nature* work'd upon one of both. To this the *Adeptus* replied, *Sir, it may bee ſo at this time, but if hereafter I find Nature in thoſe old Elements, where I have ſometimes ſeen her very Buſie, I ſhall at our next meeting confute your Opinion.* This was all hee ſaid, and it was ſomething more than hee did. Their next meeting was referr'd to the *Greek Calends*, for he could never be ſeen afterwards, notwithſtanding a thouſand Sollicitations. Such *Talkative babling people* as this *Gentleman* was, who run to every *Doctor* for his *Opinion*, and follow like a *Spaniell* every *Bird* they ſpring, are not fit to receive theſe *Secrets*, they muſt be ſerious, ſilent men, faithfull to the *Art*, and moſt faithfull to their Teachers. Wee ſhould alwayes remember that *Doctrine* of *Zeno*: Nature (ſaid hee) gave us *one Tongue*, but *two Eares*, that wee might *heare much*, and *ſpeak little*. Let not any man therefore

fore be ready to vomit forth his own *ſhame* and *ignorance*: Let him firſt examine his *knowledge*, and eſpecially his *practice*, leſt upon the *Experience* of a few violent *Knacks*, hee preſume to judge *Nature* in her very *Sobrieties*. To make an end; If thou doeſt know the *firſt Matter*, know alſo for certain, thou haſt diſcovered the *Sanctuarie* of *Nature*; There is nothing between thee and her *Treaſures*, but the *Doore*: that indeed muſt be *opened*. Now if thy Deſire leads thee on to the *Practice*, conſider well with thy ſelf what manner of man thou art, and what it is that thou would'ſt do, for it is no ſmall matter. Thou haſt reſolved with thy ſelf to be a *Cooperator* with the *Spirit* of the *living God*, and to *miniſter* to him in his *worke* of *generation*. Have a Care therefore that thou doeſt not hinder his work: for if thy heat exceeds the *Naturall Proportion*, thou haſt ſtirr'd the *wrath* of the *moyſt Natures*, and they will ſtand up againſt the *Central fire*, and the *Central fire* againſt *them*, and there will be a terrible *Diviſion* in the *Chaos*: but the ſweet *Spirit* of *Peace*, the true eternal *Quinteſſence* will depart from the *Elements*, leaving both *them* and *Thee* to *Confuſion*; neither will hee apply himſelf to that *Matter*, as long as it is in thy violent, deſtroying *hands*. Take heed therefore, leſt thou turn *Partner* with the *Devill*,

for

for it is the *Devil's designe* from the Beginning of the world, to set *Nature* at *Variance* with *her self*; that he may totally *corrupt*, and *destroy* her. *Ne tu augeas factum*, doe not thou *further* his *Designes*. I make no question but many men will laugh at this, but on my Soule I speak nothing But what I have known by very good Experience, therefore believe mee. For my own part it was ever my desire to bury these Things in *silence*, or to paint them out in *shadowes*, but I have spoken thus clearly, and openly, out of the *Affection* I bear to *some*, who have deserved much more at my hands. True it is, I intended sometimes to expose a *greater work* to the *world*, which I promised in my *Anthraposophia*, but I have been since acquainted with *that World*, and I found it *base*, and *unworthie*: wherefore I shall keep in my first happy *Solitudes*, for *Noyse* is *Nothing* to mee, I seek not any man's *Applause*. If it be the *will* of my *God* to call me forth, and that it may make for the *Honour* of his *Name*, in that *respect* I may write again, for I feare not the *Judgement* of *Man*, but in the *interim* here shall be and *End*.

FINIS.

*AND now my* Book, *let it not* ſtop thy Flight,
*That thy juſt* Author, *is not* Lord, *or* Knight.
*I can define my ſelf: and have the* Art
*Still to preſent* one face, *and ſtill* one Heart.
*But for* nine years *ſome* Great ones *cannot* ſee
*What they have been, nor know they* what to bee.
*What though I have no* Rattles *to my name,*
*Do'ſt hold a ſimple* Honeſtie *no* Fame?
*Or art thou ſuch a* ſtranger *to the* Times,
*Thou canſt not know my* Fortunes *frõ my* Crimes.
Goe forth, *and fear not: ſome will gladly bee*
*Thy learned friends, whom I did never* ſee.
*Nor ſhouldſt thou fear thy welcom: thy ſmall*
*Cannot undo 'em, though they pay* Exciſe. (Price
*Thy* Bulk's *not great: it will not much diſtreſſe*
*Their emptie* Pockets, *but their* Studies *leſſe.*
*Th'art no* Galeon, *as Books of Burthen bee,*
*Which can not ride but in a* Librarie.
*Th'art a fine Thing and little: it may* Chance
*Ladies will buy thee for a new* Romance.
*Oh how I'le envy* Thee! *when thou art ſpread*
*In the bright* Sun-ſhine *of their* Eyes, *and read*
*With* Breath *of* Amber, Lips *of* Roſe, *that lend*
Perfumes *unto thy* Leaves, *ſhal never ſpend:* (fall
*When from their* white hands *they ſhall let thee*
*Into their Boſomes, which I may not call*
*Ought of* Misfortune, *Thou do'ſt* drop *to reſt*
*In a more pleaſing* place, *and art more bleſt.*

*There*

*There in ſome ſilken, ſoft* Fold *thou ſhalt lye*
*Hid like their* Love, *or thy own* Myſterie. (*fine,*
*Nor ſhouldſt thou grieve thy Language is not*
*For it is not my* Beſt, *though it be* Thine.
*I could have voyc'd thee forth in ſuch a* Dreſſe,
*The* Spring *had been a* Slut *to thy Expreſſe;*
*Such as might file the rude, unpoliſh'd* Age,
*And fix the Readers Soule to ev'ry Page:*
*But I have us'd a courſe, and homely ſtrain,*
*Becauſe it ſuits with* Truth, *which ſhould be plain.*
*Laſt, my dear* Book, *if any looks on* Thee
*As on* Three Suns, *or ſome great* Prodigie,
*And ſwear to a* full point, *I do deride*
*All other* Sects, *to publiſh my own pride;*
*Tell ſuch they lie, and ſince they love not* Thee,
*Bid them goe learn ſome* High-ſhoe *hereſie.*
Nature *is not ſo ſimple, but ſhee can*
*Procure a ſolid* Reverence *from man;*
*Nor is my* Pen *ſo lightly Plum'd that I*
*Should ſerve* Ambition *with her* Majeſtie.
*'Tis* Truth *makes me come forth, & having writ*
*This her ſhort* Scæne, *I would not ſtifle it:*
*For I have call'd it* Childe, *and I had rather*
*See't torn by* them, *than ſtrangl'd by the* Father.

*Soli Deo Gloria.*

Amen.

1380-911 c.2