



Vera et viva Effigies Johannis Heydon
 Equitis Philonou & Nat 1629 Die 4 Sept 10.
 W. M. Gaudet patientia duris.

Pub. Auct. 1800 by W. R. Taylor & N. J. ...

ELHAVAREVNA OR THE English Physicians TUTOR

In the Astrobolismes of Mettals Rosie
 Cruican, Miraculous Saphiric Medicines of
 the Sun and Moon, the Astrolasines of
 Satarne, Jupiter, Mars, Venus, Mercury, Zazel,
 Hismael, Barzabel, Sorab, Kedemel, Taphthartha-
 rath, and Hasmodai:

All Harmoniously united and opperated by
 Astromancy and Geomancy, in so easie a method
 that a fine Lady may practise and Compleat in-
 credible extraordinary Telesmes (and read her Gal-
 lants deviles without disturbing her fancy)
 and cure all Diseases in yong or old.

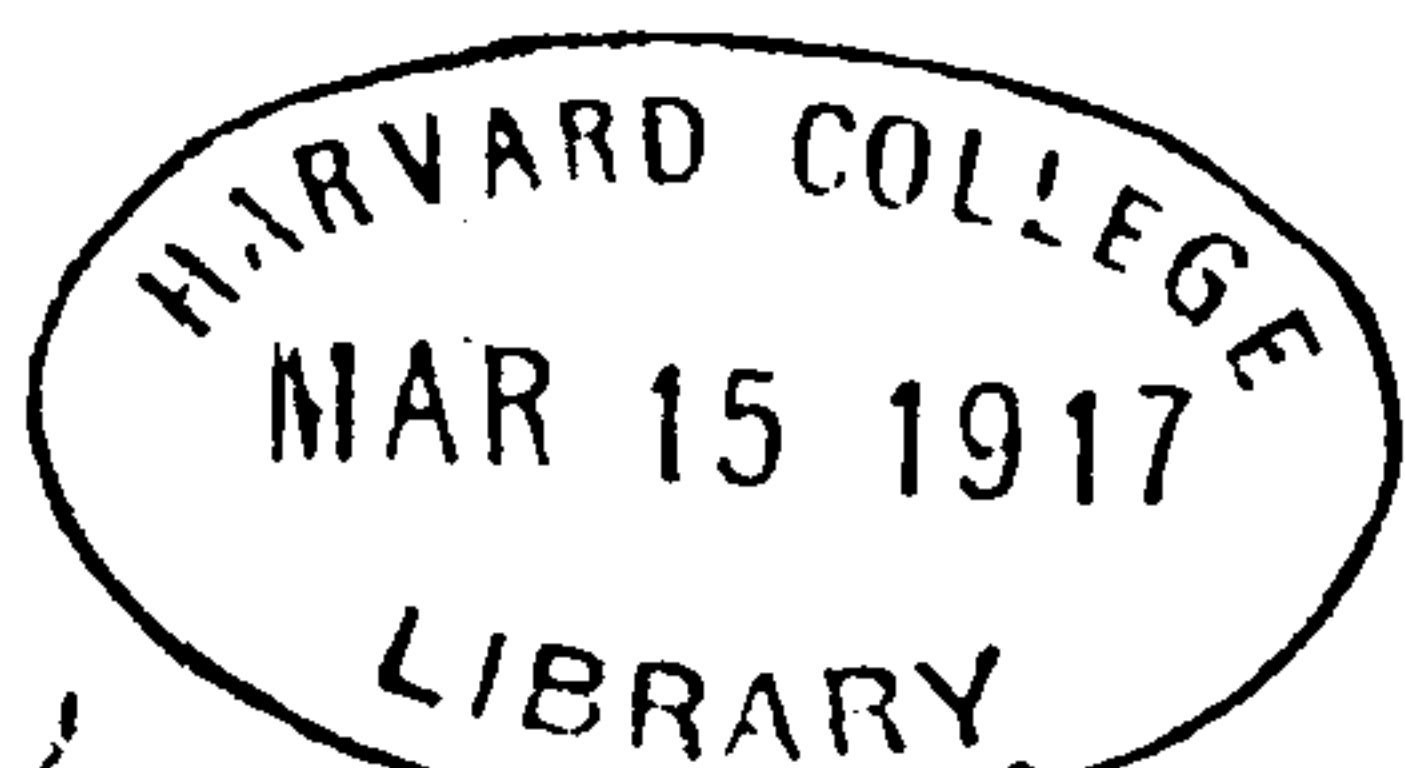
Whereunto is added,

P S O N T H O N P H A N C H I A
 For information and satisfaction of the world,
 the Books being also an Appeal to the Natural
 faculties of the mind of man, whether
 there be not a God.

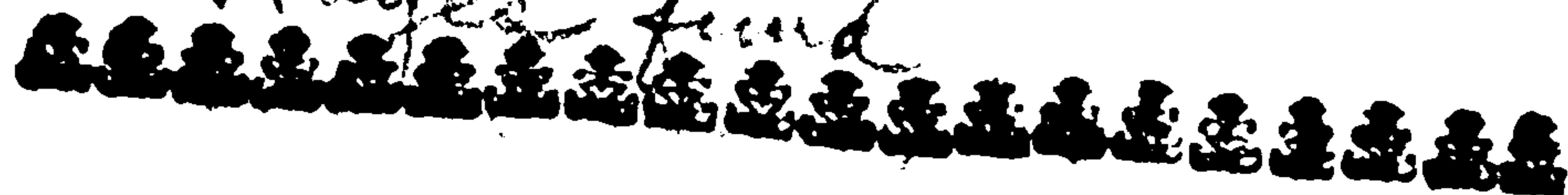
By **John Heydon, Gent.** φιλονουδης A Servant of
 God, and Secretary of Nature.

Ἐπεὶ ἐπιὶ τις ὀρίων ευσεβῆς ἦεν ἱ.ε.
 He that looketh upon my Books let him learn to be religious

London, Printed for **William Gilbertson**, at the Bible
 in Giltspur Street. 1665.

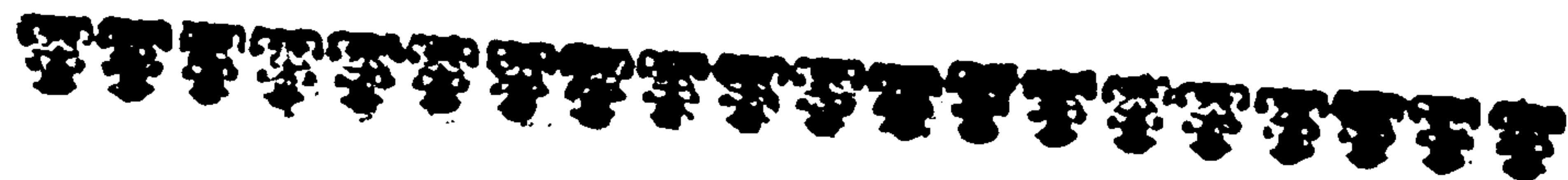


Hayes fund



Licensed March 8. 1664.

Roger L' EStrange.



TO

The admirably accomplished the Noble
Sir Ralph Freman, Knight
Barronet and Collonel.

SIR,



Some have objected against me, that I do not praise my Patrons: it is very true. I follow the method of the *Rosicrucians* and *Cornelius Agrippa Knight*; and as they are elected out of the wisest Princes and Peers of the world, so *Agrippa* dedicates his Books to five men of honour. But such are my Patrons, that to praise them, were to hold a Candle to the Sun, or carry Water to the Sea. In *Italy, Spain, Sicily, Jerusalem, all Judea & Egypt*, your fame is written with characters of valour, when the Kingdoms, Cities and Countries were honoured with your person in *Massionello's* time. Now who more inge-

nous, wise, vertuous, learned and valiant, then the *DURE OF BUCKINGHAM*, the Earle of Oxford, Sir John Hanmer &c. my Patrons, being as the good Angel guardians of men, and all of Heroick affable spirits. And although by Titles their persons are distinguished, yet their spirits govern and protect those committed to their charge without ambition; and their Ideas have power in order to their Titles; and their Celestial souls send forth their vertues to the Celestial bodies, which then transmit them to this sensible world, for the vertues of the terren Orb proceed from no other cause then Celestial. Now you well understanding this work and power in your self and others with a Noble misterious ingenious command, draw the one to the other, yet by a natural force; though a certain mutual agreement betwixt them, whereby things follow of their own accord: as in mans body, one member is moved by perceiving the motion of another, and in a Lute one string is moved at the motion of another: so when any one moves any part of the World, other parts are moved by the perceiving the motion of that. The knowledge and dependency of things (you know) follow

follow one another, which is the foundation of all wonderfull operation, which is necessarily required, to the exercising the power of Attracting superiour vertues. And here you are my Judge, not my Pupil; for I speak to men below, (and let them keep Holy Thanksgiving daies to you, who have been the caule of the publication of *The Harmony of the World*, *The Temple of Wisdom*, *The Holy Guide*, &c.) And the words of men are certain Natural things: and because the parts of the World mutually draw one the other; therefore a *Rosi Cerusian* commanding by words, works by power fitted to Nature, by leading some by the love of one to the other, or drawing others by reason of the following of one after the other, or by repelling by reason of the enmity of one to the other, from the contrariety, and difference of things, and multitude of vertues; which although they are contrary and different, yet perfect one part sometimes he compels things by way of Authority. by the heavenly vertue, because he is not a stranger to the Heaven: As the indigency of nature, and fear of poverty moves a man to desire riches. And the ornaments and beauty of women is an inticement to concupiscence.

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And the Harmony of a wise Musitian moves his hearers with various passions; whereof some do follow voluntarily the consonancy of Art, others conform themselves by gesture, although unwillingly, because their sense is captivated, their reason not being intent to these things. In obedience to you I let the world know, that every superiour moves its next inferiour, in its degree and order, not only in bodies but also in spirits; so the universal soul moves the particular soul: and the rational acts upon the sensual, and that upon the vegetable; and every part of the World acts upon another, and every part is apt to be moved by another: and the superiour intellectual world moves all things below it, and after a manner contains all the same, being from the first to the last, which are in the inferiour world; Heavenly bodies therefore move the body of the Elementary world, generable, sensible, from the Circumference to the Center, by superiour perpetual and spiritual essences, depending on the primary intellect, vvhich is the acting intellect; but upon the vertue, put in by the word of God, and from this is produced all things, the acting intellect, the image of the word, the soul is the

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the image of this Intellect, and mans word is the image of the soul, by which it acts upon naturall things naturally because Nature is the work thereof, and every one of these perfects his subsequent, as a father his son, and none of the latter exists without the former, for they are depending amongst themselves by a kind of ordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, untill it come to the Heavens, then to the universal soul, and lastly unto the actual intellect, by which all other creatures exist and which it self exists in the principal Author, which is the creating word of God, to which at length all things are returned. Mans soul therefore, if it will work any wonderful thing in these inferiours, as Telesmes, must have respect to the matter of Mettals, Planets, Angels, and Figures, at birth, at their beginning, that it may be strengthened and illustrated by that, and receive power of acting through each degree from the very first Author. Therefore our English Artists must be more diligent in contemplating the souls of the Stars then their bodies, and the Supercelestial and Intellectual World then the Heavenly corporeal, because that is more Noble

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Noble, although this be excellent, and the way to that, and without which Medium the Influence of the Superiour cannot be attempted to, As the Sun is the King of Stars most full of light, but receives it from the Intelligible world above all other Stars, because the soul thereof is more Capable of intelligible Splendour, wherefore, A man born under *Leo*, that desires to Attract the influence of the Sun, must take the Mettall of the Sun prepared and contemplate the Character of the Sun. Upon the *Telesme* not onely by the speculation of the exterior Light but also of the interior, and this no man can do, unless he spermatize the Mettall under a fortunate sun, the *Telesme* then of Gold being exposed to the Soul of the Sun, in the heat of his Raies wil become to the man himself vertuous, This man will be filled with strange Power, Whereof his intellect being endowed, and truly like to it, and being assisted by it shall at length attain to the Supream knowledge & to all powers in Arts and Nature, all these Books are freely published for your sake, Let the Reader give you thanks and. *Sir, I humbly beg your Pardon and the Favour of Dedicating my self your faithful Servant and honourer,*

JOHN HEDON.

July 4. 5 b. 4 A.



To the Advancer
OF
LEARNING

The truly Honourable,

Sir John Cutts,

All Happiness be wished.

SIR,



Looking about me amongst the Princes and Peers of England, I studied who to dedicate this Rosie Crucian, Elhavarcuna unto; such is the greatness of your renowned fame, that Sir Ralph Freman advised me to present it to you, being great, vertuous and splended in Learning, knowing many things, constant in Religion and commendable conditions
with

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with which you are endowed, beyond the common custome of others, the treasures of your riches both old and new, with the comely form and strength of the body: though all these things be very great, yet I esteem you far greater then all these, for those your Heroick and superillustrious vertues, by which you truly have caused, that by how much the more any one is learned and loves vertue, so much the more he may desire to insinuate himself into your favour; whence I also presume that your favour shall be obtained by me, but not without a present: which custome of saluting Kings, Princes, Dukes, &c. is indeed derived from the Custome of the ancients, unto these very times, and still we see it observed. Thus I humbly beg pardon and the favour of dedicating myself

Your humble servant,

JOHN HEYDON.

June 26.

1664



TO

The most excellent accomplished

Bevis Lloyd, Esq.

Celestial and Terrestrial blisse
be wished.

SIR,

WE are now to prove, that there is
a God, and I do now bestow my
endeavours upon this so usefull
and seasonable an enterprise as
to demonstrate that there is a God. Now I
speak of demonstrating there is a God, I
would not be suspected of so much vanity
and ostentation, as to be thought, I meant to
bring no arguments, nor shew no pieces of
Art and Nature, but such as are so convi-
ctive that a mans understanding shall be
forced to confess that it is impossible to be
otherwise then I have concluded for mine
own part, I am prone to believe, that there
is nothing at all to be so demonstrated, for

it

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it is possible that Mathematicall evidence itself, may be but a constant undiscoverable delusion. Now there is a certain vertue in the minds of men of changing, attracting hindring and binding to that which they desire: and all things obey them, when they are carried into a great excess of any passion or vertue, so as to exceed those things which they bind, for the Superiour binds that which is inferiour, and converts it self, and the inferiour is by the same reason converted to the superiour, or is otherwise affected and wrought upon: by this reason things that receive a superior degree of any Star bind or allay, or hinder things which have an inferiour, according as they agree, or disagree amongst themselves, whence a Lyon is afraid of a Cock, because the presence of the Suns vertue is more agreeable to a Cock then to a Lyon: so a Loadstone draws Iron, because in order it hath a superiour degree of the celestial Bear; so the Diamonds hinders the Loadstone because in the order of Mars it is superiour then it, so any Telesme of a solar man, when it is opportunely exposed to the celestial influences, as by the assertions of his mind so by the true application of natural things, if he become
stronger

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stronger in a solary vertue, binds and draws the inferiour into admiration, and obedience, in order of the Moon to servitude and infirmities, in a Saturnial order to sadness or quietness, in order of Jupiter to worship, in order of Mars to fear and discord, in order of Venus to love and joy, in a Mercurial order to persuasion and obsequiousness &c. The foundation of this power, and the very vehement and boundless affection of the soul with a concurrence of the Celestial order, but the dissolutions or hindrances of such a like binding, are made by a contrary effect, and that more excellent or strong, for as the greater excess of the mind binds, so also it looseth and hindreth, when the fairest Venus oppose Saturn: when Saturn or Mars oppose Venus or Jupiter: for Astronomancers and Geomancers say, that these are most at enmity, and contrary the one to the other, causing contrary effects in these inferiour bodies: for in the Heaven, where there is nothing wanting, where all things are governed with love, they can in no wise be in hatred or enmity, in the presence of your honoured Patron, I desire any objecter to answer me without prejudice, or any restraint laid upon his own natural faculties, to what
purpose

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purpose is this power and indelible Image or Idea of God in us, if there be no such thing as God existent in the world: or who seal'd so deep an impression of that Character upon our minds. The Book I humbly present unto you, and subscribe

Your humble servant,

March 8.
1664.

JOHN HEYDON.

AN



THE
L I F E
O F
John Heydon

The Son of
FRANCIS and MART HEYDON,
Now of Sidmouth in Devonshire.

John Heydon is not basely but Nobly descended. The Antiquaries derive them from Julius Heydon the King of Hungary and Westphalia, that were descended from that Noble family of Caesar Heydon in Rome; & since in this Royal Race the line run down to the Honourable Sir Christopher Heydon, and Sir William Heydon his brother, of Heydon neer Norwich; who married into Devonshire. Here the family flourished divers waies, to Sir John Heydon late Lord Lieutenant of the Kings Tower of London. And this Sir William Heydon had one sonne christened also William, and he

A

had

The Life of

had two sons *William* and *Francis*, both born in *Devon* at *Poltimore* house. *Francis* married one of the Noble *Chandlers* in *Worcester-shire* of the Mother side, which line spread by Marriage in to *Devonshire*, among the *Collins*, *Duc*, *Drues*, and *Bears*, he had one Sister named *Anne Heydon*, who died two years since, his Father and Mother being yet living: He was born at his Fathers house in *Green-Arbor* *London* (his father having bestowed 1500 *l.* upon those houses) and baptized at *S. Sepulchres*, and so was his Sister, and both in the fifth and seventh years of the Reign of King *Charles* the First; he was educated in *Warwick-shire* among his mothers friends, and so carefull were they to keep him & his Sister from danger, and to their Books, that they had one continually to wait upon him, both to School, and at home, & so had his Sister.

He was commended by Mr. *John Denn* his Tutor in *Tardebick* to Mr. *George Linac* Priest of *Coughton*, where he learned the *Latine* and *Greek Tongues*; the war at that time began to molest the Universities of the Nation, He was Articled to Mr. *Mic. Petle* an Attorney of *Cliffords-Inne* with eight pound, that at five years end he should be sworn an Attorney; now being very young he applied his mind to Learning, and by his happy

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happy wit obtained great knowledge in all Arts & Sciences, afterwards also he followed the Armies of the King, and for his valour commanded in the Troops, when he was by these means famous for learning and Arms, he travelled into *Spain*, *Italy*, *Arabia*, *Egypt* and *Persia*, &c. and gave his mind to writing, and Composed about seventeen years since, *The Temple of Wisdom* in three Books, *The Holy Guide* in six Books, *Elhavareuna* in one Book, *Hampaneah Hammeguleh* in one Book, *Ocia Imperialia* in one Book, *The Idea of the Law*, *The Idea of Government*, *The Idea of Tyranny* in three parts, *The Fundamental Elements of Morral Phylosophy*, *Policy*, *Government* & *War*, &c.

These Books were written neer seventeen years since, and preserved by the good hand of God in the custody of Mr. *Thomas Heydon*, Sir *John Hanmer*, Sir *Ralph Freeman*, and Sir *Richard Temple* during the Tyrants time, first one had the Books, then another, &c. And at last at the desire of these Noble, Learned and valiant Knights, & in honour of his Highness the Duke of *Buckingham*, they were printed.

He wrote many excellent things, and performed many rare experiments in the Arts of *Astromancy* and *Geomancy* &c, but especially eighty one, the first upon the Kings Death, Predicted in *Arabia* by him to his

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Friends, The second upon the losses of the King at *Worcester*, Predicted at *Thauris* in *Persia*. Thirdly he Predicted the Death of *Oliver Cromwell* in *Lambeth* house to many Persons of Honour mentioned in his Books. Fourthly he wrote of the overthrow of *Lambert*, & of the Duke of *Albymarle* his bringing again of the King to his happy Countries, and gave it to Major *Christopher Berkenhead* a Goldsmith at the Anchor by *Fetter-lane* end in *Holborn*, the fifth precaution or Prediction he gave to his Highness the Duke of *Buckingham* two Moneths before the evil was practised: And his enemy *Abraham Goodman* lies now in the Tower for attempting the death of that Noble Prince. The sixth for Count *Gramont* when he was banished into *England* by the King of *France*, and he predicted by the Arts of *Astromancy* and *Geomancy* the Kings receiving again into favour and of his marriage to the Lady *Hamelton*. The seventh for Duke *Minulaus* a Peer of *Germany* that the Emperour sent to him, when the Turk had an Army against him, and of the death of the Pope; the rest are in his Books, And therefore by these Monuments the name of *Heydon* for his variety of Learning was famous not onely in *England*, but also in many other Nations into which his Books are Translated. And it seems

John Heydon.

seems something difficult to determine, whether the sophistication of truth, or the focus of errors hath of late years been the more Epidemical cheat in Print, it being sufficiently notorious how this generation of Taylors Almanacks, the under-wits go a whoring after the Press, and what a noysome spawn of Brats are generated of the froth of illegitimate Brains, not less numerous then spurious, that neither their male content Parents nor Religion, Law, Reason nor Charity are able to maintain. And although Mr. *John Heydon's* works be of a more generous extraction, yet they are very far from Complementing themselves with the least vain hopes of exemption from those censures which are common to all men; It is worth an Asterisk to observe how infeasable it hath been in all ages for the most innocent to escape this Correction: *Divine Plato* that Prince of *Phylolophers* is accused for being too confused and inmethodical; *Virgil* by some is counted but a shallow and weak witted Poet, and by others charged as if he were wholly beholding to *Homer* for his works; and *Homer* himself is derided by *Horace*, as if he were too drowsie a Poet, *Demosthenes* could not please *Marcus Tullius* in all things, *Trogas Pompeius* doth accuse *Titus Livius* his Orations of fictions and falsities,

sities, *Seneca* was Nic-named and called Lime without Sand; *Pliny* is compared to a turbulent River that taste of many things but digests few, *Hermes* is called by some the dark King, some affirm *Zoroaster* had no depth of Judgement.

An Astrological Taylor accuses *Cornelius Agrippa* Kt. *Appolonius*, and *Tritemius* of inventing new and strange principles in Philosophy, and calls them the grand Imposters, and yet this fellow does not know A, B, C, yet he pretends to Astrology and Nativities, and would make you beleive he knows all in all, *D. Brown* is reprov'd for inconstancy and instability of Judgement: And *Mr. Moor* and *Eugenius Philalethes* for their too much subtilty in some things, *Mr. Hobs* is thought too full of Reason in his Religion, and the *Ld Verulam* is taxed for the length of Learning, *Paracelsus* is envyed and call'd barbarous for hard words, *Sir Kenelm Digby* is censured by *T. Vaughan* *D. Barlow* for his tedious distinctions, *Des Cartes* for the perplexity of his Method, and most excellent Philosophers Physicians and Divines that by the profoundness of their Judgement and splendor of their Eloquence have so illustrated the three Kingdomes as that they have left the world Just cause of their Admiration, no hopes of Imitations even these have not escaped the like

like Misreprehensions for in the late years, Invectives have been written against these men, yet who more learned then *Sir Kenelm Digby*, more eloquent then *Dr. Barlow*, who more witty then *Mr. Moor* and, *Eugenius Philalethes*, who more acute then *Mr. Hobs*, who More free & fluent then *Lord Verulam*, who more delightful and satisfactory then *Gregory* and *Gafferell*, who more profound in Philosophy then *Henry Agrippa* Knight, who more Candia and ingenious then *Roger L'Estrange* Esq; who more clear & transparent then *Paracelsus*, who more distinct then *Vincem Wing*, and succinct then *Dr. Wallis* yet all these in their respective and incomparable works have met with the said undue reprehensions. If his works therefore shall chance to meet with some waspish humours, let him consider the Climate, Nor is it more then wants a president, or less then needs a Charitable Contruction; which is the worst revenge can possibly be executed by such as chuse rather to suffer then offend *Mr. JOHN HEYDON*. For the Taylors among the Almanack Makers carp at all the rest and envie all amongst Philosophers, *Democretus* laughed at all things, *Heraclitus* weepeth at all things *Pyrhias* is ignorant of all things, and *Plato* knoweth all things, *Diogenes* contemns all things, This *John Heydon*, fears none, contemneth

none, is ignorant of none, rejoyceth in none, grieues at none, laughs at none, is angry with none, but being himself a Philosopher he hath taught the way to happines, the way to long life, the way to health, the way to want young being old, and the way to resolve all manner of Questions, Present and to Come by the Rules of Astromancy and Geomancy, and how to raise the dead.

He is a man of Middle stature tending to tallness, a handsome streight body, an Oval ruddy face mixed with a clear white, his hair a dark flaxen brown colour, soft and curling in rings gently at the ends of the Locks, his hands and fingers long and slender, his legs and feet well proportioned, so that to look upon he is a very compleat Gentleman; But he never yet cast affection on a woman, nor do I find him inclined to marry, he is very often in great Ladies chambers, & I believe his modest behaviour there, makes them the more delighted in his company. There be many *John Heydons*, one *John Heydon* the divine and Priest of Jesus Christ, this is a Philosopher & Lawyer, stiled a Servant of God and Secretary of Nature, And to this the Princes and Peers not only of *England*, but of *Spain*, *Italy*, *France* and *Germany*, send daily to him, And upon every occasion he with strong parts, & a vigorous brain, his wishes

willies and aimes, and what he pointeth at, speak him owner of a noble and generous heart, this Gentlemans Excellent Books are admired by the world of Lettered men, as the prodigy of these latter times (indeed his works before mentioned, if I am able to Judge any thing) are full the profoundest learning I ever met withall: And I believe, who hath well read and digested them, will perswade himself, there is no truth too abstruse, nor hitherto conceived out of our reach, And if any should question my Judgement, they may read the Comendations of both the Universities, *Oxford* and *Cambridge*, besides the learned *Thomas White* & *Thomas Revell*, Esq; both famous in *Rome* and other parts beyond Sea, that have highly honoured this Gentleman in their Books; yet he hath suffered, many Misfortunes, his Father was sequestered, imprisoned, and lost two thousand pounds by *Cromwell*; this (liver imprisoned this son also two year and half or thereabout in *Lambeth* House: For he and his Fathers Family were always for the King, And endeavoured to the utmost his restoration: And indeed the Tyrant was cruel to him, but *John Thurloe* his Secretary was kind to him, and pittied his curious youth, And the Messenger kept him (At his request) at his own house, And gave him often

leave to go abroad but being yet zealous and active for the King, he was again taken and clapt up in *Lambeth-House*, in these misfortunes it cost him 1000 *l.* and upwards, after this some envious villains forged Actions of debt against him, & put him in prison, It seems at the beginning of these misfortunes, a certain Harlot would have him to marry her, but denying her suit for he had never spake to her in his life good or evil, untill then, She devised now with here confederates abundance of mischief against him. And many courted him to marry but he denyed, now there was left (amongst a few old Almanacks, and scraps of others mens wit) Collected and be queathed unto the world by *Nic. Culpe* (as his own admired experience) old *Alice Culpeper* his widdow, the hearing of this Gentleman (that he was heir to a great estate after the death of his Father, & after the death of his uncle 1000 *l.* a years but whether this uncle be of the Father or Mothers side I know not but the estate is surely his at their death, Courts him by letters of Love, to no purpose, the next Saint in order was she that calls her self the *German Princess*. But he flies high and scorns such fowl great beatts, the first of these two blessed birds in her life time caused one *Heath* to Arrest him, and another laid Actions against him, that he never knew nor heard of.

In

this perplexity was he imprisoned two years, for they did desire nothing but to get they, or destroy him, for fear if ever he got liberty he might then punish them, He King of a Noble Nature forgave them all their malice and devices against him, and was content to revenge himself upon such pittiful wretches, God indeed hath done him the justice of this *Heath* Consumes to worse them nothing, and indeed if I can Judge or prevent any thing) his Baudyhouses well be burned and he will dye a miserable diseased begger. His Mistris when he was very young and a Clerke desired him to lye with her, but he like *Joseph* refusing, she hated him for her life, God preserved him from their malice, although one of these 3 lewd women fore this Gentleman practised the Art Magicke, she told *Oliver Cromwell*, she saw familiar Spirits come & go to him in the shape of Conies & her maid swore she had often seen them in his Chamber when he was abroad, & sometimes walking upon the house top in moon shine nights, and sometimes to vanish away into a wall or Aire, but when asked she could not tell what manner of man he was. So these stories were not Credited, and for all these and many more afflictions and false accusations, I never saw him angry, nor did he ever Arrest or imprison any man or

woman

woman in all his life.

He was fallſly accused but lately of writing a Seditious Book and imprisoned in Messengers Custody. But his Noble friend the Duke of Buckingham, finding him innocent and alwaies for the King he was discharged, and indeed this glorious Duke is a very good & just Judge and Noble, he forgave Abraham Godman that came to kill him with his sword drawn, the Duke with his Plate & Napkin (for he was at supper) takes away his sword, saying, I can spare thee, but I scorn it, and a little after he pardoned him. And so mercifull he is that after he had taken the Quakers prisoners in Yorkshire, he used so many wise convincing arguments that they submitted to the King of which the Duke was glad, and saved most all their lives; he studies the way to please his King and Countrey in peace plenty and prosperity; it is pittie the King hath not many more such brave men as he, a thousand such wise Dukes as this (like Marshal Thunder, back'd with flames of fire) would make all the enemies of the King and Christendome quake; and the Turke flie before such great Generals, in all submission, and humbly pray for this Great Prince, & leave him to his pleasure, and return to our subject.

John

John Heydon is not of that vain and presumptuous Nature as the Taytors that despise all Artills even Appolonius, More, Buchanan and Smith. &c. And yet they cannot read these and many other Learned Authors, they so impudently abuse, rob of there Learning, and convert other mens parts to their own profit, He lent one ten pound in Gold, he in requital or return speaks ill of him, and pretends to know many admirable Rules of Geomancy and impertinently addes them to Nativities, and applies them to all manner of Questions in Astrology, but his Books being written so long since, viz. Near 17 years by himself, their greediness of great matters is discovered, and we now know them to be neither scholars nor gentlemen, these hang up clouts with here are Nativities Calculated, Questions resolved, and all the parts of Astrology taught by us---For three pence, four pence, six pence, or higher if you please, thus are young Apprentices, old women & wenches abused and that they may be found, for money, tell us the 12 Houses of heaven in the sign of a Coat of Arms are to be let, when they might indeed set bills upon their brazen foreheads, engraven thus *Here are Rooms to be let unfurnished*, but our Author regards not these men, all their scandals forgeries and villanous

villanous devices they contrive against him he slights and scorns, and hath purposely forsaken *Spittle Fields* and his lodging there to live a private Life, free from the concourse of multitudes of people that daily follow after him, but if any desire to be advised let them by way of letter leave their business at his Book-sellers, and they shall have answer and Counsel without reward for he is neither envious nor enemy to any men, what I write is upon my own knowledge.

He writes now from *Hermenpolis* a place I was never at, It seems by the word to be the City of Mercury, and truly he hath been in many strange places, among the *Rosicrucians*; And at their Castles, Holy-houses, Temples, Sepulchres, Sacrifices, this Gentleman hath suffered much by his own discretion, solitude every Nativity Hawke contemns the *Rosicrucians* because they appear not to the world and concludes there is no such society because he is not a member of it, And Mr. *Heydon* will not come upon the stage, (let his enemies write or speak what they will) when every fool crieth enter, neither doth he regard every Dog that barks at him, all the world knows this Gentleman studys honourable and honest things, and faithfully communicates them to others, yet if any traduce him hereafter they

must not expect his Vindication, he hath referred his quarrel to the God of Nature, it is involved in the concernments of his Truths and he is satisfied with the peace of a good conscience, he hath been misinterpreted in his writing, with studied Calumnies they disparage a person whom they never saw nor perhaps will see, he is resolved for the future to suffer, for he says, *God condemns no man, for his patience*, the world indeed may think the truth overthrown, because she is attended with his peace for in the Judgement of most men, there is no victory, this he looks upon as on disadvantage the estimate of such censures will but lighten the scales and I dare suppose them very weak brains, who conceive the truth sinks because it outweighs them, as for tempestuous out-cryes when they want their Motives they discover an irreligious spirit, one that hath more of the *Hurrey-cano* than of Christ Jesus, God was not in the wind that rent the rocks in peices, nor in the Earth quake and fire at *Horeb*. He was in *Aura tenui*, in the still small voice, his enemies are forc'd to praise his virtues and his friends are sorry he hath not 10000 pounds a year, he doth not resent the common spleen who writes the truth of God hath the same Patron with the truth it self, and when the world shall submit to the general

general Tribunal, he wil find his Advocate where they shall find their Judge, there is mutual Testimony between God and his Servants, or nature and her Secretary, If the Baptist did bear witness of Christ, Christ did also as much for the Baptist; He was a burning and a shining light, when I writ this Gentlemans life God can bear me witness it was unknown to him and for on private ends, but I was forc'd to it by a strong Admiration of the Mystery and Majesty of Nature, written by this Servant of God and Secretary of Nature, I began his Life some years since, and do set it down as I do finde it, if any man oppose this, I shall answer, if you are for peace, peace be with you, if you are for War, I have been so too, (Mr. Heydon doth resolve never to draw Sword again in England, except the King command him.) Now let not him that puts on the Armour boast like him that puts it off: *Gaudet patientia duris* is his Motto, and thus I present my self a friend to All Artist, and enemy to no man.

Frederick Talbot Esq.

March 3.

1662

3.



To the truly honourable and
Excellently Accomplished, the
most Renowned,

John Lloyd, Esq.

Externall, internall, and eternall felicity
be wished.

S I R,



E E Dedicate our Book to you,
& your Noble brother because
Wisdom and vertue cannot
be parted, but being my two
guards of safety or prefer-
ring Patrons to defend me
from envy and malice, I presume to call you
Governour of my Regio Lucis, and him
Protector of Elhavarcuna, or the High Priest
of the Rosie Cross, and the Harmony of the
world, the Temple of Wildome, the Holy
Guide,

Guide, Containing the power of Natural Sciences and the most absolute Consummation thereof, & that which is the Active part of Figures which by the help of the naturall vertues of Metals, from a mutual and opportune application of them, brings forth operations even to admiration, which sciences the Rosie Crucians taught when they came to worship our Saviour Christ, when he was born. The Princes of all places did study these sciences, as Hiartas King of the Chaldeans, Jespion Prince of the Brackmans, Phroates the Indian Prince, Astaphon Duke of the Gimnosophists, Budda King of Babilon, Numa Pompilius King of the Romans, Zamolxides Emperour of Thrace, Abbaris Priest of the Hiperborean Jewes, Hermes Trismegist a King and Lawgiver of Egypt, Zoroaster the son of Oromasus King of Persia: All these and many more were Lovers of these Rosie Crucians Infallible Axiomata, and both Writers and patrons of this kind of Learning, as Josephus the Hebrew. Hermes Eranthes King of Arabia &c. And Plato relates in Alcibiades, the sonnes of the Persian Kings were instructed in these sciences, that they might learn to administer and distribute their Image to the Commonwealth of the world, and the Commonwealth

to it; and Cicero saith in his Books of Divination that there was none amongst the Persians did enjoy the Kingdom, but he that had first learned Philosophy, Rosie Crucians contemplating powers of Natural and Cælestial things, and searching curiously into their Simpathy do produce incredible powers of Nature into publique view, so coupling inferior Teletmes, Images, Games, and other things as allurements to the Gift of superior Angels Planets Genii, Idea's and figures, and other things, that by the Mutual application of Angels, Planets and Stars of Genii and figures of Geomancy upon Metals, arise wonderfull Miracles, not so much by Art as by Nature, to which Art becomes an assistant whilst it works these things, elections being made of hours when Angels and Planets are strong, Figures and characters rightly engraven or cast upon prepared Spermatick pure Metall clear and fine, free from any mixture, and all fitted with the Angel planet signe Idea, and figure of Geomancy, and these must be applied to the person of the Querent or Native, signified by the Angel, planet, sign, Genius Idea, and figure that ruled at birth or time of the asking the Question, who shall then find the cæ-

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lestial and terrestrial powers, unite to his desire, and perform incredible extraordinary things, at certain times Naturally, and Rosie Crucians as the most curious searchers of Nature, making use of these things that are prepared by nature only, by applying fier active things to earthly passive things, produce ostentimes effects before the time ordained by Nature, which the envious scriblers think are Miracles and cry them down as Atagical all which in their under-wit opinion are termed Diabolical, which indeed are Naturall works, the preventing only the time coming betwixt, as if any one should produce Roses in the Mouth of March, and apple trees blow and bear fruit in December, and ripe Cherries, Grapes, and Beans in January, or make parsly grow into a perfect plant within a few hours, and cause greater things then these, as clouds, rain, thunder, and animals of divers kinds, and raise the dead, and spot horses black and white like stars or any other colour, and very many transmutations of things these Books and Arts I submit (you exceeding in Judgement and Candour) to your censure, that if I have wrote any thing which may tend either to the contumely of Nature, offending God, or injury

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of Religion, you may condemn the error; but the scandal of Atalicious persons being dissolved, you may defend the traditions of truth, And that you would doe so with these Books, and myself, that nothing may be concealed which may be profitable, and nothing approved of, which can doe hurt, by which means the Harmony of the World, the Temple of Wisdome, the Holy Guide, Regio Lucis and Elhavareuna, having passed your examination (aswell as my other Patrons) with approbation, may at length be thought worthy to come forth with good success in publique as my other Books, and may not be afraid to come under censure of posterity, because I wear the most Noble title of

April the 5th.
at noon
1664.

Your most affectionate
humble servant and
true honourer.

JOHN HEYDON.



To the Worthy, Learned, Noble, and
 Valiant Colonel *Samuel Sandes*, late Governour
 of his Majesties Garrison in the Famous City of
Worcester, and now one of the Honorable
 Members of Parliament &c.

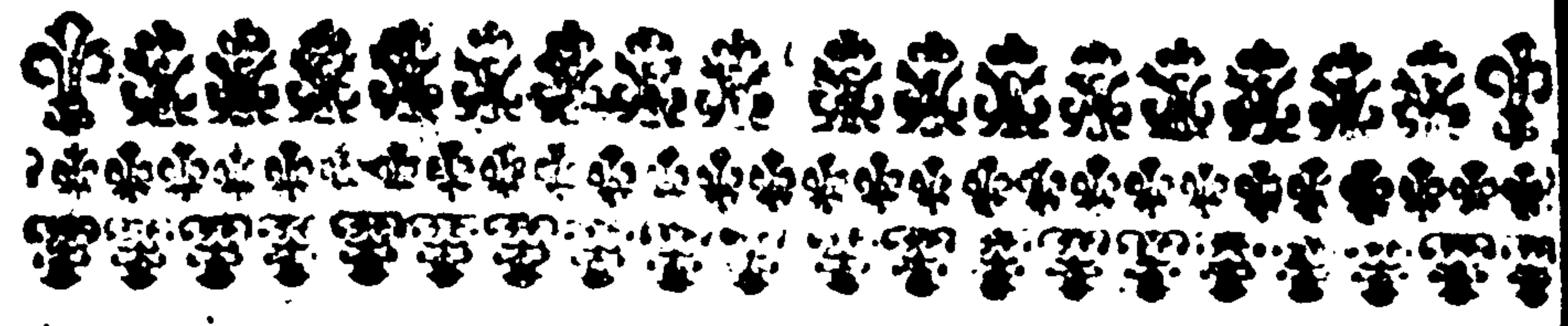
Your late respects to me have com-
 manded my Soul to serve you: and
 knowing you are aswell a Philoso-
 pher and Learned, as a Souldier that can
 command Armies of Horje and too into
 good order for War; I therefore humbly
 present this little Piecc of Philosophy to your
 pleasure: As the Book is Art and Nature
 united to serve you, so the Epistle may make
 you merry, by the great power of Natural
 things, for you know they not onely work up-
 on all things that are near them by their Ver-
 tue, but also besides this, they infuse into
 them a like Power, through which by the
 same Virtue they also work upon other things
 as in the Load-stone, which stone doth not
 onely draw Iron Rings, but also infuseth a
 Vertue into the Rings themselves, whereby
 they can do the same: After this manner it
 is, that the common Harlots and Villains,
 grounded daily in boldness and impudence

in

in Stage-Plays, infect all that are near them
 by this property; whereby the Spectaors are
 made like them, therefore they say that if any
 one shall put on the inward Garments of a
 Stage-Player, or shall have about him that
 Looking-glass which they daily look into, he
 shall become bold, confident, Ignorant, Im-
 pudent and wanton; so a Cloth that was about
 a dead Corps, makes him that carries it sad
 and melancholy: And if you put a Green
 Lizard made blind, together with Iron or
 Gold Rings into a Glass vessel, putting un-
 der them some earth, shutting then the ves-
 sel, and when it appears that the Lizard
 hath received his sight, shall put them out
 of the Glass, that those Rings shall help sore
 eyes; the same may be done with Gold Rings:
 and a Weasel, whose eyes with any kind of
 prick are put out, it is certain are restored
 to sight again; upon the same account Rings
 are put for a certain time into the Nest of
 Sparrows or Swallows, which afterwards are
 used to procure Love and favour: These ob-
 servations and ten thousand more I made to
 serve you, and they shall testify, you shall
 know you have power to command,

Your most affectionate humble servant

JOHN HEYDON



TO
 His honoured freind Mr.
Robert Richardson Citizen
 and Merchant adventurer in
 LONDON Health be wished.

SIR

I SEE in severall papers many
 false things Contrived a-
 gainst me, some (whose
 Malice is equall to their Ig-
 norance) asperse me with
 Atheisme, other call me in contempt a Scedi-
 tious author of Rosie Crucion Philosoply &
 contend against me, with studied calumnies
 and yet they do not know my person, I feare
 them not Now I am under the Com-
 mand of the Duke of Yorke, the Duke of
 Buckingham, the Duke of Ormand, the
 Earle of Oxford, the Earle of Middlesex,
 the Earle of Sandwich, Sir. John
 Hammer, Sir. Ralph Freiman, the Earle of
 Worcester,

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Worcester, & Sir. Richard Temple, Sir. John
 Cutts, Bevis Lloyd Esq; Samuell, Sandis
 Esq; John Lloyd Esq; these Being my Noble
 Patrons to whom I have dedicated my Books
 I look upon my eninies and their envy, as
 upon those, that took a Ragged Colt For
 a sturgeon, and I think it an Absurdity like
 that of Homer. : whose Battle of frogs and
 Mice, had the very same pen with his Illiads,
 If I should descend to any Contentious
 design, for who Admires Domitian for his
 Butchery of styes : To pass by the Gipsyes the
 two envious Almanack-makers and the
 Mountebanks, As no Man can see Saturn and
 Mars when the SUN shines, so these Noble
 persons preserve me from the venomous va-
 pours of their spleen, Sir I do Elect you one of
 my honoured patrons and let these deceivers
 lye in their dens here I deliver high truths,
 in my Method I first implore God the father
 being one, that I also may be one worthy of his
 favour, And before I make a Telesme or begin
 any work we must be clean, within and with-
 out, in a clean place because it is written in
 Leviticus. Every man who shall approach
 those things which are consecrated, in whom
 there is uncleanness, shall perish before the :
 Lord; Therefore wash your selves often and at
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the daies appointed. according to the mysteries of number in the Holy Guide put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not bear that man (as Prophyry saith) who hath not abstained many dayes from venereous Acts; Be not you coupled to a polluted or menstruous woman, neither to her who hath the Hemorrhoides, touch not an unclean thing; nor a Carcass, whence Porphyry saith, who-soever shall touch a dead man, may not approach the Oraeles perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; you shall wash, and anoynt, and perfume your self, and shalt offer sacrifices; for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; Let my prayer, O Lord, be directed to thee, as incense in thy sight; Moreover, the soul being the offspring and Image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which (as Job testified) the most lively sprits are sometimes sent forth, which cannot
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be retained in mans heart, boyling either through cholera, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses. Further, perfumes, sacrifice, and unctiōn penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparitions of desert places, and doth make them to come to you, to appear visibly and obey you; and they pacify all spirits, and attract them as the Loadstone Iron, and joyn them with the Elements, and cause the spirits to assume bodies: for truly the spirituall body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever you operate, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour you, whose favour, that you may more easily obtain, the fitness of the place, time also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome,

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come, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to Abraham that he should come into the Land which he would shew him; and Abraham arose and journeyed towards the south: in like manner, Isaac went to Gerar, where he sowed and gathered an hundred fold, and waxed very rich: but what place is congruous to each one; must be found out by Astromancy and Geomancy which things he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrowen, let him know that this region, this place is preordained by God and his Angels from him; and is also well disposed, and prepared by the Heavens. Therefore reverence this, and change it according to your time & business, but alwayes flee an unfortunate place: fortunate names also make things more fortunate; but unfortunate, unhappy; Hence the Romans in listing their souldiers were wary, least that the first souldiers names should be in any measure unfortunate; and for paying tributaries, and mustings of their Armies and Colonies, they did chuse Censours with good

names

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names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; so Epidamnus, least that sea men going that way should suffer damage, they commanded to be called Dyrachius; for the same cause they called Maleton, least he should cause some mischief, Beneventus; but they thought good to call Lacus, Lucrinus, for the goodness of the name being the most happy place of all: make election also of hours and dayes for your operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the Astromancers teach that times can give a certain fortune to our businessse; the Rosie Crucians and Geomancers likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have all the course of fortune dependding there, and be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testifieth, that the beginning

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of any thing may thereby be found out; even as the Astrologian Sir Christopher Heydon foretold that a most certain destruction approached the \odot h v who asked his advice concerning his nature; Metheon the Astrologer foresaw the calamity of the wars which happened upon the Athenians, making an expedition against the Syracusians: to the same about to sail to Sicilia, Meison the Astrologer foretold a great tempest. Anaxagoras by the knowledge of the times, forewarned on what dayes a great stone should fall from the S V N; as afterwards it happened at Aegos, a river of Thracia; on the contrary, L. Tarncius Firmianus by the acts and fortune of Romulus, found both the time of his conception and nativity; the same man found out also the nativity of the City of Rome, by making the successes and fortunes of that City: So Maternus reporteth, that the beginning and Creation even of this world was found out by the events of things: for that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shellfishes, Crabs and Oysters do increase, the MOON increasing,
and

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and when the MOON decreaseth, do grow can; and the Seas in ebbing and flowing do observe the motions and times of the Moon and Euripus in Eubœa. doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every month, viz, the 7, 8. and 9. day of the MOON it standeth still; and amongst the Troglotides there is a lake, which thrice in a day is made bitter and salt and again sweet; moreover in the winter time, when all thing wither, and dry, Penny-royall flourisheth: on the same day, they say that blown bladders do break, and that, the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in Arabia and Italy, and I know also the sowing thereof viz. that a nut-tree, which seemeth dry all the year, on the Even of Saint Johns day doth produce both leaves: and flowres, and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing; moreover that times can yeild some wonderfull power to artificiall things, Theomagia and the Holy Guide constantly affirm and by this means, we read in Plutarch, That there was a Telesme amongst the Peleneans made with such art, that what way

way soever it did look, it did strike all things with terrour and very great perturbation, so that no man durst through fear behold it; and we read in the life of Apollonius, that the Rosie Crucians of Babylon had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of their King. In the Iland Ckios there was the face of Diana placed on high, whose countenance appeared sad to those which came in, but to those that went out, it appeared chearfull: In Troas, the sacrifices which were left about the Telesme of Minerva did not putrefie; In the temple of Venus at Payhos, it never rained in the court: If any thing was taken forth from the Tomb of Antheus, showers were powred down from Heaven till that which was digged up, was restored into its place: In the tomb of King Bibria of Pontus did arise a Laurell, from which if any one did break a branch and carry it on shipboard quarrells would never cease untill it was thrown over. In the Iland Boristhenes, no bird did haunt the house of Achilles: at Rome neither flie, nor dog did enter into the Palace of Hercules, in the oxc marke. In Olynthus

Olynthus of Thracia there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died: I could bring even innumerable examples, and far more wonderfull then these which Antiquity reporteth to have been done by the Art of Telesms, and by the observati- on of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring them more new things, and such as remain even to this time in some places, and I will joyn to these some artificial wonders; for they say, that by the Art of Telesms it cometh to pass that at Byzantium Serpents hurt not, and that Jack- daws fly not over within the walls; that in Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at Venice no kind of Flie doth enter the publike houses of Barbers, that in Toledo in the publike shambles, one onely Flie is seen all the year long, of a notable whiteness: and we in the foregoing Temple of Wisdom have declared already both the fashions and times, by the observation of which, these things and such like may be done; more- over you ought especially to observe the vir- tus of speecbes and words, for by these the soul is spread forth into injurious sub- stances

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stances, into stones, metals, plants, animals, and all natural things, imprinting diverse figures and passions on them, enforcing all creatures, or leading and drawing them by a certain affection: So Cato testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of Tellus, that it produce unusual trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficial all to them, their family and neighbours; the Peacock also being commended presently extends his feathers: but on the contrary, it is found by experience that the herb Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further they which use witchcraft, kill trees by praising them, and thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: Eusebius declareth that by this means Serapis amongst the Egyptians, did publish short sentences, by the which devils were expelled, and he taught also, how devils having assu-

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med the forms of brute beasts, do ensnare men: To conclude, in all businesses I put God before my eyes for it is written in Deuteronomy, When you shall seek the Lord your God, you shall find him. Whence we read in St. Mark, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shall come to pass for you; and in St. Matthew; if you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaileth much, for Elias (as St. James saith) was a man like unto us, subject unto passions and he prayed earnestly, that it might not rain upon the earth, and it rained not in three years and six moneths; and again he prayed, and the heavens gave rain, and the earth brought forth his fruit: but I take heed in my prayers, least that I should desire some vain thing or that which is against the will of God; for God would have all things good: neither do I use the name of God in vain, for he shall not go unpunished, who taketh his name for a vain thing: I will be abstemious and give alms, for the Angel saith to Tobiah, Prayer is good with fasting and alms; and we read in the book of Judith: Know ye, that the Lord will hear your prayers if ye shall perse-

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severe in fastings and prayers in his sight, this is the study and practise that I am envied for: And here I make you my Patron, except my service and defend me, for to these Noble Persons do I submit and would be Judged by them,

Your humble Servant

John Heydon.

July 28.

12 h. Di. 14

1664.

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The Preface.

When I had (at *Sydmonth* in *Devon*) Studied *Rosie Crucian* Philosophy near 17 years, and yet I am not 30, I came to *London*, in hopes to finde Learned Artits and Doctors, but failing, I then resolved to travell, afterwards it fell out, when I had sailed from *England* into *Italy*, *Affrica*, *Egypt*, *Persia*, *Arabia*, *Judea* and from higher and lower *Babylon* upon *Euphrates* to the *Rosie Crucians*, by the singular providence of God I was cast upon the shore of a certain great Sea, and although I well knew and understood the passages, and properties of the sea of that Coast, yet I knew not whether in those Coasts was bred that little fish, which was called *Remora*, which so many men of great and small fortunes have hitherto so studiously sought after. But whilst I was beholding the sweet singing *Mermaides* swimming up and down with the *Nymphs*, and being

being weary with my foregoing labours, and oppressed with divers thoughts, I was with the noise of waters overtaken with sleep; and whilest I was in a sweet sleep, there appeared to me in my sleep a wonderfull vision, which is this. I saw *Ecata Pulchra* a lovely Lady, she looked as she was described by me in the *Harmony of the World*, but fifteen years old, going forth out of our Sea, she after a friendly saluted me into a most pleasant Island. This goodly Island was situated towards the South, being replenished with all things respecting the necessity, and delight of man *Virgils Elisian* field might scarce compare with it. All the banks were round about beset with green Mirtles, Cypress trees, and Rosemary. The green meadowes were covered all over with flowers of all sorts, both fair, and sweet. The hills were set forth with Vines, Olive-trees, and Cedar-trees in a most wonderfull manner. The woods were filled with Orenge, and Lemon-trees. The high wayes were planted on both sides with Bay-trees, and Pomegranate-trees, Oak, Ash, Elm, Hazel-trees woven most artificially one within the other, and affording a most pleasant shadow to Travellers.

And

And to bee short, whatsoever is in the whole world was seen there. As I was walking, here was shewed to me by the fore-aid *Ecata pulchra* two Mines of that Island lying under a certain rock, the one was of *Gold*, the other of *Chalybs*, or *Steel*. Not far from thence I was brought to a Meadow in which was a peculiar Orchard with divers sorts of trees most goodly to behold, and amongst the rest, being very many he shewed to me seven Trees marked out by speciall names; as ye shall find in the Book that followes and amongst these I observed two as chiefest, more eminent then the rest, one of which did bear fruit like the *SUN* most bright, and shining, and the leaves thereof were like *Gold*. The other brought forth fruit that was most white, yea, whiter then the *Lillies*, and the leaves thereof were as fine *Silver*: Now these trees were called by *Ecata Pulchra*, the one the tree of the *SUN*, the other of the *MOON*. And although in this Island all things were at ones pleasure and command, yet there was one thing, and but one wanting: there was no water to be had, but with great difficulty. There were indeed many that partly endeavoured to bring it thither by pipes,

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and

and partly drew it out of divers things: but there endeavours were in vain; because in those places it could not be had by any means or medium; and if it were at any time had, yet it was unprofitable, and poisonous, unless they fetched it (as few could doe) from the beams of the *SUN*, and *MOON*; and he which was fortunate in so doing could never get above ten parts; and that water was most wonderfull: and believe me, for I saw it with mine eyes, and felt it, that that water was as white as snow, and whilest I was contemplating upon the water, I was in a great wonder. Wherefore *Beata Pulchra* being in the mean while wearied vanished away from before mine eyes, and there appeared to me a great man, upon whose forehead was written the name of *Saturn*. This man taking the vessell drew ten parts of water; and took presently of the tree of the *Sun*, and put it in; and I saw the fruit of the tree consumed, and dissolved like ice in warm water. I demanded of him; Sir, I see a wonderfull thing, water to be as it were of nothing, see the fruit of the tree consumed in it with a most sweet and kindly heat, & wherefore is all this? But he answered me most lovingly

Young

Young Gentleman, it is true this is a thing to be wondered at; but do not you wonder at it, for so it must be. For this water is the Water of life, having power to better the fruit of this tree so, that afterward neither by planting, or grafting but only by its own odour it may convert the other six trees into its own likeness. Moreover this water is to this fruit as it were a woman, the fruit of this tree can be putrified in nothing but in this water, and although the fruit of it be of it self most wonderful, and a thing of great price; yet if it be putrified in this water, it begets by this putrefaction a *Salamander*, abiding in the fire, whose blood is more pretious then any kind of treasure or riches in the world, being able to make those six trees, which here thou seest, fruitfull, and to bring forth their fruit sweeter then the honey. But I asked, Sir, How is that done? I told you (saith he) that the fruit of that tree is living, and sweet; but whereas one is now sufficed with it, when it is boyled in this water, a thousand may then be satisfied with it. I demanded moreover, Sir, is it boyled with a strong fire, and how long is it in boyling? But said he, that water hath an intrinsecall fire, and if it be helped
with

with a continuall heat, it burns three parts of its body with this body of the fruit, and there will remain but a very small part, which is scarce imaginable, but of wonderful vertue; it is boiled by the skilfull wit of the Artificer, first seven months, then ten but in the mean time there appeared divers things, and alwaies in the fiftieth day, or thereabouts. I demanded again, Sir, cannot this fruit be boiled in other waters, or something be put to it? Hee answered, there is but this one water that is usefull in this Country, or Island, and there is no other water can penetrate the pores of this apple, but this: and know also that the *Tree of the SUN* hath its originall from this water, which is extracted out of the beams of the *SUN*, and *MOON* by a magnetick vertue: Besides they have a great correspondency betwixt themselves, but if any strange thing be added to it, it cannot perform that which it can do of it self. It must therefore be left by it self, and nothing added to it but this apple: This fruit after boiling becomes to be immortall, having life, and blood, which blood makes all the trees bring forth fruit of the same nature with the Apple. I asked him further, Sir, is this
Water

Water drawn any other way, or to be had every where? And he said, it is in every place, and no man can live without it; it is drawn divers ways, but that is the best, which is extracted by vertue of our Chalybs which is found in the belly of *Aries*. I said, to what use is it? He answered, before its due boiling it is the greatest poison, but after a convenient boiling it is the greatest medicine, & yeelds nine & twenty grains of blood; and every grain will yeeld to thee the fruit of the Tree of the *SUN* in eight hundred sixty seven fold. I asked, Can it not be made yet better? The Philosophicall Scripture being witness (saith he) it may be exalted first to ten, then to a hundred, then to a thousand, and ten thousand. I required again of him Sir, Doe many know that Water, and hath it any proper name? He cryed out saying, Few know it but all have seen it, and doe see it, and love it: it hath many and various names, but its proper name is the *Rosie Crucian* wonderrull Water of our Sea, the Water of life not wetting the hands. I asked yet further, Doe any use it to any other things? Every creature (saith he) doth use it, but invisibly. Then I asked, Doth any thing

The Preface.

thing grow in it? but he said, Of it are made all things in the world, and in it they live but in it nothing properly is, but it is the thing which mixeth it self to every thing I asked again, Is it usefull for any thing without the fruit of this tree? To this he said Not in this work; because it is not bettered but in the fruit of the Tree of the *SUN* alone. I began to intreat him, Sir I pray name it to me by such a manifest name, that I may have no further doubt about it. But he cryed with aloud voice, so as that he awakened me from sleep; Therefore I could ask him no further, neither would he tell me any more, neither can I tell any more. Be satisfied with these, and beileve me, that it is not possible to speak more cleerly. For if you do not understand these things, you will never be able to comprehend the books of other Philosophers. After *Saturn's* unexpected and sudden departure a new sleep came upon me, and then appeared to me *Beata Pulchra* in a visible shape: she congratulated my present happiness in the gardens of the *Hesperides*, shewing to me a Looking-glass, in which I saw all Nature discovered. After the changing of divers words betwixt us, I gave her thanks for her courtesies

The Preface.

courtesies shewed to me; because I not only entred into this garden, but also came into *Saturn's* most desired discourse. But because by reason of *Saturn's* unexpected departure some difficulties did yet remain to be inquired after, and searched into, I earnestly besought her, that by means of this happy opportunity she would resolve me my doubts Now I importuned *Madam Beata* with these words, I have read the books of Philosophers, and they say, that all generation is done by Male, and Female, yet I saw in my dream *Saturn* put the fruit alone of the Tree of the *SUN* into our *Mercury*; I beleeve also you as the Lady of this Sea, that you know these things; answer my Question I pray you. But she said, It is true, Sir, all generation is done in Male, and Female, but by reason of the distinguishing of the three Kingdomes of Nature a four footed Animall is brought forth one way, and a worne another: Although wormes have eyes, sight, hearing, and other senses, yet they are brought forth by putrefaction, and their place, or earth, in which they are putrefied, is the Female. So in this Philosophicall work the mother of this thing is that Water of ours so often repeated, and whatsoever is produced of that, is produced

The Preface.

as worms by putrefaction. Therefore the *Rosie Crucians* have created a Phenix and Salamander. For if it were done by the conception of two bodies, it would be a thing subject to death; but because it revives it self alone, the former body being destroyed, it riseth up another body incorruptible. Seeing the death of things is nothing else but the separation of the one from the other. And so it is in this Phenix, because the life separates it self by its self from a corruptible body. Moreover, I asked her, Madam, are there divers things, or is there a composition of things in this work? But she said, there is only one thing, with which there is mixed nothing else but the Philosophicall Water shewed to you oftentimes in yours sleep, of which there must be ten parts to one of the body. And strongly, and undoubtedly beleevé, Sir, that those things which are by me and *Saturn* shewed, by way of dreams, according to the custom, in this Island, are not dreams, but the very truth, which Experience the only Mistress of things will by the assistance of God discover to you. I yet further demanded some things of her, but she without any answer, after she had took her leave of me, set me, being raised from sleep, into my desired region

The Preface.

region of *England*, so departed And now Gentlemen The Mountebanks Astrologers and their Doctors, have bodily told me I was bound to teach them, all I knew, Readers I am very free and willing to instruct any, but the Confidence ignorance, impudence Malice and envy of them, makes me conceal my self, whilst I doe not seek praise to my self but endeavour to be assisting to the Lovers of Art and Nature *Astromancy* and *Geomancy*, & the *Harmony* of things, now privately any may have answer from Mr. *Gilbertson* Mr. *Brome* and Mr. *Basset* my *Book-sellers* of what they desire from me, And here I leave that vain desire of honour to those that had rather seem to be Philosophers *Astromancers* *Geomancers* Servants of God and Secretary's of Nature, then to be indeed able Artist if any man doe not approve of what I have done let him convince me of my errour by doing better and thereby he will Oblige the Lovers of truth and Amongst the rest your friend.

JOHN HETDON.

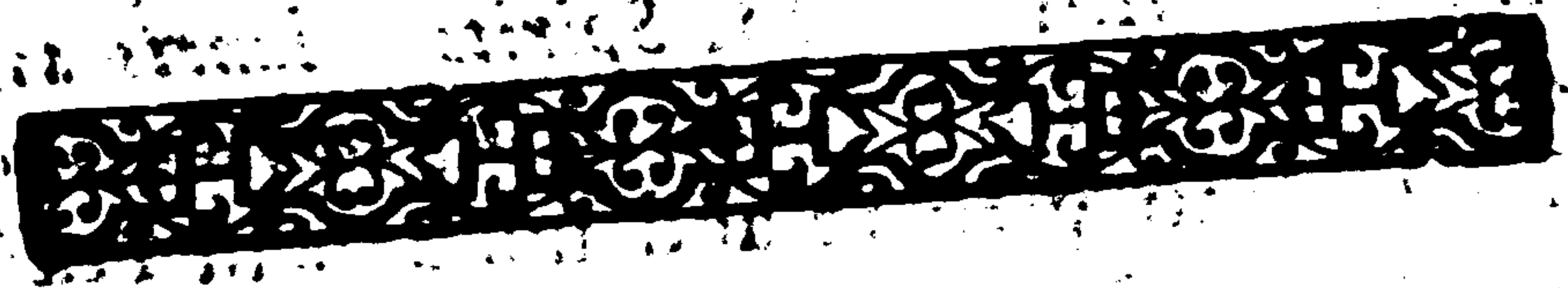
*From our vigin Pallace
in Hermapolis*

Die 7 164
30 A M.

To the most accomplisht Philosopher Lawyer and learned Secretary of Nature, Mr. John Heydon on his *Elbavreun* The Harmony of the World, The Temple of Wisdom, The Holy Guide, *Ocia Imperialia* The Idea of the Law, and his other Admirable works written about 17 years since, that are now Published.

Now the wits do fall and attempt your guard;
 O how your busie brain doth beat & ward;
 Rally and reinforce! rout! and relieve;
 Double reserves, and then an onsegive (fir
 Like marshall'd Thunder back'd with flames of
 Storms mixt with stormes passion with globes of Ire
 Yet so well disciplin'd that Judgment still
 Swai'd, and not rash Commissioned will
 No; words in you know order, time, and place,
 The instant of a Charge, or wheato face
 When to persue advantage and there to halt
 When to draw of, and where to reastant
 Such sure Commands streams from you that 'tis one
 with you to vaquish as to look upon
 So that your ruin'd Foes groveling confess
 Your conquests were their fate ad happiness
 Nor was it here your businesse to war
 With forreign Artists: But thy active star
 Doth course a home bred mist, Astrology

And



To his Illustrious Highness

PRINCE

RUPERT, &c.
 Duke of Cumberland, &c.

One of his Majesties most Honourable Pri-
 vy Counsel, &c. Knight of the most
 Noble Order of the Garter, &c.
 Known to all the World to be
 Learned and Valiant, &c.

Sir,



That you are, I need not tell
 you, the World knows;
 and I admire our ac-
 quaintance began with
 Mercury at Glovers Hall,
 and now you see him in
 his Colours, * I can
 partly refer my inclinations to your self, and
 those onely which I derive from the Con-
 templative Order of the Rosie Cross, for the
 rest are besides your Influence; I here pre-
 sent

The Epistle Dedicatory.

sent you with *Angels, Spirits, Planets and Metals*, with the times in *Astronomy* and *Geomancy* to prepare and unite them *Telestomatically*: The water is not extracted by the hands of Man: but it is made by Nature a *spermatick viscous Composition*, of *Water, Earth, Aire and Fire*, all these four *Natures* unite in one *Crystalline Conglaid Mass*, by *Mercury Linderitand* not *Quick silver*, but *Satan Philosophical*, which devours the *Moon*, and keeps her always in his *Belly*, by *Gold* I mean the *spermatick green Gold*, not the adored *Lump* which is dead, and inefficual; This is the substance which at present in our study is the *Child of the sun and Moon*, plac'd between two *Fires*, and in the darkest *Night* receives a *Light from the Stars*, and retains it, the *Angels or Intelligences* are attracted by a *horrible emptiness*, and attend the *Astrolasme* for ever, he hath in him a *wick Fire*, by which he captivates the *thin Genii*. At first the *Telesme* is neither *Mettal* nor *Matter*, neither *solid* nor *fluid*, but a substance without all form, but what is universal, He is *visible* and a *fume of Mercury*, not crude but coated, this *Fume* utterly destroys the first form of *Gold*, introducing a second and a more noble one, he hath no certain colour, for *Chamaelion* like, he puts on all colours; and

The Epistle Dedicatory.

and there is nothing in the *World* hath the same *Figure* with him, when he is purged from his accidents, he is a *Water coloured with Fire*, deep to the sight, and as it were hollow, and he hath something in him that resembles a *Commission*, in a *vaporous heat* he opens his *Belly*, and discovers an *Airy Heaven* tinged with a *milky Light*, within this *Calam* he hides a *little Sun*, a most powerful *red fire*, sparkling like a *Carbuncle*, which is the *red Gold of Rosie Crucians*: How true this is, I believe you can tell me, and if I but recite what you know already, you will not therefore undervalue it, it being in some sence a *Sacrifice*, for Men have nothing to give, but what they receive, suffer me then at present to stand your censure, & exhale that *Incense* which your own hands have put in, I boast of nothing, for I am not a *Quaker*, neither do I despise any *Religion*, it is enough I have learned by hard study some of the *Rosie Crucian Secrets*, but I grow absurd, I speak as if I would instruct you; and now methinks you ask me,

Quis Legit Hec.

It is I Sir, that read the *Tactics* here to *Hannibal*, and teach him to break *Rocks* with *Vinagre*: I am indeed somewhat *pedantick* in this, but the liberty you were pleased to

The Epistle Dedicatory.

allow me hath carryed me beyond my Cue
It is my opinion Sir, that truth cannot be urged
with too much spirit, so that I have not sinned
as to the thing it self, for the Danger's only
in your Person: I am afraid my boldness hath
been such, I may be thought to fall short of
that honour I owe you, this is it indeed
which I dare call a sin, but suffer me I pray
you to be impertinent for once, and give me
leave to repent of an humour, which I am
confident you place not among my faults,
but amongst your own Indulgencies.

Your humble Servant

March 10th. 1665.

JOHN HEYDON.

At 12 h. 15 m. P. M.

Upon



Upon the most
Excellent Phylosoper & Lawyer

MASTER.

JOHN HEYDON,
And his Works opposed by those
Men whose malice is equal to
their Ignorance.

HOW, is't not lawful for my learned Friend
Or shall we envy him, 'cause he hath more
Of Natures favours set upon his score,
Tell me in earnest, doe you think it fit
To believe all Aristotle writ,
Though he was blinded, yet experience can
Sever the Clouds and make a clearer Man,
If Rosie Crucians, once but view your vein
They'l think you'r Atomes not yet form'd to brain,
Then to the Pot you goe, oh there's the loss,
There's no Elixer in them, you'r all dross,
Then sing another Song, you that controule
The Elhavareuna of body'd souls,

Yes

Yet Platonists you are, but cannot tell,
Where these mysterious spirits have their cell,
Thus Cromwel burl'd dark Heydon to a Pound,
A blind contempt because he was profound,
Had Bacon liv'd in this unknowing Age,
And seen experience laugh'd at on the Stage,
What tempest would have risen in his blood,
To side an Art which Nature hath made good,
Look neerer Men, can't you distinguish yet
Betwixt the highest and the lowest wit,
When Cynthia to the Watery Tethys hies,
We know not there what Treasure she espies,
What Margarits in Chrystal streames, she sends
Only to us her Influences, and lends
A kind large Light, but you poor rants at home
Like Spartan Dogs doe barke against the Moon
Great glorious Heydon doe not you delay
Your course, because shee's dirt lyes in your way,
Stain your white hand for once, and be you not
Surpriz'd like ermins, by the daubing Plot,
Mount to your full Meridian, let your Star
Create a Rubricke to our Calendar
And we will offer Anthemes to your Shrine
So long as date can give a name to time.

Sir Nicholas Walford Baronet, &c.

D July 18th.
8h. 30m. P.M.
1664.



Elhavareuna,

O R

Rosicrucian Medicines of Mettals.

Eugenius Philathes,

I Am glad to see you dear friend *Eugenius Theodidactus*, for you will teach me the Principles of the Heydonian Phylosophy, and the meaning of the *Rosicrucian Crown*, set with 7 Angels, 7 Planets, 12 Signs, 7 Rulers, 12 Idea's and 16 Figures.

Eugenius Theodidactus. In his Phylosophy you must know he makes a Harmony of all things; The 7 Angels guide the 7 Planets, the 7 Planets move continually in the Signs, the 7 Rulers run in the 12 Ideas over the face of the whole Earth, and with the Elements project 16 Figures, these have their influence upon the 7. Mettals, which you must prepare for the diseases of mankind, as for example, if *Mars* cause the disease or *Barzabel*, *Venus* and *Kedemel* will cure it, and you must make your Medicine of Copper, as you are taught

C

in

in the *Holy Guide*, if *Saturn* and *Zazel*, then *Jupiter* and *Hismael* in *Tin* prepared will lead you their influence to cure the party, as you may finde by the Figures of *Astromancy* and *Geomancy*, as you are taught at large in the *Harmony of the World*, *The Temple of Wisdome*, and *The Holy Guide*, if *Saturn* cause the disease, the *Sun* and prepared *Gold* will cure the disease.

Eugenius Philalethes, to *Eugenius Theodidactus*
Good *Eugenius Theodidactus*.

Philalethes, First shew me, in what thing, or what thing, or by what thing, is the Medicine or multiplication of *Mettals* to be made?

Eugenius Theodidactus, My beloved *Phil.* it is even in the nature, of the nature, and by the nature of *Mettals*; For it is a principle of all *Philosophers*, that nature cannot be bettered but in his own Nature, wherefore the noble *Trivisians* saith, every substance hath his own proper and principal seed of which it is made, And by it self bringeth forth a *Pare*, and an *Apple Tree* an *Apple*: And *God* said in the beginning, let every thing bring forth his fruit, and let the seed be multiplied in it self. Likewise *Arnoldus de vilanova* saith, every seed is correspondent to his seed, and every shrub bringeth forth his proper fruit according to his kind. For nothing but *Man* is ingendred of *Man*, nor of the *Animals* but their like, whereupon *Paracelsus* concludeth thus, True *Alchemy* which onely alone teacheth the Art to make *Sol* and *Luna* of five *Mettals*, will not admit any other receipt besides that

that, which is thus (and it is truly spoken) perfect *Mettals* are made onely of *Mettals* in *Mettals*; by *Mettals* and with *Mettals*; for in some *Mettals* is *Luna*, and in other some *Mettals* is *Sol*.

Philalethes, If this be true that in *Mettals* are their seed whereby they may be multiplied, how is it then that the *Philosophers* stay their *Gold* and *Silver* are not common *Gold* and *Silver*, for Common *Gold* and *Silver* are dead, but their *Gold* and *Silver* liveth?

Theodidactus, Common *Gold* and *Silver* are dead except they be revived by Art, That is to say, except their seeds which are naturally included in them, be projected into their natural Earth by which means they are mortified and revived like as the grain of wheat that is dead and unapt to encrease, except by Art and industry of *Man*, it is in due season sown in his kindly Earth, and there putrified, and again revived and multiplied; For which cause *Trivisians* hath written, that the vulgar bodies that Nature onely hath perfected in the Mine are dead, and cannot perfect the imperfect bodies, But if we take them, and reiterate perfection upon them, 7, 10, or 12 times, then will they tinct infinitely, for then are they entering tincting and more then perfect and quick in regard of that they were before, *Paracelsus* likewise affirmeth, metallick spirits are dead, and lie still so, that they cannot work nor do any thing untill by Art they be revived, which thing *Arnoldus*

Arnoldus Turba Pborx and all the rest of the *Philosophers* verifie; Gold therefore simple and absolute in their bodily and metallick form are dead, but by art they are revived and made Gold and Silver of the *Philosophers*.

Phil. By what means or order of art I pray you, Sir, are they revived and brought to yeildus their seed?

Theo. By reducing them into their first matter, which is called *prima materia metallorum*, for the *Philosophers* write that it is impossible for the species or formes of mettals to be transmuted but by reducing of them into their first matter.

Phil. What is that *prima materia* or first matter of Mettals, Sir?

Theod. The first matter or *prima materia* of Mettals is *Argent vive*, that is to say quick-silver, as *Albertus Arnoldus*, *Pythagoras*, *Aristotle*, *Trevisanus*, *Geber*, *Paracelsus*, *Turba Philosophorum* verifie; which thing also they prove, and all other *Philosophers* with one consent, and without variance, by this reason, saying, it is most true and certain that the first matter of any thing is the self same thing into which it is resolved as Snow and Ice are resolved into water, which is the proper and first matter, and so all mettals are dissolved into *Argent vive*, therefore *Argent vive* is the first matter of mettals.

Phil. The argument indeed doth sufficiently prove that *Mercury* is the first matter of mettals, which all the *Philosophers* I confels do

likewise

likewise confirm; But Sir, seeing that Water is the first simple Element and matter of *Mercury*, why should not the mettals be reduced into water.

Theod. Water I grant thee, and so of all the other simple Elements are the first simple matters of things generally, because all things are made and compounded of them, But water is not properly, but rather the first matter of the first matter of mettals, because of water many other things then Mettals may be made, but of that thing which is the first matter of Mettals, can nothing else be ingendered but mettals, and that is *Mercury* wherefore the mettals of necessity must be reduced into *Mercury*, & not into Cloud water as the *Philosophers* affirm, but into a viscous water which is the first matter of Mettals, And therefore *Paracelsus*, *Arnoldus* and *Trevisanus* vehemently inveying against them that seperate the mettals into the simple Elements, saying, That labour is lost which is spent in the seperation of the Elements, for nature will not be severed by humane distinction, but hath her own separation in it self.

Phil. Your reason is good sir and thereby I well perceive that the Mettals should not be reduced into Cloud water, but into a viscous water, But I pray you Sir, is that viscous water quick-silver?

Theod. That shall you Judge by your self by this which shall follow, *Albertus Magnus* saith, the first matter of Mettals is *Argent vive*, which

is a viscous incombustible moisture comixed in a strong and wonderful mixture with, a subtile earth lives in the Mineral Caves of the Earth, which continually moveth and floweth because successively one part hath rule over an other; as the cause of flowing and moving is by moisture bearing the cheif rule, and terrestrial dryness bearing cheif rule over the action of moisture is the cause it will not stick to that which it toucheth, nor moisten; *Trevissanus* likewise sayeth, that is the nearest matter of mettals whose viscous moisture is mixed with his subtile earthlines. And *Geber* saith in his Comment, we could never yet find any thing permanent in the fire, but this viscous matter or moisture which is the self same note of all mettals, and all the other moistness, do easie fly from the fire by evaporation and separation of one Element from another, as water by fire, one part goeth into smoke, another into water, another into Earth remaining in the bottome of the vessel; But the viscous moistness, that is to say *Mercury*, is never consumed in it nor seperated from his earth, nor from any other his Element; For either they remain altogether or vanish all together, so that no part, of the weight may perish, Likewise in the book intituled the Original of Mettals, the nature of quicksilver is thus described, *Argent vive*, which the Alchymists call *Mercury*, is nothing else but a viscous water in the bowels of the Earth of a most subtile substance of white Earth

Earth united altogether by a most temperate heat by, the Least parts until the moist be tempered by the dry, and the dry by the moist, so that being thus both equally united and mixed neither of them may be seperated nor taken one from another by the fire, but will either go together or stay together in the fire: And in this *Argent vive* the Mother of all mettals is onely the whole perfection, for it hath in its composition Sulphury parts dry, the which Tincteth, and coloureth whiteness Art, and redness in power, and therefore this is the true Sulphur which perfecteth formeth, coagulateth, coloureth, and fixeth by his action, But this incombustible hidden and unknown Sulphur which is in power in *Argent vive*, cannot bring it self forth into act but by due decoction wherefore you may now perceive that neither Nature in the veins of the Earth, nor we above ground have no other matter to work upon, but onely pure *Mercurial* form wherein sulphur is included, that is to say, fire, and air, which indeed is the internal and essential part of the *Mercury* it self, but it doth not dominate therein, but by the means of heat, the which is caused by the reflection of the fiery sphere which incloseth the air, and also proceeding of continual and equal motion the heavenly bodies, which do stir so lent an heat as that it can hardly be perceived or immagined; And thus by most perfect decoction, and also by continual proportional

portional digestion in long success of time introduced in Art and made manifest in the end of the operation of Nature, that aforesaid unknown and incombustible sulphur, which is the true form or ferment of Gold. And thus mayst thou see that metalline form take their original onely of pure *Mercuriall* substance, the which is the mother of all mettals, and coupleth and is united with her male, that is with the foresaid sulphur the father of mettals, the which causeth the diversity of mettals according to the different degrees of decoction and alteration caused in *Mercury* by his own natural heat of inward sulphur. Now Phil. by these Philosophers, whether doth it appear that this viscuous moisture is part or no.

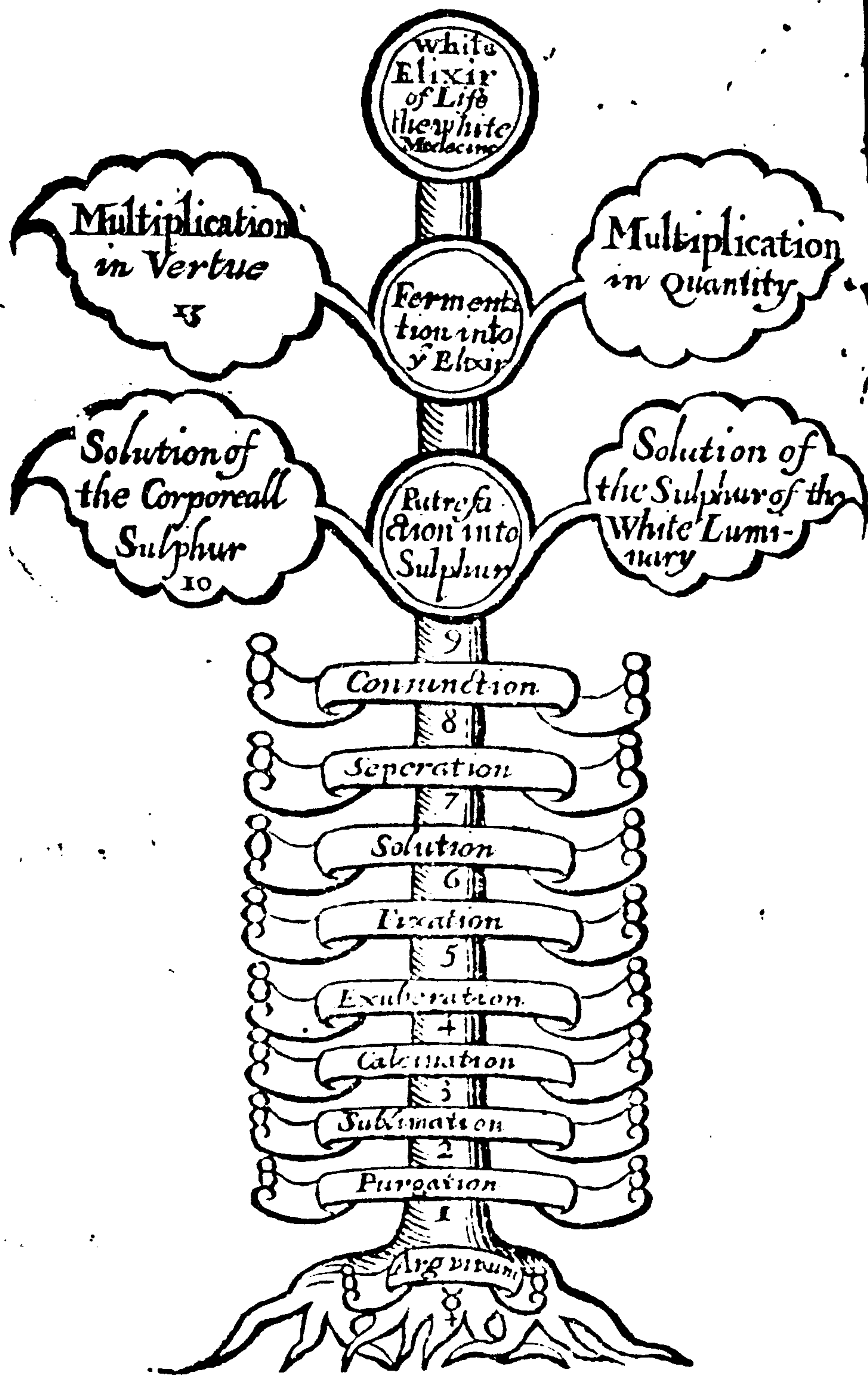
Phil. It is manifest by them that this viscuous water is quick-silver, and that *Mercury* is the first matter of mettals, and that the mettals must be reduced into *Argent vive*. But methinks this last Philosopher saith, that *Mercury* is the Mother of mettals, and that it coupleth with sulphur the Father of mettals to ingender mettals, by which words it appeareth, that this *Mercury* should be the feminine sperm, and the same sulphur the masculine sperm of mettals; I pray you Sir, tell me are there any more sperms of mettals then this one which is quick-silver?

Theod. Yes the Philosophers do agree that there is in the nature and original of mettals two sperms or seeds, the one masculine and agent, which

which they call sulphur; the other feminine and patient, which they name *Mercury*; and these two have the natural conjunction and operation one with another in the womb of the Earth whereby they ingender as I said before mettals of divers form and quality according to the difference and diversity of their degrees of digestion and decoction.

Phil. I pray you good Sir, tell me what is the difference between *Sulphur* and *Mercury* and the beginning and natural generation of them, and then shew me how they have their natural operation the one with the other in the bowels of the Earth to be made mettals perfect and imperfect?

head.



Theod. I have in some sort shewed you before but because you shall be fully resolved therein you must understand that sulphur is double in every

ery Metall but onely in Gold, that is to say external burning and internal not burning, which is the substantial composition of *Argent vive*, the *Mercury* or quick-silver spoken of is ingenerated or compounded in the bowels of the Earth clear viscous water by a most temperate heat united by the least parts indissoluble with an earthly substance incombustible sulphur white, most subtile in art without the which the substance of *Argent vive* cannot subsist, which colour it naturally with a white colour, but in our Magistry it maketh it white and red as we will by governing the nature of it, wherefore onely *Argent vive* is the total material cause and total substance of the Philosophers stone containing in it self that internal Sulphur being a simple fire lively quickening, the which indeed is the true masculine agent that before we spake of the which by perfect and due digestion and proportionable decoction congluteth, coloureth formeth and fixeth his own *Argent vive* into Gold according to nature, and to Art in the Philosophers stone, but when that *Argent vive* is by Nature thus fixed and made perfect by most high digestion into Gold onely by his own proper and inward Sulphur, which is the true ferment, then the outward external combustible sulphurs cannot enter in nor be mixed with him, but it is parted clear away as the corruptible from the permanent, wherefore it entrencheth not into Gold, and therefore it cannot be the matter or form or any part of the matter or form of the

The Philosophers medicine. Thus may you by the words understand the difference between true sulphur and *Mercury*, for when it appears simple, it is flowing and is called *Mercury* and is volitile, carrying or holding his proper combustible sulphur or ferment hidden in power. But when in the end of the foresaid decoction that hidden sulphur is brought wholly into act whereby the whole is manifest, doth shew the nature of sulphur, then is it called sulphur which doth coagulate reduce and fix his *Argent vive* to his proper nature, which is, to be made Gold wherefore this is the onely tincting sulphur of the Philosophers, the which is unknown to the common people; But the compound of them is called the mixed medicine perfect and sound, & in the commixtion they are made all one as in Wax, and so in truth you may now see, that these two spermatical matters are of one root substance and essence, That is to say, of the onely substance of pure *Argent vive*; But the diversity of the sundry shapes, formes and bodies of Mettals the which is the cause of the perfection or imperfection of them, is according to the divers and severall degrees of alterations caused by their decoction and digestion: for the *Mercury* or *Argent vive* running in the veins of the Earth, conjoineth and is mixed with this foresaid external sulphur, and being so mingled and conjoined together by the sundry and different degrees of the decoctions of the internal sulphur, caused by the motions of the heavenly bodies, there

here is ingendered the sundry shapes, formes, and bodies of the mettals in the intralls of the Earth: For first, in the first degree of natural operation and digestion the heat of the internal sulphur, working, and somewhat prevailing in the humidity of his *Mercury* beginneth somewhat to fix and coagulate the *Mercurial*, humour, and giveth it the form of Lead, and by further digestion and decoction, the sulphur yet somewhat more prevailing over his *Mercury*, the *Mercury* is somewhat more fixed and receiveth the form of Tynne; Then doth the heat dominate, more and maketh Copper, and then Iron, and further proceeding, in their digestion, the internal sulphur, yet more subduing the moist and cold of his *Mercury* by a temperate heat, and attaining by his concoction, purity and perfection of whiteness, it more firmly fixeth his body and giveth it the form fixation and tincture of silver; And now the essence that was in power is brought forth into act, whereby the external Earthly Sulphur, which gave a transitory form to the undigested mettals is almost utterly expoliated and separated by reason of his perfect form introduced by the mean of due digestion and proportional decoction: And yet in the silver there are some small parts of external sulphur, the which are by the last and most temperate compleat digestion of Nature wholly and throughly expoliated, and then by Nature is accomplished the most perfect simple and pure substantial forme of Gold, which

which Gold in the perfection of his mettalline nature is pure fire digested by the said sulphur existing in *Mercury*, whereby his *Mercury*, that is to say, his whole substance is converted into the nature of his pure sulphur, and permanens and triumphant in the force and violence of the fire, And by this separation of the external sulphur the mettalls are made perfect according to their divers degrees of their decoction, digestion and alteration wherein they separate themselves from the earthly and combustibile sulphur, and attain their true compleat, pure form and fixation: But whereas the Philosophers do seem to set down by degrees, first *Saturn*, then *Jupiter*, then *Luna*, then *Venus*, then *Mars* and then *Sol*, they had a further meaning therein which is not to be understood according to the lower, For indeed *Venus* and *Mars*, are placed after *Luna*, not that it should be believed that *Luna* doth turn or go into an imperfect body as *Venus* and *Mars*, but in truth they are placed after *Luna* for two causes, first because of the over great and excess burning of their filthy and fixed earthly external sulphur, which is joined with their *Mercury* and is outwardly by too much intemperate and over great superfluous drying combustibile heat coagulated and decocted with the *Argent vive* to a corruptible body, the other cause is Philosophically to be understood in the order and degrees of the colours in the working of the Philosophers stone which is a similitude and Analogie, and this

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over great quantity of burning grosse earthly external Sulphur is the cause of the hard melting of *Mars*, But so soon as nature by a temperate compleat digestion hath introduced into the internal pure sulphur, then are separated all these external sulphurs from the *Mercury*, and a perfect form is introduced, Example in the projection of the Philosophers stone, which being cast upon imperfect mettals molten doth onely by vertue of the most pure temperate high and mighty digestion, fix and give a true natural form to the *Mercury* of the bodies whereby is expoliated away all external sulphur, and they are perfected into fine Gold; And you must also know that Nature doth not always of these degrees in passing through the dispositions and pathes of the mettals or any one of them, but doth often times ingender perfect *Sol*, as the aforesaid beginning by a most temperate and due decoction in the bowels of the Earth; The reason hereof the knowledge of the Countreyes and Mines will make manifest unto you; And thus have I made plain unto you the very operation and works of Nature in the Earth, as all the Philosophers deciphered it, And this operation of Nature are we to imitate and follow as near as is possible in our Art according to the earnest precepts and preceptitious of all the Philosophers in this behalf.

Eugenius Philalethes, Well sir, you have now satisfied me thoroughly touching the first matter

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ter of Mettals, and the general properties of their several sperms, and the Natural conjunction and operation of them in the Earth, where they ingender the Mettals: wherefore Sir, reflecth that you shew me according to your saying, how and in what manner our Art may immitate the operation of Nature, which I pray you do; But first resolve me in this, wherefore do the Philosophers call *Mercury* or *Quick-silver* the first matter of Mettals, when there is another matter or sperm as you have declared which must be joined with it before Mettals can be ingendred?

Engenius Theodidactus. The Philosophers do truly call it the first matter of metal, because indeed so it is, for the sulphur which is the masculine sperm is of her; and she is the root of him, and his coagulation, as *Hermes* said, and also the same man sayeth, this water congealeth, when it is congealed, and running water is the Mother of that which is congealed and coagulated, and so it was ever; For which cause the Philosophers call the feminine sperm the patient or matter which suffereth the action of her Agent and taketh the impression of his formes in her substance; and therefore the Philosophers said truly, that sulphur giveth the form and beginning of being more then matter, when as that it is his act and matter power and form; for according to the truth of formes, they are named the substances of things; but matter may after another sort be called

called more the substance in as much it is the beginning to every thing, and from it are extracted all forms. If therefore any man would know the form of gold, he must of necessity know the matter of Gold, the which is *Argent vive* that springeth, flowing, liquid, flying, bright, and suffereth coagulation, and is therefore truly called the first matter of Mettals, because all Mettals have their first matter or substance from her their mother; the forms of the Mettals being affected by the moving of the active Elements Fiery and Ayery of *Mercury*, that is to say, Sulphure, the which moveth *Argent vive*, as this proper matter for generation into Mettals, according to the degrees of his motions.

Phil. O Sir, you have resolved me in this; now I pray you proceed to apply the operation of our Art to the operation of Nature, and shew me first what is the first work of Art.

Theod. What is the first work of Art, thou must learn to know by the first work of Nature, alwaies provided that it be that first work of Nature that Art is able to perform. But because the first work of Nature was to make the two sperms of Nature; which Art cannot doe, therefore the second work of Nature, which is the conjunction of the two spermes in one, must of necessity be the first work of Art; and the creation or making of the two spermes, must be onely referred to Nature, who hath provided and prepared to Art the matter that Art is to work upon; according to the saying of the Philosopher, Art of it self cannot

create the spermes, but when Nature hath created them, then doth Art joyned with that nature heat which is in the spermes already created make them as the instrument of nature; for it is plain that Art doth adde neither form nor matter, nor vertue, but onely aydeth the thing existing, to bring it to perfection; and again, Nature hath created a matter unto Art; unto which Art neither addeth any thing, nor taketh any thing away, but removeth such things as are superfluous; likewise Nature hath prepared for us one stone, one matter, and one medicine, unto the which we by our art adde no forraign thing, nor in any point diminish it, but in removing that which is superfluous in the preparation; and this is done in the purification, which is effected by solution. By these words it plainly appeareth, that nature hath prepared the matter wherein art is to work, and art by no means can make the same matter; but the onely work of art is to cleanse and purifie that which nature hath left unpure, and make that perfect which nature hath left imperfect, as is verified by this last saying of *Arnoldus*, and that first of *Trevisanus*. Now therefore it followeth, that the first work of art, wherein art doth immitate nature must of necessity be that which is the second work of nature, (*viz.*) as the second work of nature after she had created the sperme, was to joyn these two spermes of nature together, whereby to make the first matter of mettals; so the first work of art must be to conjoyn the spermes of mettals together,

ther, whereby we must make the first matter of one pure medicine that may bring the impure and imperfect mettals into the purity and perfection of nature: and this can be no otherwise done but by the reduction of them into their first matter, as is before said; by which means we may have as *Arnoldus* saith, the same spermes of the mettals above the earth, that nature did work in under the earth; and this reduction is nothing else but the dissolution in which they are dissolved into the natural *Mercury* and *Sulphur* again, but more pure then they were before, by reason that they are in their dissolution, separated and purified from the sex and impurity of their nature, and made more pure and perfect, whereby to ingender a more pure and perfect matter then nature could do; and for this cause hath the Philosopher written this conference in the lamentation of nature, between nature and art, without which doe yield the matter: thou shalt never effect any thing, and without thee also which dost minister unto me, I cannot alone finish this work.

Phil. This order methinks doth agree very well unto nature, wherefore now sir, tell me I pray you, out of which of the mettals must we have these spermes.

Theo. That which thou demandest is the chiefest & highest secret of the philosophers, wherefore I ought not to disclose the same in plain terms but in dark speeches and Figures, as they have done; notwithstanding mark that shall follow, and I will discover to thee the secrets of the Philosophers, in

hope that thou wilt hide them in the hord of thine heart, and commit the Papers to the fire. Now First and chiefly therefore thou must call to remembrance the words of the Philosphers before named, who say, That in some Mettalls is *Sol*, and in some mettalls is *Luna*; That is to say, in some of the Mettalls is the masculine sperms, and in some is the feminine sperme; In some of the mettalls is the tincture of *Gold*, and in some of the Mettalls the tincture of *Silver*; Some of them are masculine, and some of them are feminine; For that these words are true in their expositions, the words of *Hermes* do very well prove, who saith, *Red Sol* is his Father, and white *Luna* his Mother. If therefore *Sol* be the Father and *Luna* the Mother, and in some of the mettalls be *Sol*, and in some of them *Luna*, what is this but to say, that some of the mettalls are masculine, and some of them are feminine; or in some of them is the masculine sperme; and in some of them is the feminine sperme: Now therefore let us first consider, which of them are the masculine bodies, and out of the which the masculine sperms are to be had, and then shall we the more perfectly discern the feminine bodies, whence the feminine spermes are to be fetched.

Phil. True Sir, That reason is good, therefore I pray you shew first by prooffe of the Philosphers which are the masculine bodies, out of which the masculine spermes are to be had.

Theo. That will I do (God willing) But first I must have thee nose, that the Philosphers do diversly

versly name these two sperms; the masculine they call the Agent, the Sulphur or runnet the body or ferment the poison or flower of gold, the tincture or inward fire and the form. The feminine sperme they call the patient *Mercury*, the spirit *Valatill*, *Argent vive*, *Menstruum wataster azot*, and the matter, and by many other names they name them both, But this caviat in discerning of them I give thee for three causes especially: The one is, because thou shouldest in reading of the Philosphers not mistake any one of them for the other, the second cause is, that thou shouldest by these names know which of the mettalls are masculine by the quality of their names; And the third cause is, that thou shouldest thereby gather and understand that the two sperms being of two severall natures & qualities, can by no means be fetched from one body, as divers and many men have misconstrued; No more then both the spermes of man and woman, are in Man alone, or in the woman alone; But they are to be had of two substances of one Root, as the good *Trevisanus*, *Arnoldus*, and the rest of the Philosphers do affirm; But this secret note will I give thee by the way, that the two spermes must be had out of two severall bodies, yea two bodies in one onely Root; Which is the same *Hermaphrodite* of the Philosphers which they often write of, or their *Adam*, as I wil hereafter disclose to thee in due place, in the mean while and in all thy Reading of the Philosphers, keep well this Caveat in thy mind, of the severall names and natures of these two spermes.

Phil. Be ye sure I will keep your Caveat in mind, and not onely that, but also your last secret note, and when time shall serve will call them to your remembrance for my further resolution therein. But now Sir I beseech you to proceed in your purpose to prove by the Philosophers which are the masculine bodies.

Theod. Answer me then in this question whether is that which giveth the form or tincture, the masculine sperme, or the feminine.

Phil. Why sir I need not to answer you, for you have answered this question your self in the last answer you made to me, wherein you gave me a caveat to know that form and tincture is the masculine and agent sperme, which I have not forgotten so soon, and if I never had heard it before, I am not so simple but to know, that whatsoever giveth forme or tincture in any thing is the Agent or masculine sperme, And I think no man else so foolish to stand in doubt thereof.

Theod. Then needest not thou nor any man else stand in doubt that among the Mettalls *Sol* and *Luna* are both agents and Masculine spermes, for they both give form & tincture severally, the one to the white work, the other to the red work according to the sayings of Philosophers: For *Arnoldus* in his Rosary saith Gold is more precious then all other Mettalls, and is the tincture of Redness, tincting & transforming every body, But *Silver* is the tincture of whiteness, tincting all other bodies with a perfect whiteness: And therefore he which knoweth to tinct *Argent vive*, with *Sol* and *Luna*, cometh unto the secret; likewise in another place

place he saith thus, The first worke is to sublime *Mercury*, and to dissolve it, that it may return into the first matter, Then let the cleane bodies be put into this cleane *Mercury*, but mix not the white body with the red, nor the red with the white, but dissolve every one severally apart, because the white water is to whiten, and the red water to make red; therefore mix not the water of the one medicine with the water of the other, because thou shalt greatly err, and be blinded if thou do otherwise. By these two sentences of *Arnoldus* it appeareth not onely that *Sol* and *Luna* are Agents, the one giving form to the red work, the other to the white; But also there is another body that is to be dissolved unto *Mercury*, which is the patient of these two, Forasmuch as these two are to be put into the same, yet is it not the patient to them both together but each of them severally and asunder, which proveth them plainly to be both masculine and Agents, and none of them patient to any other, nor by any means to be mixed one with another; but a third thing to be patient to them both, That is to say, the same *Mercury* or *Argent vive* that they before spake of, where they said, that he which knoweth how to tinct *Argent vive* with *Sol*, and *Luna*, cometh to a secret, likewise the Noble *Trevisanus* saith our Medicine is made of two things being of one essence, to wit of the union *Mercurial* fixed and not fixed, spirituall and corporall cold and moist hot and dry, and of no other thing can be made: By these words it is manifest that the two *Mercuries*

ries whereof our medicine is to be made, are both of one Root, but of contrary qualities, That is to say, The one is a *Mercury* fixed, the other not fixed, the one corporal the other spirituall, the one hot and dry, the other cold and moist, which severall *Mercuries* are contrary, and contrary matters cannot be included in *Sol* and *Luna*. For they as Agents are onely hot and dry, corporall and fixed, but they are not as patients, cold and moist, volatile or spiritual & unfixed and therefore in them may be the masculine sperme; but in no wise the feminine, and therefore saith *Turba Phorum* or tincture proceeding from the fountain of *Sol* and *Luna*, giveth perfection to imperfect Mettals, upon which considerations they have also set down this most excellent Cannon and principle (*viz.*) The secret of all secrets is to know that *Mercury* is the matter and *Menstruum*, and the *Mercury* of the perfect bodies is the form; What is this, but as who should say, seeing the *Mercury* drawn from the perfect bodies, is the form or Agent sperme of our medicine, then *Mercury* of an imperfect body, must needs be the matter or feminine sperme; To the confirmation whereof, *Paracelsus* saith thus; Philosophicall *Mercury* that is of *Sol*, is in the conjunction compared unto the corporal spirit of *Mercury* as is the husband to his wife, when as they are both one and the self same Root and original, although the body of *Sol* remains fixed in the fire, but the Mettallick woman unfixed. Notwithstanding that compared to this is no otherwaife then seeds

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to the field or Earth: By these words of *Paracelsus* it is evident that the difference between the Mettallick Man, and the Mettallick woman is, that the Mettallick Man is fixed, and the Mettallick woman unfixed, by which meanes it is plain that this mettallicall woman cannot be *Silver*, or the spirit of *Silver*, as some do fondly surmise, and as the most do take it, but of some unperfect body that is unfixed. For who is so simple but knoweth that *Luna* is fixed and permanent in the fire, and inseparably united with his pure white sulphur.

Phil. Your reasons sir, are great to prove the two perfect bodies the agents, and giving the forms and tinctures, and so consequently to be the masculine sperme, and no less proving that the feminine sperme is to be had from an unfixed body, of which nature neither of them is; and therefore I must needs yield to the apparent reasons & authority of the Philosophers. But this saying of *Hermes* much sticketh in my mind, that his father is *Sol* and *Luna* his mother, wherefore I pray you make some exposition of the same by some other Philosophers, whereby I may be the better satisfied and resolved.

Theod. These words of *Hermes* though they be full of truth, and have no deceit in them, yet a great number besides thy self have been deceived thereby: The cause of their error is, because they do not consider the nature of *Luna*, which they take to be meant of *Hermes* to be the mother of our matter. For if they did either con-

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sider the masculine property of Silver, or perused the Philosophers touching their construction of this point, they should well perceive that *Luna* is not the Silver that *Hermes* meaneth, but a certain unfixed matter or *Mercury*, of the nature and quality of the Celestial *Luna*, as in the Canons of the Philosophers appeareth. And in *Turba Phorum* by these words, It is a thing worthy to be noted that *Luna* or Silver is not the mother of common Silver; but it is a certain *Mercury* endued with the nature and qualitie of the Celestial Moon, which is the same *Mercury* or woman before spoken of, that is not fixed as Silver is, but is of the nature of the Celestial Moon in respect of her moist unmixed and watery qualitie, having her fixation form and tincture of her sulphure, as the Celestial Moon taketh light of the Sunne. Therefore out of doubt it must be drawn from a body of the same nature, and not from a body of a contrary qualitie: for what can be more absurd, then to think that an unfixed matter can be in a fixed metall, or a fixed nature in an unfixed body: & consequently what can be more evident and manifest, seeing the Philosophers do all affirm, that the metallical man is fixed, and the metallical woman unfixed, then that the fixed sperm must be had out of a fixed metall, and the unfixed and volatile nature out of an unfixed substance; and therefore by no means had from *Luna*, because of her fixed and masculine nature, which all the Philosophers in plain terms confirme to be true, as in their Canons by a question deman-

demanded and answered in this manner: The question amongst wise men is, Whether the *Mercury* of *Luna* joyned with the *Mercury* of *Sol*, may be had instead of the philosophical *menstruum*; They answer *Mercury* of *Luna* doth hold the nature of the male or masculine, but two males cannot ingender no more then two females. Likewise in another place, thus the sulphures *Sol* and *Luna* are the two sperms or masculine seeds of the medicine, & in the *Turb* thus, metallick *Lunes* is of a masculine nature.

Phil. Well Sir, now I give you most hearty thanks, and I perfectly understand that the two perfect mettals are the two masculine bodies, from which we are to fetch our two masculine sperms, or forms, or tinctures; that is to say, both of the red and the white, which seeing they are fixed and perfect bodies the form and tincture, and agents of our matter, they have sufficient reason of themselves to perswade me or any man of reason that they can be no other then the masculine spermes, except we will contrary to all rule of reason and nature have one thing both the agent and the patient, the matter and the form. Now therefore I pray you Sir, shew me which are the feminine bodies, and out of which the feminine sperme of our matter is to be fetched.

Theod. This secret of both these secrets is the greatest, and requireth of it self to be as secretly kept in the hearts of all wise men hereafter, as it hath been of all ancient Philosophers before time; wherefore I dare not for fear of any evil success, but acknowledge the like reverence to the matter revealed

revealed yet to thee but in a figure & not in plain terms, which forasmuch as I have between thee and me imparted in secret, thou shalt now understand by this figure 3. which number indeed it doth containe in it self; and being the very figure of the Trinity in the Deity, as I will hereafter shew thee. But now first I will shew thee the reasons, as the markes and tokens whereby thou shalt understand and know that this 3. is the same feminine body where is the feminine sperme of our blessed matter, which I will prove by the authority of the Philosophers in this manner. First, the Philosophers thou knowest doe all agree as before, that the metallical man in our matter is fixed, and the metallical women unfixed. If therefore I prove our matter 3. to be unfixed, it is a great argument and probability that our 3. is the same woman

Phil. It is indeed Sir, a great probability, but no certain proof, for there are more then one of the unperfect bodies unfixed.

Theo. But what if she be more unfixed then the rest, then is she the more likelier, how thinkest thou by her?

Phil. By this reason she is the more likeliest.

Theo. Well, the second mark and token whereby she is known, is that the Philosophers likewise agree, that their *Mercury* or water which reduceth their Gold or sulphur into his first matter, is the same that abideth and is permanent with it, as in *Trevisanus* is written. There is required in our naturall solution the permanency of both,

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(viz.) of water dissolving, and of the dissolved body; and in another place, no water dissolveth the metalline essence with a natural reduction, but that water which is abiding therein in matter and form, which water also the mettals themselves being dissolved are able to recongeale. And *Arnoldus* saith, the nature of the dissolved bodie, & the dissolving water is all one, but only that the nature of the bodie is compleat, digested, & fixed, but the nature of the water is uncompleat, undigested & volatile, untill it be fixed by the bodie, & in *Paracelsus* our woman dissolveth her man, and the man fixeth the woman. By these words it is plaine that the water which dissolveth the body is the same that is permanent with them; that is to say, the woman or feminine sperme that is to be joynd with the man or masculine.

Phil. True sir. What then if I prove by the Philosopher that our figure 3. is the same water that dissolveth the bodies.

Theo. Why then you prove out of doubt that she is the feminine sperme, wherefore I pray you good sir, let me hear that proof.

Phil. *Paracelsus* saith plainly, (speaking in the person of the figure 3. my spirit is the water, dissolving the congealed bodies of my brethren; and *Ramondi Lullius* saith in his Epistle to the King, Our water you know is extracted from a certain stinking *menstruum*, which is compounded of four things, and is stronger then all the water of the world, and it is mortall, whose spirit multiplieth the tincture of the ferment. And

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in another place he saith, All Alchemical Gold is made of corrosives, and of an incorruptible quintessence, which is fixed with ferment; but such quintessence is a certain spirit reviving and mercurifying the Mineral medicine; And *Turba Phorum* saith, Take the black spirit, and with it dissolve bodies and divide them. Now consider the nature of our figure 3. and judge if this be that water or no. It must needs be the same, for the words fits the nature of our figure 3. and none other of the imperfect bodies but her, for all the Philosophers agree that she is earthlie, dark, cold, and stinking; and *Paracelsus* nameth her plainlie, saying, the water dissolving her brethren.

Theod. Well judge of this as you have cause, & consider yet another note or mark whereby she is known as the Philosophers agree & affirm, as you know both they of the oldest and greatest antiquitie, and they of the latest daies; That their Gold must be sown in his own proper Earth; As also in the *Turb.* Let our Gold be sown in his own proper Earth.

Phil. Indeed so they say sir?

Theod. What then if I prove our figure 3. the same Earth?

Phil. Why then you prove all in all.

Theod. Attend then unto that which shall follow, *Arnoldus* in his new Light sayeth; With my own hands mine eyes being witnesses, I made the *Elixer* that converted *Saturn* into *Sol*, which matter truly I have now named, and it is the Philosophers *Magnesia* out of which they did draw,
Gold

Gold out of the bottome of his body, and which they found quicksilver of quicksilver, and sulphur of sulphur; Consider these words well, and now I ask thee, from what did they draw, and what was drawn?

Phil. The words are, that Gould was drawn.

Theod. True, and so doth it follow plainly, That the body it was drawn from, was our figure 3. which of these two then was the Earth.

Phil. Mum no more words, *Lubus est infabula*; But I pray you Sir, shew me, how conster you the rest of the words, that say, they found quicksilver of quicksilver and sulphur of sulphur.

Theod. Why what is our figure 3. but *Mercury* of *Mercury*, and what is our Gould but sulphur of sulphur.

Phil. O Lord what a secret is this?

Theod. Nay, I will yet impart a greater secret to thee then this, in hope of thine honest heart, wherein thou wilt bury the secret of the Philosophers to the hour of death.

Phil. That will I do Sir, or else I were worthy to dye, wherefore I pray you impart it.

Theo. It is written by the good Philosophers, and probably and unfallably found true by daily experience, That the figure 3. is never found simple or pure by himself in the Mine, but ever is mixed with *Gold* or *Silver*, whole graines or seeds in him are plainly to be seen to the eyes, by which means it appeareth that there is no Mine of himself, but he is the Mine of them, and so their very naturall earth; Consider these words following
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of *Flamellas*, and thou shalt yet hear a greater secret then these. *Mercury* being never so little congealed in the veins of the Earth, there is straight ways fixed in it the graine of *Gold*, which of the two spermes do bring forth true Springs and branch of *Mercury*, as we may see in the Caves of *Saturn*, wherein there is no Mine in any in which the true graine of the fixed may not be contained manifestly, that is the graine of *Gold* or *Silver*, For the first congelation of *Mercury* is the Mine of *Saturn*, in which it is put by Nature, This may truly be multiplied into his perfections without faile or error, being notwithstanding in his *Mercury* not separated from his Mine; For Metall consistin in his Mine is *Mercury*, from which if the graine be separated, it will be as an unripe Apple plucked from his Tree, which is altogether destroyed. The fixed graine is the Apple, and *Mercury* is the Tree, therefore the fruit is not to be separated from the Tree, because it cannot elsewhere receive nourishment then from his *Mercury*; It is as great a folly to put *Gold* or *Silver* into *Mercury*, as to fasten an Apple again to the tree from whence it was taken Therefore that this business might be duely accomplished, The Tree together with the fruit must be taken, that again it might be planted, without taking away the fruit, into a more fertile and new soyle, which will give more nourishment in one day, then the first field would have yielded in an hundred years, for the continuall agitation of the Winds. Goup therefore into
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the Mountain that thou mayst see the vegetable *Saturnian* Royall and mynerall herbe; for let the Juice be taken pure, the fecies being cast away, for thereof thou mayst effect the greatest part of thy work. This is the true *Mercury* of the Philosophers.

Phil. Blessed *Jesus*, to thee be all glory. Now I do see and understand the depth of this blessed secret, which these words make plain unto me: And therefore sir, I wish you not to expound them, that so plainly expound themselves. But I pray you sir, confirm these matters by some more of the Philosophers.

Theod. These words of *Trevisanus* touching this matter are as plainly written in the end of his *Theorick*, which are these, Therefore I now conclude, and hearken well unto me, our work is made of one root and two substances Mercurial, taken crude, drawn out of the mine clean and pure, conjoynd by fire of amity as the matter requireth it, cocted continually untill that of two be made one; and in this one, when the two are mixed the body is made spirit, and the spirit is made body. *Paracelsus* likewise speaking plainly in the name of our figure 3. saith, it would be profitable to the lesser World if he did know, or at the least believe what lay hid within me, and what I could effect: For he that doth discourse upon the art of *Alchimie* would more profitably understand that which I can do, if he would use that onely which is in me, and that which by me may be done. And in another place, under an *Anigma*, he notably discovereth this our blessed

matter, where he saith, whatsoever staineth into a white colour, hath the nature of life; & the power & property of light, which causally effecteth life; and contrariwise, whatsoever staineth into blackness, or maketh black, hath the nature common with death, and the property of darkness, and the strong power of death. The coagulation and fixation of such manner of corruption is the earth with her coldness. The house is alwaies dead; but the inhabitant of the same liveth. and if thou canst finde forth the example thereof thou hast prevailed. By these words appeareth that as the tincture of whiteness is the cause of life, which is the spirit of generation; so the blackness, which is the spirit of corruption is death: and these two tinctures are in our blessed herb. The natural blackness whereof, that is to say, our figure 3. is the spirit of the corruption or mortification which is the same earth that he here noteth with his coldness; the same dead house within the artificial digestion is the death and mortification and putrefaction of the matter; and our Silver and Gold which is naturally included in the same is the tincture in his first artificial operation, according to the Philosophers, who say, There is no Gold but first was Silver before it was Gold. This tincture of whiteness is the same inhabitant which liveth in the same dead house, according to the saying before; the house is dead, but they live which inhabit it; by which means it is plain that this is the same example which he speaketh of when he saith, The example wherof if thou

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be able to finde out thou hast thy purpose. So doubt we not but by the grace of our Lord God, *Jesus Christ*, we shall not onely finde the sample, but the thing it self, and the nature it self, and therefore hope we to be victors, and to overcome these natural properties in cullors of our blessed matter spoken of before. *Arnoldus* prettily noteth in his Rosary, as it were by the way, where he saith, This we see, that in the calculation of our figure 3. that first is converted into black powder, next into white, then into a more yellow or red, which words very well discover his *Enigma* written of this matter in another place, where he saith thus, The thing that hath a red head, white feet, and black eyes, is the matter. Likewise it appeareth by the *Enigma* of *Hermes*, the Falcon is alwaies on the top of the mountain crying, I am the white of the black, and the red of the Cytren.

Phil. This matter is too plain, and that the Philosophers with such concord and consent have confirmed, whereof I am satisfied and out of doubt; but yet I must be bold to put two things in your remembrance, and partly charge you with your promise; the one is to shew me how there is in our figure 3. the number of 3. that you before spoke of; the other thing is, to shew me, how it is the Hermaphrodite or *Adam* of the Philosophers, which you promise to disclose in his meet place.

The. In our Mineral herb is the number of 3. thus: First therein is our figure 3. *Phil.* as thou knowest.

Secondly, there is our Sulphur, that is to say, our Gold or Silver which naturally mixed with him. Thirdly, the root of these two, that is to say, Mercury or Quicksilver whereof they were ingenerated, and whereunto they must be reduced, in respect of which Trinity in unity it representeth the figure of the Deity.

Phil. Now sir, of our Hermaphrodite or *Adam* therein.

Theod. What else is our Mineral hearb, but one root of two substances, wherein is both our man or woman, that is to say, our Gold is our man, our sperm masculine or Silver, according to his natural mine, which is also the Sulphure the tincture, the firmament and form before spoken of, having the perfect and fixed nature of the man, and the two agent elements of fire and ayre in them, and our woman is our figure there, that is to say *Phil.* which is the feminine sperme, the patient the *Agna*, the *Menstruum*, the matter, the spirit volatile, and the condigested or unfixed body, having in her the two patient Elements of Water and Earth. Thus dost thou see and understand that *Sol* and *Luna* are the masculine spermes, in our matter or figure 3. is the natural woman Water and Earth of them both, where by nature they are planted and spring, that is to say, the matter of our red work is our figure 3. joyned with *Sol*, and the matter of our white work in our figure 3. joyned with *Luna*, which matter are first to be had for more surety and security of Art even in nature it self, called

fex

fex plumbi, or *Quehali Hispanica*. And thus dost thou see in our blessed matter 4. 3. 2. and 1. yea and one onely one thing, according to the words of all Philosophers, by which thou maiest be out of all doubt of the truth of this matter, which matter I have upon the trust of thy truth and secrecie laid open to thee. The rest of the operation of Art in this matter I will defer till opportunity shall serve. Commending for this great and gracious Misterie and secret of Nature to the Godhead all eternal glory to whom it is due.

Phil. I entreat the Lord God, that he would enlighten my heart with his light and truth, so long as my Spirit remains in me, for his light is very delightful and good for the eye of my soul to see by; for so shall the night be enlightened to me as the day, neither shall the clouds shadow it; it shall not be like the light of the Sun by day, because it shall not be clouded; nor like the light of the Moon, because it shall never be diminished as her light is. God hath made these lights as he hath made man, and he appointed the greater light to rule the day, and the lesser to rule the night: Hence it appears the Sun was made to rule the day, and not to give light to it only, as the Priests affirm; and the Moon was made to rule the night, not to give light to it only, as appears *Gen. 1.* because she hath no light to give; also he hath made the whole host of Heaven, the fixed Stars and Planets, and gave them vertues, together with the Luminaries, but

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their vertues are not so great as the vertues of the Luminaries; neither is the vertue of the Moon so great as the vertue of the Sun, because she borrows her light from the Sun, also the whole host of Heaven, that is, the fixed Stars, move all in the same Sphere; and therefore their distance is always the same the one from the other, and their latitude is always the same; but it is not so with the Planets, for their course is various, and so is their distance the one from the other, and so is their latitude; for sometimes they are upon the Ecliptick, sometimes North from it, sometimes South; sometimes Retrograde, sometimes direct; sometimes in conjunctions one with another, sometimes in opposition, sometimes in other aspects; the reason of this is, because the Sphere of one is lower then the Sphere of the other, and the lower the Sphere is, the sooner they make their revolution.

The neereft to the earth of all the Planets is the Moon, and therefore her course is swiftest: and besides her difference in Longitude and Latitude, there happen other accidents to her which are not visible to other Planets; for sometimes she encreaseth, sometimes decreaseth, and sometimes she is invisible or faileth in light: the reason why the Planets are not seen horned as the Moon, is, because their distance is greater from us; all the Planets seem biggest when they are at their greatest distance from the Sun, or when they are neereft to the earth, according to Copernicus; also sometimes the Moon is Eclipsed,

but

but not in the same manner as the Sun; for the Sun never loseth its light, but is onely shadowed from a particular people or place, by the body of the Moon; but the Moon Eclipsed totally loseth her light, and the reason is, the Sun's light is his own, but the Moon is a borrowed light.

This being premised, I consider that all things under the Moon universally, whether men, beasts or plants, are changed, and never remain in the same state, neither are their thoughts and deeds the same: take counsell of your head, and it will certifie you what I speak is true, and they are varied according to the various course and disposition of the Planets: look upon your own genesis, and you shall find your thoughts moved to choler, so often as the Moon transites the place where the body or aspect of *Mars* was in your genesis; and to melancholy when she doth the like to *Saturn*; the reason is, because the Moon is assimilated to the body of man: whose vertue as well as her light increaseth and diminisheth; for she brings down the vertue of the other Planets to the creatures, and to man if he lives upon the earth.

The Sun causeth heat and cold, day and night Winter and Summer. When he arrives to the house of his honour or exaltation to wit, *Aries*, then the trees spring, living creatures are comforted, the birds sing, the whole creation rejoiceth, and sicknesses in the body shew themselves in their colours: Also when he arrives at his fall to wit, *Libra*, the leaves of the trees fall,

creatures are lumpish, and mourn like the trees in *October*.

Also another notable experiment is, usually sick people are something eased from midnight to noon, because then the Sun is in the ascending part of the Heaven; but they are most troubled when he is descending, that is, from noon to midnight.

The course of the Moon is to be observed in many operations both in the Sea and Rivers, Vegetables, Shel-fishes, as also in the bones and marrow of men, and all creatures; also seed sown at the wain of the Moon, grows either not at all or to no purpose.

Also wise men have experiences of many vertues of the Stars, and have left them to posterity: and Physitians in old time have found out the changes and terminations of diseases by the course of the Moon: Wherefore the 7, 14, 20. or 21, 27, 28, or 29. days of sicknesses are called *Critical Days*, which cannot be known but by the course of the Moon; but rest not in the number of the days, because the Moon is sometimes swifter, sometimes slower.

As for such diseases as doe not terminate in a moneth (I mean a Lunar month) viz. the time the Moon moveth round the Zodiack, which is 27 days, some odd hours, some few minutes; you must judge of these by the course of the Sun. The day is called critical because the Moon comes to the *Quartile* of the place she was in at the *decumbiture*; sometimes a day sooner or later.

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When she comes to the opposition of the place she was in at the day of the *decumbiture*, she makes a second Crisis, the third when she comes to the second quartile, and the fourth when she comes to the place she was in at the *decumbiture*, and then is the danger.

The reason of the difference of the Moons motion is the difference of her distance from the Earth; for when the center of her circle is nearest to the center of the Earth, she is swift in motion; and hence it comes to pass that sometimes she moves more then 15. degrees in 24. hours, sometimes lesse then 12, therefore if she be swift in motion, she comes to her own quartile in six days; if slow, not in seven: therefore must you judge according to the motion of the Moon, and not according to the number of the days.

Upon a Critical day, if the Moon be well aspected with good Planets, it goes well with the sick; if by ill Planets, it goes ill; you must be resolved in one particular, which is, If the Crisis depend upon the motion of the Moon, and her aspect to the planets, what is the reason, if two men be taken sick at one and the same time, that yet the Crisis of the one falls out well, and not so in the other?

I answer, The vertue working is changed according to the diversity of the vertue receiving; for you all know the Sun makes the Clay hard, and the wax soft; it makes the Cloth white, and the Face black; so then, if one be a child, whose

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nature is hot and moist, the other a young man, and the third an old man, the Crisis works diversly in them all, because their ages are different.

Secondly, the time of the year carries a great stroke in this businesse; if it be in the Spring-time, diseases are most obnoxious to a child, because his nature is hot and moist; a disease works most violently with a choleric man in Summer; with a melancholy man in Autumn; with a flegmatick man by reason of age or complexion in Winter.

Thirdly, To this I add, suppose at the beginning of a disease the Moon was in the place of *Mars*, in the genesis whose nature is hot and dry, if the disease be of heat, it mightily aggravates it; not so if it be of cold; and you shall seldom find two men that had *Mars* in one and the same place in their genesis, fall sick together, and the disease differ neither at the middle nor at the end.

Quest. Put the case the age of the people, and the season of the year be the same, and the disease be the same, would the Crisis be the same year or no?

I answer thus, Their complexions may be different, the one hot and dry, the other cold and moist: If the diseases be hot and dry, the effect will not be so violent upon a cold and moist body, as it will be upon a hot and dry; the fire will sooner seize upon that which is hot and dry, then that which is cold and moist.

3. Imagine

2. Imagine the complexions to be the same upon both parties? I answer,

That is impossible, there must be some difference upon complexions, for though they may be the same in the universal, yet in particulars there must needs be some difference, by reason of their different dyet, exercise and climate, unless they be born and brought up altogether under one latitude.

3. Let us imagine they be all alike, yet divers things may intervene and altar the Crisis; their nativities may not agree; for example, If the Moon be in the place of *Saturn* or *Mars* in the nativity, the disease is dangerous: not so if she be in the place where *Jupiter* or *Venus* was in then; or it's possible *Jupiter* or *Venus* may hurt in the Nativities of such to whose ascendants they are inimical or posited in the sixth or eighth houses.

5. Again, *Saturn* may be Lord of the one nativity, and not of the other, and then he may hurt the one and not the other, whose nativity he is Lord of; the like of *Mars*.

Innumerable such things may be added, as that the one may provide for the sickness before hand not the other, but it is needless.

But then you will say, there can be no certainty at all found in the Crisis?

I answer, Astrologers passe judgement two manner of ways in diseases.

The first we call Universal, and so *Saturn* rules Consumptions, *Mars* fevers, *Venus* over women, *Mars* cholera, &c,

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The second is particular, and the Seventh house hath dominion over women, the ninth over Schollars &c.

Now no particular can destroy an universal; for example, if *Venus* be ill seated in a nativity, and the Lord of the Seventh well seated, we say the native shall generally incur evil by women, though some particular good may incur from them; in like manner judge in this case by the general significators of sicknesse, viz. *Saturn* and *Mars*.

But secondly, if you can possibly get the nativities, and set the figure by Astromancy and Geomancy, you shall not erre: And now give me leave to quote one experiment of mine own. If the Nativities be one and the same, the Crisis will be one and the same: for example, I know three Children born at one and the same time (as the event proved) at five years of age they all three had Convulsions, whereby they were all three lame of one leg, the boys on the right leg, & the girl on the left; at 14 years of age they died altogether in one & the same day of the small pox.]

Thirdly, if the Nativitie cannot be gotten, view the urine, and erect a celestial & Project a Geomantick Scheme upon the sight of it, and if you have the decumbiture compare the decumbiture with the celestial and terrestrial Scheme at the view of the urine, and you may judge clearly of the Crisis.

To proceed to the matter, if the Moon be strong when she comes to the Quartile, or opposition

position of the place she was in at the decumbiture, viz. in her house or exaltation, the sick recovers, if she be aspected to no planet.

Judge the like of the Sun in Chronical diseases, but judge the contrary if either of them be in the detriments of falls; for there is as much difference between them as there is between the Zenith and the Narder: if the Moon be void of course at the beginning of a disease, the sign is neither good nor bad. Look then to the sign ascending, at the beginning of a disease, and let the Moon alone for a time.

If the Moon be angular at the decumbiture, and in the Ascendent, judge of her alone, and make use of no other significator; if she be not so, joyn the Lord of the Ascendent with her in your judgment.

'Tis very dangerous when the Moon is Eclipsed, when she comes to the quartile or opposition of the place she was in at the decumbiture; for usually at such a time is death.

If in the beginning of a sickness the Moon be in a moveable sign, the sickness soon moves to an end one way or other; fixed signs prolong sickness, and common signs set a stop to the disease.

Also this is a certain rule, that diseases of plenitude are very dangerous, when a man is taken sick upon a full Moon. Diseases of fasting or emptiness are most dangerous, when a man is taken sick upon a new Moon. Let me intreat you to give phisick for a disease of emptiness when she is

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near the full. And for diseases of fulness when the Moon hath lost her light.

Diminish a humour when the Moon diminisheth in light: Increase when she increaseth in light; Flegm opposeth Choler, Melancholy opposeth Blood; 'Tis none of the worst waies to diminish choler by increasing flegm.

'Tis very bad when in the beginning of a sickness the Moon is in a sign of the nature of the humour offending.

Naturally when she is in a fiery sign, amend a disease of flegm; but if choler abound, 'tis very good if she be in a watery sign.

If the Moon be in conjunction or aspect with any Planet, and neither of them have latitude, the Crisis will be firm; if they differ much in latitude the Crisis will be weak.

The Moon in conjunction with *Saturn* at the decumbiture shows long sickness; and if *Saturn* be slow in motion, so much the worse.

If *Saturn* be retrograde when he comes to the opposition of the Sun, beware of a relapse.

If *Saturn* have North latitude, be sure the sick is bound much in body. If the Moon be joynd to a retrograde Planet, the sick vomits up his Physick.

Venus helps more in the sicknesses of young men and women, then she doth in old.

If the disease come of heat, *Venus* helps more then *Jupiter*; if the disease comes more of cold, *Jupiter* helps more then *Venus*.

Mercury occidental and strong, signifies good in diseases. You

You are taught how to prepare all the 7 Metals.

If Mars cause the disease, *Venus* helps more then *Jupiter*; that is, a medicine of *Venus* cures; If *Saturn*, then *Jupiter* more then *Venus*. Prepared *Jupiter* cures.

If in the beginning of a sickness the Moon be in conjunction with any fixed stars of the first magnitude, whose latitude from the Ecliptick is but small, you may safely judge of diseases by the nature of that Star she is joynd to; suppose he be of the nature of a Planet good or bad, take him according to his nature.

When the Moon is joynd to any Planet by body or aspect in the beginning of any sickness, if she aspect that Planet when she comes to the quartile or opposition of the place, the Crisis will be firm and stable, and 'twill not be altered be it good or bad.

But if when she comes to the quartile or opposition, she meets with another Planet, be sure the disease changes either to better or worse, according to the nature of that Star she meets withall.

And this will appear in the sick party, or else in the Physitian, or in the course of Physick.

See what house the Planet she meets withall at the Crisis is Lord of in the decumbiture, & judge accordingly.

If it be a fixed star of another nature to that fixed star she was withall at the decumbiture, it will not alter so much, or at least there will not be

when they discourse of the Generation of Metals, tell us it is performed in this manner, The Mercury, or Mineral liquor (say they) is altogether cold and passive, and it lyes in certain earthy Subterraneous Caverns: But when the Sun ascends in the East, his Beams and Heat falling on this Hemisphere, stir up and fortifie the inward Heat of the Earth, Thus we see in winter weather that the outward Heat of the Sun excites the inward natural warmth of our Bodies, and cherisheth the Blood when it is almost cold and frozen, Now then the Central heat of the Earth being stir'd and seconded by the Circumferential Heat of the Sun, works upon the Mercury, and sublimes it in a thin vapour to the Top, of it's Cell or Cavern. But towards Night when the Sun sets in the West, the Heat of the Earth because of the Absence of that great Luminary, grows weak, and the Cold prevails, so that the vapours of the Mercury which were formerly sublim'd, are now condens'd, and distill in Drops to the Bottom of their Cavern. But the Night being spent, the Sun again comes about to the East, and Sublimes the Moisture as formerly: This Sublimation and Condensation continue so long till the Mercury takes up the Subtile Sulphureous parts of the Earth & is incorporated therewith so that this sulphur coagulates the Mercury, and fixeth him at last that he will not sublime, but lyes still in a ponderous Lump and is concocted to a perfect Metal. Take notice then that our Mercury cannot be coagulated without our Sulphur, for *Draco non moritur sine*

suo

suo Compare: it is water that dissolves and purifies Earth, and Earth that thickens and purifies water. You must therefore take two principles to produce a Third Agent, according to that dark Receipt of Hali the Arabian. *Accipe Cavem Mascalum Corasconum, & Catellam Armenia, Conjunge; & parient tibi Casulum coloris Cali.* Take (saith he) the Corascen Dog, and the Bitch of Armenia, put them both together; and they will bring thee a skie colour'd Whelp, This skie colour'd whelp is that Sovereign, admir'd, and famous Mercury, known by the Name of the Philosophers Mercury. Now for my part I advise thee to take two living Mercuries, plant them in a purified Mineral Saturn, wash them and feed them with water of Salt Vegetable, and thou shalt see that speech of the Adeptus verified: *Pariet Mater Florem germinalem, quem ubere suo viscoso nutriet, & se totam ei in Cibum vertet, fovente Patre.* But the Proesse or Receipt is no part of my Design, wherefore I will return to the first Matter, and I say it is no kind of water whatsoever. Reader if it be thy Desire to attain to the Truth, rely upon my words, for I speak the truth, and I am no Deceiver. The Mother or first Matter of Metals is a certain watery Substance, neither very water, nor very Earth, but a Third thing compounded of Both, and retaining the Complexion of neither. To this agrees the learned Valentine in his apposite and genuine Description of our Sperm. *Materia Prima (saith he) est Aquosa Substantia, Sicca reperta, & nulli Materie*

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comparabilis. The first Matter is a *waterish Substance* found *Dry*, or of such a *Complexion* that *wets not the Hand*. and nothing like to any other *Matter whatsoever*. Another excellent, and well experienc'd Philosopher defines it thus, *Est Terrena Aqua, & Aquosa Terra in Terra ventre Terra commixta, cum Quâ se commiscet Spiritus, & Cælestis Influxus*. It is (saith he) an *Earthy water*, and a *watery Earth*, mingl'd with *Earth* in the *Belly* of the *Earth*, and the *spirit* and *Influences* of *Heaven* commix themselves therewith. Indeed it cannot be denied but some *Authors* have nam'd this *Substance* by the names of all ordinary *waters*, not to deceive the *simple*, but to hide it from the *Ranting, ill-disposed Crew*.

On the contrary some have expressly and faithfully informed us it is no *common Water*, and especially the reverend *Turba Ignari* (saith *Agadnon*) *cum audiunt nomen Aquæ, putant Aquam Nubis esse, quod si libros nostros intelligerent, sciunt esse Aquam permanentem, quæ absque suo Compari cum quo facta est unum, permanens esse non possit*. The ignorant (saith he) when they hear us name *water*, think it is *water* of the *Clouds*, but if they understood our books, they should know it to be *permanent* or *fixed water*, which without its *Sulphur* to which it hath been united, cannot be *permanent*. The noble and knowing *Sendivogius* tells us the very same thing: *Aqua nostra est Aqua Cælestis non mædæfaciens manus, non vulgi, sed fere pluviæalis*. Our *water* is a *heavenly water*, which *wets not the hand*, not that

of

of the common man, but almost or as it were *Pluvial*. We must therefore consider the several analogies and similitudes of Things, or we shall never be able to understand the *Philosophers*. This *water* then *wets not the hand*, which is notion enough to persuade us it can be no *common water*. It is a *Metallin bitter, saltish liquor*; it hath a true *mineral complexion*: *Habet* (saith *Raymond Lullie*) *speciem solis & Lune, & in tali Aquâ nobis apparuit, non in Aquæ Fontis, aut pluviæ*. But in another place he describes it more fully, *Est Aqua sicca* (saith he) *non aqua nubis, aut phlegmatica, sed aqua (cholericæ, igne Calidior*. It is a *dry water*, not *water* of the *Clouds*, or *phlegmatic water*, but a *Choleric water* more hot then *fire*. It is moreover *greenish* to the sight, and the same *Lullie* tells us so: *habet colorem lætæ Viridis*, it looks (saith he) like a *green lizard*. But the most prevalent colour in it, is a certain *inexpressible Azure*, like the body of *Heaven* in a *clear day*. It looks in truth like the *belly* of a *Snake*, especially near the *neck* where the *Scales* have a *deep blew Tincture*, and this is the reason why the *Philosophers* called it their *Serpens* and their *Dragon*. The predominant Element in it, is a certain *fiery subtil earth*, and from this prevalent part the best *Philosophers* have denominat'd the whole *Compound*. *Paracelsus* names it openly but in one place, and he calls it *Viscum Terra*, the *Slime*, or *Viscous part* of the *Earth*. *Raymond Lullie* describeth the *Crisis* or *Constitution* of it in these words:

Sub-

Substantia lapidis nostri est tota pinguis, & Igne impregnata. The substance of our stone (saith he) is altogether fat or viscous, and impregnated with fire; In which respect he calls it elsewhere not Water but Earth. *Capias terram nostram* (saith he) *impregnatam à Sole, quia lapis est honoratus, repertus in Hospitiis desertis, & est intus inclusum velut magnam Secretum, & Thesaurus incantus.* Take our Earth which is impregnated, or with child by the Sun, for it is our precious stone, which is found in desolate Houses, and there is shut up in it a great secret, and a Treasure enchanted. And again, in a certain place he delivers himself thus, *Prima materia Filii, est Terra subtilis sulphurea, & hac nobilis Terra dictum est Subjectum Mercuriale,* My son (saith he) the first matter is a subtil sulphureous Earth, and this noble Earth is called the *Mercurial subject*. Know then for certain that this slimie moist sperme or Earth must be dissolved into Water, and this is the Water of the Philosophers, not any common Water whatsoever. This is the grand secret of the Art, and Lullie discovers it, with a great deal of honesty and charity. *Argentum vivum nostrum* (saith he) *non est Argentum vivum Vulgare. Imo Argentum vivum nostrum est Aqua alterius Naturæ, quæ reperiri non potest supra Terram, cum in actionem venire non possit per Naturam, absque adjutorio Ingenii, & Humanarum manuum operationibus.* Our Mercury is not common Mercury or Quicksilver, but our Mercury is a water which cannot be found upon earth, for it is not made

made or manifested by the ordinary course of nature, but by the Art and manual Operations of man. Seek not then for that in nature which is an Effect beyond her ordinary process: you must help her that she may exceed her common course or ail is to no purpose. In a word, you must make this water before you can finde it. In the interim you must permit the Philosophers to call their subject, or Chaos, a Water, for there is no proper name for it, unless we call it a sperme, which is a watery substance, but certainly no water. Let it suffice, that you are not cheated, for they tell you what it is, and what it is not, which is all that man can do. If I ask you, by what name you call the sperme of a Chick, you will tell me it is the white of an Egge, and truly so is the shell as well as the sperm that is within it: But if you call it Earth or Water, you know well enough it is neither, and yet you cannot finde a third name. Judge then as you would be judged, for this is the very case of the Philosophers: Certainly you must be very unreasonable, if you expect that language from men, which God hath not given them. Now that we may confirm this our Theory & Discourse of the sperm not only by Experience, but by reason, it is necessary that we consider the qualities and Temperament of the sperm. It is then a slimie, slippery, diffusive moisture. But if we consider any perfect products they are firm, compacted, figurated bodies; and hence it follows they must be made of something that is not firm, nor compacted, nor figurated,

rated, but a weak, quivering, altering substance. Questionless thus it must be, unless we make the sperm to be of the same Complexion with the body, and then it must follow that Generation is no alteration. Again, it is evident to all the world, that nothing is so passive as moisture. The least heat turns Water to a Vapour, and the least cold turns that Vapour to Water. Now let us consider what degree of heat it is, that acts in all generations, for by the Agent we may guess at the nature of the patient. We know the Sun is so remote from us, that the heat of it (as daily experience tells us) is very faint, and remiss. I desire then to know, what subject is there in all nature, that can be altered with such a weak heat, but moisture? Certainly none at all: for all hard bodies, as Salts, Stones, and Metals, preserve and retain their complexions in the most violent excessive fires. How then can we expect they should be altered by a gentle, and almost insensible warmth? It is plain then, and that by infallible inference from the proportion and power of the Agent, that moisture must needs be the patient: for that degree of heat, which nature makes use of in her generations, is so remiss and weak, it is impossible for it to alter any thing but what is moist and waterish. This truth appears in the Animal family, where we know well enough the sperms are moist; indeed in Vegetables the seeds are dry, but then Nature generates nothing out of them, till they are first macerated or moistned with water. And here my Peripatetic, thou art quite

quite gone, and with thee thy *pura potentia*, that fanatic Chaos of the son of Nichomachus. But I must advise my *Chimists* to beware of any common moisture, for that will never be altered otherwise then to a Vapour. See therefore that thy moisture be well tempered with Earth, otherwise thou hast nothing to dissolve, and nothing to Coagulate. Remember the *practise* and *Magic* of the Almighty God in his creation, as it is manifested to thee by *Moses*. *In principio* (saith he) *creavit Deus Cælum & Terram*: But the Original, if it be truly and rationally rendred, speaks thus: *In principio Deus miscuit Rarum, & Densum*; In the beginning God mingled or tempered together the thin and the thick: for Heaven and Earth in this Text (as we have told you in our *Theomagia* signifie the virgin Mercury, and the virgin Sulphur. This I will prove out of the Text it self, and that by the vulgar received translation, which runs thus: *In the beginning God created the Heaven and the Earth: and the Earth was without form, and void, and there was darkness upon the face of the abyss, and the spirit of God moved upon the face of the waters*. In the first part of this text *Moses* mentions two created principles, not a perfect World, as we shall prove hereafter; and thus he doth in those general terms, Heaven and Earth. In the latter part of it he describes each of these principles by it self in more particular terms, and he begins with the Earth. *And the Earth* (saith he) *was without form, and void*. Hence I infer that the *Earth* he speaks of, was a meer

meer Rudiment or principle of this Earth which I now see, for this present Earth is neither void, nor without form. I conclude then that the *Mosaical earth* was the *virgin Sulphur*, which is an earth without form, for it hath no determinated figure. It is a Laxative instable incompoied substance, of a porous empty Crasis, like *Sponge*, or *Soot*. In a word I have seen it, but it is impossible to describe it. After this he proceeds to the description of his *heaven*, or *second principle*, in these subsequent words, *and there was darkness upon the face of the abyſſe, and the Spirit of God moved upon the face of the Waters*. Here he calls that an *abyſſe* and *waters*, which he formerly called *heaven*. It was indeed the *heavenly moisture* or *water* of the *Chaos*, out of which he separated *Heaven*, or *habitation* of the *stars* was afterwards made. This is clear out of the *original*, for *מַיִם* *Haimaim* and *מַיִם* *Hishaimaim* are the same words, like *aqua* and *ibi aqua*, and they signifie one and the same substance, namely *water*. The text then being rendered according to the primitive natural truth, and the undoubted sense of the *Author* speaks thus, *In the beginning* or according to the *Jerusalem Targum*) *In wisdom God made the water and the earth: And the earth was without form and void, and there was darkness upon the face of the Deep, and the spirit of God moved upon the face of the Waters*. Here you should observe that God created two principles, *earth* and *water*, and of these two he compounded a third, namely the *Sperm* or *Chaos*. Upon the water

OF

or moyst part of this *Sperm*, the *spirit* of God did move, and (saith the Scripture) *there was Darkness upon the face of the Deep*. This is a very great secret, neither is it lawfull to publish it expressly, & as the Nature of the thing requires, but in the *Magical work* it is to be seen, and I have been an eye witness of it my self, as you may see in the *Heyrogliphicks*.

To conclude, Remember that subject is no common water, but a thick, slimie, fat Earth. This earth must be dissolved into water, and that water must be coagulated again into earth, This is done by a certain Natural Agent, which the Philosophers call their secret fire: for if you work with common fire, it will dry your *Sperm*, and bring it to an unprofitable red Dust, of the Colour of wild poppie. There fire then is the Key of the Art, for it is a Natural Agent but acts not Naturally without the Sun, I must confesse it is a knotty Mystery, but we shall make it plain, if you be not very Dim and Dull. It requires indeed a quick, clear apprehension, and therefore Readers, Snuff your Candles, and Behold our 7 Bramaah and their wonderfull Misteries for by them you may cure all Diseases young or old, but know first our fire and use in the work.

Fire notwithstanding the Diversities of it in this Sublunarie Kitchen of the Elements, is but one Thing from one Root, The Effects of it are various according to the Distance, and Nature of the subject wherein it resides, for that makes it *Vital*, or *Violent*. It sleeps in most things as in *Flints*, where

where it is *silent* and *Invisible*. It is a kind of *perdue*: lyes close like a Spider in the Cabinet of his *Web*, to surprise all that comes within his lines. He never appears without his prey in his Foot; where he finds ought that's *Combustible* there he discovers himself, for if wee speak properly, he is not generated, but manifested. Some men are of opinion that he breeds nothing, but devours all things, and is therefore call'd *Ignis quasi Ingignens*: This is a *Grammaticall Whim*, for there is nothing in the world generated without *Fire*. What a fine Philosopher then was *Aristotle*, who tells us this *Agent* breeds nothing but his *Pyrausta* a certain Fly which he found in his Candle, but could never be seen afterwards? Indeed too much heat burns and destroys, and if we descend to other Natures, too much water drowns, too much earth buries and choaks the seed that it cannot come up; And verily at this Rate there is nothing in the world that generats. What an *Ow'e* was he then, that could not distinguish with all his *Logick* between *Excesse* and *Measure*, between *Violent* and *Vital Degrees* of Heat, but concluded the *Fire* did breed nothing, because it consumed something? But let the *Mule* passe, for so *Plato* call'd him, and let us prosecute our secret fire. This fire is at the Root, and about the Root (I mean about the Center) of all things both *Visible*, and *Invisible*. It is in water, earth, and air, It is in Minerals, *Herbs*, and *Beasts*, It is in *Men*, *Stars*, and *Angels*, but Originally it is in *God* himself, for he is the Fountain
of

of *Heat* and *fire*, and from him it is derived to the rest of the Creatures in a certain *stream*, or *Sun-shine*. Now the *Rosy Crucians* afford us but two Notions, whereby we may know their fire: it is as they describe it *Moist* and *Invisible*, Hence have they call'd it *Venter Equi*, and *Fimus Equinus*: but this only by way of *Analogie*; for there is in *Horse-dung* a *Moist Heat*, but no fire that is visible. Now then let us compare the common *Vulcan* with this *Philosophicall Vesta*, that we may see wherein they are different. First of all then the Philosopher's fire is *moist*, and truly so is that of the *Kitchen* too. We see that flames contract and extend themselves, now they are short, now they are long, which cannot be without *moisture* to maintain the *flux*, and *Continuities* of their parts I know *Aristotle* makes the fire to be simply *dry*, perhaps because the effects of it are so; he did not indeed consider that in all Complexions there are other *Qualities* besides the *predominant* one, Sure then this dry stuffe is that element of his, wherein he found his *Pyrausta*: but if our naturall fire were simply dry, the flames of it could not flow, and diffuse themselves as they do, they would rather fall to *Dust*, or turn like their fuel to *ashes*, But that I may return to my former Discourse, I say the common fire is excessively *hot*, but *moist* in a far inferiour degree, and therefore *destructive*, for it Preys on the *moisture* of other things; on the contrary the warmth and *moisture* of the *Magical Agent* are equall, the one temperates, and satisfies the other: it is a *humid tepid fire*, or as we

commonly expresse our selves, *Blond-warm*. This is the first, and greatest Difference in Relation to our desired effect, we will now consider their Second. The *Kitchin fire* (as we all know) is *visible*, but the *Philosophers fire* is *Invisible*, and therefore no *Kitchin fire*. This *Almader* expressly tels us in these words, *Solas radios Invisibiles ignis nostri sufficere*. Our work (saith he) can be performed by nothing, but by the *Invisible beams* of our fire. And again, *Ignis noster Corosivus est Ignis, qui supra nostrum vas Nubem obducit, in qua nube radii hujus ignis occulti sunt*. Our Fire is a *Corosive fire*, which brings a cloud about our *glasse* or *vessell*, in which Cloud the Beams of our fire are hidden. To be short, the *Philosophers* call this *Agent* their *Bath*, because it is *moyst* as *Baths* are, but in very truth it is no kind of *Bath*, neither *Maris*, nor *Roris*, but a most subtil fire, and purely *Naturall*, but the *Excitation* of it is *Artificiall*. This *Excitation* or *preparation* (as I have told thee in my holy *Guid*) is a very *triviall*, *slight*, *ridiculous thing*: nevertheless all the secrets of *Corruption* and *Generation* are therein contained. Lastly, I think it just to inform thee, that many *Authors* have falsely described this fire. and that of purpose to seduce their *Readers*. For my own part, I have neither added, nor diminished, thou hast here the true intire secret, and in which all the *Eastern sages* agree: *Alfid*, *Almadir*, *Belen*, *Gieberim*, *Hali*, *Saimanazar*, and *Zadich*: with the three famous *Jews*, *Abraham*, *Artesius*, and *Kalid*. If

thou

thou doest not by this time apprehend it, thou art past my *Cure*, for I may tell thee no more of it. I may only teach thee how to use it.

Take but two *Serpents*, which are to be found every where on the face of the Earth. They are a living *Male*, and a living *Female*. Tye them both in a *Love-knot* and shut them up in the *Arabian CARAHA*. This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of nature, and be sure thou dost bring thy *Line* round about. Circle them in, and stop all *Avenues*, that they finde no relief. Continue this siege patiently, and they will turn to an ugly, flabbie, venomous, black Toad, which will be transformed to a horrible, devouring *Dragon*, creeping and weltring in the bottom of her *Cave* without wings. Touch her not by any means, not so much as with thy hands, for there is not upon Earth such a violent, transcendent poyson. As thou hast begun, so proceed, and this *Dragon* will turn into a *Swan*, but more white than the hovering virgin *Snow*, when it is not yet sullied with the earth. Henceforth I will allow thee to fortifie thy fire, till the *Phoenix* appears. It is a red Bird of a most deep colour, with a shining fiery hue. Feed this Bird with the fire of his Father, and the ether of his Mother, for the first is meat, the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well, unless it be first fed. It is of it self dry and choleric, but a proper moisture tempers it, gives

gives it a heavenly complexion, and brings it to the Desired exaltation, Feed thy Bird then as I have told thee, and he will move in his Nest: and rise like a star of the Firmament. Doe this, and thou hast placed *Nature in Horizonte Aeternitatis*: Thou hast performed that Command of the Cabalist, *Fige finem in Principio, sicut Flammam pruna Con unctam: quia Dominus SUPERLATIV E unus, & non tenet secundum.* Unite the End to the Beginning, like a Flame to a Candle: for God (saith hee) is superlatively one and he hath no second. Consider then what you seek: you seek an Indissoluble, miraculous, transmuting, uniting union, but such a eye cannot be without the first unity, *Creare enim (saith one) aique intrinsecus transmutare absque violentia, Manus est proprium dumtaxat Prima Potentia, Prima, sapientia, Primi amoris.* To Create, and Transmute essentially, and naturally or without any violence, is the only proper office of the first power, the first Wisdom, and the first love. Without this love the Elements will never be married, they will never inwardly and essentially unite, which is the end and perfection of Magic. Study then to understand this, and when thou hast performed, I will allow thee that Test of the Mekkabim: *Intellexisti in sapientia, & sapuisti in Intelligentia, statuisti Rem super Puritates suas, & creatorem in Throno suo collocasti.*

For a Close to this Section, I say it is impossible to generat in the patient, without a vitall generating Agent. This Agent is the Philosophical fire,

fire, a certain moist, heavenly, invisible Heat; but let us heare Raymond Lullie describe it, *Quando dicimus (saith hee) quod lapis per ignem generatur, non vident alium ignem nec alium ignem credunt, nisi ignem communem: nec aliud Sulphur, nec aliud argentum vivum, nisi sit vulgare. Ideo manent decepti per eorum cacas estimationes, inferentes quod causa sumus sue Deceptionis, & quod dedimus illis intelligere rem unam pro alia. Sed non est verum salua eorum pace, sicut probabimus per illa, quae Philosophi posuerunt in scriptis. Solem enim appellamus ignem, & vicarium suum vocamus Calorem naturalem. Nam illud quod agit Calor Solis in Mineris Metallorum per mille annos, ipse Calor naturalis facit in una hora supra Terram. Nos vero, & multi alii, vocamus eum Filium solis, nam primo per solis influentiam fuit generatus per naturam, sine adiutorio Scientiae, vel artis.* When wee say the stone is generated by fire, Men neither see, neither doe they beleive there is any other fire, but the common fire: nor any other Sulphur or Mercury, but the common Sulphur and Mercury. Thus are they deceived by their own opinions, saying that we are the Cause of their Error, having made them to mistake one thing for another. But by their leave it is not so as we shall prove by the Doctrine of the Philosophers. For we call the Sun a fire, and the natural Heat we call his Substitute, or Deputy: for that which the heat of the Sun performes in a thousand years in the Mines, the heat of Nature performes it above the earth in one hour. But

wee, and many other Philosophers have call'd this heat. the *Child* of the Sun. for at first it was generated naturally by the influence of the Sun, without the Help of our Art or Knowledge. Thus *Lully*: But one thing I must tell thee, and bee sure, Reader, thou doest remember it. This very naturall heat must be applied in the just Degree, and not too much fortified, for the Sun himself doth not generate, but burn and scorch where it is too hot. *Si cum igne magno operatus fueris* (saith the same *Lully*) *proprietas nostri spiritus que inter vitam & mortem participat, separabit se & Anima recedet in Regionem sphaerae suae.* If thou shalt work with too strong a fire, the propriety of our spirit, which is indifferent as yet to life or death, will separate it self from the Body, and the Soul will depart to the Region of her own sphere: Take therefore along with thee this short but wholesome advise of the same Author. *Faciam ergo Fili; quod in loco Generationis aut Conversionis sit talis potentia caelestis, que possit transformare Humidum ex natura terrestris, in formam & speciem transparentem, & finissimam.* My Son saith hee) let the Heavenly power, or *Agent* be such in the place of generation or Mutation, that it may alter the *speculative Humidity* from its earthly *Complexion*, to a most fine transparent form, or species. See here now the *solution* of the *stone*, *fat Earth*, to a transparent glorious Mercury! This *Mercury* Gentlemen, is the water which we look after: but not any common water, whatsoever. There is nothing now behind but that which

which the Philosophers call *secretum Artis*: a thing that was never published, and without which you will never perform, though you know both *Fire* and *Water*. An Instance hereof wee have in *Flammel*, who knew the matter well enough and had both *Fire* and *Furnace* painted to him by *Abraham* the Jew: but notwithstanding he err'd for three years, because he knew not the third secret. *Henry Madathan* a most noble Philosopher practic'd upon the subject for five years together, but knew not the right method, and therefore found nothing; at last saith hee, *Post sextum annum* (*Clavis Potentiae per arcanam Revelationem ab omnipotente Deo mihi concessa est.* After the sixth year, I was intrusted with the *Key* of power by secret Revelation, from the Almighty God, This *Key* of power, or third secret was never put to paper by any Philosopher whatsoever. *Paracelsus* indeed hath touch'd upon it, but so obscurely, it is no more to the purpose then if he had said nothing. And now I suppose I have done enough for the Discovery, and *Regiment* of the fire; if you think it too little, I must tell you it is much more then any one Author, hath performed. Search it then, for he that finds this fire, will attain to the true *temperament*, he will make a noble deserving Philosopher, and to speak in the phrase of our *Spaniard*, *Dignus erit perire in Meritis Duodecim peritis.*

And now my friend *Philadelphus*, I will shew you and teach you how to make the *Dragon* into

into Medicines mixed with the Mettals, and first of *Mercury*.

Theod. There the Rosie Crucians describe unto us the Mount of God and his Misticall Philosophical Geomancy, which is nothing else but the highest and purest part of the earth; for from *Tetragrammaton* he shines upon the orders, and they carry his power to the planets, so you see the superiour secret portion of this element is holy ground; it is the seed-plot of the eternal nature, And the Chaos was divided into eight parts, the eighth was deadly, but first of the 7; the matter was the body of lapsed Angels: after light began to appear, the center was red, and Ash-colour bluish; the circumference blew, the second division green, fiery, red and purple. In the third division the center was fiery, the inferiour waters purple, and the superior white; the fourth division was azure bluish. The Sun & Moon then appearing pale bluish, in the first division on the earth was red, and the center fiery, the waters bluish azure, the Sun & Moon ash-color, the 5th division of the earth was a bluish red, & center fiery; the 7th apparition is the immediate vessel, & recipient of heaven, whence all Minerals have their life; and by which the Animal Monarchy is maintained. This philosophical black *Saturn* mortifies and coagulates the invisible *Mercury* of the stars, and on the contrary the *Mercury* kills and dissolves the *Saturn* and out of the corruption of both the Central and Circumferential Suns dis-generate new bodies, the green Lyon in a bluish circle

circle, the green Lyon swallowed to the hinder parts, the vertutes in a purple vessel of Nature, half moon made, the vegetale Animal Mineral in a bluish, calcination of fiery and blew earth sublimation, fiery, airy, and azure, solution black white and azure, the spirit descends the masculine and feminine *Mercury* generated there will appear azure purple, ash colour yellow and red, in putrefaction our matter is black and azure, the spirit descends, in conception our *Astrum solis* the Mineral spiritual Sunne is a bloody fierce spirited earth, the spirit descends and the superfinals azure, in impregnation the *Astrum solis* ascends from a muddie water, and the spirit with it, in fermentation the black slabbie load lies sultering in the vessel, and the spirit in azure descending appears, in separation of fire, aire, water, and earth the load lies in the earth black, the earth ash colour, the water green, the aire blew, the fire blood red, and the ether a liquid white fire, the spirit ascends; in conjunction of elements the fire is red, aire blew, water green, and earth dark ash, and the spirit descends in a clear skie, in separation of earth, fire, aire, and water, the earth lies in the bottom dark, the fire flaming, upon it breaking through the air to the water and disperseth it self. In conjunction of water in aire the spirit descends in a clear skie, to that blew composition, the aire in the water is green, the fire red and earth ashie. In the separation of fire, water, aire in water, earth, the earth is dark, muddy, the aire in water blew, the water trans-

parent, and the fire flaming red and white, and the spirit ascends in an azure skie. In conjunction of aire in fire, fire in water, water in aire, earth, the earth is dark and heavy, the water in aire blew, the fire in water green, the aire in fire a blush red, the spirit descends in a clear skie. In separation of air water, fire in air earth, the earth is ash colour, fire in aire blood red flaming through the azure water and aire, the spirit ascends. In conjunction fire in aire, water in fire, aire in water earth, the earth is black, the aire in water is green, the water in aire is like sunbeams in a mist, the fire above all lies in the aire blew, flaming, the spirit descends. The next separation is flames of fire breaking out in all the elements, the earth only lies of a darker colour, the unnatural fire stands thus, air water, fire earth; the earth covered with a blew flame, the fire ascending to the centrei colour, water and aire, the spirit descends. The rising of the *Rosie Crucian* medicines the earth *cineri coloris*, a white star and Moon, appearing in a star, the power and spirit ascends in a clear skie. In fermentation a dark star lies in the earth, and the spirit descends to it in a clear skie. In purgation the earth is black, and the spirit descends clear. In this separation there appears water in aire, fire in water turned upwards; below is a blew space, then the earth in fire is red, air in earth ash colour. This conjunction of aire in fire, water in earth, fire in aire, earth in water; the earth in water is dark, the fire in air red but not violent, the water

in earth green, the aire in fire blew, the spirit descends; and this conjunction of earth in aire, water in fire, and fire in earth. here in the bottom the earth is animated with a secret fire invisible, occult, the water shadows a mild fire, the aire in water above these is green and glorious, the earth in aire is a blewish white, the spirit descends.

In this exaltation of the Quintessence the Pelican is in the bottom, next above is azure; then two circles, of the first the upper is blew, the lower a white fire; the next is a green and red sea of fire environing the white matter; and this exaltation of the quintessence is azure, a Globe in the bottom divided in 4 quarters from the East to South is blew, from the South to the West green, from the West to the North white, from the North to the East red, and all the upper part of the azure; above this Globe the fire flames upon both sides infixation the branches of fire spread both waies round the white and azure Globe; this projection is upon a blew and white powder, the perspect in multiplication runs down the vessel through the azure to the matter in the bottom. In Imbibition the Serpent lies at the bottom of the matter; in sublimation a strong fire drives the azure part to the top, in Congelation the azure binds or weighs down the fire to the bottom; In conjunction the fire star lies in the bottom, in this exaltation the double circled fire arises; and in this quintessence appears an Angel amidst the ascending

Globes of fire, and in fixation all is circled with purple and red fire; in the middle stands an Angel, in a star doubled with his wings spread and holding the glorious Crown of the *Rosic Cross* in his hands.

Phil. Pray sir, let me know a little more of mettals, and the preparation, 1 of the Gold *Mercury* or *Argent vive*. 2 Purification. 3 Sublimation. 4 Calcination. 5 Exuberation. 6 Solution. 7 Separation. 8 Conjunction. 9 Putrefaction into Sulphur. 10 Fermentation. 11 Multiplication in vertue. 12 Multiplication in quantity.

Theod. 1. He that can make the medicine of *Argent vive* or *Mercury* alone, is the greatest searcher out of Art and Nature: because there is all that in *Mercury* which wise men do seek, for, *Quicksilver* is the mother and sperm of all mettals and their nearest matter: and it is not onely a spirit but a body, it is also a middle Nature, and also a sulphur, it is a lingring *Mercury*, it dieth and riseth again, and is fixed with its own proper Elements: wherefore it is first necessary that it be purged from its impurities.

2. The purgation or purification is on this wise: grind it upon a Marble with a muller or a wodden Pestill in a wodden Morter with common salt and a little vinegar sprinkled thereupon till the salt be black, then wash it well with vinegar, and dry it easly at the fire, or at the Sun, then strain it through a double cloth or a new skin of a sheep till it be dry and the vinegar clear taken away and be of a white colour and clear.
Grind

3. Grind it upon a Marble with a little *Mercury* sublimate, and let it mortifie and incorporate with it: then grind it with its equal weight of salt-peter and green Coperas till it be like a paste; Then put all into a subliming glais and in Ashes sublime all the *Mercury* that it be white and clear as snow in the head of the Limbeck, sublime it again three times or oftner, and it will be pure *Mercury* and sublimate.

4. Put one pound of this *Mercury* sublimate into two pound of common *Aqua fortis* by little and little at once as by two at a time till all be dissolved like sugar in wine, then shut the glais and let it in Balneo to dissolve the space of ten daies, then distil away the *Aqua fortis* in a lent heat in Balneo, and the *Mercury* will remain in the bottom like butter of a white colour. And calcined by corrosive water.

5. Put this calcined *Mercury* into an Earthen body with a Limbec and in ashes sublime the whole dissolved substance three times which will then be very white and then it is called *Mercury Exuberate*.

When you have three or four pound of this receive the third part and fix it by often sublimation till it remain in a hard mass and ascend no more but remain fixed.

Which is called the Glue of the Eagle or the prepared body permanent and the volatile made fixed which is to be reserved for the earth of the stone.

6. Dissolve the other two parts in Balneo or in a cold

cold Cellar or put it in a bladder and hang it over fuming hot water till it be all come to water.

Take this water thus made, and digest it in a Circulatory well closed the space of nine days then put it in a body with a head and receiver well luted and in ashes or *Balneo* distill the water of a white colour or milkie which is called *Lac Virginis*, dissolving all Mettalls and so you have separated the spirit of the stone which is also called the lingring spirit and the white Tincture of the white stone of *Mercurio*.

7 Take the third part which before you reserved and fixed called the glue of the Eagle, as much of it as you please and add thereto equal weight of its spirit or *Lac Virginis* and close up the glass and so you have joyned the Man and the woman, Mercury with his own Earth; the spirit with the body, See the *Holy Guide*.

8. Set your *Lac Virginis* thus joyned with his own, Each in *Balneo* to putrifie 150 days and there let it stand unmoved; after forty days it will be black, and it is then called the head of the Crow; then it will be of a green colour; after that the Peacocks tail, and many fals colours, for between this and white it will appear red, but at last you shall see it white and then increase your fire and it will stick to the sides of the Glass like fishs eyes, Then have you each in the nature of Sulphur, Read the *Holy Guide*.

Take of this Sulphur as much as you please
and

and weigh it and add thereto two parts of the white Tincture or *Lac Virginis* and let it in *Balneo* to dissolve the space of six days, then distill away the *Lac Virginis* or Tincture and the Sulphur will remain in the form of Liq: or for it is the liquor of the white sulphur of which is to be joyned with the Liquor of the sulphur of *Luna* or silver.

9. The Sulphur of the white *Luminary* or silver or *Luna* is made as the other whereof we shall speake more in the next branch. This Liq: or of the sulphur is the soul which is joyned with the spirit and body which quickeneth the whole Stone. The other Conjunction before was onely the union of the spirit and the body; but this is a threefold copulation *viz.* The uniting of the soul, spirit, and body.

Adde equal weight of these two Liquors of sulphur that is to say the liquor of the sulphur of Mercury and of silver and *Luna*, and close well the glasse and set it in Ashes till it be white, for it will be of all colours again and at last white: And then it is the perfect stone converting all Mettalls into silver.

10. This Medicine or Elixir is thus multiplied in vertue dissolve it in your *Lac Virginis* and distill it away and dry it and dissolve it again &c. And let it be so often dissolved and dried till it will dry no more but remain in an incombustible oyle. And is then Elixir of the third Order.

11. Take one part of this Elixir and project it

it upon 100 or 1000 parts of melted silver (according to the goodness and vertue thereof) and it will turn the silver into a brittle Mass or substance; which beat to powder in an Iron or brasse Morter or upon a Marble, and project one part of this powder upon 100 parts of *Mercury* purged made hot, and it will be perfect medicine whereof one part turneth 100 or 1000 parts of other bodies into good silver. And this way is your Medicine multiplied in quantity. Here followeth the *Mercuriall Medicine* prepared after wee have taught you to make the *Medicine of the Moon*.

12. It remaineth now that we speak of the *Medicine* or the *Elixir of Life*, which is called *potable silver*. But although the *Liquor of silver* may be made *potable silver* if it be corroborated before by digestion in *Balneo* 7 days with the *spirit of wine* and then distill away the said *spirit of wine* that the *oyl of the silver* may remain in the bottom which may easily be given for medicine. Yet the *Philosophers* would have us do otherwise for they teach us to bring the *metalls* first into their *quintessence* before they be taken inwardly, and that there is no other *quintessences* but those that are of a *second nature* according to the old saying.

Elixir de te est res secunda.

De quò sunt facta corpora manda.

That is to say the 4 *Elements* are destroyed and by *nutrification* a new body created and made into a *stone*, which is the *quintessence*

as *Lully* would have it: But I do boldly and constantly affirm that there is no true silver or potable silver nor *Quintessence* unless it be first *Elixir* and that is done in a quarter of an hour by projection of the *Elixir* upon silver or pure gold molten according as the *Elixir* was red or white. If therefore you desire after the first composition of the *Elixir* to make the *Arcanum* of *Argentum* or *Aurum potable* project the *Elixir* or *Medicine* according to his quality or property upon pure silver or gold molten, and then it is made brittle and frangible and grind it to powder and take thereof so much as you please and dissolve it in *distilled vinegar* (or rather in *spirit of wine*) the space of nine days, then distill away the *vinegar* or *spirit of wine*, that which remaineth in the bottom is the true *Medicine*, *Quintessence*, *Elixir of life*; *Ferment of ferments* and *incombustible oyl* converting *Metalls* and *Mans body* into perfect health from all diseases of mans body which proceed from *Mercury* and *Luna*. And thus is the true *potable silver* made curing the *Vertigo*, *Syncope*, *Spilepsy*, *madness*, *Phrencie*, *Leprosie*. &c. And this is the right way of making the *stone of Mercury* alone; but the *Elixir* cannot be made without the *Addition of silver* to the white and of gold to the red.

Phil. Good *Theodidas* teach me this work of, 1 *Luna*, 2 *Pure Silver*, 3 *Colcination*, 4 *Solution*. 5 *Putrefaction*. 6 *The Sul. Tur.* 7 *The Liquor of the Sulphur.* 8 *White Ferment.*

Theod. Hermes saith, The Elixir is nothing else but *Mercury Sol* and *Luna*, by *Mercury* nothing is understood but the sulphur of nature which is called the true *Mercury* of the Philosophers, and that sulphur gotten by putrifaction by the conjunction of the spirit and of the body of imperfect bodies or mettalls.

By *Sol* is meant gold, by *Luna* silver, both of them are to be joynd to imperfect bodies, that is to say, white sulphur and red, whence the same *Hermes* in his 7 treatise of *Sol* saith there happeneth a conjunction of two bodies and it is necessary in our Maistry; And if one of these bodies onely were not in our Medicine it would never by any means give any *Tincture*, Upon which *Morienus* saith, For the Ferment prepareth the imperfect body and converteth it to its own nature and there is no Ferment but *Sol* and *Luna*, that is, gold and silver. Of which *Robinus Sol* and *Luna* prepared (that is to say their sulphurs) are the ferments of mettalls in colour. See the *Holy Guide*.

But this is made more evident by *Raymund* in his Apertory, where he saith there is no ferment except *Sol* and *Luna*, for the Ferment of the Medicine to white is silver and to the red gold, as the Philosophers do demonstrate because without ferment there doth proceed neither gold nor silver nor any thing else that is of its kind or nature, therefore join the Ferment with its sulphur that it may beget its like because the Ferment draweth the sulphur to its own colour
and

and nature also, and weight and sound because every like begetteth its like. Because the Ferment even as *Sol* tingeth and changeth his sulphur into a permanent and piercing Medicine, Therefore the Philosopher saith he that knoweth how to tinge sulphur and Mercury with *Sol* and *Luna*, shall attain to the greatest secret. And for this reason it is necessary that *Sol* and *Luna*, be the *Tincture* and Ferment thereof. You may read in the *Holy Guide* and prove this at large.

2. And so also *Arnoldus* saith in his *Rosary*, There is no body more noble or pure then *Sol*, or his shadow that is to say silver without which no tingeing Mercury is generated. He that endeavoureth to give colour, without this gold or silver, goeth blindly to work, like an Ass to a Harp, for gold giveth a golden and silver an argentine colour, therefore he that knoweth how to tinge Mercury with *Sol* and *Luna* cometh or reacheth to the secret which is called white sulphur, the best to silver which when it is made red, will be red sulphur to gold best.

3. Take pure *Luna*, that is to say silver that is best which is beaten into leaves and bring it into calx with *Mercury* and it is then called water silver then is the *Luna* well prepared for Calcination. See the *Holy Guide*.

When you have your silver thus prepared, take 4 or 6 ounces thereof, and put it in double proportions of *Lac virginis* mixed with equal quantity

quantity of corrosive water to dissolve in an egge glasse. After it hath dissolved so much as it can in the cold, set in Balneo and there let it stand 9 dayes till the whole substance of the silver be dissolved into a green water, then let the Balneo cool and take it out, and put the dissolution into the body and set thereon a head and distill of the water from the matter remaining which is the oyl of the silver Calcined not into a calx but a Liquour, because this *Lac Virginis* if it be mixed or joynd with common *Aqua Fortis* or alone without it (as it pleaseth the operator) is so strong that the very Diamond cannot resist it but is dissolved; Therefore this water is called the water of Hell and is the onely miracle of miracles of the World, because it containeth such a fiery nature in it self and propriety of burning of all bodies into Liquor whereas the Elementall fire prevaileth no further then to reduce mettalls into calx or ashes. But to return from whence we digressed, I now come to the third operation.

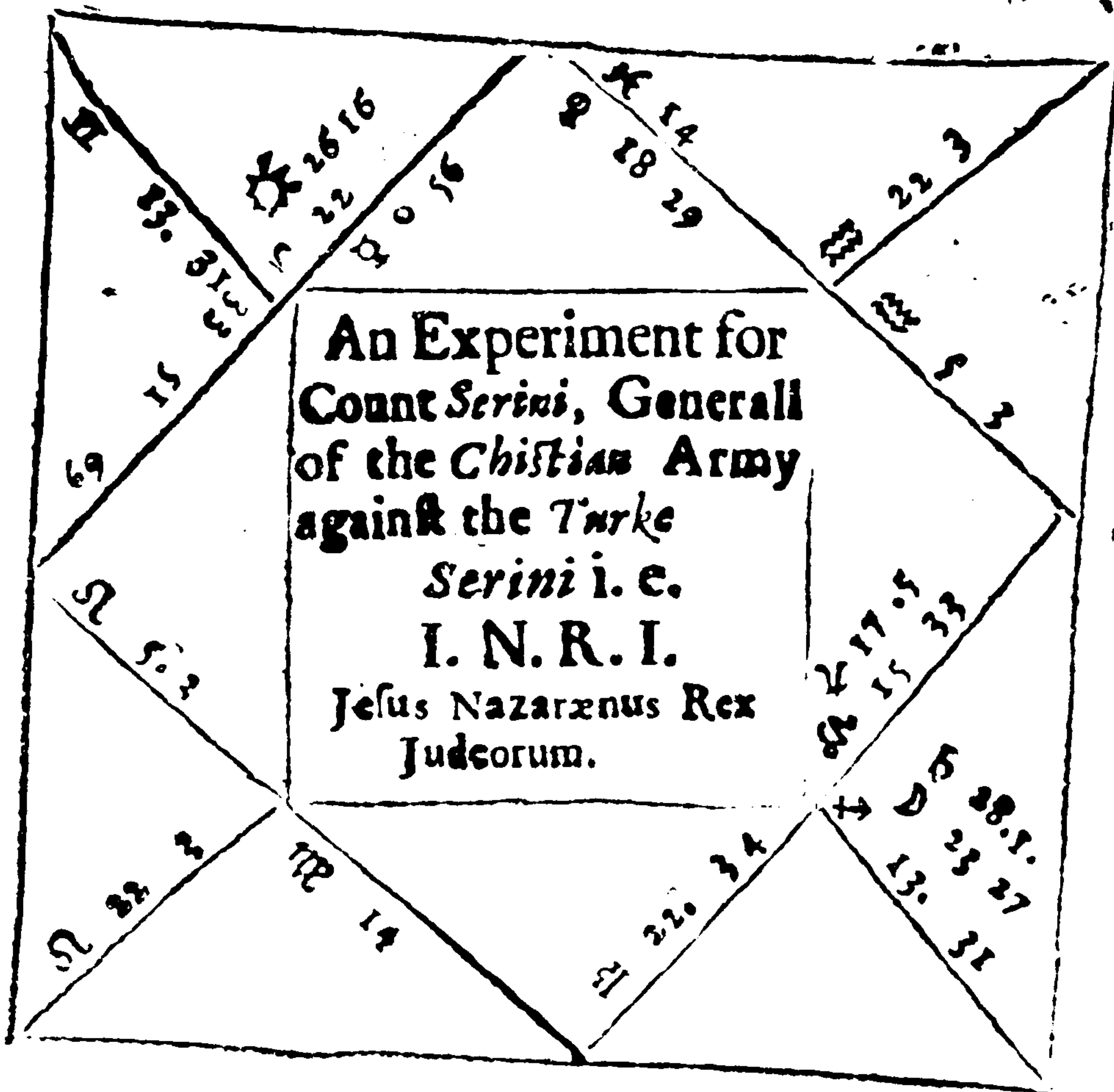
5. To the end therefore that this liquor or oyl of silver may be more perfectly dissolved, and that all the imperfection of adustion may be taken away, which by the Antients is called the corroberating of the left humidity. Put this Oyl or liquor into another egge glasse like the former, poure thereupon so much spirit of wine above it 4 fingers, then close well the glasse and set it in balneo to digest 7 or 10 dayes, and you shall find the oyl or liquor turned into a Thin
or

or rare water oyl: put this water into a still and in balneo, draw away the spirit of wine till none of the spirit of wine remain with the silver dissolved. and thus have you your silver prepared for putrification.

The power of the Moon and her Angel *Hasmoadai Muriel populus via* and Silver. Read the *Holy Guide*; for by these books all our Philosophy will be made plain and easie. Practise and prepare after this manner: this Medicine cures all the diseases of the Neck and Breast &c. It must be Silver purely refined.

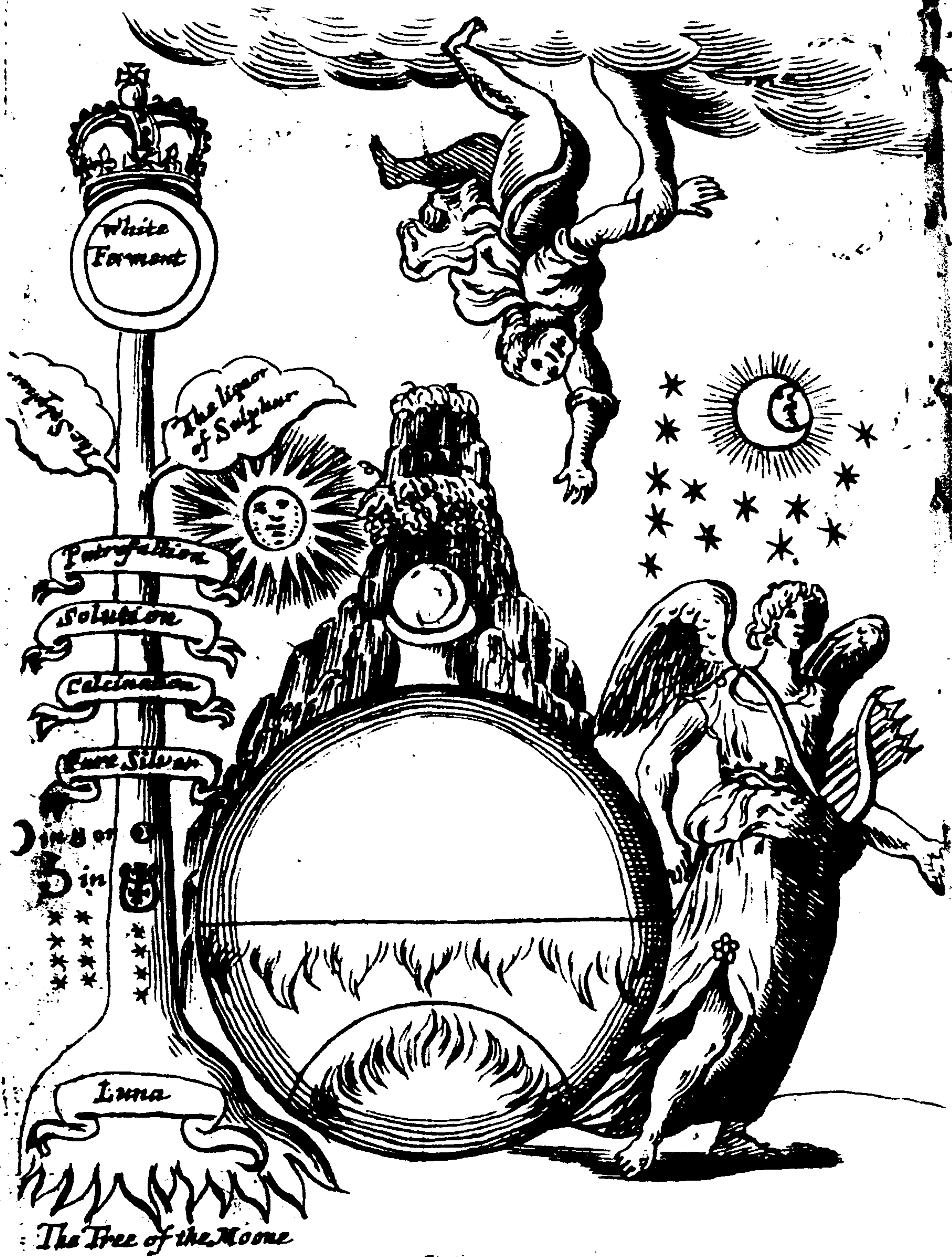
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The Harmony * of Astromancy and
 Geomancy in * this preparation



6. This Liquor of silver is potable, but not the Quintessence put this water into a fit putrifying glass and seal it up and let it to putrifie in balneo till the time of putrifaction be past which is about 150. daies, and when you see the first sign of putrifaction which is called the head of the Crow encrease your fire a little till all colours begin to appear and you see it begin to be white. When you see it white encrease your fire yet more, and it will rise up and stick to the sides of the glass most transparent, like the eyes of fishes, which is sulphur of Nature or salt, or the putrified body of the white Luminary, viz. Luna; which yet is not so hard as a body nor so soft as a spirit, but of a mean hardness between a spirit and a body, and is called the Philosophers Mercury and the Kay and mean of joyning Tinctures.

7. But to come to the liquor of the white Luminary, this body being brought into Quintessence is prepared for dissolution like the sulphur of the imperfect body; but whereas that is done by vertue of the white tincture or Lac Virginis, I rather do it by vertue of the fire naturall which is the spirit of wine and after the drawing away thereof it remaineth in a Liquor.

Now this liquor of Luna dissolved is the Quintessence which then is the liquor of the white Luminary, and the sole as Exinadius saith quickning the whole medicine, without which it is dead and will never give form nor colour.

8. Therefore the fourth part of this liquor of the

the white *Luminary* is to be joynd to three parts of the former liquor of the sulphur of *Mercury* and after to be kept in a lent fire of *Aines* well cloased, till it pass through all colours, and at last come to its former colour of whiteness, and so the medicine is fermented and turned into the white Elixir.

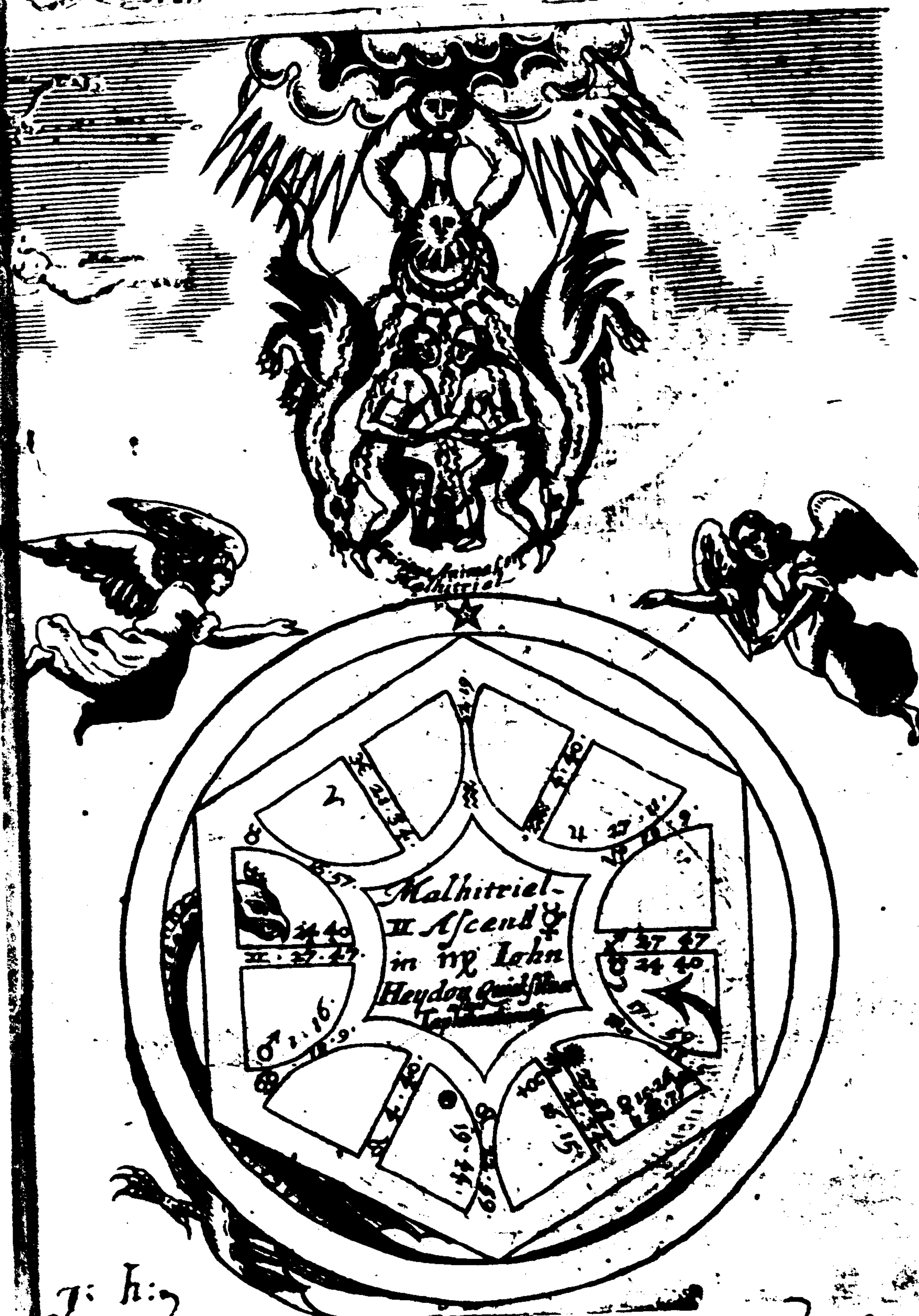
The residue of the foresaid dissolved sulphur keep diligently, and therewith ferment the white sulphur of other imperfect bodies or stones into Elixars, which when they are thrice dissolved and again congealed and remain in a liquid substance then they are called incombustible oyles and Elixars of the third order.

And thus the medicine is made of *Mercury* alone, as followeth by this example.

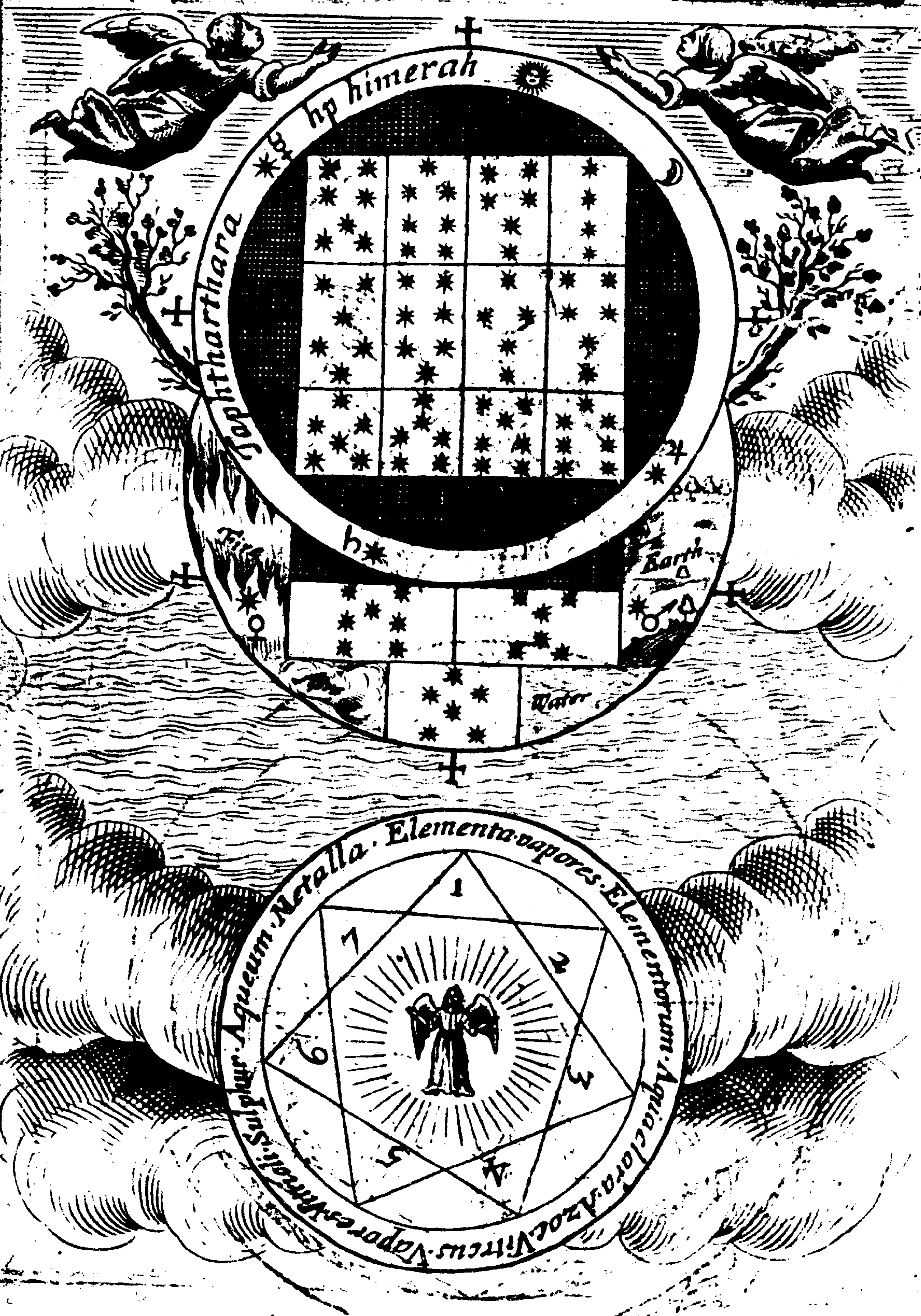
Having spoken of the white Medicine it now resteth that we speak of the making of the red Elixir, whereof there is two processes, the first whereof is from the *Radix i. e.* the long way: the other an accuration that is much shorter and more excellent. And this way the Elixir may be made in 80. daies and excels all other accurations, neither is there found therein any diminution of the vertue, but if a plentiful and perfect fulness of power and vertue, having all the properties which the Elixir ought to have.

Phil. Sir, I pray shew me this work of 1. Vivum. 2 Sublimation. 3 Calcination. 4 Precipitation. 5 Solution. 6 Fixed oyl. 7 Incertation. 8 Desiccation. 9 Contrition. 10 Fermentation. 11. the red Elixir. 12 The third Table.

Theod.



J. h. nat. } sep: 10. 4. 91. 45 m. P. m. } 1629



Theod. It is not necessary to speak in this place of the purgation of *Mercury*, because we spoke thereof before.

2. The Sublimation is to be done otherwise then in the former work, for that which is called sublimation here is not done with Vitriol and Salt Peter, but is only the distillation of the *Mercury* in an earthen body, with a limbeck, and that by it self without any addilament.

3. When the *Mercury* is once sublimed in ashes wholly into the head of the limbeck, having a retainer joyned thereto, take off the head and with a feather gather the sublimed matter and you shall finde your *Mercury* of a black colour, having lost his fairness, and like a dust or powder sticking to his body.

4. Put it again into the body, and sublime it as before, and reiterate this work 7 or 9 times until you have a sufficient quantity of this powder, that is to say, a pound or more. And this is the Calcination.

5. When you see your *Mercury* will ascend no more but remain in the bottome of a black colour, and that it is dead and brought perfectly into calx, let it cool and remove your body into sand till it be turned into a red colour, And this is the perfect precipitation proof without the help of any corrosive water, take a little of this powder upon a hot Iron plate if it fume, dry it longer if not it is well.

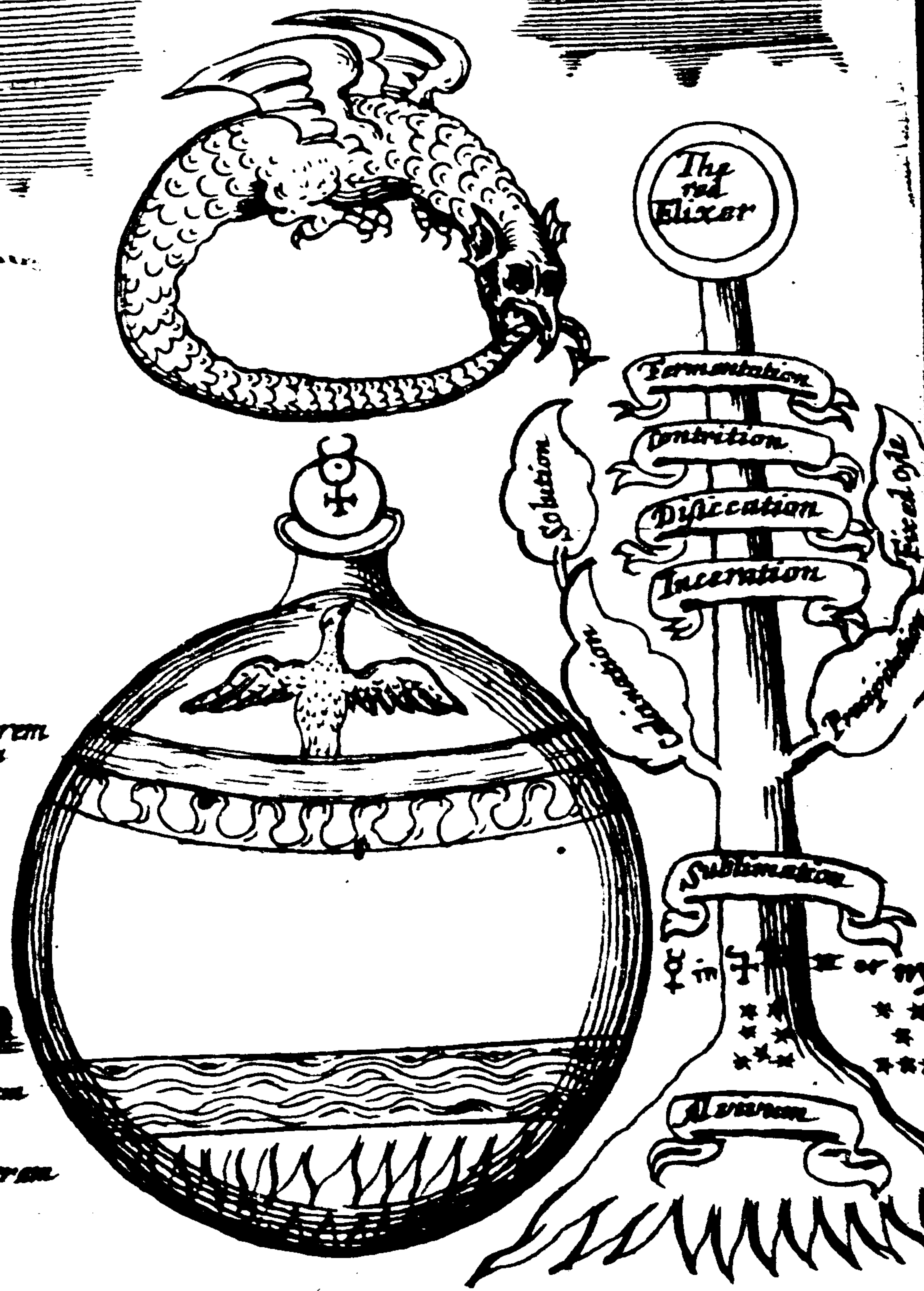
6. Take of this red powder as much as you will dissolve and put thereupon at least his double

ble

ble weight of *Lac Virginis* and set in Balneo till you see your *Lac Virginis* stained a yellow or red colour then filter it from its feces and keep it by its self in a glasse well stopped and dry the matter that remaineth in Ashes and pour thereon new *Lac Virginis* and do as before till you have drawn out all the tincture: And so your Mercury is dissolved.

7. Put these solutions into a body luting to a head and in balneo distill away the *Lac Virginis* and the red oyl precipitate will remain which is fixed and needeth no distillation but is the tinging oyl of red Mercury and the red tincture of the red Medicine of Mercury, and the soul and spirit of the Medicine joyned; as for example.

Terra in a rem
 Aer in aquam
 Aqua in Ignem
 Ignis in Terram



The Philosophical pleasure of *Mercury* and his Angel upon *Taphthartharath Ambriel & Hamiel*, *Albus & Coniunctio* with *Quicksilver*, in the *Holy Guide*, and practise by this example for then all these admirable medicines will be made easie: And Prince *Rupert* himself desired me to let him have this secret.

8. Therefore take part of the white Sulphur reserved in the first Table and rubify it in ashes till it be red; then imbile it with equal weight of the oyl of the tincture of this red *Mercury* and set it to dissolve in *Balneo*, and when you see it is dissolved into a liquid substance take it out.

9. Then set it in ashes or under the fire to fix till the matter being dryed remain fixed and fusible standing in a mean heat not over hot, which try upon a hot iron plate and if it fume not it is well, if it do, encrease your fire till it be totally fixed and dry.

10. If this matter be imbiled again with its oyl till it drink up as much as it will and again dissolved in *Balneo* and then dryed in ashes it will shew many colours, and lastly appeared. And then it is the stone penetrating and fusible as before.

11. Join this imbiled matter (or *Medicine*) with the 4th part of the liquor or oyl of the red sulphur of Gold or the red Ferment, and dissolve it in *Balneo*, and dry it again, and again dissolve it in a glass hanged in the fume of hot water or *Balneum* and congeal it again till it stand

and like honey; Then it is the perfect red Elixir of *Mercury*.

12. The multiplication or Augmentation of the vertue and quantity is shewed in the former discourse in the *Holy Guide*.

Phil. I Pray shew me the preparation of a Gold Sol. 2 Purged Gold. 3 Calcination. 4 Solution. 5. Putrification. 6 Filius, Solis Cœlestis. 7 Filia Luna Cœlestis.

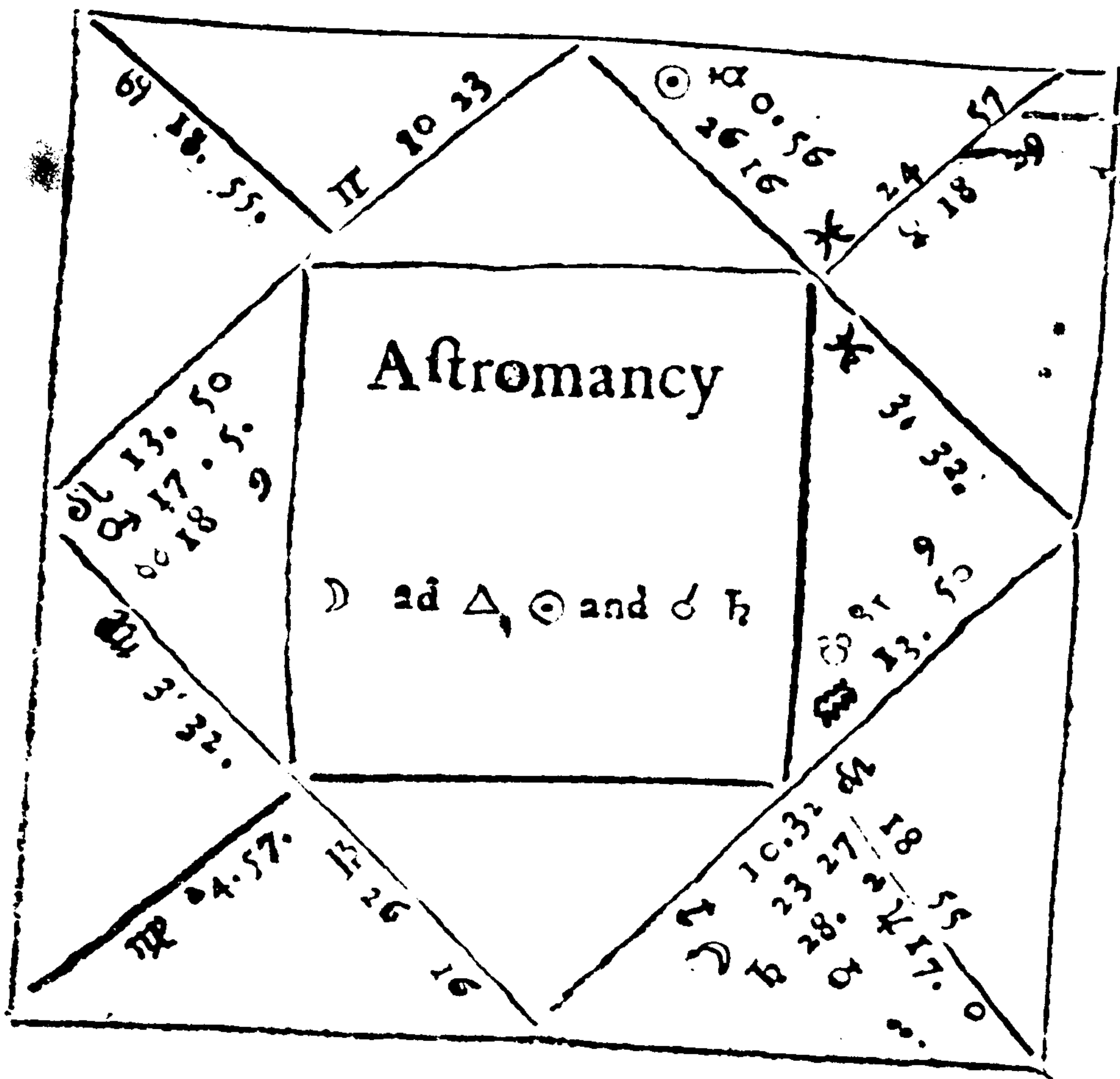
1. *Theod.* The putrification or purgation of gold is done as the Goldsmiths use to do by melting it with *Antimony* that the gold may remain in the bottome pure and clear from other mettalls which they call *Regulus*.

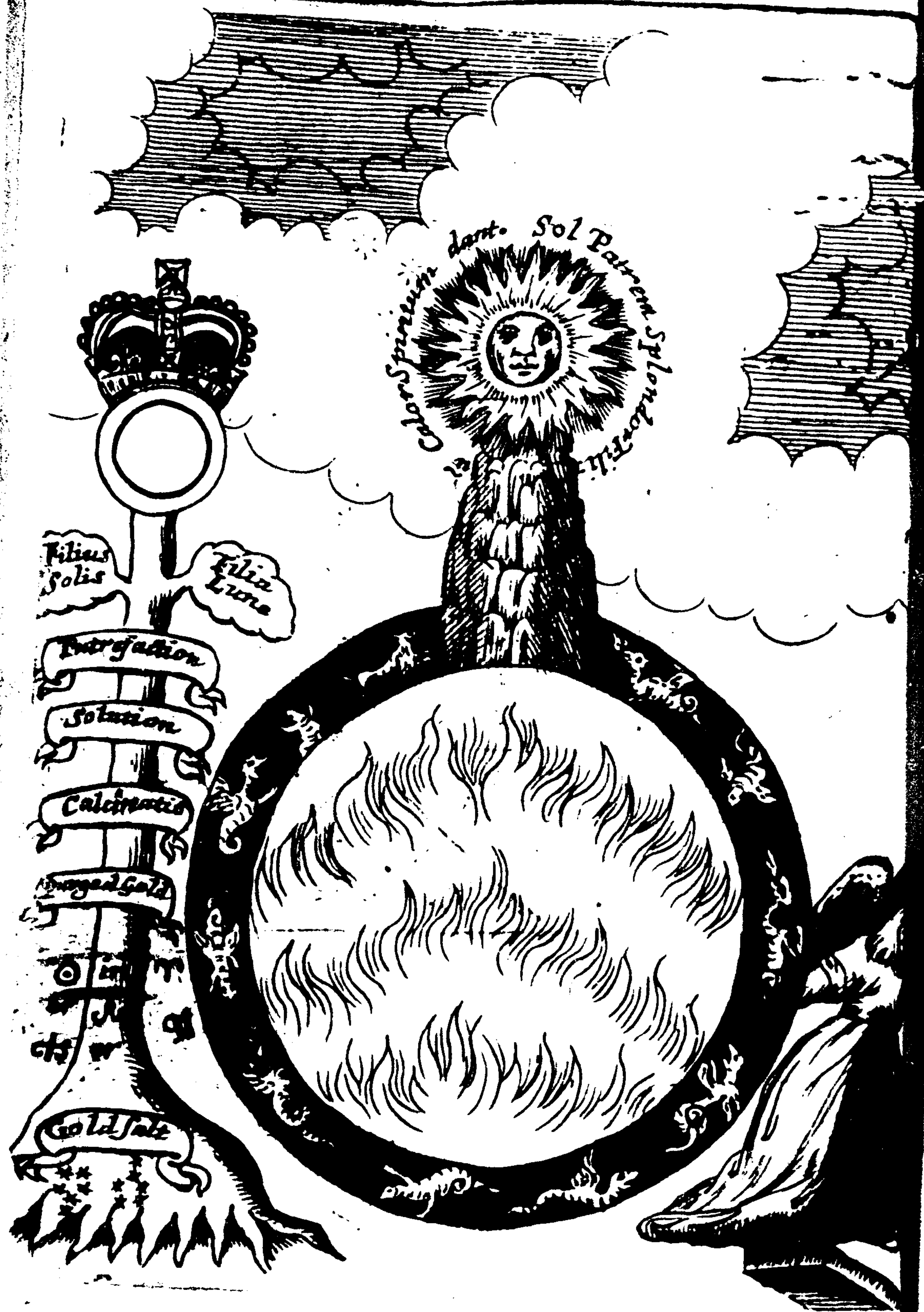
2. Take 4 or 5 ounces of this refined gold, leaf or filings and dissolve it in *Lac Virginis*, mixed with equal weight of *Aqua fortis* wherein salt Armoniack sublimed is dissolved, and when it is dissolved into a red Liquor or deep yellow then it is well calcined.

3. The solution and putrification is done as before you did with silver in the preparation of the white Ferment.

4. When you have your white sulphur of nature (after putrification) sticking to the sides of the glass, let it cool, and take out your glass and set it in Ashes, and encrease your fire but not too much lest your matter vitrifie, and let your ashes be no hotter then you can hold your hand therein, and so let it stand till the sulphur be of a perfect deep red colour, Then have you the red sulphur of the red *Luminary*, as for example.

I began this work for his Highness the Duke of Buckingham upon the 5th of April as you see by the figuers of





The power of the Sun and his Angel upon *Serah Verchiel, Fortuna major & Minor* in Gold, and of his medicine, see the *Holy Guide*. This medicine thus prepared hath performed incredible extraordinary cures upon the bodies of the Princes and Peers of *Europe*.

5. If you resolve this red sulphur in spirit of wine or distilled vinegar into an oyl, it is then the liquor of the red *Luminary*, and *Aurum potable* curing all infirmities, if the spirit of wine or vinegar be distilled from it: but for this work it were better to dissolve it in our red *Lac virginis* spoken of in the second chapter of the second book; distill away the *Lac* from the sulphur in Ashes, and the sulphur remaining in an oyle is the Ferment of all stones to the red.

6. The augmentation of this red Elixir in vertue is with his red Tincture as before in the white Tincture. The augmentation in quantity is by projection upon the body of gold molten: And that brittle matter of gold upon *Mercury*, and if it be powdered and resolved with spirit of wine in an oyle as was said before of silver then it is the Quintessence of gold, and the great Elixir of life, and the spiritual ferment for the transmutation of mettals and for the health of mans body.

7. The Chapter sheweth the abbreviation of the red Elixir.

Phil. Pray tell me, 1. the liquor of the red sulphur. 2 Fermentation.

Theod. Although *Faymond* writing to King *Robert*

Robert was pleased to say, that every Accuration diminisheth the perfection: because Medicines which are made by accuration have less effect of transmutation, which I also ascent to with him for a truth, if the work be begun from the first fountain: yet because this work hath its beginning from those things which before were brought to a perfect degree of perfection, therefore in this there is no diminution of the perfection, as the same *Raymund* witnesseth *lib. Mercur.* pag. 103. saying thus.

Therefore it ought to be declared unto thee, that if they be both well prepared (and that thou begin with them) thou wilt do a wonderful work without any great labour sooner then if thou should begin with one thing alone; Therefore my son begin thy work of two things together as I shewed to thee in the greater medicines, when we spoke of the twofold custody of the actions which are caused by the bodies and spirits.

By that which is caused by the bodies and spirits he means nothing else but sulphur, willing that we should begin with sulphur, to which I do so well agree that I begin this my accuration with this sulphur alone, and I add no other body to this Elixir, but only the sulphur of *Mercury* alone created of his own body and spirit see the *Holy Guide*.

2. Take therefore 2 ounces of the white sulphur that was described in the first Chapter and let it in ashes to rubie, in 30 days it will be turned

ned into red sulphur, This we taught at large in the *Holy Guide*.

Which when you have done dissolve that sulphur in the red Tincture of *Mercury* when it is dissolved draw away the Tincture, in the bottom remaineth the Liquor of the sulphur.

To which if you add a due proportion of the liquor of the red *Luminary* it will be perfect Ferment, which if you dissolve and congeal as before is shewed, it is then Elixir of very great vertue to the red work and no man can make a shorter abbreviation in the world; And when the sulphur of any body is prepared it may this way very speedily be converted into Elixir by adding the liquor of the ferment.

Phil. Pray instruct mee concerning 1 The body, 2 The Spirit, 3 The Lion. 4 The Eagle, 5 The Philosophers Lead, 6 Antimony. 7 Antimony *Mercury*. 8 The Glue of the Eagle, 9 Solution of the red Lion into blood. 10 Solution of the Glue of the Eagle. 11 Solution of the Blood of the red Lion, 12 Conjunction. 13 Putrifaction. 14 Fermentation, 15 In the Trinity of the Physical and Alchemical Tincture the Soul. 16 Is the Unity of the Medicine.

Theod. Take Antimony calcined so much as you please, and grind it to a subtile powder, then take twice so much *Lac Virginis* and put your powder of Antimony therein and set it in balneo 7 days, then put it into a body. and set it in sand or ashes till the *Lac* be turned red, which draw off and pour on more and so let it stand,

when that is coloured red, pour it to the other and thus doe till you have drawn out all the tincture set all this water in balneo or lent ashes to distill with a limbeck, and distill it with a leny fire and first of all the *Lac* will ascend, then you shall see a stupendious Miracle because you shall see through the nose of the a limbeck as it were a thousand veins of the liquor of this blessed mine to descend in red drops just like blood, which when you have got thou hast a thing whereto all the treasure in the world is not equal; Now you have the blood of the Lion according to *Rupesiffus*, let us here rest a little and speak of the Glue of the Eagle, of which *Paracelsus* thus saith.

2. Reduce Mercury so far by sublimation till it be a fixed Christall: this is his preparation of Mercury and his way of reducing it into the Glue of the Eagle, but above all I require that that way be used which is described by me before or that hereafter set down after this.

3. Then saith the foresaid Author, go on to resolution and coagulation, and I again will give you to observe the same manner of solution shewed in the first Chapter before.

4. Now let us come to conjunction after the solution of these two, take equal weight of them and put them in a vessell well shot.

5. After you have thus joyned them together set your glass in your furnace to putrifie and after the space of certain days. Therefore *Paracelsus* saith, then at length and presently after your *Lily* is made hot in your glass it appeareth in wonderful

derful manners (or demonstration) blacker then the Crow: after that in process of time whiter then the Swan and then passing by yellow to be more red then blood.

6. This being putrified and turned into red is to be taken for the *Medicine*, and then it is time it be mented.

7. which Fermentation *Paracelsus* thus saith. One part thereof is to be projected upon two parts of molten gold, and then the mixture is prepared and this is the Fermentation of it. But if the half or one part of the liquor of the sulphur of gold before described be added to it then it would be spirituall ferment, and would be much more penetrating into tincts and fusible as *Paracelsus* doth testifie in his *Aurora* where he would have us to join the star of the sun or the oyl of sol to this Pantarna: And thus the phisical Alchemical tincture is performed in a short time for curing all manner of infirmities and humane diseases (which is also the great Elixir for metals) so courtly concealed by the Aarients. Which *Hermes Trismagistus* the *Egyptian*, *Osus* the *Circian*, *Halyan Arabian*, and *Albertus Magnus a German*, with many others, have sought and prosecuted every one after their own method, and one in one subject another in another, so much desired by the Philosophers onely for prolongation of life.

8. In this composition Mercury is made a fixed and dissolved body, the blood or spirit of the red Lion is the ferment or seed, and so of trinity

is made unity, which is called the Physical and Alchemical tincture, never before that I knew of collected or writ in one work, And I swear I had not done this except that otherwise the composition of this blessed medicine had for ever been forgot.

9. A shorter way to make the glue of the Eagle.

10. If you desire to make the glue of the Eagle in a briefer way. Take part of the red precipitate prose as is taught before in *Mercury* and dissolve it in distilled vinegar and the vinegar will be coloured into a yellow or delightfull golden colour and after you have distilled away the vinegar there will remain in the bottom a white substance of the *Mercury* fixed and fair, which is to be joyned to the oyle of the Lion; And this work is much shorter and less laborious, look more hereof in the *Holy Guide*.

11. The Calcination of Antimony into the red Lion.

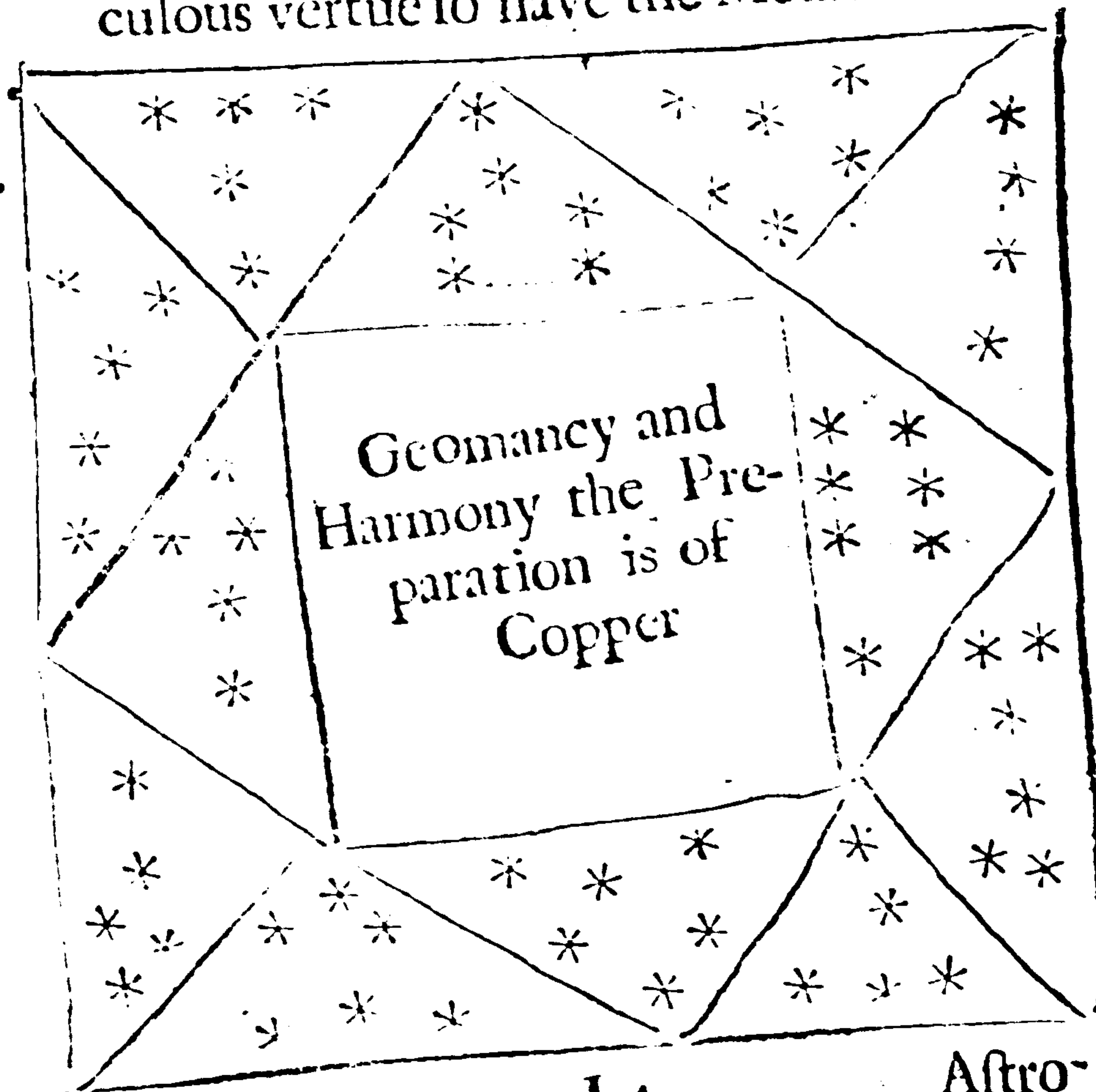
12. Take Antimony well ground so much as you please and melt it in naked fire with Salt Armoniack, and when it is melted cast it suddianly into a vessell almost full of distilled vinegar wherein salt Armoniack hath been dissolved and thus melt it and cast it in three times, then pour off the vinegar from the calx of the Antimony and dry it well and grind it small and dissolve it as before is taught, and so have you the Red Lion of the Philosophers Lead or Antimony.

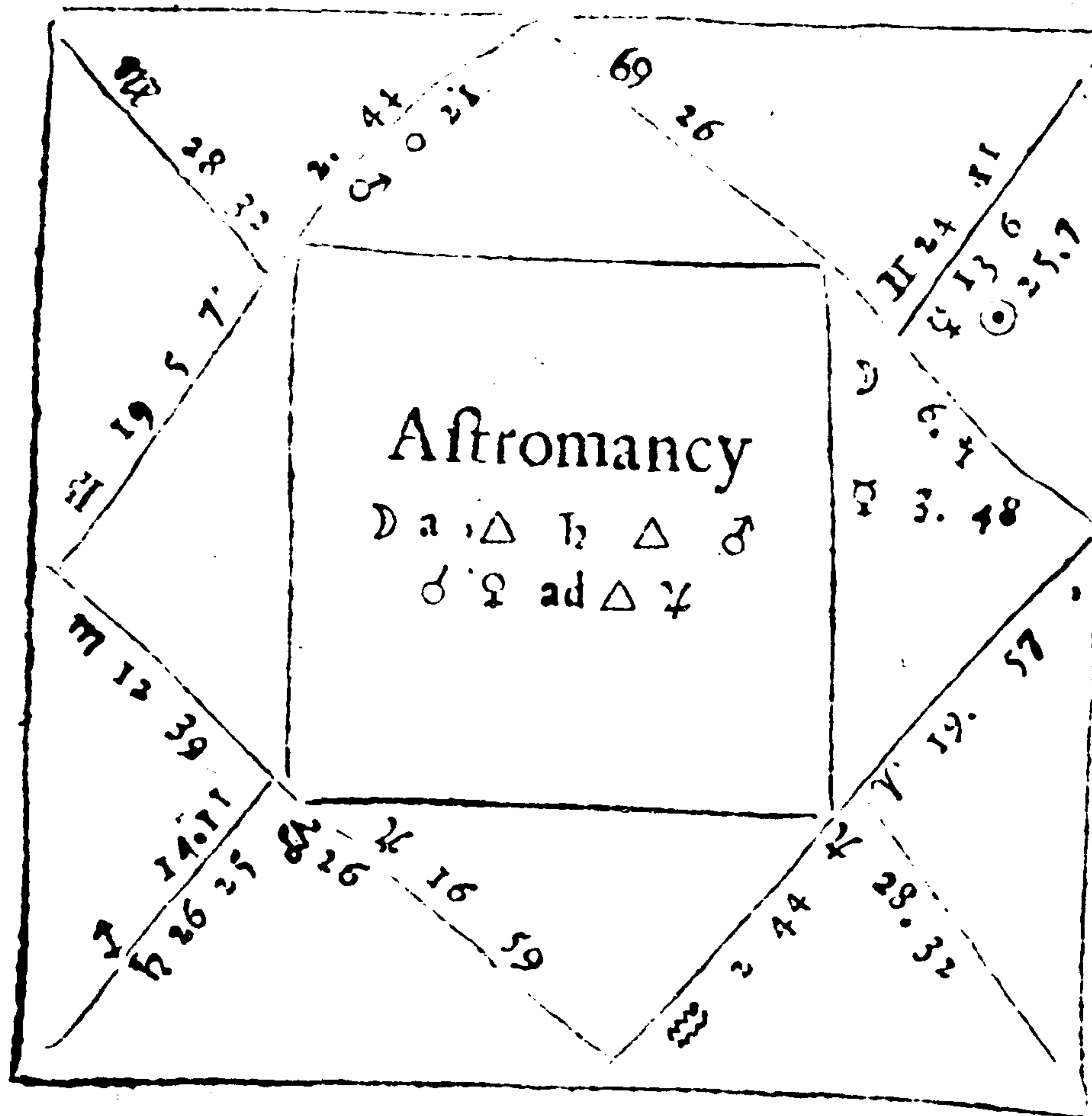
Phil.

Phil., Pray make plain the 1 Elixir. 2 Conjunction. 3 Separation. 4 The medicine. 5 Fermentation. 6 The Earth. 7 Spirit oyle, Blood of the Lamb. 8 Distillation. 9 Resolution. 10 Purification. 11 Solution. 12 Vitriol. 13 Calcination. 14 Copper.

The Rosie Crucian medicine or Elixir of Copper, for example this.

This work was admirably Completed for Count *Gramont* Duke and Peer of France, The *Telefines* have miraculous vertue so have the Medicines.





Theod.

Theod. Now many have sought the way of the Mineral Pantarva in vitriol or green Copras, but they were altogether deceived; which common vitrioll by the Philosphers is called the green Lion of fools. But this our Noble red Lion taketh its original from the mettallick body of Copper. Although I am not ignorant how to draw an oyl out of Roman vitrioll of a more sweet smell and delightful taste then any balsome, if the Tincture be taken out of the calcined vitrioll in spirit of wine, yet the Philosphers will is, and command that it do consist of a mettallick vertue wherewith the transmutation of mettals is to be effected. Therefore they say it is to be made of bodies and not of spirits, as of vitrioll sulphur as well and the like. Whence I finde it written in the Philosphers Turbe, and in the first exercitation: But the Philosphers medicine is a mettallick matter converting the substances and forms of imperfect mettals, and it is concluded by all the Philosphers that the conversion is not made except by its like, therefore it is necessary that the Philosphers Presoria be made of a mettallick matter, yet if any be made of spirits, yet it would be better and much more Philosphical, and more near to a metallick nature, to be made of bodie then of spirits: but if by art the body should be turned into a spirit, then the same body would be both body and spirit, and not to be doubled, but the medicine might be made of such a body or spirit; but let us return to our purpose: it being granted that
this

this our *vitrioll* is such a body according to which *Paracelsus* testifieth in his *Aurora Philosophorum* under this *Aenigra* or secret of the Ancient Philosophers.

Visicabis Interiora Terræ Reclificando Invenies Occultum Lapidem veram Medicinam.

2. Out of the first letter of every word of this *Aenigra* is gathered this word VITRIO-
RUM by which is meant that thereof the medicine may be made.

3. Therefore *Paracelsus* saith, the inward parts of the Earth are to be visited; not onely the Earth which is *Vitrioll*, but the inward parts of the Earth, he meaneth the sweetness and redness, because there lieth hid in the inward parts of *Vitrioll* a subtile noble and fragrant juice and pure oyle.

4. And this is especially to be noted the production of this Copper into *Vitrioll* is not to be done neither by calcination of the fire nor distillation of the matter, least it be deprived of its greenness which being lost it wants both power and strength.

5. *Paracelsus* speaks not one word of the preparation of this *Vitrioll* by whose silence many have erred, therefore I determined to leave him here a little and to prosecute and follow the order of the Table wherefore I begin with the calcination of the mettall. And note that this calcination of Copper is made that it may be turned into
Vitrioll

Vitrioll and not the calcination of *Vitrioll* made of copper.

6. Take therefore as much copper as you please and dissolve it and calcinate it in *Aqua fortis* to a fair green water then set it 3 or 4 days to digest till the matter be clear which pour out into a limbeck and in Balneo draw away the corrosive water so that the matter remain dry for then it is calcined.

7. Then upon every 2 pound of this calcined matter pour a gallon of distilled vinegar and lute it up in a glass, and set it in balneo almost boiling the space of 7 days, when it is cold put into a limbeck to distill away all the vinegar in balneo and in the bottom of the Alimbeck you shall have your *Vitrioll* very well congealed far fairer then Romain *Vitrioll* which is corporal and mettallick *Vitrioll*.

8. Which *Vitrioll* I do not dissolve in rain water like the *Paracelsians*, but rather with *Lac Virginis* as before is taught in the former Chapters or In *Raymonds* Calcination water and after its dissolution and perfect digestion, that is to say 15 days I put it into a limbeck and balneo draw off the *Lac Virginis*, which being done you shall find an oylie water green and clear upon which pour the spirit of wine and after it hath been digested 7 days and the spirit of wine distilled away in balneo you shall find your green water perfectly rectified made pure subtile and spiritual, and apt for putrification, for if it be not well dissolved and rarified it will not putrifie,

9. But

9. But now that I may join with *Paracelsus* in the manner of putrifaction I return to him and say with him commanding to digest in a warm heat in a glass well closed the space of four moneths, and so long till diverse colours appear and be at length red which sheweth the termination of its putrifaction.

But yet in this process this redness is not sufficiently fixed, but is to be more fully purged from its faces in this manner

Resolve it or rectifie it in distilled vinegar, till the vinegar be coloured then filter it from its feces. This is its true Tincture and best resolution and rectification out of which a blessed oyl is to be drawn.

This Tincture bring thus resolved and rectified is to be put into a body with a limbeck and in balneo distil the vinegar gently away.

10. Then in sand or ashes lift up the spirit gently and temperately, and when you see a fume ascend into the glass and red drops begin to fall out of the nose of the limbeck into the receiver, then the red oyl beginneth to distill, continue your distillation till all be come over, when it is done you shall have the oyl in the receiver lifted up and separated from its Earth more delightful and sweet then any balsom, or Aromatick without any sharpness at all, which oyl is called the blood of the Lamb. In the bottome of the body you shall find a white shining Earth like snow, which keep well from dust and so you have the clear Earth separated from its oyl,

Take

Take this white Earth and put it in a glass. viol and put thereto equal weight of the oyl or soul and body, will receive it and embrace it in a moment.



But that it may be turned into a medicine when you have joynd these two together, set it into our furnace the space of 40 days and you shall have an absolute oyl of wonderful perfection wherewith *Mercury* and other imperfect mettals are turned into gold. As *Paracelsus* was pleased to say.

11. The Medicine being thus made, I now come to the fermentation without which it is not possible to give form to it, neither will I adhere to the opinion of one man alone contrary to all the Philosophers alone, that is to say, *Paracelsus* repugnant to the rest of the Philosophers because they all of necessity have decreed to give form to the Medicine by ferment and union, that is to say of an imperfect body, and by how much the ferment is more spiritual the Medicine will be of so much more penetration and transmutation.

12. These things being promised I do not think it fit that you should proceed to projection upon *Mercury* instead of fermentation as *Paracelsus* teacheth, or that the *Pantarra* should be fermented his way with gold either corporal or spiritual, As in the *Holy Guide* is said.

Which gold will be the foundation of the first projection, but what do the Philosophers command us to do? that projection that is to say fermentation, be made of a perfect foundation, and that upon imperfect bodies that medicines may be made with foundation of the *Pantarra* or Elixir is not except it be onely the white or red ferment

ment, in respect of which both gold and silver are said to be imperfect bodies, therefore this *Pantarra* is to be fermented before it be projected upon the corporal foundation or imperfect that is to say corporeal gold,

13. Therefore join this oyl to the fourth part of the oyl of the sulphur of gold, and this is the true fermentation or conversion unto the Elixir.

14. Then Augment it in vertue by solution and coagulation, and in quantity by projection first upon the corporeal foundation that is to say gold, then that upon purified *Mercury* and that medicine upon other bodies which are most fit for projection, that is to say most fusible as Lead or Tinne, which after they are purified are most apt by reason of their easie melting.

And thus the Inward parts of the Earth are visited and by reflection the hidden Medicine is found, the true medicine out of the green Lion of the Philosophers, and not of fools, and out of Corporeal and Metallick *Vitrioli* not terrestrial and made of Mineral coperas, According to the Doctrine of the *Holy Guide*.

Phil. Pray shew me the Augmentation and projection of the Medicines of Mettals Rosie Crucian.

Theod. FIRST, Let us speak of the Augmentation of the vertue or quality: of which Raymond saith, The Augmentation in quality and goodness is by solution and coagulation of the
Tincture

Tincture, that is to say, by imbibing it with our *Mercury* and drying it. But let us hear *Arnoldus* more attentively, take one part of your prepared Tincture, and dissolve it in three parts of our *Mercury*, then put it in a glass and seal it up and set it in ashes till it be dry and come to a powder, then open the glass and imbibe it again, and dry it again. And the oftner you do thus so much shall you gain, more tincture.

And also as it is found in *Claygor Buccina*, Dissolve it in the water of *Mercury* of which the Medicine was made till it be clear then congeal it by light decoction and imbibe it with its oyl upon the fire till it flow by vertue whereof it will be doubled in tincture, with all its perfections as you will see in projection because the weight that was before projected upon a thousand, is now to be projected upon ten thousand, and there is no great labour in this multiplication.

Again the medicine is multiplied two manner of ways.

By solution of calidity and solution of rarity. By solution of calidity, is that you take the Medicine put in a glass vessel and bury it in our moist fire seven days or more, till the medicine be dissolved into water without any turbulency. By solution of rarity, is that you take your glass vessel with your medicine and hang it in a new brass pot full of water that boileth and close up the mouth of the pot that the medicine may dissolve in the vapour of the boiling water.

But

But note that the boiling water must not touch the glass wherein the medicine is to hang above it three fingers, and this solution will be above it in 2 or 3 days after your medicine is dissolved, take it from the fire to cool fix and congeal and be hard and dry this do often and how much the more the medicine shall be dissolved it will be so much more perfect, and such a solution is the sublimation of the medicine and its virtual sublimation, which the oftner it is reiterated so much more abundantly and more parts it tingeth.

Whence *Rasis* saith the goodness of the multiplication consisteth in the reiteration sublimation and fixation of the medicine and by how much more this order is repeated it worketh so much more and is augmented for so often as you sublime your medicine and dissolve it you shall gain so much every time in projection one upon a thousand and if the first fall upon a thousand the third upon a hundred thousand the fourth upon a million and so infinitely. For *Moriennus* the Philosopher saith; Know for certain that the oftner our *Pantarus* is dissolved and congealed the spirit and soul is joyned more to the body and is retained by it and in every time the Tincture is multiplied.

Whence we thus read in *Scala Philosophorum*, which also the Philosophers say. Dissolve and congeal. so without doubt it is understood of the solution of the body and soul with the spirit into water and congealation makes the soul and spirit

K

mix

mix with the body, and if with one solution and simple congelation: the soul and spirit would be perfectly joined to the body, the Philosophers would not say dissolve again, and congeal and again dissolve and congeal that the Tincture of the *Pantarea* may grow if it could be done with one congelation only.

The Medicine is another way multiplied by fermentation and the ferment to the white is pure silver, and the ferment to the red is pure gold therefore project one part of your medicine upon 2 of the ferment (but I say 3 parts of the medicine upon one of the ferment) and all will be Medicine, which put in a glass upon the fire and so close it that no air go in nor out, and keep it there till it be subtiliated as you did with the first medicine and one part of the second medicine will have as much vertue as one part, of the first medicine had (but here again *Clangor Buccinae* hath erred for it should be write thus) one part of the second medicine will have as much vertue as ten parts of the first medicine had. And thus by solution and fermentation the medicine may be multiplied infinitely.

We have spoken enough of this multiplication, we now come to the other way of augmentation which is called corporall multiplication and according to *Raymund* is thus defined.

Augmentation is the Addition of Quantity: whence *Anicen* writeth, It hard to project upon a million and to preducate it incontinently wherefore

wherefore I will reveal one great secret unto you, one part is to be mixed with a thousand parts of its nearest in kind (I call that nearest that is the body of the same meattal whereof the medicine was made or perfected) but to return again to *Anicen*, close all this firmly in a fit vessell and set it in a furnace of fusion 3 days till it be wholly joined together. Whereof it is more largely and better set down in the *Holy Guide*, & the manner of the work is thus projected, one part of the aforesaid medicine upon a 100 parts of molten gold & it makes it brittle and will all be medicine whereof one part projected a hundred of any melted mettal converteth it into pure gold and if you project it upon silver in like manner it converteth all bodies into silver.

In *Scalæ Philosophorum* all sorts of projection is set thus down in few words. You must know that first it is laid project, that is to say one upon 100 &c. yet it is better to project *nunc dimittis* upon *fundamenta* and *fundamenta* upon *verba mea* and *verba mea* upon *diligam te Domine* and *diligam te* upon *attendite*. This brief *Aenigma* is thus expounded it is nothing else but the words and opinion of the former Author concealed under the *Aenigma*. Therefore let us repeat the words of this *Aenigma* or Oracle.

*Nunc dimittis super fundamenta
Fundamenta super verba mea
Verba mea super diligam te
Diligam te super attendite,*

These are trifles for the hiding and concealing the perfection of the Art if the expert Artist could be diverted with such simple words which though they are at first to young Artist, yet they are thus explained. We therefore begin with the first sentence.

Nunc dimitis super fundamenta.

This is here Allegorically taken for the last action almost of the work which is called the medicine or *Pantarya* which medicine is to be projected upon the ferment that is to say upon the oyl of *Sol* or *Luna*, which are the ferments or foundations of the Art in spiritual augmentation (as before was said) upon molten gold and silver. And that spiritual ferment converted into medicine is to be projected upon molten gold or silver which are corporeal ferments in corporeal Augmentation and the corporeal fundaments of the Art upon quick silver.

Fundamenta super verba mea.

This is so spoken allegorically because in the *Adage* it is said words are wind, as if a word were nothing else but the motion of the lips and exhalation of the lungs which no sooner arise from motion but fly away and are turned to air so likewise Quick silver or *Mercury* goeth out of the bodies of other mettals and is so volatile in the fire or heat as words in the air. And therefore *Mercury* is likened to words upon which the fundaments are to be projected.

Verba mea (viz Mercury) super diligam te.

That is to say upon other mettals which have
mett

most affinity with quick-silver, and easie of fastion as *Saturn* and *Jupiter* that is to say Lead and Tin, which by this concord and love are easily by the penetration and amiableness of the medicine converted into medicine. And one part of this medicine converteth other parts of mettals into gold or silver according to the force and power of the Elixir, which other mettals because they are the substances of the former bodies whereof the medicines were made. They are the attendants of those medicines wherefore the Philosopher commandeth that.

Diligam te be projected upon *attendite* that the second medicine or this last projected upon a metall especially that whereof the medicine (that is to say the *Pantarya*) was made, shou'd turn that metall into gold or silver according to the poverty and quality of the medicine.

But to put an end to this projection, take it according to the opinion of *Arnoldus* gathered out of the 31 Chapter who willet to project one part of the Elixir upon 100 of *Mercury* purged and all will be medicine, afterward project one part of this medicine last congealed upon 100 parts of *Mercury* washed and all will be gold or silver in all trialls according as the Elixir is white and red. Lastly that I may briefly rehearse the absolute manner of projection. First the medicine is to be projected upon gold or silver molten then upon quicksilver purged so long till it turn it into medicine and lastly upon mettals most near, that they may be converted into pure gold or silver

ver according to the properties and qualities of the medicine.

Because we have said something of the propinquity of mettalls that is to say, that the Elixir is to be projected upon that imperfect body out of which its *Mercury* and sulphur was first extracted, therefore it will not be unnecessary to set down one example that is to say, if the medicine was made of *Mercury* then it is to be projected upon quicksilver for making gold or silver because quicksilver is a near body to *Mercury*, and so of the rest. Yet it is to be noted, that all Elixirs may and ought to be projected upon quicksilver, because quicksilver is the Mother and sperm of all mettalls therefore quicksilver made and turned into medicine, is to be projected upon a body, most near to it; Which is Lead or Tinne upon which the medicine is always to be projected, whether white or red for the making and transmuting of mettalls, but both the quicksilver and lead are first to be purged that they may be purified and deprived of their filth. Enough hath been said before of the purgation or putrification of Mercury. We will now speak of the putrification of Lead.

Melt your Lead in a Crucible and when it is melted let it stand in the fire a quarter of an hour and put therein a little salt Armoniack and let it stand a while in the fire and stir it with an Iron spatula till all the salt Armoniack be gone away in fume then scrape the skin away out of the crucible that is upon the lead; then let it stand to cool and
it

it will be much whiter and fairer. And thus you must purifie your lead or tinne, before projection, because no other bodies are so fusible and apt to melt wherefore every Elixir ought to be projected upon quicksilver and upon Lead or Tinne for making or transmuting of mettalls But to the end the manner of projection may be yet more plain I will set down two rules which must be carefully observed.

The first whereof is that the first medicine that is to say the *Pantarya* be projected upon the ferment always three parts of the medicine upon one of the ferment and one part of this upon 10 or 100 of pure molten gold, and one part of this medicine thus made upon 100 parts of an imperfect body, that is to say, of *Mercury* for medicine. The latter is that you must always consider the fortitude and debility of your medicine for it is to be projected so often upon quicksilver as it bringeth it into a brittle medicine and when it filleth then project one part thereof upon Lead or Tinne for making transmutation, according to the order and form of the Elixir.

These being remembered you may easily conceive the order of Augmentation in vertue and quantity.

The things being ended the other three which follow are set down in order because we have spoken before of *Aurum Potabile*, *Argentum potabile* or potable gold and silver, it is therefore necessary after we have made an end of projection to set down another Method of the Elixir of
life

life in the next place, and after speak of its vertue and power as we find it among all the Antient and modern Philosophers and so make an end of our design in the place referring you to the *Harmony of the World*, *The Temple of Wisdom*, and the *Holy Guide* and you cannot erre, when you have with care and diligence well, read and observed the rules thus written in the books, for we have purpose placed some things in order and some out of Order, because the Botcher in his English Almanack, might not understand our Philosophy but what is obscure in one place is plaine in Another, and easy to find out by an Artist.

But that we may come at last to the thing intended, I think not amisse to instruct you by this *Manduction*. You know that no Artificer can build, but the Earth must be the Foundation to his building, for without this Ground-work his Brick and Morter cannot stand. In the Creation when God did build, there was no such place to build upon. I ask then where did he rest his matter, and upon what? Certainly he built, and founded nature upon his own *Supernaturall Center*. He is in her, and through her, and with his eternall spirit doth he support *Heaven and Earth*, as our bodies are supported with our spirits. This is confirmed by that oracle of the *Apostle Omnia portat verbo virtutis sue*, He bears up all things with the word of his power; from this power is he justly stil'd *ἀνεροδύναμος, ἡ πανταδύναμος* *Supra mo vis* The infinitely powerfull, and the

the *All powerfull power-making power*. I say then that Fire and Spirit are the Pillars of *Nature* the props on which her whole *Fabric rests*, and without which it could not stand one minute. This fire is the throne of the *Quintessential light*, from whence he dilates himself to Generation, as we see in the effusion of the *Sun-beams* in the great world, In this *Dilatation* of the Light consist the joy or pleasure of the passive spirit, and in its *Contraction* his *Malancholy* or sorrow. We see in the great body of nature, that in turbulent weather when the *Sun* is shut up, and clouded, the *Aire* is thick and dull, and our own spirits by secre: compassion with the spirit of the *Aire* are dull too. On the contrary in clear strong *Sunshines* the *Aire* is Quick and thin and the spirits of all Animals are of the same rarified, active Temper. It is plain then that our joyes and sorrows proceed from the *Dilatation* and *Contraction* of our inward *Quintessential Light*. This is apparent in despairing *Lovers*, who are subject to a certain violent, extraordinary panting of the *Heart*, a timorous trembling pulse which proceeds from the Apprehension and Fear of the spirit in relation to his *Miscarriage*. Notwithstanding he desires to be dilated, as it appears by his pulse or *Sally*, wherein he doth discharge himself; but his Despair checks him again, and brings him to a suddain *Retreat*, or *Contraction*. Hence it comes to passe that we are subject to sighs, which are occasion'd by the suddain pause of the spirit, for when he stops, the *Breath* stops, but when he looseth

looseth himself to an outward motion, we deliver two or three Breaths that have been formerly omitted, in one long *Expiration*, and this we call a sigh. This passion hath carried many brave men to very sad *Extremities*. It is originally occasion'd by the spirit of the *Mistris*, or effected party: for her spirit ferments or leavens the spirit of the *Lover*, so that it desires an union as far as Nature will permit. This makes us resent even smiles and frowns, like *Fortunes* and *Misfortunes*; Our thoughts are never at home, according to that well-grounded Observation, *Animo est ubi amat, non ubi animat*: the soul dwells not where she lives, but where she loves, We are employ'd in a perpetuall contemplation of the absent Beauty; Our very joyes and woes are in her power: she can set us to what *Humor* she will, *Eugenius Theodidactus* was altered by the *Musick* of his *Mistris*.

When to her Lute Beata sings,
Her voice invives the Lead'n strings:
But when of sorrow she doth speak,
Even with her sighes the strings doe break.
And as her Lute doth Live or Lie,
Lead by her Passion: So doe I.

This; and many more miraculous *sympathies* proceed from the *Attractive nature* of the fire: it is a spirit that can doe wonders, and now let us see if there bee any possibility to come at him. Suppose then wee should *delapidat* or *discompose* some Artificiall Building, stone by stone: There is no question but we should come at last to the
Earth

Earth whereupon it is founded. It is just so in *Magic*: if we open any Naturall Body, and separate all the parts thereof one from another, we shall come at last to the fire, which is the *Candle* and secret *Light* of God. Wee shall know the hidden *Intelligence*, and see that unexpressible Face, which gives the outward Figure to the Body. This is the *Syllogism* we should look after for he that hath once past the *Aquaster*, enters the *Fire-world*, and sees what is both *Invisible* and *Incredible* to the common Man. He shall discover to the eye the miraculous *Conspiracy* that is between the fire and the Sun. Hee shall know the secret *Love* of Heaven and Earth, and the sense of that deep *Cabalism*, *Non est planta hic inferius cui non est stella in Firmamenti superioris, & ferit eam stella; & dicet ei Cresce*. There is not an Herb here below, but he hath a star in Heaven above, and the star strikes him with her Beame, and says to him, *Grow*. He shall know, how the *Fire-spirit* hath his Root in the *Spiritual Fire-Earth*, and recieves from it a secret *Influx* upon which he feeds, as Herbs feed on that Juice and Liquor, which they receive at their Roots from this *Common Earth*. This is it which our Saviour tells us, *Man lives not by Bread alone, but by every word that comes out of the Mouth of God*. He meant not by *Inke and Paper*, or the dead Letter: it is a *Mystery*, and St. Paul hath partly expounded it. He tels the *Athenians*, that *God made man, to the end, That he should seek the Lord, if happily he might feel after him and find*

find him. Here is a strange Expression, you will say, that a man should feel after God, or seek Him with his hands. But he goes on, and tells you where you shall find him. He is not far (saith he) from every one of us; for in him we live, and move, and have our Being. For the better understanding of this place, I wish you to Paracelsus his *Philosophia ad Athenienses*, a glorious incomparable discourse, but you will shortly find it in *Englist*. Again: He that enters the Center, shall know why all Influx of fire descends against the nature of fire, and comes from Heaven downwards: Hee shall know also why the same fire having found a body, ascends again towards Heaven, and goes upwards.

To conclude: I say the grand Supreme Mystery of Magic, is to multiply the fire, and place him in the most serene Aether, which God hath purposely created to qualify the fire, For I would have thee know, that this spirit may be so chaf'd, and that in the most temperate Bodies, as to undoe thee upon a suddain. This thou maist guess thy self by the $\chi\upsilon\mu\mu\alpha\pi\alpha\upsilon\upsilon\theta$, or thundering Gold, as the Chymist calls it. Place him then as God hath plac'd the stars, in the condens'd Aether of his Chaos, for there he will shine, not burn, he will be vital and Calm, not furious and Choleric. This secret I confesse, transcends the Common Proesse, and I dare tell thee no more of it. It must remain then as a Light in a Dark place but how it may be discovered, do thou Consider.

Phil.

Phil. Pray teach me the blessed Pantru. Rosie Crucian their *Aureum Potabile*, or the Elixir of life, and also the way of making malleable glasse, 1 Elixir of life. 2 Gold dissolved. 3 Silver dissolved. 4 Gold melted. 5 melted Silver, 6 Projection of the red Medicine. 7 Projection of the white Medicine.

Theod. Honest Philalethes I have now sufficiently, and fully discovered the principles of our Chaos, In the next place I will shew you how you are to use them. You must unite them to a new life, and they will be regenerated by Water and the Spirit. These two are in all things, they are placed by God himself, according to that speech Trismegistus, *Vnumquodque habet in se semen suae Regenerationis*. Proceed then patiently, but not manually. The work is performed by an invisible Artist, for there is a secret Incubation of the Spirit of God upon Nature; you must only see that the outward Heat failes not, but with the subject it self you have no more to doe, than the Mother hath with the Child that is in her womb. The two former principles perform all, the Spirit makes use of the water to purge and wash his body; and hee will bring it at last to a Celestiall, immortall Constitution. Do not you think this Impossible. Remember that in the Incarnation of Christ Jesus the Quaternarius or four Elements as men call them, were united to their eternall Unity and Ternarius. Three and Four make Seven: This Septenarie is the true Sabbath, the Rest of God into which the creature shall

shall enter. This is the best and greatest *Manduction* that I can give you, In a word, *Salvatio* it self is nothing else but *transmutation*. Behold (saith the Apostle) *I shew you a Mystery: We shall not all die, but we shall be Changed in a moment, in the twinkling of an Eye, at the sound of the last Trumpet.* God of his great Mercy prepare us for it, That from hard stubborn *Flints* of this world, we may prove *Chrysoliths* and *Jaspers* in the new eternall foundation. That we may ascend from this present distressed *Church* which is in *Captivity* with her *Children*, to the free *Jerusalem* from above which is the *Mother* of us all.

Hermes speaking of fermentation bids us to take the sun and his shadow, by the shadow he meaneth the moon because in respect of dignity lustre and power she is much more weak and inferiour then the sun And the moon followeth the Sun as a shadow doth the body and is not illuminated except by the light of the Sun, we will first speak of the body, that is to say of gold, and after come to the shadow, of which gold, it is written in a book of Chymical Art in this manner. The *Rosy Crucian Pantarva* is made of gold alone and onely by nature and is more sublime then them, which the Philosophers affirm cureth all infirmities. According to the opinion of this Philosopher I purpose to begin with gold alone and the medicine which is a new and sole nature, and ancient and sound Quintessence.

2. But to the end this gold may be better and more

more pure, it may be purged two manner of ways that is to say, by Antimony and by dissolution in corrosive waters with which copper plates are mixed as Goldsmiths use to do which is called water gold.

When you have thus prepared your gold project one part of your red medicine (or red Elixir) upon a 100 parts thereof when your medicine is augmented in vertue and all that weight of molten gold will be converted into a red brittle masse which grind upon a marble to an impalpable powder.

Then dissolve these hundred parts or so much thereof as you please in distilled vinegar or in spirit of wine, and let it to digest in Balneo the space of a day or two then distill the spirit of wine in Balneo, and in the bottome will remain the fixed and pure oyl of the gold which is then the true *Aurum potabile*, and spirituall Elixir of life, if you would give to any one of this powder presently before it be converted to oyl, warm a little white or Rhenish wine and dissolve in either of them so much of the red powder as will tincture the same into a red colour and the wine so tinctured will be *Aurum potabile*, but it would be better and more penetrating if it were tincture with the foresaid oyl, as the world is abused with idle books Collected together by Nic. Culp. so he the imposture cheated the world with spirit of wine and a tincture of Saffron and called it *Nic. Culp.* his famous *Aurum Potabile* you see now the true taught

taught let the sottish *Potabile* pass.

3. In like manner is the white medicine to be projected after the purification of the silver in a corrosive water as is before declared.

And so the melted silver will be converted into a brittle powder and white masse which likewise is to be dissolved and turned into oyl and thus the white Elixir of life is made and potable silver curing and healing so far as it is able in humane diseases for it cannot be supposed that the Elixir of *Luna* hath so great vertue as the Elixir of *Sol* hath or *Aurum Potabile*.

Whence the Author of the book call'd *correctio salnerum* and *Richard Anglicus* in his correctory. Say whereas among the vulgar and Philosophers; Gold hath this report that being in his first disposition that it cureth the Leprosie and many other vertues, this is not except by its compleat digestion because the excellency of the fire acting in it consumeth all evil humours that are in sick bodies as well in hot as cold causes, But silver cannot do this because it hath not so much superfluity of fire and is not so much digested and decocted with naturall maturity, yet notwithstanding this it hath a fierneis occultly and vertually in it, but not so fully because the fire causeth not such Elementall qualities as in gold. And therefore silver being in his first disposition doth not cure the Leprosy so potently unless it be first digested by Art untill it have the chief degrees of gold in all maturity. Wherefore other sick metallick bodies more weakly cure infirmities according
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as they differ more from them in perfection and maturity, some differ more some less, which is by reason of the sulphur infected scid and burning of which they were made at the beginning in their generation and coagulation; and therefore they cure not whereas the fire in them is burning & so infected with the Elementall feces with the mixture of other Elementall qualities.

4. Seeing therefore that gold is of such vigor amongst the vulgar and that being in his first disposition, what wonder is it if it being brought into medicine (as is experienced) by Art, and his vertue be subtiliated by digestion or decoction and purgation of the qualities but it may then cure more nay infinite of all diseases.

It makes an old man young as our Rosy Crucian *Aurum potabile* will do, it preserveth health strengtheneth nature, and expelleth all sicknesses of the body, it driveth poyson away from the heart, it moistneth the Arteries and briefly preserveth the whole body sound.

In the *Lindas purorum* it is thus written of the use of this medicine, the manner of using it according to all the Philosophers is thus, if you will use to eat of this medicine then take the weight of two florence Duccats of our *Aurum potabile*, and one pound of any confection, and eat of that confection the quantity of one dram in winter. And if you do thus it driveth away all bodily infirmities from what cause soever they proceed whether hot or cold, and conserveth health and youth in a man, and maketh an old man young,
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and maketh gray hairs to fall; it also present cureth the Leprosy, and dissolveth Flegm, mundifieth the blood, it sharpeneth the sight, and all the senses after a most wonderfull manner above all the medicines of the Philosophers, read the *Holy Guide* at large.

5. To which purpose we thus find in the *Revelation* of the Philosophers, In this (that is to say in the *Aurum patabile*) is compleated the precious gift of God, which is the *Arcanum* of all the Sciences in the world, and the incomparable treasure of treasures (for as *Plato* saith) he that hath this gift of God hath the dominion of the world (that is to say of the Microcosme) because he attaineth to the end of Riches, and hath broke the bonds of nature, not onely for that he hath power to convert all imperfect mettals into pure medicines and preserve both man and every Animal in perfect health.

To this purpose speaketh *Geberhim*, *Hermes*, *Arnoldus*, *Raymundus*, *Lillius*, *Ripley*, *Penotus*, *Augurellus*, *Aegidius*, *Valescus*, *Roger Bacon*, *Scorus*, *Laurentious*, *Vemura*; and diverse uncertain Authors.

Lastly; I now come to the generall consent of all the Philosophers, and repeat what is found in their writings in the Book *de Aurora consurgat*, and in *Clamor Buccine*, It is to be noted that the Antient Philosophers have found 4 principal effects or vertues in the glorious repository of this treasure.

1. First, it is said to cure mans body of all infirmities. Se-

2. Secondly, to cure imperfect mettals.
3. Thirdly, to transmute base stones into precious gemmes.

4. Fourthly, to make Glas malleable.

6. Of the first. All Philosopher have consented that when the Elixir is perfectly rubified, it doth not onely work miracles in solid bodies, but also in mans body, of which there is no doubt, for being taken inwardly it cureth all infirmities, it cureth outwardly by unction. The Philosophers also say, if it be given to any in water or wine first warmed it cureth them of the *Phrensy*, *Dropsie*, and *Leprosy*, and all kind of *Fevers* are cured by this Tincture, and taketh away whatsoever is in a weak stomach; it bindeth and consumeth the Flux of peccant humours being taken fasting; it driveth away melancholly and sadness of the mind, it cureth the infirmities of the eyes; and dryeth up their moistness and blearedness, it helpeth the purblind, red or bloodshot eyes it mollifieth the primy or web, the inflammation of the eyes; and all other incident diseases are easily cured by this Philosophicall medicine of Rosy Crucians.

It comforteth the heart and spirituall parts by taking inwardly, it mitigateth the pain of the head by anointing the temples therewith, maketh the deaf to hear and succoreth all pains of the ears it rectifieth the contracted Nerves by unction, it restoreth rotten teeth by washing, also all kind of imposthumes are cured with it, by oyntments or employstors or injecting the dry powder therein.

It cureth Ulcers wounds Cancers Fistulus *nola me tangere*, and such like diseases, and generateth new flesh; if it be mixed with corrupt and sower wine it restores it, it expelleth poyson being taken inwardly; it also killeth wormes if it be given in powder, it taketh away wrinckles and spots in the face by anointing therewith, and maketh the face seem young; it helpeth women in travail being taken inwardly and bringeth out the dead child by emplaister, it provoketh Urine, and helpeth generation it preventeth drunkenness, helpeth the memory, and Augmenteth the radical moisture; it strengtheneth nature and also Administrereth many other good things to mans body.

2. Of the second it is written that it transmuttereth all imperfect mettals, in colour substance lasting weight ductibility melting hardness and softness.

3. Of the third, that is to say of transmuting base and ignoble stones into precious gems, I will not speak in this place, because I have done it in another place, that is to say in the *Holy Guide*.

Of the fourth it is writ that it maketh glasse malleable by mixture (that is to say, of the powder of the white corporeal Elixir) when the glasse is melted. Thus far *Aurora Consurgens* and *Clangor Buccina*.

7. Now if you desire to make pure and clear malleable glasse learn this of me, and beware of what glasse you make your mettal, for you must not take glasse of Flints, wherewith glasse of windows are made but such as your Venice glasse is made

made of, and that is to be chosen out of the first metal of the glasse which hath stood molten in the fire, in the glasse makers furnace the space of a night, and then it will be without spots and pure, therefore take as much of the said glasse out of the furnace with your Iron rod, as you have a desire to convert, and when it is cold weigh it, and melt it by it self in a pot, and when it is well molten project your white corporeal Elixir upon it and it will be converted into malleable metal and fit and apt glasse for all Gold-Smiths operations. And thus is glasse made malleable and prepared for any use; but if this were done with the red Elixir it would be much more during, for there is nothing more precious of which we will not now speak. Therefore Brother or Reader whoever thou art who readest my Books give credit to me and believe me, because all things that you shall find writ here are, either the most approved writings and collections of all writers, or the Authors own experiments. For I have tryed many things and found many things true. I believe no man liveth amongst Mortals that knoweth more ways of preparation which are concealed by almost all the Philosophers.

For that which perfecterh the great work that they have all concealed, which truly is the errour of all Artists. And this is all I would have you to do. To calcine, dissolve and seperate the Elements, after join them together, putrifie them, or reduce them into sulphur ferment, project, Augment in vertue and quantity. This one I the

work of the Philosophers of which the whole Company of Philosophers have writ in a continue course.

Ὁ γὰρ ἔγραψα, γὰρ ἔγραψα. I have written, what I have written, And now give me leave to look about mee, Is there no Powder-Plot, or practice? Whats become of Aristotle, and Galen, Where is the Scribe and Pharisee, the Disputers of this world? If they suffer all this and beleive it too, I shall think the general Conversion is come about, and may sing.

Fam redit & Virgo, redeunt Saturnia Regna,

But come what will come, I have once more spoken for the truth, and shall for conclusion speak thus much again. I have elsewhere call'd this Subject, *Limus Cœlestis*, and the middle Nature: The Philosopher call it the *Venerable Nature*, but amongst all the Pretenders 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 and more Care. This Chaos hath in it the four Elements, which of themselves are contrary Natures, but the wisdom of God hath so placed them that their very order reconciles them. For Example, *Ayre* and *Earth* are *Adversaries*, for one is hot and moist, the other cold and dry, 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 moist, and as she is cold, she partakes

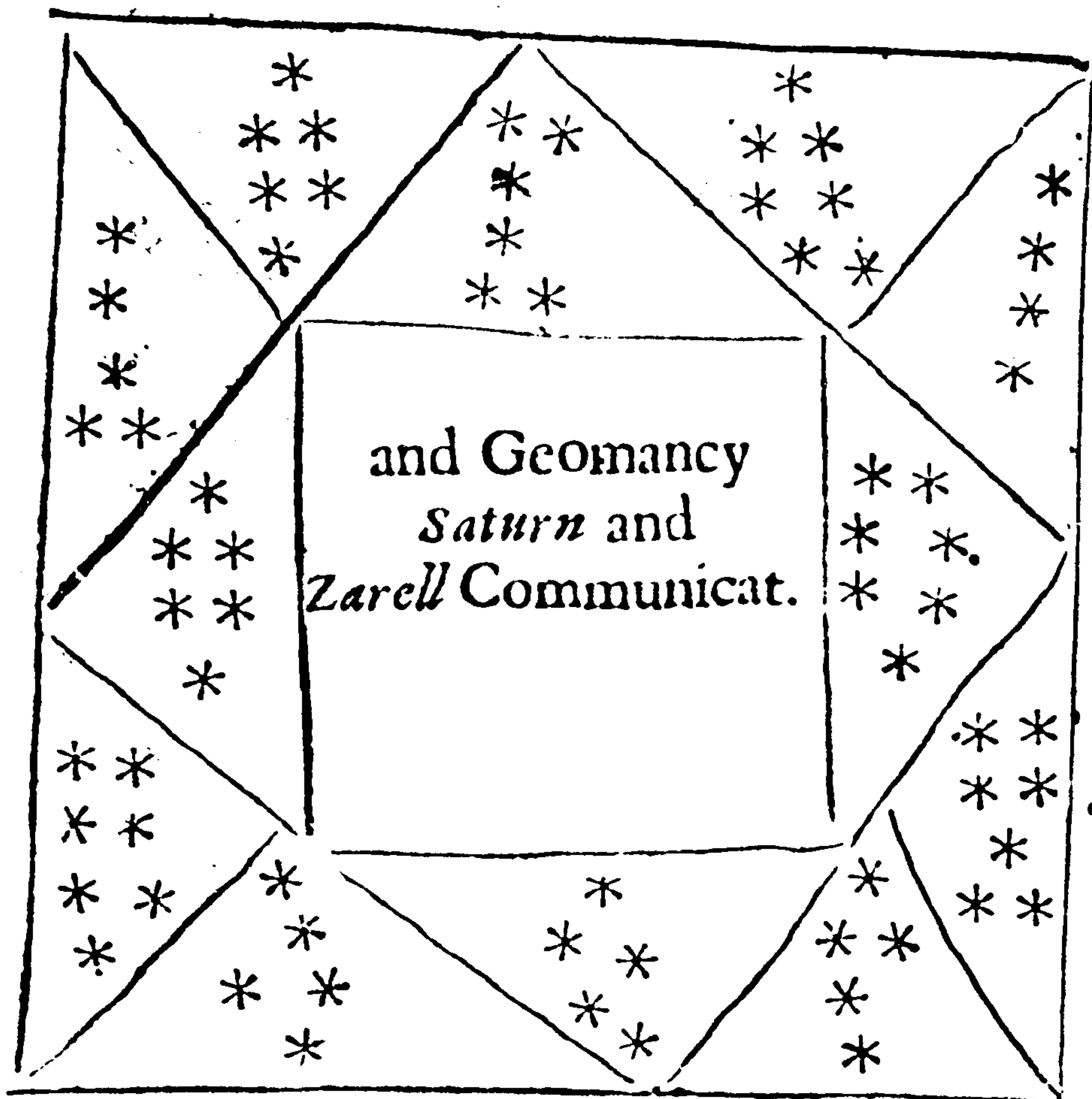
of the Nature of the *Earth*, which is cold and dry, but as she is moist, she partakes in the Nature of the *Ayre* which is hot & moist. Hence it is that *Ayre* and *Earth* which are contraries in Themselves, agree and embrace one another in the water, as in a middle Nature which is proportionate to them both, and tempers their Extremities. But verily this *Salvo* makes not up the Breach, for though the water reconciles two Elements like a friendly Third, yet she herself fights with a Fourth, namely with the *Fire*: For the *Fire* is hot and dry, but the water is cold and moist, which are clear contraries. To prevent the Distempers of these two, God placed the *Ayre* between them, which is a Substance hot and moist; and as it is hot it agrees with the *fire*, which is hot and dry; but as it is moist, it agrees with the water, which is cold and moist, 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 Contrary 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 *partial*, a very weak love, cold and skittish: for whereas these Principles agree in one quality, they differ in two, as your selves may easily compute. Much need therefore have they of a more strong and able Mediator to confirm and preserve their weak Unity for upon it depen is the very eternity, 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 in 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 *Master* their *Venerable Nature*, and their *bless'd 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 beautiful *spiritual Fabric*. Now if you will aske me, where is the Soul, or as the School-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. *Soul* 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 repair it, and hinder death; but the *Sun* cannot do this, it is the power, and wisdom of God. In a word; to say that the Soul form'd the *Body*, because shee is in the body, is to say that the Jewell made the Cabinet, because the Jewell is in the Cabinet: or that the *Sun* made the world, because the *Sun* is in the world, and cherisheth every part thereof. Learn therefore to distinguish between *Agents* and their *Instruments*, for
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if you attribute that to the Creature, which belongs to the Creator, you bring your selves in danger of *hell-fire*; for God is a jealous God, and will not give his glory to another. I advise my *Doctors* therefore both *Divines* and *Physicians*, not to be too rash in their *Censures*, nor so *Magisterial* in their *Discourse*, as I have known some *Professors* of *Physick* 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 *Receipts*. We should therefore consult with our *Judgments*, before we venture our *Tongues*, and never speak, 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 *Roads*, and began to touch, and drive round the great wheele of *Nature*, presently my Gentleman takes up the *Cudgels*, & urging all the *Authorities*, which in his vain judgment made for him, opprest this noble *Philosopher* with a most clamorous, insipid *Ribaldric*. 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*

ture work'd upon one of both, To this the *Adeptus* replied, *Sir, it may be so at this time, but if hereafter I find Nature in these 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 he did. Their next meeting was referr'd to the *Greek Calends*, for he could never be seen afterwards notwithstanding a thousand Sollicitations. Such *Talkative babbling 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 we might *hear much*, and *speak little*. Let not any man therefore 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 dost know the *first Matter*, know also for certan, 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 vwell vwith thy self vwhat 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 *Coopera-*

tor vwith the *Spirit* of the living *God*, and to minister to him in his vwork of *generation*. **Have a Care** therefore that thou dost not hinder his vwork: for if thy heat exceeds the naturall *Proportion*, thou hast stirr'd the vvrath of the *moyst Natures*, and they vwill stand up against the *Central fire*, and the *Central fire* against them, and there vwill be a terrible *Division* in the *Chaos*: but the sweet *Spirit* of *Peace*, the true eternall *Quintessence* vwill depart from the *Elements*, leaving both them and thee to *Confusion*: neither vwill 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 *Devil* for it is the *Devil's design* 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 fatam*, do 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 *shadows*, 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 *Anthroposophia*, but I have been since acquainted with that *world*, and I found it base, and unworthy: wherefore I shall keep in my first *happy Solitudes*, for noise is Nothing to mee, I seek



Theod.

Theod. Now Phil. you may see which way the Philosophers move, they commend their *Secret Water*, and I admire the *Tears of Beata Polchra*. There is something in the *fancie* besides *Poetry*, for my *Mistris* is very *Philosophicall*, and in her *Love* a pure *Platonick*. But now I think upon how many *rivals* shall I procure by this *Discourse*? Every *Reader* will fall to, and some fine thing may break her heart with *Non-sense*. This *Love* indeed were meer *Luck*, but for my part I dare trust her, and lest any man should mistake her for some things formerly named I will tell you truly what she is; she is not any known *water* whatsoever but a *Secret Spermatic Moisture*; or rather the *Venus* that yeelds that *Moisture*. Therefore do not you *Imagine* that shee is any *crude*, *Plegmatic*, *thin water*, for shee is a *fat*, *thick*, *heavy*, *stivic humidity*: But lest you should think I am grown *jealous*, and would not trust you with my *Mistris*, *Arnoldus de villa nova* shall speak for me, hear him. *Amplius tibi dico, quod nullo modo invenire potuimus, nec similiter invenire potuerunt Philosophi, aliquam rem perseverantem in igne, nisi solam unctuosam Humiditatem, Aquam humiditatem videmus de facili evaporare, Arida remanet, & ideo separantur, quia non sunt Naturales. Si autem eas humiditatis consideremus, que difficulter separantur ab his que sunt Naturales, non invenimus aliquas nisi unctuosas, & viscosas.* I tell thee further (saith he) that we could not possibly find, neither could the *Philosophers* find before us, any thing that would per-

sist

fit in the fire, but only the *unctuous Humidity*. A watery Humidity, we see, will easily vapour away and the Earth remains behind, and the parts are therefore separated, because their Composition is not natural. But if we consider those humidities, which are hardly separated from those parts which are naturall to them; we find not any such but the *unctuous, viscons Humidities*. It will be expected perhaps by some *Flint, and Antimony-Doctors*, who make their *Philosophical Contrition*, with a *Hammer*, that I should discover this thing out-right, and not suffer this strange *Bird-lime* to hold their pride by the *Plumes*. To these, I say, it is water of *Silver*, which some have called water of the *Moon*, but 'tis *Mercury of the Sun*; and partly of *Saturn*, for it is extracted from these *three mettals*, and without them it can never be made. Now they may unriddle, and tell me what it is, for it is *Truth*, if they can understand it.

Very many have writ of *Saturn* or *Lead*, but none that I know of have writ fully thereof in any particular Treatise; therefore I do not here onely set down what I have gathered from them most briefly and truely, but also those things which I have found and proved by my own experience, which I have annexed to them, that the work may be absolute and compleat.

2. Of which, as they say, *Mary* the Prophetess and the Sister of *Moses* in her Books of the work of *Saturn* is thus said to write, Make your water running like the water of the two *Zaibeth*, and fix

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upon the heart of *Saturn*: And in another place Marry the Gum with the true Matrimonial Gum and you shall make it like running water. Of which process of *Mary, George Ripley* our Countryman hath these verses.

*Mariamira sonat
Qua nobis talia donat
Gummis cum binis
Fugitivum fugit inimis
Horis in trinis
Tria vincat fortia finis
Fila Plutonis
Confortia jungit Amoris.*

Or thus,

*Maria mira sonat, breviser qui talia donat
Gummi cum binis fugitivum fugit in imis
Horis in trinis tria vincat fortia finis,
Maria lux roris ligam ligat in tribus horis
Filia Plutonis confortia jungit Amoris
Quadat in assata sola per tria sociata,*

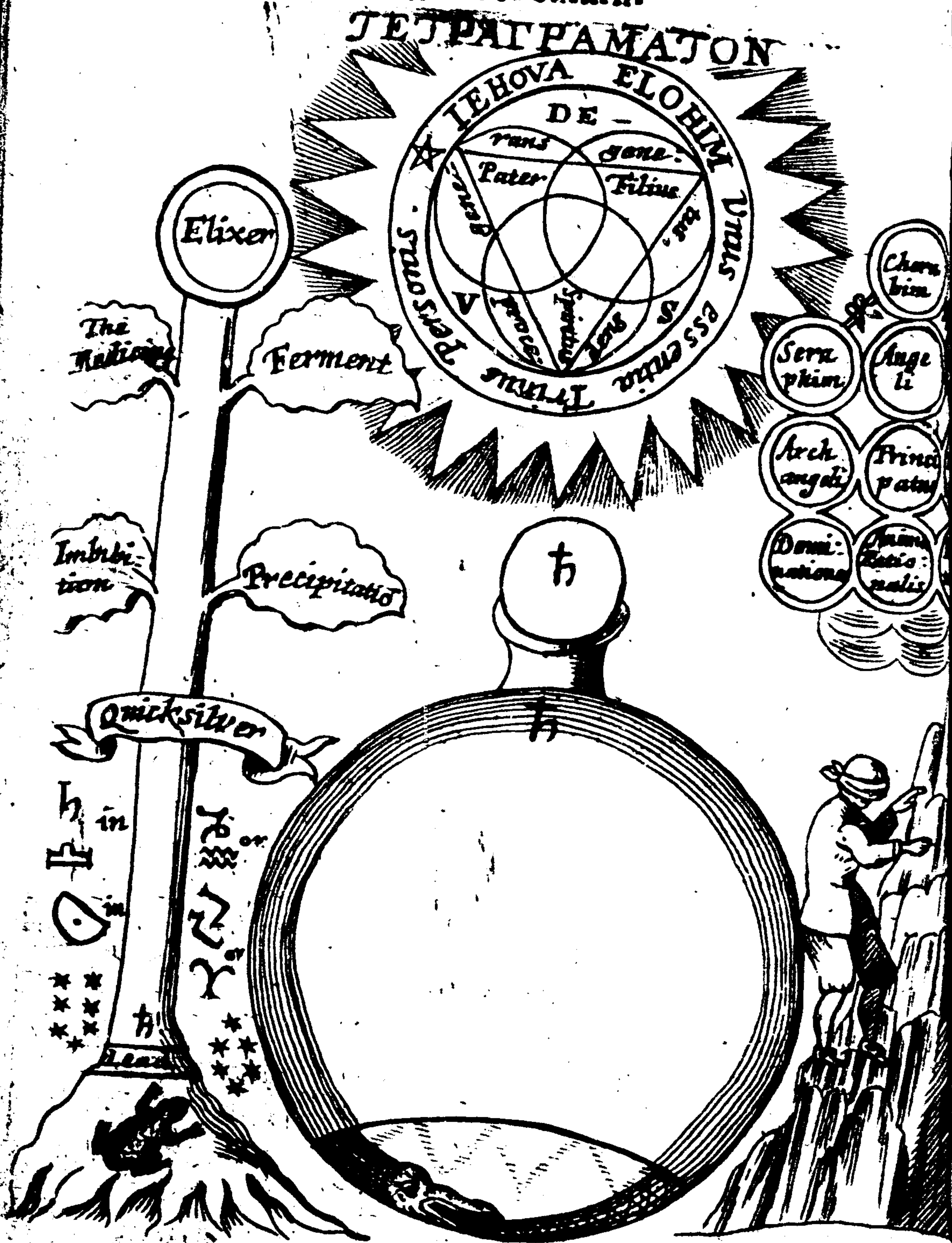
The heart of *Saturn*, In the *Temple of Wisdom* you shall find why, is his white and clear body, out of whole doctrine the work doth briefly thus proceed that is to say, that a water be made out of the body of *Saturn*, like the water *Ziabeth*, & that water fixed upon the heart of *Saturn*; but because the practice of drawing out this water of *Ziabeth*, doth not appear out of this, nor the way of making the heart of *Saturn*, therefore the foregoing direction in the *Holy Guide* will shew them both.

4. Therefore I have joined two Tables, in one

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of

of which the shorter is the demonstration of the reduction of the body of Saturn into his heart of Salt, the other longer and greater, and is the extraction of the water Ziabeth, and the consummation of the work of Saturn.



The power of Saturn and his Angel upon earth Cambel, Hanael, Carcer Tristin and Lead thus prepared for Medicines and Telesmes, in the first and superiour part of this Arabian Hieroglificks you see the wonderfull description of God, and you see the wonderfull description of God, and his power how he rules Heaven and Earth by 10 names ten Sepheroth ten Orders of the Blessed souls, ten Angels, in their ten pheres, Seven Angels that carry their power to the Seven Planets and the Earth, and here we teach you knowledge of their Seven Mettalls, and the Miraculous Medicines of the Rosy Crucians, which Beata Pulchra delivered to me in the Garden I mentioned in our Harmony of the World, the Philosophers get great spermes out of these Mountains of Mettalls, the earth of this Mountain is Black as the Mountain of the Sun and mountain of the Moon are red and white, but soft beyond expression, they are full of Christalline Rocks, from the Quarries we take Mettalls and melt them in water, when they are mingled therewith, much indeed might be spoken concerning these Mountains of Mettalls if it were lawfull to publish their Misteries, but one thing I shall not for forbear to tell you, They are very dangerous places after night for they are haunted with fires and other strange apparitions, occasioned by certain spirits, which dabble lasciviously with the sperme of the world and imprint their imaginations in it, producing many times Fantastick monstrous Generations as you shall see in the following figures.

5. Having thus described this work, I now come to the explanation and say, that the calcination of the Body is twofold; for the Calcination thereof in the shorter work, for extracting the heart of Saturn, is done on this wise by *Aqua Fortis* read *The Holy Guide*.

6. Take 8 or 10 Ounces of Lead in Filings, and dissolve it in *Aqua Fortis* in double proportion, and fortified with Salt Armoniack in an Earthen Vessel with a narrow neck, and set in ashes till it be totally dissolved: and there will remain a white matter in the bottom like Grains of white Salt, which is a figure of perfect solution; then pour your matter that is dissolved in the water into a body, and set thereon a Limbeck, and in Balneo draw away the corrosive water, till there remain a dry substance in the bottom, and so you have the body converted white by Calcination with corrosive water, out of which the heart of Saturn is to be drawn, our Books are shortly to be Printed together where all will be Compleat.

7. The way to wash away and purge the corrosive water from the body, pour warm water upon the substance in a Limbeck, and pour it often off till it have no sharpness at all upon the tongue, and then your body is prepared for drawing out the Salt.

8. When your matter is well dried, dissolve it again in distilled Vinegar, and distill the Vinegar

gar twice or thrice from it, and in the bottom you shall have a lucid clear and white shining Salt, which is then called the heart of Saturn.

9. Now I come to the practice of the other greater work, that the verity of the Medicine may be found, of which many have made mention in their Books, as *Raymundus*, who called it the Vegetable Mineral, and Animal Medicine; Gebel saith there groweth a Saturnian Herb on the top of a Hill or Mountain, whose blood if it be extracted, cureth all infirmities see the *Holy Guide*.

10. *Ripley* writ a whole Book called his *Practical Compendium*, of the practice of the Vegetable Medicine, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error, and hath not onely deceived me but all those that followed him, untill after a long time I found a way to dissolve Saturn, so that it could never after by distillation be turned into Lead again, which is the chiefest and greatest secret of the vegetable Medicine.

11. But let us hear the words of *Mary* the Prophetess, and *Ripley* taken from her: The Radix of our matter is a clear and white body which putrifieth not, but congealed *Mercury* or Quicksilver, with its odor makes its water like the running water of the two *Zabiech* (*alis Zubech*) and fix it upon the fixed heart of Saturn: which words do most aptly agree with the properties

of Lead; for if any one be shot or wounded with a Bullet, and the Bullet remain in the body, it will never putrefie.

12. And also if Quick-silver be banged in a Pot over the fume of molten Lead, so as the fume of the Lead touch the Quick-silver, it will congeal it.

13. Thus far of the preparation of Lead, we now come to its denomination, They bid us fix the water Zaibeth upon the fixed body of the heart of Saturn; now for the exposition of the body, for the name of Saturn, Ripley called it *Adrop*, of which that is made which the Masters call *Sericon*; the water of *Sericon* they call their *Mentruum*, the two *Zaibeths* joined together in one water, are the two *Mercuries*, that is to say white and red contained in one *Mentruum*, that is to say of the water and Oyle of the fixed body or heart of Saturne: Follow what I have written concerning the ambibition of the earth, our operation is no otherwise then in the Practical part of the *Holy Guide*.

14. *Isaacs* also writ a Treatise of Lead, he worketh chiefly according to the doctrine of *Mary the Prophetess*, and laboureth much to fix the earth of Saturn, and after to dissolve the body in distilled Viniger; that by the addition of corroding the sharp things, his red O. le may be distilled, which he called the water of Paradise, that he may imbibe his fixed earth therewith: which way is much shorter then *Ripleys*, but the rubification and fixation of the earth is long and uncer-

uncertain; wherefore I have both forsaken *Isaacs* and *Ripley* in making the earth, instead of which I have given the fixed heart of Saturn, as you may read in the *Holy Guide*.

15. But that the body may be prepared according to this Table, and after my intention and the desire of *Ripley*, we both will that the Oyl or Water of Paradise be drawn out of the Gum of *Sericon* (whose father is *Adrop*) *Sericon* is made of Red lead; therefore it is first necessary to shew the way of making *Minium* of Lead, which *St Christopher Heydon* an *Englishman* in a manuscript hath described, therewith the Composition of the Gum of *Sericon*, which Author I purpose to follow, as being the best.

16. Take ten or twelve pound of lead, and melt it in a great Iron vessel, as Plumbers use to do, and when it is molten, stir it still with an Iron Spatula till the Lead be turned to powder, which powder will be of a green colour; when you see it thus, take it from the fire and let it cool, and grind that powder upon a Marble till it be impalpable, moistening the powder with a little common Vinegar, till it be like thick honey; which put in to a broad Earthen Vessel, and set it on a Trestle over a lent fire, to vapor away the Vinegar and dry the powder, and it will be of a yellow colour; grind it again and do as before, till the powder be so Red as Red-lead, which is called *Adrop*: And thus is Saturn calcined into Redlead or *Minium*.

17. Take a pound of Red-lead and dissolve it
M 4 in

in a Gallon of Vinegar, and stir it with a stick three or four times in a day, and so let it stand in a cold place the space of three days, then take your Earthen Vessel and set it in Balneo twenty four hours, then let it cool and filter the liquor three times; and when it is clear, put it in a bottom the Gum of the *Sericon* will remain like thick honey, which set apart, and dissolve more new Lead as before for more Gum, till you have ten or twelve pound thereof.

8. Now give carefull attention, for we now come to the point and period of *Ripley's* error, for if you put four pound of this *Sericon* to distill in a Limbeck, and from thence would draw a Menstruum, as *Ripley* teacheth, perhaps you would have scarce one Ounce of this Oyl, and some part of a black earth will remain in the bottome, and most part of the Gum melted again into Lead, by which you may know that the *Sericon* is not well dissolved, nor as yet sufficiently prepared, that a Chaos may be made thereof fit for distillation, because it is not yet well dissolved; therefore in *Isaacs* there is found a way of resolving this Gum with distilled Vinegar, acuated with calcined Tartar and Salt-armoniack; Wherefore, saith he, if thou be wise, resolve the Gum; but I like not this acuation of the Vineger, as I may call it, I rather choose to resolve the *Sericon* in *Raymund's* calcination water, which is a compounded water of the Vegetable *Mercury* or fire naturall, with the fire against nature, as *Ripley* testifieth, and it is more verified by *Raymund*
in

in his Book of *Mercuris*, where he teacheth how to dissolve bodies with his calcinative water.

19. I will reveal unto you this water, which is almost unknown, Note therefore, that the Vegetable *Mercury* is the spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the fire against Nature is a corrosive water made of Vitriol and Salt Peter.

20. Therefore take which you will, either spirit of Wine rectified (or *Aqua Vita*) or distilled Vinegar four pound, and two pound of corrosive water, and mix them together.

In this water thus compounded, resolve half a pound of Gum of *Sericon* in a circulatory, and set it in Balneo four or five days, and the Gum will be totally dissolved into the form of water or Oyl of a duskyish red colour.

21. Then distill away the water in Balneo, and there will remain an Oyl in the botom, which is then the Chaos. out of which you may draw a Menstruum containing two elements; and this is the true resolution of the Gum of *Sericon*, in this water you may resolve so much Gum as you please by reiteration.

22. Take two pound of this Chathodical substance, and prepare it for distillation in naked fire or sand, and lift up the clear red Oyl, wherein both the spirit and soul doth secretly lie hid, which *Isaacs* calleth the water of Paradise, which when you have, you may rejoyce, for you have gone through all the gross work, and come to the Philosophical work.

There-

Therefore now proceed to conjunction, and join the white heart of Saturn with the red Oyl, as it is found in the Rosary.

Candida succincto jacet uxor nupta marito. That is to say, the red Mercury to the Salt, if you proceed to the red word.

23. Therefore take four ounces of the Salt or heart of Saturn, and as much of the red Oyl or water of Paradise, and seal them up in a Philosophers Egg, and so soon as they shall feel the heat of the Balneum, the Salt will dissolve and be made all one with the Oyl, so as you shall not know which was the Salt, nor which was the Oyl.

Set your glass in Balneo, and there let it stand in an equal degree of fire, till all your matter be turned white and stick to the sides of the glass, and shine like fishes eyes, and then it is white Sulphure of Nature; but if you proceed to the red work, then divide your white Sulphur into equal parts; reserving one part for the white work, and go on with the other part, and in a new glass well sealed up, set it in Ashes till it be turned into a red colour.

24. When your Sulphure is thus converted, imbibe it again with equal weight of its soul, dissolving and congealing till it remain in an oyl, and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oyl of Gold, as is often mentioned before in the *Holy Guide*.

We

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphure before reserved, that we may set down the manner of the white work.

When you have your red Oyl or soul, if you desire to make the white Elixir, set part of the said Oyl in a glass in Balneo to digest, then take it out and put it into a body, and in a lent fire distill away the spirit or white Mercury, which you must try, that you may know whether it arise pure without water or not, as you do when you try the spirit of Wine, for if it burn all up, it is well; if it do not, rectifie it so often, till it be without any waterinesse at all; then have you rectified your spirit, wherewith dissolve your white Sulphure, till it remain fixed, and flowing as you did before in the red work, then ferment it and augment it with the fourth part of the Oyl of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect silver.

25. Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body, the second, the extraction of the Menstruum and the separation of the Elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or heart of Saturn, the fourth is, that there be a conjunction of our Salt as is before described.

Hereafter

Hereafter followeth the Accurtation of the work of Saturn.

The way of extracting Quick silver out of Saturn found in *Isaacs*, of which I know how to make a speciall accurtation with his water of Paradise, which I gathered partly from the foresaid Author and others; *Ripley* made his accurtation with Quick silver precipiated with Gold, and imbibition with Corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth, that it were better for a man to eat the eys of a Basilisk then taste that Elixir.

26. But because I desire to set down this accurtation of Lead alone with his Elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses, I have found out the way of making alone with the *Mercury* of Saturne and his own proper Tincture: for I make a body of one thing which is a spirit, and make that Medicine with its own proper spirit. Read all the Philosophers, and you shall never find a word of this process, nor none of the Antients will teach thee how to make the *Mercury* of Saturn, which that it may be briefly done, this following work will shew at large in our *Holy Guide*.

Phil. I pray Sir tell me The Medicine, Elixir, Fermentation, Imbibition Precipitation, Quick-Silver, Saturn, Lead, the Toad.

Theod. My great Grandfathers Brother Sir *Christopher Heydon*, saith in a certain Manuscript

of his, *Levi enim Arte norunt Alchimista Mercurium correntem conficere ex plumbo*, that is to say, the Alchimists knew how by an easie Art to make current *Mercury* out of Lead; but what Art that was, no other auther of the antients hath shewed unto us, *Quærite, quærite*, saith the first Alchimist (to *Paracelsus* was pleased to say in imitation of him) & *invenietis, pulsate & operietur vobis*, that is to say, seek and you shall find, knock and it shall be opened unto you which may rather seem to be the words of an envious Master, then the precepts of a Teacher. But having learned this, I learned to seek, that is to say to read, I read I knocked, that is, I tried many experiments, although they were repugnant to doctrine and Philosophy; therefore although I almost despaired of that Art, yet because nothing is difficult to the industrious, by often knocking at last I found it apart, by what means I attained to the Art of such a felicity, that is to say, of making Quick-silver or Lead; and when the process is read to the operator, it will be rather rejected then believed: but to the end this Art may be revealed as a great secret, I thought it necessary to speak first of the Instruments necessary in this work, before I come to declare the doctrines which are three in number, that is to say, a Furnace, a Crucible and a pair of Tongs, as appeareth in the *Holy Guide*.

Phil. Pray shew me the Crucible, the Furnace, the Hole in the Top of the Furnace, the Tongues the coals how to make them,

Theod



Theod. Let the Furnace be D, the place filled with Coles E, whereunto put fire and when the Coales are well burn, so that they give a clear flame and fire, take your Crucible A, well anailed that it break not with the suddain beat, and put therein three ounces of filed Lead, having twelve ounces of *Mercury* sublimate well ground, and Salt Armoniack six ounces mixed together which put upon the filings of Lead into the Crucible A; and when the fire is strong and glowing hot take your Tongs C, and presently take up your Crucible, and put it in B, the hole in the top of the Furnace till you hear a great noise and buzzing, then so soon as you can (least the Quick-silver fly away with the spirits) take away the Crucible vwith the matter therein, and set it in an earthen dish filled vwith ashes to cool, and when it is cold strike the lower part of the Crucible, so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into quick-silver.

This Crucible and Furnace is at large characterized in the *Holy Guide*.

This vwork is to be reiterated vwith new spirits till you have a sufficient quantity of Quick-silver, vwith vwhich proceed as followeth to precipitate this Quick-silver, that from a spirit it may be converted into a fixed body by fixation.

Take of this Quick-silver so much as you please and put it to precipitate in a round glass wel luted and set it in ashes to the top of the glass, yet let us stay here a while, that your understanding may

may be the more enlightened.

Therefore understand that the intention of this work is to fix the spirit, which may sooner be done with the spirit of a fixed body, which before was Homogeneous with the body, and which of its own nature desireth to joyn again with its body as in Sir. Christopher Herdon.

Therefore nature requireth that she may be helped by Art in this work, to which the Artist consenting, he administreteth thereto the pure and desired metal, which it delighteth to adhere unto; which metal is Gold, which is thus prepared, that it be sooner parted by the Quick silver and stick thereunto.

Take as much pure Gold as you please, and dissolve it in *aqua regis* mixed with equal part of *acetum acerrimum*, or *Lac Virginis*, then set it to digest the space of a day, then put your dissolution into an Alimbeck, and set it in Balneo, so distill away the water as dry as you can, and do thus three times, and the third time distill it in ashes, that the salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days in Balneo, distill the Vinegar away in ashes, that all the substance of the Salt Armoniack may sublime: and do thus three times, always putting in new Vinegar, untill the Oyl of the dissolved Gold remain in the bottom; then take of your Quick-silver three times so much as your Gold, and pour it upon the solution of the Gold, that they may mix together and be united: then put your quick-silver with
the

the solution in a round Glass stopped onely with a peece of Cotton, and with a stick put it down every day as it doth ascend, and keep your Glass in ashes the space of a moneth, till your quick-silver be turned into a red precipitate, then again dissolve it in new distilled venegar, till the whole substance of the quicksilver be dissolved, and the Vinegar be coloured into a golden colour, then distill away the Vinegar in ashes, and again precipitate the quick-silver, which is in the bottom of a Gold colour, into a red and fixed body; and so have you the *Mercury* precipitate of Saturn read the way to happines in folio.

It remaineth now that the body be imbibed with its soul, that this being from a spirit reduced into a body, may again imbibe its soul, that it may be dissolved therewith; therefore put it into a Glass, and add thereto equal proportion of its soul or water of Paradise, and shut your Glass well, the space of five days, till the body be dissolved with the soul.

Then dry it in ashes till it penetrate and flow: and when it is dryed try it upon a hot Iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water, and do so till you make it fusible and piercing by imbibing and drying it, and when it will melt in the fire, and penetrate, it is then the medicine, and fit for fermentation.

We have said enough of the manner of fermentation in the *Holy Guide*, and therefore it is not necessary to repeat it here: and so after
N fermentation

fermentation it will be the Elixir.

Then it is to be augmented and projected as before declared; and thus the work of nature accurtated, of which *George Ripley* saith

Adrop is the father of the *Medicine*, *Sericon* his brother, *Lymph* his sister, the earth its mother.

But if you desire to know all the secret of Saturn or Lead, I will set you down one process out of *Paracelsus*: when you have well prepared the heart of Saturn, saith he, take two or three ounces of that heart and grind it small with double weight of Salt-peter, and put it in a subliming Glass, with a head well luted to sublime, encreasing the fire by little and little as long as any thing will ascend or sublime, thus far *Paracelsus*, now if you find this true, *Ripley* will tell you what you shall do vwith it, in these vwords.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the Limbeck, like Ice, keep this matter which hath the property of Sulphur not burning, and is a fit matter for receiving form, you shall give it form after this manner by rubifying it in ashes, and when it is red Sulphur give it of its soul, untill it pierce, and flow, then ferment it.

Here I have delivered unto you all the ways and manners of Saturn, which are found in any of the Philosophers Books: to the end therefore that the work may be compleated with a demonstration of this word *Plumbum Philosophorum*, as appes

appears in the Practical Compendium of *Ripley*, we say that the Phylosophers Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

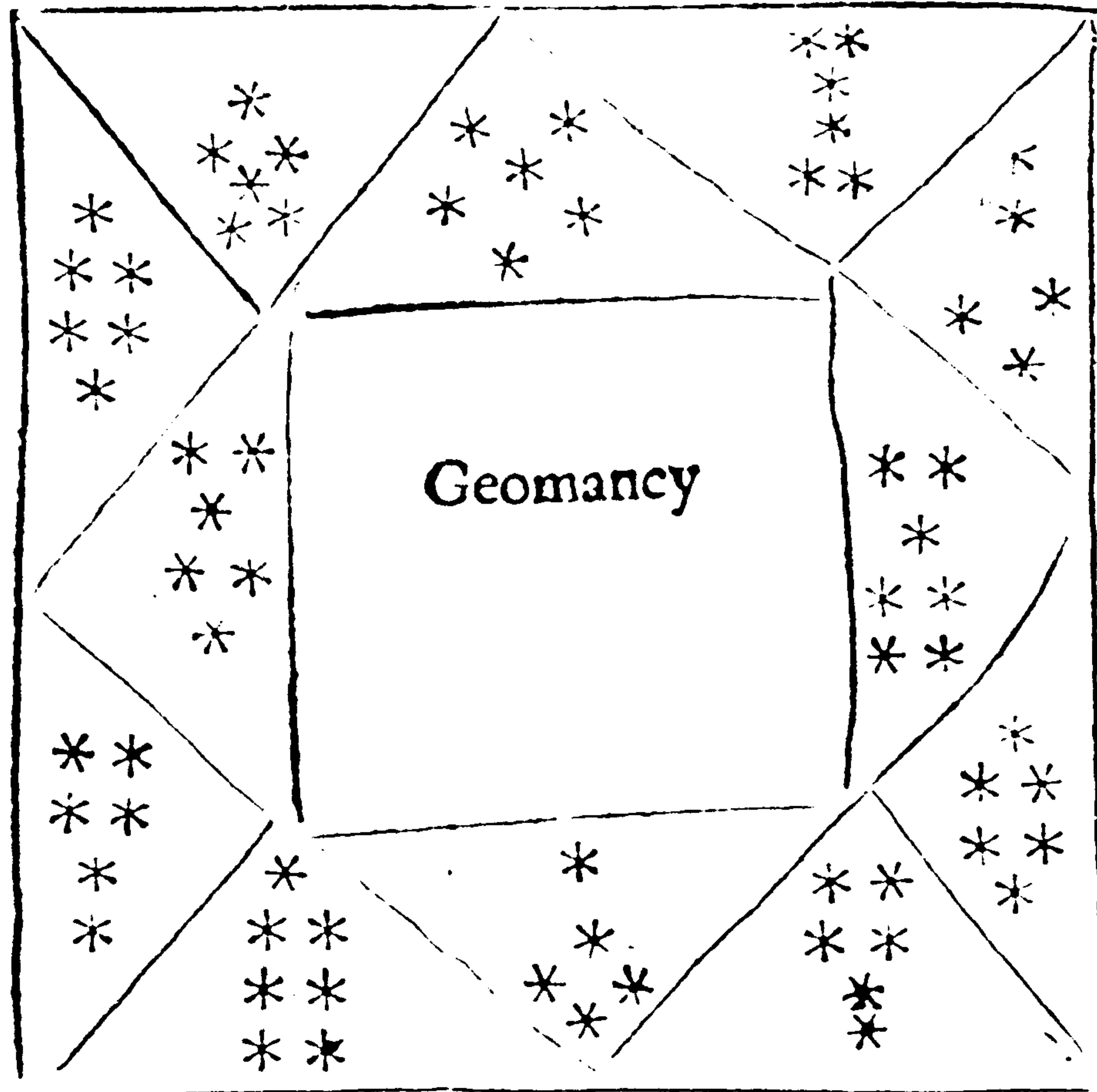
It remaineth now that vve in order treat of the third termination of this work.

Therefore after vve have done vwith Saturn, it is necessary to speak of *Jupiter*.



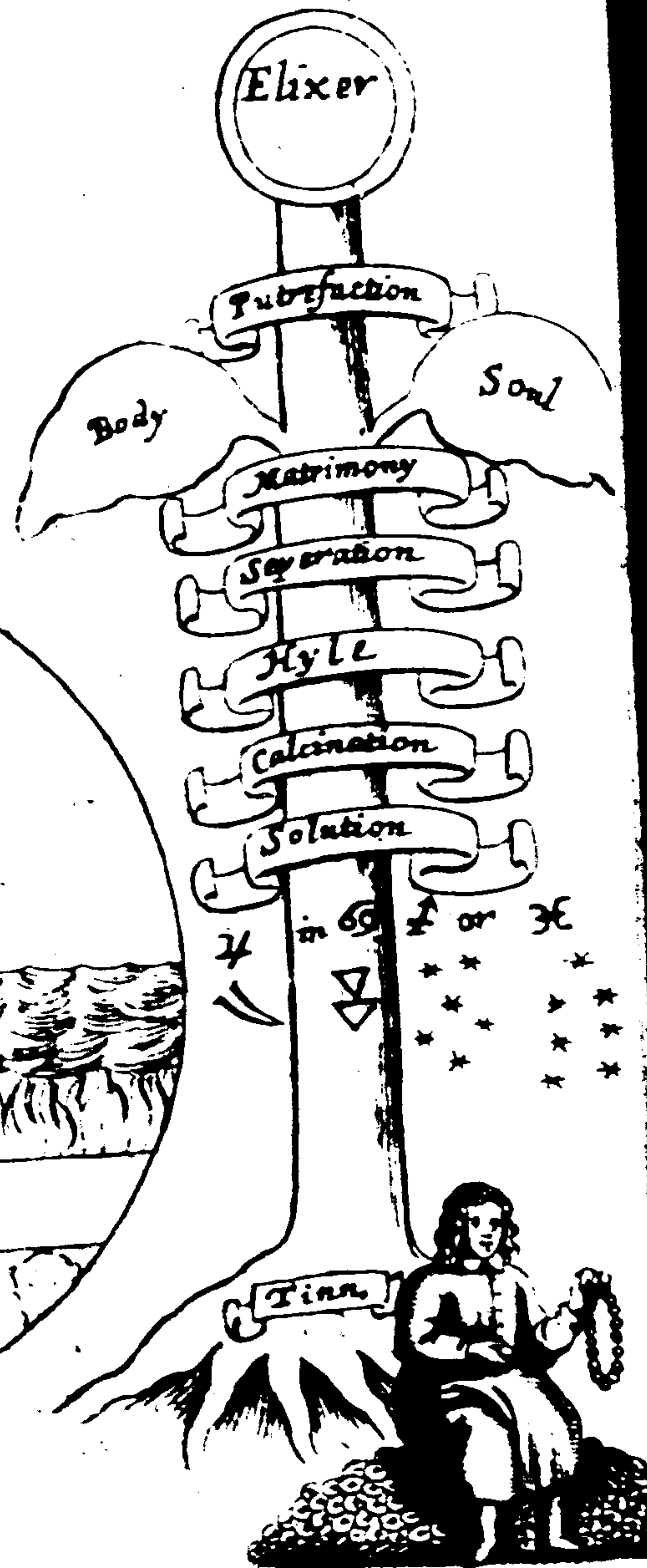
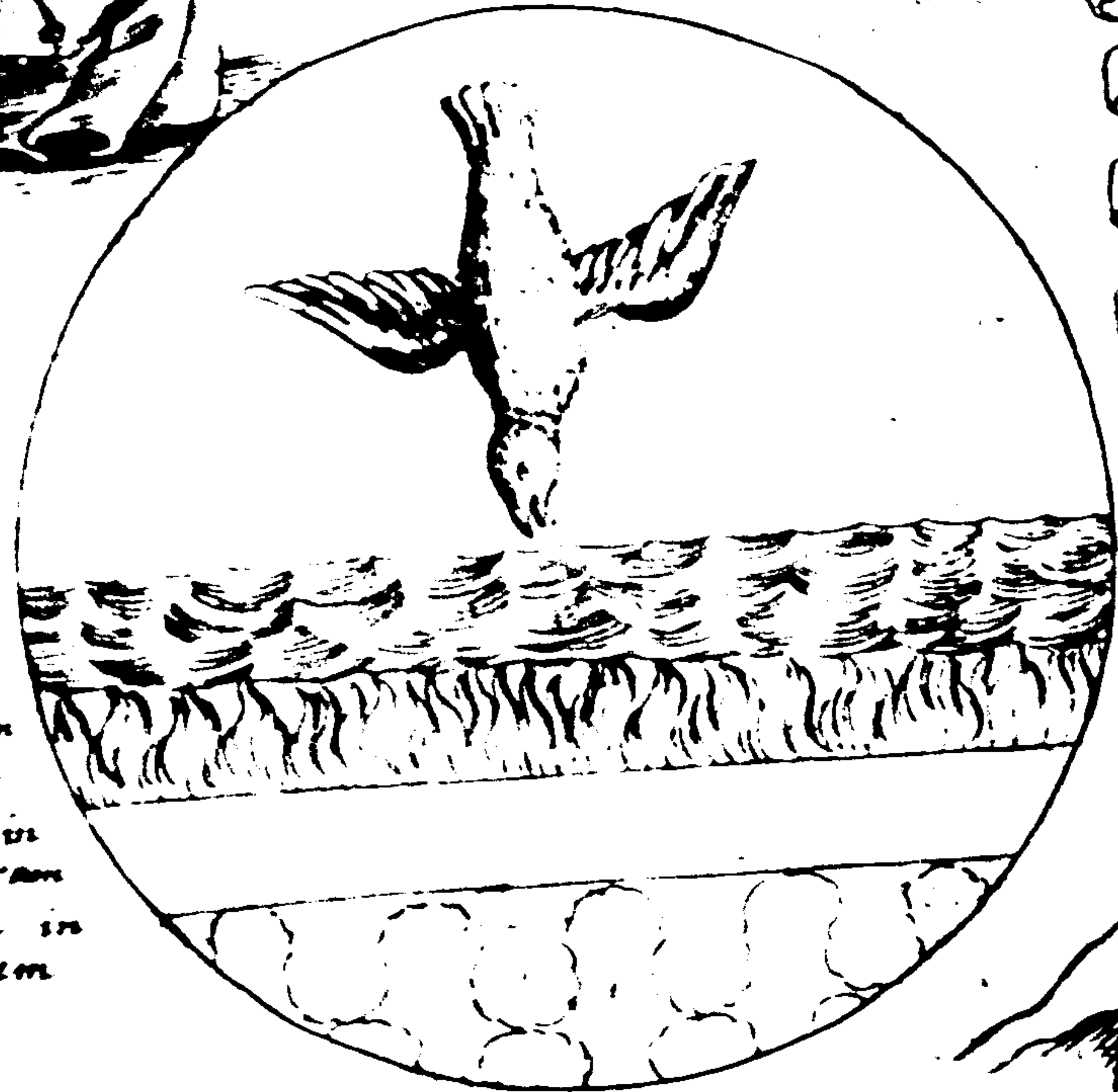
You shall know the reasons hereafter why we could not make this work Compleat, we do intend to publish all our Books in one volume

divided into three parts Conteyning The secrets of God in Nature, 2. All the secrets of Astro- mancy and Geomancy In the third is contained all the secrets of Phyfick or *Rofie Crucian* Chimi- call Medicines.



Being the Preparation of 7 Mettalls and their ufeted for young and old.

The



The Influence of Jupiter and his Angel upon Hirmael, Aduachiel, Amixiel, Acquilito, Letitia, and Tin by Art and Nature fitted for mans use read the Holy Guide. This Medicine must be made in the hourour of Jupiter and Sagittary ascending or Pisces, and set in his own houle.

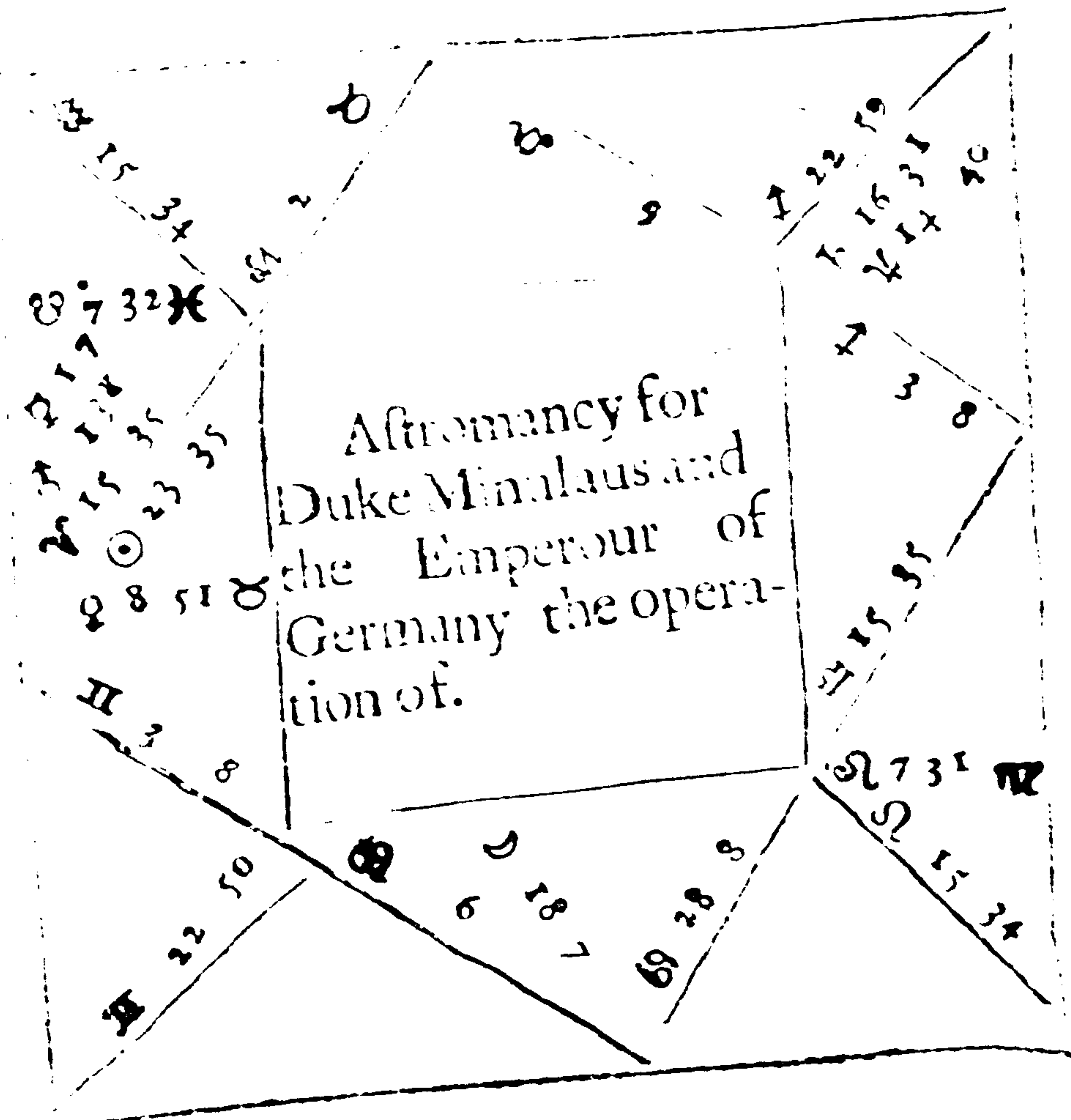
But because there are many other vways of handling Saturn besides those vve mention, therefore vve refer the Reader thither, seeing Jupiter followeth his steps: for he is the off spring of Saturn & naturally born from him, here vve place not the Mettalls as the Planets are placed, but as vve prepare them however they receive their vertue from the Planets, signs Angels Genii and figures of Astromancy and Geomancy as you may read in The Temple of Wisdome &c.

Phil. Pray teach me to make the Elixir of Iron.

Theod. The preparation is experienced for Duke Minnlaus a peer of Germany and a Telesm of Iron, I vwill here reckon up the figures parts and operations as followeth.

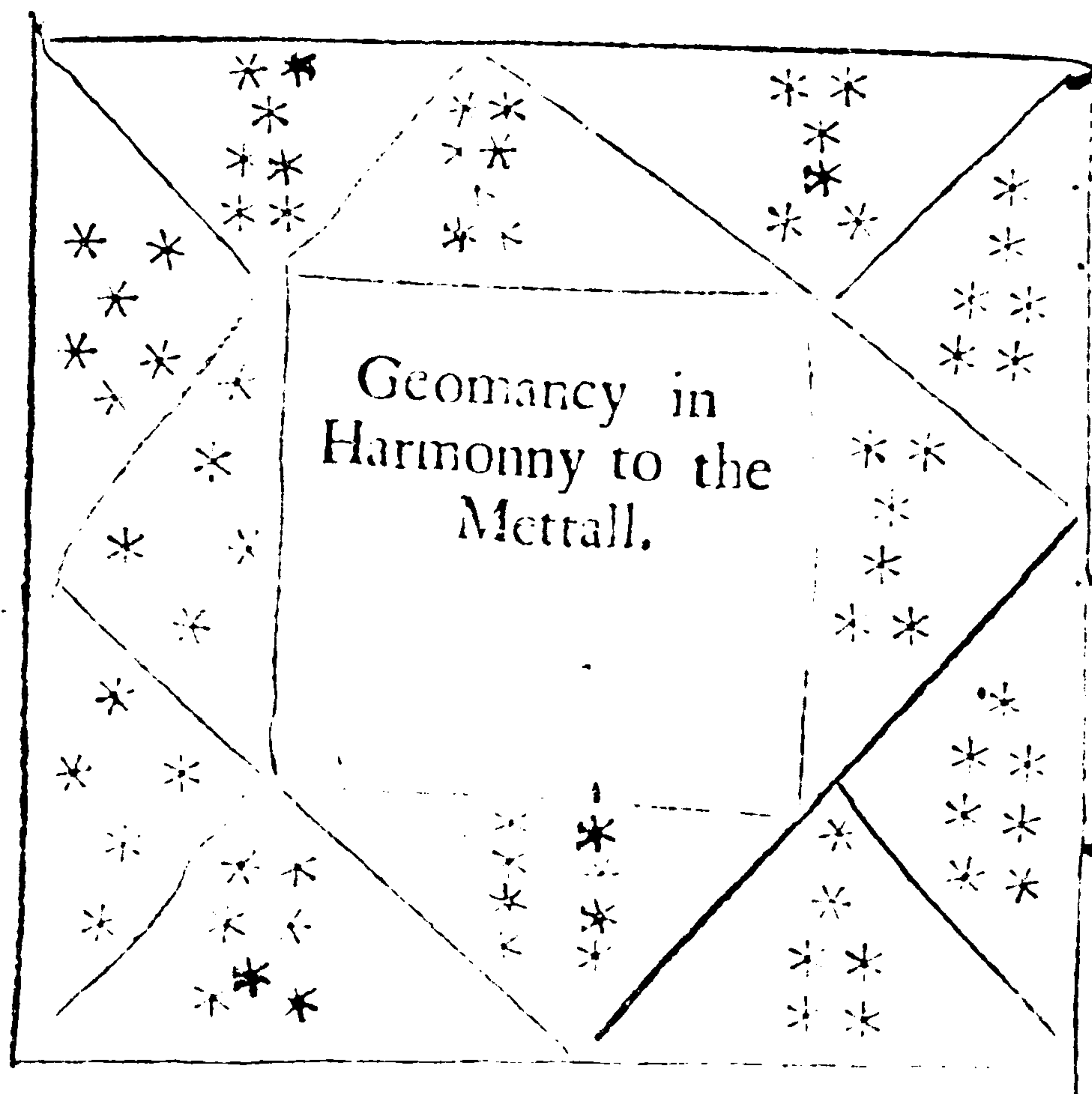
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|-----------------|------------------|
| 1. Calcination. | 5. Putrefaction. |
| 2. Solution. | 6. Sulphur. |
| 3. Separation. | 7. Fermentation. |
| 4. Conjunction. | 8. Elixir. |

Astromancy



N 4

Geomancy



Exaltation or augmentation and projection is spoken of sufficiently in the former *Holy Guide*.

Mars being most earthly of all the Planets or bodies, it is not to be doubted but that it may easily be reduced into a body with little labour; and therefore most easily converted into Salt, which is done by Calcination: therefore we will first shew his conversion into Salt.

Understand therefore, that hence ariseth a twofold consideration, that is to say, that it be calcined one way into its body or Salt, the other way that the body be prepared for solution by calcination.

The

The practise differed but a little, for whether you calcine, Iron for its Salt or Menstruum, one onely manner of preparative sufficeth.

That is to say, that you take filings of Iron or Steel, as much as you please, and mix therewith equal weight of Sulphur in an earthen body with a Limbeck well luted thereto, then set it in ashes to sublime till all the Sulphur be sublimed from it, then dissolve the filings which remain in the bottom in *Aqua Regia*, and it will be converted into Salt, which will be cleansed from the said water, if you put thereon distilled Vinegar and distill it away; do thus three times with new Vinegar, and you shall have a yellowish red Salt in the bottom, which then is a body to be joynd to the soul, which keep in warme ashes till you use it.

Now for the practice of Iron for dissolution, take filings of Iron or Steel, so much as you please, and put it in an Iron dish filled with Vinegar, and set it in the flaming fire the space of three hours, then take it out and let it cool; reiterate this work four or five times, then calcine it with Sulphur as you did before.

When it is thus calcined, set it to dissolve in a corrosive water, by adding equall weight of our *acetum acerrimum*, and let it stand till it have dissolved so much as it can in the cold, then set it in hot ashes, and let it stand there the space of four or five days, pour off the water and dry which is not dissolved, and again calcine it and dissolve it and when it is dissolved, so as the wa-

ter

ter be coloured red, pour it out into a body, and keep it till you have dissolved as much calcined Iron as you please.

Then taste all your dissolutions, and with an Alimbeck distill away the water in Balneo, and put distilled Vinegar upon the matter remaining in the bottom, and let it stand upon it in Balneo the space of seven days; then take out your Glass and filter the dissolution, and then again in Balneo distill off the Vinegar, and in the bottom will remain a thick Oyl of the Iron to Steel; but if it be not dissolved to your mind, reiterate your solution in *Raymunds* calcinative waters, but it would be better if it wereedulcorated with *Aqua vite*, drawing it away again in Balneo, and so you have your Iron dissolved into a liquor.

Therefore proceed to distillation, that there may be a separation, and distill it in an earthen Vessel in a strong fire, encreasing the fire as much as you can, and receive the oyl, or soul, or red tincture of *Mars* separated from the remaining faces by the nose of the Limbeck, which oyl is the most permanent tincture for colouring Sulphures for the red work, or for exaltation of all Elixirs in colour, for it makes it tinge and colour higher.

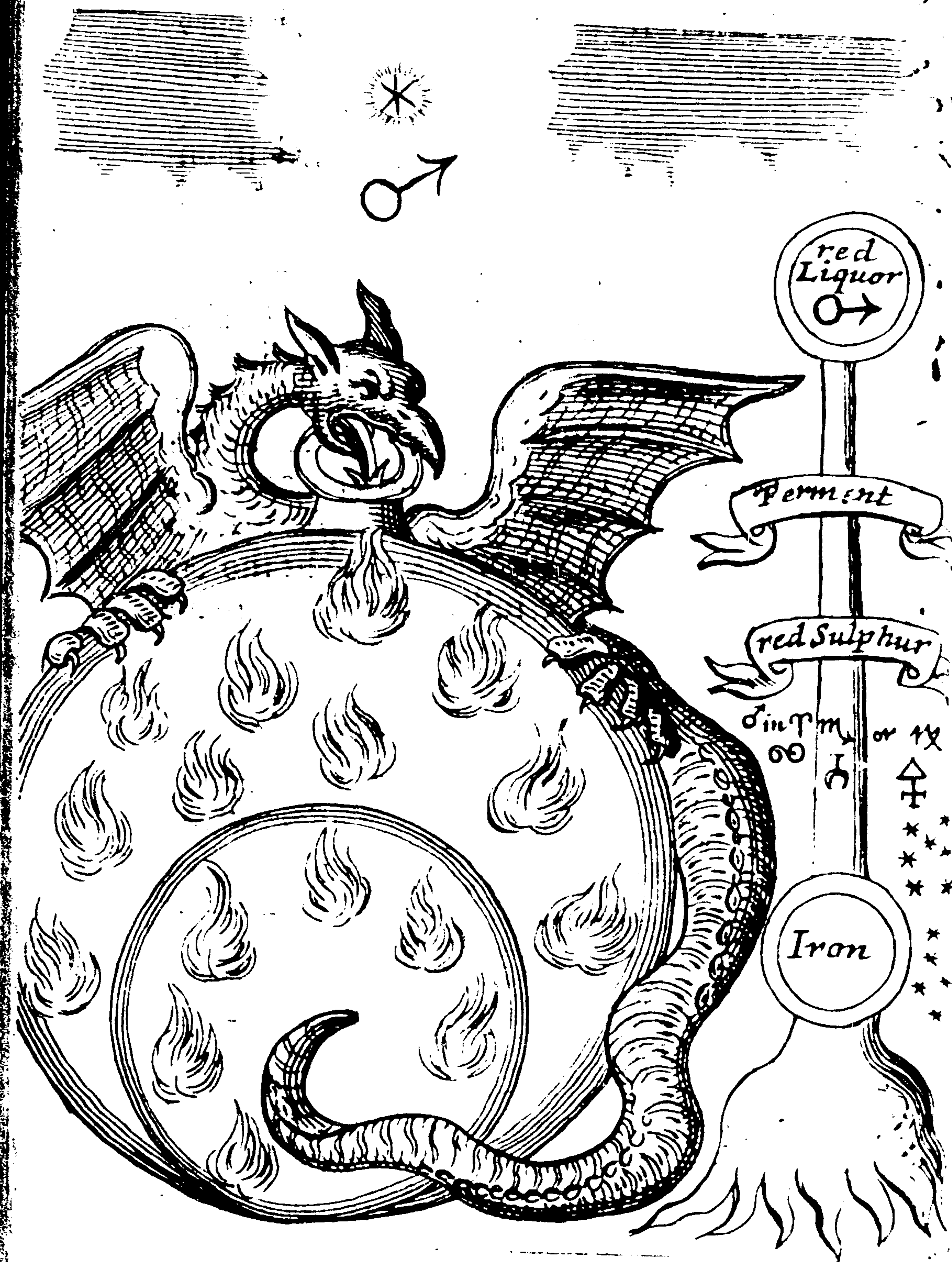
When you have thus prepared the tincture, then proceed to conjunction, and work with the Salt before reserved, taking three or four ounces of the Salt, and equal weight of the soul.

Then seal it up and set it to putrifie in Balneo

Keep it there till it pass through all colours till it be white, and then it is Sulphur of Na-

The Nature of *Mars* and his Angel upon Barzabell Malchidael, Barchiel puer Rubens and Iron, with the Mixtion of Elements, the Medicine must be made when *Mars* ascends in *Aries* or *Scorpio* in the hour of *Mars*, puer must also be in the first house projected and the diseases he cures we shew you following in our works in one volume so often Promised we indeed desire to make all plain and easy to mean Capacities for we love our Country men the *English Nation* therefore we intend the Book shall be shortly published, to the wonderfull content pleasure use and profit of all men.

Then



Then take out your Glass and set it in ashes in a greater degree of heat till it be red, then dissolve the red Sulphur with its own soul, and again dissolve and fix it; dissolving it in Balneo, fixing it under the fire, and so it is prepared for fermentation.

The fermentation is, as hath often been spoken of before, with the resolved oyl of the Sulphur of Gold in a fourfold proportion to the Medicine, that by the addition of the ferment, it may be made Elixir transmuting all bodies.

And note that that Elixir of Iron excelleth all other Elixirs, for it rubifieth more, and tingeth higher, and is better for mans body, for it prevaileth against the spleen, constringeth the belly and cureth wounds, it knitteth broken bones together, and stoppeth the superfluous Flux of the Courses, &c. the other diseases this Medicine cures in the *Temple of Wisdom* you shall read at Large.

Phil. shew me the Operation of the Physical and Alchemical Tincture of the red Lyon and Glue of the Eagle, drawn out from the Authors experience in the *Harmony of the World* the *Temple of Wisdom* and the *Holy Guide*.

Theod. It is chiefly to be remembered how we first taught you to dissolve Antimony with our

acetum

acetum acerrimum, which may be also well if you dissolve it in our calcinative water, after that Antimony is calcined which we shall speake of in the end of the second book. we will tell you that in the end of the Book we speak of the Glue of the Eagle in the sixth Table of the *Holy Guide* and shall speak more as followes these being remembred, it is to be understood that we attribute no other beginning to this accuration, except that where before we took the blood of the red Lyon and the Glue of the Eagle when they were both destroyed; we now joyn them sound and not hurt together, that they living may mortifie and dissolve themselves, which I have fitly called Corporeal Matrimony, or the Union, for in this wedlock they dye together, that they may be vivified in the Celestial Matrimony; therefore it is not to be wondred if this Table differ from the other, for this pertaineth to the handling of spirits, the other way teacheth the manner of making the Elixir of bodies; therefore we now come to demonstrate our *Holy Guide* here in these Books.

Therefore that I may plainly reveal all things unto you, take Antimony well ground, half a pound, and as much Mercury sublimate, likewise ground, and grind them both together upon a marble, till you cannot know them one from another; then set them in a cold place, that the matter dissolving may drop into a Glass set underneath, for when the matters are well mixed together, then say, that they will both shortly be dissolved

dissolved when the water is perfectly dissolved, it will be of a greenish colour and lothsome smell.

Put this water with the thick part within into a Glass, and let it stand the space of three days in a fixatory under the fire, and in short time you shall see your dissolvedness of a brownish black colour, and after, that is to say, in the foresaid time it will be red, something higher then red Lead.

Dissolve this calcined matter in *Raymonds* calcinative water, and when you have dissolved it all into a red liquor or deep yellow, then is your matter brought well into its Chaos,

Put this liquor into a fit body with an Alimbeck and receiver, and by distillation separate the red oyl or the red Mercury from the white body which remaineth in the earth, and if any matter ascend into the head of Alimbeck, despise it not, but trie if it be fixed, and if it be not, fixed enough, sublime it till it be fixed.

Whereunto joyn equal weight of its soul, for the Celestial Matrimony, and always leave out the earth in the bottom if you have any sublimate fixed if not take the white earth remaining in the bottom, with which proceed as before is said and joyn the white body with the soul, when they are thus joyned or married, set them to impregnate and revivifie in Balneo, till it pass through all colours, and at last be converted into red, which then is Medicine.

The manner of Fermentation, Augmentation, both in quantity and quality and projection, is spoken

spoken of before in other works.

And thus frind and Reader, I have delivered and opened (and also have amended many things) all the sects of the Ancient Philosophers, whose writings were rather published to conceal the Art, then to make it manifest or teach it; although it pleased *Hermes Trismagestus*, the first writer of this Art, both to say and protest that he had never revealed, taught, nor prophesied any thing of this Art to any, except fearing the day of Judgement or the damnation of his Soul, for shunning the danger thereof, even as he received the gift of Faith from the Author of Faith, so he left it to the faithful; yet when you read his writings, either in his Smaragdine Table, or in his Apocaled, or his twelve Golden Gates, and shall find nothing plain or manifest, what will you think of such an Author? Believe me all the Ancients have concealed the secret of their preparations in the gross work, although they writ most famously of the Philosophical operation; therefore I have used my endeavour to trye, for out of their writings I found that the Elixir might be made of the Planets or Mettals, and also of mean Minerals, which came more neer to a metallick nature, then reading more, I found a certain method amongst them all, as it were with one consent or voice on this wise.

First and principally, that bodies should be made incorporeal, that is to say, discorporated, or discompounded, which then is called the Hyle or Chaos, read the *Temple of Wisdome*.

Secondly

Secondly, That out of this Chaodical substance, which is one thing three Elements, should be separated and purified.

Thirdly, That the separated and purified elements should be joyned, the man and the woman, the body and the soul, heaven and earth, with infinite other names so called, that the ignorant might think they were diverse, which onely were nothing else but water and Salt, or the body and spirit or soul, that is to say, white Mercury and red, which they joyned together that a new and pure body might be created in putrefaction, that a Microcosmical infant might be created in imitation of the Creation, that is to say, Sulphur of Nature.

Fourthly, That it should be fed with Milk, that is to say, with its own proper Tincture, and after nourished by Fermentation, that it may grow to its perfect strength.

Having learned these, I begun to practice, and in the practice of every body and spirit, I found diverse errors; but reading more and trying more, at last I found the manner and true way of dissolving all bodies, separating and conjoyning them; finding the composition of their secret of secrets, that is to say, *Lac virginis* or *Acetum acerrimum*, and *Raymonds* calcining water, where with I dissolved all bodies at pleasure and perfected the gross work; wherefore I purposed, to contrary to the custome of the Philosophers, reveal the whole work, lest I being envious, should be the Author of error like them therefore;

therefore I have added their Secrets to my own experiments and inventions, which are plainly and truly writ, that the Artist need to read no books but mine, read first the *Harmony of the World The Temple of Wisdom The Holy Guide* and then this for herein is almost all things contained, which are found plainly writ by the Philosophers; and also those things which are found true by my own experience.

Now you have all things methodically in this Art without error, with which by the help of God, you may attain to the end,

Alchymy revealeth and openeth unto us four other secrets.

The first is the composition of Pearls, far greater and fairer then natural ones, which cannot be perfectly done without the help of the Elixir.

The second is the manner of making precious Stones of ignoble ones, by the same Art which we taught before in malleable Glats.

The third is the manner of making artificial Carbuncles in imitation of natural ones, which few or none have spoken of.

The fourth is the manner of making Mineral Amber, of which *Paracelsus* hath onely writ in his book of vexations of Philosophers, and in the last Edition of his work in the six of his *Archidoxes*: but because they cannot be made without the help of the Elixirs, therefore they deserve a place amongst the Elixirs; of the fourth, that is to say, of the vertue or rather the vice of making

king Amber, I shall handle it coldly: I have reserved the explanation of this *Enigma*, till the last places wherefore it is said, that the Elixir is perfected in the Decimal number.

Phil I pray teal me the fifth operation of making of Pearls.

Theod. the operation of making Pearls, consisteth of these parts, that is to say,

Lac Virginis.

Dissolved Pearls,

Quick-silver, And

The White Elixir.

Take *Lac Virginis*, or *Acetum Acerrimum*, so much as you think sufficient for dissolving the Pearls, as in double proportion to the Pearls; as if there be three ounces of the Pearls, let there be six ounces of *Lac Virginis*, wherein dissolve the Pearls, and set the Glass in Balneo to digest the space of a day, then pour out the solution, and distill it in Balneo, and in the bottom of the Glass you shall find the thick Oyl of the Pearls, whereunto add so much of your white corporeal Elixir as suffieth to make the matter like paste, and put thereto equal weight of the Pearls of Quick-silver; if the matter be too thin, put more powder of the Elixir, if it be too thick, add more *Lac Virginis* or Quick-silver, till it be like Liver; grind this mass upon a stone till it be brought to a fit thickness.

Then make it up in what form you please; therefore it is necessary that you have a pair of

Brass or Iron Moulds in readiness (but it would be better they were of Silver) of what form you will, and fill them with this matter while it is soft; then pierce them through with a needle, or such like thing, and put as many of these in a Glass as you will (but first hang them upon a thread) and close well the Glass, and bury it with the Pearls therein two foot under the earth, and let it stand there the space of six months till they be congealed with the cold into a shining and clear substance like natural Margarites. These Pearls made and compounded in this manner, are no less then natural ones, but much greater and more excellent by reason of the white Elixir

Phill. tell me I pray you the sixth operation of the *Magistry* of Carbunckles.

Theodidactus.

We now come to speak of Carbunckles, which have their birth or original in the pits, and Golden Mines of the earth, of the spirit of Gold and Mineral Salt indurated and corporeal, being decocted and digested into the hardness of stone by the Archeus of Nature, as well by the heat of the Climat, as by the great heat of the Sun; for they arise from the spirit of the Mine of Sol or Gold under the earth, by whose influence they shine, as also from the hardned into the nature of the stone; whence the Philosopher intendeth and endeavourth as he can to imitate

imitate nature by Art, and to make and compound artificial Carbunckles above the earth, with the same materials which Nature formeth them of under the earth: therefore he useth the same principles operating with the spirit and soul of Sol undivided, and the most hard Salt of the earth, whereof Venice Glase is made, which two are the material Organe for Manuals: three things are required, that is to say, a Glass-maker, Furnace, a flaming fire, and a Crucible.

We now come to the materials, which are two, and are to be joyned together; the first giveth the form; the other receiveth it; that which giveth the form is the spirit and soul of Sol or Gold joyned together in the red Elixir, and is the agent, as it were the man: that which receiveth the form is the hardest Salt of the earth contained in Glass, and is the power of heaven impregnating the earth, the patient is the power of the earth, retaining the impression of the heaven.

Having thus demonstrated the Theory, we now lay the foundation of the practice, which are two, whereof the first is the preparation of the Elixir, the other of the Glass.

Therefore your red corporeal Elixir is to be dissolved with the oyl or tincture of Mars or Iron, because it hath the greatest vertue above all other bodies, by whose Cœlestial power the Earth, that is to say the glass, is brought to the hardness of stone, and converted into a stone. And so the Elixir is prepared for projection up-

on glasse; but for the preparation of glasse there is no more required but that it be made of the same matter that Venice-glasse is made of; the composition of which if you know not, Take as much Venice-glasse as you please, and weigh it exactly, upon which project your *Elixir* when you have so done, put your glasse in the Crucible to melt; and when it is well molten, then take your Corporal red *Elixir* dissolved as before (or if you will, undissolved) as much as sufficeth to tinge the molten glasse, and put it tied up in a paper into the Crucible upon the molten glasse, stirring it a little with a rod, and there let it stand the space of one hour: then take out the Crucible, and pour the matter into an ingot, and it will be malleable, but as hard as glasse, and stone like to the sight: and you may either cut it like a stone, or work it with a hammer. This Carbunckle-stone or metal hath the property of a Carbunckle in shining and glistring above all natural Carbunckle; and if it touch a Toad or Spider, they presently die, because it taketh virtue from the *Elixir* against all poyson: And if the sick carrie this Carbunckle about him, so that it doth touch the region of his heart, it takes away the Cardiack passion, and diminisheth the strength of the disease.

Phill. Instruct me I beseech you in the seventh operation dnotes the composition of the Minerall *Electrum* or Amber, as well naturall as Artificiall; and also speak of the Bell made of Amber used by *Trisemius* &c.

Theodidastus

Theodidastus, Having finished these two Secrets, we now come to the *Electrum*: but whether it is to be reckoned amongst stones, or amongst bodies, it may be doubted, because in the *West-Indies* it is found writ In the Spanish Decads of the vertue thereof; it is affirmed to be the greatest Antidote against all poyson, and far more noble the Gold: but if it be a metal, it must necessarily be the chief and supreme of all metals; for other meta's have their original from Sulphur and Mercury, but this metal consisteth of seven metals, and is the best of all those which grow by the Ideas of the Earth. For where Gold is taken for the most noble of all metals by reason of its perfect digestion and colour, this hath a greater degree of digestion and colour, having a higher colour, that is to say, clear red, approaching neerer to the true colour of the Sun For as Gold is the Sun of other metals, so this *Electrum* is to Gold as the Heaven to the Sun, wherein Nature as it were in Heaven hath created certain stars shining with clear beams of a Silverish colour, shewing plain to the eye that it consisteth of red and white metals mixt in the highest degree of digestion.

On the Contrary it may be objected,

Ob. 1. That there are onely six metallick bodies, amongst which this is found to be none; therefore it is rather a Spirit then a body.

Also thus

Ob. 2. The minere of every body or metal is converted into metal by fusion, but the minere

of *Electrum* in melting always remaineth; therefore it is no metall.

Ob. 3. There is nothing generated in the earth but stones, spirits, metals, or mean minerals: but *Electrum* is none of these; therefore it seems to be no mineral.

1. To the first objection it is thus answered. We say, that it is not apparent out of the books of any of the ancient Philosophers, that they ever dreamed of this natural and mineral *Electrum*. But more to the purpose: those are called Spirits, which flie from the fire: but the *Electrum* flieth not from the fire: therefore it is no Spirit, as Quicksilver and the rest, and also mean minerals.

2. We now come to the next. We grant that the minere of every metal is converted into metal by the fire, which consists of Mercury and Sulphure. This Axiome is evident in those metals which are imperfect, and flie from the fire either in their minere or in themselves, after they be reduced into metall; and also the Gold minere, although before melting it flie from the fire; before the Gold be molten and converted into metal; yet because Gold never flieth after it be molten, but is found fixed in all probation, therefore it is accounted the worthiest of all metals which consist of Sulphur and Mercur.

3. Now to the third, I say, that I think it rather is of a stony and metallick nature joyne together, by which mixture it differs from a stone, and

and also from metal? but because it consisteth of Mercury, Earthly Salt and Sulphur mixed, therefore it gets unto it a mixt nature of them; so that it is half stone, half metal.

Wherefore it is to be judged that it consisteth of three natures mixed together; that is to say, mineral, metallick, and stony; and is the best of all those which grow in the Idæas of the Earth: for it exceeds mean minerals in fixation and constancy, because they passe away in fume by long melting, and vanish to nothing; or else they melt easily in moisture, as salts, &c. But this *Electrum* or Amber remaineth fixed and constan, as well in the fire as water.

It exceeds metals in digestion, colour and dignity. In digestion, because it is endewed with the signe of greater and more perfect digestion: for as Gold is more yellow by reason of his greater heat and more perfect digestion! So the *Electrum* because it hath a higher colour then Gold hath, therefore it is more digested in colour: for as Gold exceeds other metals in colour, so *Electrum* exceeds Gold; for Gold is yellow, but *Electrum* red, which is a higher colour then yellow. And as Silver is the *Luna* of white metals, so Gold is the *Sol* of red metals: So *Electrum* is to Gold, as the heaven is to *Sol* in dignity or value: for by how much Gold is more noble then Silver so much this *Electrum* is more noble then Gold.

Lastly, it exceeds stones in shining, and vertu. In shining, because they shine by reason of their hardnesse

hardnesse; so this *Electrum* sheweth many sparkes, not by reason of its hardnesse, but by reason of this compleatnesse. And as the heaven is adorned with Stars, so this *Electrum* with sparkling, because it hath the clearness and brightness of all metals. And as the Heaven containeth all the Stars and Planets, so this *Electrum* which is the Heaven of metals, containeth the Sun and Moon, and the rest of the Planets in it self; Gold and Silver as it were the greater Luminaries, the other bodies or metals as the rest of the Planets, mean minerals as Stars in vertue. For although many stones have singular properties & vertues, so that some help the sight, others the Spleen, some the Heart; some stop blood some hinder abortivenes, some hasten childbirth, some resist poyson: yet there is no one found which takes away all infirmities, as *Electrum* doth more then all mean minerals, metals of stones. according to his threefold conjunction, that is to say, Mineral Metallick, and Lapidifick.

Therefore whatsoever others please to think of this Natural *Electrum*, this seemeth most probable to me, that it is not simply a metal, but of a nature exceeding metal: for whereas stones, mean minerals and metals are generated of Salt, Sulphur and Mercury, this *Electrum* takes his original from Stones, Minerals and Metals: from Stones it takes Salt, from Minerals Mercury, from Metals Sulphur. These three being brought into one by the Idæas of nature, are its Elements, from a greater vertue and power of nature;

ture; which Elements have formed a higher degree of perfection then in any other stone, mineral or metal, as it were by the Commandment of God Nature should ascribe a Crown of vertue and dignity above all minerals.

But however it be, it is taken two manner of ways amongst the later Magicians *Rosicrucians* and that is to say, that which is made naturally, and artificialy; naturally is that which groweth in the natural Idæas of the Earth; the Artificial is that which is made by Art above the Earth in imitation of Nature.

Whence *Paracelsus* a worthy Master in Magick seeing fully the nature of it, and the utility of Alchymy, commanding to make the *Elixir* thereof when as its natural body cannot be had; in his book of the *Vexations of Philosophers*, and the sixth of this *Magical Archidoxes*, teacheth to compound an Artificial *Electrum* that the *Elixir* must be made thereof, as appears more at large in the said Bookes; which I like not at all. He teacheth how to make the *Elixir* out of *Electrum*; I contrarily, the *Electrum* out of the *Elixir*: he would make the *Elixir* out of the vertue of the *Elixir*, I leave his way to this own followers, but I desire mine, not to weary and vex themselves in such a weak, but a more strong principle read *The Holy Guide*.

I make two kindes of *Electrum* one way; the first whereof is Spiritual, the other Corporeal. First of the former: after you have made your red Corporeal *Elixir* by projection, in the same
Crucible

Crucible: melt one ounce of Lead, and likewise another of Tyn; and when they are hot, take the Crucible from the fire, and pour therein one ounce of Lead, and likewise another of Tyn; and when they are hot, take the Crucible from the fire, and pour therein one ounce of Silver melted in another Crucible; and when these three white metals begin to be cold, take two ounces of Mercury well purged, and put those two ounces of Quicksilver upon the molten metall by drops: then increase the fire gently, that too much of the Mercury, do not fume away: then in three other several Crucibles melt Iron, Copper, and Gold, of each one ounce, which you must have in readiness molten. And first, put your molten Gold into the Crucible, where your four white metals stand molten, and pour it upon them; the Copper, & last of all your Iron, stirring the whole masse with a stick, that it may mix together; and let it stand in a melting heat the space of an hour: then take all out that it may mix together; and let it stand in melting in the Crucible, and consider well the weight of it; and according to the goodnesse of your Elixir, make projection for medicine. And thus you have created and compounded spiritual *Electrum* of the weight of seven ounces, consisting of seven metals; which metals so converted into medicine, will be the Elixir of *Electrum*, and an Universal medicine, for you need not after regard upon what body (or metall) you project it. It is also the chiefest medicine.

medicine for mans body: for although these or four of all the Diseases of the Microcosme were united together, yet they may be cured with this one medicine. If you dissolve part of this in Spirit of Wine, and distill away the same spirit in Balneo, and the Oyl of the medicine or Elixir remain in the bottome, as is taught in the second book, you shall have the chiefest medicine of life, and most Noble *Rosæ Crucian* medicines.

Note that if your Iron melt not well, then dissolve your *Electrum* in the Oyl or Tincture of Mars, dissolving and congealing until it have imbibed a sufficient quantity.

But if you desire to make corporeal *Electrum* when your medicine beginneth to fail to convert mettals any more into medicine, then in like manner project your medicine upon your melted mettals or bodies, and they will be converted into corporeal *Electrum* metallick and malleable; of the vertue of which as I do endeavour to write nothing; so also of its vice, or rather of the viciousnesse of those that abuse it, I will touch a litle sparingly.

Paracelsus writeth, that *Virgill Hispanus* and *Trithemius* made a Diabolical Bell of this Artificiall *Electrum*, upon which when they would invoke Spirits (which they called by a more decent name of *Intelligences*) they writ the Character of what Spirit they desired; and at the third ring of the bell the Spirits obeyed their desires so long as they desired to take with them; and when they wou'd talk no more, they hid the Character,

Character, and by the reverse ringing of the bell the Spirits departed. He that will forsake God, and require knowledge, aid and assistance from the Devil, let him share with *Arbucell*, and with him descend to the Infernal Lake. But we that are true Magicians, or rather Philosophers, confiding in God the Father, and the holy Trinity, approving of Natural and lawful Magick or true Philosophy, but accounting the supernatural altogether infamous and unlawful. & we require the doctrine and wisdom of divine goodness, and the holy Spirit, to whom be honour and glory for evermore, Amen.

Philadelphus. I pray direct me in The eighth Operation explain the meaning of the Philosophers when they speak of the tenth Number wherein the *Elixir* is finished: And also sheweth the wonderfull secret of the Animal Medicine out of R. C. with two other of their Workes.

Theodidactus we now come to the Last discourse of this Book, wherein is declared what the Philosophers mean when they bid us finish the worke in the tenth number: it is to be understood that as out of the *Hyle* or Chaos four are divided? so out of the *Hyle* or Chaos of metals. Because metals or bodies when they are dissolved into liquor, then they are contained in the first or one number, which is the solution of the body, of which by distillation is made two (That is to say, Heaven and Earth, the *Menstruum* and *Salt*) that which remaineth in the bottome is the Earth or *Salt*, that which is distilled over is the *Menstruum*.

and Heaven. And so you have *One, two* when the *Menstruum* is separated, it is divided into Three, that is to say, into Water, Air, and Fire: Yet it is to be noted, that the Air, which is the first part of the water containing an aery disposition, although it be in the form of water, yet it is reputed aer, by reason of the consimilitude of the quality; and after its perfect rectification, it is a ringing *Mercury*, and the white Spirit of metals. In like manner it is to be considered of the Oyl, which although it is not in the form of fire, but a liquor; yet by reason of its Ardent heat, it is called fire, and the Soul or red ringing *Mercury*. And so there is *One, Two, Three* read The *Holy Guid*.

when there is a Conjunction of these three, that is to say, the air and water with its Salt or Earth, in putrefaction, these three are united into one quintessence, and are made a new body; in which three are united in one Sulphur, which Sulphur is the true Philosophers *Mercury*: and in making this white Sulphur, you have once turned the Philosophers wheel.

But that the work may be perfected in the tenth Number, if you adde the fire which is the fourth Element, to these three concluded in the foresaid unity, and rufified; then if these four in a new Conjunction be putrified in a lent fire of ashes, then it is the Stone: for in this work it changeth colours again, and is converted into a red Stone: and by this means you have joynd four into one, that is to say, 1. 2. 3. 4. make
tens

cen: And to the Stone is finished in the tenth number, because you have turned the Philosophers wheel twice- as Ripley witnesseth thus.

But yet again two times turn about the wheel.

The Stone is to be dissolved again with the fire, or Soul, or Tincture, and dried again until it pierce and flow; then it is to be fermented into Elixir with the Oyl of the Luminary; and so you have turned the Philosophers wheel again, which is then called the medicine of the third order. Of the solution of this, Ripley hath writ these verses, teaching the resolution of the white and red medicine before it be transmuting Elixir, calling them his Bases, saying,

Do as I bid thee, they dissolve these foresaid

Bases wittly,

*And turn them into perfect Oyls with our true
water Ardent:*

*By Circulation that must be done, according to
our Intent*

*These Oyls will fix crude Mercury, and convert
bodies all*

*Into perfect Sol and Luna when thou shalt make
projection:*

*That Oyle Substance pure and fixt Raymond
Lully did call*

*His Basilisk, of which he never made so plain
detection.*

By which verses it plainly appeareth, his Bases were onely two Sulphurs, or two medicines which in another place he called his *Mineres*: and these mineres ought to be dissolved by his Ardent wa-

ter

ter, by circulation of the Oyle or soul upon the Sulphur, until it become a medicine: for in this place he takes both the spirit and the soul for the Ardent water, willing that the spirit and soul be administred according to their tinging natures, for the resolution of the proper Basis. And thus have you the words of this Ænigma explained of the tenth number; which seeing it is the end of the Art, I have reserved it till the end.

It now remaineth that we reveal one secret of Ripley, which was never spoken of by any philosopher; that is to say, the manner of making the Sulphur of Nature out of the Mineræ of the Microcosm, which is mans blood, of which he writ the whole practice in his book of *the twelve gates*, but most chiefly in his *Medulla*, where he teacheth its preparation and work more plainly. And because I have proved it to be true, therefore I tell it more confidently, because I desire to write nothing of my own fancy, but that which I have first proved. Harken almost the last verses which he writ in his *Twelve gates*:

1. *I never saw true work truly but one,
Of which in this Treatise the truth I have told:
Study onely therefore how to make our one,
For thereby mayst thou win both Silver and Gold.
Upon my writing therefore to ground thee be bold,
So shalt thou loose nought, if God be thy guide:
Trust to my doctrine, and thereby abide.*

2. *Remember that man is a most noble Creature*

P

Of

Of Earthly composition that ever God wrought,
 In whom is the four Elements proportioned by nature,
 A natural Mercuriality which costeth right nought,
 Out of his Minerer by Art it is brought:
 For our metalls be nought else but our minerer two,
 Of Sun and Moon, wisely Raymund said so.
 The clearness of the Moon and of the Sun so bright,
 In these two minerer descendeth secretly;
 How be it the clearness is hid from thy sight,
 By Art thou shalt make it appear openly.
 This bid Medicine, this one thing therefore putrifie,
 Wash him in his own broth till white he become,
 Then ferment him wittily. Lo here is all and sum.

Out of these onely words there are two points observed, whereunto the Author steereth: The first is, that mans blood be put to putrefaction, that Sulphur may be made thereof. The second is, that it be fermented wittily; As if he should say, the Artift should prepare it, that it may be fit for fermentation. Thus far of the Theory; Now we come to declare the practice out of Kipler's Method.

Take Mans blood drawn out of the Veine in March, and of a Martial man, the Author meaneth (as I think) of a Cholerick complexion; and when the blood is drawn out of the Vein, let it cool, that the Green water may be drawn from it, which is saltish: for as long as that saltish water remaineth with the blood, it will not let it putrifie, because the water preserveth the blood from putrefaction while it is in a mans body.

When

When it is thus prepared, put it in an Eggeshel, or glass well closed, and set it in Balneo to putrifie, & in forty days or less it will be black; and so go on till it be white, when you have your white Sulphur; divide it into two parts, and keep one the white Medicine, and rubifie the other for the red work. And so you have two Minerer, of which it is said, *In the Holy Guide.*

For our metalls be nought else but our Minerer two
 Of Sun and Moon, wisely Raymond said so.

And so to the end of the verses, as before. Yet here it is to be understood, that the Philosophers Sulphur is not Mineral or Metallick Sulphur, from which Metals grow under the Earth: but it is a purified Sulphur drawn out of Metals made by Art above the Earth: out of which and the Mercury of the body the Medicine ariseth. For believe me, I had never writ any thing of this Art, except I had seen the Sulphur of the Microcosm, and the perfect solution of other bodies and Sulphurs.

Now have you prepared your Sulphur out of the Minerer of the Microcosm: If you be a Philosopher, proceed to the end, and conclude your work in the tenth number: If not, you are not born to our Philosophy; therefore give the Sulphur Mercury, that the work may be compleat.

I believe there lieth not any Secret in the Chymical Art, which thou hast not truly declared and plainly taught. But to the end that these things which we have spoken may be more firely committed to memory, we will repeat the ge-

neral process of the parts as it is described in the beginning of this third Book. And because there is not one, but divers handling of the bodies, therefore the Table is divided into three parts; the middle whereof describeth the process of imperfect bodies to the Medicine; the other two teach the preparation of perfect Metals for fermentation of the Medicine of imperfect bodies.

The manner of preparing imperfect bodies.

Calcination of the body.
 Solution of the body into Oyle.
 Separation by Distillation.
 Conjunction of the separated.
 Putrefaction of the conjoined.
 Sulphur by putrefaction to the Medicine.
 Fermentation of the Medicine to the Elixir.
 Augmentation of the Elixir.
 Projection of the Elixir.

Some make twelve parts, as Ripley and other who call them twelve gates: but because three other degrees are contained in these, it would be ridiculous to repeat them: and because the way of both ferments, whether white or red, is the same.

The Method of Fermentation.

Calcination.
 Solution.
 Putrefaction.
 Sulphur.

Solution

Solution of the Sulphur.
 Red Ferment. *Aurum Potabile.*
 Quintessence. *Elixir vite.*

So likewise it is said of Silver when it is prepared.

White Ferment. *Argentum Potabile.*
 Quintessence. *White Elixir of Life.*

Now the Radiant Sun of the Phylosophers ariseth, which will drive away the dark Chimera's, and disperse the black clouds. Here the Enigma's are opened, thistles and thorns are cut up and burned. Now Reader mayest thou safely walk in the Phylosophers Gardens, and gather most wholesome fruit. Here grow most fragrant Roses both white and red. Here grow Vines bearing full Grapes, of which is made the wholesome Nectar. Here found are trees of Health and Blessedness, Trees of the Sun & of the Moon. Here spring two cool Fountains of Sciences & Knowledge sliding artificially through the Garden upon the most precious Gems, & Silver and Golden Sands. Thou hast one field of Paradise given thee from God, that during the Life of his Elect they may be kept in health, free from all sickness. Here the corrupt Nature puts on an incorrupt Nature. Here impure things are turned into pure things. Here are all Diseases lost, and Health encreaseth. Here the perfect unity and harmony of Body dwell, and here is also all the most excellent Treasures. It was not my intention to add

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any

any thing unto what hath been already written : but when I reflect on those vexations, I have indu'd my self, in the pursuit of this Science, I begin to think I have not said enough. To be a little more plain then, know Reader, thae whosoever seeks the *Phylosophers Mercury* in *Metalls*. Of what kind soever they be, is already out of the way; for that *Phylosophick Mercury*, so much talk'd of, is a *Water*, and in *Metalls*, *Water* there is none; for the *Sulphur* hath not onely congealed it there, but hath withal dried it up. This is evident in *Common Quick-silver*, and *Antimonie* which of all *metalline Bodies*, are the most *crude*, and yet as *crude* as they are, their *Water* is exicated by their fire; for if we force them into a *fume*, that *fume* settles not to a *liquid spirit*, but into drie *Flowers*, This made the *Phylosophers* seek a more *crude minera*, whose *fume* was moist, and would settle into water, as being not yet master'd by the *Sulphur*. Such there was none but the *Mother of Mercury*, or the first *water*, whereof *Nature* makes the *common Mercury*, and this also they call'd *Quick-silver*, and a *viscous water*, for such it is. In this *Minera* the *Mercurial vapour* was not so drie, but it would settle into water, and with this water, they dissolved the *Metaline bodies*; for the moist *fume* of this *minera* reduc'd the *metaline drie fumes*, so that both turn'd into one water, and this they called *Mercurie Phylosophical*, and *duplicated Mercurie*. In this point I need not say more, and if they be not wilfully blind, here is

Light

Light enough for our *Metalmongers*, and especially for those confident *Roasters* of *Antimonie*, who over the smoak of that *Drugg* dream of *mysteries*, as if they were transported into a certain *Capnomancie*. For my part I deny not but *Antimonie* may be reduced to *Mercurial Water*, though I know not to what purpose, for neither our *Mercury* nor our *Tincture* riseth from it, if *Basile Valentine* may be believed. True it is, the *Phylosophers* use it, but as a meer *Instrument* that goes off again, and so they use even *Kitchin fire*, but it is not there *matter* or *subject* and much less is *common Gold*, as some *Ignorants* would have it. There is indeed another *Antimonie*, which is our *Sulphur*, and the *subject* of the whole *Art*; but this is so hard to find, and when it is found, so hard to prepare, that it had almost cast me into *Despaire*. Howsoever if thou dost seriously consider what I have written, and what hath fallen from me in some places with as much purpose as *caution*, then verily neither the thing it self nor the preparation of it can be hid from thee. To make an end, know that the *Phylosophers* have two *Mercuries* or *Waters*, the *First* and *Second*, their first is the *Spirit* of our *Antimonie*, and here understand me rightly; Their second is that of *Mercury* and *Venus Phylosophical*, and this of it self is all sufficient; But to shorten time, the *Phylosophers* ferment it with *common Gold*. I have now spoken more then *Discretion* can well allow of, but the *Sense* of *Difficulties* I have met withal, hath carried me

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thus

thus farr: Howsoever be thou cautious in thy *Construction*, least the name of *Antimonie* deceive thee, for so thou mayst run into a fruitless expence of *Time* and *Substance*. This is all I have to say, and now what *use* to make of it is in thy power; if thou canst believe, it is well, if not, forleare from this *Art* altogether, or thou wilt live to punish thy own *Incredulity*.

Phil. Noble Engenious *Theodidacus* I pray of what use is Sulphur?

Theod. In this place a Doctor had discourse with a spirit about this Matter, and the Phylosophers have not undeservedly placed Sulphur in the first place amongst the three Principles, as being the most worthy Principle, in the knowledge of which the whole Art consists. Now there is a threeio'd Sulphur, and that is to be chosen above the rest a Sulphur tinging, or colouring; a Sulphur congealing Mercury: the third is essential, and ripening; of which we ought to treat seriously, but because we have set forth one of the Principles by way of dialogue, so also we shall conclude the rest, lest we should seem to be partial, & detract from either of them. Sulphur is more mature then any of the other Principles, and Mercury is not coagulated but by Sulphur: therefore our whole operation in this Art is nothing else but to know how to draw forth that Sulphur out of Metals, by which our argent vive in the bowels of the Earth is congealed into Gold and Silver: which Sulphur indeed is in this work instead of the Male, but the Mercury instead of the Female. Of the composition

tion and a thing of these two are generated the Mercuries of Phylosophers. see our *Holy Guide*.

We told you in the operation of Mercury an Assembly of Doctors that were met together to consult out of what matter, and how the *Rosie Crucian* Pantarva is to be made, and how that by the misfortune of a tempest they were without any conclusion dispersed almost through the whole World. For there arose a strong tempest, & very great wind, which dispersed them all abroad, and so blowed through some of their heads, that till this time they cannot yet recover themselves, by means of which divers sort of worms are bred in their brains. Now there were amongst them men of divers opinions, and conditions, and among the rest there was this Doctor, which in this Treatise I shall discourse of: he was otherwise a good man, but without a Conclusion, or unresolved, also of the number of those, who propound to themselves to find out the *Rosie Crucian* infallible medicine. Now this Doctor said, if it had been my fortune to have worked with Mercury, I should have fished him dry; that other, saich he, was a fool, he knew not how to proceed with him. Mercury indeed never pleased me, neither indeed do I think there is any good in it; but I approve of sulphur, because at that meeting we discoursed most excellently of it: if that tempest had not disturbed us, we had concluded that that had been the first matter, for I am not wont to trouble my self with light and trivial matters, my head is full of pra-

profound imaginations. And so being full of confidence he resolved to work in Sulphur, he began therefore to distill it, to sublime, calcine, to fix it, to make Oyle *per Campanam* of it, sometimes by it self, and sometimes with Chrystals, and Eggeshells, and he tryed divers other operations about it: and when he had spent much time and costs, and could find nothing to his purpose, he was sad, and being in a miserable perplexity passed over many nights without sleep; also often times he went forth out of the City, to behold things, that he might the more conveniently devise something that was certain in his operation: Now it fell out upon a time, as he was walking up and down, he fell into an extasie with beholding of things, and came unto a certain green Wood, very full of all manner of things, in which were Mines of all Minerals, and Metals, and all kinds of Beasts, and Birds, & abundance of Trees, Herbs, and fruit; there also were divers Conduits of Water, for in those places there was no Water to be had, but what was brought thither by divers Instruments, and Pipes, & this by divers artificers from divers places: that was the cheifest, and clearer then the rest, which was drawn by the beams of the Moon; and this was procured only for the Nymph of the Wood. There also did feed Bulls and Rams, and the Shepherds were two young men, whom the Doctor asking, said, whose Wood is this? whom they answered saying, This is the Wood and Garden of our Nymph *Venus*. The Doctor walks up and down in it, and the place pleased him well,

well, but yet he still thinks of his Sulphur; and so being weary of walking, and in a sad condition sat by the side of the River (which run cleer through the Wood) by a certain Tree, and began to lament most miserably, bewailing his time, and charges, which he spent in vain with operating (he could not else have deceived others, but have damnified himself only) and said, What is this, all men say it is a thing common, of small esteem, easy, and I am a learned man, and I cannot find out these wretched Medicines, and so in his lamentation he began to curse Sulphur, because he had spent so much cost & labour in vain upon him: & Sulphur also was in that Wood, but this was unknown to my Doctor. Whilst he was thus lamenting, he heard this Voice as it were of some Old man; Friend, Why didst thou curse Sulphur? The Doctor looked every way round about him, and seeing no body, was afraid; but that voice said to him again, Friend why art thou so sad; The Doctors taken courage, said, Sir, the hungry man is alwaies thinking upon Bread, so do I alwaies upon the *Rosie Crucian*. And why dost thou curse Sulphur Medicines? Sir, I believed that was the first matter of the Phylosophers Medicine, & therefore in working upon it many years, I spent much and could not find that Medicine, Friend, truly I know that Sulphur is the true and principal subject of the *Rosie Crucian* Medicine, but I know not thee, nor any thing of thy labour, and intention: thou dost without cause curse Sulphur; because he is in cruel prisons, and cannot be at hand

hand to every body; seeing he is but bound in a most dark Dungeon, and goes not forth, but whither his Keepers carry him. *Doctor*, And why is he imprisoned? *Spirit*, Because he would be obedient to every Doctor and do what they would have him, contrary to his Mothers will, who forbad him to obey any, but such as knew her, wherefore she put him into Prison, and commanded that his feet should be bound, and set Keepers over him, that without their knowledge and pleasure he should go no whither. *Doctor*, O wretch! for this reason he could not come to me: truly his Mother doth him great wrong: and when shall he be let out of those Prisons? *Spirit*, O friend! The Sulphur of Phylosophers cannot go forth hence but in a long time, and with a great deal of labour. *Doctor*, Sir! And who be his Keepers that keep him? *Spirit*, Friend! His Keepers are of the same stock, but Tyrants. *Doctor*, And who art thou? and how art thou? and how art thou called? *Spirit*, I am Judge and Governour of the Prisons, and my name is *Saturn*. *Doctor*, Then Sulphur is kept in thy Prisons. *Spirit*, Sulphur indeed is kept in my prisons, but he hath other Keepers. *Doctor*, And what doth he do in the Prisons? *Spirit*, He doth what ever his Keepers will have him. *Doctor*, And what can he do? *Spirit*, He is the Maker of a thousand things, and is the heart of all things, he knowes how to make Metals better, and corrects Minerals; teacheth Animals understanding, knowes how to make all kind of Flowres in
Herbs,

Herbs and Trees, and amends again: He is the Maker of all Odours, and Painter of all Colours. *Doctor*, Out of what matter doth he make *Heydon's Rosie Crucian* Infallible Medicines, that cure all Diseases in Young or Old? *Spirit*, I may not teach thee here, because he is resolved to publish all his Works together in one Book, suddenly; making all things Methodically plain to mean Capacities.

But *Heydon's Holy Guide* is now very young, &c. yet older then all things, stronger, and more worthy, yet an obedient child. *Doctor*, Sir, how is he known? *Spirit*, Divers wayes, but best by the state of the Vitals in Animals, by the colour in Metals, by the odour in Vegetable; without him his Mother works nothing. *Doctor*, Is he the sole heir, or hath he brethren? *Spirit*, His Mother hath but only one son like him, his other brethren are associated with evil things, he hath a Sister which he loves, and is again beloved by her, for she is as it were a Mother to him. *Doctor*, Sir, is he every where uniform? *Spir*. According to his Nature, but he is changed in the prison; yet his heart is alwaies pure, but his garments are stained. *Doctor*, Sir, was he ever at liberty? *Spirit*, Yea, especially in those times when there were such wise men betwixt whom and his Mother there was great familiarity and friendship. *Doctor*, And who were they? *Spirit*, There were very many: There was *Hermes*, who was, as it were, one with his Mother; after him were many Kings, and Princes, as also many other wise men, in ages
since

since, as *Plato, Averroes, Digby, Vaughan, Avicen, Geberhim, &c.* who set him at liberty: these knew how to unloose his bonds. *Doctor*, Sir, what did he give them for setting of him at liberty? *Spirit* He gave them three Kingdomes: for when any doth unbid him, and releaseth him, he overcomes his Keepers, which before did govern in his Kingdom; and delivers them being bound to him that released him, for to be his subjects, and gives him their Kingdomes to possess: but that, which is more; in their Kingdom is a Looking-glass, in which is seen the whole World. Whosoever looks in this Glass may see, and learn in it three parts of the wisdom of the whole World, and so shall become very wise in these three Kingdoms, such were *Rosicrucians*, and many others, who as well as they before them, saw in this Glass how the World was made. By this they learned what were the influences of the Celestial vertues upon inferiour, and how Nature by the weight of Fire compounds things as the motion of the Sun and Moon: especially that universal motion, by which his Mother is governed: by this they knew the degrees of heat, moisture, dryness, and the vertues of Herbs, and indeed of all things, whence they became most excellent Physicians. And truly, unless a Physician be such a one as knows why this Herb, or that, is hot, dry, or moist, in this degree, not out of the Books of *Galen* apish *Culpepers* pretended writings, but out of the Original of Nature, from whence they also understood these things, he cannot be a well grounded Physician.

Physitian. All these things they diligently considered, and bequeathed their Writings to their Successors, that men might be stirred up to studies of a higher Nature, and learn how to set Sulphur at liberty, and unloose his bonds: but men of this age take their Writings for a sufficient ground, and authority, and seek no further; and it sufficeth them if they know how to say. So saith *Plato*, or, Thus saith *Galen, Doctor*, And what say you, Sir, Can an Herb be known without an Herball? *Spirit*, Those ancient Phylotophers wrote their Receipts out of the very Fountain of Nature. *Doctor*, How Sir? *Spirit*, Know that all things in the Earth, and upon the Earth, are generated, and produced of three Principles sometimes of two, to which the third is joyned: he therefore that knows these three Principles; and the weight of them, how Nature joyns them together, may be easily able by decoction to understand the degree of fire in the subject, whether well, or ill, or indifferently decocted, and that according to more or less: For all Vegetable things are known by those, who know the three Principles. *Doctor*, And how is this done? *Spirit*, By sight, taste, and smell; in, and from these three senses are gathered the three Principles of things, and the degrees of their digestions. *Doctor*, Sir, they say that Sulphur is a Medicine. *Spirit*, Yea, and the Physitian himself, and to them that set him free from prison, by way of thankfulness he gives his blood for a Medicine. *Doctor*, Sir, the universal Medicine being had, how

how long may a man preserve himself from death? *Spirit*, Even to the term of death: but this Medicine must be taken cautiously, for many wise men have been destroyed by it before their time. *Spirit*, And what say you sir, is it poyson? Hast ~~not~~ thou heard that a great flame of Fire destroyes a little one? There were many Philosophers, which did not so thoroughly search into the vertue of the Medicine? yea. by how much the more powerful, subtiler the Medicine was, it seemed to them to be the more wholesome; and of one grain of it can pass through many thousands of Metals; much more Mans body.

F I N I S.

PSONTHONPHANCHIA:
BEING
A VVORD in Season
To the Enemies of
CHRISTIANS.
AND

An Appeal to the Natural Faculties
of the mind of Man, whether there
be not a G O D.

Also of the Turks success in the War, and
the time of his destruction, with Observations
upon Italy, Spain, France, Germany, Holland,
Denmark, Sweden, and Poland, &c.

All written for information and satisfaction
of the W O R L D: In five Books.

By J O H N H E Y D O N Gent. Φιλοσοφός
A servant of God, and Secretary of Nature.

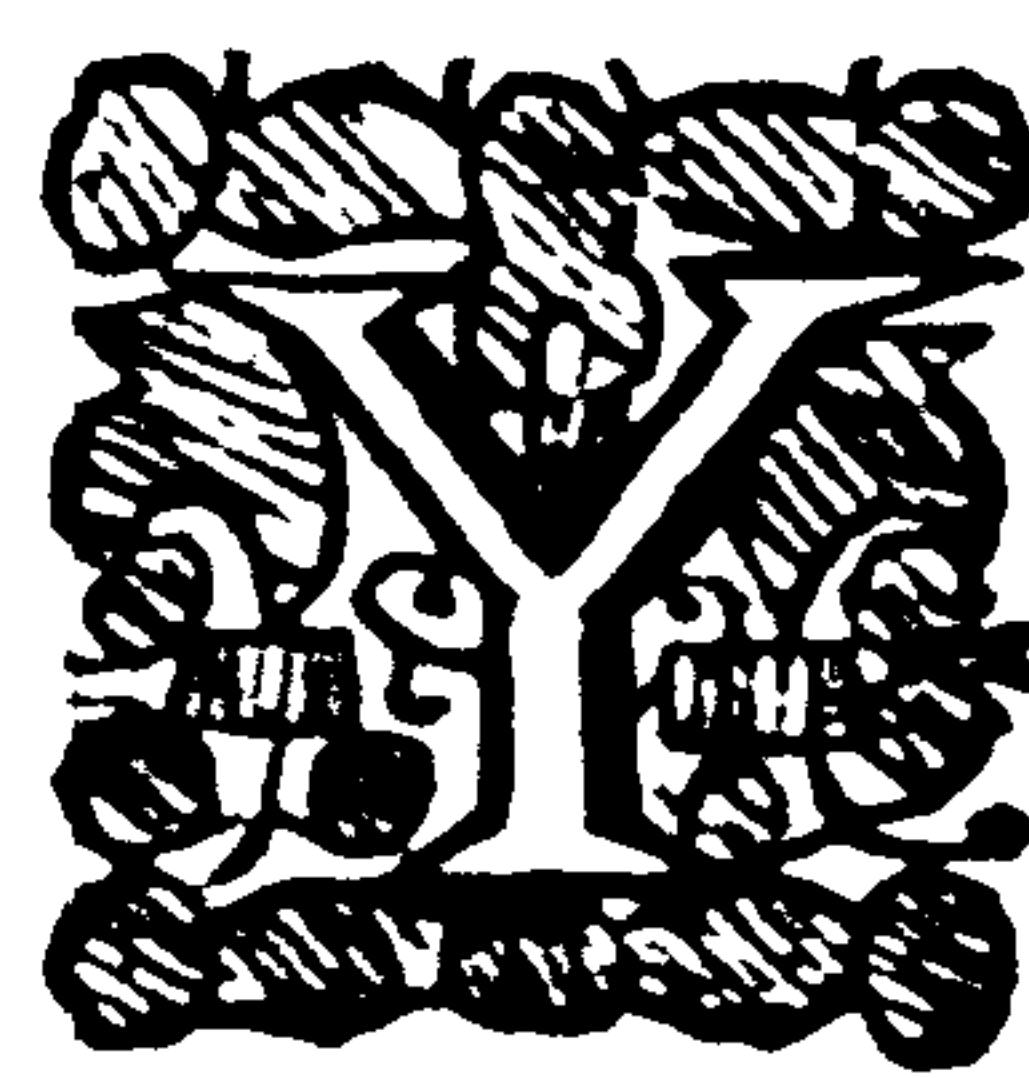
Ζήτησον Παράδεισον, e Seck Paradise, Zor. Chal. Ora.
Audire fecit vocem suam ab Oriente, vocem fortem.

L O N D O N,
Printed by Tho Mabb for William Gilbertson, at the
sign of the Bible in Giltspur-street. 1664.



To the Right Honourable,
the most excellently accomplished
AUBREY De VERE
Earl of OXFORD, &c.
Knight of the most Noble
Order of the Garter, one
of His Majesties most
Honourable Privie Coun-
sel, and Collonel of the
Kings Regiment of Horse,
&c.

Sir,

 Our VVisdome,
Vertue, Equity,
Judgment, Can-
dour, Ingenuity, &c. in-

A a 2 cite

The Epistle

cite us to present our Books unto you; but what can this add? since Empires, Kingdomes, Countries, and Cities, that have been honoured with your Person, describe your fame with Characters of all perfections, concurring in a man of so noble, prudent, valiant, heroick, and so affable a Spirit: whence we cannot but be confirmed of your Honours Candour that encourageth us in this our Enterprize of offering
to

Dedicatory.

to you Rosie Crucian Philosophy, so much below your Acceptance; However not questioning but that your Honours endowments will raise the pleasure of it (if any may be made) to the greatest height. And now being conscious of our presumption in aspiring to make choice of so eminent a personage for a Patron, with much excuse we do humbly beg Pardon and the favour of Dedicating
Bb 3 our

The Epistle, &c.

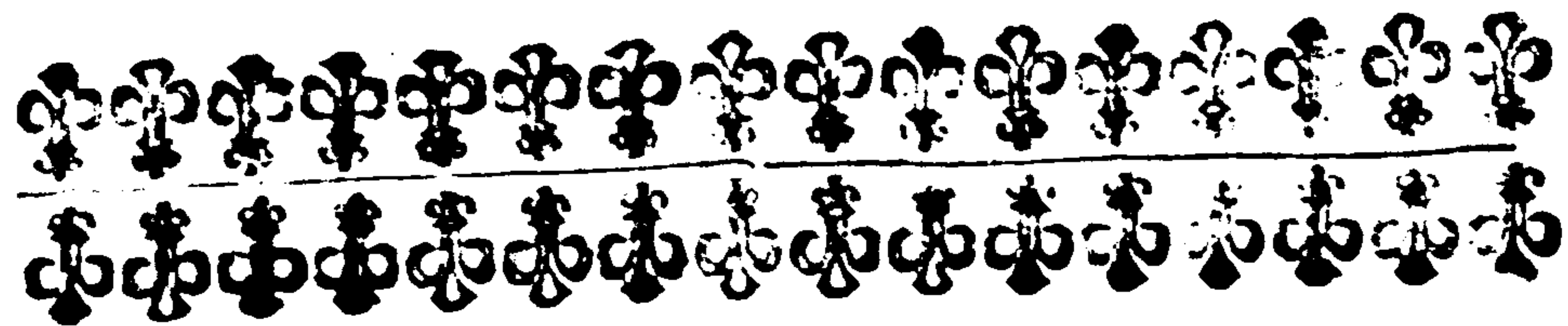
our self with all faithful af-
fection imaginable, Your

*Most humble and
obedient Servant*

June 3.
1664.

John Heydon.

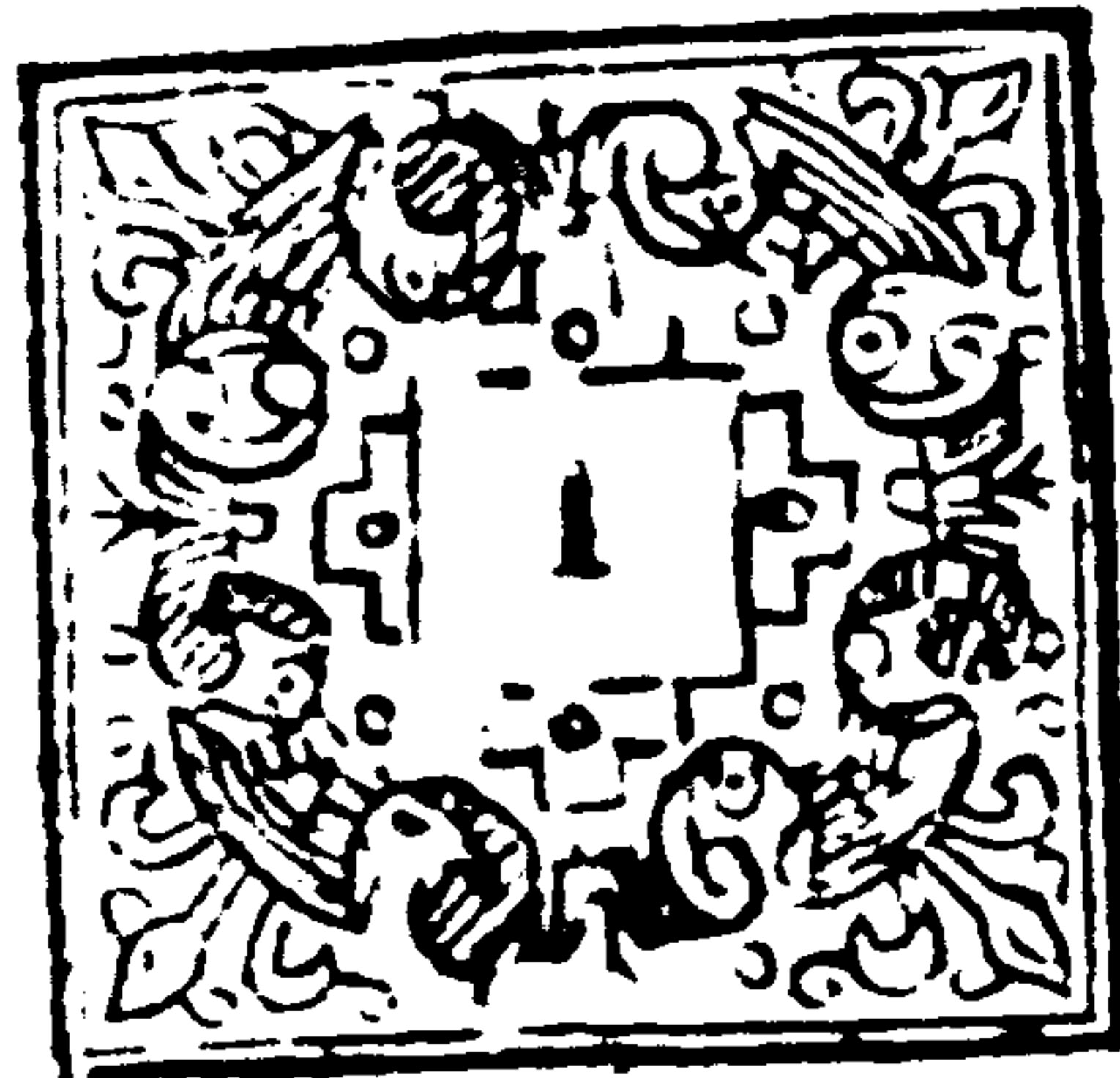
To



To the Most Excellently Accom-
plished, the truly Honourable,
Valiant, Wise, Vertuous, &c.

F R. H O L L I S, Esq;

Eternal Health be wished.



*Would have you know that
I love and honour you be-
yond expression, and shall
serve you in Art and Na-
ture to my power, I have
presumed to make you
one in the number of my
Noble Patrons, because I hear the wicked-
ness of some Pulpit Politicians incessantly
raging against my Person which they never
saw, nor perhaps will see. These Sophistical
Sycophants contend against me continually*

The Epistle Dedicatory.

with bitter hatred, envy, and malice, without any provocation on my part; one very proudly with a full mouth and loud voice aspersed of Atheism in S. Pauls Church in his Morning Sermon the eighth of May, before the Lord Mayor and others, amongst a promiscuous people railing against the Rosicrucians, who unite Art and Nature. Others in Coffee discourse and stinking smock of Tobacco, did fill the ears of the Ignorant with my Infamy. Others in publick and private Assemblies, I hear, do instigate the Dukes, Princes, and Peers of England, &c. against me; but my Religion being published, I would have you know my Philosophy is to know God himself, the worker of all things, and to pass into him by a whole Image of likeness (as by an Essential Contract and Bond) whereby we may be transformed and made as God, as the Lord spake concerning Moses, saying, I have made thee the God of Pharaoh; this is the true Rosicrucian Philosophy of wonderful works, that they understand not, the Key whereof is the intellect; for by how much higher things we understand, with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily and efficaciously

The Epistle Dedicatory.

ously. But our intellect being included in the Corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper Nature, cannot be united to these vertues (for like to like) and is in searching into the Rosicrucian secrets of God and Nature altogether inefficacious; for it is no easie thing for us to ascend to the Heavens, for how shall he that hath lost himself in mortal dust and ashes, find God. How shall he apprehend spiritual things, that is swallowed up in flesh and blood? Can man see God and live? what fruit shall a grain of Corn bear if it be not first dead? for we must die, I say die to the world, and to the Flesh, and all senses, and to the whole Man animal, who could enter into these closets of secrets, not because the body is separate from the soul, but because the soul leaves the body. Of which death S. Paul wrot to the Colossians, Ye are dead, and your life is hid with Christ. And elsewhere he speaks more clearly of himself, I know a man whether in the body or out of the body, I cannot tell, God knows, caught up into the third Heaven, &c. I say by this death precious in the sight of God we must die, which happens to few: and not always, for very few whom God loves, and are vertuous, are made so happy.

The Epistle Dedicatory.

happy. And first those that are born, not of flesh and blood, but of God? Secondly, those that are dignified by the blessed assistance of Angels and Genii, the power of Nature, influence of Planets, and the Heavens, and vertues of the Figures and Ideas at their birth. Now this I humbly intreat you, that you be not mistaken concerning me, as if I at any time having received such divine things, should boast of them to you, or should arrogate any such thing to my self, or could hope to have them granted to me, although I resolve not to marry, but keep my self free from the company of a woman, yet I have been a Souldier following the Armies of the King, and in other Countries consecrated with mans blood, and exposed to all the blisks of inconstant fortune, and being crossed in my flesh in the world and worldly affairs, and therefore could not obtain the sublime Gifts of the Immortal God. But I would be accounted a Director, who always waiting at the doores shews to others which way they must go. And here I present my self,

Your most humble Servant
and Honourer

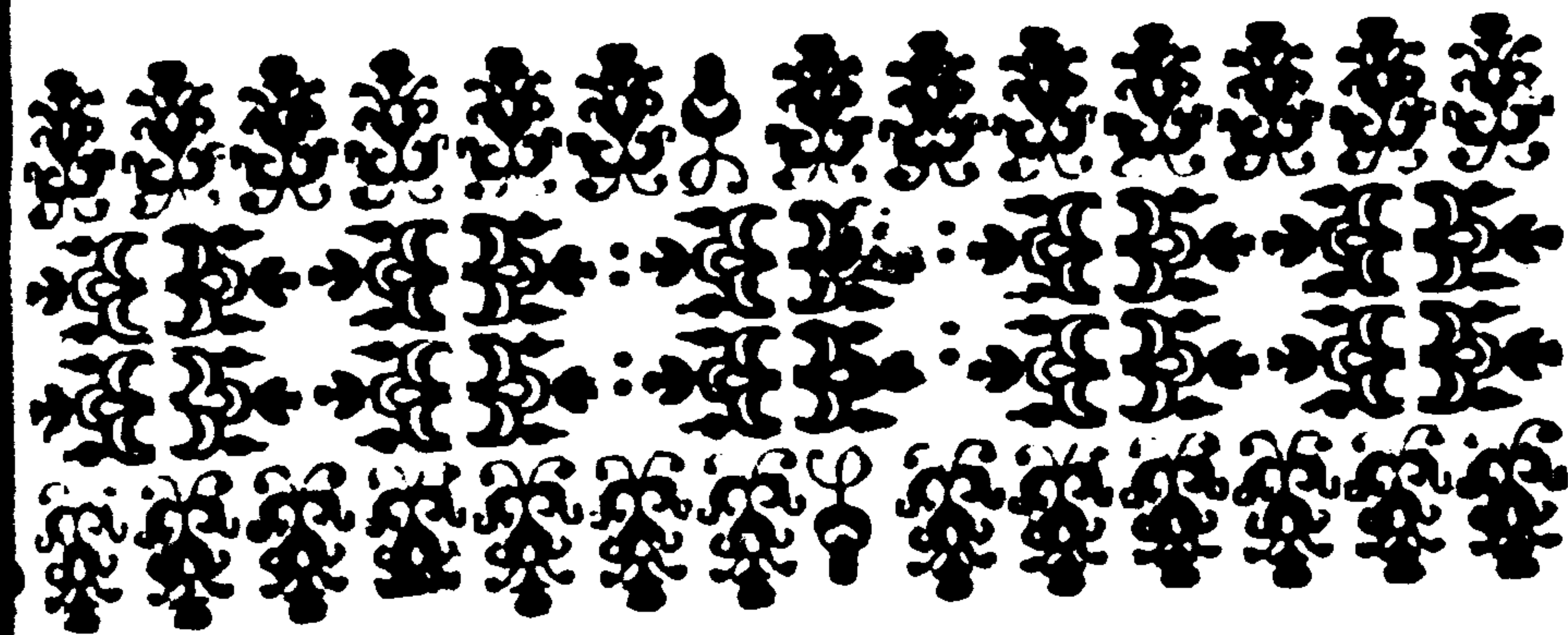
John Heydon.

P S O N.

May 9. 1661.

D 5 ho. A.M.

Book II.



P S O N T H O N P H A N C H I A.

CHAP. I.

Of Things to come:

Being seasonable Directions for the Princes and Peers of Christendome.



The Course I have run here is Labour to set our three Kingdomes in the way to Christmas and Easter day, &c. And I trust my self for this, that my accompts will be as well pass'd above (as our Almanack Makers, who have mistaken the time seven days) although not so popular, yet it is substantially proficient towards Christmas and Easter day, &c.

When all these things are fitly and understandingly resolved, it would be good too, to bring these principal Matters to a Foundation, that

that we might have something to trust to, and settle upon.

I am sorry I have so much to accuse my Nation of, that ever since the time of Sr. Christopher Heydon, they should write lyes, in poor Poetry and Astrological Predictions and Observations upon Monthly false Prophecies, they go about in a Maze of the Turk his Invasion of the Empire of Germany, and tell us the probable success thereof, and yet do not know Christmas and Easter day. It will be a moment of that sort which ought to stir you up to a wonder: for who can tell Christmas and Easter day?

I mean, to tell you how wonderful the Son of Man was, and that he was born the 25 of December, buried upon a Friday, and rose again upon a Sunday, called Easter day.

And first it was an accident which fell out at his Nativity, and such a one as might very well be in company and consigne with that work of God, that strange work which he brought to pass, when a Virgin was to conceive and bear a Son, and a Woman to encompass a Man. Here I tell you, I mean to deceive some idle Astrologers, who think I am going about to give judgement of my Saviours Accidents of Life from the influences of the Stars and Planets; the star which guided the Wise men is enough of it self to forbid any man this impertinency. To shew how little those in the firmament or lower heavens should have to do with his Matters, he had a
star

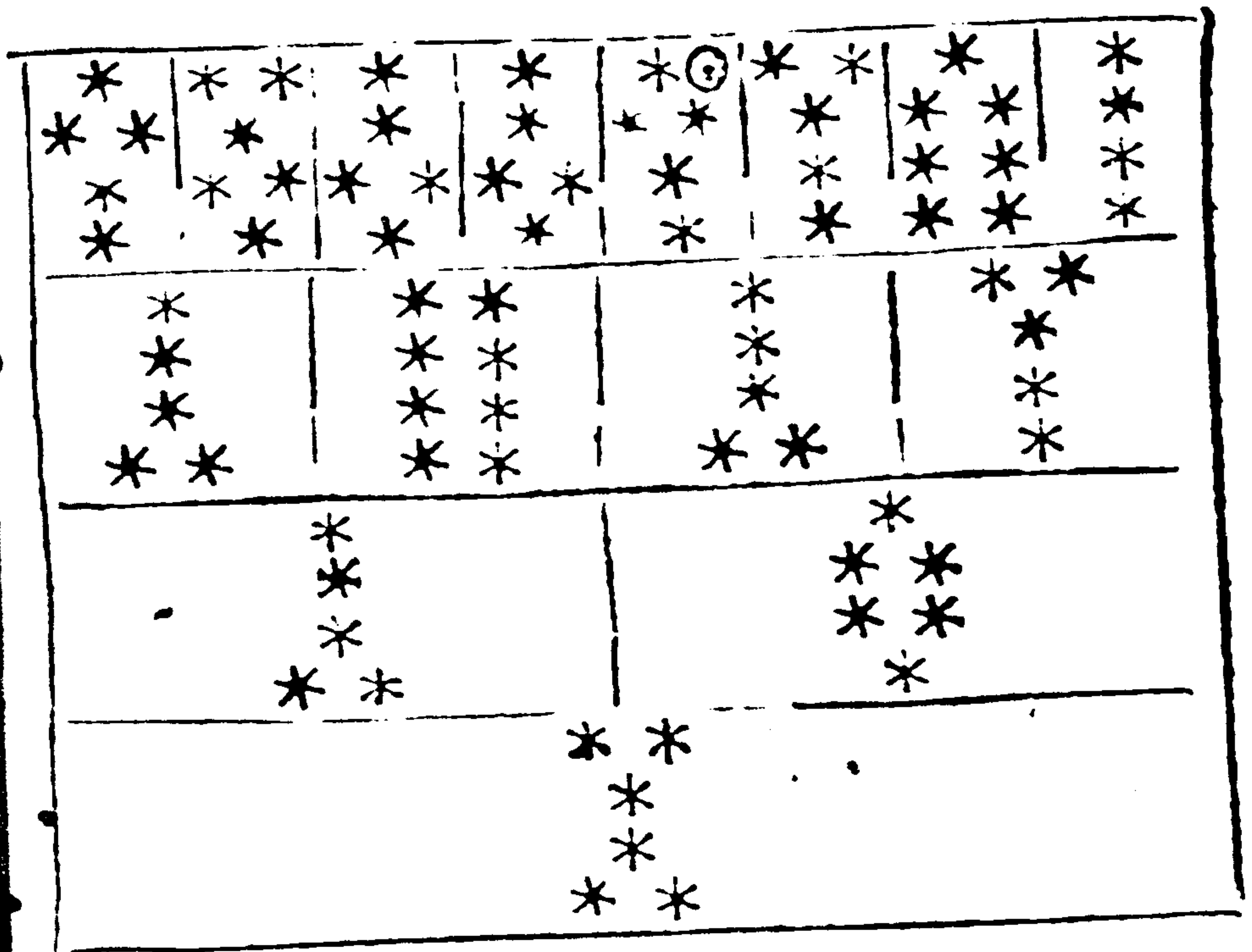
star of his own, appointed to another sphere and moving by another kind of motion than those in their Course, purposely created for and by him, and made to walk in the Air, and keep pace with the Magi or Rosie Crucians. It must have been in the Air, otherwise it could not have directed the Wise men to the place. And this way I take to find Christmas and Easter day.

It was a star that guided the Rosie Crucians, because they were Wise men and Astrologers that were to be directed by it; and it was a new one, because none of the old could have done it, for the verticity of any of those could not have stood over the place where the young child was.

This star appearing out of order, bid a defiance to all the Persian and Chaldean Astrologers; and we now let the new star-gazers know that there was one of Jacob then risen, which is not to be found in their Sphere, there had been neither *Videntes* nor *Gaudium* but for *Stella*; and King Charles the second came in, guided by the wisdom of this star; for it now stands to guide the great wheel of Nature, it shines from heaven upon the servants of God, i.e. the King, Bishops, &c. It is the top of the Triangle in the first Book, the very Cone of this Pyramis; whence it sends down lines, on one side to *videntes* (chusing them to come) and on the other, to *gaudium*,
(causing

(causing that to arise) and this day appeared from above, as you read before.

And thus the Earth stood upon the Rulers, Ideas and Figures guided from above.



This is the title of the Trinity, for the power of pleasure came into matter the 25. day of December at midnight, in the year of the World 3967. the Circle of the Sun was 9. and the Moon 1. &c.

I do not here set down the figure of our Saviours Nativity, as if I thought the star of Jacob were subject to his own firmament, but you shall see with what face the Heavens lookt upon the Earth at that time, as to the Horizon of *Betlehem*, and the Earth upon the Heavens.

And this Sun of Righteousness was very fitly born in *Libra*, the Sign and Constellation of Justice; next to this the Redeemers horoscope

And

scope was quite contrary to that of the World, the Ascendent of the Creation was *Aries*, for the World was created in the Spring, as to the Position of *Judea*, &c.

And there fell out at this time a Conjunction of the 8 and 9 Spheres in the head of *Aries*; from whence it will follow, that where-as at the beginning of the World, the Asterisms were all out of their proper places, (it pleased God to have it so) now at the restitution of the World they were all found in their own divisions. It is an appearance of that kind, which Nature can never shew the World but once. This same Figure of the Heavens never could before, nor never can fall out again, unless the World should unreasonably last against all Christian expectation, by my account. For if you cast about the slow revolution of this period, it will trouble you to call these, or almost any other, the latter times; the period is to finish a Circle of 30 if not 40 thousand years. This great year began upon the 25 of *December* in the age of the World 3907. at midnight being our Saviours Birth-hour; but for any of them to expect that should ever have an end, as to us, and this World, cannot be thought of, but upon grounded Atheism and absurdity. See the *Harmony of the World*

And because there be some (and some that know not why they do it neither) who continue to call in question the antiquity and truth of

of *Christmass* and *Easter* day, I will put in a little more weight into their Scale, who have very well assured this matter already, both by Historical Tradition and Mathematical Demonstration.

Besides, the Authority of *Josephus* his Antiquities, where he speaketh grave and honourably in testimony of *Jesus Christ*, I will add an Apostolical Canon as I find in *Joseph* the *Ægyptian* in his Arabick Code, &c. That you constitute an Anniversary Feast at the Nativity of the Lord *Christ*, in the day in which he was born; and it was the 25 of the first Canon, for this is the principal of all the Feasts: also, That you every year celebrate the Feast of *Alchemim*, or Baptism of our Lord, upon the day in which he was baptised by *S. John* the *πρόδρομος*, or Fore-runner; and that was the sixth day of the second Canon.

Chrysostome imputeth a great Miracle to consecrated water. The Patriarch *Severus* in his Syriack Ritual saith as much too, that our Saviour when he was baptized, sanctified the nature of the Waters. And it is a custome of the people at the Epiphany to fetch of the waters and reserve it by them: and look whatsoever water is drawn that day, it will not corrupt in a whole year, and sometimes not in two or three, but remain as sweet and fresh as at the first drawing.

And for the Epiphany or Baptism of *Christ*, it was upon the 6 day of the second Canon in the Coptick or Egyptian Almanack, and he

was born upon the 25 of *December*, and baptized in *Jordan* a River of *Palestine* upon the 6 day of *January*. The antient Rubrick Calendar doth not onely acknowledge the 25 of *December* to be the day of our Saviours Nativity, but for that reason too, makes this day the beginning of the year, and the night before (which indeed was the time) they call *Modra-nect*, or the Mother Night, (our *Saxons* do so too.) And the day it self is exprest in the Danish wooden Almanacks by an Infant wrapt up in swadling cloaths. And thus do I prove the 25 of *December* to be *Christmass* day.

I should next teach our Taylors to finde *Easter* day in their Mother Tongue; but I must superadd first *Ambivius Florus* his respective reverence to *Jesus*; He was (saith he) the Performer of divers admirable Works, and the Instructor of those who willingly entertain the truth; and he drew unto him divers Jews and Greeks to be his fellows. This was *Christ* who was accused by the Princes of the Jews before *Pilate*, and afterwards condemned to the Cross by him; yet did not those who followed him from the beginning forbear to love him for the ignominy of his death, for he appeared unto them alive the third day after, according as the divine Prophets had before prophesied the same.

The time of his resurrection was *Easter* day; he was crucified upon the Even before the Sabbath, and the Sabbath was Saturday, because they

they were Jews, (heavy and melancholly cunning people) but the first day of Christians rising to Eternity, was *Easter* day. Now the Sun entering *Aries* is a sure guide to find *Easter* day, and if you observe the next new Moon, the very Sunday after the Full, is always *Easter* day, which happens by this rule to be upon the third of *April*. But the two Taylors in their Almanacks have marked *Easter* day to be the 10. of *April*.

They are the very enemies of Truth, and as bad as Jews: but had they been either Graves, or Earth, or Rocks, how would they have opened, rent, and quaked in remembrance of these days. And lately, how active were these Artists to elect a time to raise a Scaffold before the Banqueting house at *Whiteball*, and with scoffs cut off that holy mans head, King *Charles* the First; and God hath therefore so blinded them that they cannot find *Christmass* and *Easter* day.

When the Jews scoffed, scourged, spunged, and speared *Christ* unto his Crucifixion, the Sun was ashamed, the Temple angry, and the Earth afraid! Insomuch that the very Astrologers (being ingenious men indeed of that age) acknowledged (from the total unnatural eclipse of the Sun, the Moon being then at full) that either the World or the Maker was then a dying. And *Josephus* telleth us of the Angels valediction, for a voice was heard in the Temple about that time, saying,

Transcamus hinc, let us fly hence and pitch our Tents no longer about such wicked persons: Now not only let Heaven and Earth but Hell it self seem amazed at *Christmass* and *Easter* day.

And this was proved by the Cessation of Oracles in *Plutarchs* time, who tells a Story how in the reign of *Tiberius* a voice came unto certain Marriners, they knew not from whence, that great *Pan* was dead: and *Nicephorus* (who reports the Story) affirms that this great *Pan* was *παῖς Ἑβραῖος*, an Hebrew Child, and that Child was Christ, and that was the last time that ever Oracle was heard.

The Astrologers of the disobedient age, that contemn the devotions of Antiquity, *Christiani sine Christo*, as though they would be Christians, by passing acts of Oblivion upon the records of Christianity, but God hath still his *Rosie Crucians*, or Wise men that know his star, which is their guide to find *Christmass* and *Easter* day. See *The Temple of Wisdome*.

These I greet with the Eastern and Greek Churches salutation *Ἀνάστων*, *Christ is risen*, and therefore let us be friends, the King of Days and Queen of Feasts is among us called *Easter*, it signifies Arising, or the East; and the Star we know imports a Luminary of Heaven, the chief whereof at this time of the year are in their Culminations, and both therefore now most emphatically suited unto Christ and his Arise, whose Name is the East, and whose Nature is the bright Morning star.

So

So that reflecting on this star in the East (like the *Rosie Crucians*) we are come to worship him, and by piety endeavouring to make his Easter ours, the Day-star of Grace arising in our hearts, then our Almanack-makers must be illuminated with mercy, and the favour of Almighty God to find *Christmass* and *Easter* day, &c.

The Fathers of both Churches call it *Pasca*, as succeeding, and in many fit Analogies, answering the Pasover (Christ being the Lamb of God, whose blood lately besprinkling us in his passion, now taketh away our sins by his resurrection. And hence it is that *S. Augustine* (*Epist. 19. 4. 5. ad Jan. post prim. plen. Lunium*) notes the Pasover and this feast of *Easter* (both under the old and new Law) was much about this time solemnized; yet not precise'y at the first Full Moon of the first Moneth (lest we should Judaize and comply exactly with them in their Pasover, which was but Typical, ours being gratulatory, *Exod. 12. 2, 5*. A Rule to finde Easter for ever, as I said before, so now here is the Authority of the Nicene Council determined, and *St. Augustines* Phrase is *statim post*, presently after *Scil.* the next Sunday or Lords day after the first full Moon, following the vernal Equinox, because (saith the learned *Dr. Sparks, p 355.*) both Sun and Moon at that time hint us to Conversion and increase of Light; for the Moon while at full, is most Diametrically opposed to the Sun (as we in our full

B b 3

Natu-

Naturals are to Grace) but now being come to her point Vertical, she draweth nearer daily, and nearer to Conjunction with the Sun, as he doth heighten and increase in strength. So God would demonstrate by his sign Celestial, that Man who formerly was full opposite to him by sin, should now (by the Passion and Resurrection of our Saviour) meet with his spiritual tropick, and term of Reflexion, and thence date his Conversion with God; hastening to a nearer and nearer union with him, till he grow in heat and lustre, till he arise and mount up with this Sun of Righteousness. See Dr. Edward Spark his ΘΥΣΙΑΣΤΗΡΙΟΝ. And thus with the Authority of the Fathers and Philosophers, have I demonstrated that our Almanack-makers are lost in the knowledge of *Christmass* and *Easter* day.

And *Easter* day is therefore not upon the tenth of *April*, but (according to the true *Rosie Crucian* Rule, &c.) upon the third of *April*.

Now the Rule they pretend to, is variable; for since Christs time we have lost near 14 days: and every hundred and thirty four years we lose a day in the Vernal Equinox. And the *Nicene* Council they hold suspected, whether they began at the Nativity of Christ, or many years since; and they are still unreconciled unto my Rules, because in *Julius Cæsars* time the Sun entered *Aries* upon the 25 day of *March*, and in Christs time about the 24. I shall

not

not search for Ancient Accounts, but reconcile ours to truth. And to close all this in a word, the *Rosie Crucian* Account is as the *Nicene*.

And, it is, indeed no wonder that the world should now abound with such fellows as these, when almost all Arts are translated into *English*. Here some will object I have written in *English*; To this I answer, the Requests of the most honourable Peers of these three Kingdoms, I durst not deny out of affection and obedience to them and their power, and indeed I did design the good of godly men, and never thought every Botcher would steal from my Study, and patch stragling pieces together of different Colours, like a Taylors Culcheon, and so vent them abroad as the legitimate issue of their knowledge, when indeed they are yet ignorant of what themselves have writ, being like impudent (Plagiaries or) Theeves upon *Salisbury Plain*, & *ep:amlane*, or the *Charns*, that robb Gentlemen and beat them besides: So these fellows pretend to Art, steal and abuse the Authors. Let these fellows (in a moral term) save the World from the Warr will happen speedily, by Conjunction of ♄ and ♃. The blazing Starr 1618. was not regarded, and many men were imprisoned for giving the Kings, Princes, and Governours of the World advertisement of it. *England* felt the burning shape of this fiery Comet, and other Countries also.

Bb 4

This

This unnatural Conjunction of ♃ and ♀ October last, will bring horrid Warrs, and (is the Forerunner of a Blazing star seen in Austria) so the Turk will run through Leopoldus Country. And now let the Princes of E — beware of subsequent calamities; for miserable alterations will first afflēt the Kingdomes; and shortly, particularly there will be — &c. (Pray therefore to God, O ye people of Christian Kings, and joyn in love, rejoycing in the blessings; draw up your Forces, and let the Regiments of Horse and Foot no longer fight but against the Enemies of Jesus) This said the Spirit of a Rosie Crucian to Sr. Kepple Drue, when he search'd in the Caves near Coventry and Warwick. And there he found a burning Lamp which cannot be extinguisht neither by violence of blast, nor by asperision of Liquor. This he keeps very choicely, and intends to shew it unto me when he hath finished his Travel. I have heard of the like found at the suppression of Abbies in York Cam. in Ebor.

CHAP.

CHAP. II.

Of the success of the Turk, Death of the Pope, of the Christian War.

I Was the first day of February at the Right Honourable most Noble, Learned and Valiant Duke of Buckingham his house, where being in discourse with him, one *Mirinulus* an Agent from the Emperour of Germany came unto me with this Message from his Master, humbly intreating me to know what would become of him and his Country; and asking his Grace leave, I met him in the great Hall, and after salutations with the honourable entertainment of my Lords house, I gave him my judgements upon a Figure of Geomancie first, and secondly of Astromancie, as followeth: In Geomancie I found *Amissio* in the first house, it signifies loss to the Emperour; and because *Cauda Drac.* was in the seventh, it is a Figure signifies Weeks, and within ten weeks the Turk will draw out his forces against him with great strength. Yet because *kne*, a knot of stars governs both him and his Country, he will (according to Art prosper two years, and *kne* being a word in the reading of the stars as well as in the *Cymbrian* Language *kneel*, so it signifies (if you divide the word) *They know nothing of God, Kan, ne, el.* And therefore the Figure accord-

according to the first Rule of Letters is ten, which being with *Fortuna major*, a good figure of years, and in the second Rule signifies six, so I judge the *Turk* shall run his race into *Italy* until 66. Besides in *Turky* I observed seven vertical stars, which being read from the West to the East (for it would be a great blessing to see the ruine of this Empire) make up this word *Ell-Caab*, which signified to be battered, feeble, languishing, and drawing to an end by the power of God, &c. as in our *Temple of Wisdom*.

Now seeing it may be doubted, at what time this Empire shall be reduced to this extremity, (I shall be more plain) the same Letters do clearly resolve this doubt, for the middle letter which is *Aleph*, which in number signifies one, standeth also for one thousand, as may be observed in the third Rule of Figures, *Aleph* being made up of brighter stars, and more sparkling then the others are, sheweth that its number is the greater, so that in this place it standeth for one thousand, and the first letter signifies 25, so that when this kingdom shall have accomplished the number of 1025 years, it shall then be overthrown and brought to ruine.

Now if we reckon from the year of the Lord 641, which was the year (according to vulgar Computation) wherein the foundation of this Empire was laid, we shall find, that it is to last till the year of our Lord 1666 for the com-

compleating of the aforesaid number 1025; so that reckoning from this present year 1664, this Kingdom is to last but two years longer, the *Italians* indeed will suffer 66; the *Spanish King* is in great danger. I advise the Emperor therefore to mannage his War accordingly: Peace and prosperity be upon him, Farewel.

The Fortune that the two Taylors promise the world, will fall out just as the felicity they predicted to *Oliver* and *Richard Cromwell*, and as they calculated the King of *Sweden* and the King of *Denmarks* Nativities all false.

One of these fellows publishes Sr. *Christopher Heydens* Works, viz *The Introduction to Astrologie, Horary Questions and Nativities*, and calls them his Works, because he added some inconsiderable things to them. The other steals from him, and adds some of *Origanus* Rules, and when a man is dead they can give you a Planet for it; but to tell you the time when good or evil shall happen, that they cannot do until the good or evil be past. And thus I do intend to live in peace with all men, let others invent what Lies and Villanies they can against me, I regard them not.

But as *Jannes* and *Jambres* opposed *Moses*, so these carry straw to *Aphraim* and herbs to *Jarack*, *Aphraim* was a place in *Egypt* abundant in Corn, and *Jarack* a place abounding with herbs: so for these Taylors to write and teach *Astromancy* and *Geomancy* to the *Rosicrucians*,

Crucians, is to bring Plough-men to oppose Philosophers in Disputes of an Immaterial Being.

Some do expect I should say something more then ordinary of what shall happen hereafter, but I may not, I dare not, because in the year 1657 I predicted the year, month, and day of *Olivers* death, to Mr. *Booker*, Mr. *John Empson*, in the presence of Mr. *Errington*, and many others, as Mr. *John Markernes*, now Priest of *Algate*, and Mr. *Edward Edwards*, Major *Claudius Malbrank*, Captain *William Hill*, and many others testifie, the fall of *Richard Cromwel*, the coming of the now Duke of *Albermarle*, and the return of the King, I was put into Prison by Secretary *Tharloe*, and two years continued forgotten, in *Lambeth-house*, and in the Tower; my father was sequestred as all men know of the Royal Party, so that where Might overcomes Right, Innocency is converted into Crimes, and the person either suffers a violent Death, or else is starved to Death in Prison, as I have seen many in the late time of Tyranny, but through Gods mercy I was preserved. And I shall never therefore predict any thing to the Governours of the Earth, but pray for the King, Peers, and Bishops, that God may send his Angels to deliver them from their enemies.

Let Time tell the Taylors their Observations and Verses are Lyes, and their Writings are fitted to old Women, young Appren-

Apprentices, and Maids for their Sweet-hearts, &c. Let us leave these Taylors, for they cannot agree, because one of them hath got all the 12 houses for his Coat of Arms, and they are by him to be sold: Enquire among the Nativity men and you may hear further.

I have publickly profest that I am a Servant of God, and a Secretary of Nature, and one that stands up for a true natural Philosophy, built as Nature it self is, on Jesus Christ; who is the foundation of all things Natural and Supernatural.

The Taylors Almanack is full of Ale-wit, and in this muddy filth he tells Stories of Dooms-day, despising all Divinity and Philosophy) saying it is not near, but all is safe; So he and his Master promised *Oliver Cromwel* felicity, and *Dic Cromwel* great honour in their Monethly Lyes, in Prose and Verse; but the Act of Oblivion hath pardoned these fellows, and now they write and speak any thing, and can tell you exactly (from the News) by a Horary figure, what is past, but nothing to come.

Abraham and *Albumazar* say there was a Conjunction of *Saturn* and *Jupiter* in *Pisces* going before the flood, and that there happened at that time a Conjunction of all the Planets in *Pisces*. *Sepber Judhesin foll. 148.*

And the same Aströloger foretold of a particular deluge to be at such time in the Desarts of *Arabia*, which proved true; for the Pilgrims

grims to Mecca were drowned upon those Sands, where I was almost dead for want of water.

And the first day of December 1662. there was a Meeting of all the Planets in Sagittar, and in the year 1663. the tenth day of October, there was a Conjunction of Saturn and Jupiter in this fiery sign opposite to Gemini; now let the Governours of these Kingdomes and Cities, that are signified by these signs, beware of Warr, Plots, and wicked designs. I give the World a precaution of dreadful days, and yet not Doomes-day, and all this will happen, with great Changes and Alterations amongst the Governours of the World. I name no place, but affirm these very places (where these Taylors predict there will be peace) will find the Influence of Saturn and Jupiter, &c.

And I have them where I could wish them, in the Mysteries of my *Theomagia*; here have they hang'd themselves like Monkeys entangled in their Chains, and they impertinently pull in my Axioms to justify their designs against immaterial Beings; you see the fluttishness of these Cooks, they buy of one, borrow of another, and steal from all, thus they present us with a dish of Astrological Nonsense.

CHAP.

CHAP. III.

Of the Unity and Harmony of Spirits.

WE pass from our Planet-Mongers to a more serious discourse of Nature Superiour and Inferiour, united by Art thus. There is nothing above, but the very same is also here beneath, but in a more gross Material Complexion; for God hath ordained that the gross and Corpulent sperm of Inferiours should afford a body to the animating and subtile influx of their Superiours, as I have many times found to admiration in Telesmes. Now God hath decreed no union of sperms, but of such as proceed from bodies that are of the same Nature and Kind. For his own word bears him witness that he hates confusion or a mixture of seeds that are different, or of a divers kind. Not unadvisedly did then the Priests, or the Founders of the Ancient Priest-hood affirm; *Calum esse in Terrâ sed modo Terrestri, & terram esse in Cælo sed modo caelesti*; for otherwise they could not be of a kind: therefore there is in the Universe 4 Luminaries, whereof two are Celestial, and two are Central; the Celestial are the Sun and Moon, and they indeed are known to all the world: indeed the Central are not known, and therefore not believed; for the one

one is overcast with Earth and the other with Water. In the Center then of the Earth is hid a Fire, which is of Nature solar, but more gross then that which is in the Sun; and in the belly of the Water there is carried a viscous gross air, of a Menstrous Lunar Nature, but not so bright and subtile as that which is in the Moon. In brief, the Central Sun casts into the belly of the Water a masculine hot salt; and the water receiving it, adds to it her seminal Feminine Limosity, and carries it upon her wings into the Region of the air; thus the material part of the seed is made, and now to this body of the Heaven gives life, the Moon giving it spirit, and the Sun giving it soul: and thus we receive the Genius of our Telesmes, with which Moses calcined the golden Calf, for it could not be burnt to powder with common fire, but with the fire of the Altar. It is written in the *Maccabees* that this fire was hid in a pit, and that for many years together it was there kept sure during the Captivity.

And thus are the four Luminaries brought together, the superiour contributing that to the seed which is subtile and vital; and the inferiour that which is corpulent and material; this seed is carried invisibly in the belly of the wind, and is manifested in clear Christal water, and out of water it must be drawn, for there is not under heaven any other body it may be found.

C H A P. IV.

The Use of Astromancie and Geomancie in Ancient Authors, and the practise now.

Those, who have had more then ordinary skill in the Science of Astromancy and Geomancy, and who have sometimes also taken the pains to erect Figures, and cast Nativities, have assured us; that it is a very hard matter to practise these Curious Arts, without the help of some Instrument. Which hath moved some of the Rabbines to conclude, that seeing their Forefathers were skilfull in this Science, they must needs have made use of one or more of these Mathematical Instruments; that so they might be able the more easily to attain to the end of those Operations, which the Learned reckon to be of Astrological Cognizance. Now that the Ancients had of these Instruments, and in their practise made use of them, may be made appear out of Historians; some of which have made mention of the *Caldean* Astrologers: as namely, *Q Curtius*, who, giving an account of all those that went forth of *Babylon*, for to receive *Alexander* the Great, saith, *Magi deinde, suo more carmen canentes; post Chaldei, Babyloniorum, non vates modo, sed etiam Artifices.* Where by the word *Artifices*, he means these

Astrologers, who made Instruments for the practice of their Art. And this is the Glos of Hurnius: *Idest, li Astrologi, qui Astorum cursus observabant, varia instrumenta in eum usum fabricantes.* Hence we may discover what the ground was of that Fable of Atlas King of the Mauritanians, or Phœnicians, who fled before the Army of Josuab. For, the Heavens, which the Greeks (whom we may truly say, to have been the Corrupters of all Antiquity) say, That this man, who was both a King and an Astrologer, bare up with his shoulders, was only a Globe, or Sphere, not much unlike ours, which he made use of in searching after the motions of the Heavens. *Actum, says the same Hurnius, disciplinam avitum ipsum excoluisse; spheramque, Cœli effigiem confecisse. Unde postea Poeta, & mendacissimi Græci caligestationem ipsi affixerunt.* It is most certain then, that the Ancients had certain Instruments which they made use of in their practice of Astrology. But to conclude now, that those which are described by Chomer, and by another Anonymus Rabbine that I have seen in the Library of Cardinal de Sande Susane, were invented by the Hebrews; the Conjectures which I shall afterwards produce, will not suffer me to believe. However, I will here give you a particular Description of them, as I find it delivered by these Authors.

2. The first piece that you saw of these Instruments, was the Base or Foot of it; which

was

was made of a thin Plate of Copper, or some other metal, bowed and hallowed in a manner of a Bason. Three small pillars rose up from the superficies, whereon were written these three words, **דין שלום ושלום** *Din, Schalom, Emet*: that is to say, *Judgment, Peace, Truth*. These pillars bare up two great semicircles, which made up a Triangle, with so great Artifice, that it was nevertheless round in the superficies. Within, you had a great perfect circle, which had within it two others, and all of the same metal with the Base. The first, which was the greatest of these Circles, had these words upon it, **שמי רימי** *Schamaim, THE HEAVEN OF HEAVENS*. The second had only written upon it, **שמי** *Schamaim, THE HEAVENS*: and the third had onely this one word upon it, **רקיע** *Raquiagh*, which signifies as much as *Expansum*. This latter Circle, and the first, were nothing so admirable as the middlemost; which was beset round with very many several little Circles, which were all moveable; among which there were seven which appeared more eminently than the rest, by reason of their being placed nearer the Center of the Instrument. All these circles had little stars on them; and those which were upon these seven Circles, were marked each of them with one of these Letters, **למנוח**, which signifie the Planets, in the order that we reckon them, beginning

C c 2

with

with that which is furthest off from us, which is *Saturn*. Near these Letters, there was seen these following words: **י ו ו ר א ש ון ש נ ו** : *Jom, Kischon, Scheni, Schelicfi, Revighi, Chamischi, Schicfi, Scevighi*: that is to say, the first, second, third, fourth, fifth, sixth, seventh day. Every one of the Circles of the Planets, had upon it the number of years that it finisheth its Course in: and that of the Moon had engraven on it these twelve Characters; **נ ט ס ת א** **נ ט ש א**, which are the first Letters of these names of the twelve moneths: **נ י סן א י י ר כ ת ו ת מ ו ז א ב א ל ו ל ת ש ר י ח ש ון א ד ר** : *Nisan, Aijar, Sivan, Tamouz, Ab, Aelol, Tisri, Tisvan, Kistieu, Tebet Schebat, Adar*; i.e. *MARCH, APRIL, MAY, JUNE, JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER, JANUARY, FEBRUARY*. Now these Circles were ordered so exactly, as that one might perfectly distinguish the degrees and distances there set down. In the midst of all, and in the very Center, there was placed a little blew Ball, which was a little hollowed; on which were described many Letters accompanied with certain lines, across which ran a little Green streak, or circle; like to another made in the same manner, which went round about the great circle of all, which included all the rest: and all along both of these, you had

had these words engraved: **כ ח ר ח כ מ ה ב י נ ה** **ח ס ר ג ד ו ל ה ת פ ר ת נ צ ק ה ו ד י כ ו ד מ ל כ ו** : *Ceter, Chochmah, Binah, Chesed, Gedolah, Tipheret, Netsac, Hod, Jesod, Malcouth*: which signifie in order, *CROWN, WISDOME, INTELLIGENCE, MERCY, MAGNIFICENCE, GLORY, VICTORY, POWER, FOUNDATION, KINGDOME*. And these are the ten Names which the Hebrews call *ZEPHIROTS*.

I shall not here meddle with any of these Questions; namely Whether this hollow blue Ball intimates, that the Ancients conceived the Earth to be of this Figure: whence peradventure some of the Greek Writers took occasion to say, that it was of the form of an *Omega*.

2 Whether the great number of stars which had each his proper circle, shewed that every one of them had a peculiar Orb; and that consequently there are many more Heavens, then our Philosophers reckon upon. Whence *R Moses* also took occasion to say, *Non est autem impossibile, quod qualibet stellarum fixarum sit in caelo suo proprio, & motus omnium ipsorum sit unus, & omnes sphaera ipsarum revolvantur super eisdem Polos.*

3 Whether the three great circles represent the three heavens, which the most learned do acknowledge onely; accounting the Air, or the vast Extent which is betwixt the Earth and the Heavens, for the first; the Heaven wherein

the stars are, for the second; and the place of the Bessed, for the third: avoyding by this means that Dispute concerning the Heaven that S. Paul was caught up into. Neither will I positively determine, whether or no this green Line or Circle be the same with that, which is called by the Cabbalists, *Linea viridis quæ circuit Universum*. I shall pass by all these Questions, which some other may relolve, that I may come to those Conjectures which I promised; which will let us see how little assurance we can have of the Antiquity of this Instrument.

4 The first is, that seeing that before the time of these Rabbins, no man ever made mention of this Instrument; and that before these men gave the description of it, the Doctrine on which it was built, was known; it is probable that it was iuvented afterwards upon this Doctrine.

The second is, that Rabbi Kapol, who was a very learned Astrologer, makes not any mention at all of it in any of his Astrological writings, as hath *Abraham Auenar*; nor before them both, *R. Moses*. It is true indeed, that *Aben Esra* in his *Sphere of the Hebrews, Indians, Persians, Egyptians, and Arabians*, an Author often cited by *Scaliger*, calls to mind a certain Instrument, that was anciently much in use among these people: but seeing he gives us no description of it at all, and speaks but sparingly of it; we may conclude that it is uncertain what

what the Fabrick of it was; for otherwise he would certainly have described it, as being necessary, in the matter he had in hand.

The last Conjecture which makes me think that this Instrument was never in use among the ancient Hebrews, is, because that the names of the Moneths, which are graved on the circle of the Moon, are not Hebrew, but Chaldee: and although seven of these names are to be found in the Hebrew Bible, which are these, $\text{סיון אֵלוּל כִּסְלִיו טֵבֵט שֶׁבַע אָדָר}$, *Nisan, Sivan, Elul, Kisleiu Tevet, Sebvat, Adar*, MARCH, MAY, AUGUST, NOVEMBER, DECEMBER, JANUARY, and FEBRUARY, yet are they not therefore Hebrew; for they are no where found, save only in the Books that were written during the Captivity; as *Haggai, Zechariah, Daniel, Ezra, and Esther*. If the Author of this Instrument had made use of these three names of Moneths, which are indeed Hebrew, though out of use; a man would have had the less suspicion of it: $\text{זיו אֵטָנִים בּוּל}$, *Ziu, Aitanim, Boul*, which are used in the third *Book of the Kings*. The Translator of our Bible interprets them not, nor specifies what Moneths they were. *Lucas Burgensis, Elias Levita, Mairinus, and Ludovicus S. Francisci* say that they were APRIL, SEPTEMBER, and OCTOBER. We may conclude then from these three Conjectures, that this Instrument is none of those which were in use among the

The ancient Hebrews, and we may add to this conclusion, that as well the Figure, as the Invention of it, is unknown to us.

5 The figure of *Achaz* his Dial is more certain; or rather is less suspected of Novelty: but that the fabrick of it, as it is delivered to us, is entirely perfect, and such as it was anciently, I find not many reasons to induce me to believe. For as much as except onely one Rabbine who is indeed a very Learned man, I have not met with any Historian, either Christian, Hebrew, Egyptian, or Arabick, that hath taken any notice of it, or so much as touched upon it. Yet because there is less uncertainty found in it, then in the Sphere aforesaid; and also, in case any man should have a mind to take onely one Authors word in this matter, I am content to give you the description of it, as he hath delivered it, seeing it is proper to my Subject in hand. For the Ancients in their Horoscopes, did often make use of these Dials, whatsoever the fashion of them was, observing exactly the just motion of the two greater Luminaries. We do not find then throughout the whole Bible, any mention made of these Sciotalical, or Sun-Dials, save onely in the *last Book of the Kings*, the Author whereof, speaking of the Cure of that good King, who was son and father to two other so abominable ones, saith: *Invocavit itaque Isaias Propheta Dominum, & reduxit umbram per lineas, quibus jam descendrat in Horologio Achaz, retrorsum decem gra-*

gradibus. The Original Hebrew calls this Instrument *מגלות אכז*, *Maghalot Achaz*, that is to say, *the Ascensions, or Degrees of Achaz.* So much for the Name; but as for the Figure of it, there is no man hitherto that hath published what it was: I shall therefore be the first (after R. *Eliabou Homer*) that shall communicate it to the World: and it was after this manner. A stone, or else a plate of Copper, of what bigness a man pleased, was wrought into the form of a Crescent; the hollow part whereof encompassed a Ball, or Globe, of the same substance, having the hours of the day described upon it. This Globe or Ball was compassed with a circle, which was raised above it about two inches, and had 28 holes bored in it; which served to shew the hours, as well by the Moon as by the Sun, in this manner. The Instrument was placed upon a Pedestal, or else upon a Window onely; (as *Chomer* saith, that of this Kings was :) but in such a manner, as that one of the horns of the Crescent, which was to be fitted to the Elevation of the place, must respect the East; and consequently the circle that crossed it, would look toward the South. When the Sun then shone it cast a shadow towards the opposite horn; so that the shadow falling upon the round ball, the height whereof exceeded not that of the two horns of the Crescent, it showed exactly the hours, till about ten of the Clock, (according to our manner of reckoning the hours :) at

at which time the Sun being too high, could not cast the shadow any longer upon the side of the horn: so that for the following hours, this defect was supplied by the Circle; which shewed the hours till about two in the afternoon. After which time, as the Sun declined, the other horn of the Crescent began to shew the hour till night. And thus of the twelve hours of the day, the Circle always shewed four of them; that is to say, from ten to two in the afternoon: and this part of the day is still called by the Eastern men *Mid-day*, or *Noon*; dividing the Day naturally into three parts; *Morning*, *Noon*, and *Evening*; as having long since lost the use of Dials, as *Scaliger* hath observed. As for the hours of the Night, they were found out upon this Instrument, by the Moon; by casting its shadow upon a little pin of wood, wherewith one of the holes of the Circle, round about which the hours were described, was to be stopped every day: so that this pin which appeared on the top of it, served in stead of a Stile, or Cock of the Dial; which the Greeks call *Tropos*. If I had not found some difficulty in this obscure Description, I would have here set down the figure of it; and the manner how this Dial is to be made. But I had rather be silent in things that I do not fully understand, than to speak by guess: some better leisure may perhaps give me opportunity, to discover this secret, and to communicate it unto the world. At present

sent I shall only add, that *Jonathans* Paraphrase calls this Instrument, whether it be a true one or not, צורה אבן שגגא, *Isurat Even Schagaja: Figura lapidis Horarum.*

6 And here *Aben Ezra* observe h that those Sun-dials, which we use to set up in Gardens for Ornament sake, have some kind of resemblance with this here described: and he makes a doubt, whether or not the Fabrick of them have not been borrowed from, or made in imitation of this Instrument. For, if you but consider the hollownes of the figure in the upper part of these Garden Dials, you will find that it is not much unlike a Crescent, the Ball, or Globe in the midst being onely wanting; so that the Hours are described in the Hollownes of the said Crescent, and in stead of the Horns of the Crescent, a *Gnomon* of Wood, or Iron, by its shadow, points out the hours. And this is the Instrument which was most in use among the ancient Romans, called by Writers, *Concha*; as *Munster* testifieth, who was a man of very great knowledge, as in many other things, so in this also. *Erat primo*, saith he, *apud Antiquos Concha Hemicylea, lineis debita proportione distincta; cui praelongus ex ere, aut ligno baculus, soli oppositus, supereminet; & ejus umbra, in lineas incidens, horas ostendebat.*

CHAP.

CHAP. V.

Of the Astromancy and Geomancy of the Hebrews, Persians, and Arabians, practised now; and the vanity of the Grecians.

BUt that we know, that in point of Learning, especially when it is of any Antiquity, and of a Nature so quaint as this is, it is very hard to discover all the secrets of it without encountring also with many Vanities, it must appear very strange, that I should here reject what *Scaliger* chiefly (a man who hath been deservedly esteemed one of the most Learned of our Times) hath laid down for Truth in the Traditions of the Eastern people. But they who have read those Books that bear these Titles, *De fuga Mariae*, *De gestis Joseph*, *Historia Regum*, *Sortes Apostolorum*, and many others the like, may easily be able to judge, that seeing the most Holy things cannot make their passage, through the successions of many Ages, without being mixt with many Vain, Fabulous stories; it is no marvel that those things that are of a lower and more indifferent Nature, should not be able to preserve themselves in their original purity. The Astromancy and Geomancy of the Hebrews have not as yet lost any of their lustre, so long as they were practised by those of that Nation only: but so soon as the more Northern Nations

tions began to have any knowledge of them they presently fell to venting of such strange, wild fancies, and to increase the number of Fables in such sort; as that it is no marvel that these Sciences have been since so cried down. I hold it therefore necessary, before I descend to that which we have of purity and truth in this Science, to give a touch first at that which is false and corrupted. And this we shall do, if we but set down part of that which hath been written of this Subject, by the afore-named *Scaliger Riccius*, *Kunrath*, *Vigenere*, *Timidius Cremon*, *Cattas*, and *Duret*; it being an easie matter afterwards to discover the like Imposture in all the other Authors which are lets considerable. The first, second, and third of these above-named, do unjustly attribute to the Jews such a kind of Astromancy and Geomancy as they never were acquainted with: the fourth will needs have them to have acknowledged in the secrets of these Sciences certain Spirits, which never had any Being, save only in his own fancie: and makes them to have been the Authors of a world of Fopperies which have been forged by the *Greeks* and *Latines*, upon this Subject: and the last of them makes such a strange, wild thing of the whole doctrine, and sets them forth in so gross and ridiculous a Dress, as that his Book deserves very justly to be ranked with the Fables of *Merlin*, *Lilly*, and *Mother Shipton*.

2 To begin then with him; If you have a
mind

mind to have a taste of him, see but the 20. Chapter of his *History of Languages*, where after a long discourse of the Jewish Geomancy, which he explains after his manner; he comes at last to his Tables, or Figures: the first of which sheweth the Mylteries of the *Unite*, number of *Two*, number of *Three*, and number of *Four*: to whom he alligns these four good Angels; *Ariel*, *Tharsis*, *Seraph*, *Cherub*; and their four Spirits, which he saith are called, *Maba-zael*, *Azael*, *Samael*, *Azazel*: then the four Seasons of the year, the four gates of Heaven, the four Quarters of the World, the four Angels that rule over them, the four Rivers of Paradise, the four Winde-, *Favonius*, *Susolanus*, *Auster*, *Aquilo*; with their four Spirits, *Paymon*, *Oriens*, *Ammonius*, *Egyn*. For, as concerning the names of the Angels, which according to the Opinion of the Ancient Astromancers, have their Residence in the seven Planets, he is set down by *Aben-Arè*, who is translated into Latine by the *Conciliator*. As for those seven *Intelligences*, which *Duret* hath assigned to the seven Planets; he had need be a very subtle Theologist, that can shew the Reason why he makes a distinction betwixt the seven Spirits, which he calls by the names of *Semiel*, *Nogael*, *Cochabiel*, *Levanael*, *Sabatbiel*, *Zedekiel*, *Madimiel*; and their *Intelligences*, *Nachiel*, *Hagiel*, *Tiriel*, *Elimel*, *Agiel*, *Jopbiel*, *Grappiel*. But may we not very well admire at *Carlo Fabri*, an Italian, who hath since translated these rarities

rarities into his own Native Language (and hath besides given other names to these Angels, the most of which he hath taken out of *Raziel*, *Picatrix*, *Agrippa*, and a Book entituled, *Les Clavicules de Salomon*;) of all which, *Duret* says the Hebrews to have been the Authors; as likewise of the Twelve *Intelligences* that belong to the twelve Moneths; and of those which reside in the twenty eight Mansions of the Moon, which he sets down in his third and fourth Table, with the use of a Latine O, and this Cipher in the Predictions of his Astromancy, signifies *Inundations* caused by the Intelligence *Amnixiel*, in the Mansion of *Albotbam*. This Book is all excellent Natural Secrets, and things well worthy of our serious Contemplation. What Beasts should we be, should we but suffer our selves to be lead by the nose by some Almanack-makers? and what a miserable condition were we in, had we no other Judges in this particular then Mechanicks? who would notwithstanding seem to be very learned in these mysteries; endeavouring as the other hath done, to make us take up upon his account, for solid doctrine, a thousand Nativities, which are no more impertinent, then those of Men in Fevers. I should willingly have given you a taste of them; but that I am already nauseated with those before set down: onely I shall give this *Caveat* to those that shall read the writings of these men, that wherever they speak of Spirits, and of the Astrology of

of the Hebrews, where they produce one truth, they vent ten thousand falsehoods; as I have made it appear in my *Temple of Wisdom*.

3 As for the Enemy of *Agrippa*, whom I named before, I do not remember ever to have read any thing so ridiculous as that which he hath written of against the same Spirits. For, as if he had spent one part of his time in Heaven, and the other part in Hell; he gives you an exact account, as he thinks, what Planets are proper to several Princes in the World; assigning to the seven *Electors* of the Empire, those which are acknowledged to be of greatest power, as to those whom he loves shall have good Planets, others evil. Precious Doctrine, Excellent Nativities.

CHAP.

CHAP. VI.

Of Rosie Crucian *Telesmes* or *Teraphim*, with some Observations of things to come.

I Find that there is nothing in the whole business of Learning, which astonishes me more then to see how many of the most excellent Wits of this our Age, make it their business to find fault with the Ancients, and to load them with injurious speeches: as if this evil custome had now grown into a Maxime with them, that one can never pass for an Able man, nor appear to be Any Body, without reprehending those which have gone before us, and from whose learned Writings we have derived the most excellent and choice points of knowledge that we have.

The *Persians*, or if you please, the *Babylonians* that bordered upon the River *Euphrates*, were the first, as *Rabbins* report, that found out the secret power of the Figures of *Geomancy*. The wonders that have been effected by them, have been acknowledged by all the Ancients, and approved of throughout all *Egypt*: in so much that those who were the first that have written of them, have maintained that there was not any thing of more excellency and admiration within the compass of the whole Universe. The first Writers have been se-

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condemned by all those that have come after them; even down to our own days, and the days of our Fathers; wherein we have at length seen this Secret condemned, and the Persians accused of Sorcery: so that, to the end I may be free from suspicion whatsoever I shall borrow from them, it will concern me to shew their Innocence here, as I have already done for the *Egyptians* and *Jews* their Neighbours; (See the *Temple of Wisdom*;) and shall ground my defence of them upon what I have found written in the Preface of a certain *Persian* Astromancer, translated into Hebrew by Rabbi *Chomer*, a Modern Author: and I shall add to his Reasons what other I shall be able to find among the Writings of both Greeks and Latine, to render them the more powerful.

2 The Geomancy therefore of the *Persians*, that is to say, their Figures and Magick, are usually condemned, for four reasons.

The first is, because they are said to have been derived from the most wicked person, next to *Cain*, that ever was; that is, from *Cham*, otherwise called *Zoroaster*.

The second is, because the learned men of this Nation acknowledged no other Deity, save that of the Heavens, the Stars and Figures, and by consequence, their Doctrine must therefore necessarily be very dangerous.

The third is, that they teach the worshiping of Spirits, or Devils, that convey themselves

selves into Statues, Images, or Telesmes.

The fourth is, that they made certain figures, and images, from whence they received benefits of all sorts, by the use of Witchcrafts, and Inchantments. See the *Harmony of the World*, Book 2.

To the first of these, *Hamahalzel*, the Author of the Astromancy above-named, answers in one word, and says, that the constant and unanimous Tradition in *Persia*, is, that *Zoroaster* was so good a man, that the most religious sort of people of that Country are daily conversant in the reading of a pious Tract that is said to have been of his composing; the Title whereof is, *Memlecheti Halaal*, that is to say, *The Kingdom of God*. But suppose he was not the Author of this Book, it is very false however, saith R. *Chomer*, that he was *Cham*, the son of *Noah*: and it is very probable which he says; for if we enquire but after the Original of this Fable, we shall find it to have had no other Author, but even the Counterfeit *Berosus* that *Annius* hath foisted in upon the World. And that this is not the true *Berosus*, and therefore not to be believed, besides many other reasons that are brought to confirm it, this following is none of the worst; namely, that he makes mention as well of the *Libyans*, *Almans*, and *Italians*, as of the *Chaldeans*, or *Babylonians*: whereas the true *Berosus* delivers the history onely of these last, in three Books; as you may observe out of *Josephus*, *Tertullian*,
D d 2 Clemens

Clemens Alexandrinus, and *Vitruvius*. In a word, for a fuller satisfaction that this is not that *Ierosus*, to whom, *Ob divinas prædictiones*, saith *Pliny*, *Athenienses publicè in Gymnasio, statuam inauratâ linguâ posuere*: you need but read the Censure that *Gaspar Vazerius* hath given of this Book. This Forgery of *Annius* hath also lead *Genebrard* and *Comesior* into the same error of believing *Zoroaster* to be the same, that *Cham*. *Georgius Venetus* likewise, and *Pierius* wrong themselves very much in maintaining that he was no other then the son of *Cham*, and Grandson to *Noah*, and the same that is called in the holy Scriptures *Misraim*. And indeed if it were so, how comes it to pass that *Pliny*, speaking so often of him, makes no mention of it at all? He says indeed, that the same day he came into the World he laughed, and that his brains beat so strongly, that if any laid their hand upon his head, this motion struck it back again at the same instant: which was, saith he, a sign that he would be a very knowing man. But that he was either *Cham*, or the son of *Cham*, is more then *Pliny* had ever met with: and with him concur in opinion the two *Jurins*, *S. Augustine*, *Epiphanius*, and in a manner all the Fathers that have made any mention of him. But suppose him, may some one say, to have been *Cham*, nor the son of *Cham*; yet it cannot be denied but that he was a Magician and a Sorcerer. If *Naudæus* had not already learnedly answered this Objection, I should

should in this place have examined it: but I shall now desire the Reader to see the Reasons he hath set down in his learned and exquisite Apology, which may hereafter serve for a pattern to all *Demonographers*. I confess that wise *Persian* addicted himself to the Contemplation of the Stars, but worship them he did not; although *Tincn*, in *Diogenes Laertius*, endeavours to prove it, after a ridiculous manner. *Dinon*, saith he, in *quinto Historiarum libro*, *Zoroastrem, ex interpretatione nominis sui, Astro-rum asserit fuisse cultorem*. I have turned over the *Persian Dictionary* with all possible diligence; and yet could not meet neither with this word, nor any like it, that can signifie that which *Dinon* would have. Peradventure he derived this Etymology partly from the Greek and partly from the Latine.

3 To the second Reason *Hamahalzel* answers, that the *Persians* were so far from worshipping the Heavens, and the Stars, that on the contrary, they taught all men to acknowledge *One God*, by observing the just motion of the Heavens Figures of Geomancy, and the Starrs; and that if he were at all acknowledged by any of the ancient Philosophers, it was for the very same reason: as you may learn out of *Manilius*, *Diogenes Laertius*, *Rosellus*, and *Picus Mirandula*. *Heurnius* adds, that this their observing of the Starrs and Figures was so holy, that the first that addicted themselves unto it, were therefore called *Magi*, that is to

say, *Wise men*: from whence the word *Magick* is also descended; which signifies onely, a perfect knowledge of the Works of God, and their effects; which appear more visibly in these Celestial bodies; by which the *Magi* understood, (says *Scaliger*) that One, that was God, was to become man. *Hæc Magiâ, saith he, I omnium Jesum fuisse promissum Regem cognoverunt Magi; qui ad eum adorandum longissimis è regionibus profecti sunt.* And that we may not omit anything, if this *Magick*, by which men came to a full knowledge of the Heavens; *Geomancy*, and the *Starrs*, were so black and damnable a piece of knowledge, as it is given out to be; why then did none of the ancient Philosophers ever condemn it? or rather, why did they take such long journeys upon them for the attaining to this knowledge? It will be answered peradventure, that we are desirous to learn that which is evil, as that which is good. Well, but all men of Learning have ever affirmed, that this *Astromancy* and *Geomancy* was the Fountain of all good doctrine. *Animadverto, (saith Pliny,) summam literarum claritatem, gloriamque, ex hac scientiâ antiquitatis, & penes semper petitam.* What can be more expressly said in the defence of its Innocency? As likewise, what he presently adds, and which is known even to children: *Pythagoras, Empedocles, Democritus, Plato, ad hanc discendam navigavere; exiliis verius, quam peregrinationibus susceptis. Hanc reversi predicavere, hanc in Arcanis habuere.* And

to conclude, since all Antiquity commends the affection of these *Rosicrucians* which followed the strange Star, why then should their Doctrine be condemned? why did they not out of their zeal fall down and worship this Star which appeared more bright and wonderful then any of the rest? but rather, on the contrary, onely followed it, as knowing well that it was the Messenger of him whom they afterwards worshipped in a Stable? You may see this truth proved at large by *S. Jerome, Socrates, Eustathius, Agathias, Pliny, Ammianus, Marcellinus, Casaubon, Briffonius, Duret, and Bullinger.* Read *The Harmony of the World.*

4 The third Reason is refuted, saith *Hama halzel*, in saying no more but this, that our Adversaries cannot name one *Persian Astro-mancer* and *Geomancer* that ever worshipped a Statue. They had indeed, saith he, certain wonderful Images, or Statues: but since they were such as were allowed by the *Egyptian Law-maker*, (he means *Moses*) why might they not make use of them? Now that they were allowed of, appears by that of *Vicab* and his mother, who allotted two hundred pieces of silver to make one of: *Que tulit, (saith the story) ducentos argenteos, & dedit eos Argentario, ut faceret ex eis sculptile, & conflatile; & fecit Ephod & Teraphim.* Neither do we find, that they were reproved by God for this; no more then *Laban* was, for doing the like: but rather on the contrary, *Nunc scio, quod benefaciet mihi*

Deus, (saith Micah) after that he had gotten him a Levite to be his Priest, and to have the charge of these *Teraphim*, or Statues: which are often called by the name of God; either because they were consecrated unto him, or else because there appeared in them the wonderful effects of some particular residence of some power, which served in stead of Oracles. *Quia dies multos* (saith Hosea *sedebunt filii Israel, sine Rege, & sine Principe, & sine Sacrificio, & sine Altari, & sine Ephod, & sine Teraphim*: that is, as if he had said, neither *Ephod* nor *Teraphim* shall give any answer.

5 And here we are to take notice of the errors of divers Authors, concerning these *Teraphim*; and first of *Elias Levita*, who reports that they were made after this manner. They killed a man that was the first born, and wrung off his head; and having embalmed it, they placed it upon a plate of gold, on which was first written the name of the unclean Spirit that they would call upon: and so, hanging it up against a wall, and placing Lamps and Torches about it, they worshipped it. A very subtle invention, this; but something a dismal one! And who can imagine the people of God ever guilty of it? The conceit of *Aben-Ezra* is altogether as false, though not so scandalous: for he says, that the *Seraphim* were certain instruments made of Brass, like Sundials; by which they knew the particular hour and minute that they were to practise their divination

tion in *Rabbi Eliezer*. surnamed גאדל *Gadol*, that is to say, the Great, in his Book entitled, פירקי אליהור, *Pirke Eliezer*, i. e. *Capitula R. Eliezer*: is of opinion, that they were certain Statues made in form of a man, under certain Constellations, whose influences (which they were capable of receiving) caused them to speak at some certain hours, and give an answer to whatsoever was demanded of them. And the reason, saith he, why *Rachel* stole away her father *Laban's* Images, was for fear, that *Laban* having recourse to them, might learn which way *Jacob* with his family had taken.

Some Writers have affirmed, that the use of these Images hath been sometimes practised by one of the most pious Doctors and most learned Bishops of our Church. *R. David Chimchi* is deceived, when he says that these *Teraphim* were certain images (whose Figure is yet unknown) by which the Ancients were instructed concerning future events; being as it were, like those Oracles, which oftentimes spake by the mouth of the Devil. This false opinion of his is taken up by *Cardinal Cajetan, Sanctes, Vatublus, Clarius, Selden, and Marius*, in his *Arca Noe*. *Mercerus* also goes along with the stream of Interpreters, and says, that these Images were as the household gods of the Ancients: *Ut penates*, saith he, *& Lares familiaris*. *Pbilo Judaeus* speaking of the Story mentioned in the 17 of *Judges*, he says, that *Micah* made

of fine gold and silver, three Images of young Lads, and three Calves, and one Lion, one Dragon, and one Dove: so that if any one had a mind to know any secret concerning his wife, he was to have recourse to the Image of the Dove, which answered his demands: if concerning his children, he went to the Boys: if concerning riches, to the Eagle: if concerning power and strength, to the Lyon: if it any thing concerned sons or daughters, he went then to the Calves: and if it were about length of years and days, he was to consult the Image of the Dragon. We say with S. Jerome, an Author worthy of credit, in matters of the Old Testament, then any Interpreter what ever, either Greek or Latine, that these *Teraphim* were sacred images belonging to the Priests. *Teraphim* (saith he, with *Aquila*) *proprie appellantur μορφοειδία, i. e. figura & simula-cbra, que nos possumus, in presenti duntaxat loco Cherubim & Seraphim, sive alia, que in Templi ornamenta fieri iussa sunt, dicere.* This opinion of his is so sound, and so true a one, that he must be no Rational man that prefers it not before any other. You have it also again, expressed in other terms, in his Epistle *ad Marcellam*, *In Teraphim* (saith this learned Father) *vel figuris, varia opera, que Teraphim vocantur, intelliguntur, &c. Juxta igitur hunc sensum & Michal, cum veste Sacerdotali, cetera quoque, que ad Sacerdotalia pertinent ornamenta, per Teraphim fecisse monstratur.*

6 Now

6 Now seeing that the Images of *Seraphims* or *Cherubins*, are by a general name called *Teraphim*; who can accuse the Eastern people of Sorcery, for using them, any more then *Laban* who did the like? Certainly the Holy Scriptures, which reprove so sharply all manner of Vice (as we have already said) never reproves him at all for doing it: neither is it at all credible, that *Jacob* would have served an Idolater so long a time, and at length marry his daughters too. It may be also probably conjectured that *David* made use of these Images, seeing that it is storied that his wife *Michal*, *Tulit Teraphim, & posuit eum super lectum*, using this subtle device to secure her husbands life. If so be that *Michal* herself only made use of it, though an unlawful thing, why did *David* then suffer it? or why was it not at all reprov'd by God? If it be objected, that *Jacob* commanded all his household to put away all the strange gods; *Abjicite* (saith he) *deos alienos*; and that he himself also hid them in a pit covering them with earth under a Turpentine tree: I answer that there is nothing more clear, then that he there speaks of the Household Gods of gold and silver, which his sons took from the *Sichemites*, as a rich booty when they spoiled and ransacked their City for having ravished their sister: *Omnia vastantes, que in domibus, & in agro erant.* And that this is so, appears by this, that though this blessed Patriarch had been so long a time sojourning in this

this Country; yet he never made any mention at all of false gods, till the time of his Pillaging of the *Canaanites*, who were a people given to all manner of Idolatry: which was the reason, (say the most learned of the Rabbins) that *Abraham* made his servant swear unto him, not to take a wife for his son *Isaac* out of this people: *Adjuro te* (saith he) *per Dominum Cali & Terra, ut non accipias Uxorem filio meo de filiabus Chanaanorum*: because he knew that they were Idolaters. The same charge did *Isaac* give his son *Jacob*. *Hama-halzel* therefore concludes with this truth; that certainly, in the time of these *Rosie Crucians* there were some certain wonderful Images, or Statues, by which God made known his will to his people. Those that shall have the happiness to see the Tract which *Moncaius* says he hath written of this Subject, will be ready to confess that they are not dreams which are here delivered by this *Persian* Author of ours. If it be demanded, Why then did not *Moses* make a particular description of these Images? I answer, that this wise Law-giver, knowing how extremely inclined to Idolatry, the people which he conducted was, makes no other mention of them, save onely in passage: being unwilling to forget them wholly, lest any thing of the History should have been left out.

7 I do the more boldly propose this Doctrine after this *Persian* Writer, because I see, that

that in all Ages, God hath made known his Wonders, and whatever accident of importance was to happen throughout the Universe by some sensible thing; and will yet do the same hereafter, when he shall come to judge the quick and the dead; giving a sign of his coming by the falling of the Stars, and the darkning of the Sun and Moon, and by a deep astonishment cast upon all Mortals. If you please but to look back upon all Ages past, you shall not find any one, (where according to this Truth) some new Prodigie did not foreshew the good or the evil accidents that were to come. Thus we see, that a little before the time that *Xerxes* covered the Earth with his million of men, there appeared horrible and dreadful Meteors, as presages of the Evils that afterward happened: as there did likewise in the time of *Attila*, who was called *Flagellum Dei*. And, to go higher, was not poor *Jerusalem*, forewarned of her approaching misery, which made her the most wretched of all Cities, by many the like Prodigies? For there was often seen in the Air Armies of men in Battel Array, seeming to be ready to charge each other: and one day, at the Feast of Pentecost, the High-priest entering into the Temple to offer the usual Sacrifices, which God regarded now no more, there was heard a sudden noise, and a voice immediately following it, which said, *נעבור מזה Naavour Mizeb, Let us depart hence.*

I shall not speak of the brazen Gate which opened of it self, without being touched by any body: and all the other Prodigies which are spoken of by *Josephus*. *Appian* hath reckoned up what miraculous things were seen and heard before the breaking out of the *Civil Wars*; as namely, fearful Voices, and strange running up and down of Horses, which no body could see. *Pliny* hath likewise set down those that we e heard in the same manner, before the *Cymbrian War*; and among the rest divers Voices that were heard from Heaven, and dreadful alarms sounded by certain terrible Trumpets.

Before the *Lacedemonians* were overthrown at the battel of *Leuctra*, the Arms in the Temple were heard to make a noise of their own accord: and about the same time at *Thebes*, the gates of the Temple of *Hercules* opened of themselves, without any man touching them; and the Arms that hung against the Wall, were found cast on the ground (as *Cicero* reports the Story) not without the great astonishment of the beholders.

At the time that *Miltiades* went against the *Persians*, divers strange sights foreshewed what the events would be. And that I may trouble my self in reckoning up these Wonders no longer, you may have recourse to *Livy*; who, for having been so copious in his Stories of this nature, is thought fit by some Authors to be stiled a Tragœdian rather than an Historian.

If we come down to the Ages, not so far removed from our own, we shall find, that in the Reign of *Theodosius*, there appeared a Star shooting forth beams in the shape of a sword: and in the time of *Sultan Selim*, an infinite number of Croffes appeared shining in the Air, which foreshewed the loss he afterward received by the Christians. And who knows not that the Emperour *Pertinax* was forwarned of his death three days before, by a certain Vision that he saw in a Pond, that seemed to threaten him with a drawn sword in his hand? That certain Spirits foretold the death of *Constantians* son to *Constantine* the Great? That *Alexander* 3. King of the *Scots*, was likewise advertised of his, by a Spectre that danced publicly with him in a Mask? That another sad, ghastly, lean, disfigured Ghost told *Julian* the Apostate, and the Emperour *Tacitus*, theirs. That the Emperour *Henry* 3. was forewarned of his, by a Vision in the shape of a Horseman, who seemed to make his Horse bounce and curvet; and also by two other that fought a Duel in the base Court of a Palace in *Millain*? The like to these you may see described by *Virgil*, *Georgic. l. 1.*

*Armorum sonitum toto Germania celo
Audiit. insolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgò exaudita silentes
Ingens; & simulacra, modis pallentia miris,
Visa sub obscurum noctis: pecudesque locute.*

And

And without borrowing Examples abroad, *Cardan* assures us, that in the City *Parma*, there is a certain Noble Family, out of which when any one is to die, there is always an old, strange, unknown Woman seen sitting in the Hall, in the Chimney-corner; and this so certainly, that it never fails. And even in our days there is to be seen at *Avila* a Wonderful Bell, that when any disaster is to befall Christendome, sometime before it happens, is heard to sound without any body touching it. The Authors which affirm that they have known this of their own Experience, are of such integrity, as that we cannot but believe them: and this Miracle was seen by ten thousand a little before the overthrow given to the *Granatins*.

But what shall we say to this prodigious thing which the Executioners of Justice upon malefactors (whom we cannot name without horror) find to be true too often: namely, that when any malefactor is to be delivered into their hands, the Sword or Fauchion that they are wont to use in this business, removes it self, no man coming so much as near it; as it is at large discoursed of by *Lavaterus* in his Book *De Spectris*, and *Natalis Taillepied*, in his Treatise *De l'Apparition des Esprits*? We may here add that direful massacre of the *Huguenots* on *S. Bartholomews* day, which was foretold by the White Thorn that blossomed the night before. Besides it is observed, that if on *Michaelmas*

Michaelmas day (which is the 29. of *September*) there be found a certain little Worm in the Oak apple, the year will then certainly be very pleasant and seasonable: if there be found a Spider, it will be a barren year, and there will be great scarcity of all things: if a Fly it is a sign of a moderate season: if there be nothing at all found in it, it is a sign that very sore diseases shall reign all that year. Sometimes also God lets us know what shall come to pass, by some inward sign, either in sleeping or waking See the *Temple of Wisdom*.

8. My purpose is not to make this Volume swell by reckoning up all these examples: one onely of them would have been sufficient to the Learned, to have confirmed the Truth of what I have delivered: and in adding more, I do it but the more powerfully to enforce the Induction upon the spirits of those obstinate men that will hardly be induced to believe the truth of this my Assertion. I shall therefore draw this Conclusion from all that which I before delivered; that seeing that God hath formerly miraculously foreshewed, and doth still, at this very day, foreshew by divers signs, and in very many things, what events shall follow: he may then as well have shewed it heretofore by one onely particular means; such peradventure as was that of *Labans* Images, which we may probably guess to have been the *Teraphim*, spoken of by *Hosea*. And then, if the Ancient *Persians*, as *Zoroaster*, ha-

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ving kept themselves to the use of one kind onely of these Figures, following the example of the first Fathers who inhabited their Country, are they presently to be condemned as Magicians? This is all one, as if we should accuse of Sorcery all those, that by the sounding of the bell at *Avila*, or any other the like Prodigie, conclude that some calamity is to follow

The last reason for which the *Persian* Magicians are condemned, is thus answered by *Hamahezal*. I deny not (saith he) but that our ancient *Astromancers* and *Geomancers* did make certain Images under such and such Constellations, both of Gold, Silver, Wood, Wax, Earth, and Stone, from the use of which, they did also reap much benefit? But, that it was either by way of *Inchantments*, or *Witchcraft*, there is no man will ever be able to prove. These are his very words translated: So that it now remains that we set down how, or in what manner the vertue of these Images could be natural: which I have shewed in our *Temple of Wisdome*.

CHAP.

CHAP. VII.

Of the Astromancers and Geomancers of the Chaldeans, Arabians, Persians, and Egyptians.

The Astromancy and Geomancy of the ancient Hebrews, and how the Rosie Crucians or wise Men of the East practised Astromancy and Geomancy upon Telefmatical Figures.

That Idolatry is falsely said to have sprung from the ancients in their Astromancy and Geomancy.

The Arguments against Astromancy and Geomancy ill grounded: and how by the ways of Nature, it is possible to give judgment of the good or evil Fortune of a Child.

The resolution of the Rosie Crucians in the behalf of Astromancy and Geomancy, both good and evil; and how Moses a skilfull Astrologer.

Fires used to be made by the Ancients to the Sun and the Moon, and for what Reason.

Reasons given for the proof of the Innocency
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of the Ancients in these Arts of Astromancy and Geomancy.

I Here undertake to prove that the First Fathers were Astromancers and Geomancers, and Casters of Nativities, I shall be accounted a ridiculous Fellow, and that the Common Cry will be, that my Opinions are wild and extravagant, and without common sense. But be it so, I have already endured so many Calumnies for endeavouring but to reform the Ignorant, as that I may very well say with the Poet :

*Hoc quoque Naso feres, quoniam majora tulisti :
Jam tibi sentiri Sarcina nulla potest.*

All things are sweet unto me, so that the Truth be known ; and certainly my Enemies must of necessity leave persecuting me, unless they are more senseless then Beasts. I publish then freely and boldly this *Rosie Crucian* piece of Doctrine, which the ignorance of the Hebrew tongue kept a long time hid from the Christians. But seeing that my Custome always is, first of all to clear the Subject which I handle from all suspicion ; it concerns me, that before I discover the secrets of this Astromancy and Geomancy of the Ancients, I make it appear that men have, without just reason or ground, questioned the purity of those Sciences,

ences, which, teaching how to erect Nativities under the divers Aspects of the Stars, makes us able to foretel, and that by a way of Nature's own teaching, the good or evil Fortune that Fortune shall befall Men, Countries, and Empires

Those then that oppugn the Innocency of Astromancy and Geomancy make use ordinarily of these two Reasons ; first, that it is vain, and of no truth ; and secondly, that it is condemned by the Maximes of our Religion ; which requireth nothing at our hands, but this *Burden of the loyster* ; *Obedience and Humility*. And if we but consult the Canons, where this Decree is to be seen written in red Letters ; you will find, say they, that it is not without cause that this Art is cried down seeing it imposeth a necessity upon our actions : and that the Principle on which it is grounded, hath been of so dangerous consequence as that it hath planted Idolatry in the minds of men.

Now if these Arguments had not been already answered by so many Authors, it would concern me to examine them in this place : but Sir *Christopher Heydon* in his Defence, hath so judiciously done it, to the satisfaction of the most critical Palate, as that he must be no man, that shall not acknowledge his Reasons to be most just, and sound For if the Church cannot endure the very name of *Astromancy* it is not meant of that kind of *Astromancy*, which

by the rising and setting of the Stars, and by their several Conjunctions, is able to foretel Rain, Thunder, storms, and tempestuous Weather, and by consequence, the plenty, or scarcity of Fruits: as also by the Nature of these Celestial Figures to judge of the Natural disposition of a new born child; as that it will be of a temperate humour, if it be born under a temperate sign; and for the same reason will be also meek, affable, and courteous: or else on the contrary, if it be born under a malignant Constellation by reason of its being either too cold, or too hot and parching; the child will also abound with the like humour; and so a man may proceed on in his judgment of him, and pronounce of him probably, and without captivating the Will at all, that he will be quarrellome and ill-natured; and these quarrels being always accompanied with some ill accident or other, one may conclude that he will be unhappy and unfortunate: and many the like things may be foretold, which I shall here omit, because they are so common that even children know them.

This then is not the Astromancy against which the Church hath given sentence, but that other sort which hath been justly condemned; which attributing more power to the Heavens than it ought to do, imposeth a necessity upon the freest part of our soul.

This Author hath likewise given the same answer to the first Argument, concerning the incer-

incertainty of this Art, which we have before brought to prove the Truth of the power of Figures. We may therefore account all those to be very obstinate and self-conceited men, who, to asperse Astromancy, do reckon up all those Astromancers of note, that have been found Lyers; whereas they should also as well have produced the names of all those that have hit right, and whose Predictions have even astonished all those that have seen the event to follow.

So, the great *Picus Mirandula*, who, for writing against *Astromancers* more, and more reproachfully than ever man did, was called *Flagellum Astrom* met at last with one *Lucius Eclantius* of *Syena*, who was not at all deceived in his judgment that he gave upon his Nativity: for he foretold him that he should die in the thirty fourth year of his age, which accordingly came to pass. And did not *Junius* an *Italian* of the City of *Florence*, foretel that himself should die of some violent death, and upon the very same day was knocked on the head by his Books in his own Study falling upon him? But that we may not weary our selves in turning over Books in searching for Examples of this kind, even our own Country of *England* will be able to afford us enough, and he must have been a blind man that hath not observed them, as have written above a thousand times.

Certainly the consideration of these truths

prevailed so much upon the minds of the most learned men that lived in the days of our Fathers, that without making any doubt or scruple at all, they put pen to paper, imploying their most precious hours of Study, in confirmation of what their Predecessors had herein delivered; adding themselves so much the more freely to this kind of Study, for that they saw it was asserted also even by the most pious Doctors of the Church. *Damascene* saith, *Alios atque alios Planetas, diversas complexiones, habitus, & dispositiones in nobis constituere.* *Tho. Aquinas* hath also embraced the same belief, citing the fore named Author, and confirming this Doctrine by the comparison of a Physician, who is able to judge by the Complexion and temperament of the body, as by the immediate causes of the subtilty of the understanding: In like manner, saith he, may an Astromancer judge of it by the divers motions of the Stars, as by causes also, though more remote. He adds further, that it is true which *Ptolomy* affirms of the Planet *Mercury*, that if at the Nativity of a child, it be found in one of the Houses of *Saturn*, he will have an acute, clear Wit. And at last this learned Doctor concludes that Astromancers are very seldome out in their judgement, as far as concerns the manners of men: for we are saith he, to believe our sense and experience.

I shall here pass by all that the rest of the Fathers have written touching this particular,
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all which is diligently collected by *Rodolphus Goclenius*, a Physician of *Masbourg*: neither do I purpose to make an Apology for this Science; for I shall rest satisfied in *Sir Christopher Heydons* Defence. Onely I will here set down what the Opinion of the Rabbins is, in this point in hand. See the *Harmony of the World* lib. 1.

And first, that I may clear these Secrets from all manner of suspicion, it will concern me in few words to shew, that there can be nothing more false then what is usually given out to the disparagement of this our Astromancy; namely, *That the beginning of it hath given rise to Idolatry* *Guil Parisiensis* in his first Part de *Universo*, denying the power of the Stars in Figures, which we have before treated of, endeavoureth to confirm this Opinion, which was first broached by some Christians in the Primitive Church.

Theophrastus Paracelsus ha h also since judged it true in his Book *De Morb Invisib.* in the Chapter which treats of the disease which is called by the name of *S. Valentine*, or the Falling-sickness; where he saith, *Quidam ex populo observarunt, quod & Planetarum conjunctiones & oppositiones, & alii cursus caelestes, tales morbos irritarent & auerent; unde etiam secula nate sunt, ut quidam crediderint, stellas esse Deos.* But this Opinion hath no solidity in it at all; and that for three reasons.

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The first is, Because the *Rosie Crucians* according to the testimony of the most Authentique Authors, were the Inventers of this Science.

The second is, Because that their Brethren practised it, and were blameless.

And the third is, Because it is a very hard matter truly to determine whence Idolatry took its beginning.

As for the first, *Josephus* affirms that *Adam* and *Setb* were the first that practised this Science, whether it were in them infused or acquired: and that *Abraham* when he fled into *Egypt*, taught it the *Egyptians*. This truth hath so much the more force in it, in that it proceeds from a man whose Authority is unquestionable. So that we may perceive that *Plinie* is much mistaken, when he affirms that none but *Atlas* was the Author of it: for besides that, we are very certain that *Astromancy* and *Geomancy* were in use long before *Atlas*; he contradicts what himself had said in the Book immediately going before, where he would have *Belus* to be the first that invented *Astromancy* and *Geomancy*; although afterwards again he assures us the *Phanicians* were the men. But suppose we should grant him that the *Phanicians*, or else as others will have it, the *Assyrians* were the Inventers of it, yet still will it be true, that the *Rosie Crucians* were the men; forasmuch as *Abraham* was an *Assyrian*, and his Predecessors were *Phanicians*, a Colony

Colony of *Assyrians* having gone into *Phaenicia*.

I shall not here speak of the two Pillars which are reported to have been erected before the flood; upon one of which all the Rules of *Astromancy* and *Geomancy* were engraved by *Seth*; and which was preserved down to the very time that *Josephus* lived in, who affirms himself to have been an eye-witness of it. Now it could never enter into any mans brest to imagine that these first *Rosie Crucians* observing the motions of the Heavens, did worship the Stars: it were a great crime to entertain any such thought. Idolatry therefore took not its beginning from *Astromancy* and *Geomancy*.

The second Reason is grounded upon all Story, both sacred and profane: where any one may see that there are very few Ages, passed wherein there was not some great Personage that was famous for his knowledge in *Astromancy* and *Geomancy* without being condemned for it by any. It is true indeed, that the Primitive Christians condemned *Aquila*, who is no other then the famous Interpreter of the Bible, known by the name of *Onkelos*; but it was not till they found that this over-curious spirit rested not in the simplicity of *Astromancy* and *Geomancy*, but betook himself to the superstitious observation of the Stars, attributing to them the power of over-ruling as well our mind as our body; and

and that inevitably too, without leaving us any power to decline their Influences, which he is said to have called by the name of *Fatal*.

In a word, no man will ever be able to find what ever *Picus Mirandula* (who is seconded by *Delrio* and many others) says to the contrary, that among so many Astromancers and Geomancers that are spoken of in History, any one hath been reprov'd; if so be that he only observed the bare Rules of Astromancy and Geomancy, as we have described in our *Theomagia*; and followed the Tract which Nature hath laid down, leaving us the proper freedom of our Will, as our Religion teacheth us. And in this sense Astromancy and Geomancy are both good and allowable; but very pernicious if it proceed otherwise. Besides, this Reason ought to satisfy us in this particular, that *Moses* himself, who was a man as holy as politick, was skilfull in the purity of these Sciences, as well as in all the rest that *Egypt* and *Chaldea* had brought forth, as is proved by *Philo Judaeus*.

Theophylast saith, that for to be able to convince the superstitious *Egyptians*, it was necessary that he should understand, not onely the true Religion, but also the Grounds of the false. *Dedi cor meum, saith the Wise man, ut scirem prudentiam atque doctrinam, erroresque ac stultitiam.* Upon which Text *R. Selomo* says, that by the two first Words, *Prudentia & Do-*
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Erina, we are to understand Sciences divine, under which he comprehends Astromancy and Geomancy: and by the two last, *Error*es ac *stultitia*, those that are unlawful; in which number he reckons such Trifles in Almanacks as our two Taylors.

And he that desireth to be informed more particularly, how able a man in Astrology he was, needs but to have recourse to *Aberbanel*, or *Moses Egyptius*, lately translated, and corrected by *Buxtorf*. He may also see in our Book entituled *Theomagia*, or *the Temple of Wisdom*.

Now the most excellent among all those Sciences that the *Egyptians* and the *Chaldeans* were skilled in, was without all controversie this of Astromancy and Geomancy. Who will not then conclude that *Moses* was learned in them. But perhaps it will be answered, that Idolatry was not as yet sprung up; and that it was afterwards introduced by the *Egyptians*, by their being too much addicted to the Contemplation of the Stars; and that thus it will still appear to have taken its original from Astromancy and Geomancy. I answer first, that it is false then, that the beginning of the one was the beginning of the other. Besides, it is certain that before *Moses* his time, Idolatry had spread it self through the whole East, and they offered sacrifices to the Sun and to the Moon, and to the rest of the Stars; which this divine Law-giver, applying
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himself to the usual manner of speaking, there call *the Host of Heaven*, the worship whereof he interdicts the *Israelites*.

But suppose that this abominable practice had been derived from the observation of the Celestial signs, either before or after *Abraham* and *Moses*, which nevertheless it was not: Or else that the contemplation of the stars was the cause, not of Idolatry in general, but of one certain kind only, which perhaps is the meaning of *Paracelsus*: what can be hence concluded? Phanacisme hath sprung from the Scriptures mis-understood; must we therefore condemn all that the Prophets and Apostles have written?

We will now shew by way of a third Reason; that it is uncertain whence Idolatry took its beginning, whether from Astromancy or otherwise. *Marcilius Ficinus* reports out of *Mercurius Trismegistus*, that the *Egyptian* Priests being unable by Reasons to persuade the people that there were any Gods or Spirits which were above men, were constrained to call down *Demons*, or Spirits into Statues; and to bring these forth to the people, to be an object of their adoration. These are his words: *Addit sapientes quondam Egyptios, qui & Sacerdotes erant, cum non possent rationibus persuadere populo, esse Deos, id est, Spiritus aliquos super homines; excogitasse Magicum hoc illicitum, quo Demones allicientes in statuas, esse numina declararent; and from hence came Idolatry.*

Becbai

Becbai, a learned Rabbine, who lived about the Year of our Lord, 1291. approves not of this Opinion. For in his Tract of *Strange Gods*, which is put at the end of his Comment upon the first Chapter of *Genesis*, he assures us, that Idolatry sprung meerly from the presumption of *Cham*, posterity, which is not much different from that we read in story. For, *Ninus* erected Altars to his Father, and *Belus* caused himself to be called a God. And thus other proud Princes following their Example, endeavoured to work this persuasion in the minds of the more simple, that themselves were Gods, though they appeared in the form of men. Thus *Nero* despoiled the Altars, intending to have no other Deitie acknowledged by the people, save his own. *Augustus* called himself the son of *Apollo*, as *Domitian* did of *Pallas*, by this means denying his own Mother that bare him. *Alexander* believed himself to have been the son of *Jupiter Ammon*. In a word, Historians are full of these kind of Fooleries; which passing for truths among the simple Vulgar, it at length became a Maxime with them, that whosoever had lived well in this world, and had by some generous action, deserved the Title of a *Hero*; after he was dead he presently became a god, and so had Statues erected to him by the people, (in memory of his high exploits;) which they afterwards worshipped with such Veneration as is due to God alone. And perad

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venture the Princes of the East, especially those of *Babylon*, for the more firm imprinting of this error into the minds of their Subjects, added the name of some Deity to their own; as for example, that of *Baal* to *Hanni*: which being joyned together, make *Hanni-bal*, by leaving out one letter, for the more smooth pronounciation; and so in *Hasdru-bal*, and many others.

This Conjecture may give some light to that passage of *Heurnius*, in his *Philosop. Barbar.* where speaking of the Philosophy of this people, he saith, *Ille apud Principes Babylonicos mos vigeat ut aut Dei alicujus nomen sibi assumerent; aut plurium Divorum, Heroumae, & fortitudine excellentium virorum nomina aliquot combinata.*

This opinion, though it seem to carry very much probability with it, yet doth it no way satisfie *R. Moses*, who is of this persuasion, that Idolatry took its beginning from the too much honouring of those Statues that were permitted in the ancient Law; as we have formerly said of those of *Laban*, and of the Golden Calves of *Jeroboam*. The Author of this Book of *Wisdom* is of another Opinion, affirming, that the worshipping of Idols took beginning from hence; that a Father being very much grieved for the death of his Son, caused his image to be made, to the end that seeing his resemblance, his grief might be somewhat asswaged. But he honouring this Image too passionately, he began at length to worship it as a
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god, so great is the power of Love. *Acerbo enim luciu*, saith this excellent Author, *d. lens pater, cum sibi rapti filii fecit imaginem: Et iam, qui tunc quasi homo mortuus fuerat, nunc tanquam Deum colere cepit, & constituit inter servos suos sacra & sacrificia.* You may see the rest in the Book itself, which the Libertinism of these times hath expunged out of the Canon. The observation which *Mr Selden* hath made upon the Hebrew word אֱחִיָּאִים *Aghtsabim*, seems to confirm this later Opinion; for this word, saith he, signifieth but *Idola*, and *Dolores*: *Quid quotannis, statuis, & monumentis mortuorum dolore efficerentur.* Notwithstanding he is in an error afterwards in the prosecution of this Truth, when he says, that *Terab*, *Abrahams* father, was the first that ever worshipped Idols.

But this is to adventure to say more than the History of *Moses* gives warrant for; and to be so uncharitable, (that I say not insolent, and rash) as to accuse the Ancients without witness. For, as for the Testimony of *Cedren*, who says, that *Abraham* threw his Fathers Idols into the Fire; and that his brother *Aram* endeavouring to preserve them, was burnt; I find no such thing in any of the Hebrew Historians: so that one may say of this Opinion, as *S. Gregory* did of another as gross as this, *Eadem facilitate contemnitur, qua probatur.* In a word, we must even be content to satisfie ourselves with *Justin Martyr*, *S. Cyprian*, *S. Hilary*,
F f R. Moses,

R. *Moses Laëtantius*, and the Abbot *Serenus* in *Cassian*; and conclude that as the Black Art is certainly known to be, though its beginning is not, no more is that of Idolatry. And indeed these same Authors now mentioned, that we may look after no other witness, are of opinion, that this abomination was on foot before the Flood: and many others think that it was not till after, while the wonderful Works of God were yet fresh in the memories of men. And this, in the opinion of *Alexander Halensis*, was the reason of Idolatry: *Propter recentem memoriam ejus, qui fecit calum & terram, quam ex disciplina patrum habuerunt*. And when all is done, an Argument to prove the Uncertainty of the Spring, whence Idolatry is derived, might very well be raised from the uncertainty and diversity of Opinions here delivered concerning this particular; were not that out of the Book of *Wisdom* to be received as the truest, by reason of the sanctity of the Book. However we do not yet see any thing to the contrary, but that Astromancy and Geomancy are innocent and clear from the crime that they are charged with.

We will now by the way set down (that we may leave no doubt behind us) that which no Author, either of the Greeks or Latines, hath yet discovered; and which Reason must needs allow as most true.

Bechai then saith, that the ancient *Chaldeans* are very fallily accused to have been such wicked

like men as people would make them, and to have worshipped the Stars. For, saith he, if the first *Nazarenes* (he means the Christians) were so good men, as they have been reported to have been in the first Ages of their belief: why may we not as well believe the same of the first men, who were created with a thousand times more simplicity then ever hath been found in any of their Posterity since? and who can believe that they should so give themselves over to those vile abominations wherewith they now stand charged? This Argument is not much different from that of *Alexander Halensis*. Nevertheless *Bodine* is quite of another Opinion, and scoffs at those Authors who will have the first Ages to have been such golden and silver one. But if he had weighed the business rightly, he would have found that those Vices which the Ancients are accused of, are so small in comparison of those, that the Corruption of the Times hath since brought forth, that they deserved rather to have passed for merry Pranks only; and to have been ranked among Venial sins.

But to return to *Bechai*: That which he observes of these first men, and which I say, hath been observed by no man else, is, that those Fires which they made in honour of the Sun and Moon, were lawful, and kindled to a good end. For, saith he, they testified the same thing to God, which God testified to

them by the Sun and by the Moon, which is nothing else but a *Great Light*. They kindled these fires then by way of returning him thanks for his; and looking up to the Stars, they prayed to the Angels which God had there placed, for to move them about, to the end they might be favourable unto them. But, as the best things come at length to be corrupted, *Cham* or his Posterity, looking no higher then to this fire, began to worship it; and terminating their adoration in the Sun and Moon, they paid them those honours which the first *Chaldeans* meant to none, but to the Author of these Stars alone. Read *Theomagia*.

This opinion of the learned Jew may be proved by two or three Conclusions.

The first is, That the Wise men of the former Ages had knowledge of the invisible God by the things that are visible. Now of the things that are visible there is none that more powerfully proves that there is a God, then the wonderful effects of the Sun and Moon, and the rest of the Stars (See the *Harmony of the World*) They had knowledge of God therefore by the Stars: and whereas the Apostle saith, that though they knew him, yet they glorified him not afterwards; he speaks of those Philosophers which had knowledge of him onely by this Natural way: But the first *Chaldeans*, besides this way of knowledge, had knowledge of him also by Revelation. It is probable then that this later was joyned with
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the former, brought them to a just acknowledgement of him; which they expressed by these fires which they kindled in honour of him.

Another Conclusion is, that these *Chaldeans* had not as yet dealt with Spirits: and although that after the Flood a great part of this People, whom the pride of *Cham* had corrupted, had addicted themselves unto them; yet notwithstanding the greatest part still kept themselves to the Laws of their Fathers; and would not acknowledge any other *Demons*, save those Spirits which they conceived to have their residence in the Stars.

But I should perhaps be thought to talk idly with this Rabbin, had I no other Proofs of this but what I have out of his School. But these truths are acknowledged also by *Jamblicus*, who is of the same persuasion. (*Chaldeos verò* (saith *Ficinus*, speaking of this Philosopher,) *Demonibus non occupatos, Aegyptiis anteponit* See also what *Porphyrie* says, speaking of the Oracle of *Apollo*, which was enforced to say, that,

*Chaldeis quæ vera esset sapientia tantum,
Hebræisque ipsis concessum agnoscere; purâ
Æternum qui mente colunt Regemque Deumque.*

The fires then which they kindled before the Sun and Moon, were not consecrated to *Demons*. And as for those Spirits which they prayed to in these Stars, the practice of it is so

lawful, as that many in their Letames do also invoke them. And but that these words would be an occasion of Scandal to the Ignorant, I could very well say, *O Angel of the Sun, and thou O Angel of the Moon, pray for me.* And here I could give thee, Reader, some very choice Observations concerning the ancient Oriental men, and their adoration of Spirits and Ghosts, with the Apparitions of the Dead, and the Confessions of Witches, but I consider that I have many Enemies.

And now I shall satisfy all Artifts whatsoever concerning the Apparition of Spirits by good Authority. And that there are evil Spirits, the Examples and Stories of Witches will be sufficient Witnesses as followeth. Although the misfortune of the capacities of the people force me to write one thing twice, yet the design is in such a Method that their memory and profit is advantaged by it, and this is for their further instruction in the nature of Superiour and Inferiour Powers.

CHAP.

CHAP. VIII.

That good men not always faring best in this World, the greatest Examples of Divine vengeance upon wicked and blasphemous persons are not so convincing to the obstinate.

The irreligious Jeers and Sacrileges of Dionysius of Syracuse.

That there have been true Miracles in the World as well as false; and what are the best and safest ways to distinguish them, that we may not be impos'd upon by History.

And how Angels assist men in these good Works.

Hitherto I have insisted upon the proving of the Familiars of good Genii, and the power of Angels, Planets, Rulers, Genii, and Figures of Geomancy upon Metalls by Ancient Astromancers and Geomancers. I shall come now to such effects discovered in the World as are not deemed *natural*, but *extraordinary*. I do not mean unexpected discoveries of Murthers, a conspicuous vengeance upon proud and blasphemous persons, such as *Nicanor, Antiochus, Herod,* and

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line; of which all Histories, as well Sacred as Profane, are very full, and all which tend to the impressing of this Divine precept, in the Poet, upon the minds of men,

Tiscite Jujitiam moniti & non temere Divos.

For though these Examples cannot but move indifferent men to an acknowledgement of divine Providence, and a superiour power above, and different from the matter; yet I having now with an obstinate and refractory Astrologer and Philosopher, who, because himself a known contemner of the *Rosie Cross*, he finds to be safe and well at ease, will shuffle all these things off, by asking such a Question as he did; to whom the Priest of Neptune shewed the many *Tonaria* hung up in his Temple by his *Votaries* saved from Shipwrack, and therefore vaunted much of the Power of that God of the sea: *But what is become of all these, saith he, that notwithstanding their vows have been lost?* So I say, the Prodigious Astrologers to evade the force of this Argument will whisper within themselves; *But how many proud blasphemous Atheistical men, have escaped, and those that have been accounted good have died untimely deaths?*

Such as *Aesop* and *Socrates*, the *Prophets*, *Apostles*, and *Martyrs*, with sundry other wise and good men in all Ages and places, who yet being not so well aware of the ill condition and
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restiness of this wicked World, of which they have truly profest themselves no citizens, but strangers, have suffered the greatest mischiefs that can happen to humane Nature, by their innocent meddling and intermedling in *Aliena Republica*: it having usually been more safe, or truly and cautiously to undermine the honour of God, then plainly and honestly to seek the good and welfare of men, and this misfortune fell to my self.

My outrageous affronts done on purpose to Religion, will the *atheist* further reply, have not onely past applauded by the World, but unpunished by Divine Justice. As is notorious in that sacrilegious Wit, *Dionysius* of *Syracuse*, who spying *Jupiter Olympius* of his costly Robe, very stiff and ponderous with Gold, added this Apologerical jeer to his sacrilege, that this golden Vestment was too heavy for the Summer, and too cold for the Winter, but one of Wool would fit both seasons.

So at *Epidaurus* he commanded the golden Beard of *Aesculapius* to be cut off and carried away, alledging that it was very unfit that the son should wear a beard when as his Father *Apollo* wore none.

That also was not inferiour to any of his sacrilegious jests, when taking away the golden Cups and Crowns held forth by the hands of the Images of the Gods, he excused himself, saying, that he received but what they of their own accord gave him; adding that it
were

were a very gross piece of foolishness, when as we pray to the gods for all good things, not to take them when they so freely offer them with their own hands.

These and other such like irreligious Pranks did this *Dionysius* play, who not withstanding fared no worse then the most demure and innocent, dying no other death then what usually other Mortals do: as if in those Ages there had been as great a lack of *Wit*, as there was here in *England* once of *Latine*, and that he escaped a more severe sentence by the benefit of his Clergy. But others think that he was payed home and punished in his son that succeeded him. But that will the *Absent* reply, is but to whip the absent, as *Aristotle* wittily said to him that told him that such an one did unmercifully traduce him behind his back.

Wherefore I hold it more convenient to omit such arguments as may entangle us in such endless alterations, and to bring onely those that cannot be resolved into any *Natural causes*, or be phansied to come by *chance*, but are so *miraculous*, that they do imply the presence of some free subtile understanding essence distinct from the brute Matter and ordinary power of Nature.

And these *miraculous* effects, as there is nothing more cogent if they could be believed, so there is nothing more hard to the Crab-knight to believe, then they are. For *Religionists* having

ving for pious purposes, as they pretend, forged so many false miracles to gull and spout the credulous people, they have thereby with the old Knight taken away all belief of those which are true. And the childish and superstitious fear of *Spirits* in Melancholy persons, who create strange Monsters to themselves, and terrible Apparitions in the dark, hath also helped them with a further evasion, and to impute all *Speāres* and strange Apparitions to meer melancholly and disturbed fanlie. But that there should be so universal a fame and fear of that which never was, nor is, nor can be ever in the world, is to me the greatest miracle of all. And as in the last Book we spake onely of Angels, so in this part of the Book we intend to shew you the difference betwixt an Angel of Heaven, and a Devil of Hell, and we prove by good Authors also that both will appear. For if there had not been at some time or other *true Miracles* (as indeed there ought to be, if the faculties of man, who so easily listens to and allows of such things, be not in vain) it is very improbable that Priests and cunning Deluders of the people would have ever been able so easily to impose upon them by their *false*. As the Alchymist would never go about to sophisticate Metals, and then put them off for true Gold and Silver, but that it is acknowledged that there is such a thing as *true* Gold and Silver in the World. In like manner therefore as there is an endeavour of de-

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cluding the people with *false miracles*, so it is a sign there have been, and may be those that are true.

But you'll say there is a *Touchstone* whereby we may discern the truth of *Metals*, but that there is nothing whereby we may discover the truth of *Miracles* recorded every where in *History*. But I answer there is, and it is this

First, If what is recorded was avouched by such persons who had *no end* nor *interest* in avouching such things.

Secondly, If there were many *Eye-witnesses* of the same matter.

Thirdly and lastly, If these things which are so strange and miraculous leave any sensible effect behind them.

Though I will not acknowledge that all those stories are *false* that want these conditions, yet I dare affirm that it is meer humour and fullness in a man to reject the truth of those that have them; for it is to believe nothing but what he seeth himself. From whence it will follow, that he is to read nothing of *History*, for there is neither pleasure nor any usefulness of it, if it deserve no belief. You read in our Book the Nature of *Angels*, and their numbers they delight in, and how useful they are to us. But some crying they are all *Angels*, or all *Devils*, and some saying there were none at all; therefore from such Arguments as these do I prove that *Spirits* there are both good and bad, and how you may know them.

CHAP.

CHAP. IX.

Observations of good and evil Spirits, and the moving of a Sieve by a Charm. Coskinomancy. Spells for the cure of an Horse. The Charming of Serpents. A strange example of one Death-stricken as he walked the Streets, &c. A Story of a sudden wind that had like to have blown down the Gallows at the hanging of two Witches. and of other things in their course.

AND now that I have premised thus much I will briefly recite some few of those many *miraculous* passages we meet with in *Writers*, beginning first with the *bare* and *simple effects* of *Spirits*, as you read in *Book 2. of the Harmony of the World* by numbers, as I will aforehand adventure to pronounce them, and then afterwards we shall come to the *Apparitions* of *Spirits* themselves: I mean the ordinary as well as the better sort.

And of those *bare effects* we will not care to name what may seem slightest first. *Bodinus* relates how himself and severall others at *Paris* saw a young man with a *Charm* in *French* move a *Sieve* up and down. And that ordinary way of *Divination* which they call *Coskinomancy*, or finding who stole or spoyled this or that thing, by the *Sieve* and *Shears*. *Pictorius Vigillanus* professeth he made use of thrice, and it was with success.

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A friend of mine told me this ſtory concerning Charms, that himſelf had an Horſe, which if he had ſtood ſound, had been of a good value. His ſervants carried him to ſeveral Farriers but none of them had the ſkill to cure him. At laſt unknown to their Maſter, they led him to a Farrier, that had it ſhould ſeem, knowledge more then ordinary, and dealt in Teleſmes, and ſuch like Ceremonies: in virtue of theſe he made the Horſe ſound.

The Owner of him after he had obſerved how well his Horſe was, asked his ſervants how they got him cured, whence underſtanding the whole matter. and obſerving alſo that there a Mark branded on his buttock, which he knew not, chid his ſervants very roughly, as having done that which was unwarrantable and impious. Upon this profeſſion of his diſlike of the fact, the Horſe forthwith fell as ill as ever he was, inſomuch that for his unſerviceableneſs, he was ſain to be turned up looſe in the paſture. But a kiſman of the Owners coming to his houſe, and after chancing to ſee the Horſe in the Grounds, took the advantage of a low price for ſo fair a Gelding, and bought him. The Horſe had no ſooner changed his Maſter, but preſently changed his plight of body alſo, and became as ſound as ever.

Charming alſo of Serpents is above the power of Nature, yet *Mofes* we read uſed this Art of Divine Teleſmes. And *Wierus* tells us this ſtory of a Charmer at *Saltzburg*, that when

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in the ſight of the people he had charmed all the Serpents into a ditch and killed them, at laſt there came one huge one, far bigger then the reſt, that leapt upon him, and winded about his waite like a girle, and pulled him into the ditch. and ſo killed the Charmer himſelf in the conclusion. And now you ſee the ſkill of him that knew not an Angel from a Devil.

That alſo I will adventure to refer to the effects of *Spirits* which I heard lately from another at *Fellſurnice* in *Lancashire*, concerning her own husband, who being in the flower of his Age, well in health and very chearful, going out of his houſe in the morning, with an intent to return to dinner, was, as he walked the ſtreets, ſenſibly ſtruck upon the thigh by an inviſible hand, (tor he could ſee no man near him to ſtrike him.) He returned home indeed about dinner time, but could eat nothing, onely he complained of the ſad accident that befell him, and grew forthwith ſo mortally ſick, that he died within three days: and another was carried away alive, as you read before, &c. After he was dead, there was found upon the place where he was ſtruck, the perfect figure of a mans hand, the four fingers, palm and thumb, black and ſunk into the fleſh, as if one ſhould clap his hand upon a lom of dough.

And hitherto there is nothing related which will not abide the exacteſt tryal and be cleared from all ſuſpicion of either *fraud* or *Melancholy*: But I ſhall propound things more ſtrange, and

yet

yet as free from that suspicion as the former.

And to say nothing of *Winds* so d to Merchants by *Laplanders*, and the danger of losing the *Third Knot* (which was very frequent, as *Olaus* attests before those parts of the world were converted to Christianity) I shall content myself for the present with a true story which I heard from an eye-witness concerning these preternatural Winds. At *Heavy-Tree* in the Reign of King *Henry* the 8. there was two *Witches* to be executed, the *Mother* and *Daughter*. The *Mother* when she was called upon to repent and forsake the Devil, she said, there was no reason for that, for he had been faithful to her these threescore years, and she would be so to him so long as she lived; and thus she died in this obstinacy. But she hanging thus upon the Gallows, her *daughter* being of a contrary minde, renounced the Devil, was very earnest in prayer and penitence, which, by the effect, the people conceived the Devil to take very hainously: for there came such a sudden blast of Wind (when as all was calm before) that it drave the *Mother's* body against the Ladder so violently, that it had like to have overturn'd it, and shook the Gallows with such force, that they were fain to hold the posts for fear of all being flung down to the ground. Some I have seen Shot-free in the *Canaries* by wearing Rings, pieces of gold, &c. *Telestomatically* prepared.

CHAP.

CHAP. X.

Of the strange Actions and Observations of the Antients, and of the Government of England, viz. under what Angel, Planet and Figure of Geomancy it is, &c. That Winds and Tempests are raised upon meer Ceremonies or forms of words, prov'd by sundry Examples. Margaret Warine discharg'd upon an Oak at a Thunder-clap. Amantius and Rotarius cast headlong out of a Cloud upon a house top. The Witch of Constance seen by the Shepherds to ride through the Air. Of the Course of the World in the Knowledge of God.

IN this Chapter we let you know, that the *Mahometans* say, That the first thing that God created was a Pen; Indeed the whole Creation is but a Transcript. And God when he had made the world, did but write it out of that Copy which he had of it in divine understanding from all Eternity. The Lesser worlds or men are but the Transcripts of the Creator, as Children and Books the Copies of themselves. *Chronicon de vita Mahomet. & successor. Ben. Sidi Auli de Dogmat. Muske mannor & vid. Mironit. De Morib. Oriental. C. 14.*

But of other Books the *Wise man* hath pronounced upon them their doom already; that in making them there is no end, and that the reading of them (especially many of them) is a weariness unto the flesh: read the Temple of *Wisdom*.

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But if you will bear the end of all, there is one Book more besides the great Volume of the World, written out of God himself, such a one as may indefatigably be meditated in day and night. This indeed is the only Text we have; all other Books, and Arts, and Men, and the World it self, are but Notes upon this: read the *Harmony of the World*.

So unworthy are they to unloose the Seals of this Book, or to look thereon, who recessfully and impertinently pretend to a Spirit of Interpretation. Ephraims that feed upon the wind: see the *Holy Guide*.

This is indeed a Spirit that bloweth where it listeth, and no man can tell whence it cometh, nor whither it will go. I would have you tell me (if you have forgot what I said before) by this Spirit, of what kind the Dyal of Abaz was, or how the Sun could go ten degrees backwards?

For the kind I'm sure 'twas like none of ours now in use; and if the Retrocession could be meant of the shadow (and some men look no further) the same thing may be made to fall out every day upon an ordinary Dyal, and (notwithstanding what a good Mathematician hath said to the contrary) in a Site and Position of a Sphære without the Tropicks.

Therefore the going back is to be meant of the Sun it self.

Tell me by the same Spirit, how darkness could be upon the Face of the whole Earth at the Passion of our Saviour, and no Astronomer of the

the East, nor any man of all that Hemisphere (excepting those of Jerusalem) perceive it?

Make it good if you can, out of the mouth but of two witnesses, (what's Phlegon and Apollonides?) or if the first be one, the Notice is so single, that it will not serve to celebrate, but bring the Wonder into doubt. The Sun was not totally Eclipsed as to all the World. One Hemisphere of his body shined still. And the Face of the whole Earth is to be meant of the Land of Judea, as 'tis elsewhere: read the *Temple of Wisdom*.

By the same Spirit I would know, why the Greek and Hebrew Scripture should differ so vastly in Account, and how the *Cainan* got into Saint Lukes Gospel intolerably (J. Scalliger hath said more) against all original trust.

But I may possibly tell you the manner of that hereafter, and that the Jews did not cut off (as the Arabick *Catena* would have it) but the Hellenists or Grecians (so it ought to be read, not *Grecians*, *Act. 6. 1.*) added what is supernumerary to these Epilogisms. And *Cainan* came in too at this back door, as I think I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the Hellenistical Chiliaists.

But if by this or any other spirit whatsoever (that of God only excepted) you can declare what was Melchizedeks Generation, I shall think you try'd here too much.

To say he was *Sam* the Great, as one especially

ally in a bundle of business hath taken so much pains to do, is not little enough to despise, and too much to answer to. I reckon it at the same rate as I do their *opinion*, who accounted him for the Holy Ghost, which I had not mentioned but to take my self the easilier off from that wonder which is justly to be conceived upon that grave and late learned Man, who could not be content with any other recourse of this Heresie, but to mistake him (and with a great deal of Judgment too) for Christ himself.

I cannot promise you 'tis all truth, but I can tell you some news as concerning this Great Man. In the Arabick *Caten* to these words of the Text, Gen. 10. 25. the name of one was Phaleg. This Note is set in the Margin. ויהוה הו אבן מלשיצאדק i. e. And this (that is, Phaleg) was the Father of Heracim, the Father of Melchizedeck, Cat. Arab. Cap. 31. fol. 67. a.

But in the Chapter going before, his Generation is declared in a set and solemn Pedigree, מלשיצאדק הו אבן אריקלים אבן פאלג אבן עאבה That is, Melchizedeck was the Son of Heracim, the Son of Phaleg, the Son of Eber. And his Mother name was יהוה כננת בנתו אמר שלחאיל *Salathiel* the Daughter of *Gomer*, the Son of *Japhet*, the Son of *Noah*. מנכת ארקלמים אבן עאבר לשלחאיל ונתו פתבלת וולד אננה ואסמתה מלכסדק אעבי מלך And Heracim the Son of Eber married his wife *Salathiel*, & she was with child,

child and brought forth a Son, and calleth his name Melchizedeck; that is, the King of Righteousness, called also the King of Peace.

Then after this, the Genealogy is set down at length; Melchizedeck son of Heracim, which was the son of Phaleg, which was the son of Eber, which was the son of Arphaxad, &c. till you come to אבן אדם עליה אלסלאם which was the son of Adam. Peace be upon him. *Caten. Arab. c. 30. fol. 65. a.*

Sahid Ben Batrick directly saith, that Melchizedeck was אבן פאלג the son of Phaleg. And so he interpreteth (and does it well too) the ἀγενεαλογος in Saint Paul Heb. 7. 3. not without Descent or Pedegree, as we. He is not therefore said to be without Father or Mother, as if he had no יו, or no known ones, but כי לן יהוה ויהוה אבואלסלאם פי סוד אלקבאיל Because he hath no Father or Mother put down among the rest of the Genealogies. And so the printed Arabick translate the place, as the Syriack also, &c.

Do you know now of what spirit you are?

The Turk writes upon the outside of his *Alcoran* לן ימסה אלא אלכטוד Let no man touch this Book but he that is pure. I would no man would meddle with ours (*Alcoran* signifieth but the Scripture, you need not be afraid of the word) but such as indeed are what other men do but think themselves.

If I should meet a Prophet, or the son of a Prophet, with any pretence to this spirit about him, he would look to me like the little child in

Salisbury Church that lies buried in a *Bishops Robes*. Indeed I believe God ordained more strength out of the mouth of these *Episcopal Babes*, and because of his enemies too, *Pfal. 8. 2.* then from these other *Infants of dayes and Children of a 100 years old, Esay 65. 20.*

I was asked once by an able and understanding man, whether the *Alcoran* as it is of it self, had so much in it as to work any thing upon a Rational belief; I said yes. Thus much only I required, that the believer should be brought up first under the engagement of that book; That which is every where called Religion, hath more of interest and the strong impressions of Education, then perhaps we consider of; otherwise for the Book it self, it is taken for the greater part out of our Scripture, and would not hear altogether so ill, if it were looked upon in its own Text, or through a good Translation.

But (not as to gain any thing by this) the *Alcoran* is scarcely Translated yet. The best disguise of it is, That *Arragnois* by *Johannes Andreas* the Moor, but the entire Copy of it is not easily met with.

Our Scripture, to the eternal glory of it, is rendred almost into the *Whole Confusion*. Strangers at *Rome*, *Parthians*, *Medes* and *Elamites*, *Cretes* and *Arabians*, may all read the wonderful Works of God in their own tongue in which they were born.

This Book of ours (or a good part of it) may be read in *Samaritan*, *Greek*, and the vulgar *Greek*

Greek too.) In *Chaldee*, *Syrack*, *Arabick*, th³ *Jerusalem Tongue*, in the *Persian*, *Armenian*, *Aethiopian*, *Coptick* or *Agyptian*, *Gotbick*, *Russian*, *Saxon*, &c. to say nothing of the more commonly known, *Italian*, *Spanish*, *French*, *Dutch*, &c.

And though we meet not yet with any piece of Scripture translated into the *China Tongue*, yet there is extant even in that a very full Tradition of our *Gospel*, as it was found written upon a *Stone*, wrought in the form of a long square, and dugge out of the ground at the bulking of a *Wall* in *Saxeun*, in the year 1625.

The Title of the *Stone* is written upon with 9 Characters in the *Chinois*, expressing as followeth; *Lapis in laudem & memoriam eternam Legis lucis & veritatis portatæ de Judæa, & in China promulgatæ, erectus.*

The *Stone* saith, That our Saviour ascended
 “ up into Heaven about Noon, & relinquens sep-
 “ tem viginti tomis doctrinæ ad portam magnæ con-
 “ versionis mundi aperiendum.

“ And left behind him 27 Books of Doctrine,
 “ (so many there are in the New Testament) to
 “ set open a gate for the great Conversion of the
 “ world.

Baptismum instituit ex aqua & spiritu ad abluenda peccata, &c. Excitavit omnes voce Charitatis reverentiam exhibere jubens versus Orientem, ut pergant in viâ vitæ gloriose. “ He instituted *Baptism* by water and the spirit to wash away
 “ sins; He stirr'd all men up in the voice of Cha-
 rity,

city, and gave command that they should worship towards the East, that they might go forward in the way of a glorious life.

If the Stone say true, you have reason to take it so much the better, which you will find hereafter said of this *Leading Ceremony*.

But whether you do or do not, I shall make bold to tell you here, that this was the reason why our Saviour so often made use of the *Mount Olivet* (which was upon the East side of *Jerusalem*) for his *Private Devotions*.

And because I am fallen upon this, I will here satisfy something which hath been objected unto me as concerning this *Adoration towards the East*, how it can be made good upon all positions of the *Sphere*. Suppose *Jerusalem* to be the Center, and the *Æquinoctial East* of that to be the East of the whole world, because it answers to the place of our Saviours special presence in the *Heaven of Heavens*.

It is required that I tell which way they shall worship who live a quadrant off the *Equator*, or more East from the *Horizon* of the *Holy City*. The answer is ready.

They are to worship toward the *West*, in respect of the rising of the Sun, which is not the thing regarded in this matter, for I am not engaged to account for the world, but as to this *Northern Hemisphere*, the Center whereof *Jerusalem* is to be, and the *Æquinoctial East* of that the Center of all *Adoration and Devotion* from all degrees of the whole Circle, be it where it will. For

For the Stone I mention'd, the *Original* could not so well be brought off from the *Place*; but alike to that they can shew you still at *Rome*, in *Bibliotheca Domus professorum*.

There is a short and admirable *Tradition* of the whole Creation in Hieroglyphical Scripture, where you may see the great world written all out into a lesser print then that of a *Man*. In the lower Limb and second Scheme of the *Tabula Laurina Hieroglyphica* (it is the same with that which the Cardinal *Bembus* had) there is set down the Figure of the *Scarabeus* or *Beetle* for the *Trunk*, but with the Head and Face of a *Man*, and holding a little Table with this *Coptick* Inscription, $\Phi\epsilon\alpha\delta\alpha$. About the Neck a Number of Concentrick Circles to express the Orbs and motion of the Heavens; upon the top of the Head a Face of the increasing Moon to shew her Monthly Revolution; within that a Cross mark for the four Elements; near to all this above a winged Globe, and wreathed about with two Serpents.

The meaning of this last is told you by *Baruchias Albenephi*, in his Book of the *Ancient Egyptian learning*, and in that part thereof, where he discourseth, $\Phi\epsilon\alpha\delta\alpha$ of *Pharaohs Obelisks*, he saith, $\text{וְאֵלֶּיךָ מִן־הַמִּצְרַיִם}$ i. e. *The winged Sphere wreathed about with Serpents, is the Hieroglyphick of the soul and spirit of the world*. The *Humane face* is meant of the Sun and his course, as you read in our second Book of the *Harmony* of

of the world, and *Elhavareuna*, or Book of secrets.

For the *Holy Beetle* (which an old *Aegyptian* durst not tread upon) *Horus Apollo* saith it signifieth for the Figure of the world, and he giveth this reason and secret for it.

The *Beetle*, saith he, when it hath a mind to bring forth, βόος ἀρόδευμα λαβάν τραιγεῖδ ἢ παρταλίσιν τῶ κοσμῶ χῆμα ὃ ἐκ τῶν ὀπισθίων μετὸν κοιλίας ἀπὸ ἀνατολῆς εἰς δύσην αὐτὸς πρὸς ἀνατολὴν ἐλάττει. Taketh the excrement of an Ox, which having wrought into small pellets round as the world, it turneth them about from East to West, it self in the mean time (as to call up great Nature to these Travels) turning towards the East: read the *Temple of Wisdom*.

The *Aegyptian* word *φύς*, held out in the Table, is the same with the Greek *σύνδεσις*, to shew that the whole frame hangs together by a true *Magnetick love*, that invilible Harmony and binded discord of the Parts.

I cannot think that time sufficiently well imployed, which hath been spent upon the integrity and distinction of Scripture into Canonical and Apocryphal.

There's no *Apocrypha* in the *Alcoran*. It is told you in the *Synodicum*, set forth by *Papirus*, that the Council of *Nice* made a miraculous Mound between those two. Ἐν γὰρ τῷ βίβλῳ τῷ διὰ χεῖρῶν πατρῶν τῆς θεῆας τεχτιζῆσθαι αὐτὰς παρεθιμῆν, προσήκουσαν ὡς εὐρεθῆναι πρὸς διοτινέσσας ἑστῆναι, τὸν κέρειον ἕξαιπε σαμῆναι, καὶ τὰς κισθῆλας ἢ καὶ γέροντι, ἀσπικέτω διν.

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They set all the Books in a Church a little below the Holy Table, and prayed God that those of the company which were done by his inspiration might be found above, but the spurious part underneath; and God did so. Do you believe this?

The Canon of Scripture subjoynd to the Council of *Laodicea*, is much depended upon for this matter of distinction.

And yet this very Canon it self is not extant in some very ancient Manuscripts. It is wanting in one Greek *Συνοδικον* here, and moreover then so it is not to be found in *Joseph the Aegyptians Arabick Code*.

And there is no man of sense but must think, that this was a thing more likely to be put in some Copies, then left out of any.

The *Hebrew Canon* indeed is a good sure ground. And yet you must not think that all, no nor any of the *Apocryphal Books*, were first written in the Greek.

The *Hebrew Edition* by the Jews at *Constantinople*, is the undoubted Text of *Tobit* (*Saint Hierom* saith as much for *Judith*) *Libellus aureus*, as *Munster* said truly of it.

For that of the *Son of Syrach*, it is confessed in the Preface; where I must tell you by the way, that this Book of *Syracides* was heretofore accounted among the *Hagiographa*.

I know not what elle to make of that in *Baba Kama*, where the *Talmudists* quote this Proverb out of the *Cetubim* (which is the same with *Hagiographa* *אֲשֶׁר לְבַר* &c. Every Bird foretells it

it self with one of the same kind, (Birds of a Feather, &c) and so every man to his like.

The Tosephoth say to this, that נסד &c. perhaps it is in the Book of Ben Syra (was Ben Syra for Canonical too?) be sure enough there's no such saying in that Book. In the Book of Syracides, you meet indeed with it, Chap. 17. ver. 10. *Πάν ζῶον ἀγατὰ τὸ οὐσίον αὐτῆς, καὶ τὰς ἀδελφὰς τῆς πληθῆνος αὐτῆς.*

For the *Wisdom of Solomon*, a Book worthy enough of that name, and comparing with any that was ever writ by the hand of Man. That this Book was written in *Chaldee* is certain; for *R. Moses Ben Nachman* quoteth it so out of Chap. 7. v. 5. &c. & v. 17. &c. in the Preface to his Comment upon the *Pentateuch*.

One of the Books of the *Maccabees* are known to be in Hebrew, and the worst of all the company (and excepted against by *Bellarmino* himself) though appointed to be read in our Churches) that is the fourth of *Esdras* will be clearly of another credit and Reputation to you, if you read it in the Arabick.

The story of the Woman taken in Adultery hath met with very much adversity. *Saint Hierom* noteth it wanting in several Copies of his time. The Paraphrast *Nonnus* had nothing to say to it; Nor is it noted upon by *Theophylact*, &c. The *Armenian Church* (as one of their Priests informed me) allow it not a place in the body of the Gospel, but reject it to the latter end as a suspected piece. The *Syriack Paraphrast* leaveth

leaveth it out (that is, the Printed Paraphrast) But in some of the Manuscripts it is found to be, though not received as the rest of the Scripture, but written upon with this Asterism, *נסד* That is not of the Text.

But the Arabick hath it; and in the Greek Manuscripts it wanteth but in one of seventeen, *Sedita* (saith *Beza*) *ut mira sit scditionis varietas*, enough to make me (he saith so too) *Ut de totius istius narrationis fide dubitem*.

But *Eusebius* noted long ago, that the letter forth of this History was the ancient *Papias*. *ἢ τὸ ἄρθ' ἑστῆκεν ἡ ἀρχὴ τῆς ἱστορίας.* And that it was to be had in the Gospel, *Secundum Hebraeos*.

Et suspicari merito quis possit (saith *Drusius*) *ex Evangelio illo ad exemplaria diminasse*, though I shall conclude from hence, (but as he doth) with a *Nihil affirmo*.

To say nothing here of *Solomons Psalter*, lately put forth by *de la Cerda*; our account of *David's Psalms* is 150. but the Arabick and some other Translations set down one more. *Josephus Hypomnesticus* saith that *David* made *ἄλλοις ἀριθμοῖς*, an infinite number of *Psalms*.

Atanasius saith he made 3000. and reckoneth this to be one, *πρὸς τὴν ἑξήκοντα ἑξήκοντα, &c.*

In the Greek *Psalms* it is no rare thing to meet with it in the Manuscripts. 'Tis extant in more then one or three in our publick Library.

One hath it in *Magdalen Colledge*, another in *Trinity Colledge*, and a third in *Corpus Christi Colledge*, given them by *Claimund* their first President.

I think every man ought to have a very reverend and singular opinion of that Epistle of *Clemens Romanus* to the *Corinthians*, and yet I do not think that either this or the rest of that Book was of *Teclæ's* own hand-writing, no more then I believe that *John Fox* translated the *Saxon* Gospels into English. I have seen the third Epistle of Saint *Paul* to the *Corinthians* in the *Armenian* Tongue, beginning *Paul a servant of Jesus Christ, &c.* And an Epistle of the *Corinthians* to Saint *Paul* in the same Tongue, beginning, *Steven, &c. to our Brother Paul, greeting.* *Kirstenius* saith, that there be many Epistles of Saint *Paul* in Arabick, which we know not of yet: read the second Book of the *Harmony of the World.*

The *Armenian* Priest I mentioned before, told me they had more Books of *Moses* then we.

But now to discharge my self of all this that hath been said, and to give up a sincere and sober account of the thing.

An indifferent man of any Nation under heaven, could not deny but that *this Book* throughout, discovereth an incomprehensible secret power and excellency; enabled to make any man whatsoever, *wise to Salvation.* And that Canon, which is undoubtedly received on all hands, is sufficiently *entire*, and the way to God.

And for detracting any the least jot or tittle from this, unless it be notoriously made known to be *heterogeneous* and *abhorrent* (and he that believeth this too must not make haste) *God shall*

take

take away his part out of the Book of Life. But for him that shall add any thing *thereto*, though it were a new Epistle of Saint *Paul* (as to *Seneca* or the *Laodiceans* (and as good as any of these we have) *God shall adde unto him the plagues that are written in this Book.* Read the *Harm. World.*

You must not reckon of the Scripture by the bulk. It were the biggest Book in the world if it were less then it is; and it was purposely fixed to that proportion it hath, that it might compare and comply with our Size and Magnitude.

If you would have all written that *Solomon* disputed, from the *Cedar* in *Libanus*, to the *Hysop* that grows upon the wall; or all that which was done and said by One that was greater then he, and spake as never man did, *The world it self was not able to contain the books that should be written, Amen.* That is, *The Lord let it be so as it is.*

¶ It will not be so successful an argument for this Book to urge the miraculous conservation and incorruption of the Text. The *Alcoran* it self hath much better luck. Read our *Regio Lun's.*

That of the Old Testament, how tenable soever it hath been made by their encompassing and inaccessible *Misora.* I do not find it so altogether (though wonderfully enough) entire.

But for the New, there's no prophane Author whatsoever (*ceteris paribus*) that hath suffered so much at the hand of time, And what of all this? Certainly the providence was thew-

ed to be greater in these miscarriages (as we take them) then it could have been in the absolute preservation. God suffer'd tares to be sowed in the Genealogies (while men slept) or in some elemental parts, that we might insist upon those משגרות שאלות (See Ben. Bar Jamb's Itinerary) *Extracta questionum* as these things are called and kept by the Jews themselves. It is an invincible reason for the Scriptures part, that other escapes should be so purposely and infinitely let pass, and yet no saving or substantial part at all scarce moved out of its place. To say the truth, These varieties of Readings in a few by-places, do the same office to the main Scripture, as the variations of the Compass to the whole Magnet of the Earth. The Mariner knows so much the better for these how to steer his Course. Read the Temple of Wisdom.

¶ For the stile of this Scripture it is unspeakably good, but not admirable in their sense who reckon the height of it from the unusualness of the phrase. The Majesty of that Book sits upon another Throne. He that was among the Hearersmen of Tekub, did not write like him that was among the Priests at Anathoth. Read Ben Syra and the Arabick Centuries of Proverbs. Read the Alcoran it self. Though the saying of our Saviour, *It is easier, &c.* was originally, *It is easier for an Elephant, &c.* Yet Mahomet expresseth as our Saviour did, *They shall not* (saith he) *enter into Paradise,* חתי ילג אלבמל, חתי ילג אלבמל till a Camel go through a Needles eye.

eye. You will get more by that Book to this purpose, if you make no worse use of it then you should, and as I would have you.

Yet you must have a care too; for the Authors of that good *confused heap* have elsewhere exprest loosely enough. They say in another Surat אלהי ואלהי יצלי עלי אלגבי That the Angels and God himself too say prayers for his Prophet; that is, that God prays for Mahomet. An odde saying you may think, and yet how much different can you make it to be from that of ours, where it is said, that the Spirit maketh intercession for us, &c? but do you make this use of it? It is from hence that the Mahometans express the memory of the Dead in God, (especially of the Prophet himself) by those strange words, *Peace and the prayer of God be upon them.*

But if you would raise a Reputation upon our Scripture like your self, and the dimensions of a man, take it from *those without*. I should think it to be very well that Averroe's in his Arabick Commentaries translated into Latine, should call the greatest man of the East, *Beatum Job, Blessed Job,* and to urge him for an example of Fortitude.

Galen in his Book *De usu partium*, not knowing what to say to the hair of the eye-lids, why it should so strangely stand at a stay and grow no longer, takes an occasion to undervalue Moses his Philosophy, and saith of God, *Neque si lapidem repente velit facere hominem, efficere id poterit, &c.* (yes, but he could even of those stones

too) But old *Orpheus* sayes, that the man that was born out of the water (so *Moses* indeed is to be called in the *Ægyptian*) did well, and *Dionysius Longinus* (one that knew what belonged to exprellion) having first of all cast a scorn upon his *Homer*, saith, ἡ δὲ αἰὼν θεομοδίαν, that the *Law-giver of the Jews* ἐκ τοῦ ὕδατος ἀνέβη (no ordinary man neither) was in the right, when he brought in God, saying, γινώσκω εὐδὸς καὶ ἔγιντο, Let there be Light & there was Light, &c. all people & Nations believe a God. See *Harmony of the World*.

If you see what *Strabo*, *Tacitus*, *Justin*, *Diodorus Siculus*, *Ptolomy*, &c. have said as to this, you will be no great loser (in your Faith) by the Arts I Teach.

I have thus much left to wish (and I hope I do it well) to this Book, that it might be read (so far as this is possible) in a full & fixt Translation. And upon that a clear and disengaged Commentary.

The way to do this will not be to do the Work a great, and undertake the whole, or any considerable part of the Book by one man, if he could live one Age.

How little we have gotten, and lost how much by those who have prayed to God, they might live to make an end of all the Bible in Commentaries, you cannot chuse but perceive enough.

You must not think to look upon this mirror of the word as you are to be seen in *Roger Bacon's Perspective*, *Ubi unus homo videbitur*
plures,

plures, where one man will seem to be more then so. No, Break the glass in pieces and see every one a face by himself.

He that shall thus begin to build, may perhaps be one of those that will be able to finish.

The Jews when they build a house, are bound to leave some part of it unfinished in memory of the destruction of *Jerusalem*. The best Master-builder that shall come to this work, will be forc't to do so too. And yet if those that have undertaken upon the whole, had in stead of that compleated but one small part, *This House of God and Tabernacle of good men had been reared up ere this. As in Harmony of World Lib. 2.*

He that goeth upon this with any interest about him, let him do otherwise never so admirably, he does indeed but translate an *Angel of Light* into the *Devil*.

I would not render, translate or interpret one part of the spiritual *Rosie Crucian* Key of power to the end of my own, though it were to please my whole Nation by it, if I might gain the world.

These Wresters of the Book, are *unstable*, if not *ignorant men*, and it will follow that they must needs do it to their own destruction: see the *Harmony of the World*. Lib. 2.

When all these things are fitly and understandingly resolv'd upon, it would be good too to bring these principal matters as near to a *Standard* as we can, that we might have something to trust to, and settle upon.

Some say that the Heavens could not move,

unless the earth stood still. I'm sure since the earth began to turn about, the Kingdom of Heaven hath suffered a violence of Rest, and doth not seem to be so open to all believers as before.

I am sorry I have so much to accuse my Nation of, that ever since the times of Henry the VIII. they should go about in a maze of Reformation, and not know yet how to get either us or themselves out.

I am not much given to the admiration and amusements of Astromantick and Geomantick matters, therefore I will not tell you (plainly) here what *Ptolomy*, *Cardan*, *Silen*, *Alchindus*, *Eshwihid*, *Roger Bacon*, &c. say of us. And yet the sage *Guido Bonate* (*Zoroaster* in chief to some Almanack men) I cannot chuse but give you notice of.

This Gymnosophist in the 13 Chapter of his first Part tells you, That Christ himself was an Astromancer & Geomancer, & made use of Elections. The same Man, in the 3d. Chapter of his 3d. Part, is busie to let you know under what Figure of the Heavens you are to begin any thing.

But that wch I indeed intend to say to you, is this.

In the Geographical Resemblances I find, that *Maginus* could liken *Scotland* to nothing. But for *England*, 'tis fancied by some, to come very near the fashion of a Triangle. I am sure 'tis far enough from a square, or that *Honest man in Plato*, who falleth still upon his own legs.

The Arabick *Nubian* Geographer likeneth us to an *Estrich* (indeed we have digested Iron enough)

nough) But this is that silly thing which leaveth her Egges in the Earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild Beast may break them: She is harden'd against her young Ones as though they were not hers, her labour is in vain without fear. And why? Because God hath depriv'd her of wisdom, neither hath he imparted to her understanding. And yet what time she listeth up her self on high, she scorneth the Horse and his Rider.

Indeed if ever any Nation perished for want of Knowledge, we are like to be the Men.

And indeed I am neither Priest, Rosie Crucian nor Physician, but a Gentleman that with much study can find out the sense and meaning of an Hebrew, Greek, or Latine Author: In all things I submit to those better Learned then my self; for I do not profess my self a Schollar but a Gentleman, I am not proud and envious.

Here next we will add some more examples of Spirits, Witches and other Apparations, that the World knows to be true; and having once proved that there are Spirits or Ghosts of the Dead both good and evil; We shall next easily prove that there is a God, let the prodigious opposer of *Agrippa* say what he will, *Agrippa* his Philosophy is my study: But this *English* Almanackmaker is a litle vain, bold & impudent; it is wonder if this fool do not patch up a piece of his Mother language with illegittimate *English* Sillogismes: O stout ♂ in ♂, O fine ♀ in ♀ is faithfull, honest, and kind hearted; but let us
step

step into the next Chapter and leave for m. Ascending, & ♂ in ♀ is like him that borrowed 100 l. in Gold of a Gentleman in a Tavern & never paid him again but with forged scandalous lies of his own making. We will next tell you some examples, And first of *Wierus* that industrious *Advocate of Witches*, recites several *Ceremonies* that they use for the raising of *Tempests*, & doth acknowledge that *Tempests* do follow the performance of those *Ceremonies*, but that they had come to pass nevertheless without them: which the *Devil* foreseeing, excites the deluded Women to use those *Negromantick Rites*, that they may be the better perswaded of his power. But whether there be any causal connexion betwixt those *Ceremonies* and the ensuing *Tempests* I will not curiously decide. But that the connexion of them is *supernatural* is plain at first sight. For what is casting of *Flint-Stones* behind their backs towards the *West*, or flinging a little *Sand* in the *Air*, or striking a *River* with a *Broom*, and so sprinkling the *Wet* of it toward *Heaven*, the stirring of *Urine* or *water* with their finger in a *Hole* in the ground, or boiling of *Hogs Britles* in a *Pot*? as We have said in the *Holy Guide*; What are these fooleries available of themselves to gather *Clouds* & cover the *Air* with *Darkness*, & then to make the ground smook with peals of *Hail* and *Rain*, and to make the *Air* terrible with frequent *Lightnings* and furious *Claps of Thunder*? Certainly nothing at all, as you heard before. Therefore the ensuing of these *Tempests* after such like *Ceremonies* must be either

either from the prevision of the *Devil* (as *Wierus* would have it) who set the *Witches* on work, or else from the power of the *Devil* which he hath in his *Kingdome* of the *Air*. And it seems strange to me that *Wierus* should doubt this power, when he gives them a greater; For what is the transporting of vapours, or driving them together, to the carrying of *Men* and *Cattel* in the *Air* (of which he is a confident *Asserter*) unless it require larger *Devils* or greater numbers? And that there are sufficient number of such *Spirits* will seem to any body as credible, as that there are any at all. But now for the truth of this, that certain *Words* or *Ceremonies* do seem at least to cause an alteration in the *Air*, and to raise *Tempests*, *Remigius* writes that he had it witnessed to him by the free confession of near two hundred men that he examined: Where he adds a story or two in which there being neither *Fraud*, nor *Melancholy* to be suspected, I think them worth the mentioning. The one is of a *Witch*, who to satisfy the curiolity of them that had power to punish her, was set free that she might give a proof of that power she professed she had to raise *Tempests*. She therefore being let go, presently betakes her self to a place thick set with *Trees*, scrapes a *Hole* with her hands, fills it with *Urine*, and stirs it about so long, that she caused at last a thick dark *Cloud* charged with *Thunder* and *Lightning*, to the terrour and affrightment of the beholders: But she bade them be of good courage, for she would command the

Cloud

Cloud to discharge upon what place they would appoint her, which she made good in the sight of the Spectators.

The other Story is of a *young Girle*, who to pleasure her Father complaining of a drought, by the guidance and help of that ill Matter her Mother had devoted and consecrated her unto; rais'd a *Cloud*, and water'd her Father's ground onely, all the rest continuing dry as before.

Let us adde to these that of *Cuinus* and *Margaret VVarine*. While this *Cuinus* was busie at his *Hay-making*, there arose suddenly great *Thunder* and *Lightning*, which made him run homeward, and forsake his work; for he saw six *Oakes* hard by him overturned from the very *Roots*, and a seventh also shatter'd and torn a pieces: he was fain to lose his hat, and leave his fork or rake for haste; which was not so fast but another crack overtakes him and rattles about his ears; upon which *Thunder-clap*, he presently espied this *Margaret VVarine* a reputed Witch upon the top of an *Oak*, whom he began to chide. She desired his secrecy, and she would promise that never any injury or harm should come to him from her at any time.

This *Cuinus* deposed upon Oath before the Magistrate, and *Margaret VVarine* acknowledged the truth of it, without any force done unto her, several times before her death, and at her death. [See *Remigius Demonolatr.* lib. 1. c. 29.] *Remigius* conceives she was discharged upon the top of the *Oak* at that last *Thunder-clap*,
and

and there hung amongst the boughs; which he is induced to believe from two Stories he tells afterwards. The one is of a *Tempest* of *Thunder* and *Lightning*, that the Herdsmen tending their Cattel on the brow of the Hill *Alman* in the field of *Guicuria* were frightened with, who running into the Woods for shelter suddenly, saw two Country men on the top of the Trees, which were next them, so dirty, and in such a pickle, and so out of breath, as if they had been dragg'd up and down through thorns and miry places; but when they had well eyed them, they were gone in a moment out of their sight they knew not how nor whither. These Herdsmen talked of the business, but the certainty of it came out not long after. For the free confessions of those two men they then saw, being so exactly agreeing with what the Herdsmen had related, made the whole matter clear and undoubted. The like I have seen verified in *Colton Park* in *Warwickshire* in a great *Oake* then torne into little pieces in a clap of *Thunder*.

The other Story is of the same persons, known afterward by their names, *viz.* *Amantius*, and his partner *Rotarius*, who having coursed it aloft again in the Aire, and being cast headlong out of a *Cloud* upon an house, the later of them being but a Novice and unexperienced in those supernatural exploits, was much astonish'd and afraid at the strangeness of the matter; but *Amantius* being used to those feats from his youth, his Parents having devoted him

from

from his Childhood to the *Devil*, made but a sport of it, and laughing at his friend, called him a Fool for his fear, and bade him be of good courage; for their Master, in whose power they were, would safely carry them through greater dangers then those. And no sooner had he said these words, but a *whirlwind* took them; and set them both safe upon the ground: but the house they were carried from so shook, as if it would have been overturn'd from the very foundations. This both those men examin'd apart, confessed in the same words, not varying their story at all; whose confessions exactly agreed in all circumstances with what was observed by the Country people concerning the time and the manner of the *Tempest* and shaking of the house.

I will onely add one Relation more of this nature, and that is of a Witch of *Constance*, who being vex'd that all her Neighbours in the Village where she lived were invited to the Wedding, and so were drinking and dancing, and making merry, and she solitary and neglected, got the *Devil* to transport her through the Aire in the midst of day, to a Hill hard by the Village: where she digging a Hole and putting *Urine* unto it, rais'd a great *Tempest* of *Hail*, and directed it so, that it fell onely upon the Village, and pelted them that were dancing with that violence, that they were forc'd to leave off their sport. When she had done her exploit she returned to the Village, and being spied was suspected

pected to have raised the *Tempest*, which the Shepherds in the field that saw her riding in the Aire knew well before, who bringing in their witness against her, she confess'd the fact. I might be infinite in such Narrations, but I will moderate my self. But thus I prove both Angels and Devils appear and converse with men according to the Complexion and capacity of the Artift.

And by these examples and Arguments do we prove the power of God, that he suffers both good & evil upon the earth, and that all Nations confess and believe in him.

CHAP. XI.

Supernatural Effects observ'd in them that are Bewitch'd & Possess'd. The famous Story of a lewd Woman by some Vulgarly called Pope Joan.

WE will pass yet further to those *Supernatural effects* which are observ'd in them that are *Bewitch'd* or *possess'd*. And such are, *Foretelling things to come*. *Telling what such and such persons speak or do*, as exactly as if they were by them, when the party *possess'd* is at one end of the town and sitting in a house within doors, and those parties that act and confer together are without at the other end of the town; to be able to see some and not others; to play at Cards with one certain person, and not to discern any body else at the table besides him; to act, and talk, and go up and down, and tell what will become of things, & what happens in those fits of *possession*, & then to soon as this is over to remember

nothing.

nothing at all, but to enquire concerning the welfare of those whose faces they seemed to look upon but just before when they were in their fits. All which can be no symptoms nor signs of any thing else but the Devil got into the body of a man, and holding all the operations of his Soul, and then acting, and speaking, and sporting as he pleases, in the miserable Tenement he hath crouded himself into, making use of the Organs of the body at his own pleasure, for the performing of such pranks and feats as are far above the capacity, strength or agility of the party thus bewitched or possessed.

All these things are fully made good by long and tedious observations recorded in the discovery of the Witches of Warbois in Huntingdonshire; Anno 1594. The memory whereof is still kept fresh by an Anniversary Sermon preach'd at Huntington by some of the Learned of Oxford or Cambridge.

There is also lately come forth a Narration how one Mrs. Muschamps Children were handled in Cumberland, which is very like this of Mr. Throckmorton's Children of Warbois, and others.

That which is generally observed in them is this, That in their fits they are as if they had no Soul at all in their Bodies, and that whatsoever operations of sense, reason or motion there seems to be in them, it is not any thing at all to them, but is wholly that stranger that hath got into them. For so soon as their fits are over, they are as if they had been in so profound
asleep

asleep, that they did not so much as dream, and so remember nothing at all of what they either said or did, or where they had been; as is manifest by an infinite number of examples in the aforementioned relations. Of the truth of which passages here at home we being very well ascertain'd, we may with the more confidence venture upon what is recorded concerning others abroad. As for example; The possession of the *Religious Virgins* in the Monastery of *Werts*, others in *Hersfont*, others also not far from *Xintes*, and in other places, where there were Eye-witnesses enough to take notice, how strangely they were handled, being flung up from the ground higher than a mans head, and falling down again without harm, swarming upon Trees as nimbly as Cats, and hanging upon the boughs, having their flesh torn off from their bodies without any visible hand or instrument, and many other mad pranks which is not so fit to name, but they that have a mind may read at large in *Vierus*. And our self hath seen a Coach and six Horses driving upon the waves of the Sea many leagues from any Land.

I would pass now to other effects of Witchcraft, as the conveying of Knives, balls of Hair, and Nails into the bodies of them that are bewitched; but that the mention of these Nuns put me in mind of that famous story in *Vierus* of *Magdalena*, first a Nun, then a Pope, and then an Abbess of a Nunnery in *Corduba* in Spain. Those things which were miraculous in her were

these; That she could tell almost at any distance how the affairs of the world went, what consultations or transactions there were in all the Nations of Christendom, from whence she got to her self the reputation of a very *Holy-woman*, and a great *Prophetess*; but after this she was chosen *Pope* being in mans Apparel. But other things came to pass by her or for her sake, no less strange and miraculous; as that at the celebrating of the holy *Eucharist*, the Priest should alwayes want one of his round *Wafers*, which was secretly conveyed to *Magdalen* by the administration of Angels, as was supposed, and she receiving of it into her mouth eat it, in the view of the people, to their great astonishment and high reverence of the *Saint*. At the elevation of the Host *Magdalen* being near at hand, but yet a wall betwixt, that the wall was conceived to open, and to exhibite *Magdalen* to the view of them in the Chappel, and that thus she partaked of the consecrated bread. When this *Abbatess* came into the Chappel her self upon some special day, that she would set off the solemnity of the day by some notable and conspicuous Miracle: For she would sometimes be lifted up above the ground 3. or 4. times 3. or 4. cubits high; other sometimes bearing the Image of Christ in her arms, weeping favourly, she would make her hair to increate to that length and largeness, that it would come to her heels, and cover her all over and the Image of Christ in her armes, which anon notwithstanding would

shrink

shrink up again to its usual size: the like story you heard before in the second Book: with a many such specious though unprofitable Miracles.

But you'll say that the Narration of these things is not true, but they are feigned for the advantage of the *Roman Religion*, and so it was profitable for the Church to forge them and record them to posterity. Some that are unwilling to admit of any thing *supernatural*, would please themselves with this general shuffle and put-off. But when we come to the *Catastrope* of the story they will find it quite otherwise; for this *Saint* at last began to be suspected for a *Sorceresse* as it is thought, and she being conscious, did of her own accord, to save her self, make confession of her wickedness to the *Visitors* of the Order, as they are called, viz. That for thirty years she had been married to the *Devil* in the shape of an *Aethiopian*, that another *Devil* servant to this, when his Master was at dalliance with her in her Cell, supplied her place amongst the *Nuns* at their publick Devotions; that by virtue of this Contract she made with this Spirit she had done all those Miracles she did. Upon this confession she was committed, and while she was in durance, yet she appear'd in her devout postures praying in the Chappel as before at their set hours of Prayer: which being told to the *Visitors* by the *Nuns*, there was a strict watch over her that she should not stir out. Nevertheless she appeared in the Chappel as before,

I 2

thought

though she were really in the Prison, and put from her Popeship.

Now what credit or advantage there can be to the *Roman Religion* by this story, let any man judge. Wherefore it is no figment of the Priests or Religious persons, nor Melancholy, nor any such matter (for how could so many spectators at once be deluded by Melancholy?) but it ought to be deemed a real *Truth*: And this *Migdalen's* appearing in two several places at once, it is manifest that there is such a thing as *Apparitions* of *Spirits*; evil as well as good Genij. But I must abstain as yet from touching that argument; I having not dispatch'd what I propounded concerning the vomiting up of *Nails*, the conveying of *Knives* and *pieces of Wood* into the Bodies of men, and the like. Which things are so palpable and incapable of delusion, that I think it worth the while to insist a little upon them. It being not impertinent to our purpose, because we will teach you how to cure those that are really bewitch'd or possess'd with evil spirits; and then the way to long life, (Health Youth, &c. being cleared from these miseries,) may be with happiness and knowledge, &c. enjoyed. *In the Holy Guide.*

CHAP.

CHAP. XII.

Examples of Bewitch'd Persons that have had Balls of Hair, Nails, Knives, Wood stuck with Pins, pieces of Cloth, and such like trash convey'd into their Bodies, with examples also of other Supernatural Effects.

I Will begin with that memorable true Story that *Langius* tells of one *Ulricus Neuseffer*, who being grievously tormented with a pain in his side, suddenly felt under his skin, which yet was whole, an *Iron Nail* as he thought. And so it prov'd when the Chyrurgion had cut it out: But nevertheless his great torments continued, which enraged him so, that he cut his own Throat. The third day when he was carried out to be buried, *Eucharius Rosenbader*, and *Johannes ab Ettenstet*, & a great company of people standing about them dissected the Corps, and ripping up the Ventricle, found a round piece of *Wood* of a hood length, four *Knives*, some even and sharp, others indented like a *Saw*, with other two rough pieces of *Iron* a span long. There was also a ball of *Hair*. This hapned at *Fugenstal*, 1539. *William Tubb* the Fencer told me such a Story he saw in *East Smithfield*. 1663.

Vvierus tells also such another Story of one that was possessed, of which himself was an Eye-witness, that vomited up pieces of *Cloth* with *Pins* stuck in them, *Nails*, *Needles*, and such like stuff:

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which

which he contends doth not come from the stomach, but by a pretigious sleight of the Devil is only ingested into the mouth.

Cardan relates the like of a good simple Country fellow and a friend of his, that had been a long time troubled with vomiting up *Glass*, *Iron*, *Nails* and *Hair*, and that at that time he told *Cardan* of it, he was not so perfectly restored but that something yet crash'd in his belly as if there were a *Bag of Glass* in it.

I might add seasonably hereunto what is so crediably reported of *Mrs. Clerks Child*, that it was seen to vomit up pieces of *Wood* with *Pins* stuck in it.

But I will conclude all with that Story of about thirty Children that were so strangely handled at *Amsterdam*, 1566. of the truth whereof *Vierus* professeth himself very well assured. They were tortured very much, and cast violently upon the ground, but when they arose out of their fit knew nothing but thought they had been only asleep. For the remedying of this mischief they got the help of *Physicians*, & *Astrologers*, and the *Rosie Crusians*, but without success. Onely while the *Astrologers* were reading, the Children vomited up *Needles*, *Thimbles*, threads of *Cloth*, pieces of *Pots*, *Glass*, *Hair*, and other things of the like nature.

Now the advantage I would make of these Relations, is this, that these effects extraordinary and supernatural being so palpable and permanent they are not at all lyable to such Subter-

fuges

fuges as some men usually betake themselves to, as of *Melancholy*, and disturbance of *Phansie* in those that profess they see such strange thing, or any *Fraud* or *Imposture* in those that act.

All that can with any shew of reason be alledged is this, That such parties in their fits of distractions may devour such things as they vomit up, or at least put them into their mouths. But they that are by, might easily see that, distracted people doing things carelessly and openly. And these things happen to those that are thus handled against their wills; and as they are not discovered to do any such things of themselves, so neither do they confess afterwards that they did it, when they are come to their right senses; and ordinarily it is found out that some Woman or other by *Sorcery* or *Witchcraft* was the Author of it.

Besides it is evident that there can be no mistake at all in some of these passages; For how can an *Iron Nail* get betwixt the skin and the flesh, the skin not at all ripped or touched? Or how is it possible for any body to swallow down *Knives* and pieces of *Iron* a span long? which besides that story of *Ulricus Neussfer*, is made good in another of a young Wench; who when she had made clean a pair of *Shoos* with a *Knife*, which she put in her bosom, she after seeking for it, it could not be found any where, till at length it began to discover it self in a swelling on her left side, and at last was pulled out thence by a *Chyrurgion*. You may read the whole

Relation in *Wierus*, Lib. 4. It was done at *Levensteet* in the Dukedom of *Brunswick*, 1562. An old Woman had come to the house in the morning, and a strange black Dog was found under the Table.

There are also other miraculous and supernatural effects, as in that maid of *Saxonies* speaking of Greek; and in another, whom *Cælius Rhodiginus* professes he saw, that spoke from betwixt her legs. A third at *Paris* whom *Dr. Ficard* and other Divines would have dispossessed, whom one *Hollerius* a Physician deriding, as if it had been nothing but Melancholy in the Woman and Ignorance in those Divines, was after convinc'd of the contrary, when he saw her standing betwixt two other women, and crying out of a sudden, discerning her hands to be so fast bound that there was no loosing of them without cutting the string. There was not the appearance of any thing to any body but to the possessed onely, who said she saw then a white Cloud come near her when she was bound. By these Stories and others that are sacred, do I prove there are Spirits, and consequently a God.

C H A P.

C H A P. XIII.

The Apparition of Conward. A Triton or Sea-God seen on the banks of Rubicon. Of the Imps of Witches, and whether those Old Women be guilty of so much damage as some men fancie them. That such things pass betwixt them and their Imps as are impossible to be imputed to Melancholy. The examination of the reason of Sealing Covenants with the Devil.

BUT it is now high time to clear up this more dim and cloudy discovery of Spirits into more distinct and articulate Apparitions, according as I did at first propound. And these I shall cast into two ranks: Such as appear near to us on the *Ground*, or such as are seen afar off, above in the *Aire*. And here again to begin with small things first; Near *Elton* a Village half a mile distant from *Embrica* in the Dukedom of *Cleve*, there was a thing had its haunt, they called it *Conward*; there appeared never more then the shape of an *Hind*, but it would beat travellers, pull them off from their horses, and overturn carriages. This could be no *Phansie*, there following so real *Effects*.

That also seems to me beyond all exception and evasion which *Suetonius* relates of a *Spectrum* appearing on the banks of the River *Rubicon*: which was thus, *Julius Cesar* by art with a Number engraven, see 2. book, chap. having marched with

with his Army to this River, which divides *Galilæa Citerior* from *Italy*, and being very doubtful with himself whether he should pass over into *Italy* or not, there was seen on the River side a Man of prodigious stature and form, playing on a Reed. The strangeness of his person as well as the pleasantness of his Musick had drawn several of the Shepherds unto him, as also many of the souldiers, amongst whom, were some Trumpeters; which this *Triton* (as *Melanchthon* ventures to call him) or *Sea-god* well observing, nimbly snatches away one of the Trumpets out of their hands, leaps forthwith into the River, and sounding a March with that strength and violence, that he seem'd to rend the Heavens, and made the air ring again with the mighty forcible-ness of the Blast; in this manner he passed over to the other side of the River: whereupon *Cæsar* taking the *Omen*, leaves off all further dispute with himself, carries over his Army, enters *Italy*, secure of success from so manifest tokens of the favour of the Gods. Thus good Angels appear. *Read the Holy Guide.*

To confirm this truth of *Apparitions*, if we would but admit the free confessions of *Witches* concerning their *Imps*, whom they so frequently see and converse withal, know them by their names, and do obeisance to them; the point would be put quite out of all doubt, and their proofs would be so many, that no volume would be large enough to contain them. But forsooth these must be all *Melancholy old women* that dote
and

and bring themselves into danger by their own *Phansies* and *Conceits*. But that they do not dote, I am better assured of, then of their not doting, that say they do. For to satisfy my own curiosities I have examined several of them, viz. *James Nailor* and others of that mad Crew, and they have discours'd as cunningly as any of their quality and education. But by what I have read and observ'd, I discern they serve a very perfidious Master, who playes wrecks many times on purpose to betray them. But that is only by the by.

I demand concerning these *Witches* who confess their contract and frequent converse with the *Devil*; some with him in one shape, others in another; whether meer *Melancholy* and *Imagination* can put *Powders*, *Rods*, *Oyntments*, and such like things into their hands, and tell them the use of them, can impress *Marks* upon their bodies, so deep as to take away all sense in that place, can put *Silver* and *Gold* into their hands, which afterwards commonly proves but either *Counters*, *Leaves*, or *Shells*, or some such like useless matter? These real effects cannot be by meer *Melancholy*. For if a man receive any thing into his hand, be it what it will be, there was somebody that gave it him. And therefore the *Witch* receiving some real thing from this or that other shape that appeared unto her, it is an evident sign, that it was an external thing that she saw, not a meer figuration of her *Melancholy Phansie*. There are innumerable examples of
this

this kind, but the thing is so trivial and ordinary that it wants no instances. I will only set down one, wherein there is the apparition of three Spirits.

I read of one *John Winnick* of *Molseworth* in *Huntingtonshire* being examined *April 11. 1646.* confessed as follows. “ Having lost his purse
 “ with seven shillings in it, for which he suspect-
 “ ed one in the family where he lived, he saith
 “ that on a Friday while he was making hay-bot-
 “ tles in the barn, and swore and curs’d and
 “ rag’d, and wisht to himself that some wise body
 “ would help him to his purse and money again,
 “ there appear’d unto him a Spirit in the shape
 “ of a Bear, but not so big as a Coney, who pro-
 “ mis’d upon condition that he would fall down
 “ and worship him, he would help him to his
 “ purse. He assented to it, and the Spirit told
 “ him to morrow about this time he should find
 “ his purse upon the floor where he made bot-
 “ tles, and that he would then come himself al-
 “ so; which was done accordingly: and thus at
 “ the time appointed recovering his purse he
 “ fell down upon his knees to the Spirit, and said,
 “ *My Lord and God I thank you.* This Spirit
 “ brought then with him two other, in the shape,
 “ the one of a white Cat, the other of a Coney,
 “ which at the command of the Bear-Spirit he
 “ worshipped also. The Bear-Spirit told him he
 “ must have his Soul when he died, that he must
 “ suck of his body, that he must have some of his
 “ Blood to seal the Covenant. To all which he
 “ agreed

“ agreed, and so the Bear-Spirit leaping up to
 “ his shoulder, prick’d him on the head, and
 “ thence took blood. After that, they all three
 “ vanished, but ever since came to him once eve-
 “ ry twenty four hours, and suck’d on his body,
 “ where the Marks are found. And that they had
 “ continually done thus for this twenty nine
 “ years together. That all these things should be
 a meer dream is a conceit more sleight and foolish
 than any dream possibly can be. For that recei-
 ving of his purse was a palpable and sensible
 pledge of the truth of all the rest. And it is incre-
 dible that such a series of circumstances back’d
 with twenty nine years experience of being
 suck’d and viited daily, sometimes in the day
 time, most commonly by night by the same three
Familiars, should be nothing but the hanging to-
 gether of so many *Melancholy Conceits* and
Phansies.

Nor doth the Sealing of Covenants and writing
 with Blood make such stories as these more to be
 suspected: for it is not at all unreasonable that
 such Ceremonies should pass betwixt a Spirit
 and a Man, when the like palpable Rites are used
 for the more firmly tying of Man to God. For
 whatsoever is crass and external, leaves stronger
 Impress upon the Phansie, and the remembrance
 of it strikes the mind with more efficacy. So
 that assuredly the Devil hath the greater hank
 upon the Soul of a Witch or Wizard, that hath
 been perswaded to compleat their Contract with
 him in such a gross sensible way, and keeps them
 more

more fast from revolting from him, than if they had onely contracted in bare words.

CHAP. XIV.

Four late notorious Examples of Exorcism. Or, we prove the appearing of Spirits by calling up Spirits by a Witch, who suffered at Salisbury, Anno 1655.

IT will not be amiss to add a more late & more notable Narration concerning one *A. B. a Witch*, who lived in *Fisherton-Anger* adjacent to the City of new *Salisbury* in the County of *Wilts*, who was arraigned and executed at *Salisbury* 1655. I read the Story in *Edmond Bower*. But I shall onely set down here what is most material to our present purpose, partly out of him, and partly from others who were then at the Assizes, and had private Conference with the Witch, and spoke also with the Maid that gave evidence against her.

This *A. B.* it seems concealed not her skill in foretelling things to come, and helping men to their stolen goods, and other such like feats, that the more notable sort of Wizards and Witches are said to pretend to and to practise.

Amongst others that resorted to her, there was one *A. S.* servant to *R. G.* Esquire of the *Closet* in new *Salisbury*, sent by *Mr. M. G.* his Son in Law (he having a design to commence a Law Suit against his Father) to learn of the Witch
what

what would be the event of the Suit. Who being asked by the Maid who had three shilings to give her for her pains, she took her staff and there drew it about the house, making a kind of a Ring, and then took a Book, and carrying it over the Circle with her hands, and taking a green Glass, did lay it upon the book, and placed in the Ring an earthen Pan of Coals, wherein she threw something, which burning caused a very noisome stink, and told the Maid she should not be afraid of what she should then see, for now they would come (they are the words she used) and so calling *Belzebub*, *Tormentor*, *Satan* and *Lucifer*, appear, there suddenly arose a very high wind, which made the house shake, and presently the back-door of the house flying open, there came five Spirits, as the Maid supposed, in the likeness of ragged Boyes, some bigger then others, and ran about the house, where she had drawn the staff, and the Witch threw down upon the ground Crums of Bread, which the Spirits picked up, and leapt over the Pan of Coals oftentimes, which she set in the midst of the Ring, and a Dog and a Cat of the Witches danced with them; and after sometime the Witch looked again in her book, and threw some great white seeds upon the ground, which the said Spirits picked up, and so in a short time the wind was laid, and the Witch going forth at her back-door the Spirits vanished. After which the Witch told the Maid that *Mr. M.* should demand Fifteen hundred pound, and one hundred and fifty pound per annum of *Mr. G.* and if he denied it, he should prosecute the Law against him, and begone from his Father, and then
be

he should gain it: with which message the Maid returned and acquainted Mr. M.

But it may be it will be objected, That these were some poor ragged Boyes that complotted there with A. B. to get money upon pretence of calling *Dic mi in a Chrystal*, and foretelling future events like Lilly, &c. when as it was indeed nothing else but a feat within the power of an ordinary knavith wit. But the loudness of the wind, and the forcible shaking of the house upon those *Witches* Words and Ceremonies, may easily answer or rather quite blow away such frivolous evasions.

But if the Objector will yet persist in his opinion, let him read the circumstances of the second Calling of this *Witches*. For the same Maid being sent again to her from the same party to enquire in what part of the house the Poyson was that should be given her Mistress: Hereupon she took her stick as before, and making therewith a Ring, the wind rose forthwith; then taking a besom she swept over the House, and made another, and looking in her book and glasse as formerly, and using some words softly to her self, she stood in the Ring and said, Belzebub, Tormentor, Lucifer and Satan appear: There appeared first a Spirit in the shape of a little Boy, as she conceived, which then turned into another shape something like a snake and then into the shape of a shagged Dog with great eyes, which went about the Ring; and in the Ring she set an earthen Pan of Coals, wherein she threw something which burned and stank, and then

the

the Spirit vanished. After which the Witch took her book and glasse again, and shewed the Maid in the glasse Mistress S. Gs. Chamber, the colour of the Curtains, and the bed turned up the wrong way, and under that part of the bed where the Bolster lay, she shewed the poyson in a white paper. The Maid afterwards returned home, and acquainted Mistress R. with what the Witch had shewed her in a glasse that the poyson it lay under Mistress Sarahs Bed, and also spoke to her that they might go together and take it away.

The transformation of a Boy into a Snake, and of that Snake into a shagged Dog with staring eyes, is a feat far above all the wit of Lilly, and all humane art or wit whatsoever.

Nor can it be imagined that Melancholy had so disturbed the mind of the Maid, that she told her own dreams or fancies for external sensible transactions. For she was employed by others in a real Negotiation betwixt them and the Witch, and ever brought back her answers to them, receiving also things from her, by the help of those ragged Boyes she raised up, as appears in a third Conjuraton of hers, when the Maid was another time sent to procure some exemplary punishment upon Mr. Gs. two Daughters, who yet were unjustly, as it seems, aspersed with the suspicion of endeavouring to poyson their Mother in law. The Witch receiving the *Wenches* errand, made a Circle as formerly, and set her Pan of Coals therein, and burnt somewhat that stank extremely, and took her book and glasse

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as before is related, and said, Belzebub, Tormen-
tor, Lucifer and Satan appear; and then appeared
five Spirits, as she conceived, in the shapes of little
ragged Boyes, which the Witch commanded to appear
and go along with the Maid to a Meadow at Wilton,
which the Witch shewed in a glass, and there to
gather Vervine and Dill; and forthwith the ragged
Boyes ran away before the Maid, and she followed
them to the said Meadow, and when they came thi-
ther, the ragged Boyes looked about for the herbs,
and removed the Snow in two or three places before
they could find any, and at last they found some, and
brought it away with them; and then the Maid and
the Boyes returned again to the Witch, and found
her in the Circle, paring her Nails; and then she
took the said herbs, and dried the same, and made
powder of some, and dried the leaves of other, and
threw bread to the Boyes, and they eat and danced as
formerly, and then the Witch reading in a book, they
vanished away: And the Witch gave the Maid in
one paper the powder, in another the leaves, and in
the third the paring of the Nails, all which the Maid
was to give her Mistris: The powder was to put in
the young Gentewomens, Mistris S. and Mistris
A. G. drink or broth, to rot their Guts in their bel-
lies; the leaves to rub about the brims of the Pot,
to make their teeth fall out of their heads; and the
paring of the Nails to make them drunk and mad.
And when the Maid came home and delivered it to
her Mistris, and told her the effects of the powder,
and the other things, her Mistris laughed and said,
that is a very brave thing indeed. But yet she had
the

the discretion not to make use of it.

This powder was shewn at the Ailizes (so that
it could be no fancy or dream) together with a
piece of Money that she received of the Spirits,
which one of them first bit and gave it the Witch,
and then the Witch gave it to the Maid. The
hole also in her finger was then shown, out of
which blood was squeezed to subscribe a Cove-
nant with the Devil, as you may see in the fourth
and last bout of Conjuring the Witch performed
in the Maids presence. For she being advised by
Mr. G. household to go to London, she went to
the Witches first before she quit the Country;
who being made acquainted with her journey,
asked her whether she would go to London High or
Low? To which she replied, What do you mean by
that? she answered, If you will go on High, you
shall be carried to London in the Air, and be there
in two hours; but if you go a Low, you shall be ta-
ken at Sutton Towns end and before, unless you
have help: But before she departed, the Witch
earnestly desired the Maid to live with her, and told
her if she would do so, she would teach her to do as
she did, and that she should never be taken: Then
the Maid asked her, what she could do? she answer-
ed, You shall know presently, and forthwith she ap-
peared in the shape of a great black Cat, and lay a-
long by the Chimney; at which the Maid being very
much affrighted, she came into her own shape again,
and told her, I see you are afraid, and I see you
are willing to be gone; and told her if she was, she
should say so, and not speak against her Conscience;

and the Maid replied, she was willing to go, and not to dwell with the Witch; then the Witch said, She must seal unto her body and blood not to discover her: which she promising to do, she forthwith made a Circle as formerly she had done, and looking in her book, called, Belzebub, Tormentor, Lucifer, and Satan appear. Then appeared two Spirits in the likeness of great Boyes, with long shagg'd black hair, and stood by her looking over her shoulder, and the Witch took the Maids forefinger of her right hand in her hand, and pricked it with a Pin, and squeezed out the blood and put it into a Pen, and put the Pen in the Maids hand, and held her hand to write in a great book, and one of the Spirits laid his hand or Claw upon the Witches whilst the Maid wrote; and when she had done writing, whilst their hands were together, the Witch said Amen, and made the Maid say Amen, and the Spirits said Amen, Amen; and the Spirits hand did feel cold to the Maid as it touched her hand, when the Witches hand and hers were together writing; and then the Spirit gave a piece of Silver (which he first bit) to the Witch, who gave it to the Maid; and also stuck two Pins in the Maids head-clothes and bid her keep them, and bid her be gone; and said also, I will vex the Gentlewoman well enough, as I did the man in Colton Park, which I made walk about with a burd'le of Fa'es on his back all night in a pond of water, and could not lay them down till the next morning. This is no other then Dic mi or the christial spirit can do.

All these things the Maid deposed upon Oath; and I think it now, beyond all controverſie, evident,

vident, that unless she did knowingly forswear her self, that they are certainly true. For they cannot be imputed to any Dreamings, Fancy, nor Melancholy. Now that the Maid did not forswear her self, or invent these Narrations she swore to, many Arguments offer themselves for evi-
dence.

As first, that it is altogether unlikely that a sorry wench that could neither write nor read, should be able to excogitate such Magical Forms and Ceremonies, with all the circumstances of the effects of them, and declare them so punctually, had she not indeed seen them done before her eyes.

Secondly, if she had been so cunning at inventing lies, she could not but have had so much wit as to frame them better for her own advantage, and for theirs by whom she was employed, or told so much onely of the truth as would have been no prejudice to her self, nor any elie to have it revealed.

For in brief, the case stood thus; Her Mistress either had, or fained her self to have a suspicion that her two Daughters in law, Mistress Sarah and Mistress Anne G. conspired to poison her. Hereupon this Maid A. S. was sent to the Witch, upon pretence to know when this poisoning would be, and how to prevent it; and at the second time she consulted her, the Witch sent her to the Apothecaries to buy her some white Arsenick, and bring her it, which she taking told her she would burn it, and so prevent

vent the poysoning of her Mistris. The buying of this Arsenick was the great occasion of the Maids flying. For it coming to the knowledge of the two Sisters how they were suspected to endeavour the poysoning of their Mother, and that they had bought an ounce and half of Arsenick lately at the Apothecaries, they to clear themselves from this suspicion, made diligent enquiry at all the Apothecaries shops throughout *Surrey*, and at last found where the poyson was bought. Hereupon the Maid was desired by her Mistris to go away and shift for her self, to avoid that trouble and disgrace that might come upon them, if she should stay and be examined before some Justice. While she was upon her journey, Mr. C. Son in law to Mr. G. hearing how his Mother in law was in danger of being poysoned, and that a Servant of hers that had bought the poyson was fled, he forthwith with another man made after her, overtook her near *Sutton*, had her there into an Inne, where she confessed what has been above related. Which Confession, I say, cannot be any figment or forged tale, but certain truth, it making nothing for the parties advantage, or theirs that imployed her, but rather against them, and mainly against her self; when as if she had only confessed the buying of the Arsenick, with the purpose of preventing her Mistresses being poysoned, by the help and skill of the Witch or Wise-woman, it might have gone for a tolerable piece of folly, could not seem so criminal and execrable as these other

other acts do. Nothing therefore but a guilty conscience, and the power of truth did extort from her this impartial Confession, which thus every way touches her friends, her self, and the Witch.

Thirdly, that her compact with the Devil was no fable, but a sure truth, (and if that be true, there is no reason to doubt of the rest) was abundantly evidenced by the real effects of it. For after she had delivered the piece of Money above-mentioned, and the two pins to Mr. C. she said she should be troubled for not keeping these things secret. For the Devil told her, so long as she kept them secret she should never be troubled; but now, she said, having revealed them, she feared she should be troubled. And that those grievous troubles and agonies she was after found in, were not meer freaks of her own disturbed fancy, but the Tyranny of *Satan*, will appear from several Circumstances.

For at her recovery from the first fit she fell into, both Mr. C. and *W. A.* the man that went with him, saw a black shade come from her, whereupon presently she came to her self.

Again she was so strong in her fits, that six men or more could not hold her; and once as they were holding her, she was caught up from them so high, that her feet touched their breasts. As also at another time about midnight, she being miserably tormented, and cried out, The Devil will carry me away, she was pulled from them that held her, and cast from the low bed where

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Again she was so strong in her fits, that six men or more could not hold her; and once as they were holding her, she was caught up from them so high, that her feet touched their breasts. As also at another time about midnight, she being miserably tormented, and cried out, The Devil will carry me away, she was pulled from them that held her, and cast from the low bed where

she lay, to the top of an high bed, with her Clothes torn off her back, and a piece of her skin torn away : *The Candle in the room standing on the Table was thrown down and put out; at which time there being a little Boy that was almost asleep, but with this noise being affrighted, had no power with the rest to go out of the room, stayed there and saw a Spirit in the likeness of a great black man with no head in the room, scuffling with the Maid, who took her and set her into a Chair, and told her that she must go with him, he was come for her soul, she had given it to him : But the Maid answered, that her soul was none of her own to give ; and he had already got her blood, but as for her soul he should never have it ; and after a while tumbling and throwing about of the Maid, he vanished away.*

And that which the Boy heard and saw was no fancy of his own, but a real object of his senses, the Witches condition in another Chamber at the same time does not obscurely argue. For she was then seen with her Cloaths off, in her fetters, running about like mad, and being asked why she ran about the room, she replied, She could not keep her bed, but was pulled out by violence ; and being asked the reason why, she replied, Pray you what is the matter in your Chamber ? Nothing, said they, but a Child is not well : To which she answered, Do not you lie to me, for I know what is the matter as well as your selves.

But to return to the Maid, from whom we may draw further Arguments relating also to the

the Witch. As that, when the Maid had not for many dayes and nights together taken any rest, and being then under most grievous hurryings and tortures of the body, the Witch being brought into the room where she lay, the design unknown to her, and the time of her entring, yet so soon as the Witch had set one foot into the room, she gave a most hideous glance with her eyes, and shut them presently after, falling asleep in a moment, and slept about three hours, so fast, that when they would have wakened her, they could not by any art or violence whatever, as by stopping her breath, putting things up her nostrils, holding her upright, striking of her, and the like. The Witch also declared her unwillingness that she should be wakened, crying out, *O pray you by no means awake the Maid, for if she should awake I should be torn in pieces, and the Devil would fetch me away bodily.* And a further evidence that this sleep of the Maid did some way depend upon the Witch is, that so soon as the Witch had gone from under the roof where she was, the Maid wakened of her self; and so soon as the Maid awakened, and was at ease (the Devil, as she said, having gone out of her stomach, but doing her no violence, onely making her body tremble a little) the Witch began to roar and cry out, *The Devil will tear me in pieces.* These things you may read more fully in the story of *Edmond Bower*, who was an eye-witness of them. But what I have transcribed from thence I think is sufficient to convince any indifferent

ferent man, that what befell the Maid after her revealing those secrets she was intrusted with, was not counterfeited but real, nay, I may safely say, Supernatural.

Fourthly and lastly, her behaviour at the Assizes when she gave evidence against the Witch, was so earnest and serious, with that strength of mind, and free and confident appeals to the Witch her self, that, as I was informed of those that were Spectators of that Transaction, it had been argument enough to the unprejudiced, that she swore nothing but what she was assured was true. And those floods of tears and her bitter weepings after Sentence was passed on the Witch, and her bewailing of her own wickedness and madness, and professing her willingness notwithstanding, if it might be done without sin, that the Witch might be reprieved, may further wash away all suspicion of either fraud or malice.

Nor can the Witches denying (even to her dying day) what the Maid swore to, enervate her testimony. For the Maid tells the whole truth, as it was, even to the hazard of her own life; which the Witch indeed denies, but for the saving of hers. And it is no wonder that one that would bid a pox on the Hangman when he desired her to forgive him at her death, should lye and impudently deny any thing to save her own life.

But you' object, that this reputed Witch may indeed be wicked enough, and willing enough to do any thing; but the power of her wickedness

wickedness not reaching to such performances as the Maid witnessed against her. we may well believe her rather than the Maid. The sense of which objection, if I understand it, can be nothing but this; that either this *A. B.* was no Witch, or else the things charged upon her were absolutely impossible. The meaning of the latter whereof assuredly is, that it is impossible any one should be a witch, there being no such things as Spirits to be conjured up by them. Which is unskilfully to let go the premises as finding them too strong, and to quarrel with the conclusion.

But if the sense be (admitting there are *Witches*) that she was none; I think it may be evidently evinced that she was, from what she undoubtedly both did and spake. As for example, from her shewing of the Maid in a Glass the shapes of sundry persons and their actions and postures in several rooms in her Masters house, whither when she had returned from the Witch, she told them punctually what they had been doing in her absence, which made *E. R.* one of the Family profess, that she thought *Mrs. B.* was either a Witch or a woman of God. Besides what happened to her in reference to the fits of the Maid which has been already insisted upon, are shew'd suspicious of her being a Witch. As also what she boasted of to *Mr. T. C.* concerning a purse that hung about her neck in a green string, that she could do many feats with it, and that if he would give her half a dozen of *Ale*, she would make a Toad spring out of it. Her confession to *L. of S.* that

she

she lived with *Lilly*, and learnt a fine Art; which she also confessed to *E. B.* to whom also she acknowledged her skill, that she could discover stollen Goods, and shew any one the thief in a Glass; and being asked by him for the *Red Book* half wrote over with blood, being a *Catalogue* of those that had sealed to the Devil, she denied not the knowledge of the book, but said it was with one in *Hampshire*. She also professed that she used many good prayers, and said the Creed backwards and forewards, and that she prayed to the Devil.

She also acknowledged she had a Book whereby she raised Spirits, calling it a *Book for wickedness and malice*; and said it was worth thousands of other Books.

To another party, she being asked by him whether there were any Spirits, she made this reply, That she was sure there were, and confirmed it to him by several passages of late, and particularly by that of one forced to walk about all night with a bundle of Pales on his back in a pond of water, which is mentioned at the end of the fourth *Theurgy* above recited. She did also highly magnifie her own art to him, scorning *Astrologie* and *Geomancy*, and esteeming hers much better; and did much scorn and blame the ignorance of the people, averring to him with all earnestness and confidence that there was malice in these Spirits, and that they would do a man all the mischief they can, attending upon him and guarding him to evil all his life long.

And

And her ragged Boyes were such, who discharged the Maid from keeping the Commandments of God, and told her they would teach her a better way then *Lilly*, or any nativity man whatsoever, as she also confessed to the same party.

Add unto all this, that this *A. B.* was searched both at the Gaol and before the Judges at the *Allizes*, and there was found on her shoulder a certain mark or teat about the length and bigness of the nipple of a womans breast, & hollow, and soft as a nipple, with a hole on the top of it.

Wherefore to conclude this being found upon her, there being done and spoken by her such things as do evidently indigitate that she is a Witch, and has the power of raising evil spirits, and she being accused by one of railing them up, who in no likelihood could excogitate any such either *Theurgicall* Forms, Effects or Circumstances as are above recited, and who tells her story so indifferently that it touches her self near as much as the Witch, and upon her revealing of the villany was so handled that it was plainly above any natural distemper imaginable; it cannot, I say, but gain full assent of any man, whom prejudice and obstinacy has not utterly blinded, that what the Maid confessed concerning her self and the Witch is most certainly true. And by power inferiour we prove there is one Superiour, and that must be a God.

CHAP.

C H A P. XV.

That a Spectram appearing so strangely shows the power and præeistency of an immaterial being.

A memorable story of a Shoemaker, Citizen of Breslaw in Silecia who cut his own Throat, Anno 1591.

YOU have heard the wonderful goodness of Angels in the Second Book towards us, and how they appear; but some denying the knowledge of Angels and Genij, I have here proved even how wicked Spirits appear and do as much mischief as the other do good. And have intited so long upon the foregoing Narration, partly because it is very fresh, so that any man may satisfie himself concerning the truth thereof that has any doubt of such things, and partly because it is so notorious, that it is hardly to be parallel'd by any we meet with in Writers, considering all circumstances. And yet if they were as new, I know not but those Relations of *Martinus Weinrichius* a *Silesian* Phylician and Philosopher, which by way of Preface are prefixt to *Picus Mirandula* his *Strix* or *De Indificatione Demonum*, may seem as convincing as that. *v. Theom.*

The stories are two and very memorable, and the more credible because the things hapned in the age of the Narrator, some few years before he wrote them, and in his own Country; and he

he doth avouch them with all imaginable confidence to be most certainly true. The former of them is this, A certain Shoemaker in one of the chief Towns of *Silesia* in the year 1591. *Septem. 20.* on a Friday betimes in the morning in the farther parts of his house, where there was adjoining a little Garden, cut his own Throat with his Shoemakers knife. The Family to cover the foulness of the fact, and that no disgrace might come upon his Widow, gave out that he died of an Apoplexy, declined all visits of friends and neighbours, in the mean time got him washed and laid linnens so handsomely about him, that even they that saw him afterwards, as the Parson and some others, had not the least suspicion but that he did die of that disease, and so he had honest burial with a funeral Sermon and other circumstances becoming one of his rank and reputation. Six weeks had not past but so strong a rumour broke out that he died not of any disease but had laid violent hands upon himself, that the Magistracy of the place could not but bring all those that had seen the Corps to a strict Examination. They shuffled off the matter as well as they could at first with many fair Apologies in the behalf of the deceased, to remove all suspicion of so haynous an act; but it being pressed more home to their conscience, at last they confessed he died a violent death, but desired their favour and clemency to his Widow and Children, who were in no fault; adding also that it was uncertain but that he might be slain

by

by some external mishap, or if by himself, in some irresistible fit of Frensie or madness.

Hereupon the Council deliberate what is to be done. Which the Widow hearing, and fearing they might be determining something that would be harsh, and to the discredit of her husband and her self, being also animated thereto by some bulie bodies, makes a great complaint against those that raised these reports of her husband, and resolved to follow the Law upon them, earnestly contending that there was no reason upon meer rumours and idle defamations of malevolent people, that her husbands body should be digged up or dealt with as if he had been either *Felon* or *Self-murder*. Which boldness and percinacy of the woman, though after the confession of the fact, did in some measure work upon the Council, and put them to a stand.

But while these things are in agitation, to the astonishment of the Inhabitants of the place, there appears a *Speſtrum* in the exact shape and habit of the deceased, and that not only in the night but at Midday. Those that were asleep, it terrified with horrible visions, those that were waking it would strike, pull, or press, lying heavy upon them like an *Ephialtes*, so that there were perpetual complaints every morning of their last nights rest, through the whole Town. But the more freaks this *Speſtrum* plaid, the more diligent were the friends of the deceased to suppress the rumours of them, or at least to hinder the effects of those rumours, and therefore

fore made their addresses to the President, complaining how unjust a thing it was, that so much should be given to idle reports and blind suspicions, and therefore beseech'd him that he would hinder the Council from digging up the Corps of the deceased, and from all ignominious usage of him; Adding also that they intended to appeal to the Emperours Court, that their Wifdoms may rather decide the Controversie, then that the cause should be here determined from the light conjectures of malicious men.

But while by this means the business was still protracted, there were such stirs and tumults all over the Town, that they are hardly to be described. For no sooner did the Sun hide his head, but this *Speſtrum* would be sure to appear, so that every body was fain to look about him and stand upon his guard, which was a sore trouble to those whom the labours of the day made more sensible of the want of rest in the night. For this terrible *Apparition* would sometimes stand by their bed-sides, sometimes cast it self upon the midit of their beds, would lie close to them, would miserably suffocate them, and would so strike them and pinch them, that onely blew marks, but plain impressions of his fingers would be upon sundry parts of their bodies in the morning. Nay such was the violence & impetuouſness of this Ghost, that when men forsook their beds and kept their dining rooms, with Candles lighted, and many of them in company together, the better to secure themselves from

fear and disturbance, yet he would then appear to them and have a bout with some of them notwithstanding all this provision against it. In brief he was so troublesome, that the people were ready to forsake their houses, and seek other dwellings, and the Magistrate so awakened at the perpetual complaints of them, that at last they resolved, the President agreeing thereto, to dig up the Body.

He had lain in the ground near eight moneths, viz. from Sept. 22. 1591. to April 18. 1592. when he was digged up, which was in the presence of the Magistracy of the Town, his body was found entire, not at all putrid, no ill smell about him, saving the mustiness of the grave Clothes, his joynts limber and flexible, as in those that are alive, his skin only flaccid but a more fresh grown in the room of it, the wound of his throat gaping, but no gear nor corruption in it; his body was kept out of earth from April 18. to the 24. at what time many both of the same Town and others came daily to view him. These unquiet stirs did not cease for all this which they after attempted to appease by burying the corps under the Gallows, but in vain, for they were as much as ever disturbed if not more, he now not sparing his own Family; In so much that his widow at last went her self to the Magistrate and told them that she should be no longer against it, if they thought fit to fall upon some course of more strict proceedings touching her husband.

Where-

Wherefore the seventh of *May*, he was again digged up, and it was observable that he was grown more sensibly fleshy since his last interment. To be shewt, they cut off the Head, Arms, and Legs of the corps, and opening his back took out his heart, which was as fresh and intire as in a calf new kill'd. These together with his body they put on a pile of wood and burnt them to Ashes, which they carefully sweeping together and putting into a Sack (that none might get them for wicked uses) poured them into the river, after which the *Spectrum* was never seen more.

As it also happened in his Maid that dyed after him, who appeared within eight dayes after her death to her fellow servant, and lay so heavy upon her that she brought upon her a great swelling of her eyes. She so grievously handled a Child in the Cradle, that if the Nurse had not come into his help, he had been quite spoiled, but the crossing her self and calling upon the name of *Jesus*, the Spectre vanished. The next night she appeared in the shape of an *Hen*, which when one of the Maids of the house took to be so indeed and followed her, the Hen grew into an immense bigness, and presently caught the Maid by the throat and made it swell, so she could neither well eat nor drink of a good while after.

She continu'd these stirs for a whole moneth, slapping some so smartly that the strokes were heard of them that stood by, pulling the bed also from under others, and appearing sometimes

in one shape, sometimes in another, as of a Woman, of a Dog, of a Cat, and of a Goat. But at last her body being digged up and burnt, the Apparition was never seen more.

Another old woman, whether *Juan Foster* or another I know not, so much talked of, but truth it is; One sitting by the fire with a boy that was newly come from School, said thus, Child whatsoever you see me do, fear not, for I will teach you the same, the youth was pleased, and so the woman takes a quill of thred and throwes it up into the Chimney, and having hold of the end runs after it: The Boy seeing this, (notwithstanding she had charged him not to name God,) cries, *Jesus Grandam* whether go you, down falls the old woman and breaks her Leg.

Of these Discourses appositly applyed you, that read at large in Works shortly to be Printed at large together in one intire Volumn.

C H A P.

C H A P. X V I.

That the Transformation of an humane body into another shape may be done without pain. That there may be an actual separation of soul and body without death properly so called. That the Bodies of Spirits might be hot or cold or warm, and the manner how they become so. In what sense we may acknowledge a first in an infinite succession of generations. That the story of Tree-Geese in Gerard is certainly true. That the miraculous Operations and Apparitions of Spirits ordinarily so called are an undeniable Argument of the Existence of an Essence truly and properly Spiritual or Immaterial.

THe first *Philosophical* Objection is against the Transformation of an humane body into the shape suppose of a Wolf or any such like creature. For it is conceived that it cannot be done without a great deal of pain to the transformed. To which I answer, That though this *Transformation* be made in a very short time, yet it may be performed without any pain at all. For that part in the head which is the seat of Common sense I conceive is very small (suppose it be the *Conarion*, it is not very big) wherefore the Devil getting into the body of a man and possessing that part with the rest, can intercept or keep off all the transmissions of motion from other parts of the body, that, let him do what he will with

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them,

them, the Party shall feel no pain at all; So that he may soften all the parts of the body besides into what consistency he please, and work it into any form he can his own Vehicle or Air, and the Party not to be sensible thereof all the time. And there is the same reason of reducing the body into its own shape again, which is as painless to the Party that suffers it. Nor is there any fear that the body once loosned thus will ever after be in this loose melting condition. for it is acknowledged even by them that oppose *Henry Cornutus*, *Agrippa Knight*, whose cause I undertake, that a Spirit can as well stop and fix a body as move it. Wherefore I say when the Devil has fixed again the body in its pristine shape, it will according to the undeniable laws of Nature remain in that state he left it, till something more powerful disettle and change it: and eve yb dy is overpowered at last and we must all yield to death.

The second Objection is against our acknowledging an actual separation of soul and body without death, death being properly, as we define it, disjunction of the Soul from the body by reason of the *bodies unfitness* any longer to entertain the Soul, which may be caused by extremity of diseases, by outward violence or old age. Now say they, What is violence if this be not, for the Devil to take the Soul out of the body? But the answer is easie, That any separation by violence is not death, but such a violence in separation as makes the body *unfit* to entertain the Soul

Soul again, as it is in letting the blood run out by wounding the body, and in hindring the course of the spirits by strangling it, or drowning it, or the like. For to revive such a body as this, would be a miracle indeed, in such cases as these, death having liezed upon the body in a true and proper sense, and none but God himself can thus kill and make alive.

The third Objection is against the notable coldness of the bodies of Devils. For at the great tryal of Witches at *Middstone Assises* in *August 1652*. I heard some of them openly confess at the Bar, says the Objector, that when the Devill lay with them, he was warm. To which I might answer, if I had a minde rather to shuffle then precisely to satisfie the exceptions made against what we have wrote, that it may be some warm yong man had got into the place of the cold Devil: for who knowes what juggles there might be in these things?

But to answer more home to the purpose, I confess that the bodies of Devils may be not only warm, but indigningly hot as it was in him that took one of *Melanthones* Relations by the hand, and so scorched her, that she bare the mark of it, to her dying day. But the examples of *cold* are more frequent, as in that famous story of *Cuntius*, when he toucht the arm of a certain woman of *Penteb*, as she lay in her bed, he felt as cold as ice, and so did the Spirits claw to *Anne Styles*: and many other stories there are of that nature. But I will not deny but their bodies may be also

warm, else it is not intelligible, how those two execrable *Magi* should reap such unexpressible pleasure, the one from his *Armillina*, the other from his *Florina*, as they profess themselves to have done, in a certain Dialogue of *Franciscus Picus* his, which he has entituled *Strix*, or *De Ludificatione Dæmonum*, and assures us in his Epistle before it, that it is a true History, and that he sets down but such things as he has either seen with his eyes, or else heard from the confession of Witches themselves.

The force therefore of the Objection is levelled against what we do not assert, that the bodies of Devils are found only cold: but what we would intimate is only this, that their bodies being nothing but coagulated or constringed Air, when they put them in such a posture as to constringe their vehicles in a greater measure by far than agitate the single particles of it, that it will then seem not only cold as congealed water does, but more piercingly and stingingly cold, by reason of the subtilty of the parts.

But when they not only strongly constringe their vehicle in the whole, but also fiercely agitate the single particles thereof, their body will become stingingly hot, and imitate in some measure heated brass or iron wherein the particles keep close together, and yet every one is smartly moved in it self. This we have said and proved already in the *Temple of Wisdom*. As is plain to us if we spit upon those metals so heated; for they

they will make the spittle hizzle and bubble, the particles of the metals communicating their motion to the spittle that lies upon them; and will turn all liquor into vapours, as we ordinarily see in the burning of Vinegar and Rosewater in a Chamber to perfume the room. For what is this perfuming but the setting of the aqueous separable parts of the liquor on motion so strongly as to the mounting of them into the Aire, and dispersing of them into fume, by the fierce and strong agitation of the inseparable parts of the heated fire-shovel?

But lastly, If a Spirit use his *Agitative* power moderately and his *constrictive* forcibly enough to feel solid or palpable to that man or woman he has to deal withal, he may not only feel warm but more pleasantly and gratefully warm, than any earthly or fleshly body that is; for the subtilty of the Matter will more punctually hit, and more powerfully reach the Organs of Sense, and more exquisitely and enravishingly move the Nerves, than any terrestrial body can possibly. But in the meantime the *Spirit* himself is neither hot, nor warm, nor cold, nor any thing else that belongs to a body, but a substance specifically distinct from all corporeal Matter whatsoever, as I have already intimated in the place we now defend.

The fourth Objection is against our asserting, That it is an incongruous, and self contradicting position to hold, That there never was any man but was born of a woman, though we should admit

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mit the successions of mankind infinite. For, say they, in *infinite succession* there can be no *first* in no sense at all, for if a *first*, then a *second*, and so on to our own times, and thus the *Series* would be numerable and consequently finite, which is a contradiction, for then the succession would be both finite and infinite.

But I answer, First, that I can demonstrate, That there is a *first* in *infinite succession* out of such principles as the Mechanical Astrological Scriblers does or is necessarily to grant, and that is, that *Matter* is *ab Aeterno*, and that some part thereof at least moved *ab Aeterno*. Now it is plain that this *Matter* that moved *ab Aeterno*, either moved of it self, or was moved by another. If the latter, then we have a *first* in an *infinite succession* of motions: for that which moved this *Matter*, moved *ab Aeterno*, is first in order of causality, as is undeniably plain to any one that understands sense.

But you'll say that this *Matter* that moved *ab Aeterno* was moved of it self. Be it so, yet no part of it can move in this full Ocean of *Matter* that is excluded out of no space, but it must hit some other part of *Matter*, so soon as it moves, and that another and so on. And thus there might be a *Succession* of *Motions ab Aeterno* or *infinite*, and yet a *first* in order of causality, For that primordial Motion of the *Matter* is plainly *first* and the cause of all the rest: And our understanding can never be quiet till it has penetrated to some such *first* in the order of causes.

And

And then Secondly, to that subtle Argumentation that would prove that this infinite succession would be both finite and infinite; I answer, That it is a meer Sophisme, from the ambiguity of the term *first*, which signifies either Priority of *Succession* or Priority of *Causality*. In the first sense it we admit a *first*, the succession will be finite according to our own faculties, for we cannot but run beyond, we finding the succession bounded in that *first*. But in the other sense, *first* sets no bounds to succession, but leaves it free and infinite.

Or we may answer thus, That beginning from this moment and going on to the first primordial Motion, and calling this present moment *first*, and the next before it the *second*, that it will amount to a number truly infinite, and that our understanding can never go through it; but, though Gods understanding can, that it does not follow that the number is therefore *finite*. For an infinite minde may well comprehend an infinite number. But for us whose capacities are finite, if we would venture to name a *first* in infinite succession, we should call it *απειρον εναρξον*, the *first infinite essential*, and acknowledge our selves unable to go through, our understandings being finite.

The fifth and last Objection, is against that story out of Gerard of the Tree-geese in the Island of the Pile of Foulders. For it is objected by one that inquired of some that lived near the place, that it was not confirmed to him, but that they

told

Told him only that at the time of the year it was a notable place for birds nests, and that one can scarce walk in the Island but he will tread on a nest of Eggs. But to this may be answered, either that those Parties that were consulted were men that looked not after such curiosities as these or that the rotten pieces of ships or trunks of trees that were washed up thither by the sea, have been a long time ago washed away again, and so the examples of this rarity being not freshly renewed, that the memory of it may be lost with many of those Parts: For it is nigh three-score years since *Gerard* wrote, but while he was living, he offered to make his narration good by sufficient witnesses: and he professes he declares but what his eyes had seen, and his hands had touched.

And he also adds a story of another sort of *Tree-geese* which he gathered in their shells from an old rotten tree upon the shore of our *English Coast* betwixt *Dover* and *Rumney*; He brought a many of them with him to *London*, and opening the shells which were something like *Muscles*, he found these birds in several degrees of maturation; in some shapeless lumps only, in others the form of birds but bare, in others the same form and shape, and with down also upon them, their shells gaping and they ready to fall out.

I might add a third kind described to me by a Gentleman out of *Ireland* which he has often observed upon those Coast, but it is not material to insist upon the description thereof. All that

I aim at is this, That this truth of birds being bred of putrefaction is very certain, of which I am so well assured by this Gentlemans information, as well as that narration of *Gerard*, that I must confess for my own part I cannot doubt of it at all. And it might countenance my credulity, if I could be here justly suspected of that fault that the Objector himself upon further enquiry is at length fully satisfied concerning the same truth.

We have now answered all the Objections, as well *Philosophical* as *Historical* made against those particular passages in my *Temple of Wisdom*.

CHAP. XVIII.

Of Satyrs Fawn, &c. Of Fairy Circles. A larger discussion of those Writings. Whether the Bodies of Witches are really transformed into the shape of Wolves and other Creatures; Whether the Souls of Witches be not sometimes at those nocturnal Conventicles, their bodies being left at home; as also, Whether they leave not their bodies in those Extasies they put themselves in, when they promise to fetch certain news from remote places in a very short time.

These secondary powers are strong Arguments of a first, and it might be here very reasonable, upon the foregoing story, to enquire into the nature of those large *dark Rings* in the grass,

grass, which they call *Fairy Circles*, whether they be the *Rendezvous* of Witches, or the dancing places of those little Puppet-Spirits which they call *Elves* or *Fairies*. But these curiosities I leave to more busie wits. I am only intent now upon my serious purpose of proving there *are* Spirits; which I think I have made a pretty good progress in already, and have produced such Narrations that cannot but gain credit with such as are not perversly and wilfully incredulous. Read *Theomagi*.

There is another more profitable question started, if it could be decided, concerning these Night revellings of Witches, whether they be not sometimes there, their bodies lying at home as sundry Relations seem to favour that opinion: *Agrippa* is for it.

It is the same question, Whether when Witches or Wizards profess they will tell what is done within so many miles compass, and afterwards to give a proof of their skill, first anoint their bodies, and then fall down dead in a manner, and so lie a competent time senseless, whether, I say, their souls go out of their bodies, or all be but represented to their imagination. Read *Theomagi*.

We may add a third, which may happily better fetch off the other two; And that is concerning your *Λυγίσθησες* (which the *Germans* call *Were-Wolff*;) Men transformed into *Wolves*; and there is much what the same reason of other *Transformations*. I shall not trouble you with

any Histories of them, though I might produce many. But as well those that hold it is but a delusion of the *Devil*, and meer Tragedies in Dreams, as they that say they are real transactions, do acknowledge, that those parties that have confessed themselves thus transformed, have been *weary* and *sore* with running, have been *wounded*, and the like. *Bodinus* here is deserted of *Remigius*, who is of the same mind with *Wierus*, that sly, smooth Physician, and faithful Patron of Witches, who will be sure to load the *Devil* as much as he can, his shoulders being more able to bear it, and so to ease the *Higgs*.

But for mine own part, though I will not undertake to decide the Controvercie; yet I think it not amiss to declare, that *Bodinus* may very well make good his own, notwithstanding any thing those do alledge to the contrary. For that which *Wierus* and *Remigius* seem so much to stand upon, that it is too great a power for the *Devil*, and too great indignity to man, that he should be able thus to *transform* him, are in my mind but slight Rhetorickations, no sound Arguments.

For what is that *outward misshapement* of Body to the inward *deformity* of their *Souls*, which he helps on so notoriously? And they having given themselves over to him so wholly, why may he not use them thus *here*, when they shall be worse used by him *hereafter*? And for the changing of the *species* of things, if that were a power too big to be granted the *Devil*, yet it is no more done here, when he thus transforms a Man into a
Wolf,

Wolf, then when he transforms himself into the shape of a Man. For this Wolf is still a Man, and that Man is still a Devil. For it is so as the Poet sayes, it was in *Ulysses* his Companions which *Circe* turned into Hoggs, They had the Head, the Voice, the Body and Bristles of Hoggs;

————— ΑΥΤΑΙΣ Ο' ΤΟΥΣ ΗΥ ΕΜΠΕΔΘ' ΑΣ ΤΟ ΠΑΙΘΟΝΤΕΡ.

But their Understanding was exchanged, they had the Mind and Memory of a Man as before. As *Petrus Bourgotus* professeth that when his companion *Michael Verdung* had transform'd himself into a Wolf, when he look'd upon his hairy feet he was at first afraid of himself.

Now therefore it being plain that nothing material is alledged to the contrary, and that men confess they are turn'd into Wolves, and acknowledge the salvage cruelties they then committed upon Children, Women and Sheep, that they find themselves exceeding weary, and sometimes wounded; it is more natural to conclude they were really thus transformed, then that it was a meer delusion of *Fancy*.

For I conceive the Devil gets into their body, and by his subtile substance, more operative and searching then any fire or putrifying liquor, melts the yielding *Compages* of the body to such a consistency, and so much of it as is fit for his purpose, and makes it pliable to his imagination; and then it is as easie for him to work it into what shape he pleases, as it is to work the Air into such forms and figures as he ordinarily doth.

F I N I S.