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Aula Lucis,

OR,

The Houſe of

LIGHT:

A

Diſcourſe written in the year 1651.

By S. N. *a Modern Speculator.*

Hic locus eſt, quem (ſi verbis audacia detur)
Haud timeam magni dixiſſe palatia Cœli

LONDON,
rinted for *VVilliam Leake*, and are to be ſold at his Shop at the ſigne of the Crowne in *Fleet-ſtreet*, between the two Temple Gates.

To my beſt, and nobleſt Friend,

Seleucus Abantiades.

WHat *you are*, I need not tell you: what *I am*, you know already. Our *Acquaintance* began with my *Child-hood*, and now you ſee what a *Peere* you have purchaſed. I can partly refer my *inclinations* to your ſelf, and *thoſe* onely which I derive from the *contemplative Order*, for the *reſt* are beſides your *influence*. I here preſent you with the *fruits* of them; that you may ſee my *Light* hath *Water* to play withall. Hence it is, that I move in

the *Sphære* of *Generation*, and fall short of that *Test* of *Heraclitus*, *Lumen Siccum optima Anima*. I need not expound this to you, for you are in the *Center*, and see it. Howsoever you may excule me, if I prefer *Conceptions* to *Fancies*; I could never *affect* any thing that was *Barren*; for *Sterility* and *Love* are *inconsistent*. Give me a *knowledge* that's *fertile* in *performances*, for *Theories* without their *effects*, are but *Nothings* in the *dress* of *things*. How *true* this is, you can *tell me*; and if I but *recite* what is your *owne*, you must not therefore *undervalue* it, it being in some sense a *Sacrifice*; for *Men* have *nothing* to *give*, but what they *receive* Suffer me then at the present to stand your *Censer*, and *exhale* that *incense* which

which your *owne Hands* have put in I dare not say here is *Revelation*, nor can I boast with the prodigious *Artist* you read of, that I have lived three yeares *in Regione Lucis*. It is enough that I have *light*, as the *King* of *Persia* had his *Sponsa Solis*; and truly I thinke a *happinesse* to have seene that *Candle lodg'd*, which our Fathers judg'd to be *Lux errans, quærens Habitaculum*. But I grow *absurd*, I speake as if I would *instruct* you; and now me thinks you aske me,

Quis Legit Hæc?

It is I Sir that read the *Tactics* here to *Hannibal*, and teach him to break *Rocks* with *Vinacre*. I am indeed somewhat *Pedantic* in this, but the *libertie* you are still pleased to *allow* me, hath carried me be-

yond my *Cue*. It is a *treſpaſſe* you
know, that's very *ordinary* with
me, and ſome junior *Collegues*: nor
an I omit theſe *Verſes* which you
ave been ſometimes pleaſed to
pply to this *forwardneſſe* of mine.

Talis Amyclæi domitus Pollucis habenis
Cyllarus, & quorum Graij meminêre poetæ,
Martis equi bijuges, & magni currus Achillis

It is my opinion Sir, that *truth*
cannot be urg'd with too much
ſpirit, ſo that I have not *ſinned*
here as to the *thing* it ſelfe, for the
dangers onely in your *Perſon*. I am
ffraid my *boldneſſe* hath been *ſuch*,
may be thought to fall ſhort of
hat *Reverence* I owe you. This
s it indeed which I dare call a *Sin*,
nd I am ſo *farre* from *it*, that it is
private wonder, how I came

to *thinke it.* Suffer me then to be *impertinent* for once; and give me leave to *repent* of an *humour*, which I am *confident* you place not amongst my *faults*, but amongst your owne *Indulgences.*

Your humble servant.

S. N.

From *Heliopolis*
1651.

To the present Readers.

IT *will be questioned perhaps by the* envious, *to what purpose these* sheets *are* prostituted; *and especially that* Drug *wrapt in them, the* Philosophers Stone. *To these it is answered by* Solomon, There a is time to cast away Stones: *And truly I must confesse I cast away this* Stone, *for I* misplace *it: I contribute that to the* Fabrick, *which the* Builders *in all ages have* refused. *But lest I seeme to act* Sine proposito, *I must tell you I doe it not for this* Generation, *for they are as farre from* Fire, *as the* Author *is from* Smoke. *Understand me if you can, for I have told you an honest* Truth. *I write Bookes, as the old* Roman *planted Trees,* Posteris & Diis immortalibus: *for the* glorie *of* God, *and the* benefit *of* Posteritie. *It is my* designe *to make over my* Reputation *to a better* Age, *for in this I would not* injoy *it,*

be-

because I know not any from whom I would receive it: And here you see how ambitious im growne, but if you judge the humor amiss, tell me not of it, lest I should laugh at you: I look indeed a step further then your lives, and if you think I may dye before you, I would have you know, it is the way to goe beyond you: To be short, if you attempt this discourse, you doe it without my advise, for it is not fitted to your fortunes. There is a white Magic this book is inchanted withal: it is an adventure for Knights of the Sun, and the Errants of this time may not finish it. I speake this to the Universitie Quixots, and to those only who are ill-dispos'd, as well as ill-disciplin'd; there is amongst them a generation of Wasps, things that will fight though never provok'd: These buckle on their Logick as proof, but it fares with them, as with the famous Don, they mistake a Bason for a Helmet; for mine owne part I am no Reformer, I can well enough tolerate their positions, so they doe not trouble mine. What I write is no rule for them, it is a Legacie defer'd to posteritie, for the

future times, *wearied with the* vanities *of the* present, *will perhaps seek after the* Truth, *and gladly entertaine it. Thus you see what* Readers *I have* predestin'd *for my self, but if any present* Mastix *fastens on this* discourse, *I wish him not to* traduce *it, least I should* whip *him for it: This is my* advise, *which if it be well observ'd, 'tis possible I may* communicate *more of this* nature: *I may stand up like the* Pharus *in a* dark night, *and hold out that* Lamp, *which* Philalethes *hath overcast with that* envious phrase *of the* Rabbins, Sæpes sapientiæ silentium.

Aula

Aula Lucis,

&c.

I Have resolved with my self, to discourse of *Light*, and to deliver it over to the hands of posteritie, a practice certainly very *anci-*
nt, and *first used* by those who were *first*
vise. It was us'd then for *Charitie*, not for
omp, the *designs* of those *Authors*, ha-
ing nothing in them of *glorie*, but much
f *benefit*; it was not their intention to
rag, that they themselvs *did see*, but to
d those, who in some sense were *blind*,

and did *not see* : To effect this, they pr
ceeded not as some *modern Babarians* do
by clamorous, malicious *disputes* ; a calm
instruction was propos'd, and that beir
once *rejected*, was never afterwards *urge*
so different, and remote a *path* from th
the *School-men* did they walk in, and ve
rily they might well doe it, for their *prin*
ciples being once *resisted*, they could no
inflict a greater *punishment* on their *Ad*
versaries, then to *conceale* them. Ha
their doctrine been such as the *Universi*
ties profess now, their *silence* indeed ha
been a *vertue*, but their *positions* were no
meer *noyse* and *Notion*, they were mos
deep experimental *secrets*, and those o
infinite use, and *Benefit* : Such a *traditi*
on then as theirs was, may wear that styl
of the noble *Verulam*, and is most justly
called *traditio Lampadis*. But I observe
that in their *deliverie* of *mysteries*, they
have as in all things else, imitated *nature*
who dispenseth nor her light without her
shadows : they have provided a *Veile* fo
their *Art*, not so much for *obscuritie* a
ornament, and yet I cannot deny bu

some of them, have rather buried the *truth* then *dreſt it*; for my own part, I ſhall obſerve a *meane way*, neither too *obſcure*, nor too *open*, but ſuch as may ſerve *poſteritie*, and add ſome *ſplendor* to the *Science* it ſelfe, And now whoſoever thou art, that in *times* to *come*, ſhalt caſt thine eyes on this *book*, if thou art corrupted with the *common Philoſophie*, doe not preſently *rage*, and take up the pen in defiance of what is *here written*. It may be thou haſt ſtudied thy three queſtions *pro forma*, and a quick *diſputant* thou art: but haſt thou *concocted* the whole *body* of *Philoſophie*? haſt thou made *nature* the onely *buſineſs* of thy *life*? and haſt thou arrived at laſt to an infallible, *experimental knowledge*? If none of theſe things, upon what foundation doſt thou *baila*? It is meer *quacking* to oppoſe the *dead*, and ſuch perhaps as thy betters durſt not *attempt* in time of *life*, but as one ſaid, that *advantage* breeds *baſeneſs*, ſo ſome may inſult becauſe their

Adver-

Adverſarie is out of the *way*, and tel mee with that friendly *Stoick*.

Audiſnê hoc Amphiarae ſub terram abdite?

If any ſuch *Tares* ſpring above ground, when I am under it, I have alreadie looked upon them as an idle, contemptible *bundle*, I have prepar'd them a convenient *Deſtinie*, and by my preſent *Scorn*, annihilated their future *malice*: It is a better and more ſerious *Generation* I would bee *ſerviceable* unto, a *Generation* that ſeek *nature* in the *ſimplicitie* thereof, and follow her not only with the *Tong*, but with the *hand*. If thou art ſuch then as this *Character* ſpeakes, let me adviſe thee not to *deſpaire*; give me leave alſo to affirm unto thee, and that on my *ſoule*, that the *conſequences* and *treaſures* of this *Art*, are *ſuch*, and ſo *great*, that thy beſt and higheſt *wiſhes* are farre *ſhort* of them, reade then with *diligence* what I ſhall *write*, and

to

to thy *diligence* add *patience*, to thy patience *hope*, for I tell thee neither *fables* nor *follies*.

——Tibi res Antiquæ laudis, & Artis
Aggredior, Sanctos ausus recludere
fontes.

I tell thee a *Truth*, as ancient as the *fundamentals* of the *world* : and now leſt my *Preface* ſhould exceed in *Relation* to the diſcourſe it ſelfe, which muſt bee but *ſhort*, I will quit this kind *out-work*, that I may bring thee within *doores*, and here will I ſhew thee the *Throne* of *Light*, and the *Chryſtalline Court* thereof.

Light originally had no other birth then *manifeſtation*, for it was not made but diſcovered, it is properly the *life* of every *thing*, and it is that which *Acts* in all *particulars*, but the *communion* thereof with the *firſt matter* was celebrated by a *generall contract* before any *particulars* were *made*; the matter of it ſelf was a *paſſive thin*

Substance, but *apt* to retaine *Light*, as *Smoke*, is to retaine *flame*. After *impregnation*, it was condens'd to a *Chrystalline moisture*, *unctuous* and *fiery*, of *nature Hermaphroditical*, and this in a *double sense*, in relation to a *double Center*, *Celestial*, and *Terrestrial*. From the *Terrestrial Center* proceeded the *earthly Venus*, which is *Fierie* and *Masculine*, and the *earthly Mercury*, which is *Waterie* and *Fæminine*; and these *two* are *one against* the *other*. From the *Celestiall Center* proceeded two living *Images*, namely a *White*, and a *Red light*, and the *white light* setled in the *Water*, but the *Red* went into the *Earth*. Hence you may gather some infallible *signes*, whereby you may direct your selves in the *knowledge* of the *Matter*, and in the *Operation* it selfe, when the *Matter* is *knowne*. For if you have the true *Sperm*, and know withall how to *prepare* it, which cannot bee without our *secret fire*; you shall find that the *Matter* no sooner feels the *Philosophicall*

loſophicall heat, but the *white light* will ift himſelf above the *water*, and there will hee *ſwim* in his glorious *blew veſtiment* like the *Heavens*. But that I may ſpeak ſomthing more concerning the *Chaos* it ſelf, I muſt tell you t is not *rain-water*, nor *dew*; but it is a *ſubtile mineral moiſture*, a *water* ſo extreamly *thin* and *ſpiritual*, with ſuch a tranſcendent incredible *brightneſs*, there is not in all *nature* any *liquor* like it, but *it ſelf*. In plain terms t is the *middle ſubſtance* of the wiſemen's *Mercurie*, a water that is *coagulable*, and may bee *hardned* by a *proper heat* into *ſtones*, and *metals*: Hence : was, that the *Philoſophers* cald it heir *ſtone*, or if it be lawful for mee reveal that, which the *Devil* out of *nvie*, would not diſcover to *Illardus*, ſay they cal'd it a *ſtone*, to the *end* hat no man might know what it was ney cal'd ſo: for, there is nothing n the world ſo *remote* from the *complexion* of a *ſtone*, for it is *water*, and o *ſtone*. Now what *water* it is, I

have told you already, and for your better instruction I shal tell you more: it is a water made by nature, not *extracted* by the hands of *Man*, nor is it *meere water*, but a *spermatic viscous composition* of *Water*, *Earth*, *Air*, and *Fire*; all these foure nature unites in one *Chrystalline coagulable Mass*, in the form or appearance of *water*, and therefore I told you it was *a water* made by *nature*: But if you ask mee how *nature* may be said to *make* any such *water*, I shall instruct you by an example that's obvious. *Earth* and *water* are the onely *materials* whereupon *nature* works, for these *two* being *passive*, are compassed about with the *active superior bodies*, namely with the *Aire*, *Heaven*, *Sun* and *Stars*. Thus doe they stand in the *very fire* at least under the *Beams* and *ejaculations* thereof, so that the *Earth* is subject to a continual *torrefaction*, and the water to a continuall *coction*. Hence it comes to pass, that wee are perpetually overcast with *Clouds*, and

thi

his by a Physicall *Extraction* or *subli-*
mation of *water*, which *nature* herself
distils, and *rains* downe upon the
earth: Now, this *water*, though of a
different complexion, from the Phi-
losopher's *Mineral water*, yet hath it
many *circumstances*, that well deserve
our *observation*. I shall not insist long
upon any, I will onely give you one
or two *instances*, and then *returne* to
my *subject*. First of all then, you are
to consider, that *nature* distils not be-
yond the *body*, as the *Chymist* doth in
the *Recipient*; she drawes the water
up from the *Earth*, and to the *same*
earth doth she returne it, and hence it
is, that shee generates by *circular* and
reasonable *imbibitions*. Secondly,
you must observe, that shee *prepares*
her *moisture* before shee *imbibes* the
body therewith, and that by a most
admirable preparation; her *method* in
this point is very obvious, and *open* to
all the *World*, so that if *men* were not
blind, I needed not much to *speak* of
Her *water* (wee see) shee *rarifies*

into *Clouds*, and by this *meanes* doth shee *rack* and *tenter-stretch* the *body* so that all the *parts* thereof are *expos* to a searching spiritual *purgatorie* o *winde* and *fire*; for, her *wind* passeth quite through the *Clouds*, and cleanseth them, and when they are *wel cleansed*, then comes *Heaven* in with her *Fire*, and *fixeth* it in *Ente juro Sa phirico*: But this is not *all*, there ar other *circumstances*, which *natur* useth *above ground*, in order to her *ve getables*, and now would I speak of he *subterranecus preparations*, in order t her *Minerals*, but that is not *lawfu* for *mee* as it was for the *Poet*,

Pandere res altâ terrâ, & Caligin mersas.

Howsover I shall not fail to tel thee a considerable *truth*, whoeve thou art that studiest this *difficult Sci ence*. The *preparation* of our *Anima* and *Mineral sperm* (I speak of th *true preparation*) is a *secret* upo which

vhich *God* hath laid his *Seale*, and hou mayſt not *find* it in *books*, for it vas never intirely *written*, thy beſt ourſe is to conſider the *way* of *nature*, or there it may bee *found*, but not vithout reiterated, deep, and ſearch- ng *meditations*. If this *Attempt* fails hee, thou muſt *pray* for it (not that I iold it an *eaſie* or a common thing to ttaine to *Revelations*, for wee have one in *England*) but *God* may *diſ- over* it to *thee*, by ſome *ordinarie* and neere *natural meanes*: In a word, if hou canſt not attaine to the *knowledg* of it in this *life*, yet ſhalt thou know it n thy *own body*, when thou art paſt knowing of it in this *ſubject*; but ecauſe I will not deprive thee of thoſe *elps* which I may *lawfully* communi- ate, I tell thee that our *preparation* is *purgation*, yet doe not wee *purge* by common ridicuous *ſublimati- ns*, nor the more fooliſh *filtrations*, y a ſecret, tangible, *natural fire*, nd hee that knowes this *Fire*, and ow to waſh with it, knowes the *key*

of our *Art*, even our hidden *Saturn* and the ſtupendious *infernall lavatorie* of *nature*; much more could I ſay concerning this *Fire*, and the *properties* thereof, it being one of the higheſt *myſteries* of the *Creation*, a ſubject queſtionleſs wherein I might bee *voluminous*, and all the way *myſterious* for it relates the greateſt *effects* of *Magic*, being the *firſt male* of the *Mercurie*, and *almoſt* his *Mother*: Conſider then the *Generation* of our *Mercurie*, and how he is made, for here lyes the *ground* of all our *ſecrets*. It is plain that *outwardly* wee ſee nothing but what is *groſſe*, for example, *Earth*, *Water*, *Metals*, *Stones*, and amongſt the better Creatures *Man* himſelfe. All theſe *things* have a lumpiſh, ineffectual *outſide*, but *inwardly* they are *full* of a ſubtil, vital *limoſitie* impregnated with *fire*, and this *nature* makes *uſe* of in *generations*, wherefore wee call it the *ſperm*: For inſtance ſake, wee know the *body* of *Man* is not his *ſperm*, but the *ſperm* is a ſubtil *extraction* ta-

ken out of his *bodie* : Even ſo in the *great world*, the bodie or *fabric* it ſelf, is not the *ſeed*, it is not *Earth*, *Water*, *Aire*, or *Fire* : for theſe *foure* if they were put *together*, would bee ſtill *four Bodies* of *different formes*, & *Complexions*. The *ſeed* then, or *firſt matter* is a certaine *limoſitie* extracted from theſe *foure*, for every one of them contributes from its very *Center*, a thin *ſlimie ſubſtance*, and of their ſeveral *ſlimes* nature makes the *ſperme* by an ineffable *union* and *mixture*; this *mixture* and *compoſition* of *ſlimie principles*, is that *Maſs* which wee call the *firſt matter*, it is the *Minera* of *Man*, whereof God made him; in a *double image* did hee *make* him in the *day* that he becam a *living ſoule*; hence a famous *Artiſt* ſpeaking of the *Creation* of *Adam*, and alluding to the *firſt matter*, delivers himſelf in theſe terms. *Creavit Deus Adam de limoſitate Elementorum, ſcilicet de limoſitate Terræ, Aquæ, Aeris, &*

Ignis, & vivificavit eum a so-
le Sancti Spiritus, & de Luce
& claritate, & lumine Mundi.
Have a care then that you miſtake no
any *ſpecified body* for the *ſperm*, be-
ware of *quick-ſilver*, *Antinomie*, and
all the *metals*, and have nothing to
doe with *ought* that is *extracted* from
metals. Beware of *Salts*, *Vitriols*, and
everie *minor mineral*: beware of *Ani-*
mals, and *Vegetables*, and of every
thing that is particular, or takes *place*
in the *Claſſis* of any knowne *ſpecies*.
The *firſt matter* is a miraculous *ſub-*
ſtance, and of which you may affirme
contraries without *Inconvenience*. It
is very *weake*, and yet moſt *ſtrong*, it
is exceſſively ſoft, and yet there is no-
thing ſo *hard*. It is *one* and *all*: *ſpirit*
and *body*: *fixt* and *volatile*, *Male* and
Female: *viſible* and *inviſible*. It is *fire*,
and *burnes not*: it is *water*, and *wets*
not, it is *Earth* that *runs*, and *Aire* that
ſtands ſtill; in a word it is *Mercurie*,
the *laughter* of *fools*, and the *wonder*

carefully note this mark

of the *wiſe*, nor hath *God* made any *thing* that is *like* him. Hee is *borne* in the *World*, but was extant *before* the *world*, and hence that excellent *Riddle*, which hee hath ſomewhere propos'd of himſelfe. *Habito in Montibus & in Planitie, pater antequam Filius: genui matrem meam, & mater mea, ſive pater tulit me in matrice ſua generans me, non opus habens Nutrice.*

I dwell (ſaith hee) in the *Mountains* and in the *Plains*, a *Father* before I was a *Son*: I *generated* my *Mother*, and my *mother* carrying mee in her *womb* generated *mee*, having no *uſe* for a *Nurſe*. This is that *ſubſtance* which at *preſent* is the *Child* of the *Sun* and *Moon*, but *originally* both his *Parents* came *out* of his *Belly*. Hee is plac'd between *two fires*, and therefore is ever *reſtleſs*. Hee growes out of the *earth* as all *vegetables* doe, and in the darkeſt night that is, receives a

light from the *ſtarrs*, and reteins it. Hee is *attractive* at the firſt, becauſe of his *horrible emptines*, and what hee *drawes* downe is a *Priſoner* for *ever*; hee hath in him a *thick fire*, by which hee *captivates* the *Thin*, and he is both *Artiſt* and *matter* to himſelfe. In his *firſt appearance* he is neither *earth* nor *water*, neither *ſolid* nor *fluid*, but a *ſubſtance* without *all forme*, but what is *univerſal*; hee is *viſible*, but of no certaine colour, for *Chamælion-like*, hee puts on all colours, and there is nothing in the world hath the ſame *figure* with *him*; when hee is purg'd from his *Accidents*, hee is a *water* colourd with *fire*, *deep* to the *ſight*, and as it were *ſwollen*, and he hath ſomething in him that *reſembles* a commotion, in a *vaporous heate* hee opens his *belly*, and diſcovers an *azure Heaven*, ting'd with a *milkie light*, within this *cœlum* hee hides a little *Sun*, a moſt powerfull *red fire*, ſparkling like a *carbuncle*, which is the *red gold* of the *wiſe-men*. Theſe are the *Treaſures* of

ou *ſealed foun*[illegible]*ain*, and though many
leine them, yet none *enters* here, but
ee that knowes the *Key*, and withall
ow to *uſe* it; in the *bottom* of this
ell lyes an old *Dragon*, ſtretch't a-
ong and faſt *aſleep*; awake her if you
an, and make her *drinke*, for by
his meanes ſhee will recover her
outh, and bee *ſerviceable* to you for
ver, in a word, ſeparate the *Eagle*
rom the *Green-Lyon*, then clip her
ings, and you have perform'd a *mi-*
acle : but theſe you'l ſay are *blind*
ermes, and no man knowes what to
ake of them. True indeed, but they
re *ſuch* as we received from the *Philo-*
ſophers; howſoever that I may deal
lainly with you. the *Eagle* is the wa-
er, for it is *volatil*, and flies up in
louds as an *Eagle* doth, but I
peak not of any *common water*
hatſoever. The *greene Lion* is the
ody or *Magicall earth*, with which
ou muſt clip the *wings* of the *Eagle*,
at is to ſay, you muſt fix her, that
ee may fly no more. By this wee

understand the *opening*, and *shutting* of the *Chaos*, & that cannot be done without the proper *key*, I meane our secret *fire*, wherein consists the whole *mysterie* of the *preparation*; our *fire* then is a *naturall fire*, it is *vaporous subtil*, and *piercing*; it is that which *workes* all in all, if wee looke on *Physical digestions*, nor is there anything in the *world* that answers to the *stomack*, and performes the *effect* thereof, but this *one thing*, it is a *substance* of proprietie *solar*, and therefore *sulphureous*; it is prepar'd as the *Philosophers* tell us, *ab antiquo Draco*ne, and in plaine termes, it is the *fume* of *Mercurie*, not *crude* but *coctea* This *Fume* utterly destroyes the *first forme* of *gold*, introducing a *second* and a more noble one. By *Mercurie* understand not *quick silver*, but *Saturn Philosophicall*, which devoure the *Moone*, and keeps her alwaies in his *Belly* : by *gold*, I meane our *spermatic green gold*, not the ador'd Lum which is dead, and ineffectuall, it wer

vell certainly for the *Students* of this *oble Art*, if they resolved on some ge-eral *positions*, before they attempted he *books* of the *Philosophers*.

For Example, let them take along vith them these few *Truths*, and they vill serve them for so many *rules*, vhereby they may *censure*, and *exa nine* their Authors.

Firſt, That the *first matter* of the *tone*, is the very *same* with the *first* NB *natter* of all *things*.

Secondly, That in this *matter* all he *essential principles*, or *ingredients* of the *Elixir*, are already *shut up* by *Nature*, and that wee must not pre-ume to add any thing to this *matter*, ut what wee have *formerly drawne* ut of it; for the *stone* excludes all *ex-ractions*, but what *distill immee-iatly* from its owne *Chrystalline uni-ersal Minera*.

Thirdly, and lastly, that the Philo-ophers have their peculiar *secret me-ils*, quite *different* from the *metals* of he *vulgar*, for where they name *Mercu-*

rie,

ry they mind not *Quick-silver*; whe
Saturn not *lead*, where *Venus* and *Mar*
not *Coper* and *Iron*, and where *S*
or *Luna*, not *gold* or *silver*. Their *ston*
verily is not made of *common gold* an
silver, but it is *made* as one delivers i
Ex Auro & Argento vilibus fœtentibus simul & suaveolen tibus, virentibus, animatis ubique repertitiis, sed ad modum quam paucis cognitis
Of *gold* and *silver* that are reputed *b*
that *stinke*, and withall *smel sweetly*, o
greer, *living gold* and *silver* to be
found *every where*, but known of ve
ry few: away then with those *Mounte*
banks, who tell you of *Antinomie*
salts, *Vitriols*, *Marchasits*, or any *mi*
neral whatsoever; Away also with
such Authors as prescribe or practis
upon any of these *bodies*, you may b
sure they were meer *cheats*, and di
write onely to gaine an *opinion* o
knowledge : There are indeed som
uncharitable but knowing *Christians*
who

who ſtick not to *lead* the *blind* out of his way; theſe are full of elaborate ſtudied *deceits*, and *one* of them who pretends to the *Spirit* of *God* hath at the ſame *mouth* vented a *ſlipperie* ſpirit, namely, that the *ſtone* cannot bee *opened* thorough all the *grounds* as hee calls them, under *ſeven years*. Truely, I am of opinion that hee never knew the ſtone in this *naturall world*, but how well acquainted hee was with the *Tinctures* in the *ſpiritual world*, I will not *determine*. I muſt confeſs many *brave*, and *ſublime truths*, have fallen from his *Pen*, but when he deſcends from his *inſpirations*, and ſtoopes to a *Phyſical practiſe*, hee is quite *beſides* the *Butt*: I have ever admir'd the royal *Gieberim*, whoſe *religion* if you queſtion, I can produce it in theſe few words, *Sublimis naturarum Deus, Benedictus, & glorioſus*. This is the *title*, and the *ſtyle* hee alwaies beſtowes upon *God*, and it is enough to *prove* him no Atheiſt. Hee ſay, hath ſo *freely*, and in truth ſo

plainly

plainly discovered this *secret*, that ha
hee not *mixt* his many impertinencie
with it, he had directly *prostituted* th
mysterie. what I speak, is apparent t
all *knowing* Artists, and hence it is tha
most *Masters* have so honour'd this *A*
rabian, that in their books hee is com
monly cal'd *Magister magistrorum*; w
are indeed more beholding to thi
Prince, who did not know *Christ*, the
to many profest *Christians*, for the
have not onely *conceal'd* the *Truth*
but they have publish'd *falsities*, an
meere *inconsistencies* therewith, the
have *studiously*, and of meer purpos
deceiv'd the *world*, without any re
pect of their *credit* or *Conscience*. It is
great *Question*, wh
was most *envion*
the (a) *Devil* in hi
Recipe to our *Ox*
ford Doctor, or b Ar
noldus in his *accipe* to the King of *Ara*
gon, I know well enough what tha
Gentleman *de Villa novâ* prescribe
and I know withall his instruction
ar

(a) *This receip was extant in Bodiley' Archieves.*

b *See Arnoldus his Flos Florum.*

are so difficult that *Count Trevers* when he was Adept *suo modo*, could not *understand* them; for hee hath written most egregious *Non-sense*, and this by endeavouring to confute greater *Mysteries*, then hee did *apprehend*. Now if any man thinkes mee too *bold*, for censuring so great an *Artist* as *Arnoldus* was, I am not so *emptie*, but I can *reason* for my self; I charge him not with want of *Knowledge*, but want of *Charitie*, a *point* wherein even the *possessors* of the *Philosopher's stone* are common-y *poore*. I speak this, because I pitty the *distractions* of our moderne *Alchimists*, though *Philalethes* laughs in his *sleeve*, and like a young Colt kicks at that *Name*. For my own part I advise no *Man* to attempt this Art without a *Master*, for though you know e *Matter*, yet are you farr *short* of the *edicine*. This is a *Truth* you may be nfident of, and if you will not believe y Text, take it upon *Raymund Lullie's* perience, Hee knew the *Matter*, it ng the first thing his *Master* taught

him, then hee practic'd upon it in hi
own phraſe, *multifariè multisq; modis*
but all was to no *purpoſe*, hee had th
Cabinet but not the *Key*. At laſt he
found himſelfe to bee (what many *Do*
ctors are) a confident *Quack*, a *Broy*
ler and nothing more, as it appears b
his *ſubſequent* confeſſion. *Elegante*
(ſayth hee) *dixerunt Philoſo*
phi, quod opus magnum non e
niſi ſolutio & Congelatio, ſed iſt
fiunt per viam Circulorum, quoru
ignorantiâ plures Magnates in lit
ratura decepti fuerunt in magiſt
rio, credentes notabiliter cum con
fidentiâ, ſe intelligere formam, &
modum Circulandi, ex quibus n
fuiſſe unum lethaliter vulneratu
celare non intendimus. Cum ſo
enim preſumptione & temerita
ſcientiæ hujus naturam firmit
nos intelligere credebamus, ſ

nu

nullo modo intelleximus, donec tempus adfuit, in quo ſpiritus nos docuit, non immediatè ſed mediatè per Magiſtrum Arnoldum de Villa nova qui largitate ſuâ immenſâ reficienter in nos inſpiravit.

Thus he: and now I ſhall adviſe the *Chymiſt* to ſet a watch at his *lips*, becauſe of ſome inviſible *Gentlemen*, that *overheare*. I my ſelfe have known *ſome men* to *affirme*, they had *ſeen* and *done* ſuch *things*, which *God* and *Nature* cannot *doe* according to the *preſent Laws* of *Creation*, but had my young friend *Eugenius Philalethes* been preſent, hee had *laugh'd* without mercie. Take heed then what you ſay, leaſt you make *ſport* for the *Wiſe*, for they are ſomethiug like the *immortals*.

Ἄσβεστος δ' ἀρεσῶρτο γέλως μακάρεσσι θεοῖσιν.

Many men there are, who think it *Ordinarie* to be inſtructed in theſe ſecrets,

but in this they are confidently mista-
ken. Hee must bee a knowne tryed
Friend, a friend of *years*, not of *dayes*
not a *complement all thing*, whose *addi-*
tion is all *Hypocrit* : not a *severe dissem-*
bler, who gives thee *fair words*, but i
once *tryed*, his *heart* is so farr from hi
Promises, that like a *Fly* in a *Box*, it i
scarce a part of his *Body*. *Raymund Lul-*
lie hath in a certain place deliver'd him
self handsomly in relation to the *pra-*
ctise, and this for his *friends* sake; bu
how *rigid* then was hee *in scriptis*? Hi
Disciple (if hee could *understand* him
was to bee *accomptable* to him in th
use of the *mysterie*, and therefore he tel
him plainly, that hee did it *mutuò tan-*
tum, *& sub restitutione coram judice ge-*
nerali, wee must not expect then to b
instructed, because wee are *acquainted*
and verily *acquaintance* with such *per-*
sons is a *thing* not *common*. In *ordina-*
rie favours it is suppos'd, that me
should *deserve* them, before they *receiv*
them : but in this *thing*, which is a *Be-*
nefit incomparable, it fals out *otherwise*

wee looke for preſent *diſcoveries*, wee believe the *Philoſophers* will each us, and in *plaine* termes tell us ll their Art, but wee *know* not *where-fore* they ſhould bee ſo *kind* unto *us*. uch impudent *Hopes* have no more *reaſon* in them, then if *I* ſhould pend a *complement* on a *rich Gentle-man*, and then *expect* hee ſhould make nee his *Heire* in *lieu* of my *phraſe*, nd ſo paſſe his *Eſtate* upon mee. his is very abſurd, but nothing nore *common*, though I know there s another *ſort* of *well-wiſhers*, but hey are *moſt miſerable*, for they caſt bout to foole thoſe *men*, whom hey know to bee *wiſer* then *them-ſelves*. But in this *point* the *Philoſo-hers* need no *Inſtructions*, they can ct *many parts*, and hee that *plots* to *ver-reach* them, takes a *courſe* to *reake* before hee *ſets up*. It remains en, thatwe beſtow our Attempts on eir *Books*, and here wee muſt con-der the two *Univerſal Natures*, *Light* nd *Matter*. *Matter* as *I* have formerly

mated, is the *House* of *Light*, here hee *dwels* and *builds* for himself, and to speake Truth, hee takes up his *lodging* in *sight* of all the *World*. When he first *enters* it, it is a glorious *transparent Roome*, a *Chrystall-Castle*, and hee lives like a *Familiar* in *Diamonds*. Hee hath then the *Libertie* to look out at the *Windows*, his *love* is all in his *sight*, I meane that *liquid Venus*, which *lures* him in, but this continues not very long. Hee is *busie* as all *Lovers* are, labours for a more close *Union*, insinuates and conveyes *himself* into the very *substance* of his *Love*, so that his *Heat* and *action* stirre up her *moyst Essences*, by whose *meanes* he becomes an *absolute Prisoner*. For at last the *Earth* growes *over him* out of the *water*, so that he is quite shut up in *darknesse*, and this is the *secret* of the Æternall God which he hath been pleas'd to reveale to some of his *servants*, though mortal *Man* was never *worthy* of it. *I* wish it were *lawfull* for mee to enlarge my

self-

ſelfe in this *point* for *Religion's* ſake, but it is not *ſafe*, nor *convenient* that all *Eares* ſhould heare even the *myſteries* of *Religion*. This leprous *Earth* (for ſuch it is if it bee not *purgd*) is the *Toad* that eates up the *Eagle*, or *Spirit*, of which there is frequent *mention* in the Philoſopher's *Bookes*. In this *Earth* alſo have many of the *wiſemen* ſeated that *tincture*, which wee commonly call *darkneſſe*: Truly they may as well beſtow it on the *water*, or the *Aire*, for it appears not in any *one element*, but either in all *Foure*, or elſe in *two*, and this *laſt* was that which *deceiv'd* them. Now the *water* hath no *blackneſſe* at all, but a majeſtic, large *Claritie*. The *Earth* likewiſe in her owne *nature* is a glorious *Chryſtallized body*, bright as the *Heavens*. The *Aire alſo* excels both theſe in *complexion*, for hee hath in him a moſt ſtrange inexpreſſible *whiteneſſe*, and *ſerenitie*. As for the *Fire*, it is outwardly *red* and ſhining like a *Jacinth*, but *inwardly* in the ſpirit

white as *Milke*. Now if wee put all these *substances* together though *purged* and *celified*; yet when they *stirre* and worke for *Generation*, the *blacke colour* over-spreads them *all*, and such a *blacke*, so *deepe* and *horrid*, that no common *darkenesse* can be *compared* unto it. I desire to know then whence this *Tincture* ariseth, for the *Roote* of every other *Colour* is *known*. It is to be observed, that in the *separation* of the *Elements*, this *blackenesse* appeares not any where, but in that *Element* which is *under* the *Fire*; and this onely *whiles* you are *drawing* out the *Fire*, for the *Fire* being *separated* the *Body* is *white*. It is plaine then that *Darkenesse* belongs to the *Fire*; for in truth *Fire* is the *Manal* of it, and this is *one* of the greatest *Mysteries* both in *Divinity* and *Philosophie*; but *those* that would *rightly understand* it, should first learne the *difference* betweene *Fire* and *Light*. *Trismegistus* in his *Vision* of the *Creation*, did first see a pleasing, glad-

some

some *Light*, but *interminated*. Afterwards appeared a horrible sad *Darkenesse*, and this moved *downe-wards*, descending from the *Eye* of the *Light*, as if a *Cloud* should come *from* the *Sunne*. This *darkenesse* (saith he) was condens'd into a *certaine water*, but not without a mournfull inexpressible *Voyce* or *Sound*, as the *Vapours* of the *Elements* are resolved by *Thunder*. After this (saith that great *Philosopher*) the *holy word* came *out* of the *Light*, and did *get upon* the *water*, and out of the *water* he made *all Things*. Let it bee your study then who would know *all things*, to seek out this *Secret water*, which hath in it selfe *all Things*. This is the *Physicall* and famous *Pythagorean Cube*, which surpriseth all *Formes*, and retaines them Prisoners *Huic fundo* (said my *Capnion*) *Si qua forma demersa, huic solido Receptaculo si fuerit illapsa, & in hanc sedem materialem reposita, non vagè nec*

communiter recipitur, ſed ſtabi liter & ſingulariter, fit indivi dua & incommunicabilis, tan quam aſcriptitia glebæ, tempor & loco ſubjecta, & quaſi de li bertate in ſervitutem Materiæ proſcripta.

The *Conſequences* of this *Priſon* which ſometimes are *ſad*, and th *ſteps* that *lead* unto it, are moſt-ele gantly expreſt in the *Oracles*.

——*Præcipitium in Terra ſubeſt, Septemvios trahens per gradus: ſub qu Horribilis Neceſſitatis Thronus eſt.*

In a word all things in the Worl as well *Events* as *Subſtances* flow ou of this *Well*. Hence come our *fortune* and our *misfortunes*, our *Riches* an our *povertie*: and this according to th *ſcales* of the *ſupreme Agent* in his *di penſations* of *Light* and *darkneſſe*, we ſee there is a certain *face* of *light* in

tiu

ioſe *things* which are very *deare*,
r very *precious* to us. For Example,
1 *Beautie*, *Gold*, *Silver*, *Pearls*, and in
very *thing* that is *pleaſant* or carries
rith it any *opinion* of *happineſs*. In all
ich *Things* I ſay there is inherent a
ertaine *ſecret concomitant luſtre*, and
hiles they *laſt* the *poſſeſſors* alſo are
ubject to a *Clearenеſſe* and *Serenitie*
f *Mind*. On the contary in all *Adver-*
ities there is a certaine corroding,
envie ſadneſs; for the *ſpirit* grieves
ecauſe he is *Eccl*ips'*d*, and overcaſt
vith *darkneſſe*. Wee know well e-
ough that *povertie* is but *obſcuritie*,
nd certainely in all diſaſters there is
kind of *Cloud* or ſomething that *an-*
wers to it. In people that are very
unfortunate, this *darkneſſe* hath a *Cha-*
acter, and eſpecially in the forehead
here lies a notable *judgement*, but
here are few can read in ſuch Books.
Of this *Virgil* (who was a great *Poet*,
ut a greater *Philoſopher*) was not *ig-*
norant, for deſcribing *Marcellus* in
he *Elyſian fields*, hee makes his *ſad*

coun-

countenance an Argument of h
short life.

At ḃ hic Æneas (una namḃ ire videbat
Egregium forma juvenem, & fulgentibus Armis.
Sed frons Læta parum, & dejecto lumina vultu.
Quis pater, ille, virum qui sic comitatur euntem?
Filius? anne Aliquis magnâ de stirpe Nepotum?
(Ipse sc
Quis strepitus circa Comitum? Quantum instar
Sed NOX atra Caput tristi Circumvolat Umbrâ.

But these are *Things*, that ough
not to bee *publickely discussed*, an
therefore I shall *omit* them. He
that desires to be *happy*, let him look
after *Light*, for it is the *Cause* of *Hap*
pinesse both *Temporall*, and *Eternal*
In the *House* thereof it may bee *found*
and the *House* is not farr off, nor *har*
to *find*, for the *Light* walks in *before*
us, and is the *guide* to his owne *habi*
tation. It is *Light* that *formes* the *gold*
and the *Rubie*, the *Adamant* and th

lver and he is the *Artist* that shapes all hings. Hee that hath him, hath the Mint of *Nature*, and a *Treasure* altoether *inexhaustible*. He is blest with he *Elect substance* of *Heaven* and *Earth* and in the opinion of the *Tura*, *Felix dici meretur*, *& super circuos mundi elevatur*.

Nor indeed without *Reason*, for *Nature* her selfe *dictates* unto us, and tels is that our *Happinesse* consists in *Light*, Hence it is that we naturally *love* the *Light*, and *rejoyce* in it, as *Thing agreeable* and *beneficiall* unto is. On the contrarie wee *feare* the *darkenesse*, and are *surprised* in *it* with certaine *Horror*, and a *Timorous Expectation* of some *Hurt* that may *befall* us. It is *Light* then that wee must *looke* after, but of it selfe it is o *thin* and *spirituall*, wee can not ay *hands* upon it, and make it our *ossession*. We cannot *confine* it to any *ne place*, that it may no more *rise*, nd *set* with the *Sunne*; wee cannot *but* it up in a *Cabinet*, that we may

uſe it when wee *pleaſe*, and in th darkeſt *Night* ſee a glorious *Illuſtrati on.* Wee muſt looke then for th *Manſion* of *Light*, that *oylie Æthereal ſubſtance* that *retaines* it, for by thi *meanes* wee may *circumſcribe*, an *confine* it. Wee may *impart* an *communicate it* to what *Bodies* we pleaſe, give the *baſeſt Things* a moſt pre cious *Luſtre*, and a *Complexion* as *la ſting* as the *Sunne.* This is that *My ſteric*, which the *Philoſophers* hav delivered hitherto in moſt enviou and obſcure *Termes*; and though doe not Arrogate to my ſelfe a *grea ter Knowledge* then *ſome* of them *had* yet I doe *affirme*, and that *knowingly* that this *Secret* was never *communica ted* to the *World* in a Diſcourſe ſ *plaine*, and *poſitive* as *this is.* It i true, this *Script* is *ſhort*, and the *Bo dy* of *Magic* hath no *Proportion* t theſe few *Lines.* To write of i at *large*, and diſcover its *Thre Scenes*, *Elementall*, *Cæleſtiall*, an *Spirituall*, was ſometimes the *Deſig*

of *one* that was able to *performe*. But *Hee* (and it was ever the *Fortune* of *Truth* to be so *served*) was not onely *Oppos'd*, but *Abus'd* by a barbarous malicious *Ignorant*. I shouldthinke that *Gentleman* did set up for *Bartholomew Faire*, he hath such *Contrivances* in his *second Lash*. The *Tutor* Dedicates to his *Pupill*, and the *same Pupill* versifies in *Commendation* of his *Tutor*. Here was a *Claw*, there was never any so *Reciprocall*: Sure *Rozinant* and *Dapple* might learne of these *Two*.

But this is *stuffe* to *stop* our *Noses* at, let us *leave it* for *Cambridge*, whence it *first came*. The *Coagulation* of our *Water*, and the *Solution* of our *Earth*, are the two greatest and most difficult *Operations* of the *Art*, or these *two* are *Contrarie Keyes*, the *Water opens*, and the *Earth shuts*. Be sure then to add nothing to the *Subject*, but what is of its *owne Nature*; or when it is *prepared*, it is *al-sufficient*: Hee coagulates *Himselfe*, and

dissolves

dissolves *Himselfe*, and passeth all the *Colours*: and this by vertue of its owne *inward Sulphur*, or *Fire*, which wants nothing but *Excitation*, or to speake plainely a Simple, Naturall *Coction*. Every body knowes how to boyle *Water* in *Fire*; but if they knew how to boyle *Fire* in *Water*, their *Physic* would reach beyond the *Kitchin*. Study then, and dispaire not, but study no *Curiosities*: It is a plaine straight *Path*, that *Nature* walks in; and I call *God* to *witnesse* I write not this to *amaze Men*, but I *write* that which I know to bee certainely true.

This is all I think fit to commnicate at this time, neither had this fallen from me, but that it was a *command* impos'd by my Superiors, &c.

They that desire *experimentall knowledg*, may studie it as a *sure guide*, but hee that *rests* at his *lips*, and puts not his *Philosophie* into his *Hands*, needs not these instructions: *Wits Commonwealth*, or a *Book* of *Apothegms*

Apothegms may serve his turne. I prescribe not here for *any*, but such as *looke* after these *principles*, and they must give mee leave to *inform* them, if they be not perfect *Masters* of the *Art*. As for *Libertie* of *opinion*, I rob not *any man* of it, I am one that gives and takes, and this to avoid *Contentions* I can suffer the *School-man* to follow his owne *Placets*, so hee doth not *hinder* mee to follow *mine*. In a word, I can tolerate mens *Errors* and *pitty* them: I can propound the *truth*, and if it bee not follow'd, it is *satisfaction* to *mee*, That what I *did* was *well done*.

A POST-SCRIPT To the READER.

THis *small* discourse *was no sooner* finished (*though by command*) *but the same* Authoritie *recald their* Commission, *and now being somewhat* transformd, I *must* (*as some* mysteriously

ly have done) *live a* Tree. *Yet the* wiſe know, *that* Groves *have their* Durdals, *and I remember I have read of an* Image *who's* Hic fodias *plac'd the* ſubſtance *in the* ſhadow. *To bee plain I am ſilenc'd, and though it bee in my power to* ſpeake, *yet I have* Lawes *as to this* ſubject, *which I muſt not* trangreſſe. *I have choſen therefore to oppoſe my preſent* Freedom *to my future* Neceſsitie, *and to ſpeake* ſom-

 thing

thing *at this time, which I must never* publickly ſpeak *hereafter. There is no* Defect *in ought that I have* written, *if I but tell you* one thing, *which the Philoſophers have* omitted, *it is that which ſome Authors have cald* Vas Naturæ, *and* Vas viride Saturni, *and* Miriam *cals it* Vas Hermetis, a menſtruous ſubſtance it is, *and to ſpeak the very* Truth, *it is the* Matrix *of* Nature, *wherein you muſt place the* Univerſal

verſal ſperm, *aſſoone as it* appears *beyond its* Body. *The* Heate *of this* Matrix *is* ſulphureous, *and it is that which* coagulats *the* ſperm, *but* common Fire, *though it bee moſt* exactly regulated, *will never* do it, *and in this point ſee that you bee not* deceived. *This* Matrix *is the* life *of the* ſperm, *for it* preſerves *and* quickens *it, but beyond the* Matrix *it takes cold and dyes, and nothing* effectual *can be* generated *thereof, in a*

word, without this Matrix *you will never* coagulate *the* Matter, *nor bring it to a* minerall Complexion, *and herein also there is a* certain measure *to bee* observed, *without which you will* miscarrie *in the* practise *of this* Natural vessel, speaks Miriam *in these following words.* In omnibus corporibus est scientia, sed Stoici propter eorum vitæ brevitatem, & operis prolixitatem hoc unicum occultaverunt; Illi vero invenerunt

venerunt elementa tingentia, & ipsi docuerunt ea, & omnes Philosophi docent illa, præter vas Hermetis, quia illud est Divinum, & sapientia Domini Gentibus occultatum: & illi qui illud ignorant nesciunt Regimen veritatis propter Vasis Hermetis Ignorantiam. *In the proportion and Regiment of this thing, which they call their* Vessel, *and sometimes their* Fire, *consists all the* secret, *and verily the* per-

formances *thereof are ſo admirable and ſo* ſpeedy *they are almoſt incredible. Had* I *knowne this at firſt, it had not been with mee, as it hath been, but every* Event *hath its* time, *and ſo had* I. *This* one thing (*to lay aſide other* Reaſons) *doth not only perſwade, but* convince mee, *That this* Art *was originally* revealed *to* man, *for this I am ſure of, that man of* himſelfe *could not poſſibly think of it, for it is* inviſible: *it is removed from*

the

the eye, *and this out of a certaine* Reverence, *and if by* chance *it comes into* ſight, *it* withdrawes *a-gaine* naturally, *for it is the* ecret *of* Nature, *even that* vhich *the Philoſophers call* rimus Concubitus. *This* enough *to a* wiſe Artiſt, t *leaſt it is* all I *intend to* ublish, *and now* Reader rewell.

Felix qui potuit Rerum cognoscere Causas,
Atq; Metus omnes, & inexorabile Fatum
Subjecit pedibus, strepitumq; Acherontis avari.
Illum non populi Fasces, non purpura Regum
Flectit, & Infidos agitans discordia Fratres:
Non Res Romana, perituraq; Regna: neque Ille
Aut doluit miserans Inopem, aut invidit habenti.

FINIS.

New Additions to the Catologue of Books Printed for *Humphrey Moseley* at the *Princes Armes* in St. *Paul's* Church-yard.

Various Historys, with Curious Discourses in Humane Learning, &c.

198 NEro *Cæsar*, or Monarchy Depraved, an Historicall work dedicated to the Duke of Buckingm, Lord High Admirall, by *Edmond Bolton.*

199. The Diet of the Diseased, divided into three books, by Doctor *James Hart.*

200. The History of Ireland, from the yeare 1584. till 1626. by Sir *James Perrot.*

201. Essaies by Sir *Charls Cornwallis* Junior, Knight.

202. The Mirror of Minds, or *Barclay's Icon Animorum*, Englished by *Thomas May*, Esq;

203. The works of *Caius Crispus Salustius*, Containing *Catiline's* Conspiracy; The Warre of *Iugurth*, and other rare Pieces, Englished by *William Crosse*, Gent.

204. L^d *Bacons* 3. Speeches, Concerning the *Post-Nati*, the *Naturalization* of the Scotch in *England*, The Union of the Laws of the Kingdoms of *Engl.* and *Scotland.*

205. *Heluici Colloquia Familiaria Notis.*

206. The younger Brothers Advocate, or a Line of Lo for younger Brothers, by *Champianus Northtonus.*

207 Two Letters of the Noble and Learned Marchese, *Virgilii Maluezzi*, Translated out of Italian with some Observations Annexed seasonable for these times, by Mr. *Thomas Powell.*

208. Mr. *Howels Tumulus*, *Thalamus*, Two Poems, the one an Elegy upon *Edw.* Late Earl of *Dorset*, the second Epithalamium to the Lord Marquesse of *Dorchester.*

209. Mr. *Howels* Parables Reflecting on the Times,

210. *Possilius Dialogues Engl. Lat.* by *Edmund Rives* D.^r and Instructor in all the Originall Tongues.

211. An Introduction into the Greek Tongue, most

plainly delivering the principall matters of t
Grammar thereof, Composed for their sakes, who u
derstand not Latin, and yet are desirous to ha
Competent knowledge in that Language, by *Edmu
Reeve* B. D. Instructor in all the Originall Tongue

212. The Rules of the Latin Grammar Construe
which were omitted in the Book called *Lillies* Rule
and the Syntaxis Construed by *Edmund Reeve* B.
Instructor in all the Originall Tongues.

213. An History of the late Warres, and other sta
affairs of Christendome, beginning with the King
Swethlands entrance into *Germany*, and continuing
the year, 1640. written in Italian by *Gualdo Prior*
and Englished by the Right Honourable *Henry* Ea
of *Monmouth*.

214. *Ragguagli di Parnasso*; or Advertisements fro
Parnassus, written in Italian by that famous Roma
Trajano Bocalini, and put into English by the Rig
Honourable *Henry* Earl of *Monmouth*.

215. Politick Discourses written in Italian, by *Pa
Paruta*, Gentleman of *Venice*, and Englished by t
Right Honourable *Henry* Earl of *Monmouth*.

216. A Compleat History of the Lives and Reig
of *Mary* Queen of *Scotland*, and of her Son and Su
cessor *James* the sixth, King of *Scotland*, and of Gre
Brittain, *France* and *Ireland*; The first (of ever bless
Memory) by *William Sanderson* Esq;

217. Letters to severall Persons of Honour, writt
by *John Donne*, sometime Dean of St. *Paul's*, Londo
Published by His Son.

218. A brief Description of the whole World desc
bing the Monarchies Empires, and Kingdomes of t
same with their Academies, by the Most Revere
Father in God, *George Abbot*, Late Arch-Bishop
Canterbury.

219. Observations on the vnited Provinces, and t

ate of *France*, by Sir *Thomas Overbury*.

220. *Reliquiæ Wottonianæ*, or a Collection of Lives, etters, Poems, with Characters of sundry Persona-es, and other Incomparable Pieces of Language, id Art by the Curious pencill of the ever Memora-e, Sir *Hen. Wotton* Kt, late Provost of *Eaton* Coll.

221. *Ducis Buckinghami in Ream Insulam Expeditio: uthore Edwardo Domino Herbert, Barone de Cherbury. am publici Juris fecit Timotheus Balduinus, LL. Doctor, Coll. omn. Anim. apud Oxonienses Socius.*

222. Practicall Arithmetick in whole Numbers in actions and Decimalls, fitted to the understanding any Reasonable Capacity, and very usefull either Gen lemen, Merchants, or Tradesmen, by *Richard wlins* Professor thereof in great *Yarmouth*.

Sermons with some Tracts in Divinity.

223. GOD save the King, a Sermon preached in St. *Pauls* Church, *March* 27th. 1639. By *ry Valentine*, Doctor in Divinity.

224. *Noah's* Dove, or a Prayer for the peace of *Jeru-em*, a Sermon by *Henry Valentine*, D.D.

225. Four Sea Sermons with Prayers, at the annuall eting of the Trinity Company in the Parish urch of *Deptford*, by *Henry Valentine*, D. D.

26. The Merchants Manuall of Devotions, by ctor Loe.

27. A Sermon called Arrierban, preached before the litary Company, by Dr. *Eucrard*.

28. Gages Recantation Sermon, Preached in Saint l's Church, called the Tyranny of Satan, who l been a Romish Priest 38. years.

29. A Sermon against murder, occasioned by the slacre of the Protestants, in the Dukedome of oy; by *William Towers*, B. D.

30 The Saints Expectation and

at the Funerall of Mr. *Thomas Wiborough*, by *Mich Thomas*, Miniſter of *Stockden* in *Shropſhire*.

231. Selfe Examination required in every one, for t worthy receiving of the Lords Supper, delivered in Sermon preparatory to the Sacrament at S. *Marti* in the Fields, with a ſhort Catechiſme by *Dan. Cawd*

Choice Poems and Tranſlations.

232. THe Shepheards Oracles in 10. Eclogues, *Francis Quarls.*

233. The *Levites* Revenge, or Meditations on the 19 of and 20th Chapter *Judges*, by *Robert Gomerſal.*

234 Certain Pſalms of *David*, Tranſlated into En liſh verſe, by *Tho. May*, and *Tho. Carew*, Eſquires.

235. Poems, Elegies Paradoxes, and Sonnets by D *Henry* King, Lord Biſhop of *Chicheſter.*

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239. Poems, *viz.* 1. Miſcellanies, 2. The Miſtreſſe Love Verſes, 3. Pindarique Odes, 4. Davideis, or ſacred Poem of the Troubles of *David*, by *A. Cowley*

Comedies and Tragedies.

240 BEn. *Johnſons* Works, The third Volum, contai ing 15. Maſques at Court and elſewhere, a *Horaces* Art of Poetry Engliſhed.
The Engliſh Grammar.
Timber or Diſcoveries,
Under woods, Conſiſting of diverſe Poems.
The Magnetick Lady. A Tale of a Tu
The ſad Shepheard, or a Tale of Robbin hood
Mayrimage Fall

241. The Devil is an Asse, by *Ben. Johnson.*
242. The Temple of Love, a Masque at *White-Hall* on Shrove-Tuesday, 1634. by Sir *W. Davenant*, Knight.
243. *Brittania Triumphans*, a Masque at *White-Hall* on Twelfnight, 1637. by Sir *William Davenant*, Knight.
244. *Luminalia*, or the festivall Light, a Masque at Court on Shrove-Tuesday night, 1637. by Sir *William Davenant*, Knight.
245. *Salmacida Spolia*, A Masque at *White-Hall* on Tuesday, 21th of *January* 1639 by Sir *W. Davenant* Kt.
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255. The Spanish Gipsies, a Tragy Comedy, by *Thomas Middleton*, and *William Rowley*, Gent.
256. *Appius* and *Virginia*, a Tragedy by *John Webster*

New and Excellent Romances, lately Printed.

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of the Greek Princes, Translated out of French.

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260. *Astrea*, A Romance the second Part, written in French by *Messire Honore d' Urfe*, Translated by the same Pen.

261. *Astrea*, A Romance the third and last Part, written in French by *Messire Honore d' Urfe*, Translated by the same pen.

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263. *Clelia*, An Excellent New Romance, The second Part, written in French by the Exquisite Pen of *Monsieur de Scudery*, Governour of *Nostredame de la Garde*, Translated by the same hand.

264. *Clelia*, An Excellent New Romance, The third Part, written in French by the Exquisite Pen of *Monsieur de Scudery*, Governour of *Nostredame de la Garde*, Translated by the same hand.

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266 *Hymens Præludia*, or Loves Master-piece, being the Second Part of *Cleopatra*, Translated out of French by *Robert Loveday*, Gent.

767 *Hymens Præludia*, or Loves Master-piece, being the Third Part of *Cleopatra*, Translated out of French by *Robert Loveday*, Gent.

268. *Hymens Præludia*, or Loves Master-piece, being the Fourth Part of *Cleopatra*, Translated out of French

269. *Hymens Præludia*, or Loves Master-piece, being the

he Fifth Part of *Cleopatra*, Translated out of French

270. *Hymens Præludia*, or Loves Master-piece, being he Sixth Part of *Cleopatra*, Translated out of French.

271. *Hymens Præludia*, or Loves Master-piece, being the Seventh Part of *Cleopatra*, Translated out of French.

272. *Hymens Præludia*, or Loves Master-piece, being he Eighth Part of *Cleopatra*, Translated out of French.

273. *Hymens Præludia*, or Loves Master-piece, being he Ninth Part of *Cleopatra*, Translated out of French.

274. *Hymens Præludia*, or Loves Master-piece, being he Tenth Part of *Cleopatra*, Translated out of French.

275. *Hymens Præludia*, or Loves Master-piece, being the Eleventh Part of *Cleopatra*, Translated out of French.

276 *Hymens Præludia*, or Loves Master-piece, being he Twelfth and last Part of *Cleopatra*, Translated out f French.

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289. Two New Playes, 1. More diſſemblers beſides Women, 2. Women beware Women, by *Thomas Middleton*, Gent.

290. No Wit, No Help, like a Womans, a Comedy by *Thomas Middleton*, Gent.

291. Reflextions upon *Mounſieur des Cartes*, Diſcourſe of a Method, for well Guiding of Reaſon, and diſcovery of Truth in Sciences, 8°.

292. Two Aſſize Sermons, Preached at *Bridgnorth*, for the County of *Salop*, in the year 1657. by *Mich. Thomas*, Rector of *Stockden* in the ſame County.

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296. God Incarnate, shewing that Jesus Christ is ne Onely and Most High God, in four Books, Conining Animadversions, on Dr *Lightingtons* Commenary on the Epistle to the *Hebrews*, by *Edmund Porter*, te of St. *John's* Colledge, *Camb. Prebend* of *Norwich*.

297. *Trin-unus-Deus*, or the Trinity and Unity of od, asserted against the Errors and Heresies of the fth Monarchy Men and others, by *Edmund Porter*, te of St. *John's* Coll. *Camb. Prebend* of *Norwich*.

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320. *Orbis Miraculum*, or the Temple of *Solomon*, cyphering all its famous Buildings, the pompous rship of the Jews, and all other, Their Rites and remonies, by *Samuell Lee*.

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These Books I purpose to Print, Deo volente.

355. *Mercurius Academicus*, Containing most high and quaint expressions of Language, Conceited youthfull Poems, Letters, with amorous discourses for Table talk, and other most Gentile Accomplishments.

356. The History of *Anaxander* and *Orazia*, by Sir *Deboys Robert*, A new Romance Translated into English.

357. *Clorinda*, A new Romance, Translated out of French.

358. *Plutosophia*, or the Art of Memory, as well Naturall as Artificiall, written in Italian by that Learned Master in this Art, *Philippo Gesvaldo*, and Translated into English.

359. The History of Thamberlaine the great.

360. *Davideis sive Historia Davidis Regis Libris quatuor Scripta*, *p.* Abraham Cowley.

361. Severall Sermons on the ninth Chapter of St. *Lukes* Gospell, from the 28th. to the 37th. Verse, by *John Arrowsmith*, D. D. late Master of Trinity Colledge in *Cambridge*.

362 Severall Sermons on the fifth Chapter of the first Epistle to the *Thessalonians*, the 6th. Verse, by *John Arrowsmith*, D. D. late Minister of Trinity Colledge *Cambridge*.

363. Mr. *Edward Wright* Revived, or Mr. *Edward Wrights* Projection, so illustrated both by Instrumentall and Logarithmicall operations, as it may most easily be understood by the meanest Capacity, together with diverse Mapps, and descriptions of severall Ports, Islands, and places in the East-Indies, by *Robert Jager*, Gent. of *Sandwich* in Kent.

Lumen } Last work
pages 94/95 }

Anima Magica Abscondita page 55
"Nothing stronger than perseverance
for it ends in miracles

page 56. The only antidote to a shrew
is silence
And the best way to convince fools
is to neglect them

Brandt 1669
account published 1680

Anthroposophia page 30
Marriage is a comment on life a mere Hieroglyphic or outward representation of our inward composition

//

Anthroposophia page 29
They that are ignorant are not competent judges of Life and Death but Quacks and Piss-pot Doctors

//

Aula Lucis page 2 ..... their principles being once resisted, they could not inflict a greater punishment on their adversaries, than to conceal them.

//

Anima Magica Abscondita p: 30.
Trust not those impostors who tell you of a Sulphur Vingens and I know not what fables

//

Anima Magica Abscondita page 31
Truth is the Arcanum, the Mystery and essence of all things for every Secret is truth and every substantial truth is a Secret

Magia Adamica page 20
"Now that the same Scripture should speak one thing in the letter and another in the Mystery, is not strange to me"

Coelum Terra page 119 (119
Read the Revelation of Paracelsus

Lumen de Lumine page 64
Hear Raymond Lullie describe it

Lumen de Lumine page 67
This Key of power, or third secret was never put to paper by any Philosopher whatsoever - Paracelsus hath indeed touched upon it but so obscurely

Anthroposophia page 22
"Now man hath the use of all these creatures, God having furnished him with a living Library wherein to employ himself"

Anthroposophia bottom of page 47.
She can infuse and communicate her thoughts to be absent be the distance never so great - neither is there anything under the Sun but she may know it.

Harmonia the wife of Cadmus.
dressed in a robe studded
with Stars and wearing a Necklace
representing the universe
vide Bacon's Winter Tale p: 152

At the marriage of Harmonia or
Hermione (daughter of mars
and Venus) to Cadmus she
received a splendid Necklace
which had been made by Vulcan
see the Necklace page 22 Lumen

The veneration of deities after
their peculiar rites such as
throwing stones in a heap in
the worship of mercury
NB on page 22 Lumen de Lumine
a figure appears on a heap
of round stones. his

1384-719



