

Centrum Naturae Concentratum: OR THE Salt of Nature Regenerated.

For the most part improperly called *THE Philosopher's Stone*.

Written in *Arabick* by *Alipili a Mauritanian*, born of *Asiatick* Parents; Published in *Low Dutch*, 1694. and now done into *English*, 1696. By a Lover of the *Hermetick Science*.

That which hath been is named already, and it is known that it is Man.
Eccles. 6. 10.

LONDON, Printed for *J. Harris* at the Harrow in *Little Britain*. 1696.

Price One Shilling.

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The English Translator TO THE READER.

I Cannot but recommend this little Book, of high worth and value to the serious consideration of all Men; and heartily desire they may seek and find that inestimable treasure, that deeply lies hidden in themselves, which this small Tract with great clearness demonstrates and lays before them: The highest wisdom consists in this, for Man to know himself, because in him God has placed his Eternal Word, by which all things were made and are upheld, to be his light and life, by which he is capacitated to [Page 4](#) know all things both in Time and Eternity: This is that precious thing which *Adam* and *Eve* brought out of Paradise with them for their consolation and refreshment, and left it through their Offspring to posterity. For it was given them after their lamentable fall, as the highest pledge of the grace and favour of God, and inbreathed into them as a new centre of their light and life, to comfort them in their banishment; for this alone, having all power and virtue in it self, and being the central virtue and power in all things, or uniting it self with them in an indissolable band of love and union, was able to comfort them in their toil and misery, to take away all their spots and defilements contracted by the fall, and at last through death bring them into Paradise again, and make them partakers of a greater glory than they had before, which was performed in the person of our Lord Jesus Christ the [Page 5](#) Son of God and Man. This as it is the highest treasure, so it comprehends and contains in it all other inestimable blessings, for so the Holy Scripture tells us, in him is hid all the treasures of wisdom and knowledge. Therefore let the high inquirers and searchers into the deep Mysteries of Nature learn first to know what they have in themselves, before they seek into forinsick

matters without them; and by the divine power within them, let them first heal themselves and transmute their own Souls, then may they go on prosperously, and seek with good success the mysteries and wonders of God in all natural things; let them retire into the inmost centre of their own hearts, and with their whole desire, as with the magnet of their Souls, attract and imbibe the Divine Spirit there, which will readily enter, and intimately mix it self with the Soul, and radically and sweetly dissolve it, and turn [Page 6](#) all its harsh, fierce, corrosive, rough and bitter essences, into a most pleasant, sweet, meek and friendly gentle frame and temper, and of all the adverse contrary properties, will make one harmonious quintessential heavenly nature; and thus will they be inseparably united, and the divine beams of light and love from the center of the Soul, as the Sun in the Firmament, will throughly penetrate and illuminate the whole Microcosm; and the blessings from above and beneath, the upper and the lower springs will be his portion. But I would not detain the Reader any longer, I shall only add, that our Author being on Addept, and having obtained his skill by the alone Grace of God, and not by Man, may well be allowed his liberty of speech, and his sharp reproofs may be the better received, and tho' he seems to gainsay most of the Philosophers as to his matter, yet he tells us it is his own experience, which [Page 7](#) he has wrought with his own hands, and is to this day a possessor of the great Mystery. Providence brought the Copy into my hands, which having seen I thought it might be an acceptable piece of service to get it publish'd in our modern tongue; and tho' some may slight and reject it, yet others I hope will value it and find benefit from it, for whose sake and for which end I undertook this labour, and commit it, my self and them to the blessing and protection of Almighty God, in his Son Jesus Christ our Lord, in whom I subscribe my self a friend and lover of all men,

E. Brice.

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TO THE READER.

THose hungry and thirsty Souls after Gold, courteous Reader, are deservedly to be driven hence in the first Entrance; for he shall not find what he seeks, who is incited thereunto by the pleasing allurements of covetous desires: let him who appears before the Lord with his Prayers and Desire consider his own Heart, whether it be pure and alienated from wicked desires; if not, he will receive his answer from that principle which moves him to ask, and will have his desire according to the impurity of his heart; but that the heart be pure and right, there is required much light, and much purifying fire to go before, and much constant [Page 10](#) humility; for subtle fraudulency is hateful to the holy Deity,

and he that with it comes before the face of God, will be detected, and shall receive such help as he deserves▪ In short, instead of the pure spirit, an impure and fraudulent spirit will meet him, armed with greater deceit, hypocrisie and appearance of light than he himself is; that Oracle will give to him an answer in his prayer, and by occult inspirations will lead him into the labyrinths of a thousand phantasies, and seduce him. Like seeketh its like, and to what a man in his own nature does most nearly approach, that seemeth best and divine unto him, that also does most nearly approach to man, and sets it self in the place of God, and will give counsel to him that asks.

For as every one is, such a God will he have, and such a word; in the very Sons and Daughters of [Page 11](#) God, according to the maturity of the spirit, more or less was the word more or less covered and veiled with an aenigmatical and typical speech, the internal genuine sense whereof none can well understand, but those to whom the veil of the *Mosaical* law and figures is revealed.

The *Israelites* received the divine word under the voice of a Trumpet, and beholding God, by *Moses* seen in clarity, veiled under the coverings of thick darkness and thundrings were afraid; who if they had with *Moses* been tinted with the virtue of the sweet light, verily they had not seen the darkness, but the glory and majesty, which in a manner appeared to *Peter* in Mount *Thabor*, whence it is that they which speak from aeternity, for the most part are lyers in time, because of the too great distance between them, when Man takes that in a human manner, which ought to be understood in a divine.

[Page 12](#) What therefore is to be done? First to seek the renewing of his wretched heart in God in true and essential humility, to will to be without desire, without will, without the knowledge of any thing, and to cast away himself as an unprofitable piece of wood in the presence of the Lord, that he may make of it an Ark, or Chest, wherein he may work, wherein he may not find resistance from *Ihood*, from a strange fire, in strange motions, which may hinder the purity of the divine motions. This is necessary: For blessed at length are those dead, who cease from their own works, and so in God lose their own life, and part with all their own delights. Thou who stirrest up thy self to begin this work, art thou certain this spirit that moves thee is pure? certainly if there be the least impetuosity, it is not the spirit of God that moves thee, for he is far off from [Page 13](#) any impetuous desire. And truly this is the best *Examen*, that such a spirit that compells with force is far off from the spirit of divine truth, because we know that God inhabits not in the fire, nor in the earthquake, but in the still small voice.

Plainly another, in this way, ought to be a guide and author to thee: That will not presently succeed according to thy desire, which thy phantasie suggests unto thee: If thou art called to this work, he that is to shew thee the way, without which it is impossible to attain the end, will make himself known to thee by word of mouth, and will lay such strict bands upon thee, that presently in that very moment thou shalt cease to be Master of thy self or of thy work: for why does wretched Man attempt without the spirit of God to intermeddle with this work; or does he think he shall effect any thing in this matter, without an inward [Page 14](#) word speaking inwardly, or an expert Master.

Verily he deserves to be counted a Fool, who thinks divine treasures are not kept in stronger holds. But if any one thinks he will with feigned words deceive God, and with an impetuous desire is instigated, and will conceive hope where there is none, and as the Poet saith, *flectere si nequeo superos, Acharonta movebo*; let him look well to himself, and hearken to this admonition, lest he invites such guests from which it is very difficult, yea impossible to be free again. For God is a pure spirit, far distant from all terrestreity. Let the tincture be as wholly as may be, yet the curse and anger of God is in all terrestreity and corporeity, which is a truth we certainly affirm. In that accursed part the Devil finds an open entrance, through the impetuous desire of Man, and in various ways deludes those whom [Page 15](#) he finds in his Kingdom, of which thing it would be very irksome to bring examples: But God is a Spirit, and will be worshipp'd in spirit and truth; and whosoever is one spirit with him, will see that his spirit has the rule and dominion in and over all things, yea in and over Hell and the Devil, and will admire, and yet he will not touch the forbidden tree. Therefore where there is any covetous desire, it were better for them to leave the work.

For seeing terrene things belong to the Devil, the Prince of this World, and this work is partly celestial and partly terrestrial, let every one know that is covetous of this Art, that the Devil has an entrance in his covetousness, for it is his own proper habitation: For the corrupt nature of Man, and the malignant spirits by Man, do easily mix together; and what they are not capable to do of themselves, [Page 16](#) they are made capable of by Man, and they teach him the Science to use their power, and mingle their malignity together with it. But he that is ruled by the Spirit of God, will always behave himself in a passive manner, and if Heaven were opened to him, he would not enter in, unless he were sweetly introduced by a divine power, holy, pure, quiet, friendly, lucid and serene, beyond his own will and expectation. Nothing can remain in the divine fire, which *Jesus Christ* has not wrought in the Soul, in the light of his Conscience, by which every one may be saved without an historical faith, whether he be Christian, Turk, Jew or Gentile. He that is faithful to that light in

the smallest things, shall receive a greater light in greater things. The word which was with God from eternity shineth in the darkness, as *John* writeth, enkindleth this light in its beginning, [Page 17](#) and more and more enkindles it as man is faithfull, as in its own propriety, in eternity, and what is there wrought is a new birth, plainly another thing from the Natural man, and it worketh all those things which the Natural man cannot work; as the Imitation of Christ in meekness, and patience, and self-denial; and it seeketh, and with ardor desireth to perform those things which are written from the Lord, *Matth.* 3. 4, 5, 6. He that hath built his house on this foundation, that in all fights against natural motions, he first seeks the renewing of his heart, his structure will not easily be overturned by the storms, but will stand against the swelling waves of the Sea: it will swim above them as in an Ark, by the power of a well exercised spirit. He will know the Devil and the Dragon sitting on the waters, and will overcome him. But he that, [Page 18](#) as *Solomon*, by a large effusion of gifts (without essential regeneration) founded on death and desertion of the spirit of grace, thinks he can stand, will be much deceived, and in the end will see the slippery firmness of his foundation. Whoever had greater knowledge than *Lucifer*? who greater riches than he? was he not the greatest of all the Angels? could all those gifts help him, who had not yet sufficiently learned to bridle his own motions? therefore there is need of the opposer and slayer of this diabolical poison sown in us. What is without us can help us nothing; but it must be born, wax strong, and exercise its power over us; our *Esauitish* birth must be opposed and overcome by the *Jacobean* birth *Jesus Christ*, in the womb of this principle by the power of love and patience. All knowledge and riches cannot save us from the judgments of the Father, [Page 19](#) nothing is admitted to his purity but what is from the spiritual seed of his Son.

He therefore that in all things acknowledgeth justice, and in justice, mercy, and well understands, that where sin is, it is his own fault, and of those good things which he hath received and doth daily receive judgeth himself unworthy, yea insufficient for any thing, who after that he has been according to the flesh and spirit judged, he will in humility of heart remain safe from all flatteries, and poisoned darts of the enemy. But they who like thieves come and arrogate that to themselves which belongs to God, and attribute that to God which is their own, shall one day hear that voice, *Friend how camest thou in hither, not having on a wedding garment?*

Truly none ought to be ignorant of this, that myriads of spirits are gone forth to deprive men of that [Page 20](#) nuptial garment, through a too great desire after knowledge and miraculous gifts. And these truly are natural spirits; but the Devil, who envies man that glorious vestment, mingles himself with them, and

by all means studies to deprive man of his rightfull inheritance, which he receiveth in the diligent imitation of his Saviour. Therefore it belhoves the searcher of the Art to be wary and vigilant. For there be many who are destitute of true Re|generation, yet have great Gifts, and acquiesce in them, not remem|bring the deluge will come and try the soundation of their house. But when they are tryed it will be suffi|ciently manifest that they have li|ved in their own desires, error, or conceit of themselves, and have not yet the patience and continency of the lamb. There is no necessity why we should strive so much about the process of the outward stone,[Page 21](#)the inward is far more excellent and more noble.

Neither do I deny that I have known men unlearned and ignorant of Nature rather Servants to Cove|tousness than Priests of Nature, yet such to know the Art, who unless they had been governed, yea over|ruled by a higher spirit, in their ru|stick simplicity had fallen into the greatest perils. The things I speak are strange, yet most true. I have known one, who had the Art, and was a *Magus*, and yet scarce had the reason of a Man, who without the spi|rit leading him in every thing could scarce live a day. I speak this there|fore, that those who promise so ma|ny divine mysteries of the Art, do not believe it is not in the Art, but in a natural ingeny of rightly using the Art, which hath need of a di|vine light and illumination of grace. The Art of it self makes no man wise, neither that an incurable Dis|ease[Page \[unnumbered\]](#)[Page 22](#)has been cured by the tincture, I know it; neither have I been made more wise by it than before, and I know that others have not gotten divine Wisdom by it▪ From whence it appears that it is natural; therefore if there be any made more wise by it, they attribute that rightly to the divine Light enlight|ning the Mind, and causing Tran|quility there, and all Virtues which every one by this Art cannot get: Many without this Art possess more than the very Possessors of it. There be many that think the Possessors of the Art to be rich: But what does it profit a Man to be rich, and not to be able to make use of his Riches▪ but at the Will of another? That is good indeed to a Man, to have his Will one with the divine Will, who hath Tranquility of Mind, and is free from all Desire. But this is indeed a Tantalizing pain, to see beautifull Apples, and not dare to[Page 23](#)taste them; and in the midst of Plenty to be poor almost to the lowest. I speak not this of those who in the Cross seek for Roses, to whom the Cross is a delight, who have devoted themselves to the Cross, but of those who have got|ten the Art, before they have been internally renovated, which brings with it a desire and longing after the Cross. Let every one therefore know, that the Possessors of the Art are *Magi*, and have Spirits assisting them, whether they possess it in the Love or Anger of God; Therefore they deservedly are laugh'd at, who think they can deceive them. Of this there is no time now to dis|pute, how many ways the Art may be had: But this I know, all do not possess

it in Purity; yea, there are very few that possess it so, that they contract not Loss to their Souls thereby. But they who possess it by the Love of God, will appear [Page 24](#) in their time, when a better order of things from on high shall be born; and now they are prepared for that time: But let none seek them for the Art, for they know to whom they ought to come, and will answer him, though he does not ask; and their number will be greater, when the Adamantine hearts of Men are cloven, and made more fit to receive the divine Graft; for this cause the rumours of these things will more encrease, that Mortals may know upon what a slippery foundation their Riches stand; for this Art, in its time, will be helpfull in the destruction and overthrow of the Anti-christian Kingdom, together with other means from God. What the Author writeth of the Books laid up among the Sophy of the New World, without doubt is true; those Writings are reserved for the New World, which from that Orb have come to my understanding: [Page 25](#) There have plainly been singular things which the wickedness of the world hinders a freer discourse of them. But this thing only I would have none to be ignorant of, that whatsoever comes to the hands of any one under this name, ought with great diligence and circumspection to be examined. One may easily be deceived with writings having *Solomon's* name in a detestable manner prefixed to them. Also to such men whose minds are upon the earth, such terrene plutonick spirits, in good figures are wont to appear, deluding covetous men divers ways, and teaching them divers arts under the name of *Solomon's* wisdom. It were good for these 〈 in non-Latin alphabet 〉 to inhabit only in the earth. But alas now above the earth every where they assume bodies to themselves: But I will no longer now insist on Alchymy. I only say this, there is [Page 26](#) open to the infernal spirit a great ingress in those spirits, who are in conjunction with the nature of Man, and so being taught to join Agents with Patients, they perpetrate all evil by that more powerfull spirit, and bring the simple into snares, promising many things, and in the end perform nothing, but destroy Man and lay him naked; therefore it is our duty that every one should learn to beware of these, whether they be under the forms of Men, or forms of Spirits, lest he come to a too late and inglorious repentance. Farewell Reader, and another time expect more of this matter, from thine,

H. C. K.

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THE PREFACE OF THE Belgick Interpreter.

Vino vendibili non opus est suspensa haedera.

THIS Treatise without many Elogies will commend it self. The Author, as I have been informed, both from the relation of those that were familiarly

conversant with, as also from his own Writings, was an *Asia/tick Mauritanian*, his name *Alipili*, who having abdicated Mahometism, and embraced the Christian Faith, set forth divers Treatises, of which only this, as I am certainly informed, is in *Europe*, and is come to my hands: As to the honesty of the Man, his vir|tues and liberality to the Poor, all say of him that he privately possesses [Page 28](#)hidden treasures unknown to all men: But all that know him account him the true possessor of the Universal Tinc|ture; I my self am certainly inform|ed by those that have been eye-wit|nesses, that he with a small quantity of his Regenerated Salt, hath divers times transmuted a great quantity of base Metal into good Silver and Gold: It is also well known to many, that an eminent person, with a little quantity of this Regenerated Salt, communica|ted to him by *Alipili* himself, had transmuted six thousand parts of com|mon Lead into the best and purest Gold in the presence of many, behol|ding it with admiration. This Salt is the Subject here treated of.

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Centrum Naturae Concentratum: OR THE Salt of Nature Regenerated.

There is no Subject I believe to be found in the World, which hath so much exer|cised the Pens of so many Men, for which so much labour is lost, which by so many ways is sought after, as that which they improperly call the *Philosophers Stone*. Many have found deficien|cy of Wit, and want of Money, but the wish'd for end very few attain unto: Because those who have sought this Art, being swayed by a greater desire after Riches than Wisdome, it is but just they should [Page 30](#)see the perverse fruits of their vain desires. For seeing the root of all evil is the lust after Honour and Mo|ney, it is necessary that unlucky and unhappy effects should spring from thence.

O ye vainly labouring *Alchymists!* how well had it been for you to have known your own peace and spend your time in better speculati|ons and operations! Desist from such a labour, and take care for that which is incumbent on you, to suppl|y your Wife and Family with ne|cessaries for the Body. You are not called to the Priesthood of Nature, you have not received the talent that is necessary for this Office, you ought to be content with food and rayment; you brought nothing in|to the world, you will carry no|thing out; naked came you in, na|ked will you go out, and in naked|ness expect your reward.

[Page 31](#)What do you think the Lord will say to that Servant, to whom with others he committed the care of his Houshold, and culture of his Land▪ that he should gather in the Fruits of the Field, and take care to lay them up in his Store-houses: If he forgetting his Office, will with the other Servants take upon him the

care of the Sheep, do not you think he shall receive of his Lord stripes for a reward? O unfaithfull and wicked negligence of his family-business!

Whosoever thou art, Prince, Lord, Priest, Lawyer, Physician, Tradesman, Labourer, Citizen, Ploughman, will it not be truly said, thou hast not performed thy Office, if omitting of it, thou betake thy self to another business, by which thou thinkest thou canst do greater service to God and thy Neighbour, and forgettest thy own business, by spending thy time and [Page 32](#)labour in vain chymical operations? Dost thou think it a sufficient excuse of thy perverse labour, if thou say the Subjects of thy Kingdom are too heavily oppressed with taxes, that many Countries lie waste? we must connive at much knavery, that the Revenues in our Exchequer be great enough to support the magnificence and state of the Court. Yea, they say, if we learn the Gold-making Art, all things will be free, all things trim and fair. Love and Righteousness will rule. The Priest promiseth, if he knew this Art, to perform Religious worship without hire: The Lawyer will no more foment brawling contention, but seek peace and justice *gratis*: The Physician will cure the sick without Molesey: The Tradesman, Labourer and Ploughman will live at ease, and labour no more having found this treasure, nor will they be any more solicitous in the outward care [Page 33](#)of their domestick affairs; but, as they say, will begin to serve God with a peacefull mind.

But this I would not have you ignorant of, that every Order of the State is appointed by God. The Prince to rule his Subjects, and if he be a Christian indeed, whose Name he professes, only to doe the will of his Heavenly King, his Subjects will follow him in the fear of God in Humility, Love, Obedience, and Righteousness will reign. The blessing of the Lord will be upon those that inhabit the City, and on those that dwell in the Countrey: Blessed shall they be coming in, blessed going out. The Lord will be an enemy to their enemies, and will overthrow those that rise up against them. Fountains shall be in the Fields, and new Wine and Corn shall not fail. Their Heaven shall distill down the dew, and the Mountains shall afford abundance of Air [Page 34](#)and there will be no need to seek after the Gold-making Stone of the *Sophy*; but superfluous and useless are so great costs, calamities and sollicitudes, mixt and aggravated with the tediousness of so great labour. The Food and Rayment which the Preachers of the Word require, let them expect it from their hearers. None will deny to the Lawyer his due reward, if with sincerity he perform his Office. For Tradesmen, Citizens, and Ploughmen, it is better to work than be idle, from whence if it should so come to pass, doubtless the Commonwealth would receive the greatest detriment, as also the things belonging to the ground.

The Lord hath instructed Man to seek his Bread in his sweat, and during the time of his life, to till the Ground, till we return to the Earth from whence we were ex|tracted. *Paul* served both God and [Page 35](#) fervently in preaching the Gospel, yet nevertheless he wrought with his hands to get his Bread.

Idleness is the Mother and source of all vice; to put a Sickle to ano|ther man's Corn is contrary to equi|ty and the divine precept.

If thou hadst the possession of the Stone of the Wise men, it is to be feared thou wouldst be too fat and luxurious. Thou mavest easily for|get thy Creator, and lightly esteem the Rock of thy Salvation. There|fore it is better to abide at home, and in simplicity to maintain thy selt, to sear God, and obey his Com|mands. Be thou rich or poor that will not help thee. To the good all things shall work together for good; mind thy duty faithfully with servent desire, and learn by the example of other men, who having been busied in strange occupations, have yielded their name and sub|stance to lamentable tragedies.

[Page 36](#) Every one may live of his own Revenue. If he desire to serve God, his Neighbour and himself, he will find work enough, and will have no leisure for vain chymical labours, if he diligently study to observe these three duties, with his whole heart, soul, and all his might, and vali|antly and strenuously to fight with the Flesh, the Devil and the World. Make trial of this for once in divine power, with thy whole heart ear|nestly incline to piety, and what|soever thou wouldest be done unto, do thou to others; love those that hate thee, bless those that curse thee, and do good to those that seek thy life; hate thy flesh, and all those things thy flesh delights in; bridle the unruly motions of thy mind, forcibly compell and gather them together, from the tumultu|ous and wide spreading inquietude of the circumference into the quiet and calm centre of thy mind, then [Page 37](#) shalt thou hear in thy soul a sweet tranquillity and pleasant whispering, which will not permit thee any more to precipitate into that acute and sinfull fire, from the holy and pleasing light. It will forbid and drive thee from pride, self-love, and desire of Gold, and will command thee always to be content in humi|lity▪ After this change thou wilt be plainly another Man, and nothing will grieve thee more, than the time thou hast spent in ambition, covetousness of Gold, and volup|tuousness. Then the wonderfull works of God, and the creatures al|ways before thine Eyes will be ad|mired, and thou wilt say, O Lord, I rejoyce in the works of thy hands; in thee I very well see Omnip|otence, and Divine Wisdome, nei|ther is there any need to the under|standing of these incomprehensible things, to desire to know and search out the great mystery of the Philo|sophers.

[Page 38](#) Mind what I now propound to you: Which is most difficult to apprehend? either this, that of the base Metals, Lead, Tin, Copper, Iron, Argent Vive, may be made a Metal more excellent than Gold? or this, that of one Grass, or Herb, or Fruit, may be made Milk, Blood, Flesh, Bones, Hides, Skin, Hair, Bristles, Salt, Oyl, Sour, Sweet, Resin, Dung, Wine, Sand and Gravel, Bladder and Reins, with so many Juices and Moistures; I say, whether this is not a more excellent miracle of Nature, that of this Herb and Grass may be made an Animal Seed, out of which a Man, or other Brute, without addition of any other thing at length proceedeth, than that of the base Metals, Gold is generated. That I say much more deserves admiration than this: Because the transmutation of the base Metals into better, abideth and hath its procession in one and the same [Page 39](#) scale of Nature, in the same Metalline Kingdom. But Bread, and Grass, on which the Animal Creatures feed, is by the Salt of Nature transmuted into very many and various sorts of materials in them.

Here is a great and hidden mystery of Nature, which whosoever understandeth, does penetrate into the most intimate centre of Nature, without impediment, and may, by the divine assistance, have and enjoy it.

But because the growth of Animals, increase of weight, and transmutation of Grass, and Bread into an Animal is a vulgar rustick Science, and perspicuous to all men, the more learned mind it not, but seek novelties, though of less value and unworthy of their consideration.

If thou canst, my Friend, make that spirit familiar to thee, which by its energy in the Animal Creatures [Page 40](#) maketh all things that enter into them to live an animal life; what and how great an effect, dost thou think, that spirit will produce if thou joyn it for the Agent to a metalline nature? There have been many industrious searchers of Nature who have attempted this, but have not found the end they longed for.

Therefore my Friends, first learn those things that are obvious to your eyes, before you set your mind to find the causes of things remote, immerst in profound darkness, and hid in the depth of the earth. It is sufficient for you to know God and your selves, seek with joy true sincere and holy love: It is enough, if by this means you have gained for your selves treasures in Heaven, which neither moth nor rust can consume, and in which there is no fear of thieves.

[Page 41](#) Leave off from vain chymical labours, and bridle your excessive desire after the Philosophers Stone: your labour and cost will daily increase, your

hopes will decrease: of a thousand seekers there will be hardly one Adept. Thou Reader, whether thou wilt be one of these, a possessor of so great a good, wilt very much doubt, if right reason bear any great sway in thee. The most wise and subtle in this way have failed, and with all their wisdom have not obtained their end.

Therefore spend thy time after the eternal blessed life, because thou art not certain whether this day thy soul shall not be taken from thee. Look whether thou canst give a good account of thy life here. Consider whether thy soul has acted well in the house of thy body? whether it has not too often provoked it by inordinate motion? whether it does not yet burn, and is inflamed [Page 42](#) in the fire; void of peace, wherein is trembling, fear and horror; darkness, cold and misery; stirred up by the fierce inordinate motions of the mind? whether the Salt of thy Soul has not lost its savour, be not made acid and corrosive by such an impetuous heat? what kind of savour will those exhalations, and bitter exits of thy heart yield to the blessed and sweet palate of God Almighty? will not the Holy God spue such a soul out of his mouth?

O my Friends, you have not one moment of your life secure from death; labour ye and find your selves, and transmute your own souls, which have attracted the hardness, coldness and impurity of Lead, the austerity, bitterness and ardent nature of Copper, and inconstancy of Argent Vive, and by the Divine Spirit render them peacefull and better: Because this Spirit, like the [Page 43](#) Spirit of the Air before your mouth, is always hovering before your souls, and continually moving it self, which with a gentle and pleasant whispering greatly desires to be attracted by your will.

O Man draw in this Spirit; for this will warm thee, yea even melt thee by its holy motions, and as in an open melting fire, will tinge thy soul with love and wisdom, to make it perfect and more excellent than any Gold, that the corrosive Devil can no more corrode, disturb or bring any change into it.

But if these my friendly exhortations, which God forbid, find no place in you, I will set before you honour that is good; a good Name, your own Repute, and Money, for the sake of which in a thing uncertain there is so great waste of treasure, such sottish dilapidations. If thou desirest to be a Politician, wise and prudent, thou very well [Page 44](#) knowest that a little in the purse is better and more certain, than that which by a vain and uncertain hope may be expected. You have known that those, who with great labour seek the Art of making Gold, are the common talk of all men; and when they have found nothing, are mock'd and ridicul'd of every body; every one calls them fools (and that not without

reason) because they suffer themselves to be deluded by those, who put to sale lying processes, and proclaim through the world their Arcana's. For by these they give their money for smoke, and when they have been sufficiently disquieted and vexed by them, and have lost their time and health, and the Gold they sought for, being ignorant also what Gold is, whence it is, and what kind of matter, at length they come to a too late, in|glorious, yea infamous repentance. Therefore I exhort those that would [Page 45](#) avoid this precipice, to remain in the beaten and common road, which is plain and leads not a|stray.

But I do not dehort those from any further search into the wonders of God, who have been called by a divine spirit to a divine light, who being drawn by true humility search into the wonders of nature, and de|sire to communicate and make them known to their Neighbour, who being filled with unfeigned and sin|cere love, in the poverty of their knowledge, and that little of the gifts of God granted to them, are found faithfull in the least things: but rather I exhort them to it, and stir them up to go forward servent|ly, and in simplicity of heart foll|low that light, which in this dark|some way I kindle in this little Book. But they ought throughly to exa|mine themselves, without any flat|tery or self-love, whether they are [Page 46](#) ordained for this Art. Whether a|bove all things he love God, and his Neighbour as himself; and whe|ther he will freely help the poor, because a drop of water and one mite seasonably given in ones poverty, and from a true love to our Neigh|bour, is as great in the sight of God, and will have as great a reward as a large quantity of wine and money given by the rich▪ If their life a|grees with this rule, they may go on to the full knowledge of nature and obtain their desired end.

They lose their labour and cost, who with great carefulness rise ear|ly and sit up late, and eat their bread in anxiety: For the Lord be|stows it on them that love him while they sleep, who seek the King|dom of God and his righteousness: that is, he who patiently endures divine judgments, and in all judg|ments, though he be judged, and his soul is grieved, and even against [Page 47](#) nature is forced to endure; yet al|ways he acknowledges and under|stands that God is just, good and mercifull, and does acquiesce in his justice, and desires not to enter in|to the Kingdom, but by the fiery trial, purification and obedience to the word, his reason being made si|lent, the passions of his mind ta|med and subdued by a power super|natural, to him all other things shall be added.

But I shall here speak no more of the holy silence, nor use many words of the nature of this Mystery, but will set upon the thing it self, with the help of God. And because I am certain that the wise will ob|serve their duty, but the foolish shall get nothing, I will begin after the finishing of this Prayer.

[Page 48](#)O God our Father, thou Lord of e|very good thing; thou who wouldst make all things by thy word, who hast formed Man by thy wisdom, that he should rule over every Creature, which thou hast made: give me wise|dom, which is always round about thy throne; neither drive us back from thy face, for we are thy Ser|vants and the Sons of thine Hand|maid; weak and infirm, and of few days, full of error and unconstant; neither are we fit or able without thy help, to render unto thee in this our office that talent which of thy bounty thou hast committed to us, with that increase we ought. All perfecti|on is from thee and thy wisdom, but there is no capacity or worth in us; send unto us and enlighten us with thy wisdom which cometh from a|bove, send her with a ray from thy holy Heaven, from the Throne of thy Glory, send her that she may be [Page 49](#)with and labour with us, that we may know thy will; grant that she may lead us by her glory, that the works of our hands may be accepted with thee; for nothing can be accepted by thee, that is not wrought by her in us; and so it will come to pass, that we shall see thy truth in thy creatures to be admired. O Lord, our Cogitati|ons are full of error and doubts, and darkness environs our judgment. Send thy holy spirit from on high, and enl|ighten us, that we may always go in the right way, that we may perform thy will, to the honour of thy holy Name, and prosit of our Neighbour, through Jesus Christ. *Amen.*

When that matter, wherein *Lucifer* held his Reign and Center, had with him and his An|gels, or out-going Powers, put on the nature of burning and corroding fire, by a too great and inordinate motion (whereby he desited to ex|alt [Page 50](#)his light, and render it equal with the Deity) and from the na|ture of light was turned into ob|scure darkness. There was proge|nerated from the light, in the first place Air, then from the Air a Mist, and last of all from the Mist a Vis|cous Water. And here doubtless this Water, through the bitter, ve|hement and stinging cold, the light being taken from it, (and further and further would have departed) had suffer'd the force and power of an horrible Coagulation, unless God had a-new sent in a ray of his di|vine light for a new Center, and conveyed it through the whole mat|ter, (for the Devil shall no more be the Center of this World) the agonizing matter perceiving the splendor and sweetness of this light began to awake. The bitterness of the corrosive, greedy and austere power, moving thus strongly, de|creased; and the stupified matter, [Page 51](#)as it were in a fright began to con|side in the form of a glutinous Water.

God would not that the whole Heaven, Mansion and Kingdom, or Matter, wherein *Lucifer* reigned, should be utterly destroyed, which before the Fall had its word, light and motion from him as from the Center. For this Matter was not made such by its own will, but by constraint, in the ardent imaginati|on of the overruling spirit or intelli|gence: For this spirit did with force exercise his rule

and magical power in the Matter. From thence the sweetness of the light departing to its original, left the corrosive darkness to the burning desire of the spirit, and the most kind motion of the heat, was changed by the horrible attraction and vehement compacti|on of the Cold. The serene face of Heaven did put on the sorrowfull countenance of the terrestrial Water, and Waterish Earth.

[Page 52](#) But God, willing to bring the *Idea* of the world, which from eternity he had a knowledge of in his mind into figures, began to make something new, in which he could set forth the manifestation of him|self, and have complacency in it. Therefore he began a new Creation, and by his spirit with his word expanded the Matter, and divided it into three, which working together in one harmony, an effluvi|um from one to one, by one thing, should be the beginning of all things, yet so that one of those three cannot consist without the other two; so there is made out of this one Chaos, or viscous Water, a fixed, fluid and volatile, Body, Spirit and Soul, Earth, Water and Air. The fluid spirit is too unconstant, the volatile soul too subtle, the fixed body too gross to receive that infused power of the light to its motion. But when from this threefold union a fourth generation [Page 53](#) ariseth, there is the seed of love, and the center of virtues and powers; a center that cannot properly be named Water, for it is a viscous Earth, in which is the Water of Nature, and yet it is not Earth, because it floweth and maketh moist, neither is it Air, because it may be handled and rests in stillness; and yet it is Air, Earth and Water together, the birth of a triple union of Air, Earth and Water. The various Creatures arise from heat, moving it self in the Animal, Vegetable and Mineral Kingdom, which thus from unity return again to triplicity, and appear under the figure of Air, Water and Earth.

Infinite is this process of Nature, there is not a *Materia* whether Vegetable or Mineral can propagate and multiply its self, unless its Seed be first made a viscous Water, or is already such; all the Animals are pro|generated and procreated by such a [Page 54](#) Water; in all vegetable Seeds, that viscous whiteness appears before any thing can grow from it. The very Minerals and Metals proceed from such a viscous Water, and must of necessity return to it. Thus without any addition in themselves, they ought by the Artist to put on a better nature. If any Animal, Mineral or Vegetable arrive to a radical solution, instantly will appear either a viscous Water or Earth. Therefore the ends of things do excellently agree with their beginnings.

But now in every viscous Water, there lies hid intimately in the Center, a hidden Center concentrated, which I call by the name of the *Salt of Nature*. This Salt is the Light of the World. Every where where it fixes its seat it drives its circum|ferences to motion; it does illumina|te, strengthen and uphold them in

their motions. But this very [Page 55](#) Salt without the Divine Spirit of Nature does adhere and is annexed to the invisible speaking of the Divine word, and by this light is nourished and moved.

This is that Salt, which *Christ* among all created things only called good: And it is that Spirit which ascends up into the Airy Heaven, and which again descends, which restrains the Winds, and holds them in the Fists of its power, which gathers together the Waters into their places. This Spirit of Salt is the *medium* of all things, by which the highest are knit with the lowest, and keep in harmony. From both the Natures, both superiour and inferiour, it hath nutriment in abundance; and in like manner doth give and divide its plenty to all things. By it and through its virtue Vegetables and Minerals do grow, and by it the divine Power doth perform whatsoever he will, in the [Page 56](#) Firmament, in the Air, the Earth, the Sea and all in deeps. By this he commands the Clouds to appear from the ends of the Earth. This Spirit is the cause and beginning of the Lightning and the Clouds; he commands the Winds to come from hidden places. This Spirit is the Instrument by which God wills that terrible thundrings be heard from the Clouds. For this cause the satness of the Earth is in it, and wonderfull plenitude of benediction. Without this nothing in nature can subsist. It is found every where; the poorest as well as the King seeks his nourishment from it, and conservation of his vital Spirit. O Lord, how great and wonderfull and how many are the works of thy hands? Thou hast ordained all things wisely. The Earth declares thy goodness and fullness, who stillest all things. Praise ye the Lord. *Hallelujah.*

[Page 57](#) From this Salt, if it be regenerated by an Artist, a wonderfull and noble thing proceedeth; which maketh every corrosive thing sweet, every weak and infirm thing sound and strong. This thing giveth both Riches and Health; and in this life it deserves the name of a most precious Treasure. Neither is there a greater thing amongst visible things which exist in this time than this, which sometimes the Lord bestows upon some men for a special cause. It is a Type and Image of the Resurrection and Immortality; and our Heavenly Father, by the operations and existence of this Essence, hath in great perspicuity made plain unto us the understanding of the highest Mysteries. I have seen by this thing as through a Glass, the Image of the Creation, and the distribution and ordination of that Mass, which they call the Chaos, the amicable Seed or *Effluvium* of the [Page 58](#) Principles, the separation of that Seen into various forms: I have also seen by this thing, how the Eternal Word was made Flesh; I have seen the internal splendour of his glorious light, and the veil of the Humane Flesh, by which as by a Cloud that glory was cover'd; how he walked among the *Pharisees*, doing many Miracles; and because his appearance was in so

mean a figure, they inflicted on him the highest contempts and torments; and last of all undergoing death, he entred into the Sepulchre, and with a glorious and clarified Body ascended up into Heaven, and from thence how by his Spirit he freed his Brethren and Sisters from infirmities; and how even to this day by the holy *Effluvium* of his light and tincture he flows into prepared and faithfull Souls, and there makes all holy things holier and better, and at length perfects them until the day of [Page 59](#) the universal and last Judgment, and the time of the new World. Great are the works of God; he that sets his mind upon them, will find his delight in them. He hath left the monument of his wonders with us, he who is for ever mercifull and kind. *Hallelujah.*

But although this Salt as has bin said is every where and in all places according to number, weight and measure, every where the matter of every thing, yet it cannot so easily be sound, neither is it out of all things fit to all things.

He that desires to make Gold, he ought to be carefull to go about it by Gold, or the nearest matter to Gold, say the more wise; and it is their opinion, that the change of any one thing into a better, cannot proceed unless it be in its own species, kind and likeness; and so they have believed that Animals, Vegetable and sharp powers, avail nothing [Page 60](#) to the perfection of Metals, but are altogether unprofitable: but they affirm, that every of the three Kingdoms (as they call them) is in its own nature separated and divided from the other.

This is a perverse opinion in him, who desires to shew the way in which I will not goe. But I say this, that all things come, grow and proceed from one root; but the only diversity of the matter and motion causeth the diversity of the subjects. One virtue and power filleth the universal orb of the Earth and Heavens, and bringeth it self into forms and figures, gross and subtile, sweet and sour, hard and soft, Animal, Vegetable and Mineral.

But I cannot at this time pass o|ver this in silence; that that Spirit and Universal Salt of Nature, though it be nearest to the breath of the di|vine speaking, and ministers to all things its increated power: yet it [Page 61](#) can produce nothing new; but is only made use of by the word of God, sustaining and upholding all things for the sustentation, conser|vation and motion of those works, which sometime began to have their being by the alone word of God cre|ating them.

Here those Doctors are to be re|proved, who make that noted difference between the nature of Animals, Vegetables and Minerals, and feign as it were three Kingdoms of the things of Nature, altogether un|known and never seen by her Priests, and they daily cantradict themselves, and the thing it self, and

evident ex|perience, speaks against them: for they administer infinite mineral and metalline Medicines to an Animal, or sick Man; and themselves con|fess and say (when these Medicines are prepared without fire or corro|sive liquors) that the sick much better and sooner recover their [Page 62](#) health from these than the others: For healing is nothing else but the correction of the acid and degenel|rate spirit; and because that which is corrupted cannot be corrected, unless the corrector from its first es|sence radically enter into that which is corrected, and inseparably unite it self with it, all must of necessity grant unto me, that the essence of Minerals and Metals may very well unite with an Animal nature: and if they may in their first nature be united and be of the same essence, it is necessary that the diversity and dissimilitude be only contingent. Neither do all Metallicks nor *Calx Vive* produce so sudden and good an alteration to the spirit of Vitriol, or Emetick Salt, as Crabs-Eyes, Shells, and Bodies of that kind ta|ken from the nature of Animals.

Aqua fortis will not touch on Gold unless *Sal-armoniac* or Salt of Urine be added to it. The fat of Eares [Page 63](#) will augment the weight of Duc|cats, if they have not the due and desired *pondus*: others make use of new Horsedung to increase their weight, or put them for some time under the soles of their Feet, that their strong sweat might penetrate or tinge their substance.

Those of the East Countries have known how to make Gold coloured or flexible, and to give to Copper the most elegant and durable colour of Gold, by a certain animal fat: and whoever will make trial with Man's dung, or the dung of little Children in a due manner, may in Silver in its separation from the Gold gain some grains of Gold, if he proceed rightly. Wheat bruised into most fine parts, and stratified with finest lamens of copellated Sil|ver, put into the Fire in a cemental|ry vessel, exactly closed, and made red hot and combust, in the *examen* of *Aqua fortis*, Gold will be left [Page 64](#) from the Silver. New and fresh Butter, by a simple manual is apt to extract the tincture of Corals from the stony nature. That un|conquered Talk mocking the vexa|tions of the Alchymists, and all Fire, suffers it self to be dissolved into an oily substance by nothing so well as Vegetables, but chiefly by Animals, as I very well know. The Oils and vo|atile Salts of Herbs extract the tincture of Sulphur. Neither is it needfull here that I make a long Discourse of the virtues of Spirit of Salt, and Oil of Tartar, for their radical operations on Metals and Minerals is more or less suffici|ently known to any one skilled in the Chymical Art. But I think without Wine and Man, can never any make a true, perfect and ge|nuine tincture.

How Grass, Herbs and Bread gives food to the Creatures, con|serves them and makes them better,[Page 65](#)and in them is changed into various matters, is above spoken of.

It is a thing well known to Coun|trymen, that Vegetables are made better and fatter by the dung and urine of their Beasts that seed on Vegetables.

Man himself to his own cost feels the vegetable and mineral virtues in his own Body, and apparent dolours compell him oft-times even against his will to confess it. The sand and gravel in the Reins, must it not be confessed it is of a mineral nature; or have they any other original, than of the juices of Animals and Vegetables, which Man feeds on? Is it not certain that Gold has grown between the teeth of a man's Skull?

I my self by the Grace of God prepare a matter out of Animals, which in preparing it in a singular way for what I use it, affords unto me, one way Animals, another way Vegetables; again another way,[Page 66](#)often using the same thing, Mine|rals and Metals, *Argent Vive*, true Copper, Vitriol, Chrystal Glass of *Saturn*, Lead, and the viscous and glutinous first substance of Mine|rals: All which this only one mat|ter affords, without the addition of any peregrine thing, of it self, and of its own only proper substance; but I am too open, and transgress the prescribed limits. He that desires to know more, let him in simplici|ty follow the simplicity of Nature. I only propounded this to my self, to shew in short, that Animals, Ve|getables and Minerals are one and the same in their essence, and that they differ in themselves, and are distinct accidentally only, in respect of a greater or less perfection, and in their soun ain and root there is no difference: But that the Salt of Na|ture is every where, and in all things to be found, according to the Nature of every thing, in due[Page 67](#)weight, number and measure; but it is not alike easie to educe it out of every subject, neither is it apt or sit enough for all things out of every matter, especially for that which they call the Philosopher's Art, or hath it a virtue desired and sufficient for so great a work. There|fore the best in all nature ought to be chosen, unless the industrious searcher propound to himself to lose his labour and cost, and would gain his desired end. *Hic labor hoc opus est.*

But now to search out and find the Universal Centre of all Crea|tures seems to be a matter of no small difficulty, and verily it is sought of many, but found of very few. When yet the thing is not so difficult, if with a perspicacious and due attention we consider the holy Scripture, and reading it throughly mind the genuine sense of the words.

[Page 68](#)Man therefore (without any dark cloud or veil, or any aenigmatical hieroglyphical manner of speaking usual to all other Philosophers) I now say is that Universal Centre of the Earth, Air and Water.

Out of a spiritual incorporated desire of the love of whole Nature, God, on the sixth day, out of a spiri|tural incorporated desire of loves, would have him to be as it were a concentrated Body and Compendi|um of the whole Universe. In this sixth light, all the harmonies of all the properties, by a divine moving within themselves, gave their con|sent and harmonious accord, to produce one Centre, and one Light out of their sweet concord and friendly wedlock, and with an una|nymous counsel, as I may so say, decreed, constituted and confirmed this Centre, their King, sustainer and conservor, and gave him full power and an eternal empire▪ But the [Page 69](#)Divine Power, above the ordained laws of Nature, plainly by a new manner, or as it were by a new ordination or creation, made this Center corporeal in his own Image, according to his own Form and Si|militude, as it were, God of God, to his own glory: That Man for whose sake all things were created, that in five days saw the light, might be the God and Lord of all elementary and created things, only God alone should be his Lord.

Thus God placed Man in the middle, between that which is su|periour, and that which is inferi|our; and did inspire into him (by the word *Ruach Elohim* noted in the Hebrew Book) through the two nostrils the breath of a twofold life, one whereof was the breath of the eternal word of God, or of the eter|nal life: the other was the elemen|tary and astral airy breath, or spi|rit and word of time.

[Page 70](#)Both these infused powers of life in Man divided themselves so, that each formed and possessed its own Center to it self, which was the continual will and desire of each of them after its first original or pri|mordial nature. Both of them de|sired its Mother from whence they proceeded, and each desired for her self to be nourish'd by her essence. So the Will as the Father did gene|rate in the Lifes Center for himself, the Appetite or Desire as his Son and Offspring; from both which the Will and Desire did proceed the Spi|rit as the power of living, by the attracting and breathing nature from God and the Airy world.

But the Body of the Element did also produce out of their properties, the Center, the Will, the Desire, and Power of attracting out of its Mother (the Earth and Water) and out of it desired to quench its thirst, and suck her Breasts; he eat there|fore [Page 71](#)and fill▪d himself with her, con|taining in himself a tripl triunity in one body of Man, and living in this manner, that Man might be an Image of God after his like|ness.

But yet the Center of the Body, Spirit and Soul were not compelled by any necessity, to fill and satiate themselves from the Water, Air and Earth; but the highest liberty of Will was left unto them after the likeness of the Free-will of God. It was free to the good, lucid, pleasant, sweet will, which took its beginning from the pleasant meekness to contract it self, and diffuse it self, in and through all circumferences, over which, as their Center and Ruler, she held her Empire: Yea it was lawfull and free to him to divide himself more or less, as it pleased him.

He could also without any thing opposing him, by a too ardent, [Page 72](#) strong and vehement motion of his Seed, and out-going powers from himself, produce in himself another sharp pestilent appetite, and malignant desire after a sharp, austere, and venomous food.

He could also shut his mouth and appetite, by not attracting that aliment which was necessary for him.

But it would be too long and large here to tell, what was the nature and condition of that food; and how at that time *Adam* and *Eve*, by a power and hurtfull pleasure did eat together, and dyed that death, which in heavenly natures happeneth in a heavenly and spiri|tual manner.

It is also not our business here to relate, how they fell in their Will, and kept as it were imprisoned the Appetite and Power of the good, which they receiv'd from the highest good and made it unfruitful, and how [Page 73](#) they closed, obdured the mouth of their soul, and choked the very good, exerting it self in them, because the lamentable condition of them both, O! alas! maketh it sufficiently known.

But not only the Soul in *Adam* and *Eve* did undergo the deplored condition of death; but seeing all were knit together in one Body, the burning fire of the Soul kindled also the Spirit and Body, the Spirit and Body did infect the Air, Water and Earth, and compell'd them to consent, and precipitated them into that miserable condition with them|selves; because the Body and Spi|rit were the Center and Universal Heart, and held the potency of their Imagination in their Mother, the Air, Water, and Earth, it was of necessity it should so come to pass.

[Page 74](#) Like as in this time, when the Heart in the Body is sick the whole Body is sick and suffers pain. When self-desires go forth from the Heart (according to the word of God) all things pertaining to that Man contract thence some impurity. Yea sometimes for the Offences of the Heart all the other Members shall be afflicted, although they have done nothing but a forced duty, and by a

necessary obedience. After the same manner the Earth ought and yet must bear, for *Adam's* sake, the horror of the curse. But let us not expatiate too much in the Field of Theology. We must return to Natural Philosophy.

I have affirmed that Man is the Center and Compendium of all created things; to him before the Fall all things in this World were obedient, through the force and power of his Imagination, which he exercised [Page 75](#) from the Center into all his Circumferences. But as the Devil, through the malignant force of his Imagination, lost the right and power of the good Imagination in his first Kingdom (this our World) so *Adam* who was constituted by God in the place of the lapsed Angel, which then assumed a grosser substance through the fall of *Lucifer*, who rendered that place of a grosser substance, by the like false and malign Imagination, destroyed and lost the first or ancient power of the good, and the right of the Divine Nature.

His imagination in this time and station is odious to nature and abominable, neither hath it any ingress, so nothing is left remaining to Man but a miserable Body, which with its Spirit is heavily, or with grief sustained by nature. He has but a weak and slender power even to this [Page 76](#) day given to him, through his judgment, reason, and labour of the body to bring some things in nature from worse into better, and from better into worse, and by this means to make some particular and gross mutations.

The Natural man therefore doth draw the Vital Spirit from the Air, Water and Earth in a twofold manner, from beneath and from above. From above by the attraction of the Air, or his respiration, he enjoyeth the spirit, power and breath of the out-flowing and out-going word; to wit, the gale or out-flowing spirit of the Air, and turneth it into his nourishment; but from beneath he partakes of the Flesh and Blood of the World. The Flesh of the World, Animals, Vegetables and Minerals afford; the Blood the Water affordeth; the quintessence and spirit or most subtle breath and [Page 77](#) highest outgoing power of this Flesh and Blood Man enjoyeth. That Spirit with its spiritual Salt doth not only refresh and nourish the Spirits of Men, but from it also the Alchemical dissolving power of the ferment in the Stomach derives its origin: the other parts of the Body do also take their ferment from thence; so the Flesh and Blood of all the Macrocosm, receiving a kind dissolution in the Humane Body, by separating and preparing, do afford and yield his Salt, to the preparation of the Flesh and Blood of the Microcosm; so that the thirsty and hungry particles of the Microcosm do eagerly desire and imbibe it; but the excrementitious outsides do find their egress through the emunctories of the Head, the pores, parts, and clandestine exits beneath and above.

[Page 78](#) Here if thou canst from the infe|riour parts of the World draw out the inward Centre, or Salt of Nature; or from the superior, the Heart or Center most of all hidden, thou shalt be to me *Magnus Apollo*: But greater yet will I admire thee, if thou canst find out the Astral and Central Salt of Nature in abundance and great plenty united in one thing as in Man. If thou knowest this, I will confess that thou posses|sest natural wisdom; and I pro|mise thee, that with this light thou canst unlock the most hidden and recluse mysteries of Nature, and make samiliar to thee hidden trea|sures.

He that hath the knowledge of the Microcosm cannot long be ig|norant of the knowledge of the Ma|crocosm. This is that which the Aegyptian industrious searchers of Nature so often said, and loudly [Page 79](#) proclaimed, that every one should know himself. This speech their dull Disciples took in a moral sense, and out of ignorance assixt it in their Temples. But I admonish thee whosoever thou art that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, for what dost thou seek and search after the excellency of other things? The universal Orb of the Earth contains not so great mysteries and excellencies as a little Man, formed by God to his Image. And he that desires the primacy amongst the studiers of Nature, will no where find a greater and better reserve to obtain his desire, than in himself.

Therefore I will here follow the example of the *Aegyptians*, and from [Page 80](#) my whole heart and certain true ex|perience proved by me, speak to my Neighbour in the *Aegyptians* words, and with a loud voice now proclaim. O Man know thy self; in thee is hid the treasure of trea|sures: Thine it is, by the external breath in the Air, to enjoy that breath of the Firmament, which the wonderfull *Astrum* attracting from the supercoelestial Waters hath breathed into the middle region of the Air, where it by the motion of the Air, suffers it self in the Air to be coagulated and incorporated with the Air.

Thou, O Man, art he who thro' the Air enjoyest the breath and power of the Water and Earth, and in thy self enjoyest both the Ele|ments and maked them one; and thy self not knowing what a trea|sure thou hast hidden in thee, from the coagulation and consent of these [Page 81](#) powers, producest an essence, cal|led by us the expert, the great and miraculous mystery of the World, that is the true fiery Water *Esch/va-mayim, Hascha-mayim*; yea it surmounts in its power the Fire, Air, Earth, and Water; for it dissolves and radically incrudates the mature, constant, and very fixt fire, abiding mass and matter of Gold, and redu|ceth it into a fat and black Earth like to thick Spittle, wherein we find a Water and the true Salt, del|stitute of all ardor, vehemency, and corrosive nature of the Fire.

There is nothing in the whole world to be found which can doe this; nothing is shut to it; and though it is a precious thing, more precious than every thing, yet the poor as well as the rich has it in the same and equal plenty. The Wise men have sought this thing, the Wise men have found it: *Hermes* [Page 82](#) of this thing composed his twenty and eight Books, and these Books I have seen with these Eyes, and the Wise men of the new World have them, and keep them in their own hands without any mixture of falshood. And you my Friends seek this in divers things, but perhaps none of you have known its secret recesses where it is hid, or have found its ways, and can tell what shape it shall be of, if at any time he chance to see it.

But it is (I tell you the simple and plain truth) the Spiritual Water, and Watery Spirit, the Water of Life, which *Adam* and *Eve* brought out of Paradiſe with them for their consolation, and which by their Offspring they left to posterity. O noble Water! lucid and sweet: O despised Water! obscure and bitter: O Water comforting us till death. This is that Cornerstone, [Page 83](#) which the wise builders, the great Phylosophers, and expert Masters of *Alchymie*, and of *Israel*, from unskilfull ignorance neglecting rejected even to this day.

Sometimes at length open your Eyes O mortal Men, with your whole heart love God and your Neighbour; pray in Humility and Meekness, that the Lord would be gracious to you, and turn the darkness of your Mind into Light. In these words I have openly shewed the way; and to these I will add over and above this further Explication.

The World, in which the matter of the *Sophy* is nighest and best to be found, is Man; the highest Artifice is in him, his metalline Mine is to be opened the tenth time, the Brass which there is dug is the best and worst in Nature, the Water most precious and most vile, the Water [Page 84](#) Earth together, and always in themselves joyned with another thing; the Son, Birth and Seed of the most pure Bodies is born in Man for his profit and necessity, its name is *Tessa*.

If by your industry you have found your matter, seperate the pure from the impure, without fire or admixtion of any other thing; prepare a Virgin-earth, which ought to be without Odour, without Tast, without Colour, seperate from that the Central Salt, the Microcosmick Vitriol, the Philosophick *Venus*, the Mercury of the Microcosm, the Philosophick *Luna*; purifie and produce out of it a Son more noble than his Parents.

Then thou wilt see the causes and reasons that imprest the *Egyptians*, that they gave the Signature of *Luna* and *Venus* to Argent Vive, why they put beneath the sign of [Page 85](#) Copper, the character of *Luna* above.

The uppermost or Astral Salt is most volatile, sweet, and shines and glisters like pure Silver, and its nothing else than the Silver of the *Sophy*, and the Mercurial Saline Spirit. But the central Salt is a Vitriol of infinite, wonderfull and ineffable Virtue, which coagulates the Argent Vive, and changes it into pure Silver. But *Venus* is inclosed in *Saturn's* Vestment, from which she must be freed, that she may appear Naked in her Beauty to the Eyes of the Artist.

From these two kinds of Salt all the Metals are generated, and there is the same reason of the Microcosm, as of the Macrocosm.

So I have shewn you the Metalline Mine in your own Body, and have demonstrated to you how out of it, with the addition of no other [Page 86](#) thing, you may prepare Gold, Argent Vive, Copper, Lead, &c. I shew you the way which I my self have gone; for I have seen with a moderate and due fire produced out of this matter, the medicine of the $\langle \diamond \rangle$ Minerals and Animals, concerning which so many Books have been disperst about.

Whether the ancient or modern Philosophers have gone in this way, it's not my business now to dispute. I seek no ones testimony, no ones refutation; It suffices me as a possessor of the Art to need neither the living nor the dead. Experience it self hath made me a Master, and hath made a certain thing more certain than was needfull for a Master, to have brought to light the truth of Nature.

Verily I should rejoyce, if they had obtain'd their end by another matter; for so I should believe the [Page 87](#) divine grace, through my Prayers and Industry of seeking, had open'd to me a new and heretofore unknown Miracle of Nature. For my Salt of Nature by artifice regenerat'd out of my matter, hath perform'd the same things, which the *Arcanum* of the Ancients is believed at any time to have performed. Therefore he that will follow me, must beware of Costs and great Labour: If he find the tenth opening, and the matter, Nature it self without manual operation will help him, and make him possessor of the wonderfull earth; only let him follow Nature, and consider its operations, all things are little, easie, and of no Cost.

But how to go forward after the possession of the true Philosophick *Mercury*, in the knowledge of which many are deceived, thinking the *Mercury* of the

Philosophers to be [Page 88](#) the Salt of Nature regenerated, is not my work now to write, because I write to Philosophers, not lovers of Gold.

Therefore in the first place learn the wisdom of the Soul; which if you find, all will succeed prosperously, and according to your wish, and your hope will not be frustrated. From her cometh every good thing, and infinite riches are in her hand. If thou findest the true Centre of Man, other things of their own accord will slow in.

Whosoever thou art take in good part this my admonition and follow my experience, unless thou wilt be a fool with the common multitude: follow others if thou wilt, and read their obscure style and veiled speeches. Not one of them all hath used that fidelity towards their Neighbour as I have. Never any, in such perspicuous words, hath made the [Page 89](#) orderfull matter to be drawn out of Man so manifest. They may compare their Writings with their Books, whoever will may bend their words to his own meaning. But yet whosoever will write better and clearer things, I will be thankful to him. I have received the truth freely from God. In communicating of it I fear not the curses of the Philosophers, for I have learned nothing out of their Writings. I commit this little Book more clear than the Sun to the Divine most wise Providence▪ For he onely gives wisdom to the wise, and understanding to the prudent. Things occult and deeply hidden he reveals. He searches the profound abyss of darkness by his Spirit in us, from which light alone all is derived.

I give thee thanks O God my Father, who hast bestowed on me wisdom, and hast revealed that [Page 90](#) thing to me, for which I prayed to thee. Illuminate the eyes of all men, who love thee with a pure heart, that they may glorifie thy Name.

To the Tri-une God, the great mercifull Father, the Son and Spirit, from whom alone floweth all truth, light and wisdom, be honour and praise for ever and ever.

Help O Lord thy Servant by *Jesus Christ*. Amen.

Let things transitory give place to eternal. Here we see in a glass, and know through a cloud, but then we shall see him as he is.

O how vain are things which affect the Senses, compared with those which make the Soul happy, that he may live for ever with his Saviour!

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