



THE GLORY OF LIGHT

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The Truth seems buried because it brings forth little Fruit, but it is great and prevaieth to make all things manifest, so far as is possible to all men; for in common sense and reason all agree in Mysteries never so that none may speak of Science without Knowledge, which breaks the Gates of Brass, and cuts asunder the Bars of Iron, before the Eyes of Understanding, that the Treasures of Darkness may be opened, and the bright and fiery Sword discovered, which turns every way to keep transgressors out of Paradise; for if we consider wherein ye Celestial and Terrestrial Bodies agree, we shall find something objective in the Inferiour Bodies, whereby they communicate their Celestial Virtues and Influence, which precedent Art doth imitate, to produce a Glorious Substance of commixed forms and of clearest Virtues and Beauty beyond expression.

The Mathematicians say the Celestial Influences do hold and govern every natural Body, and by many Unities collect a quantity subsisting without Shadow; for the real Virtues effect to be specificate, and so Living Fire gives Life to other things, which Central Substance of Celestial Virtue or Form of Metals, is the Subject of this short Discourse.

That Urim and Thummim were given in the Mount cannot be proved; That they are potential from the Creation may appear, for they were Substances whose Name and Essence did predicate each other being convertible terms, the Name and Essence, One. The Words signify Light and perfection, Knowledge and Holiness, also Manifestation and Truth, even as Science and Essence make one perfection. It is likely they were before the Law given, for the Almighty commanded Noah to make a Clear Light in the Ark, which some take for a Window; others for the arching and bowing of the upper deck

a cubit. But sith the Text, "Day and Night shall not more cease", (Gen: 8:22) it seems it did not then cease. And whether there were one or many Windows is uncertain: But when the Windows of Heaven were opened and the Air darkened by pouring out Rain, the Sun not giving his Light, but prohibited the Generative Spirit of the Creatures in the Ark, what exterior Clearness could be expected.

Therefore some of the Rabbins say, the Hebrew word ZOHAR, which the Chaldee translate NEHER is not found in the Scripture but in this place, so that like the Word, it seemeth to be a Rare Light, and that which is generally doubted to be, the Creator commanded Noah to make by Art. Other Hebrew doctors say, it was a precious Stone hanging in the midst of the Ark, which gave Light to all Living Creatures therein: This the greatest Carbuncle could not do, nor any precious Stone that is only natural; But the Universal Spirit fixed in a transparent Body shines like the Sun in glory and gives sufficient Light to all the room to read by: Therefore it is most probable this was the Light that God commanded Noah to make to give Light to all living Creatures, for it is of perpetual durance: And whereas Tubal-Cain is said to be a perfect Master of every Artifice in Brass and Iron which some hold to contain the whole and perfect Decoction of the Metallical Virtue, wherein the Central Virtue is most abundant, and makes the happy more admired who walk in the midst of the Stones of Fire: For where there are two things of one Nature, the chief is to be understood, therefore the mention of Fires, Pure Fire is preferred. The Scarlet Veil in the Temple seemed ever moving, and signified Pure Fire, generative and moving, which fixed in clear bodies is Urim and Thummim.

Although Essences are not without great difficulty made manifest by themselves, yet the clear Vision thereof makes the possibility unquestionable. As at Elisha his Prayer, his Servant saw the Horses and Chariots of Fire about his Master, which before he saw not, so are these apparent when the Invisible is made Visible.

Some think that Urim and Thummim were not Artificial, because they are said in the Text to be put into the Breastplate but not to be made (Exod. 28:30). But this point may be cleared by observing the several kinds of making as betwixt those things made with Hands, and those things which are only made visible by Effect, for where Nature and habitual Virtue do meet together the perfection is more absolute by a new generation, as the pure Sulphur of Metal by an inward Power doth purify itself by Ebullition, not by the first and remote Causes, but by the second and nearer, whereof the Philosopher saith, "The Secret of all Secrets is such a disposition which cannot be perfected with Hands, for it is a Transmutation of Natural Things from one thing to another". Also it is said, "The Artist taketh impure Spirits, and by Sublimation, Nature and Art cleanses them into Bodies, Pure and Fixed: so that the Bodily nature doth Eternally predominate, and being more than perfect, doth give perfection to other things.

Now that these perfections have their beginnings from two Lights, both the Text and the Ancient Philosopher make plain: But ignorance and the Matter of the Elements are the Iron Gates which must be cut in pieces before the Invisible be made Visible. For the Natural Urim and Thummim, the Philosophers affirm what they have seen and done, and that they did nothing, save that they know before: So that a perfect Knowledge is especially requisite to make a perfect Art. Therefore we are now to consider the means to attain this End. The Lord gave Bezabel Wisdom, Understanding and Knowledge, these are the Means; for Gold is dissolved by Wisdom; in Contrition, Assation, and Fire. The End is directed to invent works in Gold, Silver, and Brass, which is not to be understood according to the sound of the words, but according to the intent of all Distillation, to extract the Inward part, and manifest the Central Virtue: for where the perfection of the Matter is glorious, the perfection of the Form must be more glorious. The Sun and Moon are as the Parents of all Inferiour Bodies, and those things which come nearest in Virtue and Temperature are more excellent. The Suns motion

and Virtue doth vivify all Inferior Bodies, and the pure form of the Terrestrial Sun is said to be all Fire, and therewith doth the Celestial Sun communicate most Virtue: Therefore the incorrupted quality of pure Sulphur being digested in external Heat, hath also regal Power over all Inferiour Bodies. For the Sun doth infuse his Influence into all things but especially into Gold; and these Natural Bodies do never shew forth their Virtues until they be made Spiritual. One of the Rabbins saith, "They made in the Second Temple Urim and Thummim, to the end they might make up all the eight Ornaments, although they did not enquire by them, because the Holy Ghost was not there. And every Priest that spake not by the Holy Ghost and on whom the Divine Majesty resteth not, they enquire not by him." So it is with Sacramental Bread which hath no significance before Consecration: But these men had the Spirit of Bezaliel, and made the Natural Spiritual Bodies, which Soverign Tincture some say so purifieth and causeth the Radical Humour so to abound, that the Children of the fourth Generation (yea, some say the 10th) shall perceive the effect of such present Health of their Ancestors.

The two Staves which uphold mans Life is native Heat, and Radical Moisture, which requireth all care to observe equal proportion and mixture; like a Lamp, where neither the Flame nor the Oil must surpass, lest the Oil exhaust or the Flame suffocate, for there is a possibility and aptness in Nature to attain Eternity, seeing natural desires are never altogether frustrate. And this aptness extended itself to immortality as it was before the Fall and shall be after the Resurrection but there is one form of Nature appointed after the Fall, and another by Corruption of Parents, for there are perfect terminative and privative ends. The Hart and Eagle renew their Youth so that it is possible for a Man to obtain that which is not denied to unreasonable creatures.

Philosophers say that if you have once finished this Work and should live one thousand years ye might give what you will and

when you will, without danger of diminution, as a Man that hath Fire may give to his Neighbour without hurt to himself. Marcus Varro saith, "There was much more Mystery in the Flammine Ceremonies than one understood: Vesta signified pure Earth and Fire Internal, of whom it is said, Vesta is Earth and Fire. Earth undergoeth the name and so doth fixt. Vesta is both."

"Thus is shown forth in a Work by Fire,
The Mighty Vesta and her pure attire."

Philosophy is nothing else but the study of Wisdom considered in a Created Nature, as well subject to Sense as invisible, and consequently Material. And Wisdoms Central Body is the Shadow of Wisdoms Central Essence, and the Moral interpretation can never exclude the real Effects from ocular demonstration, but where Reason hath Experience, Faith hath not Merit, and without Faith there is no knowledge of any excellent thing, for the end of Faith is Understanding.

The Rabbins hold every natural beginning to be either Matter, or the Cause of Matter, viz. the four Elements; Others are of opinion the Creator first made One Pure Matter of which He made the Four Elements. But here beginnings must be well understood, for there are beginnings of Preparation, and beginnings of Composition and Operation: for the Artist was commanded to devise works in Gold. That is, from the Object to the possibility.

For if the Matter be Glorious, the Form must be more Glorious and though the Spiritual Nature be more operative, yet the Bodily Nature must predominate Eternally.

So that to make the Corporeal Spiritual, and the Spiritual Corporeal is the whole scope of this intention. Yet the Spiritual is not the first, but the Natural, for Corruption must put on Incorruption and Mortality, Immortality. For that which is of greatest duration and most Abundant in Virtue, doth most excell

in Glory and Beauty, and so fittest to make Urim and Thummim. For Power and Honour are in this Sanctuary. But because the greatest things are not done by strength or habit of fingering as also because the Intellect doth so far excell the Sense this is a Work of second Intention, and the beginning upon the Virtue of Elements. That is a pure, bright, and clear Water of Putrefaction, for the perfection of every Art, (properly so called) requires a New Birth, as that which is sowed is not quickened except it die. But here Death is taken for Mutation, not for rotting under the Clods. Now therefore we must take the Key of Art and consider that the secret of everything is the Life thereof; Life is a Vapour, and in Vapour is placed the Wonder of Art. Whosoever hath Heat agitating and moving in itself by the internal Transmutation, is said to Live.

This Life the Artist seeks to destroy and restore an Eternal Life with Glory and Beauty. This Vapour is called the Vegetable Spirit because it is of degree of heat with the hottest vegetable, and being decocted until it shine like brightest Steel, ye shall see great and marvellous Secrets, not by Separation of Elements by themselves, but by predomination and victory of that Pure Fire which like the Celestial Sun, enters not materially, but by help of elemental Fire sends forth his Influence and Impression of Form. Here we must observe difference of perfections, for although ye have now the Fountain of Life, and Centre of the Heart, the Universal Spirits which lives in the Radical Humidity and doth naturally vivificate, and is the Masculine Seed of ye Celestial Sol. Here is that rule made good, except you sow Gold in Gold ye do nothing. Therefore we must take heed what we understand by Gold, whereof there are three Sorts, Vulgar, Chemical, and Divine, which is therefore so called because it is a Spiritual Gift of God.

The Theosophists are persuaded, by exact Diet, and by certain forms of Prayers at certain Times to obtain the Angel of the Sun to be their Guide and Director; The Philosophers advise to take the like Matter above Earth that Nature hath under earth. Others say

that the most precious Treasure riseth from a Vile thing, all which are easily agreed if rightly understood, for in the lines following the same Author saith, "The Vile thing is from the Sperm of Gold cast in the Matrix of Mercury by a prime Conjunction". Others affirm Azoth and Ignis to be sufficient for this high perfection, the which Azoth among the Germans is Silver, with the Macedonians Iron, with the Greeks Mercury, with the Hebrews Tin, with the Tartars Brass, with the Arabians Saturn, and with the Indians it is taken for Gold. All which being adverse in Nature, are potential in one Composition, and by the Dual of Spirits the Celestial Gold obtaineth Victory over all the rest, and is made (though not with hands) a Body, Shining like the Sun in Glory, which is called *Ens omnis privationis expers* or *Thummim*. This is the King that made the pure, clear, bright Fountain, and of it was made himself. The fair Woman, so Loving the Red Man she became One with him, and yieldeth him all Glory, who by His Regal Power and Sovereign quality reigneth over the Fourfold Nature, Eternally. But if any shall understand either Common or Chemical Gold to be the Subject of this Sacred Body, he is much mistaken; for a Glorious Spirit will not appear save in a Body of his own kind. Although pure (Manchet) be made of the finest Meal, yet Wheat is not excluded, and so Bread is most properly said to be of the second and nearer Causes, rather than of the Remote, notwithstanding that which is made with hands.

After we fell from Unity we groan under the burden of Division; but Three makes up the Union, first temporary, and after Eternally fixed. He that knows a thing fully must know what it was, is, and shall be. So to know ye several parts of a successive Course is not a small thing, neither the honour little.

In the right use of the Creature: Air turned into Water, by his proper mixture becomes Wood, and the same Wood by Water is turned into Stone. As a Spring in Italy called *Clitummus* makes Oxen White that drink of it. And a Water in *Boetia* makes Sheep Black that drink of it. And the river in Hungary turns Iron into Copper.

What excellency things may attain by habitual Virtue, or what Power, when Nature and Art make one Perfection, who is able to express.

What reverend Martin Johnnes Ruplicisa affirmeth, "The exalted Quintessence upon the breaking of the Glass sendeth forth such fragrant Scents, that it doth not only delight those that enter into the house, but even Birds that fly by will sit on the window sill so ravished with delight, that you may take them with your hand." And if you desire by Art to have a thing of admirable sweetness and odour, you will take a Subject of like quality to exalt into such excellency. (Beza made ye Perfume).

The proper quality of Fire and Air is Sweetness, it is but approximate in Earth and Water, what Bodies shall we find where these are most abundant to be wrought upon.

As the Celestial Bodies work qualities in other things, yet have none in themselves. So the Metallical Bodies give no Tincture: yet are most abundant in Tincture. Air is Cause of Life, Mercury is a cocted Air, Aethereal and truly Homogeneal, which doth after a sort congeal and fire; It is called a Crude Gold, and Gold a fixt and Mature Mercury, and although the Crude quality be cold and dry, yet the Internal and Ethereal Spirit is held hot and dry, and some hold for the excellency of his Temperature that it is all Fire or like to it, whereby it is dissolved, howsoever, it is at large proved that these Bodies are most abundant in pure Fire and Air, whose proper quality is Sweetness. Therefore these are the fittest Subjects to make the most precious Purfume in the World, and considering clearness and brightness is the Centre of each thing. And these Bodies have both centre and superficies, clear and bright when they are purified by Art, and the Bodies made Spiritual and those Spirits corporate again, they must necessarily be Bodies of greatest or clearest Light and Perfection. As one compareth a Glorified Body to a clear Lantern with a Taper in it, saying, "The more a man excelleth in Virtue the greater or lesser

was the Taper". But the work cannot be manifested without the destruction of the exterior Form, and restitution of a better, which is the glorious Substances of Urim and Thummim, which in their Being and Physical Use preserves the Temple of Mans Body incorruptible. Some observe not just difference betwixt Liquefaction and Solution but all corrosives of violent operations Nature hates, because there can be no true Generation but of like natures, because there can be no true Generation but of like natures, neither can you have the precious Sperms without Father and Mother, and although One Vessel is sufficient to perfect the Infant in the Womb, yet Nature hath provided several Breasts to nourish it and different means to exalt it, to the strength of a Man.

How Gold should be burnt, which the Fire cannot consume, is questionable, but every Exaltation of this Sovereign Spirit adds Tenfold Virtue and Power, then take one part of this Spirit, which is become as insenseable Dust, and cast upon Molten Gold, it turns all into Powder, which being drunk in White Wine openeth the Understanding, increaseth Wisdom, and strengtheneth the Memory. For here is the Vein of Understanding, the Fountain of Wisdom, and the River of Knowledge. The Truth of everything is said to be in his Incorrupted Nature, for nothing shall rest Eternally visible at the last Fire but that which is of pure Virtue and Essential Purity.

Truth and Science is not led by chance or Fortune, but the Spirit of God guides by the hand of Reason. And it seems the Prophets approve of these Stones of Fire, some mentioning the Stone of Darkness, and as it were, Fire turned up, other the Stone of Sin. And Ezekiel the Stone of Fire attained by Wisdom, which he differeth from the natural precious Stones as pure Fire from common Fire.

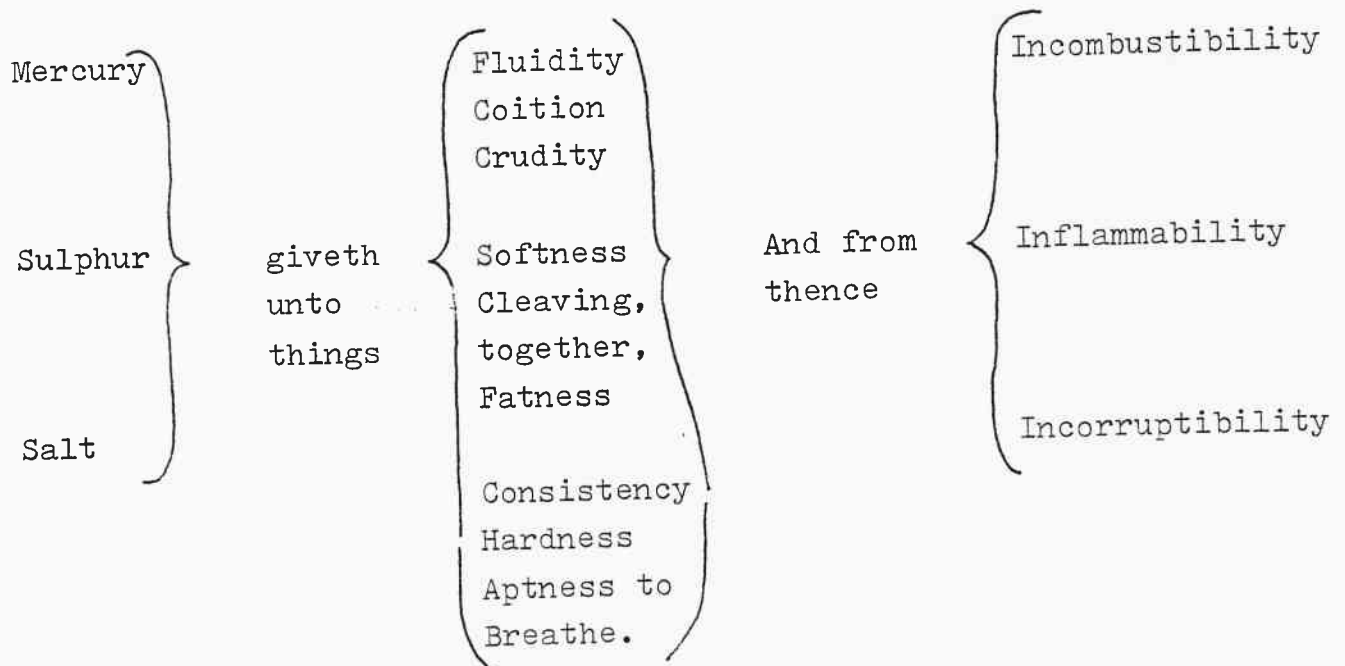
Therefore let modesty let that possible, (?) whereof he understands not the terminations and degrees, neither refuse the Waters of Shiloah because they go slowly, for they that wade in deep Waters cannot go fast.

To obtain the Treasures of Nature, ye must only follow Nature

doth it delight in Flame, but that it is of a like nature, and in compound things it is the first thing combustible, or apt to be inflamed.

NOTE 2. But beware that you understand not our Vulgar Mineral Salt, Sulphur and Mercury, for Quicksilver, for these are mixed Bodies: Salt Earth, Sulphury Earth, Mercurial Water; (that is, matter wherein Salt, Sulphur, and Mercury are predominant, yet with other things adjoined, for Salt that parts apt to be inflamed, and Sulphur some Salt, and some Mercury, but the domination is from the chiefest).

These qualities cannot be seen as they are in themselves, but by imagination, but they are in all things, as Chemists demonstrate to the Eye. Who extracts crude and watery parts out of every Wood, Stone, etc, and other fat and oily parts, and that which remains is Salt, that is Ashes, so the thing itself speaks, that some liquor is Mercurious; (as Vulgar Water and Phlegm) other Sulphury; (as Oil and Spirit of Wine), others Salt and tart (as Aqua Fortis) also we find by experience in the benumbing Ashes of the Members, that some Vapours are crude, others sharp. God produced the qualities intrinsically that the Substance of every body might be formed. For :



That Mercury giveth fluidity and easy coition of the Matter appears out of Quicksilver, which by reason of the predominancy of Mercury is most fluid; So that it will not endure to be stopped or fixed. It is also most crude, so that it can neither be kindled nor burned: But if you put Fire to it, it flies away into Air. Now that the Coagulation of Bodies is from Sulphur, as it were Glue, appears from thence that there is more Oil in dry, solid, and close Bodies than in moist Bodies; also because Ashes (after that the Sulphur is consumed with Fire) if you pour Water upon them cleave not together in a lump, but with Oil or Fat they cleave together. Now the Chemics extract Oil out of every Stone, leaving nothing but Lees, no part cleaving one to another any longer.

And that Salt gives consistency appears by the Bones of Living Creatures, out of which Chemics extract meer Salt, also all dense things leave behind them more Ashes, that is Salt. God therefore with great Council tempered these three qualities together in Bodies. For if Mercury were away the Matter would not flow together to the generation of things: If Salt, nothing would consist together or be fixed. If Sulphur, the consistency would be forced and yet apt to be dissipated.

Lastly, if there were not Sulphur in Wood and some other Matters we could have no Fire, but Solar on the Earth (for nothing would be kindled) and then what great deserts would the Life of Man endure.

The Marriage of the Elements, or How to Set Nature to Work.

It is not propheticall that all men shall wisely consider the Works of God to the end they may know how to value them rightly, and make just difference between corporeal and spiritual things, and corporate Spirits. For although Spirits possess not place,

yet they fail not to fill every part by contact of their Virtue and in the use alters both quality and quantity. The perfect and distinct knowledge whereof doth necessarily manifest the thing sought after by the proper and appropriate qualities from the cause to the effect, openeth the internal Beauty of a true and natural Essence as plainly as by seeing that you see.

And also sheweth the terminative, privative, and perfect end of every particular Art, which is the richest of intellectual Treasures, because Science and Essence are One, and where the several Works and successive are apparent, the time need not be limited (like the men of Bethulia) for only at Elisha his prayer, his Servants Eyes were opened to see invisible things, which all which rise in Glory shall see. It was held of old nothing deserves the Love of an honest man save the internal Beauty, therefore they held Love or natural affection to be the first cause of Motion, like as the Heat and Motion of ye Sun and of the whole Heavens hath power in all things created under Heaven and by their influence and Radiation, all things increase, grow, live and are conserved and by their recess they mourn, wither and fall and droop, yet they do not necessitate any Art, their force being most on imperfect things, for a Body of equal temper receives little alteration from the Constellations, because the Earth received virtue before the Heavens were adorned with Sun, Moon and Stars. That is to be distinguished in Reason which is not distant in place, and different things in being, and in being and use.

For change of quality brought confusion, and a better change, renovation, the Historians affirm the River Nilus vapoureth not, by reason of the long decoction under the Sun, yet is the Water most wholesome and medicinable and the neighbour easily begins to encrease in weight the 17th. June (and not before) even then when the river begins to rise. Which sympathy of the distant Water and Earth by the power of Heaven is not against Nature, although beyond ordinary reach.

Therefore for a leading cast, let us observe the concord of Metallical Bodies, which like the first Male and Female have not several beginnings but are all from a Sulphureous Vapour, which by help of influence, instrument, digestion and a Masculine and Feminine Virtue, connection proper and appropriate qualities, they obtain their perfection by the power of God his Ordinance. Yet as every Earth yields not like Metal, so every Metal yieldeth not like Central Virtue. Therefore according to that Creating Command, everything should increase in his proper kind (not divers) and time makes the number infinite. The Ancients, reading the great Book of Nature, find no abridgement to assimilate the Mystery of Nature, save Man and the Stone, both which are called Living Stones, whose original mortification purity and difficult exaltation are of infinite virtue. They observe also a Celestial and Terrestrial Sun, which they parallel with man, because they are only capable of true temper, which is certainly possible, although seldom enjoyed; but to gain this precious Treasure of Life and Wealth, we must make sufficient provision, like men that deal with great persons, for Gold is Lord of Stones and noblest of Metals, and by his proper Regiment doth multiply himself infinitely, therefore Geber in his Book of Denudation saith, "In Gold are ten parts heat, ten parts humidity, ten parts siccity, which triple perfection makes an absolute Unity, Body, Soul and Spirit, being Eternally united, because Unity is a generical quality of all that is One, and is an effect of the Form which doth produce it. For of all kinds of governments, ten is the most perfect, and for the natural subsistence no composition is like unto Gold, for it is of most perfect temper and equal mixtion." The Miracle of Nature. A Celestial Star. A Terrestrial Sun, the Fountain of Life. The Center of the Heart, the Secret Virtue of all Celestial and Terrestrial Bodies, the Masculine and Universal Seed, first and most powerful of the Sulphureous nature, the great Secret of the Almighty. It hath most Form Entity so most virtue and operation. In it the Elements are

Elementised, it is called Sulphur, and Sulphur Fire, yea, it is said to be all Fire, or like to that in which it is dissolved, and as Light is the Center of Heaven, and Soul of the World, so Brightness is the Center and Celestial Virtue, the form of Gold, whose admired mixtion nothing merely natural can dissolve, nor anything artificial, except it agree with it in Matter and Form, and do remain with it in the recongealation. This virtual influence, enters potentially and dwells in the Radical Humidity and no other thing, whether from Heaven or Earth, the heat, yet it is not visible before virtue be matched, for there is best concord where it is most abundant. But whither shall we mount to match this miracle of Nature. The Historians tell us of an Eternal Liquor of most strong co-action, rained down from Heaven, here is like descent, she is called Hypericon or daughter of the Sun, a body of like weight and virtue with Gold, fair, clear, quick, only cocted and brought from the Empire of Humidity, to suit the person, which in her crude nature shows strong affection and turns the noblest of the Metals into her own colour. Therefore the Artist studies how to disponsate these two, and first denudate the Lady of her Frosty Garments, that she may have the first activity, and liquify her fettered Lord, then are they both in the power of Art to better. But it is objected this heaven-born Hermaphrodite, Hermodactylus, or Hydromel, is of a nature so obstinate and incorrect, she will by no means receive the best impression. Consider, her names signify mixt matter of contrary quality, therefore may be separated, and although her Original obscure her condition, because it is unknown, yet her virtues and qualities are known by the innate affections and subsistence, for it is an Airy Body, or Air itself with a Mercurial Spirit, subsisting of internal heat and external cold. Others say it is composed of the Spirits of the World corporate in the Womb of the Earth, and apt to receive the qualities and properties of all natural things, as Wax impression, and being composed of Spirits the weight is of greater wonder. Others say

it is a Crude Sperm not sufficiently decocted (yet not to be prophaned). Others call it an Immature Gold which kills itself, and the Father and Mother, to bring forth a pure Infant. By her they overcome the Fire, she is the perfection of the Universal Medicine. What conformity, what similitude, what identity she holds with her Metallical Nature, being the Original Matter and Substance thereof, and may be coagulated to the equal temper of Gold, is as easily seen as the Whiteness in Snow. Therefore the Ancients magnify the most Blessed, who created such a Substance and gave it such properties as no other thing in Nature doth possess. Yet we see it is a Viscous Matter, which hath superfluous humidity, and proper and approximate qualities, separable and inseparable accidents. Therefore the separable may be removed, to which end she is included in a Well of Tears that the Waterishness may be vapoured, or through long decoction by dryness vanquished, then it doth, as it were, congeal and Fire, and become more apt for durance and extension, for whatsoever is contrary to the natural property, doth debilitate, and like by his like is nourished, but heat is contrary to cold, and the natural property of scalding heat is to weaken the dry, the fresh Water adds power and heat, heat augmented becomes Fire, and time turns strength into Corruption. This Gluttonous Substance hath internal heat, from which is the Life and Death of the Elements. Therefore as common Fire bringeth all things to his own nature, so the external, working upon the internal heat, it doth necessarily obtain victory. Therefore if you can believe that heat and dryness shall overcome cold and moisture, that linear and successive course, hidden to all the World is open to you. Therefore as Nature delights in concord, so the Lovers and Searchers into Natures Works must be of constant minds, and Gedion-like resolve to raise the City Meros, refusing to assist the public good, and then to the Marriage for this Princess never unveiled her Virgin beauty except to him that hath skill and power to espouse her in a bed of Love which none can do before the dispoiliation

of the exterior form, but the obstacles removed, and Nature set on work, the Eternal decree doth necessitate the effect, for being now warm and blithe, and apt for new generation, and pounded with her Lord grated to dust, his unnatural softness deceives the sense, and they passionately condole each others exile, and in their embraces fall into a swoond, until their dissolved Bodies show Corruption, and the more pure being corrupted are more wild. Then the Artist finding them out of their Indian Paradise, collects their Central Virtue, and raising them from Death, leads them to the thorny path to threefold happiness, and by fiery trial, purifieth the quantity, and changeth the quality, and so bringeth them to perfect Rest, whereby they have power over the Bodies of Men and Metals, and are crowned in token of their dignity and boundless territory. Now concerning the rarity of true Knowledge, the honour and dignity of the thing desired, what Spirit is so ignoble to think much either of cost or time, when that which is sought is of all Terrestrial Treasures most excellent.

That the Regeneration of Man and the Purification of Metal, have like Degrees of Preparation and Operation to their Highest Perfection.

The first Beginnings of Transmutation or Naturation are the smallest measure of pure Sulphur, which hath Riches and Honour in the left hand, and Length of Days in her right.

In natural Generation the Form prepares the Matter, yet there are precedent preparations. The Beginnings of Transmutation must be distinguished. Some are beginnings of Preparation, and some are beginnings of Composition. Beginnings of Preparation in the Well of Tears doth qualify the coldness and dullness of the crude disposition, and tame and subdue the fearful quality of swift flying, and changeth the colour of this Eternal Liquor, turning the inside outward, and adding heat by the Internal Sulphur of the Homogeneal

Body, which is by means of changed Water, because Water by Water can only be extracted, yet is it excluded in the conclusion: for though it be a necessary preparation to the alteration following, yet it is but that servile passive which hath the first operation, being preserved unhurt in weight and purity.

Beginnings of Composition are those inward operations and changes that follow after the scalding Deluge, which by mixing with the fixed Sulphur, doth dissolve the stubbornness of his nature, and by help of the External heat, the Internal Sulphur is excited to operation, and purifyeth the Substance, but only to a Pale Whiteness, more hurtful than profitable to the Body of Man, what these are, shall afterwards appear.

Again, Sulphur must be distinguished, White Sulphur and Living or Reviving Sulphur. White Sulphur is of like operation, and is perfected by restraining, and healeth almost all diseases, and tingeth to White ad infinitum. By knowledge hereof, even meer natural Men have believed the Resurrection, became Sober, Chaste, Temperate and Patient, not doubting within ye Center of complete White, rests the Red Stone of most delight. This hath caused Men justly to condemn all Cementations, Calcinations and Citrinations, being enlightened with the glorious Object, which is as clear as a Crystal Looking Glass. Reviving Sulphur is the Secret of Secrets, and the glory of the whole World, and only proper to such, whom the Creator apted by way of natural disposition, for they do not only mortify, but purify a Pure Body, quickening it with the same Essential Form, and are said to make a Spiritual, because there is no corruption to resist the Spirit, but the Bodily nature being wholly subject, is with the Spirit Eternally fixed in a transparent Body, shining as the Sun. Therefore the Conclusion must be understood, of the second, and not of the first, for though a man have never so much White Sulphur, if he gave not of this Reviving Sulphur, he is as far from that precious Spirit which hath power over all Inferiour Bodies as any other, for only that which is of the nature of the Sun, shall shine like the Sun in Glory.

A synod of the Philosophers advises us, in seeking the Treasures of Health and Riches, we show our affections to virtue and prudence, like Soloman, asking Wisdom, Riches was given as advantage.

Let us search then for Celestial Virtue, which is in the Centre of all things, so will it be manifest the Sovereign Spirit of Health and Riches, for the Vegetable Sulphur is the first Mover in Nature, and only the Mercurial Nature hath the power of Metallical Life and Death. Crude Mercury is originally a Vapour from clear Water and Air, of most strong Composition cocted. Or Air itself with a Mercurial Spirit, by nature flying, Ethereal, Homogeneal, having the spirits of heat and cold, and by Exterior and Interior heat, doth congeal and fix. Also Gold is a fixed Fire or natural Sulphur or mature Mercury, and may be made more volatile than Mercury, but only by divers Mercuries made of Mercury is Nature set on work and the Fixed Body loosed, the Vegetable Sulphur created and the Universal Spirit fixed. How the Authority of Ancient Writers, Divine and Natural Reason doth assure us, that this, and no other is the true course to manifest and corporate those Lights wherein the Creator hath heaped up Virtue and Power.

But it is objected, The Philosophers do not agree amongst themselves.

Answer. Instruments of divers strings make sweet harmony if they be well tuned, but their readers do rather seek to over-rule them, than by painful industry to find their Consent.

Objection. They affirm contraries.

Answer. The Artists intention is to agree contraries.

Objection. They exclude Gold and Mercury from the creation of the Stone.

Answer. Because their Crude Matter is from the destruction of the exterior form.

Objection. They say the Virtue of Elements is their Materials.

Answer. Right! In respect of their beginning upon pure Bodies.

Objection. All their Secrets spring from One Vile thing, common to Rich and Poor.

Answer. Precious things corrupted are most vile, and Science is common to Rich and Poor, and have much use of Calx or Dust.

Objection. No Metal is required to the making of the Stone.

Answer. As no part of Man to the making of Man.

Objection. One thing, One Glass, One furnace is sufficient.

Answer. True, where two things of one kind be apted and conjoined.

Objection. Out of One Root proceeds White and Red.

Answer. Even as Male and Female from one Womb.

Objection. The Stone is Vegetable, Animal and Mineral.

Answer. Right! Joint and several, it is said to be vegetable because in the Maturation, it is multiplied in Virtue and quality. It is said to be Animal because it increaseth his own kind. And it is said to be Mineral because his Original is from the Metal, or their Mineral. Here we may remember the Bishop of Utrecht, who lost his Life for discovering his Secret. Why should we prevent the highest distribution, who hath not made knowledge hereditary, but wrapped things in secret, that we might difference things in being, and in being and use. Nature is ever jealous of her supremacy, and abhoreth to see the sensible before the Intellectual treasures preferred. This shews the beginning and the end of Art. *Lux sata est justo eum rectis animo lactitia.* Mark what ye sow, for such is your Harvest. Light is sown on pure Earth; Some grain begins to put forth Ear at three joints, some at four, but the Ear never buds until the joints be grown. And what Virtue this knotting or fixing gives, consider, for by meditation you may see, by seeing you may know, by knowing ye delight, by delighting ye adhere, by adhering ye possess, by possessing ye enjoy the Truth, that is the uncorrupted Nature made visible, therefore take heed how you value.

It is held, a long strife is a greater hurt, for the clearer sight ought to direct, but we must leave the world to Opinion,

yet because Truth fears nothing but to be hid, and desires nothing save not to be condemned before she be understood. Our Love to all Truth, shews an awful assertion to the sovereign Truth, which is not subject to ocular demonstration, because Truth and Religion are Universal, and the Sense only capable of particulars, and an Art done without knowledge of the Cause, is but a fallacy.

It is observed the Protestant by the purity of his Doctrine infers the verity of the Church; but the popist would prove the purity of his Doctrine by the visibility of his Church, and so prefers personal confidence before rational demonstration. The like difference is found amongst the Chemists, the one proves the verity of his Art from the nature of Invention, showing the Effect from the Cause, by the nature and property of the Subject, even unto the third and fourth kind of qualities, for Science and Essence are one, as an honest Mans Word is a deed, yet the End is concealed, because it is of infinite virtue. The other would prove the verity of his Art by Blanchers, Cementations, and Citrinations, which only seem, but are short of perfection. The true Elixirs are exemplified by Urim and Thummim, which are joint and several and convertible terms, the names signifying the thing, and the Thing predicating the Name, for they signify Light and Perfection and were Corporate and perfect Lights.

The Rabbins affirm in the Second Temple they made Urim and Thummim, but did not enquire of God by them, because Nature and Art is not sufficient unto Gods service, without His own sacred Ordinance.

Moses had a Command, and did put them in the double fold of the Breast-plate. Therefore they were Substances, and none but the King or General might enquire, as the Philosophic precept is, not to speak of God without knowledge. They are numbered amongst the Artificial Things (Gen. 3:4). And Bezaliel the Son of Uri, which signifies Light, was commanded to devise works upon SOL, which is called the Great Secret of the Almighty.

The Philosophers remote Beginnings for their Elixirs are the

same, the one is called Donum Dei, so is the other; And the Magnalia Dei. Their extractions of the Central Virtue; Their Operations and Progressions are alike, therefore necessarily the effect must be of like infinite Virtue, and next to the Rational Soul, the richest Treasure. How pitiful a presumption is it to mount the Chariot or climb Hermes Tree without a Golden Ladder, few are understandingly able to discern a true good, but it is Textual advise, to buy ye Truth (Prov. 3:14) although the Justice of the price doth not always pitch upon a point. Each thing in this Art is wonderful, and as in true Marriage virtues are matched, so in the Marriage of the Elements the Visible things are of small continuance, although from the end of every intention springs the beginning, and pure beginnings are from the Virtue of the Elements which are Eternally fixed.

If you observe how Heaven and Earth are disponsate you shall find nothing hid from the heat of the Celestial Sun, and the form of the Terrestrial Sol is Celestial Virtue. So innate and infused Virtue drawn from the Centre are Eternally fixed, most durable, and of infinite Virtue, but things of greatest increase are of longest expectation, and the most pure most suffering. If Knowledge have begot affaction you shall think the time short, because of the excellency of it, for consolation follows patience, and thereunto only is Victory promised. When you see a Linear course in the parallalism of the Regeneration of Man, and the Purification of Metal, why doth tract of time daunt, when Art doth that in short time which Nature doth in one thousand years.

The making of Urim and Thummim and the perfecting of the Elixirs is aptly compared to the fourfold creation of Mankind. Adam from the Earth, Evah from Adam, Abel from both, and Jesus Christ from a Virgin. So Man called a Living Stone, produceth that Eternal Stony and Fire conquering Spirit, called the Elixir, from their proper Earth, only their Adam, from him their Evah, from both their Virgin,

from her only the Sovereign and Universal Spirit, which doth vivify
and preserve all loving Creatures, and raiseth the Artist from
the dust, to sit amongst Princes.

Life without Sin is Wisdom-manifest in the Flesh.

A Body without Shadow is the Universal Spirit corporate.

F I N I S .