


Bookplate No. 1254 3-8



Digitized by the Internet Archive  
in 2010 with funding from  
Research Library, The Getty Research Institute

*EUPHRATES,*  
OR THE  
**W A T E R S**  
OF THE  
**E A S T ;**

Being a short Discourse of that *Secret Fountain*, whose *Water* flows from *Fire*; and carries in it the *Beams* of the *Sun* and *Moon*.

---

By *Eugenius Philalethes*.

---

Sadith ex Lib. Sacro.

*Et dixit Deus, cujus Nomen sanctificetur: Fecimus ex Aqua omnem Rem.*

---

London printed for *Humphrey Moseley*  
at the *Princes Arms* in *St. Paul's*  
*Church-yard* 1655.

OF THE  
WATER  
OF THE  
EAST

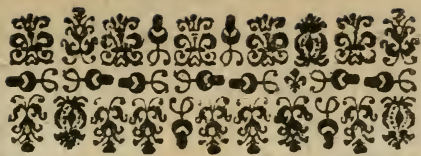
... ..  
... ..  
... ..  
... ..  
... ..

By ... ..


Sold at ... ..

... ..  
... ..

... ..  
... ..  
... ..



To the  
R E A D E R.

 Have Reader,  
(and I suppose  
it is not un-  
knowne to  
thee) within these few  
years, in severall little Tra-  
ctats delivered my Judge-  
ment of *Philosophie*, I say of  
*Philosophie*, for *Alchymie* in  
the common acceptation,  
A 3 and

*To the Reader.*

and as it is a *torturè* of *Metalls*, I did never believe, much less did I study it. In this print, my Bookes being perused will give thee Evidence; for there I referre thee to a subject that is *universall*, that is the *foundation* of all *Nature*, that is the *matter* whereof all *things* are made, and where-with being made are *nourished*. This I presume can be no *metall*, and therefore as I ever disclamed *Alchimie* in the vulgar sense, so I thought fit to let the *Alchimists* know it, least in  
the



*To the Reader.*

the perusal of my Writings they should fix a *construction* to some Passages, which cannot suit with the Judgment of their Author. Hence thou maist see what my *Conceptions* were, when I began to *write*, and now I must tell thee they are still the same, nor hath my long *experience* weakened them at all, but invincibly confirmed them. But to acquaint thee how *ingenuous* I am, I freely confess, that in my *practise* I waved my own *principles*, for having mis-carried.

To the Reader.

carried in my *first attempts*,  
I laid aside the *true subject*,  
and was contented to fol-  
low their *Noise*, who will  
hear of nothing but *Me-  
talls*. What a *Drudge* I have  
been in this *fætid* and *facu-  
lent School*, for three years  
together, I will not here  
tell thee, it was well that  
I quitted it at last, and  
walk'd again into that  
*clear light*, which I had foo-  
lishly forsaken. I ever con-  
ceived that in *metalls* there  
were great *secrets*, provi-  
ded they be first reduc'd by  
a proper *Dissolvent*; but to  
seeke

To the Reader.

seek that Dissolvent, or the matter whereof it is made, in Metalls, is not onely Error but Madness. I have for the Truths sake, and to justify my innocent and former Discourses, added to them this little piece; which perhaps is such, and hath in it so much, as the World hath not yet seen published. It is not indeed the tenth part of what I had first design'd, but some sober Considerations made me forbear, as my suddain and abrupt Close will inform thee. **Howsoever,**  
what

To the Reader.

what I now reserve, as to *Philosophicall Mysteries* may be imparted hereafter in our *Meteorologie*; & for the *Theologicall*, we shall draw them up for our own privat use in our *Philosophia Gratiæ*. I have little more to say, but if it may adde any thing to thy content, I can assure thee here is nothing *affirm'd*, but what is the fruit of my own *experience*. I can truly say of my own, for with much labour have I wrung it out of the *Earth*, nor had I any to instruct

To the Reader.

Struct me; for I was never  
so fortunate as to meet  
with *one man*, who had the  
*abilities* to contribute to me  
in this kind. I would not  
have thee build *mountains* on  
the *Foundation* I have here  
laid, not especially those of  
*Gold*; But if thou dost build  
*Physick* upon it, then have I  
shew'd thee the *Rock* and  
the *Basis* of that famous *Art*,  
which is so much profess'd,  
and so little understood;  
here thou shalt find the  
true subject of it demon-  
strated, and if thou art not  
very

*To the Reader.*

very dull, sufficiently discovered; Here God himself and the Word of God leads thee to it; Here the *Light* shews thee *Light*, and here hast thou that Testimonie of *Iamblicus*, and the *Ægyptian Records* cleared; namely, that God sometimes delivered to the antient *Priests* and *Prophets* a certain Matter, *per beata Spectacula*, and communicated it for the use of Man. I shall conclude with this *Admonition*; if thou would'st know *Nature*, take heed of

*Anti-*

Antimonie and the common  
metalls ; seek onely that  
very first mixture of elements  
which Nature makes in the  
great World ; seek it I say,  
whil' st it is fresh and new,  
and having found it , con-  
ceal it. As for the use of it,  
seek not that altogether in  
bookes , but rather beg it  
at the Hands of God, for  
it is properly his Gift, and  
never man attain'd to it,  
without a clear and sensible  
assistance from above ; Neg-  
lect not my Advice in this,  
though it may seem ridicu-  
lous

lous to those that are over-  
wise ; and have the Mercies  
of God in derision. Many  
men live in this World  
without God ; they have  
no Visits from him, and  
therefore laugh at those  
that seek him, but much  
more at those that have  
found him. St. Paul glo-  
ried in his Revelations, but  
he that will do so now,  
shall be number'd amongst  
Ranters and Anabaptists.  
But let not these things  
divert thee, if thou ser-  
vest God, thou servest



*To the Reader.*

a good Master, and he  
will not keep back thy  
Wages. Farewell in  
*Christ Jesus.*

*E. P.*

*Euphrates*

To the Editor.

Good Mister, and  
I'll not keep back the  
news - I'll  
send you

E. P.

Esprit



# EUPHRATES &c.



T is written in those *living Oracles*, which we have received, and believe, that there is an *Angel*

*Revel. c. 16 v. 5.*

*of the Waters*: and this seems to be spoken in a general sense, as if the *Angel* there mentioned, had been *President* of all that *Element*. Elsewhere we find an *Angel* limited to a more particular *Charge*, as that which descended at a certain season, and *stirred the Waters* in the *Pool of Bethesda*. Nor is

*John c. 5. v. 4.*

B

ic

it indeed any thing strange that Angells should visit and move that Element, on which the *Spirit of God* did move in the beginning. I cite not these places, as if they were pertinent to my purpose, or made altogether for it, though I know they make nothing against it; but I cite them as *Generals*, to shew that *God* is conversant with *Matter*, though he be nottyed to it, and this is all my Design. Notwithstanding I know, that Prince *Avicen*, hath numbred *St. John* the *Evangelist* amongst the *Chymists*: And certainly, if some *Passages* in the *Revelation* were urged, and that no farther than their own sense would carry them, it would be somewhat difficult to refell his opinion. Surely I am one that thinkes very honourably

Gen. c. 1.  
v. 2.

Lib. de An.  
c. 5. dict.  
I.

rably of *Nature*, and if I avoid such *Disputes* as these, it is because I would not offend *weak Consciencences*. For there are a people, who though they dare not think the *Majesty* of *God* was *diminished*, in that he *made* the *World*, yet they dare think, the *Majesty* of his *Word* is much *vilified*, if it be applied to what he hath *made*. An *Opinion* truly, that carries in it a most *dangerous Blasphemy*; namely that *Gods Word* and *Gods Work* should be such different things, that the *one* must needs *disgrace* the *other*. I must confesse I am much to seek, what *Scripture* shall be *applied* to, and whom it was written for, if not *for us*, and *for our instruction*; for if Mark 2. v. 17. they that are *whole* (as our *Saviour* testifies) *have no need of Phisitjan*, then did *God* cause

scripture to be written, neither  
 for *himself*, nor for his *Angels*  
 but it was written for those  
*Creatures*, who having *lost* their  
*first Estate*, were since fallen  
 into *Corruption*. Now then if  
 scripture was written *for us*, it  
 concerns us much to know  
 what *use* we shall *make of it*, and  
 this we may gather from the  
*different conditions* of *Man* be-  
 fore and after his *Fall*. Before  
 his *fall*, *Man* was a *Glorious*  
*Creature*, having received from  
 God *Immortality*, and *perfect*  
*Knowledge*; but *in and after* his  
*Fall*, he exchanged *immortality*  
 for *death*, and *knowledge* for *ig-*  
*norance*. Now as to our *redemp-*  
*tion* from this *Fall*, we may not  
 (in respect of *Death*) expect  
 it in this world, God having  
*decreed*, that *all men should once*  
*die*: But for our *Ignorance*, we  
 may

may and ought to put it off in this life, forasmuch as without the *Knowledge of God*, no man can be *saved*; for, it is both the *Cause* and the *Earnest* of our future *immortality*. It remains then that our *ignorance* must be put off in part, even in this life, before we can put off our *mortality*; and certainly to this end was *Scripture written*, namely that by it we might attain to the *Knowledge of God*, and return to him from whom we were *fallen*. And here let no man be angry with me, if I aske *how Scripture teacheth us to know God?* Doth it onely tell us *there is a God*, and leave the rest to our discretion? Doth it (that I may speak my mind) teach us to know God by his *Works*, or without his *Works*? If by his *Works*, then by *Naturall things*,

for they are his *Works*, and none other; if without his *Works*, I desire to know what manner of teaching that is, for I cannot yet find it. If they say it is by *Inspiration*, I say too that God can teach us so, but *Scripture* cannot; for certainly *Scripture* never *inspired* any man, though it came it self by *inspiration*. But if it be replied, that in *Scripture* we have the testimonies of men *inspired*, I say this Answer is besides my Question; for I speak not here of the *bare Authority* or *Testimony* of *Scripture*, but I speak of that *Doctrine*, by which it proves what it testifies, for with such *Doctrin* the *Scripture* abounds. Sure I am, that *Moses* proves God by his *Creation*, and God proves himself to *Moses* by *Transmutation* of his Rod into



a Serpent, and of the serpent into a Rod. And to the Egyptians he gives more terrible *Demonstrations* of his *Power* and *Soveraignty* in *Nature*, by turning their *Rivers* into *Blood*, and the *Dust* of their *Land* into *Lice*, by a *Murrain* of *Beasts*, by *Blains* and *Boiles*, and the death of their *First born*. By the several plagues of *Froggs*, *Locusts*, *Hail*, *Fire*, *Thunder*, and *Darkness*; all which were but great *natural works*, by which he proved his *Godhead*, as himself hath said. *And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt.* When he reveals himself to *Cyrus*, he doth it not by a simple affirmation that he is *God*, but he proves himself to be such by the *World* that he hath made.

*Exod. c. 7.  
v. 5.*

*1 saiah 45. I am the Lord ( saith he ) and there is none else; there is no God besides me ; I girded thee, though thou hast not known me. I formed the Light, and create Darkness, I make Peace, and create Evill. I the Lord do all these things. I have made the Earth, and created Man upon it. I, even my hands have stretched out the Heavens, and all their Host have I commanded. Let any man read those Majestick, and Philosophicall Expostulations between God and Job; or in a word, let him read over both Testaments and he shall find, if he reads attentively, that Scripture, all the way, makes use of Nature, and hath indeed discovered such natural Mysteries as are not to be found in any of the Philosophers ; and this shall appear in the following Discourse. For*

*my*

my own part, I fear not to say, that *Nature* is so much the business of *Scripture*; that to me, the *Spirit of God*, in those sacred Oracles, seems not onely to mind the *Restitution of Man* in particular, but even the *Redemption of Nature* in generall.

We must not therefore confine this *Restitution* to our own *Species*, unless we can confine corruption to it withall, which doubtless we can not do: for it is evident that *Corruption* hath not onely seiz'd upon *Man*, but on the *World* also for man's sake.

If it be true, then that *Man* hath a Saviour, it is also as true, that the whole *Creation* hath the same; God having reconciled all things to himself in *Christ Jesus*. And if it be true, that we look for the *Redemption* of our *Bodies*, and a

*Genes. 3.  
v. 17.*



*New*

*New man*: It is equally true that we look for a *New Heaven*, and a *New Earth*, where indwelleth Righteousness: for it is not Man alone, that is to be *Renued* at the general *Restoration*, but even the *world*, as well as *Man*, as it is written: *Behold! I make all things New.* I speak not this to disparage man, or to match any other Creature with him: for I know he is *principall* in the *Restoration*, as he was in the *Fall*, the *Corruption* that succeeded in the *Elements*, being but a *Chain*, that this prisoner drags after him: but I speak this to shew, that God minds the *Restitution* of *Nature* in general, and not of *Man* alone, who though he be the noblest part, yet certainly is but a small part of *Nature*. Is scripture then

Revel. 21.  
D. 5.

then misapplied, much less vi-  
 fified, when it is applied to the  
 object of *Salvation*; namely  
 to *Nature*; for that is it, which  
 God would save, and redeeme  
 from the present *Depravations*,  
 to which it is subject & verily,  
 when I read *Scripture*, I can  
 find nothing in it, but what con-  
 cernes *Nature*; and *Naturall*  
*things*: for where it mentions  
*Regeneration*, *Illumination*, and  
*Grace*, or any other *spirituall*  
*gift*, it doth it not precisely,  
 but in order to *Nature*; for  
 what signifies all this, but a  
*New influence* of *Spirit*; de-  
 scending from *God* to assist  
*Nature*; and to free us from  
 those *Corruptions*, wherewith  
 of a long time we have been  
 opprest? I suppose it, will not  
 be denied, but *God* is more  
*metaphysicall*, than any *Scripture*  
 ture

*ture* can be, and yet in the work of Salvation, it were great impietie to separate *God* and *Nature*, for then *God* would have nothing to save, nor indeed to work upon. How much more absur'd is it in the Ministerie of Salvation to separate *Scripture* and *Nature*: for to whom I beseech you doth *Scripture* speak? Nay, to whom is Salvation minister'd, if *Nature* be taken away? I doubt not but man stands in *Nature*, not above it, and let the *School-men* resolve him into what parts they please, all those parts will be found natural, since *God* alone is truly *Metaphysicall*. I would gladly learn of our Adversaries, how they came first to know, that *Nature* is *Corrupted*; for if *Scripture* taught them this *physicall* truth, why  
may



may it not teach them more :  
but that Scripture taught them,  
is altogether undeniable: Let  
us fanſie a Phyſician of ſuch  
Abilities , as to ſtate the true  
temperament of his patient,  
and wherein his Diſeaſe hath  
diſorder'd it. Doth he not this  
to good purpoſe ? Queſtionles,  
he doth : and to no leſs purpoſe  
is it in my opinion, for the ſpi-  
rit of God, whoſe patient na-  
ture is, to give us in Scripture  
a Character of nature, which  
certainly he hath done in all  
points, whether we look to  
the paſt, preſent, or future  
Complexion of the World.  
For my own part, I have this  
Aſſurance of *Philoſophy*, that  
all the *Mysterics* of *Nature* con-  
ſiſt in the *knowledge* of that *Cor-  
ruption*, which is mention'd in  
*Scripture*, and which ſucceeded  
the

retards

the *Fall*: namely to know what it is, and where it resides principally, as also to know what Substance that is, which resists it most, and ~~re~~wards it, as being most free from it, for in these two consist the Advantages of *life* and *death*. To be short: *Experience*, and *Reason* grounded thereupon, have taught me, that *Philosophie* and *Divinity* are but one, and the same science: but *Man* hath dealt with *knowledge*, as he doth with *Rivers*, and *Wells*, which being drawn into severall pipes are made to run severall wayes, and by this Accident come at last to have severall names. We see that *God* in his work, hath united *spirit* and *matter*, *visibles* and *invisibles*, and out of the union of *spirituall*, and *naturall* substances



es riseth a perfect *Compound*,  
whose very *Nature*, and *Being*  
consists in that *union*. How then  
is it possible to demonstrate the  
*Nature* of that *Compound* by a  
divided *Theory* of *Spirit* by it  
self, and *matter* by it self? for  
the nature of a *Compound*  
consists in the *Composition* of  
*spirit* and *matter*, then must not  
we seek that *Nature* in their se-  
paration, but in their *mixture*  
and *Temperature*, and in their  
mutuall *mixt Actions*, and  
*passions*. Besides: who hath e-  
ver seen a *spirit* without *matter*,  
or *matter* without *spirit*, that he  
could be able to give us a *true*  
*theory* of both *principles* in their  
*implicitie*? Certainly, no man  
living. It is just so in *Divinity*,  
or if by evasion we confine  
*Divinity* to *God* in the ab-  
stract, who (say I) hath ever  
known

known him so? Or, who hath received such a *Theologie* from him, and hath not all this while delivered it unto us? Verily, if we consider God in the abstract, and as he is in himself, we can say nothing of him *positively*, but we may say something *Negatively*, as *Dionysius* hath done, that is to say, we may affirme, what he is not, but we cannot affirme, what he is. But if by Divinity, we understand the Doctrine of Salvation, as it is laid down in Scripture, then verily it is a *Mixt Doctrine*, involving both *God* and *Nature*. And here I doubt not to affirme, That the *Mysterie of Salvation* can never be fully understood without *Philosophie*, not in its just latitude, as it is an *Application of God to Nature*, and a *Conversion*  
of

*Nature to God*, in which *two*  
*Motions* and their *Meanes*, all  
 spirituall and naturall know-  
 ledge is comprehended.

To speak then of God *with-*  
*out Nature*, is more than we  
 can do, for we have not known  
 him so: and to speak of Nature  
*without God*, is more than we  
 may do, for we should rob God  
 of his glorie, and attribute those  
 effects to Nature, which be-  
 long properly to God, and to  
 the spirit of God, which works  
 nature. We shall therefore  
 use a mean form of speech, be-  
 tween these extremes, and this  
 form the Scriptures have  
 taught us, for the Prophets and  
 apostles, have used no other,  
 yet not any man therefore be  
 offended, if in this Discourse  
 we shall use *Scripture* to prove  
*philosophie*, and *Philosophie* to  
 C prove

prove *Divinity*, for of a truth our *knowledge* is such, that our *Divinity* is not without *Nature* nor our *Philosophie* without *God*. Notwithstanding, I dare not think but most men will repine at this course, though I cannot think, wherefore they should, for when I joyne *Scripture* and *Philosophie*, I do but joyne *God* and *Nature*, an union certainly approved of by *God*, though it be condemned of men. But this *perverse ignorance*, how bold soever it be I shall not quarrell with, for besides *Scripture*. I have other grounds, that have brought me very fairely, and soberly to this *Discourse*.

I have sojourn'd now for some years, in this great *Fabrick*, which the fortunate call their *World*: and certainly I have

ve spent my time like a *Traveller*, not to purchase it, but observe it. There is scarce —  
y thing in it, but hath given —  
e an occasion of some —  
oughts; but that which took —  
e up *much*, and *soon*, was the —  
*continual action of fire upon wa-* —  
*ter.* This *Speculation* (I know —  
t how) surpris'd my first —  
outh, long before I saw the —  
niversity, and certainly *Nature*, —  
whose pupill I was, had —  
en then awaken'd many *No-* —  
*tions* in me, which I met with —  
erwards, in the *Platonick Phi-* —  
*sophie*. I will not forbear to —  
rite; how I had then fancied —  
ertain practice on water, out —  
which, even in those childish —  
yes, I expected wonders: but —  
tainly neither gold, nor sil- —  
r, for I did not so much as —  
nk of them, nor of any such

covetous artifice. This *Consideration* of my self, when I was  
 Child, hath made me since ex-  
 amine Children, namely, wh  
 thoughts they had of these *El-  
 ments*, we see about us, and  
 found thus much by them, th  
*Nature* in her simplicity,  
 much more wise, than som  
 men are with their acquire  
 parts, and *Sophistrie*; of a truth  
 I thought my self bound t  
 prove all things, that I might  
 attain to my lawfull desires, br  
 least you think, I have onl  
 convers'd with Children I sha  
 confess, I have convers'd wit  
*Children* and *Fools* too: that is  
 as I interpret it, with *Childre*  
 and *Men*, for these last are no  
 in all things, as wise as the first  
 A Child I suppose, *in pur.*  
*Naturalibus*, Before educatio  
 alters, and ferments him, is  
 Subje<sup>c</sup>

subject hath not been much  
consider'd, for men respect him  
not, till he is companie for  
them, and then indeed they  
boile him. Notwithstanding I  
could think, by what I have  
read, that the naturall disposi-  
tion of Children, before it is  
corrupted with *Customes* and  
*Manners*, is one of those things,  
about which the *Antient Philo-  
sophers* have busied themselves  
unto some *curiosity*. I shall  
not here expresse what I have  
found by my own experience,  
for this is a point of *foresight*,  
and a ground by which wise  
men have attained to a *certain  
knowledge of Moralls*, as well  
*Naturalls*.

But to return from this *Di-  
cession*, to the *Principles* first  
proposed, namely *Fire* and *Wa-  
ter*: I shall borrow my entrance



into this discourse, from my  
 famous Countrey man *Rice* of  
*Chester*, who speaking of this  
*Art*, delivers himself thus. *Ars*  
*haec* (saith he) *de Philosophia*  
*occulta est; & est de illa parte*  
*Philosophiae qua Meteora tractantur.*  
*Loquitur enim haec Ars, non se-*  
*lum de elevatione & depressione*  
*Elementorum, sed etiam Ele-*  
*mentatorum. Scias HOC, quod*  
*magnum secretum est.*

These words, if the Myste-  
 ries they involve and relate  
 were distinctly laid down  
 would make an *endlesse Di-*  
*course*; for they contain all that  
*Nature* doth: and all that *A-*  
*can* do. But that we may  
*some Order*, and as far as *Conse-*  
*ence* will permit, expresse what  
 they signifie: We do first say  
 That God is the principal and  
 sole *Author* of all things, who



is *Word* and *Spirit*, hath form'd  
and manifested those things we  
see, and even those things  
which at present we cannot see.  
As for the *matter* whereof he  
form'd them, it being a *substance*  
*pre-existent*, not onely to us, but  
to the *World it self*, most men  
may think the Knowledge of it  
impossible; for how shall we  
know a thing that was so long  
before us, and which is not now  
contant with us, nor ever was (in  
their opinion) since the *Creations*.  
To this *Objection*, which  
at first sight may seem invinci-  
ble, we shall return an *Answer*  
that shall break it; For we will shew  
how, and by what means, we  
came to know this *Matter*, and  
not onely to know it, but after  
long labours to see it, handle it,  
and taste it. It is evidenc e-  
nough, that every Individuall  
(suppose

(suppose Man himself) is made of a *Seed*, and this *seed* when the *Body* is perfected, appears no more, for it is *altered* and *transformed* to a *Body*: However that self-same *body* doth afterwards yield a *seed*, which is the very same in *Nature* with that original first *seed* whereof the *Body* was made. I presume then, that he that would know the *Generation* of *Man*; needs not look back so far as *Adam* to know the first *seed*; for if *Nature* still affords the like, what needs that *fruitlesse Retrogradation*? It is even so with the *World*, for it was originally made of a *seed*, of a *seminall viscuous Humidity* or *Water*, but that *Seed* (as we have said in our *Aphorisms*) disappeared in the *Creation*, for the *Spirit* of *God* that moved upon it, ~~that~~ *transform'd* it, and  
made

made the *World* of it. Howso-  
ever that very World doth  
ow yield and bring forth out  
of its own Body a secondary seed,  
which is the very same in Es-  
ence and substance with that  
primitive generall seed where-  
of the World was made. And if  
any man shall ask, what use  
*Nature* makes of this generall  
seed, and wherefore she yields  
it? I answer, that it is not to  
make another *World* of it, but  
to maintain that *World* with it  
which is made already; For  
God-Allmighty hath so De-  
creed, that his *Creatures* are  
nourished with the very same  
matter whereof they were for-  
med; and in this is verified that  
Maxim, which otherwise would  
be most false: *Ex iisdem nutri-*  
*mur, ex quibus constamus.* We  
seek not much whence our own  
Nutri-

Nutrimēt comes, nor that of Beasts, for both *provisions* are *obvious*?; But what is that which feeds *Grass, Herbs, Corn,* and all sorts of *Trees* with their *Fruits*? What is it that *restores,* and *supplies* the Earth, when these copious and innumerable *Products* have for the greatest part of the year lived sucking on her *Breasts,* and almost exhausted her? I am afraid they will speak as they think, and affirm it is *Water*; but what skillfull *Affertors* they are, shall appear hereafter.

Certainly, even that which we eat our selves, and Beasts also, proceeds all of it from the *same Fountain*; but before it comes to us it is altered, for *Animalls* feed on *particulars,* but *Vegetables* ~~abstract~~ *attract* this *Sperme* immediatly in its *Heavenly*

*attract*

enly *universal Form*. Notwithstanding I would not have  
 his so understood, as if this *Seed* did serve onely to *nourish*,  
 or many things are made of it, and especially that *subterrane-  
 ous Family* of *Mineralls* and *Metalls*. For this thing is not  
*Water*, otherwise than to the *sight*, but a *coagulable fat Hu-  
 midity*, or a mixture of *Fire*, *Aire*, and *pure Earth*, overcast  
 indeed with *Water*, and therefore not seen of any, nor  
 known but to few. In *Vegeta-  
 bles* it oftentimes appears, for they feed not as some think,  
 on *Water*, but on this *seminall viscositie* that is hid in the *Wa-  
 ter*. This indeed they attract at the *Rootes*, and from thence  
 it ascends to the *Branches*, but somtimes it happens, by the  
 way to break out at the *Barke*, where

ndwov says  
at the pure  
r makes  
Crucc air  
ageals

where meeting with the cold  
aire, it subsists and congeals to  
a *Gumme*. This congelation is  
not suddain, but requires some  
*small time*, for if you find it  
whiles it is fresh, it is an excee-  
ding *subtill moysture*, but *glu-  
sinous*, for it will spin into  
strings as small as any hair, and  
had it past up to the *Branches*,  
it had been formed, in time, to  
a *Plumm* or *Cherry*. This hap-  
pens to it by cold, and above  
ground, but in the *Bowells* of  
the *Earth* it is congealed by a  
*sulphurions heat* into *Metalls*,  
and if the place of its *congelati-  
on* be *pure*, then into a *bright  
Metall*, for this *Sperme* is im-  
pregnated with *light*, and is full  
of the *Star-fire*, from whence  
all *Metalls* have their *Lustre*.  
The same might be said of  
*Pearles* and *Precious Stones*,  
this



his *starrie seed* being the *Mother of them all*; for when it is *Minerallised* by it self, and without any *fæculent mixture*, then *Comit igniculos suos*, it sheds and shoots its *Fires*, and hath so much of *Heaven*, that if we did not know the *Conspiracy*, we should wonder how it could move the *Earth*. Let us now in a few words, resume what we have said, and the rather, because we would explain our *Method*, for we intend to follow *Raymond Lullie*, who in the Fifth Chapter of his *Testament* hath laid down a certain *Figure*, which fully answers to those words we have formerly cited out of *Rhasus Cestrensis*.

*Prince of the*

We have already mention'd two Principles, *God* and *Nature*, or *God* and the *created World*: For that third *Principle*  
or



or *Chaos* that was *præexistent* to the *World*, we shall speak of no more, but in lieu of it, we shall have recourse to the *secondary Sperme* or *Chaos* that now is, and comes out of the *visible World*; for we will ground our Discourse upon nothing but what is visible, and in the Front of it we place the *Divine Majestie*, who is the *sole Centroll Eternall Principle* and *Architect* of all.



Professy Eine Jolt  
 a sulphureous Jolt  
 of sulphur is areth

This Figure is *Raymond Lullies*, and in the Center of it you see the *first Hyle* or *Matte* whereof the World was made. In this *Hyle* (saith *Raymond*) all the *Elements* and all *natural Principles*, aswell *Means* as *Extreams*, were mingled potentially *In forma confusa Aque*; and this *Primitive Spermatic Ocean* filled all that space which we now attribute to the *Air*, for (saith he) *Attingebat usque ad circulum Lunarem*. Out of this *centrall Hyle* (with which we have now done) arise all those *Principles* and *Bodies*, which you find written in the *Circumference* of the *Figure*, and here begins our *Philosophie*.

In the first place over the *Hyle*, you see the *Elements*, of the *Visible* created World  
whof

whose parts are commonly called *Elements*, namely *Earth*, *Water*, *Air* and *Heaven*; for there is no other *Fire* but that *ignis fatuus*, which *Aristotle* kindled under the *Moon*. From the *Elements* on the right hand, by *rarefaction* and *resolution* of their *substance* you see derived another *Principle*, namely the *Vapours of the Elements* or the *Clouds*; in which *Vapours* the *inferiour* and *superiour Natures* meet and are there married, and out of their mixture results that *secondary Sperme* or *chaos Philosophicall*, which we look for. Next to the *Clouds*

*Vapours of the Elements*, you will find in the *Figure* a *third Principle*, namely a *clear-water sperme*, which proceeds immediately from the *Clouds*: *Et illa Res* (saith *Lullie*) *argentea*

*D* *vivo*

or *Cloud* & is almost *Rain water*. See

upper water  
& Lower  
meet in the  
Vapours & a  
manoir

look Page 69 to  
on the 3<sup>d</sup> water

Chaos which  
Look for the  
result of the  
Thames or

vivo magis propinqua, qua qui  
 dem reperitur supra terram cur  
 rens, & fluens. The fourth  
 Principle, which Nature imme  
 diately generates by congelation  
 out of the substance or viscosity  
 of the Aqueous universal Mer  
curie is the glassie Azoth, which  
 is a certain fieri sulphuriou  
masculine Minera; and this  
 is Gold Philosophicall, the  
Sulphur, the Earth, and the  
Male; as the Viscous Water is  
 the Mercurie and the Female  
 The rest of the Principle  
 which are ranged in the Figure  
 are artificiall Principles, and  
 cannot be known or manifested  
 without Art, excepting the  
 seventh and last Principle  
 which is either Gold or Silver  
 for these are perfect Metalls  
 and Ferments that specifie the  
medicine, which of it self is u  
 niversall

In  
 Page 69 & 67  
 when the  
 powder has  
 ascended they  
 we left this  
 substance or  
 viscosity in  
 the Earth  
 which Nature  
 converts into  
 glassie Azoth  
 or Salt  
 which is a  
 fieri sulphuriou  
 masculine  
 Minera is Gold  
 Philosophicall  
 the Earth & the  
 Male - as the  
 viscous water  
 of the Female

universall, and reduce it to a  
 particular disposition and ef-  
 fect. Thus far we thought fit  
 to deale plainly with you, and  
 for the practic part of this Fi-  
 gure, we shall wave it, for we  
 had rather speak nothing, than  
 to speak that we cannot be un-  
 derstood. I dare say, there are  
 some Writers, who rejoyce in  
 their own Riddles, and take a  
 speciall pleasure to multiply  
 those Difficulties, which are  
 numerous enough already. For  
 my part I shall not put you to a  
 tryall of Wit, you may take  
 the rest from their Author, and  
 thus expose you to no other  
 hazard, but what I have been  
 formerly exposed to my self.  
 We shall now again return to  
 our *Theorie*, and to make our  
 entrance, we say, that *Fire* be-  
 gins every *motion*, and *motion*



begins *Generation*: For if the  
 Elements, or parts of this mate-  
 riall *World* did all of them  
 stand in *suis terminis*, such  
 Cessation would produce no  
 thing. To prevent this, the  
 Almighty God placed in the  
 Heart of the *World*, namely in  
 the *Earth* (as he did in the  
 heart of every other Creature)  
 a Fire-life, which Paracelsus  
 calls the Archæus, and Sendi-  
vow the Centrall Sunn. This  
Fire, lest it should consume  
 its own *body* the *Earth*, he hath  
 overcast with a thick, oylie, sal-  
tish Water, which we call the  
Sea: For *Sea-water* (as we have  
 tried) not to speak of its *Salt*,  
 is full of a *sulphureous volatill*  
*fatnes*, which doth not quench  
 fire like the common water, but  
 feeds it. The like Providence  
 we see in the *bodies* of *Animals*,  
 whose

the  
 was fire  
 therefore is  
 at which  
 gens Generat

were good  
 +



whose *heat* or *life* is tempered with a *salphureous*, *saltish* *moisture*, namely with *Blood*, and the *blood* with the *breath*, as the *Sea* with *Wind* and *Aire*. Over his *Archæus*, or *centrall fire*, God hath placed his *Heaven*, the *Sun* and *Starrs*, as he hath placed the *Head* and the *Eyes* over the *Heart*: For between *Man* and the *World* there is no small accord; and he that knows not the *one*, can never know the *other*. We may observe also, that the *wind* passeth between the *inferiour* and *superiour* *fires*, that is between the *centrall* and *cælestiall Sun*; and *Man* the *Breath* hath all its property and motion between the *Heart* and the *Eyes*, that is between the *fire* and the *light* that is in us. We see moreover in *Man* and the *World*, a most even

correspondency of effects; for  
 as the *Blood*, even so the *Sea*  
 hath a constant *Pulse* or *Agita-*  
*tion*, both spirits stirring and  
 working alike in their Bodies.  
 Nor ought we to neglect ano-  
 ther *Consideration*; That the  
*Light* of the *World* is in the su-  
 perior parts of it, namely in  
 the *Sun* and *Starrs*: But the ori-  
 ginal fire, from whence these  
 Sparks fly upwards, appears no  
 but lives *imprisoned* in the  
*Earth*, even so certainly, all the  
 brightness of *Man* is in his  
*Face*, for there he sheds his *ligh*  
 at the *Eyes*, but the first source  
 of it, namely that *fire* which is  
 at the *Heart*, is no more feel  
 than that which is in the *Earth*.  
 Onely this we may say, that  
 both these *imprisoned fires* are  
 manifested to *Reason* by the  
 same effects; namely by the  
*Pul*

*wise*, that the one causeth in  
 the *Bloud*, and the other in the  
*sea*; to which may be added  
 that *transpiration* or *evapoura-*  
*tion* of *Humours*, which both  
 these *spirits* produce alike in  
 their severall *Bodies*. And that  
 we may further prove that these  
 termes of *Archæus* and *Sol-*  
*ventralis* are not vain words,  
 let us but consider what a strong  
 heat is required to this *sublima-*  
*tion* of *Vapours* and *Exhalati-*  
*ons*; for it is not simple *water*  
 that is driven upwards, but a  
 undance of *Salt* and *Oile*, to-  
 gether with the *water*. If any  
 man thinks the *Sun* can do this,  
 must tell him he knowes not  
 the operations of the *Sun*, nor  
 for what use it serves in *Nature*.  
 The *Sun* serves onely to dry up  
 the superfluous humidity, which  
 the *Night* leavs behind her on

*true*  
 +  
 )

Euphrates , or the

- the outside of things ; for this
- makes all Vegetables *cold* and
- *flaccid* ; hinders their *Digestion*
- and *Maturity* ; but the *Sun* with a
- cleare heat, taking off that ex-
- *traneous Moisture* , forward
- their *concoction* , and helps to
- ripen that which is raw. This
- must be done with a most gentle
- heat, not with such as shall make
- the Earth to smoak and ex-
- tracts *Clouds* 'from it , for this
- would not bring things to a
- *maturity* ; but rather burn and
- calcine them. We know, that
- if we stand long in the *Sun* , we
- shall grow faintie , and com-
- mon fire will not burn in the
- light of it ; for the *Sun* , which
- is the true *Element of Fire* , at-
- tracts it , so that by degrees it
- goes off and forsakes his *Fuell* ;
- but if you convey the fire out of
- the *Sun* , then it will more
- *out of the Sun shine* strongly

*Handwritten notes in the left margin, possibly including the word "Maturity".*

rongly apply to the *Fuell*, and  
nite it self to it and burn it. It  
is just so with the *Earth*, for  
whiles the *heat of the Sun* is pre-  
ent, the heat of the *Earth* is  
more busie with the *Sun* than  
with its own *Body*. For as *Sende-*  
*ow* hath well written, *In su-*  
*erficie Terra Radii radiis jun-*  
*antur*. In the Face of the *Earth*  
the *Beams* of both *Luminaries*  
meet, and there is such a Con-  
piracy between Fire and Fire,  
that the *centrall* breaking forth  
to meet the *cælestiall*, suffers a  
kind of Extasie and doth not  
much mind his own *Body*. Give  
me leave to speak thus, for  
there is such an affinity between  
these two, that they had rather  
join with one another, than with  
any *third Nature*; but that is it  
which cannot be but in part, and  
by way of *influence*, God ha-  
ving

ving confined the *one* to the *Center* and the *other* to the *Circumference*. I could demonstrate this *Sympathie* by a most noble *Magnetism*, which I have seen to my admiration between the *Sun* and *sweet oile*, or rather the *fire* and *soul* of *Nitre*; and here I shall tell you that the *Earth* is full of *Nitre*; nay, I must affirm that *pure earth* is nothing else but *Nitre*, whose *Belly* is full of *Wind*, *Air*, and *Fire*; and which differs no more from *Heaven*, than the *Root* of a *Tree*, that lodgeth in the *dirt*, doth from the *Branches* of it that grow in the *sun shine*. This *attraction* of *Fire* by *Fire*, is the true cause why the *heat* of the *Earth* is so weak in *Summer*, and so strong in *Winter*. for in the *Winter* when the *Sun* is absent, the *centrall fire* keeps

ne  
 earth is Nitre  
 not  
 Salt  
 pure



ps altogether within the earth  
being irritated by an ho-  
e invasion of *Cold*, heats the  
waters much more vigorously;  
that *Exhalations* and *Clouds*  
are far more copious in the *winter*  
, than they are in the *summer*  
, which could not be if the  
were the cause of them.  
ed to this, that an outward dry  
heat, as that of the *Sun* is, fall-  
ing immediatly on the *earth*,  
must needs *burn* the *earth* be-  
fore it can make it *smoak*; but  
an *inward fire*; that is mingled  
with the *moisture* of the *earth*,  
cannot *burn*, be it never so *in-*  
*ense*, for it is qualified with the  
*water*, and tempered to a *moist*  
*heat*; and without doubt such a  
*fire* may very *naturally* resolve  
some parts of the *earth*, and cause  
them to *exhale*; as our own *in-*  
*ward heat*, being moistened  
with



with the blood, makes us *sweet* without any violence. To reduce all this to a *Corrollarie*, we say that in the *Winter* God seals the *face of the Earth* with *Frost* and *Cold*, as a man would seal a *glass*, and this to keep in the *congelative Spermatic Humidity*, which otherwise might ascend with the more *crude Vapours* that break out *copiously* at that time, and filling the *Sphere of the Aire*, take in like so many *Sponges* the *Cælestiall vital Influences*. For we must know, that *Nature* begins to *impregnate* the *Earth* about the end of *Autumn*, and continues it all the *Winter*, the *fierie subtill Influx* of the *Heavens* being then *condensed* by the *cold* and *moisture* of the *Moon*, who is *Regent* all the *Winter*, and elevated above the *Sun*. This you may

The mists  
Vapours  
Winter  
watery &  
winded

ay see in *Snow*, which falls  
 hard Frost, which being ta-  
 en up whiles it is fresh, and  
 gested in a Blind glass in ashes,  
 for twenty four houres, if then  
 you open the glass, whilst the  
 solution is warm, you shall per-  
 ceive in the *breath* of the water  
 all the *Odours* in the world, and  
 certainly far more pleasant than  
 they are in the Flowers at *May*.  
 Look into the bottom of the  
 glass and you will find there,  
 a *fatt grey slime*, not unlike to  
*castile soape*; Separate the  
*legme* from it by a soft distil-  
 tion *in balneo*, and put the re-  
 sidue in a *Boltshhead* well  
 stoppt, in a drie heat of *ashes*;  
 keep it then warm for an hour  
 or two, and suddainly the glass  
 will fly to pieces, for the *wind*,  
 which life or spirit, is not well set-  
 tled in the Body. Here you  
 may see the first Attempts of



Nature, but if you know how to work upon Water, you shall find greater things than I have told you.

The *Magnesia* then ( as *Sevidow* hath written ) is generated in the *Winter*, and not without reason, for then the heat of the earth is strongest and best able to digest the Nutriment that comes down from Heaven, and concoct it to a viscus sperme. But in the *Spring* and *Summer* seasons, when the Sun hath chast off the Frost, and the centrall and caelestiall Luminaries have, by their mutual mixture and conflux of beams relaxed and dilated the Pores of the earth, then there is a way made for the sperme to ascend more freely, which subliming upwards is attracted and intercepted by the vegetable Kingdom

whose *immediat aliment* it is.  
 To return then to those first  
 words of *Rhasus Cestrensis*; we  
 see, this *sperme* is made of the  
*vapours* or *clouds*, & the *vapours*  
 are made by *elevation* and *de-*  
*pression* of *Elements*, and not  
 only of the *elements*, but (as he  
 saith) of *elementats* also, that  
 is of *Bodies* compounded of  
 the *elements*, and this bears a  
 notable sense. For we must  
 know that the *earth* is charged  
 with many *particular natures*,  
*Mineralls* of all sorts and *Ca-*  
*verous Reliques*; for our *Bo-*  
*nes* also lodge in the *earth*,  
 when the *spirit of life* hath left  
 them. All these as well as the  
*earth* it selfe, suffer a *rarefacti-*  
*on*, and *resolution of substance*;  
 and into these *Vapours* saith *Ray-*  
*mond Lully*, *Omnia corpora ele-*  
*mentata resolvantur ad intran-*  
*dum.*

*dum novam Generationem.* T  
 puts me in mind of an Opini  
 I have read sometimes in t  
*Cabalists*; namely that this *ba*  
 or *body* we have attained too  
*attraction* and *transmutation*  
*nutriment*, riseth not in the R  
*surrection*; but out of that *sem*  
*nall particle*, which original  
*attracting* the *nutriment*, did  
*vercast* it *selfe* therewith, the  
 shall spring another *new body*  
 and this *seminall particle* (sa  
 they) lurketh somewhere in th  
*bones*, not in that part whic  
 moulders into *Dust*. Of a trut  
 we see that *bones* are very *per*  
*manent* and *lasting*, and th  
*Joseph* was not ignorant of  
 when dying in *Egypt*, he gav  
 that charge to his *brethren*, Y  
 shall carry up my *bones* fron  
 hence. We know the *Israelite*  
 were *bondmen* in *Egypt* nec  
 fou

Gen. 50.  
25.



judgment, *abhorr*s not, in the  
 speech of his to the *Corinthians*:  
 where he would shew them the  
 manner of the *Resurrection*, and  
 with what *bodies* the *Dead* rise  
 - *Thou Fool* (saith he) *that which*  
 - *thou sowest, is not quickned ex*  
 - *cept it die; and that which thou*  
 - *sowest, thou sowest not that bo*  
 - *dy that shall be, but bare Grain, :*  
 - *may chance of Wheat or of some*  
 - *other grain; but God giveth it*  
 - *body as it hath pleased him, and*  
 - *to every seed a body that is pro*  
 - *per for it: for so signifieth the*  
 Original. And here you that  
 are *angrie Readers*, let me be  
 excused; for I deliver not this  
 as my own *Sentiment*, but as  
 the *Tradition* of the *Jewes*  
 who were sometimes a *very learn*  
 - *ed people*; and knew more of  
 the *Mysteres* of God and Na  
 - *ture*, than any other Nation  
 what



whatsoever. But to begin again where we left, you must know, that when the *centrall Sun* sub-*imes* the *Vapours*, those *Vapours* partake not onely of the *nature* of *Earth* and *Water*, but of *ivers* & other particular *Mineralls*, whereof the *earth* and *wa-ter* are full.

To make this more clear, the *vapours* properly so called, rise from the *Sea*, and from all *fresh waters*. These partake of the *substance* and *quallities* of such *Mineralls* as are in the *water*, some of them being *bituminous*, some *saltish*, some *mercuriall*, and all of them *moist* and *phlegmatic*. On the contrary, those *exhalations* that come from the *earth* are *drie*; for the *earth* is more *hott* and *minerall* than the *water*. These *fierie earthy fumes*, meeting with the *cold vapours*

of the *water*, & oftentimes pro-  
 duce most terrible Tempests  
 some of these being *nitrous*  
 some *arsenicall*, some *sulphure*  
*ous*, and all *hot*; and some, by  
 reason of their *copious sulphur*  
*inflamable*. Both these, I mean  
 the *earthy exhalations*, and the  
*watery vapours* meet in that vast  
*circulatory* of the *air*, where  
 their *contrary Complexions* of  
*heat and cold* are mingled toge-  
 ther like *agent and patient*; or  
*Sulphur and Mercurie*; And the  
 particular *Natures and Saviours*,  
 which they acquired from the  
*mineralls*, are *resolved* by the  
*wind*, and totally *reduced* into  
*generall Principles*. It is strange  
 to consider what a *powerfull*  
*resolving faculty* there is in  
*wind or aire*; for *wind* is no o-  
 ther thing than *aire stirr'd*, and  
 that by *fire*, as we see in *man*,  
 that

TEMPESTS  
 SAVAOURS

That the *motion* of the *breath* is  
 caused by *heat*, as well as that of  
 the *blood*, both proceeding from  
 the same *hot Principle of Life*.  
 So certainly the *life* of the  
*world* causeth *wind* or a com-  
 motion in the *aire*, as well as a  
*flux* in the *Sea*, for both these  
 are *Seas*, and have their *fluxes*,  
 as we shall prove elsewhere  
 more fully. *Aire* then, as we  
 have said, *resolves all things*,  
 and especially *wind*, for it *re-*  
*solves all salts into water*; and  
 if this *solution* be distil'd, we shall  
 find some part of the *salt* redu-  
 ced into *fresh water*. As for the  
*residue*, if it be exposed to the  
*wind*, it will *resolve* again, and  
 you may *distill* it the second  
 time: In a word, if you repeat  
 this *Process*, you will bring the  
 whole *body* of the *salt* into a vo-  
 luntill *fresh water*, nothing diffe-

rent from the *common* either in *sight* or *taste*. And here you must not think your *salt* is lost, for if you know how to *congeal* the *water*, you will find it again, but so *alter'd* from what it was, that you will wonder to see it. This practice, if well understood, sufficiently declares the *nature* of *air*; but he that knows where to find *congealed air*, and can dissolve it by *heat* to a *viscous water*, he hath attained to something that is excellent. Much more I could say of this wonderfull and *spirituall Element*, whose *penetrating, resolving facultie* I have sometimes contemplated in this following and simple *expeiment*. *Common Quicksilver* hath a *miraculous union* of *parts*, and of all *compounds* is the *strongest* excepting *Gold*; for if you distill

can dissolve  
by the upper  
it into a  
viscous water



by Retort a hundred times, it will be *Quicksilver* still notwithstanding all those reiterated rarefactions of his body. But you take a thousand weight of it and vapour them away but once in the open air, it will never come to *Quicksilver* again; or the *Fumes* will be lifted up to the wind, where they will suffer a totall dissolution, and will come down meer *Rain-water*. This is the very reason why also the vapours of the Elements are lifted up to the middle Region of the air; for there the wind is most cold, and hath most liberty, and in no other place can their Resolution, which Nature intends, be perfected. This if understood, is a most noble secret of Nature: nor was *Job* ignorant of it, when complaining of the decays of his own

to represent  
vapouring  
our & thro  
our Air  
that it m  
by Pluvis

Chap. 30.  
ver. 22.

body, he delivered himself thus  
 Thou liftest me up to the wind  
 thou causest me to ride upon it  
 and dissolvest my substance.

We have hitherto shewed  
 you how *Fire rarifies* all things  
 and how *wind* and *air* resolve  
 them yet further than *fire*, and  
 we have exemplified in *Quick-*  
*silver*. And this is it we have  
 delivered elsewhere in more en-  
 vious Terms, namely That  
*Circumferences dilate, and Cen-*  
*ters contract*; That *Superiours*  
*dissolve, & Inferiours coagulate*  
 That we should make use of an  
 indeterminate Agent, till we can  
 find a determinate one. For true  
 it is, that the *mercuriall dissol-*  
*ving facultie* is in the *air*, and in  
*aiery things*; and the *sulphu-*  
*rious congealing virtue* is in the  
*earth*, that is to say, in some mi-  
 nerall natures and substances  
 which

Anima  
 Magica.

Salts

✠ Sulphurs



which God hath hid in the  
 earth. Take therefore water of  
 air, which is a great *dissolvent*,  
 and ferment it with earth, and  
 on the contrary, earth with wa-  
 ter; Or to speak more obscure-  
 ly, ferment Mercury with Sul-  
 phur, and Sulphur with Mercu-  
 ry. And know that this congea-  
 ling faculty is much adjuvated  
 by heat; especially in such pla-  
 ces where the *sperm* cannot ex-  
 ale, and where the heat is tem-  
 erate; but if the place be open,  
 and the heat excessive, then it  
 dissipates. It remains now that  
 we speak something of the two  
 passive materiall Elements,  
 namely of Earth and Water; for  
 these are the bodies that suffer  
 by fire, and whose parts are  
 perpetually regenerated by a  
 circular rarefaction, and conden-  
 sation.

Water of  
 upper &

Ferment  
 with Earth  
 & water

Lower  
 Page 67

helped

Page 67  
 Cleaner Lo

on this P



It is the advice of the Brothers of R. C. that those who would be Proficients in this *Art*, should study the *elements* and their *operation*, before they seek after the *Tinctures* of *Metalls*. It is to be wished indeed that men would do so, for then we should not have so many *Broylers*, and so few *Philosophers*. But here it may be questioned, who is he that studies the *elements*, for any such end as to *observe* and *imitate* their *Operations*? For in the *Universities*, we study them onely to attain to a false *book-Theorie*, whereof no use can be made but *Quacking*, *Disputing*, and making a *Noise*. Verily the *Doctrine* of the *Schoolmen*, hath *allay'd* and *perverted* even that *desire* of *Knowledge* which God planted in Man. For the *Traditions* we receive there,

com-

oming from our Superiours,  
erry with them the awe of the  
utor, and this breeds in us an  
inion of their certainty; so  
a an *University-man*, cannot  
all his life time, attain to so  
uch *Reason* and *Confidence*, as  
look beyond his *Lesson*. I  
ve often wonhred that any  
ber *Spirits* can think *Aristotles*  
hilosophic *perfect*, when it  
nists in *meer words* without  
y *further effects*; for of a  
uth, the *falsity* and *insuffici-*  
y of a *meer Notionall Know-*  
dge is so apparent, that no wise  
an will assert it. This is best  
nown to the *Phisitians*, who  
hen they have been *initiated*  
this *whirlygigg*, are forced at  
st to *leave it*, and to *assume*  
w *Principles*, if they will be  
ch as their *Profession* requires  
ey should be. *Aristotle* will  
very

very gravely tell us. *Ubi desinit  
 Philosophus, ibi incipit Medicus*  
 But I admire what assistance  
 Phisitian can receive from this  
*Philosopher*, whose science tell  
 us, *Scientia non est particulari-  
 um*: for without *particulars*  
 Phisitian can do nothing. But in  
 in good earnest, did not *Ari-  
 stotle's Science* (if he had any  
 arise from *particulars*, or did it  
 descend immediately from *Uni-  
 versals*? If from *Universals*  
 how came he to be acquainted  
 with them? Did he know the  
*Genus*, before he knew the *Spe-  
 cies*, or the *species* before the *in-  
 dividuals*? I think not: He knew  
 the *individual* first, and having  
 observed his *nature* and *propri-  
 ety*, he applied that to the whole  
*Species*; or to speak *sense*, to all  
*individuals* of that kind: and  
 this *aplication* made that know-  
 ledge

idge general, which at first was  
rticular, as being deduced  
om a particular object. This is  
ic, and Aristotle will tell us so,  
ough he give himself the Lie;  
t elsewhere he affirms, *Nihil  
: in intellectu, quod non fuit  
us in sensu*. Which if it be  
ie, then *Scientia non est parti-  
arium* is false. But I have  
ne with him at present, and  
: my own part I have learnt  
ig ago, not of Aristotle but  
Roger Bacon, *Quod commu-  
: pauci sunt valoris, nec pro-  
e sequenda, nisi propter parti-  
aria*. And this is evident in  
practises and professions that  
duce any thing to the bene-  
of man. For Nature her self  
h imprinted the *Universall  
tions and Conceptions* in eve-  
Soul, whether learned or un-  
n'd, so that we need not study  
Uni-

Quod

Roger Bacon

*Universalls*, and this our *Fri*  
*had observed*; for saith he.  
*communibus*. *Animi conce*  
*tionibus vulgus concordat cu*  
*sapientibus*; in particularibus  
*vero*, & propijs errat, & discor  
*dat*. And for this very reason  
 he condemns *Aristotle* and *Gal*  
*len*, *Quia in communibus & un*  
*versalibus se occupaverunt*,  
*perducti sunt ad senectutem*,  
*tam consumentes in peioribus*  
*vulgatis, nec vias ad hæc secreta*  
*magna perceperunt*. Let not  
 do as those *heathens* did, though  
 in this very point the greater  
 part of the world follows them.  
 Let us rather follow where *N*  
*ture* leads; for she having in  
 prest these *Universalls* in our  
*minds*, hath not done it in vain  
 but to the end we should apply  
 them to outward sensible particu  
*culars*; & so attain to a true e.  
 per

imentall knowledge, which  
this life is our onely crown,  
and perfection. If a man should  
sit in the bare Theorie of Hus-  
bandry, and onely read *Virgil's*  
*Georgicks*, never putting his  
hand to the Plow, I suppose  
his Theorie could not help him  
to his daily bread: And if we  
sit in the Notions and names of  
things, never touching the  
things themselves, we are like to  
produce no effects, nor to cure any  
diseases, without which perfor-  
mances Philosophie is useless, and  
not to be numbred amongst our  
necessaries; But how false this  
God knows, and man also  
may know it if he considers but  
those two Obstructions of Life,  
sickness and poverty. But they  
are not onely effects that are  
wanting to *Aristotles Philosophy*  
even his Theorie is for the  
most



most part *false*, and where it  
*true*, it is so slight and superf  
ciall, that it doth not further  
at all. He is none of our *auxil*  
*aries* beleive it, but the ver  
*Remora* to all naturall *discove*  
— *ries*, and he hath for many A  
— ges, not onely *obstructed* b  
— *extinguished* the *Truth*. Much  
might be said of this fellow an  
his *ignorance*, which is not mor  
*gross* than *perverse*: I omit t  
speak of his *Atheism*, and th  
*eminency* of his *malice*, whic  
was not onely destructive to th  
*Fame* of the old *Philosopher*.  
whose Books this *Scribe*  
burnt, but even to the *happine*  
and *progress* of *posterity*, whom  
he rob'd of those more antien  
more excellent and invaluable  
*Monuments*.

I have digrest thus far to cor  
rect this *scabby* *sheep*, who hat  
spoil'



spoil'd a numerous *Flock*; and  
 he rather, because of a late *cree-*  
*ing attempt* of some of his  
 friends, who acknowledge  
 him their *Dictator*, and the *Fa-*  
*ther* of their *Humane Wisdome*,  
 and such indeed he is. But when  
 they tell us, who write against  
 him, that we do but restore old  
*heresies*, when indeed we op-  
 pose an *Athiest*, and one that  
 denied the *creation* of the *world*,  
 and the dear *immortallity* of our  
*souls*: they must give us leave  
 to be a little angry with them,  
 since we must lay the *Heretic* at  
 their *Doors*, for they are the  
 men that maintain him. In the  
 mean time, if they are in earnest,  
 they think us guilty of any *heresie*,  
 let them publickly shew where-  
 in, and we shall not fail to give  
 them an *account* of our *Sense* and  
 their *Misinterpretations*. For

T. P. our part we had not troubled  
 them at this time, had not  
 of them darkly and timorously  
 signified, that we teach a new  
*Phisic*, new *Philosophie*, and new  
*Divinity*; To whom I shall re-  
 turne no answer but this; That  
 before he undertakes to judge  
 what *Philosophie* or *Divinity*  
 new, he should first endeavour  
 to understand the old. But this  
 is a step out of my way, and that  
 I may return *αὐτὸς τὸ αὐτὸ ἴσχυει*

I shall now resume my  
 Discourse of *Earth* and *Water*, and  
 those sure are sensible substance  
 not *universalls* and *Chymera's*  
 such as the *Peripatetick's* fancy  
 when they couple *Nature* and  
*Nothing*.

By *Earth*, I understand not  
 this impure fæculent body,  
 which we tread, but a most  
 simple pure element, name

The naturall centrall salt Nitre.  
 This salt is fixed or permanent  
 in the Fire, and it is the sulphur  
 of Nature, by which she retains  
 and congeales her Mercurie.  
 When these two meet, I mean the  
 pure earth and the water, then  
 the earth thickens the water, and  
 on the contrary the water sub-  
 liliates the earth, and from these  
 two there riseth a third thing,  
 not so thick as earth, nor so thin  
 as water, but of a mean viscous  
 complexion, and this is called  
Mercurie, which is nothing else  
 but a composition of Water and  
salt. For we must know, that  
these two are the prime materi-  
als of nature, without which  
 she can make no sperme or seed:  
 nor is that all, for when the  
seed is made, it will never grow  
 a body, nor can it be resolved  
 and dispos'd to a further Gene-

Salt is  
 called  
 Ca  
 R. m.  
 water

Mercury  
 Composition  
 Water & Salt

*ration*, unless these two are present & also cooperate with it. This we may see all the year long by a frequent and daily experience: For when it Rains, this Heavenly water meets with the Nitre that is in the earth, and dissolves it, and the Nitre with his Acrimonie sharpens the water, so that this nitrous water dissolves all the Seeds that are in the ground: And thus Solution is the key of Generation, not onely in our Art, but in Nature also which is the Art of God. We need not speak much more of the earth, for these few words if rightly understood, are sufficient, and carry in them a deeper sense than an ordinary Reader will perceive. I know there is another Solar Oriental Earth which is all golden and sulphureous, and yet is not Gold, but

bas

NB

base contemptible thing, that  
costs nothing, for it may be had  
for the taking up. This is the  
earth of *Aethiopia*, that hath all  
colours in it: This is that *An-*  
*trodamas* of *Democritus*, the  
green *Duenech* and *Sulphur* that  
never touch'd the fire, which if it  
be resolv'd, then it is our glassie  
*Azoth*, or vitriol of *Venus* Phi-  
sophicall.

Page 34

This is enough as to the na-  
ture of the earth, and now we  
will speak of the Water. This  
element is the *Deferent*, or *Ve-*  
*iculum* of all *Influences* what-  
ever; For what *efflux* soever  
be that proceeds from the  
*Terrestiall Center*, the same a-  
scends and is carried up in her  
to the *Air*; And on the contra-  
ry all that comes from Heaven  
descends in her to the *earth*, for  
her *Belly* the *inferiour* and su-

perior natures meet and mingle, nor can they be manifested without a singular artifice

Hence it is that whatsoever is pure in the earth, all that she receives from the water: And

here I mean such pure Substances as are called by the Philosophers *Decomposita*; For the

Eagle leaves her Egg, that is to say, the water leaves her *Limosity* in the earth, and this *Limosity* is concocted into *Nitre*, and

to other innumerable Minerals

We have formerly told you of two Suns or Fires, the *Cælesti*

all and the *Centrall*. Now both these dispence their *effluxions*

or *influences*, and they meet in the vapour of the water; For the

*Vulcan* or *earthly Sun*, makes the water ascend to the *Region*

of the air, and here the water is spread under the *superior fires*.

for

Set purple

Central

of the Heavens



For she is exposed to the eye of  
 the Sun, and to the pointed eja-  
 culations of all the fixed Starrs  
 and Planets, and this in a naked,  
 arefied, opened body. The air  
 of a truth, is that Temple, where  
 inferiours are married to their  
 superiours; for to this place the  
 heavenly Light descends, and  
 is united to the aëreall oleous  
 Humidity, which is hid in the  
 belly of the Water; This light be-  
 ing hotter than the water, makes  
 her turgid and vitall, and in-  
 creaseth her seminall viscous moi-  
 sture; so that she is ready to de-  
 pose her sperme or limositie,  
 were she but united to her pro-  
 per Male. But this cannot be  
 unless she returns to her own  
 Country, I mean to the Earth;  
 for here the Collastrum or Male  
 resides. To this purpose she de-  
 scends hither again, and imme-



diately the *Male* laies hold upon  
 her, and his fierie *sulphurous*  
*substance* unites to her *Limosity*  
 And here observe that this *Sul-*  
*phur* is the *Father* in all *metal-*  
*lic Generations*, for he gives the  
*masculine fierie Soul*, and the  
*Water* gives the *body*, namely  
the limositie or heavenly aque-  
ous Nitre, whereof the *body*, by  
*coagulation* is made. We must  
 know moreover, that in this  
*Sulphur* there is an *impure ex-*  
*traneous heat*, which gnaws and  
*corrodes this waterie Venus*, en-  
 deavouring to turn her to an  
*impure sulphur*, such as his own  
*body* is; But this cannot be, be-  
cause of the Heavenly Seed or  
Light hid in the aqueous Nitre,  
which will permit no such  
thing; For as soon as the *sul-*  
*phurous terrestriall heat* begins  
 to work, so soon it awakes and  
 stirres

we by Aqueous  
 Nitre

as called

♀

its called  
 aqueous Nitre

tirres up the *Heavenly light* ;  
 which being now fortified with  
 the *Masculine Tincture*, or pure  
 fire of the *sulphur*, begins to  
 work on its own body, namely *on this*  $\nabla$   
 on the *aqueous Nitre*, and sepa-  
 rates from it, the *feculent extra-*  
*aneous* parts of the *Sulphur*, and  
 so remains by it self a bright *The*  $\nabla$  *Sp*  
*Cœlestiall metalline body*. Ob-  
 serve then that the *tincture* or  
*soul* of the *sulphur* cannot be  
 regenerated in its own *impure*  
*body*, but it must forsake that *the Soul must*  
 dark and earthy *Carcass*, and *forsake the*  
 put on a *new purified body* before *Dark Earth*  
 it can be united to the *light* of  
*Heaven*. *This new body* springs  
 out of the *water*, for the *water*  
 brought it down from *Heaven*,  
 and certainly by *water* and *spi-*  
*rit* we must be all *Regenerated* ;  
 which made some learned *Di-*  
*vines* affirm that the *element* of  
 water

cured  
^

water was not <sup>acted</sup> but onely that  
of the earth. Nor can I here  
omit the Doctrine of St. John  
who makes the WATER  
one of those three Witnesses  
which attest God here on earth.  
And much to this purpose is  
that Speech of St. Paul: How  
That God in times past, suffered  
all Nations to walke in their owne  
wazes; but nevertheless (saith he)  
he left not himselfe without a  
WITNES, inasmuch as he  
gave them RAIN from Hea-  
ven &c. The Benedictions or  
Blessings that descend from  
God, are not a form of words,  
like the Benedictions of Men;  
They are all spirit and essence,  
and their Deferents are natu-  
ral visible Substances, and these  
are the Blessings which the Pa-  
triarch wisht to his Son: God give  
thee of the DEW of HEA-  
VEN

+

Gen.

TEN from ABOVE, and of  
 the FATNES of the EARTH  
 from BENEATH. He was  
 not ignorant of those Blessings,  
 which the God of nature had  
 enclosed in those natural things;  
 and therefore he saith in the  
 same place, *The smell of my Son*  
*is like the smell of a field, which*  
*the Lord hath blessed.* And St.  
 Paul in his Epistle to the He-  
 brews tells us, *That the Earth,*  
*which drinketh in the Rain, that*  
*cometh oft upon it, receiveth*  
*blessing from God; but that which*  
*beareth Thornes and Briars is re-*  
*jected and nigh unto Cursing,*  
*whose end is to be burnt.*

But to explain what this blec-  
 ing is, we remember we have  
 written elsewhere, that *Water*  
 is of a double Complexion,  
*Circumferentiall and Centrall.*  
 In the *Circumference* she is  
 crude,

*Anthrop.*

*crude, volatill and phlegmatic*  
 but in the Center she is better  
 concocted, *viscous, aëreall, and*  
*fierie.* This Centrall part is *soft*  
 and *saltish*, outwardly *white*  
 and *Lunar*, but inwardly *red*  
 and *Solar*, nor can it be well ex-  
 tracted without a *lunar or solar*  
*Magnet*, whose proper *alimen-*  
*it is*, and with which it hath a  
 wonderfull *Sympathie.* Hence  
 that obscure saying of the Phi-  
 losophers, who when they de-  
 scribe unto us their *Mercurie*,  
 give it this Character as most  
 naturall, *Quod adhaeret corpori-*  
*bus.* That it adheares to the *bo-*  
*dies or metalls.* And as *Pitha-*  
*goras* saith in the *Turba*, *Suum*  
*absque igne consequitur socium.*  
 And therefore it is written in  
 the same book, *Magna est pro-*  
*pinquitas inter Magnesium &*  
*Ferrum.* We see indeed by a  
 vulgar

vulgar Experience, that if any  
 ordinary stone stands long but  
 common water, there sticks  
 it a certain *limositie*, which  
 the water deposeth. But not-  
withstanding all this, and all  
they say, we must needs affirm,  
 that even their *Mercurie* ad-  
 dres not to the *vulgar metall*;  
 and in this word *Mercurie*, as in  
 other termes, they are not a  
 little ambiguous and subtile.  
 There is indeed a *mysterie* of  
 theirs in *water*, and a knotty  
 one, with which many learned  
 men have been gravel'd; and  
 now since we have mention'd  
 it, we care not much if we speak  
 liberly of it.

There is nothing so frequent,  
 and indeed nothing so conside-  
 rable in their Books as *Fire* and  
*Water*, but the recipocall and  
 confused use of both termes,  
 puzzles



The Mercury address'd  
 to stand for the help



puzzles much, as when they tell  
 us that their *water* is their *fire*.  
 Of this they have written  
 strangely, that I have sometime  
 been angry with them; but amongst  
 them all, I found one that  
 had a good will to satisfie me.  
 This Author confessed he *mis-  
 carried* two hundred several  
 times, notwithstanding his  
 knowledge of the *true matter*  
 and this because he did not  
 know the *fire* or *agent* by which  
 the *matter* is altered. These *mis-  
 fortunes* of his own moved him  
 it seems, to a *commiseration* of  
*Posterity*; but I must needs af-  
 firm he hath taken his *liberty*,  
 and exprest his own *mind*, after  
 his own way. Our fire (saith he)  
is mincrall, equall, continuall;  
it vapours not unlesse the heat be  
too great; it participates of Sul-  
phur; it Dissolves; Calcines,

Quitto

Gentle heat



nd congeales all; it is artificial  
 o find, and not chargeable, and  
 it is taken elsewhere than from  
 he Matter. To all this he adds  
 hat at last, whereof he would  
 ave us take most notice. This  
 ire (saith he) is not alter'd or  
 ransmuted with the Matter. He  
 hought certainly he had spo-  
 en enough, and truly so he hath  
 out it is to such as know it alrea-  
 dy.

For my own part I have found  
 certain mineral stinking water,  
 which partakes of the nature of  
 sulphur, and whose preparation  
 is artificiall, which is not of the  
 essentiall parts of the matter, but  
 accidentall and extraneous,  
 which vapours not unless it be  
 ever-heated, which Dissolves,  
 Calcines, and Congeales all, but  
 is not congealed; for it is ex-  
 pel'd at last by the fire of nature,  
 and

and goes off in windy fumes. This menstruous sulphuriou  
 fire against Nature, hath taught  
 me how natural our work is; fo  
 it doth that here, which com  
 mon water doth in the grea  
 world. In this respect it is call'd  
 of some Philosophers *Phlegma*  
*Ros*, *Aqua Nubium*; not certain-  
 ly that it is such, and therefore  
 let us not deceive our selves  
 with *Misconstructions*. He that  
 would know the Reason of  
 those *Termes*, let him take this  
 Account from a most knowing  
 Philosopher. *Aqua Nubium vo-*  
*catur (saith he) quia distillata*  
*est velut Ros Maij, tenuissima-*  
*rum partium. Est quoque eadem*  
*aqua acetum acerrinum, quod*  
*corpus fecit merum spiritum. Ut*  
*enim acetum diversarum quali-*  
*tatum est, nempe ut in profun-*  
*dum penetret, & astringat, sic*  
 hae

*vac aqua solvit, & coagulat, non  
 utem coagulatur, quia non est de  
 subjecto proprio.* Thus much as  
 to the *Termes*, and now let us  
 return to the *thing* it self. I said  
 his *fire* effects that in the Glasse,  
 which common *water* doth in  
 the great *World*; for as this  
*phlegmatick element* coagulates  
 not, nor is it at all diminished,  
 notwithstanding that infinite  
 number of *individualls*, which  
*Nature* still produceth; even so  
 is in our *work*; for our *water*  
 also alters not, though the *mat-*  
*ter* be alter'd in her *belly*, and  
 our very *Principles* generated  
 here, namely *Sulphur* and *Mer-*  
*urie philosophicall*. Nor should  
 any man wonder that I affirm  
 common *water* to be *incoagulable*  
 by *heat* at least, for in this I  
 speak not unadvisedly. I know  
 here are in *water* some *natures*

*coagulable*, but they are not  
 parts of the *water*, but of other  
*elements*; Nor will I deny but  
*some phlegme*, nay, a very great  
 quantity, and sometimes all, may  
 be retain'd by mixture with o-  
 ther *natures*, and seem to be  
 coagulated into *Stones*, and  
 those sometimes *transparent*  
 but *coagulation* in this sense  
 namely by *mixture of parts*, as  
 in *meal and water*, I mind not  
 but by *coagulation* I understand  
 a *transmutation* of the substance  
 of *meer water* into *Earth* or *air*,  
 and this in simple *water* cannot  
 be. I know there is a *water*  
that of it self, without all *extra-*  
*neous additions* will *coagulate*  
in a *soft heat* to a *fusible salt*  
more pretious than *Gold*; but  
 this is not any *water* that the eye  
 sees, but another *invisible Hu-*  
*midity*, which is indeed every  
 where



where, *sed non videtur* (saith *Sendivow*) *donec artificii placeat.*

but yet does  
Appear w  
the Artific  
Please

This might satisfie as to this point, but I will add something more, least I speak without Reason, especially to those, who are not willing to allow others a better judgment than they have themselves.

The commerce that is maintain'd between *Heaven* and *Earth*, by the *ascent* and *volatility* of *water*, may sufficiently inform us of what dangerous consequence, the *coagulation* of this *element* would be. It is improbable then that the wise God of *Nature*, should make that *Humidity* *coagulable*, whose *very use* and *office* requires it should be otherwise; For if in the *essence* of *water*, as it is *simple water*, there were an *astringent* *congealing* *faculty*, it would

by degrees attain to a total *fixation*, and then there could be no further *generation*, either of *spermes* or *bodies*; Reason for it is this, if the *water* were *fixed*, there would be no *vapour* or *cloud*, and there being no *vapour*, there could be no *sperme*, for the *elements* cannot meet to make the *sperm* but in a *vapour*. For example, the *earth* cannot *ascend*, unless the *water* be first *rarefied*, for in the *belly* of the *water* is the *earth* carried up; and if the *earth* *ascends* not, having put off her *grosse body*, and being *subtiliated* and *purgead* with the *water*, then will not the *air* incorporate with it, for the *moisture* of the *water* introduceth the *air* into the *rarefied* & *dissolved earth*. And here again as the *water* recōcil'd the *air* to the *earth*, so doth the *air* re-  
 concile



cile the *water* to the *fire*, as if it  
 would requite one courtesy with  
 another; For the *air* with its  
*unctuosity* and *fatness*, intro-  
 duceth the *fire* into the *water*,  
 the *fire* following the *air*, and  
 sticking to it as to its *fuell* and  
*aliment*. It remains now, that  
 we observe, that the *vapour* of  
 the *water*, was the *locus* or *ma-*  
*rix*, wherein the other three  
*elements* did meet, and without  
 which they had never come to-  
 gether; For this *vapour* was the  
*deferent* that carried up the  
*pure virgin earth* to be *marr-*  
*ied* to the *Sun* and *Moon*, and  
 now again she brings her down  
 in her *belly*, impregnated with  
 the *milk* of the *one*, and the  
*blood* of the *other*, namely with  
*air*, and *fire*, which Principles  
 are predominant in those two  
*superiour Luminaries*. But some



wise one may argue and tell me, that this *vapour* being thus *impregnated*, may now be *coagulated*, and *fixed*, by help of those *hot Principles* of *air* and *fire*. To this I answer, that the *viscous seminal part* of the *water* may, but the *phlegm* never, and I will shew as much by example. When this *vapour* is fully *impregnated*, it staies no longer in that Region, but returns presently to the *earth* from whence it *ascended*. But how doth it return? Certainly not in a violent stormie *precipitation* like *Rain*, but as I have written elsewhere, it *steals* down *invisibly* and *silently*; For if it be a *vapour*, such as I speak of, *In quo est imaginatum semen Astrale certi ponderis*, then it is neither *heard* of nor *seen* till a long time after. But to proceed in what I have promised

*Lumen de Lumine.*

promised to prove, I shall instance in *common Dew*: For *dew* hath in it some small *dose* of the *star-fire*. We see therefore that this *humidity* comes down silently, for its *inclosed fire* keeps it *rarefied* in the *form* of *air*, and will not suffer it to condense to *water*, at that *height* as the *vapour* of *Rain* doth; But when it is descended neer the *earth*, it mingles with other *crude vapours*, and borrowing from them a great quantity of *phlegm*, settles at last into *Dropp*s. But before we go any farther let us here consider those words of the Son of *Sirach*. *Looke* (saith he) *on all the Works of the most high, and there are Two and Two one against the other*. In this he agrees with that little *fragment* which goe under the name of *Moses*, where God teacheth

him thus. *Scias, quod unicuique Creatura, & compar, & contrarium creavi.* I will not peremptorily affirm that *Moses* is the author of this piece, or that God taught him in those very words, but I affirm that those words expresse the *truth* of God, and point at some *great Mysteries* of his *Wisedom*. Nor will I here omit a considerable Circumstance, namely that this piece hath in it some Hebrew words, and this proves the Author was a *Jew* if not *Moses*. But to pass by the Author and come to his Sense; I say that God created water to oppose it to the earth, and this appears by their different complexions and qualities; For the earth is *grosse* and *solid*, the water, *subtill* and *fluid*; and the earth hath in her the *cogulating, astringent* power, as the

water

water hath partly in it the soft-  
 ning dissolving facultie. The  
 earth then shuts up her self, and  
 in her self the fire, so that there  
 can be no Generation or Vege-  
 tation, unlesse the earth be o-  
 pened, that the fire may be at  
 libertie to work. This we may  
 see in a grain of Corn, where  
 the astringent earthy faculty  
 hath bound up all the other ele-  
 ments, and terminated them to  
 a drie compacted body. Now  
 this body, as long as it is drie,  
 or as our Saviour saith, as long  
 as it abideth alone; that is to say  
 as long as it is without water, so  
 long it can bear no fruit: But  
 if it falls into the Ground and  
 lies, that is to say, if it be dis-  
 solv'd there by the Humidity of  
 Heaven (for Death is but Dis-  
 solution) then it will bring  
 forth much fruit, as our Savi-  
 our

our testifieth. It is the water then that dissolves, and life followeth the dissolution; for no sooner is the body opened, but the spirit stirs in it, perceiving in the Dissolvent or dewie water, another spirit, to which he desires to be united. This spirit is the air inclosed in the dew or water, which air is called in the Philosophers Books, *Aqua Maris nostri, aqua vitae manus non madefaciens*. But who will beleive that there is a drie water hid in the moist? Certainly few: and this Sendivogius tells us of some Sophisters of his acquaintance. *Non credebant Aquam esse in mari nostro, & tamen Philosophi videri volebant*. I have my self known many such Philosophers, and of whom I can say the very same. But to return to

our business; It is called *aqua* —  
*vita*, because this *air* involves —  
in it self a *fire*, which is *life uni-* ✓  
*versall*, not yet specified, and ✓  
therefore it agrees with all *par-* ✓  
*ticular lives*, and is amicable to ✓  
all kind of Creaturs. Now the ✓  
particular specified *fire*, or *life* ✓  
of the *Grain*, which is the *vege-* ✓  
*table magnet*, attracts to him- ✓  
self the *universall fire* or *life*, ✓  
which is hid in the *water*, and ✓  
with the *fire* he attracts the *Air* ✓  
which is the *vestment* or *body*. ✓  
of the *fire*, called by the *Plato-* ✓  
*nicks*, <sup>a *charriot*</sup> *Currus Anima*, and som- ✓  
times *Nimbus ignis descenden-* ✓  
*tis*. Here then is the ground ✓  
upon which the whole *Myste-* ✓  
*rie* of *Naturall Augmentation* ✓  
and *Multiplication* is built; For ✓  
the *body* of the *Grain* or *Corn*, ✓  
is augmented with the *aliment-* ✓  
of *air*, not *simple* but *decom-* ✓  
*pounded*, attracts to ✓  
for nourishment



— *pounded*, which *air* is carried in  
 — the *water*, and is a kind of *vola-*  
 — *till sweet salt*; but the *fire* or  
 — *life* of the *Grain*, is fortified  
 — with the *universall fire*, and  
 — this *fire* is involv'd in the *air*, as  
 — the *air* is in the *water*. And  
 here we may observe that it is  
 not *water* onely, that conduceth  
 to the *Generation* or *Regenera-*  
 — *tion* of things, but *water* and  
 — *fire*; that is *water* and *spirit*,  
 — or *water* that hath *life* in it;  
 — And this, if rightly understood,  
 — is a great Manuduction to Divi-  
 — nity. Fact

To conclude, the Summe of  
 all we would say is this, the  
*Rootes* and *Seeds* of all *Vegeta-*  
 — *bles* are placed in the *earth*, in  
 the midst of this *dewie fountain*,  
 as a *Lamp* is placd in the mid'st  
 of *Oile*; and the *fire* or *life*  
 of the *Seeds* attracts to it selfe  
 the



he *Abrysfach* or *Leffa*, I mean  
 he *Fuyce* or *Gumme* of the wa-  
 er, as the fire of a Lamp attracts  
 he Oile that is round about it.  
 Now when all the *air* is drawn  
 out of the *water*, then *attraction*  
 ceaseth, and *concoction* or *trans-*  
*mutation* begins, but if the  
*rude water*, which was the *ve-*  
*niculum* of the *air* staies with  
 he *seeds*, then it hinders *con-*  
*coction*, and therefore the *Sun*  
 and the *Archeus* jointly expell  
 her, so that she takes wing and  
 eturnes to the *Region* of the *air*,  
 where again she fills her belly  
 with that *starrie milk*, and then  
 descends as before. This is the  
 reason why there is in Nature  
 such a *vicissitude* of *showres* and  
*sun-shines*, for the *showres* bring  
 down the *aëreal nutriment*, and  
 when the *Plants* have attracted  
 it, then the *sun-shines* call up the

The vapours  
 ascend to be  
 Down the  
 Milk or  
 ment for  
 Earth  
 & this is  
 work. Nature  
 in both cases

crude water, which otherwise would hinder Digestion & Congelation, This then is the trade that common water drives, but if she could be coagulated, this trade would cease, and all life would cease with it. I have for many years look'd upon her as on a Bird that flies to her Nest, and from it again, feeding her young ones, and fetching food for them. Nor is this a new fancy of mine, for some learned men consider'd as much before; in which respect that milkie moisture, which is found in her Cristall Brests, is call'd by some of them lac volatiliū, the milk of Birds, and they have left it written, that Birds do bring their stone unto them.

To make an end, observe that there is a great difference between this common water, and our

Water I  
are the  
nd that brings  
in the

by moisture  
nd in her

cristall  
reasts

this is  
e plural number

our

our Chymicall water or fire,  
 mentioned formerly out of Pon-  
anus; for our water helps coa-  
gulation, and this hinders it;  
 for if the Phlegm, or crude spi-  
rit staies with the air, the air  
 will never congeale; and there-  
 fore said Sendivow, Omnis aqua  
congelaatur calido, si est sine spiri-  
tu; And thus have I demon-  
 strated my Position, namely  
 that common water is not conge-  
able.

Nothing now remains, nor  
 there any thing hinders, but  
 that we may safely and infalli-  
 bly conclude, that simple crude  
water feeds nothing; but the  
um or congealable, part of it  
 feeds all things; for this is the  
Pral Balsam and the elementall  
radicall Humidity, which being  
 compounded of Inferiours and  
superiours, is a Restorative both

mind this  
 all & is cong  
 with heat if  
 without spiri  
 & with cold if  
 hath a spiri  
 the waters o  
 the two Labe  
 are not cong  
 with cold  
 therefore ma  
 be without  
 But the com  
 water or the  
 is congeale  
 with Col  
 & by conseq  
 hath a spiri

of  
 andivow must mean the Phlegm  
 & Crude Spirit, which is conge

of spirits and bodies. This is that general vital aliment which God himself provides for all his Creatures, and which is yearly produced and manifested in the Elements, by the invisible operation of his Spirit, that works all in all. This hath in it the whole Anatomy of Heaven and Earth, whose Belly is full of light and life, and when it enters into these lower parts of the World, it overcasts them with a certain Viridity, makes them break forth into flowres, and presents us with something that is very like to the Paradise we have lost. In a word this is no humane confection, but a thing prepared by the divine spirit: nor is it made for Vegetables onely, but for Man also, whom God did sometimes feed with it. This the Scripture tells us

whose

whose Authority is above Aristotle and Galen; For thus I read in Exod. And it came to pass that at even, the Quailes came up and covered the Camp, and in the morning the Dew lay round about the Hoste. And when the dew that lay was gone up, behold upon the face of the Wilderness there lay a round small thing, as small as the hoare Frost upon the ground, and when the Children of Israel saw it, they said one to another, it is Manna; for they wist not what it was; And Moses said unto them, this is the Bread which the Lord hath given you to eat. Every Child knows that dew settles into round drops; and here Moses tells us, that when the phlegmatic humidity was gone up, the congelative part, that laid behind, was a round small thing, for it retained still the figure

Cap. 16.  
13, 14, 15.

gure of the drop, in whose belly it was hid. This congelative part is oleous and fusible, and with this also the Scripture accords, telling us, *That when the Sun waxed hot, it melted.* It withall of a most facile, quick alteration, and therefore easily transmutable or convertible into any form; and for this reason Moses charged the people *to leave none of it till the morning* but some of them (saith the text) *left of it till the morning, and bred wormes and stank;* Whence we may gather, that it is in some degree animall. We see then that the Spirit of God is still busie with water; and at this houre moves not onely upon it, but in it, nor do I doubt but this is the ground of that deep question, which (among many others) God proposed to



*Job. Hath the RAIN a father,  
or who hath begotten the DROPS  
of DEW? It is worth our ob-  
servation, that the Children of  
Israel, when they saw this thing,  
( though they knew it not ) said  
one to another, it is Manna; for  
what argues this, but that Man-  
na ( as the word imports ) was  
some secret gift of God, which  
they knew not, but had former-  
ly heard of by Tradition from  
their Fathers; and perhaps by  
such a description as Hermes  
gives it in the *Zaradi*, namely,  
that it ascends from the earth to  
Heaven, and descends again from  
Heaven to the Earth; and this  
might make them call it Manna,  
because it descended with the  
dew. I question not but Moses  
knew it well, though the com-  
mon people wist not what it was;  
For the Golden Calfe could not*



be burnt to powder with common fire, but with the fire of the Altar, which was not that of the Kitchen. This is plain out of the *Machabees*, where it is written, that this fire was hid in a Pit, and that for many years it was there kept sure during the Captivity. But who is so mad as to hide common fire in a pit and to expect he shall find there many years after? Is not the best course to quench it and rather drown it in a Well than burie it in a Pit. We doubt not for our part, but this fire was far different from the common, and this the Text also tells us, for when it was brought out of the Pit, it was not fire, but a THICK WATER. The truth is that this Myserie belong'd to the Jewish Church, the Priests and Prophets having receiv'd

from the *Patriarchs*; I mean from *Abraham, Isaac, and Jacob*, and they from *Noah*, and all of them from *Adam*, as we have proved elsewhere. These indeed were the men that planted the World, and instructed Posterity; and these and none other must be those *antient and first Philosophers*, whom *Zadith* calls *Avos Mundi*, some of whose *Termes* are cited by him.

*Magia A-*  
*damica.*

We shall now (before we make an end) repeat all we have said, and that in a few words, such as shall be agreeable to *Nature* & to the *parts of the world*, as they have been manifested to us by *experience*. We have certainly found, that there is nothing *above*, but the *very same* is also here *beneath*, but in a more *gross materiall Complexion*; for God hath ordained, that

the gross and corpulent sperm of Inferiours, should afford a Body to the animating and subtil Influx of their Superiours. Now God hath decreed no union of Spermes, but of such as proceed from bodies that are of the same nature and kind; For his own Word bears him witnesse that he hates confusion or a mixture of Seeds that are different, or of a divers kind. Not unadvisedly then did the Priests, or (as Proclus tells us) the Founders of the antient Priesthood affirm, *Cælum esse in Terrâ sed modo Terrestri; & Terram esse in Cælo sed modo Cælesti*; for otherwise they could not be of a kind. We say therefore, that in this Universe, there are four Luminaries, whereof two are Cælestiall and two are Centroll. The Cælestiall are the Sun and Moon,

and

Levit. 19.  
7. 19.

and they are known to all the world ; The *Centrall* indeed are not *known*, and therefore not *believed*, for the *one* is overcast with *earth*, and the *other* with *water*. In the *Center* then of the *earth*, there is hid a *fire*, which is of nature *Solar*, but more gross than that which is in the *Sun*; and in the belly of the *water*, there is carried a *viscous gross air*, of a *menstrous lunar* nature, but not so *bright* and *subtill* as that which is in the *Moon*. To be short, the *Central Sun* casts into the belly of the *water* a *masculine hot Salt*; and the *water* receiving it, ads to it her *seminal feminine Limosity*, and carries it upon her wings into the *Region* of the *air*. Thus we see how the *materiall part* of the *seed* is made, and now to this *body* of it the *Heaven* gives *life*, the *Moon*

giving it *Spirit*, and the *Sun* gi-  
 ving it *Soul*; and thus are the  
*four Luminaries* brought toge-  
 ther, the *superiour* contributing  
 that to the *seed*, which is *subtill*  
 and *vitall*; and the *inferiour*  
 that which is *corpulent* and *ma-*  
*teriall*. This *Seed* is carried in-  
 visibly in the *belly* of the *wind*,  
 and it is manifested in *Water*, I  
 say in *water* as clear as *Cristall*,  
 and out of *water* it must be  
 drawn, for there is not under  
 Heaven, any other *body* where  
 it may be found. I have sought  
 it my self in the *common me-*  
*talls*, in *Quicksilver*, in *Antimo-*  
*nie*, and in *Regulus* of *Antimo-*  
*nie*, also in *Regulus* of *Mars*, *Ve-*  
*nus*, and *Saturn*, and of all the  
*bodies*: but I lost my labour, for  
 I sought it where it was not. All  
 these *Errors* did I run into after  
 I had known the *true matter*;  
 for

for having miscarried in my first attempts upon it, I left it as a thing untractable; and this *Tergiversation* of mine, brought me into many *inconveniencies*. I conceived indeed, that a *vitrioll* made of those four imperfect bodies, *Antimonie*, *Iron*, *Lead*, and *Copper*, might be that *glassie Azoth* of *Lullie*, whose *Spirit* or *water* he hath so magnified in his *Testament*.

This indeed *clinks* finely, and may so swell a young head, as to make him turn *Poet*, and like the *Delphick Divell*, tell a lie in *Heroicks*. No lesse *obstructive* to me was that *Spech* of *Parmenides*, in the *Turba*. *Æs aut plumbum, pro pinguedine vel nigredine, & stannum pro liquefactione sumite*. What can this signify at first sight but *Antimonie*? and what can this *stannum*



*num*, that comes from it by li-  
*quefaction* be, but *Regulus* ?  
 This made me labour for a long  
 time on this feculent unprofita-  
 ble *body*, supposing of a truth,  
 that *Regulus* of *Antimonie* was  
*white lead*, or *Tin philosophical*.  
 But that we be not deceived, all  
 these *Parables* relate to another  
*Minera*, and not to *common*  
*Antimonie*, which the *Turba*  
 condemns in these words. *No-*  
*tandum est quod invidi lapidem*  
*antimonium nuncuparunt.* Note  
 (saith *Cambar*) or observe that  
 the envious call'd the Stone *Anti-*  
*monie*: But what the envious  
 call'd it, that certainly it is not.  
 And *Basill Valentine* in his *Cur-*  
*rus Triumphalis*, which he hath  
 written in the praise of *Antimo-*  
*nie*, tells us; *Non tantum illi a*  
*Deo concessum est, ut in, vel ex*  
*Antimonio inveniatur Mercuri-*

*Cambar in*  
*Turba.*

us philosophicus, primum Ens, Argentum vivum, & aqua prima metallorum perfectorum, ex qua fit magnus lapis antiquorum philosophorum; Sed hoc primum Ens in Alia Minerale invenitur, in quo metallica ratione operatio altior est, quam stibij. And the same Basill a little afterwards, speaking of Stella Martis, delivers himself thus. Plerique putarunt hanc stellam esse materiam veram lapidis philosophorum, cogitantes se veraciter hoc imaginari, quia natura stellam hanc sponte sua formavit; Ego vero nego: hi viri, Regiam viam relictam, per avias vias, ubi Ibices habitant, & praeatrices Aves nidificant, iter instituunt: Non id debetur huic stellae, ut materia sit lapidis nobilissimi, licet in eo latet medicina optima. It remains then Reader, that we lay

---

aside

aside all common metalls, as  
Gold, Silver, Copper, Iron, Tin,  
Lead, Antimonie and Quicksil-  
ver. For if we seek the sperme  
 in any of these, we shall never  
 find it, because we seek it in *me-*  
*tallis vulgi, in quibus non est,*  
 as *Sendivow* hath told us. We  
 must therefore seek another bo-  
 dy, which is not common, nor  
 is it made by mixture or other-  
 wise, of any metall that is com-  
 mon; but is a certain black sub-  
phur made by Nature, and  
 which never touch'd the fire.  
 This is that body whereof *Al-*  
*bertus Magnus* hath thus writ-  
 ten: *Datur in Rerum naturâ*  
*corpus metallicum quoddam, fa-*  
*cilis solutionis, facilisque putre-*  
*factionis, si preparationem ejus*  
*nôsti, felix Medicus eris.* And  
 after him, his Disciple *Thomas*  
*Aquinas* speaking of the same

*Minera*, cites these notable words out of another Philosopher; *Est quadam species metalli, quam Gens nunquam invenit.*

This is the *metall* we must seek for, and it is hard to find, because *we must not dig to come at it*, for if we know where it is, we need no more but stoop and take it up *gratis*. Yet it is neither *Glaubers Antimonie*, nor *common Lead*, nor is it a *flint-stone*, nor the *Marle* of *Peter Faber*, who after he had wearied himself, and deceived his Readers with Discourses of *Antimonie*, and sublimate with *salts of common metalls*, sought the *sulphur* at last in this *Clod*, or *Marga*, as he calls it. But to pass by these Fooleries and come to a Conclusion: I say that this *black sulphur* is the *Male*, which being found, we are in the next place

place to seek the *Female*; And here observe, that God Almighty hath in *particular bodies* made no difference of *Sexes*, but onely in the *animall Kingdome*, for in *Vegetables* and *Mineralls* there is no such thing. VVe see that in grains of *Corn* (suppose of *wheat*) there is no division into *Males* and *Females*, for the truth is they are all *Males*, and God hath allowed them no *Female*, but the universal one, namely *water*, whose *viscous general seed* joyning with the *particular seed* and *spirit* that is in the *Grain*, is therewith fermented and congealed into the same *nature* with the *Grain* it self, and so propagates and multiplies the *Corn*: even so it is in *metalls*, for every one of them is *masculine*, *sulphureous*, and *Cholerick*; Nor hath God ordained

e metall  
masculine

dained that any of them should  
 propagate and multiply the o-  
 ther, either *naturally* or *artifi-*  
*cially*; though we deny not but  
 they may be multiplied by help  
 of that *seed*, wherein God hath  
 placed the blessing of Multipli-  
 cation. In *Metalls* then, there  
 is no Distinction or Difference  
 of *Sexes*, so that out of them  
 it is impossible to extract Ma-  
 sculine and Feminine *Spermes*,  
 for such cannot be extracted  
 but from *bodies* that are *Male*  
 and *Female*, which *metalls* are  
 not, for if they were, they  
 would propagate without *Art*,  
 God having so ordained it. It  
 is plain then, that *metalls* (be-  
 ing not *Male* and *Female*), breed  
 within themselves no *seed*, and  
 by consequence cannot give  
 that which they have not; for  
 the truth is, the *seed* whereof  
 they





they spring, is that general seed  
 of the elements, namely a cer-  
 tain humidity, which appears  
 (as Sendivow tells us) in for-  
 m<sup>a</sup> aqua pinguis, that is in the  
 form of a fat water. This wa-  
 ter is their seed, their Mother  
 and their Female, for of this  
 they were originally made, and  
 if in this they be again dissolved,  
 then the Child will attract the  
 Mother to it, and convert her  
 totally to his own nature; and  
 on the contrary, the spirit of the  
 Mother will multiply the spirit  
 of the Child, and exalt it to a  
 perfection more than ordinary.  
 This is the way, and besides it  
 there is none; For there is no  
 water under Heaven, from  
 what bodies soever it be extra-  
 cted, that hath in it the multiply-  
 ing vertue, but this one water,  
 which God hath blessed. And  
 here

here, though I seem to speak  
 indifferently of *Metalls*; yet do  
 not I: mind the *common*, for  
 their *spirits* have been *morti-*  
*fied* in the *fire*. Take there-  
 fore *our Sulphur*, which ne-  
 ver *touch'd* the *fire*, and  
 whose *life* is *whole* in *Him*:  
 join this *living Male* to a *living*  
*Female*, for in this (as I have  
 elsewhere intimated) lies all  
 the *Mysterie*, namely in the *u-*  
*nion* of a *particular spirit* to  
 the *universall*, by which means  
*Nature* is *strangely exalted* and  
*multiplied*. Labour therefore  
 to unite these two substantial-  
 ly and thoroughly, and thou  
 canst not *miss*, if thou knowest  
 the *applications*; For suffer me  
 to tell thee a *secret*; that the *ap-*  
*plication* of *Actives* to *Passives*,  
 I mean the *Manner of it*, is the  
*greatest difficulty* in all the *Art*.

Mind this  
 not Com  
 Metal

our ♀  
 alive

Anima  
 Magica

Farewell Reader, and enjoy  
these my Labours which I free-  
ly *communicate* to thee: not  
I'll assure thee, out of any De-  
sign, for I seek not my *own*  
*Glory*, but that of God and  
thy benefit.



*A short Appendix by way of Admonition to the Reader.*



I was not my intention to adde any thing unto what hath been *already* written: but when I re-

*flect* on those *vexations* I have indur'd my self, in the pursuit of this *Science*, I begin to think I have not said enough. To be a little more plain then, know Reader, that whosoever seeks the Philosophers Mercurie in *metalls*, of what kind soever

they be, is already out of the way; for that *Philosophick Mercury*, so much talk'd of, is a *Water*; and in *metalls*, water there is none; for the *Sulphur* hath not onely *congeled* it there, but hath withall *dried* it up. This is evident in *common Quicksilver*, and *Antimonie*, which of all *metalline bodies*, are the most *crude*, and yet as *crude* as they are, their *water* is *exiccated* by their *fire*; for if we force them into a *fume*, that *fume* settles not to a *liquid spirit*, but into *drie Flowres*. This made the *Philosop*ers seek a more *crude minera*, whose *fume* was *moist*, and would settle into *water*, as being not yet master'd by the *Sulphur*. Such there was none but the *Mother of Mercurie*; or the *first matter*, whereof *Nature* makes the *common Mercurie*

curie, and this also they call'd  
*Quicksilver*, and a *viscous wa-*  
*ter*, for such it is. In this *Mi-*  
*nera* the *mercuriall vapour* was  
 not so drie, but it would settle  
 into *water*, and with this *water*,  
 they dissolved the *metalline bo-*  
*dies*; for the *moist fume* of this  
*minera* reduc'd the *metalline*  
*drie fumes*, so that both turn'd  
 into *one water*, and this they  
 called *Mercurie philosophicall*,  
 and *duplicated Mercurie*. In this  
 point I need not say more, and  
 if they be not willfully blind,  
 here is *Light* enough for our  
*Metallmongers*, and especially  
 for those confident *Roasters* o  
*Antimonie*, who over the smoak  
 of that *Drugg* dream of *myste-*  
*ries*, as if they were transpor-  
 ted into a certain *Capnomancie*.  
 For my part I denie not but  
*Antimonie* may be reduc'd to a



*mercuriall water*, though I know not to what purpose, for neither our *Mercurie* nor our *Tincture* riseth from it, if *Basill Valentine* may be believed.

True it is, the Philosophers use it, but as a meer Instrument that goes off again, and so they use even *Kitchin fire*, but it is not their *matter* or *subject*, and much lesse is common Gold, as some Ignorants would have it.

There is indeed another *Antimonie*, which is our *Sulphur*, and the subject of the whole

Art; but this is so hard to find, and wen it is found, so hard to prepare, that it had almost cast me into *Despaire*. Howsoever if thou doest *seriously consider* what I have written, and what hath fallen from me in some places with as much *purpose* as *caution*, then verily neither the thing

to refine

from which  
evaporates

rain & dewy

the Gold pure

No 3

thing it self nor the preparation of it can be *hid* from thee. To make an end, know that the Philosophers have two *Mercuries* or *waters*, the *First* and *Second*, their *first* is the *spirit* of our *Antimonie*, and here understand me rightly; Their *second* is that of *Mercurie* and *Venus Philosophicall*, and this of it self is all-sufficient; But to shorten time, the Philosophers ferment it with *common Gold*. I have now spoken more than *Discretion* can well allow of, but the *Sense* of those *Difficulties* I have met withall, hath carried me thus farr: Howsoever be thou cautious in thy *Constructi- on*, least the name of *Antimo- nie* deceive thee, for so thou maist run into a fruitless ex- pence of *Time* and *Substance*. This is all I have to say, and

now

now what *use* to make of it is in thy power; if thou canst believe, it is well, if not, forbear from this *Art* altogether, or thou wilt live to punish thy own *Incredulity*.

---

**FINIS**

---

**ERRATA.**

**P**Age 14. line 5. read *retards*.  
 p. 24. l. ult. dele *That*. p. 26. l.  
 23. r. *attract*. p. 52. l. 9. r. *vapours*.  
*Ibid*. l. 15. r. *Sapours*. p. 61. l. 14. r.  
*Quod*. p. 74. l. 1. r. *was not cured*.

1384-710



