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FOLGER LIBRARY...

# TILLAGE OFLIGHT

UR,

A TRVE DISCOVERIE of the Philosophicalled the Philosophicalled the Philosophical Stone.

Seruing,

To enrich all true, noble and generous Spirits,
as will aduenture some few labors in the tillage of such a light, as is worthy the hest obseruance of the most Wise.

By PATRICK SCOT, Esquire.

Agere & pati sortia,

Sed

Misereri & sapere difficile.

Tamen

Quemcunq; fortem videris miserum ne dixeris,

quia

Labore & patientia dura molescunt.

Printed for William Lee, and are to be sold at his Shop neere Sericants Inneun Fleetstreet, arther Signe of the Golden Bucke. 1 6 2 3. 1.

THE RIGHTI IHONORABLE, AND euery way Noble, Iohn, Marquesse of Hamle Ton, Earle of Arren, Lord Euendeale, Gentleman of his Maicsties Bed-chamber, Knight of the Noble Order of the Garter, and one of his Maiesties most Hono. rable Priuie Counceli, in the Kingdomes of England, and Scotland.

RIGHT HONORABLE,



Dil Lthough many power= full motines haue gi=1 uen wings to my bold= nese, to begthat my ill I tilla 1 illage may bee

enclosed by the hedge of your Flonours Protektion; yet the chiefest reason is, that your innate Wisedome and Bountie-polished by the Theoricke practise, and loue of Learning, values reall good meaning, aboue greater showes of

fawning flattery, or affected curiositie. I dre but set a Candle before the Sunshine of your exquisite knowledze in the true Diuine and Philosophicall Elixir: but sith what I haue done, is as well to shew my ambition, to haue your Honourable approbation, as to bee a Symboll of my zeale to your seruice: If it please your Honour to pardonmy zeale, you may iustly condemne my apiring ayme, whose prematured La= bours soares so high, as giue Cognizance to the world, that as I am, I shall euer continue

> Your Honors deuoted Seruant,

> > PA. SCOT.

### TO THE GENEROYS READER.

lage more difficult, then that of the Heart; in the heart, no field more rough to plough, then that of Wifdome: maruell not then that my blushing pen proclaimes my ill Husbandry, in putting off this ill cultur'd Farme to your survey; yet if you value the Balkes With the better Ground, you shal rate the whole at a high price: How soener, I am your Suppliant, that you will accept of my Loue in the offer; laugh at my vanitie, in greeting you with Performance, and conceale my rusticitie in both. Your hard censure may perhaps send my Plough to guard the Breach of some Caterpiller-eaten Hedge, turne my Grounds waste, to bee Nurseries of Brambles, or inroll mee Retainer to Duke

Humphrey, who hath already moe Attendants

then good cheere.

Farewell.

Preparatio, Analogia & perfectio operis Dinini & Philosophici.

IN sudore vultus tui manducabis panem tuum.

Virtutem sudore dii obuallarsit.
Perseuerantia sola virtutum co-

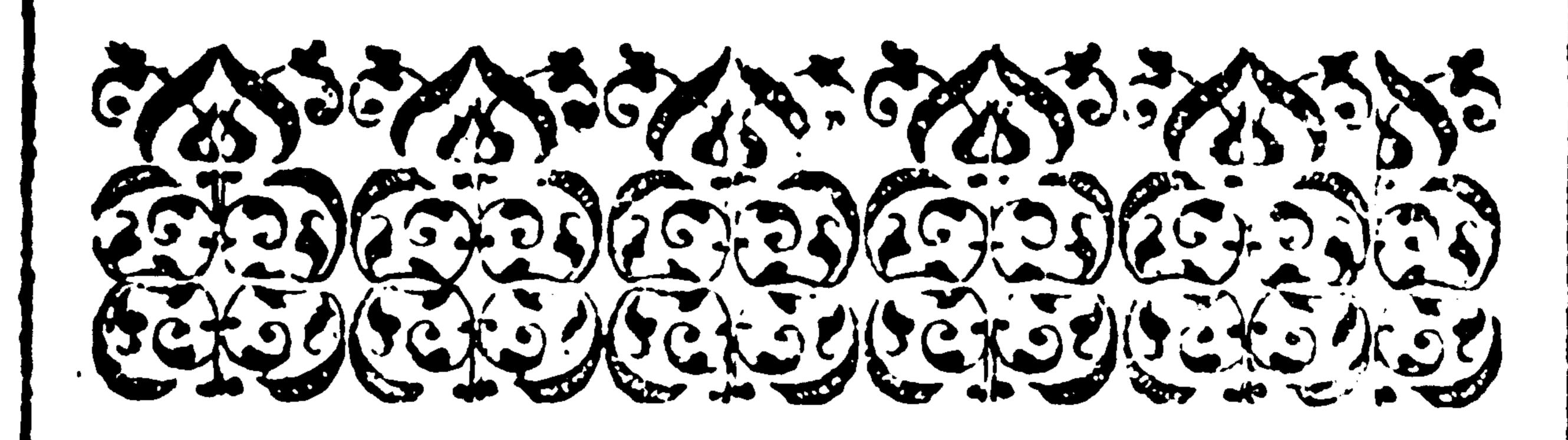
ronatur.

Qui perseuerabit vsq; ad finem is saluus erit.

Fac volatile fixum & fixum volatile, sichabes magisterium.

#### Errata.

Page lines reade Hipocrates for Hipocrites, pag. 1.1.14.
read Elixir, as else where pa.4.1 18 read Mettallicall.
pa.23.1.5. reade that for the 17 reade pounding for punding pa.24.1.3. after corporall, a full point, pa. 25.1.15 read there for them, pag. 26.1.22 read yer, for that, pag. 29.1.20. reade stone.



# THE TILLAGE OF LIGHT.

Vch is the community of Love, and simpathy of affections, which civill societie challengeth of vs in tendring the weale of others, as our owne, that as Hipocrites

his Twins who sorrowed and sickned together, wee ought equally condole either publike calamities, or prinate distemperatures: if then Ishall, by my Tillage forestall the painefull toile and wastefull charges which I obserue, haue beene and arc, yet unprositably imployed in the search of an imaginarie non ens, onely knowne by the vsurped name of the Philosophers elixar, orstone, I hope I shall wrong no true Artist, and preuent some future charges in the finding out Ot Artificiall gold, ot(as some name it) light incorporat by art, which is but a poysonable pill gilded with sophisticated curiosity, base couetousnesse or incroaching cunning; emulous strangers and irreconciliable enemies to Philosophy.

That I may the better cleerethis, let vs consider first, that Philosophy in the denomination, is onely extended to the loue of wisdome; that this wisdome consists in moulding the actions of Philosophers in a diuine frame, and innocent observance of humane societie; that by such presidencie and imitation, wisdome might bee exalted to the highlest degrecs of humane reach: but least wisdome might Prophesie to the Winde; or that shee will not be apprehended but of sound mindes; that a glorious spirit will not appeare but in her owne kinde, and that a precious seed requires pure earth, these Philosophers did sometimes pourtrey Wisdome in darke hierogliphicks, sometimes in fabulous! lattire, they have deified her, entituling her to the names of Mercury, Pallas, Minerua, begotten by Iupiter; all which doe mystically imply that true wisdome commeth, and by vs receiued from heauen.

If wee will leave these heathen sparkes of natures light, and looke backe upon the glorious summe of sacred writ, we shall sinde, that in the beginning and succession of time, wisdome was recommended to us by mysteries, parables, allegories and analogies: but that divine Oracles or Philosophicall morals were applied to any material elixar, or that any curious search was any further allowed

allowed then might aduance wisdome, bee sprositable to humane societie heare, speake glory to the Creator, and ioy to the Creature heereafter, wee neuer finde warranted in diuine or humane records. I admit that there is a quallity of brightnesse giuen to cleere bodies, euen from the Creation; that this llight is called the soule of the world, and must be first incorporat, as a visible quallity! in a cleere body, before it can giue light, vegetat or make inanimat things pleasant.' This light was incorporat in the sunne, whose vertue and essence cherisheth the essence of eucry creature: but the full knowledge of the tillage of light, ariseth from the true notice of the first and last end of things: as man was created of pure earth, coagulat by pure ayre: so his last end is to shine as the summe. There bee spirituall, intellectuall and sensible perfections of light; the first is that inaccessible light which seeth all things, but is comprehended of nothing; the second is a spirituall reallity, whose nature possesseth! no place, yet is intyrely whole in enery part of his circumscription: by the third wee vnderstand the senssible perfection of the Sunne, Moone and Starres. Because heauen and earth differ not essentially, being originally fro none Chaos but in the order of heings, and prime termination: therefore as Kings, Rulers and Magistrates, and others emnnent

In this consideration wee must beginne lagaine at the true ends of dinine light and Philoso-

### The Tillage of light.

Philosophy: whose designes are (as I haue said) under shadowes to exalt the excellency of wisdome, and not to keepe her as a Buson to spendidle time: neither to wrong nature, or sizt er art, by making the one beleeue what thee cannot doe, and by perswading the other to bring imposture into the world. Nature mely extendeth herselfe to the first perf. Aion os the Creatures, and produceth natura lessects from naturall causes. Art by it selfe can but dignifie and pollish! natures workes; by a kinde of sublimation separate the grosse parts from the pure, rectil sie the substance of things, & draw from vile l things wholesome and good effects, but neuer i adde essence to the tiest substace other then it had before. Nature & art ioyned, may attain more glorious perfections; yet is miraculous multiplication of vnrefined substances of another nature, by proiection, without the extent of their Commission, least surrepticiously they should vsurpe vpon the great wheele of the world their Ruler, and presumptuously intrude into their soueraignes piace. For that All-seeing eye which pearceth I through ages, as the sunne through the ayre, did from the beginning foresee the corruption of nature, & curious peruersenes of art; therefore to stay the one and the other, hee did confine them within the precinct of his will, least they should extend their il actions

as farre as their ill wills: I grant through an admirable wisdome hee hath left some part, of these low terrestriall things vnperfected in a kinde, to serue vnto man as matter to worke vpon; he hath giuen vs corne, not bread but art to make it; woole and not cloth, but art to make it; n. ines not money, but art to coyne it; and hee hath giuen vs stones not buildings, but art to make them. This Al-seeing light hath established a Irule and certaine law, whereby all things must bee produced, disposed, and mainlatained in their owne kinde; which resular order, solong as wee make it not an sessence se parate from him, wee may call it nature; hee hath apointedart to bee natures helper, and to cooperate with her in the great hopes of the world. But hath barred both of them from transmutation by a prematured birth of things of another quallity, into such a fixed perfection as may multiply millions, neither can nature and art multiply otherwise, then by putrifaction and propogation: it is his eternall decree, that none of his Greatures be inuested in that glorie which is proper to himselfe, least foolish man should ptesume vponbase earth, orthinke that hee had committed the gouernment of his Creatures to his servants nature and art, to set himselfe at rest; who is still in action. shyning in his wonderfull workes; in com-

munica-

municating his infinit goodnesse to all his Creatures, and aboue all to man. These bel great Master-peeces of light, which none but his owne hand can worke; whereby it must necessarily follow, that whatsoeuer powerfull faculties wee obserue in the second causes, they must nowinduce vs to thinke that the first cause is idle, or that the others doe lany thing but the direction of the first, l farre lesse must wee beleeue that this order and continuance of things which wee call nature, is the chiefe cause of them, but the lesset of the will of dinine pronidence and beames of the great light, no more then in musicke the melody is not the cause, but the effect of concords produced by the skill and art of the Musitian, who gathereth the sounds, and reduceth them to consonance.

This divine providence is so powerfull, that he can apply any thing to doe his pleasure; though hee seldome lets the natural course and vse of nature and art, yet carrieth hee them where he pleaseth; and like that great circle of heaven that invellopethall the rest, doth hee dragge them after him about the world.

You see then that nature and art, either severally or isyntly are but the handmaids of divine providence which filleth, governeth & overspreadeth all things, and ruleth every part thereof with infallible councell and

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most certaine reasons: that wee doe not apprehend this sacred light, but either very late or not at all, is, because this Wisdome is so deepe, that we cannot penetrate unto it; Orthat our negligence or stupidity is so great, that wee vouchlafe not to consider rightly What nature and art can doe; and what they cannot doc. What more fond conception! can there bee, then that arr by fire can force nature, to produce that which in the current | of her course and connexion of causes shee! cannot doc? or that nature and art ioyned, can Metaphisically traissmute natures works! to other ends then they were created; or! forme them in other moulds then their own. Wee may as probably suggest, that art may tenable fish to live and multiply upon the ! land, beasts in the ajire, and soules without ayre; as that Mineralls ren ooued from their naturaliplaces, may by art bee brought to multiply in a greater perfection, then by nature in the wombe of the earth, where the sunne applieth his force, according to the quallity and disposition of the matter; for Mineralls canneuer besaid properly tomultiply or propogate, because they have onely elementall mixture, but wants either vegetable seed, or sensible quallity. That the mysticall involution of all those titles and operations which might seeme to point at a materiall Elixar, were to other and better ends!

then

The Tillage of light.

then Alchimists imagine, shall be prooued by the truth of dinine and humane wisdome.

First, as the Almighty did shadow under the great name of ichouah, his eternity, omnipotency, iustice and mercie, to teach the sonnes of Wisdome to admire, adore, seare and magnisse him, who was before all time glorious in Maiesty, omnipotent in power, impartiall in lustice, and superabundant in Mercie: so, in beautifying the Priest-hood with the rich ornaments of nature and art, hee adorned the breast-plate of Aaron with twelue! precious stones, according to the twelue Tribes, leauing a place in the midst for Vrim and Thummim, intimating by the first, the purity and graces wherewith Pastors and people ought to be indued heare vpon earth, land by the second, their persection in the Kingdome ef Grace and glory in heauen herelafter. That Viim and Thummim signifie! light and perfection wee are not to doubt, but that they were artificiall substansified substances is not yet cleered. As the rest of Eteksels vision was a similitude of the glory 1 of the Lord in the deliuery of his Ambassage 1 to the Prophet, so by the firie coales or stone mentioned in that vision, is meant the force and effects of Gods word. Aurum Dei, spoken of in that prophesie or else where in Scripture, alluds to the incomprehensible good-

goodnesse of the Creator; and to the holi- to extract a light or a true Summum bonum may be good textuaries, but are rash textnyed purgatorie. It was Arius prancke, [] Verba Scripturarum simplicia sicuti in eis reperinntur itidem vt Diabolus assimulare: [] to wreast sinfully the words of Scripture, [] as they are expressed ( if wee may beleeue || Ensebim) is a loosnesse of liberty, and lightnesse of vanity more then any of the Fathers durst take vpon them.

Next, that the strayning of the Philosophers work to an artificiall Elixar, powerfull tomuitiply Gold by proiection, driues all wit out of harmony; I prooue by the chiefe! ayme of Phylosophie, then by the harmefull consequences which the infinite multiplication of Golde would produce. All Phylosophers agree, that their principall ayme is,

nesse and thankefulnesse required in the [ (as they call it) or content from the conprime (reature. But if wee beleeue, that | tempt of adulterate, inconstant, terrestrial! any of these pointed at a materiall elixar | suggestions and delights: if this bee true, as or substance to be sought by art, if it bee not | most true it is, it would follow, that Philoheresie it is grosse errour : all Scripture (as | sophers would neuer haue bestowed so much | Isidor learnedly seconds the rest of the Fa- | | labour in untwining a Spiders web, and finthers)ought to be interpreted morrally and wn- | | ding out a light by the multiplication of |derstood Spiritually; whosoeuer then appli-|| Gold, which they did hold their Summum! eth it otherwise to things that peruert the | | malum, and in so base account, that some of | nature, order, and meaning of Scripture, | | them when they had it, did throw it in the Sea; others when they might haue had it, Wresters and not better gronnded in Diui- | | did refuse and reiect it, that they might | ty then Rabbelais or the Curat, that applied with more ease attaine to that content! the authority of his horse to those that de- | | which Philosophie enioyeth: from which | the cursed care of Gold so much detracteth, that (as Experience telles vs) by it Religious dueties are prophaned, Instice corrupted, all bonds of civill societie and true friendship are infringed, and the light of Humanitie quite rased out of the mindes of worldly Golden Spirits. Secondly, if it were possible to multiply

or transmute a greater proportion of other

unrefined Mettals into Gold by proiection,

what benefit should thereby arise either to

the Philosophers, or from them to others?

they should acquire nothing by it but cor-

ruption of manners, and staine of their pro-

session, others but the euersion of all poli-

ındu-

tike gouernment, mutuall commerce,

industrious exchange: Rings should be in las in an Ague, to heare of this exchange, that great Treasure: and so all Soueraigntie, to in the right way to Hell. whom by all Nationall Lawes belong the blood of the poore upon which they now ! | become insatiuble worldlings, vsurious Caterpillars, hellish pawn-mungers, and cut the garments of the necessitous, to make them riding coates in their iourney towards hell. O what a pitifull sight were it to see the of- I shoulders. falls of heaven, the drugges of the earth, and dowments? But what more t:agicall spe-1 Aacle were it to behold Vertue stript naked,' spoyled of her beautie, heauens gate which now stands open for her, close shut vp, and the entrie confined to the narrow passage of a Needles eye, through which how hard it is for Asses loaden with Golde and corruption was vpon Earth hath foretold. I tremble

feriour to Philosophers in the purchase of so Vice shou dreach Heauen, and Vertue enter

O deceitfull Riches, how falsely are you prerogatine of all Gold and Siluer Mynes) | called goods! who knoweth you rightly would turne againe to a confusion, and may entitle you to be true euils; none makes hotch-potch: many that are now holden vs bond-slaues but you, none wrongeth vs wise, would perhaps turne fooles, and those but you; you abridge vs of our libertie, and that have now little wit, would have then | intercepts vs in our way towards Heaven: none at all. Wee should see euery couetous O pelse, none can praise you, but must dispennie-sather, mercilesse Vsurer, and sewish praise true Libertie. None can get you, or Broker become Philosophers, and convert the keepe you, without the hazzard of looling themselues; you are Achanes Wedges, or feed, into the new found Elixar. We should Turnus his girdle, that bereaues vs of life. So see the Philosophers pearne their Cloaks, and sticklish and has dis your vse, that seldome do you more good nor harme. I do verily beleeue, if frowning Fortune can fauour good men in any thing, it is in releeuing them! from that burthen that so sore presseth their

But thinke mee not so surcharged with hells sit sugets inuested in heavens richest in- | passion, as I seeme to fauour a Stoycall austeritie, Heremitish retyrednesse, or voluntary pouerty, I affect lawfull libertie in the first, and am so farre from barring good men from the right vse of Riches, that if I were not fully assured that divine Providence hath her secret endes for our weale, and knoweth better what is good for vs then our selues, I should to enter, the Master of Heaven, when hee goe neere to suspect her of Iniustice, in vnequall sharing of her temporal goods; which

so long as we vse as dispensators of them to lacke turnes Iohn out of doores, or when

the supply of our owne wants, and helping plentie profuseth vpon idle vses, and starues of the necessities of others, so long are they her sister pouertie, that is, not dispensare, Heauens good blesings, and the charitable but disipare bona aliena, not good menagerie, dispensation of them, is the concomitant ef. but bad husbandrie of goods committed to fest of sauing Faith; yea, they are so neces-our trust. There is nothing more certaine, " sary to the best of men, that without them that best things abused are most dangethey are not able to effect that good which rous; our Vnderstanding, the soueraigne sathey would doe. But when we adore Gold cultie and Sume of the soule in mans little for God, and in chesting, or putting of it World, in our first estate of innocencie, made to vnlawfull vse, starues our fellow mem vs little inferiour to Angels, being now debers, and smoothers Vertue with want; or praued, makes vs inferiour to beasts, who when we make it the fuell of Ambition, cor- hauing nothing but sense, yet seeme they, by ruption, and iniustice, then iustly may those keeping Natures lawes, and directing their blessings bee changed into curses; Riches appetite to its proper obiects, to offer lesse which were giuen to bee our servile iniury to reason then wee, who leaves the vassals, and dutifull seruants in our journey true objects of Wit and Will, and affect notowards happinesse, bee made our racking thing somuch as falshood for truth, vice for Land-lords, or mercilesse executioners heere, vertue, shadowes for substance, and Pigmalionand the Paradisian sword to barre our entry like dotage on pictured beautie. What shall there; where before we can haue a Quietus I say of either curious or couetous metaphisiest, wee must giue account tam eorum que call spirits, but that like Adam they long to accepimus, quam eorum que rapuimus. Moy- eate forbidden fruite, or like Moles, nusse Sture was not given to Springs to remaine in themselves in the earth, and so together are the place where it is bred, but to be conuey- depriued of light here, and returne to darked by Conduits to the watering of barren nesse and dust from whence they came; afdrie grounds. Nature at first was deliue- ter which, their name is either extinguisht redof two daughters, saith Plato, Plentie, and with them, or neuer recorded but to their Pouertie, that the one wanting might craue | shame. To this purpose, Lucian bringeth what shee lacked, and that the other having vpon the stage, couetous rich Gnipho, bemight supply Ponerties wants. But when wayling in hell, that the incessuous prodigall

loaden with luggage as we can? If we will consider rightly, we shall finde that a moderate cariage, euen in greatnesse, may bee fitly ! compared to those that saile close by the shoare; that ambitious or couetous aspiring or griping, resembles those that are in the Mayne: the one by casting a small rope may come to the land when they please, the other must attend winde and tyde, and so oft stimes by hoysterous stormes, or contrary s windes suffer shipwracke, or misse their wi-Anedhauen. If wee speake truely, there is nothing

1 Of high fortunes settled in generous minds by 2 due examination and contempt of base flying vanities, and by the praise-worthy aspi-1 ring to the glory of frugall imp'oyment of its short time in those Honourable Astions, first by the stinging remorse of Conscience, which onely challenge the name of great heauy and mournfull sorrowes, bitter re- nesse. I meane not by frugall moderation, 2 pentance, or remedilesse despaire; and by the parcimonious hand which is able to drawe terrour or hope of this divine Iustice in pu- contempt vpon Soueraigntie, but that true mishing of vice, or rewarding of vertue were noble and indicious meane betwixt all exthe actions of the Philosophers restrayned treames, which adde one stage more to the sfrom vice, and inured to vertue, by the con- Trophies of greatnesse: whereof if wee did tempt of conetonsnesse, and the tartnesse of know the vertue, wee should not censure it their condition allayed with the sweetnesse as we doe: But when wee indge of modeof the hope of suture Riches. Since we must rate frugalitie in strangers, shee gayneth depart hence without carrying any thing her cause, and goeth away with praise and reputation; but our priuate interest cor-}

rupts

gail Rodochares did vpon earth wastefully consume his ill gotten goods. Cum Religio parit diuitias silia denorat matrem: where deuotion is onely extended to hatch Riches, there oft times the Daughter strangles the Mother, saith Saint Augustine. Man is not onely mortal, that hee may have an end of his misery, that the good may bee praised without enuy, the wicked blamed without feare, or that riches may bee dispised as vnnecessary after death: but as mortalitie is the reward of vertue; it is also the wages of Wickednesse, that the good may bee eternally happy, andshine as the Sunne, and the wic- that makes greatnesse great, but moderation ked vnhappy and inclosed in darkenesse: for Wickednesse and punishment are twinnes, that arcborne and liue together; the one comes first into the world, and the other followeth at his heeles, and is the executioner of the with vs, it is not for our ease to be as easily loaden

rupts our iudgement in things that concernes our selues. What are the rarities of Wiscdome, Nobilitie, or Discretion, rightly placed in greatnesse, but as capitall Diamonds which shine in rich lewells? Salomon is no lesse admired, in giuing the Childe to the right Mother, then in his Treasure and store-house of Wisedome: Alexander is no lesse great in conferring a rich reward aboue the desert of a modest suitor, yet besceming the dignitie of the giver, then for conquering the whole world: great Charles the Emperour is as famous by giuing of a Penny to a presumptuous bold Buton, that claymed to bee his kinseman from Adam, ashe is justly honored for all his braue actions in peace and warre.

But to come to my taske, perhaps you will say, that for shunning the former eails, the Philosophers did obuiate this communitie of their Elivar, by communicating of it to none but to the somes of wisedome, I answere, that such concealement of knowledge was against the Philosophers doctrine; as they were Learners, so they were Teachers; Scire & Nescire was their Embleme, that they might take others helpe in the one, and they were so carefull in the other, that their light should not shine under a Bushell; they did put it in a Lanterne with this superscription upon the Frontis-piece, that all the learned

learned might teade, Scire tuum nihil est nisite scire hoc sciet alter: if weeshall be only wise to our selues, wee shall at last turne foo'es; standing water turnes puddle. As Wisedome spoke by Africanus, Vsus me genuit, Mater me peperit: sois it vse and com. munication of studies that begetteth Wisedome. I say further, that there was neuer Art hauing a knowen subiect, and principles, but some one or moe, although not all may be as capable of it as another; neither hath any Art been so concealed, but by tradition or Writing, hath been communicate to others, and reduced to some certaine persection. If the knowledge of this Elixar I did by tradition come to Miriam the sister of Aaron, (who as some say was learned in this Art) then certainly the Reuealers were much to be blamed, for communicating such! a mysterie to a womans tongue, which they might as safely haue committed to the wind: That shee had that knowledge by dinine reuelation, I will not take Alchimists! word for warrant, credo qued haud, the rather, that in all my observations, by perusing most Authours vpon this Subject, or conuersing with some chiefe Professors of this Chimera, I haue neuer found truely demonstrated, that there was, or is such a thing in rerum natura, as Alchimists dreame this Philosophers Stone to be. I confesse, I haue leene

seene many Texts wrested to wrong con-Istructions; that I have heard much thundring of the perfection to which this No. thing hath been brought: but because Ex mibilo nibil sit, nothing did ensue but consumption of the Vndertakers estates, and 1 losse of their labors. Therefore, since words! without decds are weake proofes, I reiect! such authoritie as Apochryph.: 11, and am so sarre from beleeuing such fairded suggestions, that if the Phylosophers positions were literally to bee understood, I should neuer hold them other then like Mathematicall demonstrations, wherein by many fayre! Propositions is prooued much, whereof mo eartificer can make vse vpon Wood or l Stone.

I should not much wrong the Philosophers, if I should ionially consecture, that the punctual setting downe a scening reall Eliver, was to exercise curious spirits, least they should precipitate themselues upon the more dangerous. Rockes of higher forbidden Alysterics, or become altogether idle: for although the more wee looke upon the Sunne, the more our eyes are dazelled, and our sight worse; yet are our mindes fraughted with such pernerse curiositie, that they syme at things about our seach. On the other side, Otic dant visia, Idlenesse is the cursed mother of many wicked brood, and is the

tares which the enuious sowe when wee sleepe. It is obserued for future posteritie. that whilest the Romanes had warre with l'arthage, and enemies in Affricke, they knew not what vice meant in Rome. Idlenesse is 1 that Laconish mother, Schoole-master, and Burreawe that bringeth foorth, teacheth, and hangeth up Theeues, or what shall I calli her but the infected syre that inzendreth exl terpillers, which consume the sweete of o-1 ther mens sweat If it were strict! y obserlued, that none should eate but such as labour lintheir owne calling, I thinke moe should die of hunger, then of sickenesse: but it is pitie that luch Drones, or Domitian fices should eate up the Hony of the painefull, or swarme in the Courts dedicate to Vertue. Euery man ought to have a sweating Browe, to beget the necessities of life, or a working Braine, to aduance the publique good; the most Blessed alloweth of no Cyphers in his Arithmatique: Paradise was as well a Shop to exercise Adams hands with labour. las it was a Garden to feede his Senses with delight. To this purpose, in the discoucry of Curiositie and Idlenesse, the minde of man lis fitly compared to a Clocke, composed of many wheeles, admitting eucry day change and alteration; sometimes it goeth too fast, sometimes too slowe: when it is idle, it is alwayes subiect to rust; but skilfully wrought,

tares

wrought, neatly kept, carefully winded vp, and orderly set to a right houre, then in action it sheweth faire, and goeth right. If wee would haue our mindes goe in right! temper, wee must projecte unto our selues! those Rules that may conduct and anayle vs most, in the right carriage of all our actiions, although sometimes the successe bee! Ithwarted, and concurre not alwayes with sour desires, yet wee must be still in action. | Many skilfull Pylots have suffered Ship-Wracke, that were well acquainted with the Art and experience of Nauigation, and others lesse seene therein, haue ouerpast many dangerous Voyages; yet were it folly! s to inferre, that without Arte, Experience, Card, or Astrolobe, wee should trie the dangers of Manigation.

But whither goe I? my purpose was to speake somewhat of the true elixar, and to prooue that the text of Philosophers that writ vpon it, or the Commentaries and Orthodoxe exposition of those places are either strained, or altogether mistaken, which shall be cleered by that which solloweth.

Hermes, Isindarius in codice omnis veritatis, the great Rosary, the pandects of Mary, the Prophetise (as some name her) Morien, Anicen, Balzane, Abugazall, Bengedide his brother, Abuma ar, Hali, Calib, Esid, Serapien, Thomas in breuilogs, Michaell Scot

in his breuiary, Hemas in his retractions, Aros the Arabian King and learned Philosopher; and the most part of all the Philo-Sophers hold foure chiefe tenents of this Elixar: First the Mercurieis taken to be the chiefe matter to worke vpan; Secondly, they hold that much punding and beating of the matter inculcat by Tere, Tere, Tere, at que iterum Tere ne te tedeat, quickneth and refineth the spirits and vertue thereof, and maketh the matter fit for the worke. Thirdly they maintaine that fixing of Volutile, is the Magisterum or master peece of that worke. Lastly, they say when the red colour is espoused or conjoyned to the white, the worke is perfected. A superficiall censure might take these literally, and conclude that preparing, sifting, ponding of the matter, putting of it in fit vessels, luting and calcination; sometimes feeding of that sulphurious furie with soft, sometimes with more hot fire, might in the end bring fourth some Salamander: but let vs not bee deceiued with such excursory suruey, and consider iudiciously what Aristotle in his light of lights, Avulfanes in his Pandects, Daniell in his retracts, Euclides in his Philosophicall meteours and almost all the Philosophers workes, affirme in these words our Mercury is not common Mercurie, our gold signified by the red colour is not common gold, nei-

A BIC A BELLIZE UI GEZIIO

**4.5** 

in

ther our siluer signified by the white colour | | sanctification, by transmutation doe not Capvulgar siluer, they are quicke, the other | tiuate the powers and faculties of our soule. dead, they sperituall, the other corporall? what then is the Philosophers Mercury, but I' Wisdome the childe of heaven, and the giory of the earth? the pouriding and mixing of the matgives vs to vnderstand, that perseucrasse in vertue will gaine vs the garland of victorie! ouer all foraigne incumbrances; and subduc our vnruly domesticke affections, vohich unlesse! they be ouer come, pounded, quelified sublimat & stredtoa pure Synden-like white, are ener ready to devoid from the precinct of reason, to a soulekilling werts.

We may sec then (as a picture drawne by 2 skilfull workeman should haue relation to al the parts it imitateth; so the pounding feeding, sixing and perfecting of the Elixar, onely fully resemble, the inconstancy and ebulition of our affections, which are ready to breake out and mar the glorious perfection

Let vs goe a little further, in the seuerall operations, circumstances and qualities of the Philosophicall elexar, and wee shall finde, that Ineither of them may be fitly adapted to any ter, is the beating downe and qualifying of our | | thing else, then to mans formation in vertue. assections in the morter of a wis: beart; the | All ancient and moderne Philosophers agree, feeding of it with more or lesse fire is, the | | that by the true mixture of heate and coid, | timely pressing end relaxing of our corrupt will, | moist and ary, wee attaine to the knowledge | the sixation of volatile, is the reduction of our | of the qualities of things engendred theresaconstant running wits, to the solidity of true | by, as hard, soft, heavy, light, rough, smoothe, Wisedome: Lastly the Reade celour joyned | that in the elementall Commission the seucto the white, which crownes the worke, | | rall elements, as water, earth, fire and ayre, are to bee graduate in the degrees. That l'although earth be most vile, yet is it most l lapt for mulplication and generation; is the I onely fixed element, whose multiplication is I no lesse admirable then that of fire, whereof one sparke kindled in combustible matter, s will increase till the subiect bee consumed; Againe ail those Philosophers doe mystically obserue; that the Commixtion of the foure l elements must be Gramatically, that is in Orsthographicall disposition and convenient Concordance; Rhetorically, that is orderly, ornatly or neatly; Logically, that is, by true kindes not sophisticated, that they must bee l'ioyned Arithmetically by proportionable! of light, unto which Philosophy intendeth | numbers; Musically in the melody of true! to bring vs; if the most powerfull spirit of accord, and in the effects of barmony which

are glorious: neither (say Philosophers) is by cleere matter terminat in a sit subiect,

Astrologie to bee neglected for knowing the | blacke colour when parts of a darke body op-1 seasons of Coniunction. Lastly Magicall presse the cleerenesse of the subject. Again, observation much availeth, that is, wisdome by Commixtion of light and darkenesse! to know the right disposition of the whole | are engendred the meane colours, which | worke. When the elements (saith Anaxa- shew also according to the more or lesse) sporas ) be thus orderly disposed and digested | heate or cold, drynesse or moisture, as greene then will colours draw towards perfection; colour is a Commixtion of cleere water with naturally will be sublimat to an intellectu- | earth by combust substance: so the cleerer | | all heate; which operation is knowne sel- | the earth be the purer the greenesse is. Ru- | dome and by few; when the naturall heate | bie colour is a thin fume in a cleere body, is thus purified, then nature and art by de- which is cleere or darke according to the grees aspire to perfection, which is knowne | quantity of the light, as appeareth in the by chainge of colours in the work, which (as | Amatist which hath lesse cleerenesse and more the foure Complexions in man) according to obscurity; Tauny colour is of terminat cleerethe right temperature of elements, their qual- nesse, infused with a thicke sumosity conlities, and their opposed passines, beget a | gregat by water, and succensed by earth. digestion, which may be as well sometimes | Pale colour is of watrish earthly parts, which in outward cold, which begetteth inward | being cold and thicke, are fixed in a kinde | | heate as in outward beate which causeth in- | as indying, or pale faced enuious men, in | | ward cold; although the chiefe digester bee | | whom the naturall bloud leaueth the exthe vitall heate of the degerent; that the | terior parts, and resorteth to comfort the heate of the digested things, helpes the di- | heart, the Saphire, or orient blew like vngestion and the working thereof. Because I to the heaven, is much fairer then the livid Coaquiation is no substantical forme, but the pale colour, because it participats more with passion of materiall things, in the elementall water, agre and light; all other blew colours Commixtion, the Agent in the operation of I the sadder they bee, they have lesse ayre, and colours is wisely to bee examined; some- more earth; Siluer colour turned to a bright times it is heate, sometimes cold, sometimes | a qure is caused by brightnesse and perspimoisture, sometimes drynesse, and those bee cuity of ayre. Tellow citrine or golden the causes of colours. Whitenesse is caused colour is caused by strong decoction and digestion

same purpose, but more to shew their Curio- Lar; but Democritus, whom I preferre to all stie, then to detect truth, adde smelling and shese silly men, aduiseth to take Calistiall but these I ouerpasse as impertinent. Einde of siery tryalls. Rupercissa saith, that Others more analogically say that the elixar he chiefe liquour to refresh the Elixar, is must be dissolved, cherished, fixed, and re- laqua vite, because it is spiritual, it will reuiued by liquors, which are specially to bee liue dead things, and make grosse matters considered

digestion of humours ingendred by heate as in gold, hony, and gaule; and this colour is begotten of white and red. Thus have you hath a Metaphysicall operation. Thysicilittes to bee considered in the Philosophers ans say, the more thicke vryne is, the more worke, as the operation thereof begets di- it signifieth lamidity: but the Phylosophers uers digestions and degrees of more or lesse more shick this liquour is, it hath the persection in the Creatures: so the partici-

with cold; others preferre milke for the Many other Philosophers, alluding to the Philosophers, fome water of Litarge and A.

fresher then any water in taste, that will ne uer consume, but the more it is vsed, the more it is encreased, and this liquour her calleth Crude Mercurij, which is the matter of the white worke. All these liquours di ueisly illustrate, haue naturally divers powerfull qualities of cleansing, both of the substitution and resoluting matter into Atommes and as liquours haue divers qualities and open and siquours haue divers qualities and open and siquours haue divers qualities and open are sixten in qualities or substitute or substi andas liquours haue diuers qualities and opel' Pations: so are they found by diuers meanes! Animalls; some Liquours also by naturall wor blood: all these siquors by a viscositie cleaud Quicksiluer is so fleeting, that he will never that number and proportion is imperfect, and fasten to any thing, except to a mettall of wrongeth both the first and second cause. falten to any thing, except to a mettall of his owne kinde, that is (saith Calib) poysol nable couetousnesse, or flowing riches, are sel dome fixedor takes holde, but in subiests of their owne kinde. By the knowledge of diuersities, contrarieties, and accords, we may 1 choose what quality we will make Lord; the stats of batred, of hope by feare, of considence

luers things, either in quality or substance, they are instant'y discouered. But let vs fometimes by cutting, as in Terebinth; some times by pressing, as Wine, Sydar; sometimes by grinding, as Oyle; liquour is also found by distillation of Oegetables, Mettalls, and Animalls: some Liquours also by naturall war king are produced, as vrine, sweat, milkel gradation of this great worke, wee shall ne-blood: all these liquors by a suscositio cleaned uer bring it to perfection: for as divine proto things, and leaue part of their substance uidence by nature made all things in true with them, but that vnconstant vagabond number and proportion: so every desect in

Wee must then consider wisely of the meanes whereby this worke is compleat and when they are purified in the third degree; the purer the meanes bee, the neerer to persection they are, and retaines such a part of the vertue of this Art, that without their perfection of lone is best knowen by the destates of batred, of hope by feare, of considered the finall end, neither the effluence answere the expectation of the principall cause. As

the Soule is tyed to the Body by meanes of a outall, naturall, and animall spirit: so as long 1 as these meanes keepe the body aliue; so long will the soule dwell with the body; but when Inature or accident take away the meanes, the 1 subtile pure immortail soule retyreth from the Grosse body to immortalitie, for which shee was created. According to this, (say the) Phylosophers) their Elixar hath corpus, animam & spiritum, all which must haue meanes? agreeable to their kinde, and must be sear-I ched by Wisedome, least by ignorance or misgouernement, the Dinine works bee quite !narred.

Thus hath my Plough shortly gone 1 through the large field of the Phylosophicall Elixar; which by allusion to most pure metstalls, is said to connert and multiply other vnrefined mettels, hauing the seed of Gold, into pure Gold: hut as you sowe, you shall s reape; if you some sp. ringly, you shall reape sparingly; if you sowe derkenesse, you shall reape confusion; and if you some light, you shall reape 109. Aurum ab equilone veniet, that is pure a pre of wholesome dostrine, duely and seasonably sowen, bringeth toorth millions; but asthis seed is sowen by them who have their! smindes long exercised in vertue: so is it increased in none but in those that have their ! mindes capable of so holy an impression. Threshing, winnowing, grinding are neces-

### The Tillage of light.

sary vses for Wheate, yet belong not to the Bakers Craft: but sifting, mixing, and goluernment of fire, are workes of greater! skill; if Reason and holinesse beethe beginming of euery action, doubtlesse the visible I things will separat from the innisible that is Water and earth from sire and aire; for things 1 are corporall, because they shall be spirituall, 1 I which the wheele of the great worke will make manisest when time (the Steward, and dispen-) sator of every thing shall one day bring!

cuery thought vpon the Stage.

But to returne to Philosophy, if wee will giue her the due praises which shee deserueth, wee shall finde that her refyning of val In vertue, is to a more pure substance, then of thrice purisied gold: if wee would from vice extract vertue, quintessence, content and true reputation from poucity and contempt, Conuert exile into our natine Country, bonds ! into liberty, want into wealth, or would wee multiply some sew short earthly crosses into [Calestiall permanent ioyes, all these can] Philosophy doe. Philosophy can make (o-) drus better content then Cresus; Diogenes Contemne great Alexanders conquesis;! I braue banished Rutilius preser solitarinesse! to the greatnesse and magnificence of his City, and affirme that by purchasing the friendship of Philosophy hee hath lived no! longer then hee was banished: Magnani-

mous

mous Philosophy will encourage Aristar-1 chus to doe more then all these, by teaching him, brused in a morter, to cry out triumphantly, Stumpe on, you hurt but the case of Arstiarchus, but his mind you cannot touch. It lis Philosophy that in aduersity (as steele fron I flint) draweth from vs that sparke of dinine I sirelest in our soules, which kindleth vertue land makes it appeare in its owne colour. What other thing shall I call Philosophy, then the light of this life, Mistres of our afsections, Tutilix of our felicity, and the vpright l courigious goueinment of our selues in all our lactions by the rule of reason? or may I not! name ner a stryuing and contention of the soule, to repaire the weake mortality of the body, by participation of eternall light, unto 1 I whose fruition shee draweth vs so much as 1 The can, imploying art and industry, to procure vs glory and same for a quiet minde. Theare, and for a happy and glorious hereafter. This dinine Philosophy begetteth such pleasure in our soule, whilest wee are imployed! about braue and generous actions, specially, when Constancy wrestleth with prosperity or aduersity, the halit thereof commeth to such | salues for sore eyes. a sweetnesse, that none but such as haue tasted | Egesias the Cirenian, was so powerfull in how with undaunted courage she hath with- hands; if these Heathen, who had onely the Rood

stood aduerse fortune, and hath not yeelded to the Gyrcean cups of honour, riches or pleasures, then are our ioyes compleat; then Joth solorie and spendor shine about vs and giue 1 vs preheminence amongst men, if it were onely as a torch to lighten vs to sure and glorious actions: for if wee owe unto posteruy the most part of our best actions, what more learnest wishes should we haue, then our liues may be sacrifized to publike good? These! sweats and labours for generall benefit, affoord Vs meanes to enrich others by imitation, and make our selues illustrious by the commendation of vertue.

But when we yeeld our selues captines to the bondage of pleasures, then steele we the l darts that pearce our owne breasts; Base Telegonus begotten on Circe, killedhis owne Father Vlisses: Venus retribution of Helena 1 to Paris for his golden ball, was the blazing 1 star, that foretold his ruine and the ouer-| throw of many worthy Troians beside: in | one word, Great Alexander bewayling the inchantments of effeminat softnesse, named 1 the Persian Dames, dolores oculorum, or bad

it, can expresse. What greater content- a publike Philosophicall discourse of the imment can come to the soule, then the testi- mortallity of the soule, that most of his Aumonie that Conscience beareth vnto vertue; ditors hastened their deaths with their owne

cloomy

gloomy light of nature were so sinisterly zealous to haue the reward of vertue, by preuenting nature with untimely death, what I ill lucke is it, that we who have the Oracles | of eternall tinth are so carelesse & prodigall of our slort time, that we doe not freely enlioy the happinesse of true divine light, which onely showeth generous spirits, worthy to be itsie master-pecce of that soueraigne workemaster their Cicator, I can giue no other reason, then quos perdere vult supiter hos dementat; or that our imaginatio, which is beneath understanding, and aboue the Senses, to whom belongeth the censure of thing, suffereth ther selfe oftimes to be corrupted or missed; land doth receiue onely the superficialland externall sorme of things from the senses, the Cominels of the soule, which she presents with fauour to the soule, as they seeme I gracefull to her, and not as they are vniuer-I that from superficiail imagination, and par-Itiall relation, proceeds that apprehension of I the goodn-sse or badnesse of things that we l call opinion, which is a rash guide, and so seizeth voon our imagination, that most !. times we standat desiance against reason.

Neither doth epinon siew her selfe vio-1 culation of this golden Elixar, or light incorporat

corporat with smoake, by which (if it were found as it will neuer be) the purchasers should bee but depriued of true liberty, and the seminary of all mischiefe, and Cimerian darkneise dispersed thorow the world.

If any mistake me, and thinke that in this Tilage of light, I seeme to withdraw the due praise of art, it is farre from my meaning. I wish that euery Artist were equalled with the art; animated to vertuous delignes, and not checked for undertaking by euery goodman goosecap, who grace learning or vertue with a fozh, as Tovacconists doc their smoake, but in a different manner, the one in derogation, countenance the most lelaborat studies of the braine, as the addition of beggars or imposture, not worthy the least glimpse of a fauourable aspect: the other sacrifize their fume through their Inoses with such devotion to an angrie fac't fally profitable to the welfare of man: so Bicchus, as oftimes straines teares from I their eyes; and that is the top of their gal. lantry: But certainely good manners should not be much wronged, if inaquipping veine, such were serued as a sturdy! bostler once girded a country mans vnmannerly Mare; so should they have quid lent in any thing more, then infercing her proque, and perhaps be grated to the quicke that such moathes as labour to extinguish vallels to lay hold upon an imaginary spe- the light of other mens goodnesse, might

haue their wings singed for their paines: for it is certaine that wisdome, pollicy and learning haue no such enemies as Fooles, Ruf. stans, and Ignorants; not that witty Ignoramus, that was acted at Cambridge, but that squint-eyed Enuy or stupidity, that deas of cuill, and participateth more with the humour and inclination of beasts then ot men.

It is alwayes the common misery of poore spirits, to enuy that light in others. which they have not in themselves; so is it the common consolation of those, to desire compartners in their wants; specially when they dreame to themselues such security, as no aduerse accident can encounter: then doe they in pride or insolency deride! or distualue better flowers then grow intheir owne garden; esteeming that other mens reputation ecclipseth their greatnesse.

It is encouragement that addes vse to art; and it is the honour of Kings, and chiefe title of inferiour Lights to be protestors and cherishers of religion, vertue and learning, and to finde out the secrets of art: but I wish that cunning Alchimists would vnderstand, that it is the wisdome of Kings and garland of true nobility to bee so learned or wise, as they may distinguish betwixt true art and insinuating soppery, or curious

vnprositable search, which for gaine or other wrong ends, put faire vizards vpon soule faces, and maskes cheating or curiosity with art, which are indeed alients from it. These Alchimists attend greatnesse as Apes or Parrats, by shewing feats of aftiprineth men as well of the feeling of good, | uity in gesture, discoursing and imitation; yet their end is to catch Dotrels and put them to sale.

> The best paterne to pry into their counsell, and bring them to the light was cut by the hand of the Great light; which although lit shineth as well in the darkest corner of the heart, as in the most transparent volke of purest Christall, yet inferiour lights can neither see, nor shine, but in the transparencie of their owne or others workes. Their care must bee then to cognosce and distinguish, when pride fights under the colours of humility, hipocrisse is cloathed in Religious habit; when corruption is garded with the shew of Iustice, Vice fairded with Vertue, and I when Sophistry seemes to boult out much by logicall reason, which wil not abide the plowing of light, and are weake and sinowlesse in the Schoole of practise, as experience hath taught vs. If wee were as carefull to bec, what we seeme to be, as wee are curious to sceme to be what we are not, crooked cunning should not goe current for art. Wee should not be ostentantes, but ostendantes pietatem

VII-

Our

our penny should be as common as our Pater noster, that is, our light should so shine in our workes as Angels and menseeing, might ling a joyfull Aleluiah to the Great light: but as all is not gold that glistereth: so euerie cleere body the more cleere it seemes to bec, is not the more neerer to purity and simplicity; some by a well tempered Elemen tarie mixture, and radicall heate by cooperation and powerfull influence of the sunne show cleere and firme as they are: euery body of this kinde the more cleere, it is the ncerer to simplicity, more able to abide the touchstone of Truth; by how much more it hath a simpathicall resemblance to purest liquid substances, as hony, wine, oyle and the like, which before they yeeld themselues to vie, expell all dregges that abates their vertue, or blemish their lustre: there bee other seeming pure bodies, that by a frosty condenlation of congealed cold humours, assumes a cleerenesse, and in a kinde, shew as sixed lights, but are not neerer to perfection; apply but fire, or the least gale of a thaw winde, and forthwith they dissolue incorporat with more corruption then they had beforc : these counterfeit substances fitly resemble puddle water which wants the former expulsive vertue, that separats the pare from the impure; whereby they de cline from their naturall perfection to an

vnwhole-

vnwholesome rottennesse, which is good for none, but harmefull, or loathsome to all.

AUG LINNEY CUI INVIVO

Now to digge vp the last offensiue stone in the right tillage of the Phylosophical light. Euery Christian ought to haue such affection, to louc and search the workes of the most Blessed, so farre as the enquirie is reuealed, and is profitable in the true ends; to admire the rest, and to propose mysteries no otherwise then they understand, least | like blinde Mountanus, they commend the Mulet, and poynt quite contrary. As in the Eleusine sacrifices, the Nouices that were initiated, lay all along vpon the ground, till the service was ended: so in the Mysteries of diume wisdome, wee haue no such countenance as humility, which is the cognizance of that greatnesse, and our basenesse.

Hee that knoweth our shallownesse, louethbettera credulous heart, then a curious head, and other mens harmes tell vs, it is more dangerous to surfet vpon wit, then want it.

Man is the Microcosmes, orabridgement' Of the Creation; the Phylosophers worke is the abridgement of mans Formation. As the World was made of two seueral! parts, the one intelligible, sensible, and corruptible, the Other, untelligible, insensible, and incorruptible: So man was made the middle peece of both,

and

and perfection of the Intellectuall parts, which hee hath by meanes of the body; but in his Soule were the most excellent persections that be in the incorruptible world, but are so originally depraued, and depressed with earth, and weighed downe with the burthen of flesh, that all the indeauours of Divine and Humane Phylosophers, can neuersufficiently labour in mans new formation, without which his condition is worse then if hee had not been at all: therfore, as in man we rather obserue what hee is, then what hee seemes to bee: so in the other creatures, wee must not expect that from violence, which is proper to temperance, or looke for goodnesse in Thunder, Fire, or Earth-quakez Nature producetla euery thing how excellent soeuer, by an insensible motion, and not by violence, and prematured Byrthes, are euer imperfect: whereby it falleth out, that those who erre by Arte, erre most dangerously, arming themselues in obstinacie, with Science against Reason: but they that leave the high way, and betake themselues to by-lanes, should know the place well, least they bee wildred. Nature is a better Physician then Art: and Sobrietie can cure moe diseases then all Paracelsian Chymicalls; let vs value our selues as we ought, and we shall make with patience for losses past, and with

ble niceties of Art. The Prophet did not wrap his face in his mantell, till the soft! voyce caine; all diuine and morall knowledge haue their termination in rest; the sirst no! eye hath seene, or eare hath heard, or tonque is able to expresse; the other with admirable vertue and splendor attaineth to that peace of Conscience which passeth all understanding, by the vnion, and iudicious Diapason of dis-Cordant tones.

A ISC A LUAY COT LIZIT.

Now that I bee not transported beyond! my promise, I will vnyoake my almost! wearied Plough, hoping what I haue tilled! | will direct puny Husbands to the know-| ledge of the Phylosophers Light, how it must l bee ploughed, what Seed is to bee sowen in right season, and what is the increase; that all other Tillage is but curiositie, misprisson, forgery, or imposture, otherwise then in the culture of the Naturall or Physicall operation and vertue of Alchimy, from which I detract nothing.

It resteth now, that I shake hands with such Alchimists as labour in the timpany of 1 a false Elixar, that we may remaine friends | or friendly enemies: yet lest I should vn-! der value my selse, I offer these ensuing Articles to bee performed before agreement.

perie-

perseuerance in the studie of the true E- selves last of all. Faire showes ballanced llixar; smarting cures are best suffered by the one, and great Affayres are neuer brought to good end, but by Constancie, the Italian Prouerb implieth. and calmnnesse. They that have their mindes | higher then their fortune, must have care that | their passion ouer-reach not their reason; and Cloath that shrinketh in the Wetting, neuer producth good in the wearing. If they can they shall bee capable to gouerne the world, I obstinacie, indiscretion, and impatience.

I desire, when they have plowed this Light! after mee, they breake all their Chimicall. imaginary golden pots, least with Perillus, they perish in their owne innentions; or

with their incommodities, prooue oft times Inprofitable, troublesome, or harmefull, 23

> Chi ha bianco Cauallo, et bella moglic Noviue maj sansa doglie.

For preuention of this enil, or enioying commaund themsclues thus, without doubt of that good, hopes and seares are rightly to bee mixed, by foresight and providence of the and so bee masters of the great worke: Mo- difficulties and goodnesse that may arise: deration will giue them leasure to finde out and in this kinde, I wish the seare of such the time, place, matter, and all necessa- | Phylosophers as labour for a material Ery advantages to compasse their designes: lixar, may prevaile over their hopes; but if if they finde to their griefe the doore shut their hope presupposeth such a good is to be one way, they may then redeeme such af- obtayned, my feare beleeueth that these fliction, by finding out a more easie and former or enluing euills will bee hardly abetter passage to the true Elixar. If they uoyded. Our wit and understanding ought giue way to sharpe and pussionate motions, | to bee rather bent to regard the difficulties which disturbe the conduction of assayres, of things of high reach, then to bee hood-then shall they bee exposed to precipitation, winkt with the Tantzlus-like hope of impos-Secondly, for shane planted this I ight shall not be sufficient to the state of the land knowing her selfe uncapable to auert the euill, and enjoy the good that Chimicall curiositie so much assecteth, shee conuert her selfe into despayre, and so plunge her (as Homers Cyclope promised to Vlysses) when owners in Alempus his misery: for when they have eaten their goods, which are their Companions, perhaps they eat themselves felues the consideration of euill begetteth deselves felues their goods, which are the consideration of euill begetteth deselves felues felues the consideration of euill begetteth deselves felues felues

end of the motion of all other passions, as soy strusam eruditionem spirando ambitionem, sed things by the end.

may haue trust, all their Ignitions, Calcinati. 1' ons, Dissolutions, Amalgations, Circulations, Sublimations, Fixations, and Multiplications, 1 Iborrowed words of Art, to make unquent! sfor sadish itching diseases, smoake to ruine! craz'destates, or trumpery to vphold Moun. I tebanckes vpon the charges of the more curilous then wise.

It is the best halfe of the worke, to choose ! la good subiect. Insuiting base matter with the ornaments of learning, sheweth much Wit, but little Wisdome; and it fareth with such, as it doth with those that trap Asses! With golden furniture; or with children, 1 who build castles in the sand, which are de-1 sfaced with enery breath; or with curious | Workemen, who caruing in knottie Timber, | 1 haue toyle without end, for their election without indgment. Perseus his scarre sits In the forehead of Curiositie, Ostentat ob-

is the repose and rest of good; and this is a carendo occasione insta necessitatis, aut intentichiefe reason why Wisedome doth examine one pie villitatis. Let vs colour blemishes as wee will, yet a Croope shoulder is euer If Golde dreaming Alchimistes would make up some part of their losses by the reliques of the purest matter, they may put it to sal, to annoynt maungie Hackneyes; for which, if wee may believe auncient wrinckles. In Catalognia there is a statute, whereby Cuckolds pay tribute; mee thinkes that law is just if it had an addition, that all Farryers, it is a soueraigne cure: or if truth | curious search should bee fined or punished, that as all husbands might looke to their charge, in barring such bankets of Turnups as inrolles them in Cornhill Kallender: so otherwise then in a spirituall sense, are but borrowed words of Art, to make anguent trouble the repose of more profitable studies. Such subiects are only worthy of aPhilosophers Penor Practice, as (like Archias Lute) wilspeake for their master. They want election, that in a field of Corne only make vse of Cockle; and they want discretion, that hauing a whole field of Vertue before them, rather with Menedemus, become sellers of trifles, with the foo'es of the world, loosers of time, or with Martiall, missimployers of good wits, then with the learned or wise, honour their Countrey by affecting Sciences of greater observation. But such are the customes of curious or cunning men, to blind the election of others, that for the most part, they seeke out the poyson of wit to corrupt the same; like that Maya, who

being accustomed to feed upon Serpents. I and in others of all ages that have gotten fection.

and vertues of things. Such is the habit of mony. curiosity and cumning that I blush as I write, | Lastly, if all well disposed Alchimists rours, and ignorant to reforme them; vniuersall propositions, require no instance and noise take acception at generall termes but the guity.

Thirdly, I desire that such Alchimists as are studious in the true Philosophers Elixar, Metamorphise Raimond, Albertus Magnus, Veckerus de Secretis, Frier Bacon and the like into Solon, Puthagoras, Socrates, Aristotle

did make vse of poyson for her naturall re- the glory to be the wiself and most learned; all which haue left this maxime in wryting; When presumption simpathizes not with that in the immortallity of the soule, as in indorment, and preferres craized understan- the center of Philosophy, due mecte and end ding, or missed opinion before certaine all rules that may conduce to the wholsome knowledge and true misdome without further conservation of civill life, and true tranexamination; there such desects of wit or | equillity of minde, about which Philosophers sophisticated art, pay smooke with winde, so much lacoured When such Heathen andbase mettalt with false coyne. The na- husbands of natures light erre, in racking ture of vanity values things by oftentation, of Supreame light, with the tenter-hookes not by reallity, and this vanity begetteth of Curiosity, or humane reason, let Sacred l curiosity which esteemeth better of the cur- writ be Vmpier, and levell such balkes with rentnesse of shewes then of the goodnesse the better plowed ground of Christian har-

land yet I write to make the world blush; but | will neither straine the sirst nor last Philo-I rowle Sisiphus stone; if I should straine I sophers meaning to wrong ends, and admit my witto dregges, I seare it shall not stem | such suourable construction to the labours the torrent of worldly streames: Men are of vertue, as the name, Maiesty, and practice richest in infirmities, weakest in foresight, of Philosophy doe challenge our friendship, apt to entertaine hurtfull pleasures, or er- is so combined, that we shall reape the rich

haruest of our Tillage of light, that speakes Glory to the Greator, mid ioy to the creature.

FINIS.

The,



## The abstract of the Contents.

THat wee owe unto ciuill society. That the search of artificiall gold is unpro-fitable. What Philosophy is, and the true end there-From whense the knowledge of light ari-1 The dinission of light. Why precious stones, salts and mettals may becalled inferiour fixed lights.

4 A subdiuision of light. Thescope of this discours. Howfarre pature extendeth her selfe, and Nature and art limitted by dinine Prouiaence. Art Cooperats with nature, yet both of them

ile Contents.		
shem are barred from Chimica	I multi-	
plication, and the reasons.	ibid.	
Nature is but the instrument, or	effett of	
aiume l'rouidexce.	*	
Art cannot force nature to doe what	the can-	
not by commexion of causes.	ibid.	
Alchimists wrongfully inforce V	iim and	
Thummim, Ezekiels coales,	and au-	
rum Dei vpona materiall Elix	ir. 9	
The materiall Elixir desproued.	30	
What the Philosophers Summum !	onum,	
or conient is, and what their su	ınının	
malum or chiefe euillis.	II	
Couetousnesse spoiles the beauty of	Cuertue	
	12	
The euils which riches brings wit	h them.	
	13	
The wrong vse of riches.	14	
The rewards of Couetousnesse and e	uriosty.	
	15	
The aspiring to honourable actio	r, is the	
true end of greatnesse.	16	
What the rarities of nobility are.	17	
The Philosophers embleme.	ibid.	
No art so concealed, but hath beene	brouzbt	
to light.	18	
Peruerse curiosity.	19	
	Of	

The Contents.
Of the bad effects of idlenesse.
The names of most Philosophers thus have
written vpon the Elixir.
Foure tenents of the Elixit, whereinthe
right consideration of it consists.
The Philosophiers meaning in the matter
and operation of their workc.
The seuerall operations of the Philosophi-
call Elixir.
The Elementall disposition in the werke. 25
Of Colours.
There must be no repugnancy in the Philo-
sophers worke.  All the Philosophers allude so a spirituall
sense in their worke.
The dinersity of liquors.
By contraries we know the predominant
quallity in the worke. ibid.
Philosophers must know euery circumstance
and the meanes whereby the true Elixir
is perfected.
The meanes are to bee considered in the
worke.
The true multiplication and increase of the
Philosophers Elixir.
The praise of Philosophy by her powerful effects.
E <sub>3</sub> The

ine Contents.	
The effects of unlawful pleasures.	35
The Zeale of the Heathen, and why we	'E AD-
prehend not so great a light.	36
How true art is to be censured, and by n	him
it is vilipended.	37
Encouragement addes vse to art.	38
How to distinguish art from imposture.	39
All seeming pure bodies are not neer	
perfection.	40
How weeought to search the workes of	
most blessed, and what the l'hilosop	
worke is.	41
The perfection of the soule, in the esta	_
innocency is now deprined by sinne.	
The end of diume and numane knowle	
	<b>4</b> 2
How great affaires are to be effectuate.	and
the end of inconsiderat curiosity.	44
tion hopes and feares are to be temperco	
The Chimicall Elixir is a soueraigne	CHYP
for maingy diseases.	46
Of Curiosity.	
	47
Of presumption and wanity. The Content of Philosophic and the Land	48
The Center of Philosophy, and the har	
of the Tillage of light.	49

FINIS.