

Sun	—	Sunday	—	0	⊙
Moon	—	Monday	—	☾	☾
Mars	—	Tuesday	—	♂	♂
Mercury	—	Wednesday	—	♀	☿
Jupiter	—	Thursday	—	♃	♃
Venus	—	Friday	—	♀	♀
Saturn	—	Saturday	—	♄	♄

Refers to Lord Verulam  
in his N H

See page B. 2½ Author to Reader  
of Anthroposophia Theomagica

English  
Hindu

1842  
E. ... ..  
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- Anthroposophia Theomagica — 1 x  
 Anima Magica Abscondita — 2 x  
 Magia Adamica or Calum Terræ - 3 x  
 Lumen de Lumine — 4  
 Euphrates or the Waters of the East - 5  
 Aula Lucis or the House of Light - 6

☾	Moon	Silver - Female
☉	Sun	Gold - male
♀	Venus	Copper -
☿	Mercury	Quicksilver

Electrostatics - The science of  
the forces between charged  
bodies. It is a branch of  
physics that deals with  
electric charges and their  
interactions. The study of  
electric fields and potentials  
is also included in this  
branch.

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ANTHROPOSOPHIA  
THEOMAGICA:

Or

A Discourse of the Nature of  
Man and his state after death;  
Grounded on his Creator's Proto-  
Chimistry, and veri'd by a practicall  
Examination of Principles in  
the Great World.

---

By *Eugenius Philalethes.*

---

*Dan :*

Many shall run to and fro, and know-  
ledge shall be increased.

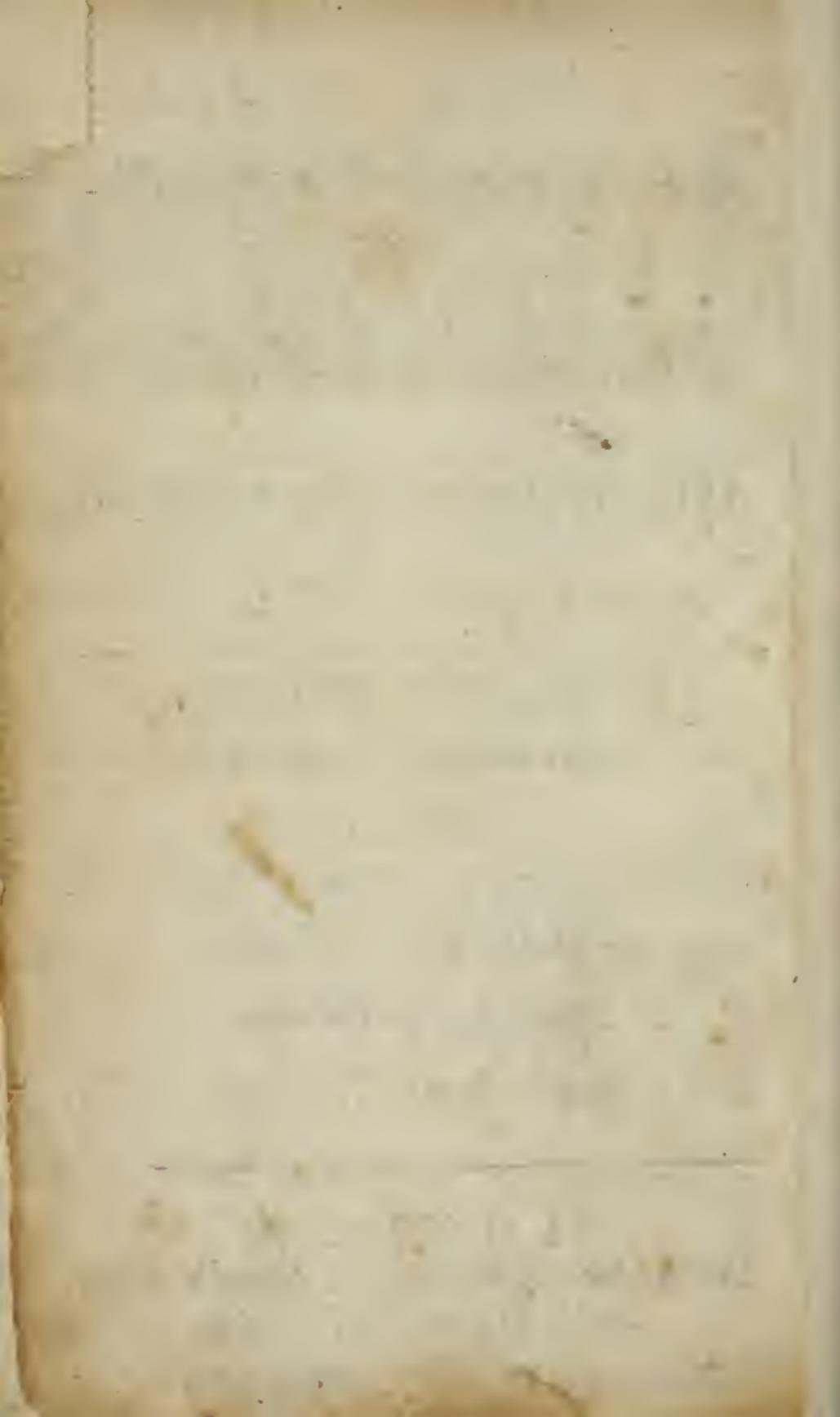
*Zoroaster in Oracul.*

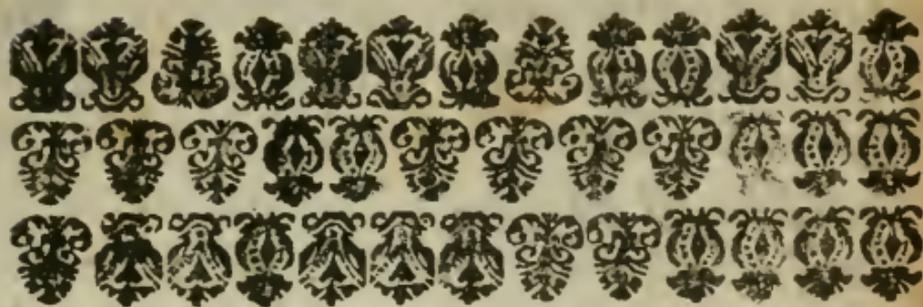
*Audi Ignis Vocem.*

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L O N D O N,

Printed by *T. W* For *H. Blunden* at the  
Castle in *Corn-hill.* 1650.





Illustrissimis, & vere Re-  
 natis Fratibus R. C. πρωτοτόκω  
 Ecclesiæ in tumultuoso hoc Sæ-  
 culo Apostolis Pacificis, Salu-  
 tem à Centro Salutis.



*num in summum Altare  
 summo tantum Pontifici  
 Jus sit, audens nimis ho-  
 Libum, nec sine sacrile-  
 gio Vobis obtrudi videat-  
 tur ; habet & pietas  
 suos Cancellos: Qui accedit injustus  
 Au*

Adaciæ, non Obsequii reus est. Allusit  
Istis olim Poetarum illa gigantomachia,  
quæ Cœlum etiam expugnare molieba-  
tur. Nec desunt hac nostra Ætate fatui  
quidam, & palustres Igniculi, qui Stel-  
las se somniant, & soli a latere credun-  
tur. Absit Engenio fastus iste, & Cli-  
max ambitionis! Hoc est,

----- imponere Pelion Ossæ.

Ego, Fratres Nobilissimi, in  
Sacrarum vestibulo, nec ad Aram Far hoc  
meum, Sed in Limine modestius expono.  
Vellem (si mihi in Censum accedissent)  
Talia vobis offerre,

---- Quæ sæcula Posterique possint  
Arpinis quoque comparare Chartis.

Sed non est quod desperem. Prodeant  
forsan in Novissimis, Qui faculam hanc  
meam præferent vel Solibus tusculanis.  
Atque hac quidem ratione Marci Tullii  
Colle-

Collega sum, quod in eandem Immorta-  
tem tendit noster Consulatus. Peragra-  
ni Ego, Quod Apes factitant, (non ille  
Quintiliani in Area venenata) Floscu-  
culos Cœlestes libaturus, & Qui suavia  
sua ex Aromatum Montibus attrax-  
erunt. Si quid mihi Mellificii est,  
Ego vobis Favum hunc, & alveare  
Solent tamen Rosæ in aliquorum sinu  
sordescere : sordescet forsitan & hic  
noster Manipulus, quoniam meæ  
Messis est. Fateor, Errata Eu-  
genii sunt, Cetera Veritatis. Sed  
quorsum hæc Veritati Testimonium,  
Vobis etiam astantibus, Quibus in  
propatulo est triplex illud Spiritus,  
Aque, & sanguinis Martyrium ?  
Supervacanea est hæc, non auxilia-  
ris Vocula : Qui silet ad Cœlum,  
sapit. Accipite ergo ( F. Illustris-  
simi ) Quadrantem hunc meum non  
Qualem Vobis offerre Debui, sed  
Qualem potui. Mens mihi pro Mu-  
nere

nerē est. *Hoc etiam praeferi volui*  
*paupertas, Nolite Rem ipsam e-*  
*pendere, sed Obsequium*

Oxonii  
 1548.

Oratoris Vestri

E. P.

---

Errata.

Pa.	li.	Read	}	Second part.	}	Pa.	li.	Read	}						
2	18					rambl'd Démoniū <i>paulo post</i> this fire I carve	}			}	}	3	10	}	}
9	29	4	29	}	}										
12	3	21	5					}	}						
29	26	40	17									}	}		
64	13	48	20												

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## The Author to

excluding *Eternity*; the *composure* was subject to *dissolution*. Ignorance gave this *release* the Name of *Death*, but properly it is the *Soules Birth*, and a *Charter* that makes for her *Liberty*; she hath severall wayes to *break up house*, but her *best* is *without a disease*. This is her *mysticall walk*, an *Exit* only to *return*. When she takes *air* at this *door*, it is without *prejudice* to her *tenement*. The *Magicians* tell me, *Anima unius Entis egreditur, & aliud ingreditur*. Some have examin'd this, and *state* it an *Expence of Influences*, as if the *Soul* exercised her *Royalty* at the *eye*, or had some *blinde Jurisdiction* in the *pores*. But this is to *measure Magicall Positions* by the *slight, superficial stritures* of the *common Philosophy*. It is an *age of Intellectuall slaveries*; If they meet any thing *extraordinary*, they *prune* it commonly with *distinctions*, or *dawb* it with *false Glosses*, till it looks like the *Traditions of Aristotle*. His

## the Reader.

followers are so confident of his principles they seek not to understand what others speak, but to make others speak what they understand. It is in Nature; as it is in Religion; we are still hammering of old elements, but seek not the America that lyes beyond them. The Apostle tells us of leaving the first principles of the Doctrine of Christ, and going on to perfection: Not laying again the foundation of Repentance from dead works, and of faith towards God; of the Doctrine of Baptism, and laying on of Hands, of Resurrection, and the eternall Judgement; Then he speaks of Illumination, of Tasting of the Heavenly gift; of being partakers of the Holy Ghost, of Tasting of the good word of God, and the powers of the World to come. Now if I should question any Sect (for there is no Communion in Christendom) whether these later Intimations drive? They can but return me to the first Rudiments, or produce some empty pretence

Hebr.

The Author to

of spirit. Our Naturall Philosophers are much of a Cast with those that step into the prerogative of Prophets, and Antedate events in configurations, and motions. This is a consequence of as much reason, as if I saw the Suede exercising, and would finde his *Designes* in his postures.

L. Verulam  
in his N.H. Friar Bacon walk'd in Oxford between two steeples, but he that would have discovered his *Thoughts*, by his steps, had been more his Fool, then his Fellow. The *Peripateticks* when they define the *Soul*, or some *Inferior Principle*, describe it onely by outward circumstances, which every childe can do, but they state nothing *Essentially*. Thus they dwel altogether in the *Face*, their *IndeaVours* are meer *Titillations*, & their *Acquaintance* with *Nature* is not at the heart. Notwithstanding I acknowledge the *Schoolmen ingenious*: They conceive their *Principles irregular*, and prescribe rules

for *Method*, though they want *Matter*. Their *Philosophie* is like a *Church*, that is all *discipline*, and no *Doctrine*: For, bate me their *prolegomena*, their *form of Arguing*, their *Reciting of Different Opinions*, with severall other *digressions*, and the *substance* of these *Tostati* will scarce amount to a *Mercury*. Besides, their *Aristotle* is a *Poet* in *text*, his *principles* are but *Fancies*, and they stand more on our *Concessions*, then his *Bottom*. Hence it is that his *followers*, notwithstanding the *Assistance* of so many *Ages*, can fetch nothing out of him but *Notions*: And these indeed they use, as *He* sayeth *Lycophron* did his *Epithets*, *Non ut Condimentis, sed ut Cibis*; Their *Compositions* are a meer *Tympanie of Termes*. It is better then, a *Fight* in *Quixot*, to observe what *Duels*, and *Diggladiations* they have about Him. one will make him speak *Sense*, another *Non-sense*, and a *third* both, *Aquinas* palps him gently, *Scotus* makes him

Arist.  
Rhet.

*winch*, and he is taught like an *Ape* to  
 shew severall tricks. If we look on his  
*adversaries*, the least amongst them  
 hath foyled him, but *Telesius* knock'd  
 him in the head, and *Campanella* hath  
 quite *discomposed* him. But as that *bald*  
*haunter* of the *circus* had his *scull* so  
*steel'd* with use, it shiver'd all the *tyles*  
 were thrown at it, so this *Aristotle*  
*thrives* by *scuffles*, and the world cries  
 him up, when *trueth* cries him down.  
 The *Peripatetickes* look on *God*, as they  
 do on *Carpenters*, who build with *stone*  
 and *Timber*, without any *infusion* of  
*life*. But the *world*, which is *Gods* *buil-*  
*ding*, is full of *Spirit*, *quick*, and *living*.  
 This *Spirit* is the *cause* of *multiplica-*  
*tion*, of severall perpetuall *productions*  
 of *minerals*, *vegetables*, and *creatures* in-  
 gendred by *putrefaction*: All which are  
*manifest*, *infallible Arguments* of *life*.  
 Besides, the *Texture* of the *universe*  
 clearly discovers its *animation*. The  
*arth* which is the *visible natural Ba-*  
*sis*

*sis* of it , represents the *gross* , *carnal*  
*parts*. The *Element* of *Water* answers to  
the *Bloud*, for in it the *pulse* of the *Great*  
*World* beates ; this most men call the  
*Flux* and *Reflux* , but they know not  
the true *Cause* of it. The *air* is the out-  
ward refreshing *Spirit*, where this *vast*  
*creature* breathes, though *invisibly*, yet  
not all together *insensibly*. The *Inter-*  
*stellar skies* are his *vital* , *æthereall wa-*  
*ters*, and the *stars* his *animal* , *sensuall*  
*fire*. Thou wilt tell me perhaps , This  
is *new Philosophy*, and that of *Aristotle* is  
*old*. It is indeed , but in the same sense  
as *Religion* is at *Rome*. It is not the *pri-*  
*mitive Trueth* of the *Creation*, nor the  
*Ancient* , reall *Theosophie* of the *He-*  
*brews* and *Egyptians* , but a certain *pre-*  
*ternaturall upstart*, a *Vomit* of *Aristotle*,  
which his *followers* with so much dili-  
gence *lick up* , and *swallow*. I present  
hee not here with any *Clamorous oppo-*  
*tion* of their *Patrone* , but a *positive*  
*Expresse* of *principles* as I finde them

## The Author to

in Nature. I may say of *Them* as *Moses* said of the *Fiat*: *These are the Generations of the Heavens, and of the Earth, in the Day that the Lord God made the Heavens, and the Earth.* They are things *extra Intellectum*, sensible practicall *Trueths*, not meet *Vagaries*, and *Rambles* of the *Braine*. I would not have thee look on my *Indeavours* as a *designe* of *Captivity*: I intend not the *Conquest*, but the *exercise* of thy *Reason*, not that thou shouldest swear *Allegeance* to my *Dictats*, but compare my *Conclusions* with *Nature*, and *examine* their *Correspondency*. Be pleased to consider, that *Obstinacy* *in-slaves* the *Soule*, and *clips* the *wings* which *God* gave her for *flight*, and *Discovery*. If thou wilt not quit thy *Aristotle*, let not any *prejudice* hinder thy *further search*; *Great* is their *Number* who perhaps had *attain'd* to *perfection*, had they not *already thought* themselves *perfect*. This is my *Ad-*  
*vice*

the Reader .

*vice* , but how wellcome to Thee I know not. If thou wilt *kick* and *fling*, I shall say with the *Cardinall*, *Etiam Asinus meus recalcitrat* : for I value no Mans *Censure*. It is an *Age* wherein *truth* is neer a *Miscarriage*, and it is *enough* for *me* that I have appeared *thus far for it*, in a *Day of Necessity* .

E. S.

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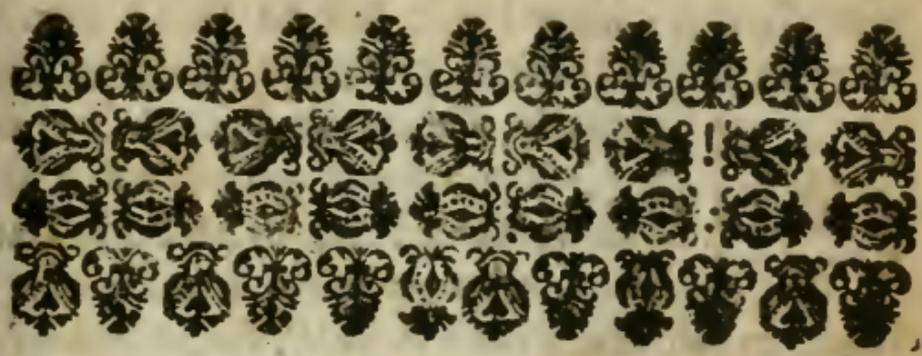
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3 17

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Extremely faint and illegible text occupying the lower two-thirds of the page.



# AN THROPOSOPHIA THEOMAGICA



HEN I found out this  
*Truth*, That *Man* in  
his *Originall* was a  
*Branch* planted in *God*  
and that there was a  
continuall *Influxe* from  
the *Stock* to the *Sion*, I  
was much troubl'd at his

*Corruptions*, and wonder'd his *Fruits* were not  
*correspondent* to his *Roote*. But when I was told  
he had tasted of an other *Tree*, my admiration  
was quickly off, it being my chiefe care to re-  
*duce* him to his first *Simplicitie*, and separate  
his *Mixtures* of *Good* and *Evill*. But his *Fall*  
had

had so bruised him in his *best part*, that his Soule had no knowledge left to study him a *Cure*, his Punishment presently followed his *Trespasse*: *Velata sunt omnia, intravitq; oblivio mater ignorantia*. This *Lethe* remained not, in his body, but passing together with his *Nature*, made his *Posterity* her *Channell*. *Imperfection's* an easy *inheritance*, but *Vertue* seldome finds any *Heires*. *Man* had at the first, and so have all *Souls* before their *Intrance* into the body, an *Explicite methodicall knowledge*, but they are no sooner *Vessel'd* but that *Liberty* is lost, and nothing remains but a *Vast confused Notion* of the *Creature*, Thus had I only left a *Capacity* without *Power*, and a *Will* to doe that, which was far enough above me. In this perplexity I studied severall *Arts*, and rambl'd over all those *Inventions* which the folly of man call'd *Sciences*; But these endeavours sorting not to my purpose, I quitted this *Booke-bussinesse*, and thought it a better course to study *Nature* then *Opinion*. Hereupon I considered with my selfe, that man was not the *Primitive immediate worke* of *God*, but the *World*, out of which he was made. And to regulate my studies in point of *Method*, I judg'd it convenient to examine his *Principles* first, and not *him*. But the *World* in generall being too large for

*inquisition*

C. Agrip.  
de vanit.  
Scient.

*Inquisition*, I resolv'd to take Part for the Whole, and to give a guesse at the *Frame* by *Proportion*. To perfect this my *Essay*, I took to task the Fruits of one Spring: Here I observed a great many *Vegetables* fresh and beautiful in their *Time*, but when I looked back on their *Original*, they were no such things as *Vegetables*. This *Observation* I apply'd to the *World*, and gained by it this *Inference*: That the *World* in the beginning was no such thing as it is, but some other seed or matter out of which that *Fabrick* which I now behold, did arise. But resting not here, I drove my *Conclusion* further; I conceav'd those seeds whereof *Vegetables* did spring, must be something else at first then *Seeds*, as having some *præexistent matter* wherof they were made, but what that *matter* should be I could not guesse. Here was I forc'd to leave off *Speculation*, and come up to *Experience*. Whiles I sought the *World*, I went beyond it, and I was now in Quest of a Substance, which without *Art* I could not see. Nature wrapps this most strangely in her very bosome, neither doth she expose it to any thing but her own *Vitall Cælestiall Breath*. But in respect that *God Almighty* is the onely proper immediate *Agent* which actuates this *matter*, as well in the work of *Generation*, as formerly in his *Creation*, it will not be amisse to speak some

something of Him, that we may know the *Cause* by his *Creatures*, and the *Creatures* by their *Cause*.

My God, my Life! whose *Essence* man  
 Is no way fit to *Know*, or *Scan*;  
 But should approach thy *Court* a *Guest*  
 In *Thoughts* more *low*, then his *Request*.  
 When I consider, how I *stray*,  
 Methinks 'tis *Pride* in mee to *Pray*  
 How dare I speake to *Heaven*, nor feare  
 In all my *Sinns* to court thy *Eare*?  
 But as I looke on *Moles* that *Lurke*  
 In blind *Inrenchments*, and there worke  
 Their owne darke *Prisons* to reparaire,  
 Heaving the *Earth* to take in *Aire*:  
 So view my *fetterd Soule*, that must  
 Struggle with this her *Load* of *Dust*  
 Meet her *Addresse*, and add one *Ray*  
 To this *mew'd Parcell* of thy *Day*  
 She would though here *imprson'd*, see  
 Through all her *Dirt* thy *Throne* and *Thee*.  
 Lord guide her out of this *sad Night*  
 And say once more, Let there be Light.

It is Gods own positive truth: In the  
*Beginning* That is, In that *dead silence*,  
 in that *horrible & empty Darknes* when  
 as yet nothing was *fashioned*, then (saith the lord)

Esd.

did

did I consider those things, and they all were made through me alone, and through none other, By me also shall they be ended and by none other. That Meditation forerunns every Solemne Worke, is a thing so well knowne to man, that he needs no further Demonstration of it then his owne *Practice*: That there is also in God something *Analogicall* to it from whence Man derived this Customary Notion of his; As it is most agreeable to Reason, so withall is it very sutable to Providence. *Dij* (saith *Iamblicus*) *concupiunt in se totum opus, antequam parturiant*. And the Spirit here to *Esdras*, *Then did I consider these things, He consider'd them first and made them afterwards*. God in his *Æternall Idea*, foresaw That whereof as yet there was no *Materiall Copy*: The goodnes and Beauty of the one, mov'd him to create the other, and truly the Image of this *Prototype* being imbosom'd in the *Second* made Him so much in love with his *Creature*, that when Sin had defac'd it, He restor'd it by the suffering of that *Patterne* by which at first it was made. *Dyonisius* the *Areopagite*, who liv'd in the *Primitive Times*, and received the *Mysteries* of Divinity immediately from the *Apostles*, stiles God the Father, sometimes *Arcazum Divinitatis*, somtimes *Occultum illud Super substantialiale* and elsewhere he compares him

to a *Roote*, whose *Flowers* are the *Second* and *Third Person*. This is true; For God the Father is the *Basis* or supernaturall Foundation of his *Creatures*: God the Son, is the *Patterne*, in whose expresse Image they were made: And God the Holy Gholt is *Spiritus Opifex*, or the Agent, who fram'd the creature in a just *symmetrie* to his *Type*. This Consideration or type God hath since used in the performance of *inferiour works*. Thus in the Institution of his Temple he commands *Moses* to the *Mount*, where the Divine Spirit shews him the *Idea* of the future *Fabrick*; And let them  
 Exod. *make me a Sanctuary that I may dwell amongst them, according to all that I shew thee, after the patterne of the Tab:rnacle, & the pattern of all the Instruments thereof, even so shall you make it.* Thus the Divine mind doth instruct us *porrigendo Ideas quadam extensione sua extra se*, and sometimes more particularly in *dreames*. To *Nebuchadnezzar* he presents a *Tree strong and high, reaching to the Heavens, and the sight thereof to the ends of the Earth*. To *Pharaoh* he shews *seven Ears of Corne*; To *Joseph* he appears in *sheafes*, and ther resembles the *Sun, Moon and Stars*. To conclude he may expresse himselfe by what he will for in him are *innumerable, eternall Prototypes* and he is the true *Fountain*, and *Treasure* of  
 Formes

Forms: But that we may come at last to the cope proposed: God the *Father* is the *Meta-physicall*, *supercelestiall Sun*, The *second Person* is the *light*, and the *Third* is *Amor igneus*, or a *Divine heate* proceeding from *Both*. Now without the *presence* of this *Heate* there is no *Reception* of the *Light*, and by *Consequence* no *Influx* from the *Father* of *Lights*. For this *Amor* is the *Medium* which *unites* the *Lover* to that which is *beloved*, & probably tis the *Platonicks*. *Damon magnus*, *Qui coniungit nos spirituum prefecturus*. I could speak much more of the *Offices* of this *Loving spirit*, but these are *Magnalia Dei*, & *Natura*, and require not our *Discusse*, so much as our *reverence*. Here also I might speak of that *supernaturall Generation*, whereof *Trismegistus*: *Monas gignit Monaden*, & *in se suum reflectit Ardorem*; But I leave this to the *Almighty God* as his own *Essentiall*, *Centrall mystery*. It is my onely *Intention* in this place to handle *Exterior Actions*, or the *Processe* of the *Trinity* from the *Center* to the *Circumference*: And that I may the better do it, you are to understand, that *God* before his *work* of *Creation* was *wrapp'd up* and *contracted* in himself. In this *state* the *Egyptians* stile him *Monas solitaria*, and the *Cabalists* *Aleph tenebrosum*; But when the *decreed Instant* of *Creation* came, then appeared *Aleph Lucidum*.

dum, and the first Emanation was that of the holy Ghost into the bosom of the matter. Thus

Gen. we read that Darknesse was upon the face of the deep and the spirit of God moved upon the face of the waters. Here you are to observe that notwithstanding this processe of the thir<sup>d</sup> person, yet was there no Light, but darknesse on the face of the deep, Illumination properly being the Office of the second. wherefore God also, when the matter was prepared by Love for Light gives out his *Fiat Lux*, which was no Creation as most think, but an Emanation of the Word, in whom was life, and that life is the light of Men. This is that light whereof Saint John speaks, that it shines in the darknesse, and the darknesse comprehended it not. But lest I seem to be singular in this point,

I will give you more evidence. Pimandras informing Trismegistus in the work of the Creation tells him the self-same thing. *Lumen illud Ego sum, Mens, Deus Tuus antiquior quam natura humida, quæ ex umbra effulsit.* And Georgius Venetus in his Book de Harmonia mundi: *Omne quod vivit propter inclusum calorem vivit, Inde colligitur Caloris naturam vim habere in se vitalem, in Mundo passim diffusam: imo omnia ex Igne facta esse testatur Zoroastres, dum ait, Omnia sub Igne uno genita sunt. Igne quippe illo,*

illo, quem Deus Ignea essentia Habitatior, (ut Plato ait) inesse iussit materiae Caeli, & Terrae ante creatam, rudi & informi: ut vitam praestaret, & formam, Hinc illis productis statim abivit Opifex, sit Lux: pro quo Mendosa Traductio habet Fiat lux, Non enim facta est Lux, sed Rebus adhuc obscuris communicata, & insita: ut in suis Formis Clara, & splendentes creent. But to proceed: No sooner had the Divine Light pierced the Bosom of the Matter, but the Idea, or Pattern of the whole Material World appeared in those primitive waters like an Image in a Glasse: by this Pattern it was that the Holy Ghost fram'd and modelled the Universal Structure. This Mytery or appearance of the Idea is excellently manifested in the Magicall Analysis of Bodies; (For he that shows how to imitate the Proto-Chymistrie of the Spirit, by Separation of the Principles wherein the Life is Imprisoned, may see the Impresse of it Experimentally in the outward natural restinents. But lest you should think this my Invention, and no Practicall Truth. I will give you another Mans testimony. *Quid quæso dixerit tibi tanti Philosophi, (saith one) is Plantarum quasi Alimento nasci in vitreo vase viderent, non suis ad Vivum Coloribus, & rursum interire, & renasci, idque quoties, & quando luberet? Credo Demonium Autem Magica inclus-*

*sum dicerent illudere sensibus humanis.* They are the words of Doctor *Marci* in his *Defensio Idearum Operatricium*. But you are to be admonished, there is a twofold *Idea*: Divine, and

— Naturall. The Naturall is a fiery, invisible, created Spirit, and properly a meer Inclosure, or

— vestiment of the true One. Hence the *Platonicks* called it *Nimbus Numinis Descendentis*. *Zoroaster*, and some other Philosophers think it is *Anima Mundi*, but by their leave they are mistaken, there is a wide difference betwixt *Anima* and *Spiritus*. But the *Idea* I speak of here, is the true primitive exemplar one, and a pure Influence of the Almighty. This *Idea* before the Coagulation of the seminall principles to a grosse, outward *Fabrick*, which is the *End* of *Generation*, impresseth in the Vitall *Ethereall* Principles a Modell, or Pattern after which the *Body* is to be framed, and this is the first inward production, or Draught of the Creature. This is it which the *Divine Spirit* intimates to us in

Gen. that Scripture where he saith, *I hat God Created every plant of the field before it was in the ground, and every herb of the field before it grew.* But notwithstanding this presence of the *Idea* in the *Matter*, yet the Creation was not performed *Extramittendo aliquid de Essentiâ Idea*; for it is *God*, that *Comprehends* his Creature, and not the Creature *God*.

Thus

Thus farre have I handl'd this *primitive supernatural part* of the *Creation*. I must confesse it is but short in respect of that which may be spoken, but I am confident it is more then formerly hath been discovered: Some Authors having not searched so deeply into the Centre of Nature & others not willing to publish such *Spiritual mysteries*. I am now come to the *gross work* or *mechanicks* of the *Spirit*, namely the *separation* of severall *substances* from the same *Masse*: but in the first place I shal examine that *Lymbus* or *Huddle* of *Matter* wherein all things were so strangely contained. It is the opinion of some men, and those learned, That this *sluggish empty Rudement* of the  *Creature* was *noe created thing*. I must confesse the Point is obscure as the thing it selfe, and to state it with Sobriety except a man were illuminated with the same *Light* that this *Chaos* was at first, is altogether impossible. For how can wee judge of a *Nature* differrent from our owne, whose *Species* also was so remote from any thing *now existent*, that it is impossible for Fancy to apprehend, much more for Reason to define it. If it be created, I conceive it the Effect of the *Divine imagination* acting beyond it selfe in *Contemplation*, of that which was to come, and producing this *Passive darkenesse* for a Subject to worke upon in the *Circumference*

rence. *Trismegistus* having first exprest his *Vision of Light*, describes the Matter in its primitive state thus. *Et paulo post* (saith he) *Tenebrae deorsum ferebantur, partim trepidanda, ac tristes effecta tortuosa terminata: ut imaginarer me vidisse commutatas Tenebras in humidam quandam Naturam ultra quam dici potest agit atam, & velut ab igne fumum evolare, ac sonum aliquem edere inenunciabilem, & lugubrem.* Certainly these *Tenebrae* he speaks of, or *Fuliginous* spawne of *Nature*, were the first created *Matter*, for that *Water* we read of in *Genesis* was a *Product* or secondary *Substance*. Here also he seemes to agree further with the *Mosaicall Tradition*; For this *Fumus* which ascended after the *Transmutation* can be nothing else but that *Darknesse* which was upon the *Face of the Deepe*; But to expresse the particular *Mode* or way of the *Creation*, you are to understand, that in the *Matter* there was a *horrible confused Qualme*, or *stupifying spirit* of *Moysture*, *Cold* and *Darknesse*; In the opposite *Principle of Light* there was *Heate* and the *Effect* of it *Siccitie*; For these two are noe *Elementall qualities* as the *Galenists* and my *Peripateticks* suppose: But they are (if I may say so) the *Hands of the divine Spirit* by which He did worke upon the *Matter*, applying every *Agent* to his proper *Patient*. These two are

Active and Masculine, Those of Moisture and Cold are Passive and Feminine, Now as soone as the holy Ghost and the Word (for it was not the one nor the other, but both, *Mens opifex una cum Verbo*, as *Trismegistus* hath it; I omit that Speech, *Let us make man*, which effectually proves their Union in the Worke) had applyed themselves to the Matter, there was extracted from the Bosome of it a thinne Spirituall Celestiall substance, which receiving a Tincture of Heat and Light proceeding from the Divine Treasures, became a pure sincere innoxious Fire. Of this the Bodies of Angells consist, as also the Empyreall Heaven, where Intellectuall Essences have their Residence. This was *primum Matrimonium Dei, & Nature*, the First and best of Compositions. This Extract being thus settled above, and separated from the Masse, retained in it a vast portion of Light, and made the first Day without a Sun. But the Splendour of the Word, expelling the Darkenes downwards it became more setl'd, and compact towards the Centre, and made a Horrible thick Night. Thus God (as the Hebrew hath it) was betweene the Light and the Darknesse, for the Spirit remained still on the Face of the Inferior portion to extract more from it. In the second separation was educed *Aer agilis*, as

Gen.

*Trismegistus* calls it a Spirit not so refined as the former, but vitall, and in the next degree to it. This was extracted in such abundance that it fill'd all the space from the *Masse* to the *Empyreall heaven*, under which it was condens'd to a water, but of a different constitution from the Elementall, and this is the Body of the *Inter-stellar skie*. But my *Peripatericks* following the Principles of *Aristotle* and *Ptolomie*, have imagin'd so many wheeles there with their final diminutive *Epicycles* that they have turn'd that regular *Fabrick* to a rumbling Confused *Labyrinth*. The Inferior portion of this second Extract from the *Moon* to the *Earth* remained *Air* still, partly to divide the inferior and superior waters, but chiefly for the Respiration, and Nourishment of the Creatures. This is that which is properly called the Firmament, as it is plain out of *Esdras*; *On the Second Day thou diddest create the Spirit of the Firmament*: for it is *Ligamentum totius Naturæ*, and in the outward *Geometricall Composure* it answers to *Natura media*, for it is spread through all Things, hinders Vacuity, and keeps all the parts of nature in a firm, invincible union.

This is *Cribrum Naturæ*, as one wittily calls it. a thing appointed for most secret and mysterious offices, but we shall speake further of it, when we

Auth.  
Philos.  
Restit.

come

come to handle the Elements particularly. Nothing now remained but the Two inferior principles, as we commonly call them, Earth and water. The *Earth* was an impure, Salphureous *subsidence*, or *Caput mortuum* of the Creation. The water also was Phlegmatick, crude, and raco, not so vitall as the former Extractions. But the *Divine Spirit* to make his work perfect moving also upon These imparted to them Life, and Heate, and made them fit for future Productions. The Earth was so overcast, and Mantl'd with the Water, that no part thereof was to be seen: But that it might be the more immediatly expoted to the *Cælestiall Influences*, which are the Cause of *Vegetation*, the Spirit orders a Retreat of the Waters, *breaks up for them his decreed place, and* Job. *sets them Bars and Doors*. The Light as yet was not confined, but retaining his vast Flux, and primitive *liberty*, equally posselt the whole Creature. On the Fourth Day it was collected to a Sun, and taught to know his Fountain. The darknesse, whence proceed the Corruptions, and consequently the death of the Creature, was imprisoned in the *Centre*, but breaks out still when the *Day* gives it Leave, and like a *bass'd Gyant* thrusts his head out of doors in the *Absence* of his *Adversary*. Thus *Nature* is a *Lady* whose face is *beautcons*, but not without

a *Black-bag*. Howsoever when it shall please God more perfectly to refine his *Creatures*, this Tincture shall be expelled quite beyond them, and then it will be an *Outward darknesse* from which *Good Lord deliver us?*

Thus have I given you a *Cursoris*, and short *Expresse* of the *Creation* in generall: I shall now descend to a more particular Examination of *Nature* and especially her *Inferior*, *Elementall parts*, through which *Man* passeth daily, and from which he cannot be separated. I was about to desist in this place to prevent all future *Aclamations*; for when a *Peripatetick* findes here but *Three*, nay but *two genuine Elements* *Earth*, and *Water*, for the *Air* is something more: will he not cry out I have committed *Sacrilege* against *Nature*, and stole the fire from her *Altar*? This is *Noise* indeed: but till They take *Coach* in a *Cloud*, and discover that *Idol* they prefer next to the *Moon*, I am resolved to continue in my *Heretic*. I am not onely of *Opinion*, but I am sure there is no such principle in *Nature*, The *Fire* which she useth, is *Horizon Corporeorum*, & *Incorporeorum*, *Nexus utriusque Mundi*, & *Sigillum Spiritus sancti*. It is no *Chymara*, *Commentitious Quirek* like that of the *School-men*. I shall therefore Request my Friends the *Peripateticks* to return their fourth Element to *Aristotle*, that he

he may present it to *Alexander the Great* as the first part of a new world, for there is no such Thing in the Old.

To proceed then: The *Earth* (as you were told before) being the *Subsidence*, or *Remaines* of that *Primitive Masse*, which God formed out of *Darknesse*, must needs be a *faculent impuro Body*: for the *Extractions* which the *Divine Spirit* made, were *pure, oleous, athereall substances*: but the *Crude, phlegmaticke, indigested humors* settled like *Lees* towards the *Centre*. The *Earth* is *spongie, porous, and magneticall*, of *Composition loose*, the better to take in the severall *Influences of Heat, Rains, and Dewes* for the *Nurture, and Conservation* of her *Products*. In her is the *Principall Residence* of that *Matrix*, which *attracts, and receives the sperms* from the *Masculine* part of the world. She is *Natures Aetna*: here *Vulcan* doth exercise himself, not that *limping, Poeticall one* which halted, after his *Fall*, but a *pure, Coelestiall, plastick Fire*. we have *astronomy* here under our feet, the *stars* are resident with us, and abundance of *Jewels and Pantauras*, she is the *Nurse and Receptacle* of all *Things*, for the *Superior Natures* ingulph themselves into her; what she receives this *Age*, she discovers to the next, and like a *faithfull Treasurer* conceales no part of her *Accounts*, Her proper, *Congeneall Quality* is *Cold*. I am

I am now to speak of the *Water*. This is the first *Element* we read of in *Scripture*, the most *Ancient* of *Principles* and the *Mother* of all *Things* amongst *visibils*; without the *meditation* of *this* the *Earth* can receive no *blessing* at all for *Moysture* is the proper *Caus* of *Mix-ture* and *Fusion*. The *water* hath severall *Complexions* according to the severall *parts* of the *Creature*. Here *below*, and in the *Circumference* of all *things* it is *volatil*, *crude*, and *raco*. For this very *Cause* *Nature* makes it no part of her *provision*, but she *rectifies* it first, *exhaling* it up with her *Heat*, and then *condensing* it to *Rains* and *Dews*, in which *State* she makes *use* of it for *Nourishment*. Some where it is *Interior*, *vitall*, and *Cœlestiall*, exposed to the *Breath* of the first *Agent*, and stirred with *Spirituall*, *aternall* *Windes*. In this *Condition* it is *Natures* *Wanton*, *Fœmina* *Satacissima* as *One* calls it. This is that *Psyche* of *Apuleius*, and the *Fire* of *Nature* is her *Cupid*. He that hath seen *Them* both in the same *Bed*, will confesse that *love* rules *All*. But to speak something of our *Common* *Elemental* *water*. It is not altogether *Contemptible*, there are hidden *Treasures* in it, but so *enchanted* we can not see them, for all the *Chest* is *transparent*. *Spiritus* *Aque* *Invisibilis* *congelatus* *melior* *est* *quam* *Terra* *Univer-*  
*versa*, saith the noble, and learned *Sendivow*. I  
doe

doe not advice the Reader to take this *Phlegm* to task, as if he could Extract a *Venus* from the Sea, but I wish him to study water, that he may know the *Fire*.

I have now handled the *Two Elements*, and more I cannot finde : I know the *Peripateticks* pretend to four, and with the help of their Masters *Quintessence* to a fift Principle. I shall at leysure diminish their flock, but the thing to be now spoken of, is Air. This is no Element, but a Certain miraculous *Hermaprodit*, the *Cement* of two worlds, and a Medley of Extremes. It is natures Common Place, her Index, where you may finde all that ever she did, or intends to do. This is the worlds *Panegrick*: The Excursions of both Globes meet here, and I may call it the *Rendezvouz*. In this are innumerable Magicall Forms of Men and Beasts, Fish and Fowle, Trees, Herbs, and all Creeping Things. This is *Mare Rerum invisibilium*, for all the *Conceptions in sinu superioris Naturae* wrap themselves in this Tiffany, before they imbarke in the shell. It retaines the species of all Things whatsoever, and is the Immediate Receptacle of Spirits after Dissolution, whence they passe to a *Superior Limbus*. I should amaze the Reader if I did relate the severall offices of this *Body*, but it is the Magicians Backdoor, and none but Friends come in at

Air = Tiffany

it.

it. I shall speak nothing more, onely This I would have you know: The *Air* is *Corpus vite* C.Ag. *spiritus nostri sensitivi*, our Animal Oyl, the Fuell of the Vital, Sensual fire, without which we cannot subsist a Minute.

I am now come to the Fourth, and last substance, the Highest in *Scala Natura*. There is no Fifth principle, no Quintessence as *Aristotle* dream'd but God Almighty. This *Fourth Essence* is a moyst, silent Fire. This Fire passeth thorough all things in the world, and it is Nature's Chariot, in this she rides, when she moves this moves, and when she stands this stands, like the wheeles in *Ezekiel* whole Motion depended on that of the spirit. This is the Mask, and skreen of the Almighty; wherefoever he is, this Train of Fire attends Him. Thus he appears to *Moses* in the Bush, but it was in Fire. The Prophet sees him break out at the North, but like a Fire catching it self. At *Horeb* he is attended with a mighty strong winde rending the Rocks to pieces, but after this comes the Fire, and with it a still small voice. *Estras* also defines Him a God, whose Service is Conuersant in Winde, and Fire. This Fire is the vestiment of the Divine Majesty, his Back-parts which he shewed to *Moses*, but his naked Royall Essence none can see, and Live; The Glory  
of

This presence would swallow up the *Naturall* man, and make him altogether *spirituall*. Thus *Moses his Face*, after conference with him, *shines*, and from this *small Tincture* we may see at our Future Estate in the *Regeneration*. But I have touch'd the *Veyle*, and must returne to the *outer Court* of the *Sanctuary*,

I have now in some measure performed that which at first I promised, an Exposition of the world and the parts therof; But in respect of my affectio to *Truth*, and the dominion I wish *Her*, shall be somewhat more particular in the Examination of *Nature*, and proceed to a further Discovery of her Riches. I advise the Reader to be diligent and curious in this *subsequent part* of the Discourse, That having once attained to the *fundamentals* of *Science*, he may the better understand her *superstructures*.

Know then, that every Element is *threefold*, his *Triplicity* being the expresse Image of their *Author*, and a Seal he hath laid upon his *Creature*. There is nothing on Earth though never so simple, so vile, and abject in the sight of man, but it beates witness of God even to that *abstruse-Mystery*, his *Vnity* and *Trinity*. Every Compound whatsoever is Three in One and One in Three. The basest *Reptill* even in his outward *Symmetrie* testifies of his *Author*, his *everall proportions* answering to their *eternall superior*

superior *Prototype*. Now Man hath the use of all these Creatures, God having furnished him with a *living Library* wherein to imploy himselfe; But he neglecting the works of his Creator, prosecutes the Inventions of the Creature; Laps up the *Vomits* of *Aristotle* and other *illiterate Ethnicks*, Men as concerning the Faith, *Reprobate*, and in the Law of Nature altogether unskillfull, Scribling Blaiphemous *Atheists*, *Quorum Animas* (as *Agrippa* hath it) *distrabi, & torqueri audiunt, videntq; Inferi*. He is much troubled at those Mysteries of the *Trinity* and the *Incarnation*, one Denies, another Grants them: But if they did once see the *Light of Nature*, they might find those Mysteries by Reason, which are now above their *Faith*. When I speake of a *Naturall Triplcity*, I speake not of *Kitchen-stuffe*, those three *Pot-Principles* *Water*, *Oyle* and *Earth*. But I speake of *Celestiall* *hiddén* *Natures*, knowne only to absolute *Magicians* whose eyes are in the *Center*, not in the *Circumference*, and in this sence every Element *Threefold*. For example, there is a threefold *Earth*, first there is *terra Elementaris*, then there is *terra Celestis*, and lastly, *terra spiritualis*. The Influences of the *spirituall Earth* by mediation of the *celestiall* are united to the *terrestria*

*restiall*, and are the true Cause of Life and Vegetation. These Three are the Fundamentals of Art and Nature. The First is a visible, *Tangible* substance, pure, fixed, and Incorruptible: of Quality Cold, but by Application of a Superior Agent, Drie, and by Consequence a fit Receptacle of Moisture. This is *Aleph Creatum*, the true *Terra Adama*, the *Basis* of every Building in Heaven; and Earth. It answers to God the Father, being the Naturall Foundation of the Creature, as He is the Supernaturall: without this Nothing can be perfected in *Magick*. The Second Principle is the infallible *Magnet*, the Mystery of Union. By this all Things may be attracted whether Physicali, or Metaphysicall, be the distance never so great. This is *Jacobs Ladder*: without this here is no Ascent, or Descent either Influentiall, or Personall. The Absence of This I conceive to be that *Gulph* between *Abraham*, and *Dives*. This answers to God the Son, for it is that which mediates between Extremes, and makes Inferiors and Superiors communicate. But there is not One in ten thousand knows either the Substance, or the use of this Nature. The third Principle is properly no Principle, It is not *Ex Quo*, but *per Quod omnia*. This can do all in all, and the Faculties thereof are not to be exprest. It answers to the *Holy Ghost*, for

amongst Naturalls it is the onely Agent, and Artificer. Now He that knows these three perfectly, with their severall Graduations, or annexed Links, which differ not in Substance, but Complexion: He that can reduce their impurities to one sincere Consistence, and their Multiplicities to a Spirituall, Essentiall simplicity, he is an absolute compleat *Magician*, and in full possibility to all strange, miraculous Performances. In the second place you are to learn, that Every Element is twofold. This Duplicity, or Confusion is that *Binarius* whereof *Agrippa in Scalis Numerorum*, as also both himself and *Tritemius* in their Epistles. Other Authors who dealt in this Science, were *Pragmaticall Scriblers*, and understood not this *Secretum Tenebrarum*. This is it in which the Creature *prævaricates*, and falls from his first Harmonicall Vnity. You must therefore *subtrahere Binarium*, and then the Magicians *Ternarius* may be reduced per *Quaternarium in Monaden Simplicissimam*, and by Consequence in *Metaphysicam cum supremâ Monade unionem*.

The Sun, and Moon, are two Magicall principles, the One active, the other passive, this *Masculine*, that *Fœminine*. As they move, so move the wheelles of *Corruption*, and *Generation*: They mutually dissolve, and compound,

it properly the moon is *Organum Transmu-*  
*tionis inferioris materia.* These Two *Lumi-*  
*aries* are multiplied and fructifie in every one  
 particular Generation. There is not a Com-  
 pound in all Nature but hath in it a little Sun,  
 and a little Moon. The little Sun is *Filius solis*  
*cælestis*, The little Moon is *Filia Luna Cæle-*  
*stis.* What offices soever the two great *Lumi-*  
*aries* perform for the Conservation of the  
 great world in Generall, These two little *Lu-*  
*inaries* perform the like for the Conservation  
 of their small *Cask*, or *Microcosm* in particu-  
 lar. They are *Mimula Majoris Animalis*,  
 Heaven and Earth in a lesser Character. God  
 like a wise *Architect*, sits in the *Center* of All,  
 repaires the Ruines of his Building, composeth  
 all Disorders, and continues his Creature in his  
 first, primitive *Harmony.* The Invisible, Cen-  
 trall *Moon* is *Iella illa rivosa, & Multifontana*,  
 whose top sit *Iove*, and *Iuno*. In a Throne of  
 Gold, *Juno* is an incombustible, Eternall Oyl,  
 and therefore a fit Receptacle of *Fire.* This  
*Fire* is her *Jove*, the little Sun we spoke of for-  
 merly. These are the true Principles of the  
 one, these are the Philosophers *Sol & Luna*,  
 or *Gold and Silver*, as some *Mountebanks*,  
 and *Carbonadoes* would have it. But in respect  
 we have proceeded thus far, I will give you a  
 true Receipt of the Medicine. R. *Lumi Cæle-*

*stis partes decem, Separetur Masculus a Fæminâ, uterque porro à Terrâ suâ, physica tamen & citra omnem violentiam Separata proportion debitâ, harmonicâ, & vitali conjunge: statimq; Anima descendens a spherâ pyroplastica, mortuum suum, & relictum Corpus amplexu mirifico restaurabit; Conjuncta foreantur Igne naturali imperfectum matrimonium spiritus, & Corporis: Proccedas Artificio vulcanico-Magico, quousque exaltentur in Quintam Rotam Metaphysicam. Hac est Illa, de Quâ tot scribillarunt, tam Pauci noverunt, Medicina.*

It is a strange thing to consider, That there are in Nature incorruptible, immortall principles. Our ordinary Kitchen Fire, which in some measure is an Enemy to all compositions, notwithstanding doth not so much destroy, as purifie some parts. This is clear out of the *Ashes of Vegetables*; for although their weaker exterior Elements expire by violence of the fire, yet their Earth cannot be destroyed, but Vitrified. The Fusion, and Transparency of this substance is occasioned by the *Radicall moisture* or *Seminall water* of the Compound. This water resists the fury of the Fire, and cannot possibly be vanquished. *In hac Aquâ* (sayth the learned *Severine*) *Rosa latet in Hieme*. These two principles are never separated, for Nature proceeds not so far in her Dissolutions. When

Dearh

Death hath done her worst, there is an *Vnion* between these two, and out of them shall God rise us at the last day, and restore us to a spirituall constitution. Besides, there remaines in them that primitive universall Tincture of the Fire: this is still busie after Death, brings nature again into Play, produceth wormes, and other inferiour Generations. I do not conceive there shall be a Resurrection of every *Species*, but rather their *Terrestriall* parts together with the Element of Water (*for there shall be no more Sea*) shall be united in one mixture with the Earth and fix'd to a pure Diaphanous substance. This is Saint *Johns* Chrystall-gold, a *Fundamentall* of the new Jerusalem, so called not in respect of Colour, but constitution. Their *Spirits* I suppose, shall be reduced to their first *Limbus*, a *sphere* of pure, ethereall fire like rich Eternall Tapestry spread under the Throne of God. Thus Reader, have I made a plenary, but short Inquisition into the Mysteries of Nature. It is more then hitherto hath been discovered, and therefore I expect the *more Opposition*. I know my Reward is Calumnie, but he that hath already condemn'd the Vanity of Opinion, is not like to respect that of Censure. I shall now put the Creatures to their just use, and from this shallow Contemplation ascend to Mine, and their Author.

Lord God ! This was a *stone*,  
 as *hard* as any *One*  
 Thy *Laws* in *Nature* fram'd :  
 'Tis now a *springing Well*,  
 and many *Drops* can tell,  
 Since it by *Art* was tam'd.

My God ! my *Heart* is so,  
 'tis all of *Flint*, and no  
*Extract* of *Tears* will yeeld :  
 Dissolve it with thy *Fire*,  
 that something may *aspire*,  
 And *grow* up in my *Fæld*.

*Bare Tears* Ile not intreat,  
 but let thy *Spirits* seat  
 Upon thoe *Waters* bee,  
 Then I *new form'd* with *Light*  
 shall move without all *Night*,  
 Or *Excentricity*.

It is requisite now, if we follow that *Method* which *God* himself is *Author* of, to examine the *Nature*, and *Composition* of *Man* having already describ'd those *Elements*, or principles whercof he was made, and consists *Man*, if we look on his *materiall* parts, was taken out of the great world, as woman was taken

ken out of *Man*. I shall therefore to avoyd repetitions, refer the Reader to the former part of this Discourie, where if things be rightly understood, he cannot be ignorant in his *materiall Frame, or Composure*. We read in *Genesis* that God made him out of the *Earth*; This is a great *Mystery*: For it was not the common *Pot-clay*, but an other thing and that of a far better nature. He that knows this, knows the subject of the *Philosophicall medicine*, and by consequence what destroyes or preserves the *Temperament of Man*, In this are principles *homogeneall* with his life, such as can restore his *Decayes* and reduce his disorders to a *Harmony*. They that are ignorant in this point, are not *competent Judges of Life and Death*, but *Quacks and Piss-pot Doctors*. The learned *Arias Montanus* calls this matter *Multiplcuis Terra particula singularis*, If these words be well examined, you may possibly finde it out, and so much for his *Body*. His *Soul* is an *Essence* not to be found in the *Texture* of the *reat world* & therefore meerly *divine* & *supernaturall*, *Montanus* calls it *divini spiritus anima, & vite Divine Halitus*. He seemes also to make the creation of *Man* a little *Incararnation*, as if God in this work had multiplied himself. *Adam* (saith he) received his *Soul ex admiranda singulariq; Dei Inspiratione, & ut*

*sic loqui sit fas, Fructificatione.* S. Luke also tells us the same thing, For he makes *Adam* the son of *God*, not in respect of the exterior *Act* of *Creation*, but by way of *Descent*; and this S. *Paul* confirms in the words of *Aratus*, For we also are his *Generation*. The Soul of *Act.* man consists chiefly of two Portions *Ruach*, and *Nephes*, inferior and superior, the superior is Masculine and *Eternall*, the inferior *Fœminine* and *Mortall*. In these two consists our *spirituall generation*. *Vt autem in Cœteris animalibus, atque etiam in ipso homine Arias Maris ac Fœminæ conjunctio Fructum Mont. propagationemq; spectabat naturæ singularorum dignam: ita in homine ipse illa Maris ac Fœminæ interior, arcanæque societas, hoc est animi atque animæ Copulatio ad fructum vitæ Divinæ idoneum producendum comparabatur. Atque huc illa Arcana benedictio & facunditas concessa, huc illa declarata Facultas & monitio spectat, Crescite, & multiplicamini & replete Terram, & subjicite illam, & Dominamini.* Out of this and some former passages, the understanding Reader may learn, The *Marriage* is a *Comment* on *Life*, a meer *Hieroglyphick*, or outward representation of our inward vitall *Composition*. For *Life* is nothing els but an *Union* of *Male* and *Fœmale Principles*, and he that perfectly knowes this secret knowe

knowes the Mysteries of Marriage, both *Spirituell* and *Naturall*, and how he ought to use a Wife. Matrimony is no ordinary triviall busines, but in a moderate sence *Sacramentall*. It is a visible signe of our invisible *Union* to *Christ*, which *S. Paul* calls a *Great mystery*, and if the thing signified be so Reverend, the *signature* is no *ex tempore*, contemptible *Agend*. But of this elsewhere. When God had thus finished his last, and most excellent *Creature*, he appointed his Residence in *Eden*, made him his *Vice-Roy*, and gave him a full jurisdiction over all his *Works*; That as the whole man consisted of *Body*, and *Spirit*, so the *Inferiour Earthly Creatures* might be subject to the one, and the *superiour intellectuall Essences* might minister to the other. But this Royalty continued not long, for presently upon his preferment there was a *Faction* in the *Heavenly Court*, and the Angels scorning to attend this piece of *Clay*, contrived how to supplant him. The first in this plot was *Lucifer*, *Montanus* tells me his name was *Hiel*. He casts about to Nullifie that which God had Inacted, that so at once he might overreach him and his *Creature*. This Policy he imparts to some others of the *Hierarchy*, and strengthens himself with *Conspirators*. *But there is no Counsel against God*. The mischief is no sooner hatched but he and his

his Confederates are expell'd from *Light* to *Darknesse*, and thus Rebellion is as the sinne of *Witchcraft*, a Witch is a Rebel in *Physicks*, and a Rebel is a Witch in *Politicks*: The one acts against *Nature*, the other against *Order*, the Rule of it: But both are in League with the *di-vel* as the first Father of *discord* and *sorcerie*. *Satan* being thus ejected, as the condition of *Reprobates* is, became more hardned in his *Resolutions*, and to bring his malice about, arrives by permission at *Eden*. Here he makes *Woman* his Instrument to tempt *Man*, and overthrowes him by the same Meanes that God made for an help to him. *Adam* having thus transgressed the Commandement, was exposed to the Lash, and in him his *Posterity*. But here lyes the Knot: How can we possibly learn his Disease, if we know not the immediate *Efficient* of it? If I question our *Divines* what the *Forbidden Fruit* was, I may be long enough without an answer, Search all the School-men from *Ramus* to *Peter Hispan*, and they have no *Logick* in the point. What shall we do in this case? To speak any thing contrary to the *sling* of *Aristotle* (though perhaps we hit the *mark*) is to expose our selves to the common Hue; But in respect I prefer a *private Truth* to a *publick Error*, I will proceed. And now Reader *Arrige Aures*, come on without prejudice,

ice, and I will tell thee that which never hitherto hath been discovered .

That which I now write must needs appeare very strange , and Incredible to the common man, whole knowledg sticks in the Barke of *Allegories*, and Mysticall speeches, never apprehending that which is signified by them unto us . This I say must needs sound strange, with such as understand the Scriptures in the utterall plaine sence, considering not the *scope* and *Intention* of the *Divine spirit*, by whom they were first penned and delivered . Howsoever *Origen* being *Vnus de multis*, and in the judgement of many wise men, the most learned of the Fathers, durst never trust himselfe in this oint, But alwaies in those Scriptures where his Reason could not satisfie, concluded a *Mystery* .

Certainly if it be once granted (as some sickenot to affirm) that the *Tree of knowledge* was a *Vegetable*, and *Eden* a *Garden* ; it may be very well inferred, that the *tree of life* being described in *eodem Genere*, as the School-men expresse it, was a *Vegetable* also. But how derogatory this is to the power of *God*, to the *Merits*, and *Passion* of *Jesus Christ* , whose Gift *ternall life* is, let any indifferent *Christian* judge. Here then we have a certain intrance into *Paradise*, where we may search out this *tree* of  
of

of knowledge, and (happily) learn what it is. For seeing it must be granted, that by the tree of life is figured the *Divine Spirit* (for it is the Spirit that quickeneth, and shall one Day translate us from *Corruption* to *Incorruption*) it will be no indiscreet *Inference* on the *Contrary*, that by the tree of knowledge is signified some sensuall Nature repugnant to the *Spiritual*, wherein our worldly sinfull *Affections*, as lust, anger, and the rest have their seat, and predominate.

I will now digresse a while, but not much from the purpose, whereby it may appear unto the Reader that the *letter* is no sufficient *Expositor* of *Scripture*, and that there is a great deal of difference between the *sound* and the *sense* of the *Text*. *Dionysius* the *Areopagite* in his *Epistle* to *Titus* gives him this *Caveat*. *Et hoc præterea Opera pretium est cognoscere, Duplicem esse Theologorum Traditionem, Arcanam Alteram, ac mysticam: Alteram vero manifestam & notioerem.* And in his *Book* of the *Ecclesiasticall Hierarchie* written to *Timothens*, he affirms, that in the *primitive, Apostolicall times*, wherein he also lived, the *mysteries* of *Divinity* were delivered *partim scriptis, partim non scriptis Institutionibus*. Some things he confessed were written in the *Theologicall Books*, and such are the *Common Doctrinals* of the *Church*

ow, in which notwithstanding (as Saint Peter saith) there are many things hard to be understood. Some things again *Ex Animo in Animum medio quidem intercurrente verbo corporali, sed quod Carnis penitus excederat sensum, sine literis transfusa sunt.* And certainly this Orall Tradition was the Cause that in the subsequent Ages of the Church all the mysteries of Divinity were lost. Nay, this very day there is not one amongst all our School-Doctors, or late Ex-Temporaries that knows what is represented unto us by the outward Element of Water in Baptism. True indeed: They tell us it betokens the washing away of sin, which we grant them, but this is not the full signification for which it was ordained. It hath been the Common error of all times to mistake *signum* for *ignatum*, the shell for the Kernell; yet to prevent this, it was that *Dionysius* wrot his book of the *Celestiall Hierarchie*, and especially his *Theologia significativa*, of which there is such frequent mention made in his works. Verely our Saviour Himself who is blessed for evermore, did sometimes speak in parables, and commanded further that Pearles should not be cast forth unto swine, for it is not given to all men to know the mysteries of the Kingdom of Heaven. Supposing then (as it is most true) that amongst other mysticall speeches contained

in *Scripture*, this of the *Garden of Eden*, and the *Trees* in it, is *one*: I shall proceede to the Exposition of it in some measure, concealing the particulars notwithstanding.

Man in the beginning (I mean the substantiall inward Man) both in, and after his *Creation* for some short time, was a pure *intellectual Essence*, free from all fleshly, sensuall *Affecti- ons*. In this state the *Anima*, or *sensitive Nature* did not prevail over the *spiritual*, as it doth now in us. For the superior *Mentall* part of *Man* was united to *God per Contactum Essentialem*, and the *Divine light* being received in, and conveyed to the inferiour portions of the *Soul* did mortifie all carnall desires, insomuch that in *Adam* the sensitive *Faculties* were scarce at all imployed, the *spirituall* prevailing over them in him, as they do over the *Spirituall* now in us. Hence we read in *Scripture*, that during the state of *Innocence* *he did not know that he was naked*: but no sooner eats he of the *tree of knowledge* but he *saw his nakednesse*, and *was ashamed* of it; Wherefore also he hides himself amongst the *Trees* of the *Garden*, and when *God* calls to him, he replies; *I Gen. heard thy voice in the Garden, and I was afraid because I was naked, and I hid my self.* But *God* knowing his former state, answers him with a *Question*. *Who told thee that Thou wast naked?*

asked? Hast thou eaten of the tree, whereof I commanded thee thou shouldest not eat? Here we see a Twofold state of Man: his first, and best in the spiritual substantiall union of his Intellectuall parts to God; and the Mortification of his *athereall*, *sensitive Nature*, wherein the fleshly sinfull *Affections* had their *Residence*. His second, or his Fall in the eating of the forbidden fruit which did cast sleep his Intellectuall *Faculties*, but did stir up, and exalt the Sensuall. For (sayth the Serpent) *Gen.*  
 Thou eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing Good, and Evill. And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise: Shee took of the Fruit thereof, and did eat, and gave also unto her husband, with her, and he did eat; and the Eyes of them both were opened, and they saw that they were naked. Thus we see the sensuall faculties revived in our first Parents, and brought *de potentiâ in actum* as the School-men speak, by vertue of this forbidden Fruit. Neither did this Eating suppress the Intellectuall powers in Adam onely, but in all his Generations after him, for the Influence of this Fruit together with his *Nature* into his posterity. We are all born like *Moses* with a Veil over the Face:

Face: This is it, which hinders the prospect of that Intellectual shining Light, which God hath placed in us; And to tell you a Truth that concerns all Mankind, the greatest Mysterie both in *Divinity* and *Philosophie* is, *How to remove it.*

It will not be amisse to speake something in this place of the Nature and Constitution of Man, to make that more plaine which already hath been spoken.

As the great World consists of Three parts, the *Elementall*, the *Cœlestiall* and the *Spirituall* above all which God himselfe is seated in the Infinite, inaccessible *Light*, which streams from his own *Nature*; Even so man hath in him his Earthly, Elemental parts, together with the *Cœlestiall*, & *Angelical* natures, in the Center of all which moves, and shines the *Divine Spirit*. The sensuall, *Cœlestiall*, and *ethereall* part of Man is that whereby we do move, see, feel, taste, and smell, and have a Commerce with all *materiall Objects* whatsoever. It is the same in *us* as in *Beasts*, and it is derived from Heaven, where it is predominant, to all the inferior Earthly Creatures. In plain Terms it is a part of *Anima Mundi*, commonly called *Anima media*, because the Influences of the *Divine Nature* are conveyed thorough it to the more material parts of the Creature, with which

of themselves they have no proportion. By means of this *Anima Media*, or the *athereal Nature*: Man is made subject to the Influence of Stars, and is partly dispos'd of by the *Cælestial harmony*. For this middle spirit (middle I mean between both Extreames, and not that which actually unites the whole together) as well that which is in the outward Heaven, as that which is in Man, is of a fruitfull insinuating nature, and carried with a strong desire to multiply it self, so that the *Cælestiall Form* stirs up, and excites the Elementall. For this Spirit is in Man, in Beasts, in Vegetables, in Minerals: and in every thing it is the *mediate Cause* of Composition and Multiplication. Neither should any wonder that I affirm this spirit to be in Minerals, because the Operations of it are not discerned there. For shall we conclude therefore, that there is no inward Agent that actuats, and specifies those *passive, indefinite Principles* whereof they are *Compounded*? Tell me not now of blind *Peripateticall Formes*, and Qualities: A Form is that which *Aristotle* could not define substantially, nor any of his followers after him, and therefore they are not competent judges of it. But I beseech you, are not the faculties of this Spirit suppress'd in Man also, when the *Organs* are *Corrupted*, as it appeareth in those that are blind? But notwithstanding the

Eye onely is destroyed, and not the Visible power, for that remaines, as it is plain in their *dreams*. Now this vision is performed by a reflection of the *Visuall Radii* in their inward, proper *Cell*: For Nature imployes her gifts onely where she findes a *Conveniencie*, and fit *disposition* of *Organs*, which being not in *Minerals* we may not expect to clear an *Expression* of the naturall *powers* in them. Notwithstanding in the *Flowets* of severall *vegetables* (which in some sort represent the *Eyes*) there is a more Subtile, acute perception of heat and cold, and other *Cœlestiall* Influences then in any other part. This is manifest in those *Herbs* which open at the *Rising*, and shut towards the *Sunset*: which motion is caused by the spirit being sensible of the *Approach*, and departure of the *Sun*: For indeed the *Flowers* are (as it were, the spring of the Spirit, where it breaks forth and streames, as it appears by the *Odours* that are more *Cœlestiall*, and Comfortable there. Again, this is more evident in the *Plantanimals* as the *Vegetable Lamb*, the *Arbor Casta*, and severall others. But this will not sink with any but such as have teen this Spirit separated from his Elements, where I leave it for this time.

Next to this *Sensuall Nature* of *Man* is the *Angelicall*, or *rationall Spirit*. This Spirit adheres somtimes to the *Mens* or *superior portio*

of the *Soul*, and then it is filled with the *Divine light*, but most commonly it descends into the *ethereal inferior portion*, which *Saint Paul* calls *Homo animalis*, where it is altered by the *Cœlestial influences*, and diversly distracted with the *irregular Affections*, and passions of the *sensuall Nature*.

Lastly, above the *Rationall Spirit* is the *Mens*, or *Intelligentia abscondita*, commonly called *Intellectus illustratus*, and of *Moses spiraculum Vitarum*. This is that Spirit which *God himself* breathed into *Man* and by which *Man* is united again to *God*. Now as the *Divine light* flowing into the *Mens*, did assimilate and convert the inferiour portions of the soul to *God*; so on the *Contrary* the *Tree of Knowledge* did obscure, and darken the superiour portions, but awak'd and stir'd up the *Animal sinfull Nature*. The sum of all is this. *Man* as long as he continued in his union to *God* knew the *Good* onely, that is, the *Things* that were of *God*: but as soon as he stretched forth his hand, and did *Eat* of the forbidden fruit that is, the *Anima media*, or *Spirit* of the greater world, presently upon his disobedience and transgression of the *Commandment*, his *Vnion* to the *Divine Nature* was dissolved, and his *Spirit*. being united to the *Spirit* of the world, he knew the *Evil* onely, that is the things that were of the

world. True it is, he knew the Good and the Evil, but the Evil in a far greater measure then the Good.

Some sparks of *Grace* were left, and though the perfection of Innocence was lost upon his Fall from the Divine Light, yet Conscience remained still with him, partly to direct, partly to punish. Thus you see that this *Anna Media* or middle Spirit is figured by the Tree of knowledge, but he that knows why the Tree of Life is sayd to be in the midst of the Garden and to grow out of the Ground, will more fully understand that which we have spoken. We see moreover that the Faculties ascribed to the Tree of Knowledge are to be found onely in Middle Nature. First, it is said to be a Tree to *be desired to make one wise*, but it was Fleshly sensuall Wisdom, the Wisdom of this world, and not of God. Secondly it is sayd to *be good for Food, and pleasant to the Eyes*: So is the Middle Nature also; For it is the onely *Medicine* to repair the Decayes of the Natural Man, and to continue our Bodies in their primitive strength, and Integrity.

Lastly, that I may speak something for my self: This is no new unheard-of fansie, as the understanding Reader may gather out of *Trismegistus*. Nay, I am verily of opinion, that the *Egyptians* received this knowledge from the  
*Hebrews*

*Hebrews* who lived a long time amongst them, as it appears out of *Scripture*, and that they delivered it over to the *Gracians*. This is plain out of *Iamblichus* in his Book *de Mysteriis*, where he hath these words. *Contemplabilis in se Intellectus Homo, erat quondam Deorum Contemplationi conjunctus : deinde vero alteram ingressus est Animam, circa humanam Formam Speciem contemperatam, atq; propterea in ipso Necessitatis, Fatigue Vinculo est alligatus.* And what els I beseech you, is signified unto us in that poeticall Table of *Prometheus*? That he should steal a certain fire from Heaven, for which Trespasse afterwards, God punished the World with a great many Diseases, and Mortality.

But some body may reply : Seeing that God made all Things very Good, as it appears in his *Review* of the Creatures on the sixth day ; how could it be a sin in *Adam* to eat that which in it self was good? Verily the sin was not grounded in the Nature of that which he did eat. but it was the Inference of the Commandment, in as much as he was forbidden to eat it. And this is that which Saint *Paul* tells us, That he had not known sin, had it not been for the law ; And again in another place, The strength of sin is the law. But presently upon the Disobedience of the first Man, and his

*Transgression* of the Commandment the creature was made subject to Vanity: For the curse followed, and the impure seedes were joynd with the pure, and they reigne to this hour in our bodies, and not in us alone, but in every other Naturall Thing. Hence it is we reade in

scripture, *That the Heavens themselves, are not clean in his sight.* And to Job.

this alludes the Apostle in that speech of his to the *Colossians*, That it pleased the Father to reconcile all things to him'self by Christ, whether they be things in Earth or Things in Heaven. And here you are to observe, that *Cornelius Agrippa* mistook the act of Generation for Original sin, which indeed was the Effect of it, and this is the onely point wherein he hath miscarried.

I have now done, onely a word more concerning the Situation of Paradise, and the rather because of the diversity of Opinions concerning that solace and the Absurdity of them. *Saint Paul* in his second Epistle to the *Corinthians* discovers it in these words. I knew a Man in Christ above fourteen years ago (whether in the Body, or out of the Body I cannot tell, God knoweth :) such an One caught up to the Third Heaven. And I knew such a Man (whether in the body, or out of the body I cannot tell, God knoweth) how that he was caught u

into Paradise. Here you see that Paradise and the third Heaven are convertible Terms, so that the one discovers the other. Much more I could have sayd concerning the Tree of knowledge, being in it self a large, and very mysticall subject, but for my part I rest contented with my own particular apprehension, and desire not to enlarge it any further: Neither had I committed this much to paper, but out of my love to the truth and that I would not have these thoughts altogether to perish.

You see now, if you be not *durissima Cervicis Homines*, how man fell, and by Consequence you may guesse by what means he is to rise. He must be united to the Divine light from whence by disobedience he was separated. A Flash, or Tincture of this must come, or he can no more discern things spiritually, then he can distinguish Colours naturally without the light of the Sun. This light descends, and is united to him by the same Meanes as his Soul was at first. I speak not here of the Symbolicall exteriour Descent from the *Prototypicall-planets* to the Created spheres, and thence in *Noctem Corporis*: but I speak of that most secret and silent Laps of the *Spirit per Formarum naturalium Seriem*, and this is a mystery not easily apprehended. It is a *Cabalisticall maxime, Nulla res spiritualis descendens inferius operatur sine*

*Indumento.* Consider well of it with your selves, and take heed you wander not in the Circumference. The Soul of Man whiles she is in the *Body*, is like a *Candle* shut up in a dark-Lantern, or a Fire that is almost stiff'd for want of Aire. Spirits (say the *Platonicks*)

Procl. when they are *in sua patria*, are like  
de Ani. the Inhabitants of green Fields, who live perpetually amongst *Flowers*, in a

*Spicie oderous Aire*: but here below, in *Spherâ Generationis*, They mourn because of darknesse, and solitude, like people lock'd up in a *Pest-house*. *Hinc metuunt, cupiuntque dolent, &c.*

This is it makes the Soul subject to so many Passions, to such a *Protens* of humors. Now she flourishes, now she withers, now a smile, now a tear. And when she hath play'd out her stock, then comes a Repetition of the same fancies, till at last she cries out with *Seneca*, *Quousque eadem?* This is occasioned by her vast, and infinite Capacity, which is satisfied with nothing but God, from whom at first she descended. It is miraculous to consider how she struggles with her Chaines when Man is in Extremity, how she falsifies with Fortune; what pomp, what pleasure, what a Paradise doth she propose to her self? she spans Kingdoms in a Thought, and injoyes all that inwardly, which she misseth outwardly. In her  
are

re patterns and Notions of all things in the world. If she but fancies her self in the midst of the Sea, presently she is there, and hears the ru-ning of the Billowes: she makes an Invisible voyage from one place to another, and presents to her self things absent, as if they were present. The dead live to her, there is no grave can hide them from her thoughts. Now she is here in dirt and mire, and in a trice above the Moon:

*Uel sior exurgit pluuiis, audit que ruentes  
sub pedibus Nimbos, & cæca Tonitrua calcat.*

But this is Nothing. If she were once out of the Body she could act all that, which she ima- in'd *in momento* (saith *Agrippa*) *quicquid cupit, sequeretur*. In this state she can *mouere Hu- mores maioris Animalis*, make general Com- motions in the *Two spheres* of Aire, and water, — and alter the Complexions of Times. Neither is — this a Fable, but the unanimous Tenent of the — *Arabians*, with the two princes *Avicebron*, and — *Avicen*. She hath then an absolute power in — miraculous, and more then naturall Transmuta- — tions. She can in an Instant transfer her own — self from one place to another, She can (*per — uisionem cum virtute universalis*) infuse, and — communicate her thoughts to the Absent, be — the distance never so great, Neither is there any — thing

thing under the Sun but she may know it, and remaining onely in one place, she can acquaint her self with the Actions of all places whatsoever. I omit to speak of her *Magnet*, where-with she can attract all things as well *Spirituall*, as naturall. Finally, *Nullum*.

*Cor. Agr.* *opus est in totâ Natura serie tam arduum, tam excellens, tam deniq*

*miraculosum, quod Anima humana Divinitatis suæ Originem consecuta, Quam vocant Magi Animam stantem, & non Cadentem, propriis viribus, absque omni Externo Adminiculo nequeat efficere.* But who is he inter tot mill. *Philosophantium*, that knows her Nature substantially, and the genuine, specificall use thereof? This is *Abraham's secretum*.

*Sepher.* *magnum, maxime mirabile, & occultissimum sex Annulis sigillatum, & ex eis exeunt Ignis, Aqua, & Aer*

*Que dividuntur in Mares, & Fœminas.* We should therefore pray continually, That God would open our Eyes, whereby we might see & employ that Talent, which he hath bestow'd upon us, but lyes buried now in the ground, and doth not fructifie at all. He it is, to whom we must be united *Contactu Essentiali*, and then we shall know all things *revelatâ facie, per clarâ in Divino Lumine Visionem.* This Influx from Him is the true, proper Efficient of our Regeneration

ion, that *omnis* of Saint *John*, the seed of  
 God which remaines in us. If this be once ob-  
 tained, we need not serve under *Aristotle* or *Ga-*  
*lenus*, nor trouble our selves with foolish *Vtriusque*  
*Modi Ergo*, for his *Unction* will instruct us in all  
 things. But indeed the Doctrine of the *School-*  
*men* which in a manner makes God and Na-  
 ture Contraries, hath so weakened our Confi-  
 dence towards Heaven, that we look upon all  
 exceptions from thence, as Impossibilities. But  
 if things were well weighed, and this Cloud of  
 Tradition remov'd, we should quickly finde  
 that God is more ready to give, then we are to  
 receive. For He made Man (as it were) for his  
 play-fellow, that he might survey, and examin  
 his works. The inferior Creatures he made not  
 for themselves, but his own Glory: which glory  
 he could not receive from any thing so perfect-  
 ly, as from Man, who having in him the Spirit  
 of discretion, might judge of the Beauty of  
 the Creature, and consequently praise the  
 Creatour. Wherefore also God gave him the  
 the use of all his works, and in Paradise how  
 familiar is He, or rather how doth he play with  
*Adam*? Out of the Ground (sayth  
 Gen. the Scripture) the Lord God formed  
 every Beast of the Field, and every fowl  
 of the air, and brought them unto *Adam* to  
 see what he would call them, and whatsoever

*Adam* called every living Creature, that w  
 the Name thereof. These were the Books whi  
 God ordained for *Adam*, and for us his Post  
 rity, not the Quintessence of *Aristotle*, nor t  
 Temperament of *Galen* the *Anti-Christ*. B  
 this is *irritare Crabones*: Now will the *Per*  
*pateticks* brand me with their *Contra Principi*  
 and the School-Divines with a *Tradatur sa*  
*tana*. I know I shall be hated of most for n  
 paines, and perhaps scoff'd at like *Pythagora*  
 in *Lucian*. *Quis emet Eugenium? Quis supe*  
*Hominem esse vult? Quis scire Vniversi Ha*  
*moniam, & reviviscere denuò?* But because  
 according to their own Master. *ἔπος τὸ πικρὸν*  
*ἴστω*, and that an Affirmative of this Natur  
 cannot fall to the Ground with a Christian,  
 will come to my *Oath*. I do therefore prote  
 before my glorious God, I have not writte  
 this out of malice, but out of zeal and Affecti  
 to the Trueth of my Creatour. Let them take  
 heed then, least whiles they contemn mysterie  
 they violate the Majesty of God in his Crea  
 tures, and trample the Bloud of the Covenant  
 under Foot. But shall I not be counted a Con  
 jurer, seeing I follow the Principles of *Cornelius*  
*Agrippa*, that grand *Archimagus*, as the *Anti*  
*Christian Jesuits* call Him? He indeed is my  
 Author; and next to God I owe all that I  
 have unto Him. why should I be asham'd to  
 con-

confess it? he was, Reader,  
 by extraction noble, by religion  
 protestant, as appears  
 by his own writings, beside  
 the late, but malicious testi-  
 mony of Cromondus a learn-  
 ed papist: For his course  
 of life a man famous in  
 his person both for actions of  
 war and peace. A favorite  
 to the greatest Divinities  
 in his time & the just won-  
 der of all learned men;  
 Lastly he was one that carried  
 himself above the miseries  
 he was borne to, & made  
 fortune know y<sup>t</sup> man might

2.  
See her Master; this is answer  
sufficient to a few sophisters  
& in defiance of all calumny  
thus I doe salute his memory

---

Henricus Cornelius Agrisp.  
ab Netteheim, Annato Milita  
Eques Auratus, R. C. C. Caesar.  
à Concilio, et Archivis  
Indiciarius, Utriusque Juris,  
et Medicinæ Doctor.

S. P. D.

nge Duos Angues. *Hic est Agrippa, Supernis  
 Demissa Fax ab Ignibus,  
 æli magnum Intar: nec in ullo Sydere fulsit  
 Natura plenior Deo.  
 si Sacratu tanto Spiramine Iychnus,  
 Lustraret Aureus Solum!*

*ed nimis offensæ sancta imignatio Flammæ  
 Æona Calitum subit.*

*uid Domina inspersum lector, mirabere fucum  
 Nec cernis quam sit Fœmina, falsa Venus.  
 anctam oculis salvere umbram, faciemq; iube-  
 Totus & in magnum dirige Cornelium. (to,  
 lius ut dicas te hæsisse in Vultibus, Ætas  
 Cui vel nulla dedit, nec dabit ulla Parem.*

Great, glorious! Pen-Man! whom I should not name,  
 est I might Seem to measure Thee by Fame.  
 Jatures Apostle, and her Choice High Priest,  
 ler Mystically, and bright Evangelist.  
 How am I rapt when I contemplate Thee,  
 nd winde my self above A'l that I see?  
 he Spirits of thy Lines infuse a Fire  
 like the worlds Soul, which makes me thus aspire:  
 am unbodi'd by thy Books, and Thee,  
 nd in thy Papers finde my Exstasse,

Or if I please but to descend a strain,  
 Thy Elements do screen my Soul again.  
 I can undresse my Self by thy bright Glasse,  
 And then resume th' Inclosure, as I was.  
 Now I am Earth, and now a Star, and then  
 A Spirit: now a Star, and Earth agen.  
 Or if I will but ramasse all that be,  
 In the least moment I ingrosse all Three.  
 I span the Heav'n and Earth, and things above,  
 And which is more, joyn Natures with their force.  
 He Crowns my Soul with Fire; and there doth shine  
 But like the Rain-bow in a Cloud of mine.  
 Yet there's a Law by which I discompose  
 The Ashes, and the Fire it self disclose,  
 But in his Emerald still He doth appear,  
 They are but Grave-clothes which he scatters here.  
 Who sees this Fire without his Mask: his Eye  
 must needs be swallow'd by the Light, and die.

These are the Mysteries for which I wept  
 Glorious Agrippa, where thy Language slept,  
 where thy dark Texture made me wander far,  
 Whiles through that pathles Night, I trac'd the stars  
 But I have found those Mysteries, for which  
 Thy Book was more then thrice-pil'd o're with Pitch.  
 Now a new East beyond the stars I see  
 where breaks the Day of thy Divinitie:  
 Heav'n states a Commerce here with Man, had He  
 but gratefull Hands to take, and Eyes to see.

Hence you fond School-men, that high truths deride  
 And with no Arguments but Noyse, and Pride;  
 You that damn all but what your Selves invent,  
 And yet finde nothing by Experiment.  
 Your Fate is written by an unseen Hand,  
 But his Three Books with the Three worlds shall stand

Thus far Reader I have handl'd the Compo-  
 sure and Royalty of Man, I shall now speake  
 something of his *Dissolution*, and close up my  
 Discourse, as he doth his Life; with *Death*.  
 Death is *Recessus vita in Abjconditum*: not  
 the Annihilation, of any one Particle, but a Re-  
 creat of hidden Natures to the same State they  
 were in, before they were Manifested. This is  
 occasioned by the Disproportion and inequality  
 of the Matter: For when the *Harmony* is bro-  
 ken by the Excesse of any one Principle, the vi-  
 all *Twist* ( without a timely Reduction of the  
 first *Vnity* ) Disbands and unravells. In this  
*Recesse* the severall Ingredients of Man returne  
 to those severall Elements, from whence they  
 came at first in their Accessse to a *Compound*;  
 for to thinke that God creates any thing *ex*  
*nihilo* in the worke of Generation, is a pure  
*Metaphysicall Whymsey*. Thus the *Earthly*  
*parts*, as we see by experience, returne to the  
*Earth*, the *Cœlestiall* to a Superiour heavenly  
*Limbus*, and the *Spirit* to God that gave it.  
 Neither should any wonder that I affirme the  
 spirit of the living God to be in Man, when  
 God himselfe doth acknowledge it for his own.  
*My spirit* (saith he) *shall not alwaies be shea-*  
*hed* ( for so the Hebrew signifies ) *in man*, for  
*that he also is flesh, yet his dayes shall be an hun-*  
*red and twenty yeares*. Besides, the breathing  
 of

of it into *Adam* proves it proceeded from God, and therefore the Spirit of God. Thus Christ breathed on his Apostles, and they received the *Holy Ghost*. In *Ezechiel* the Spirit comes from the *Four Winds*, and Breathes upon the Slaine, that they might live. Now this Spirit was the Spirit of Life, the same with that Breath of Life which was breathed into the *First Man*, and he became a *Living Soule*: but without doubt the Breath or Spirit of Life is the *Spirit of God*. Neither is this Spirit in Man alone, but in all the *Great World* though after an other manner: For God *breathes continually*, and passeth through all things like an *Aire* that refresheth: wherefore also he is called of *Pythagor* as  $\psi\upsilon\chi\omega\sigma\iota\sigma\ \pi\acute{\alpha}\sigma\iota\ \theta\lambda\alpha\upsilon$ . *Animatio universonum*. Hence it is that God in Scripture hath severall names according to those severall Offices he performes in the Preservation of his Creature. *Quin etiam* (saith the *Areopagite*) *in mentibus ipsum inesse dicunt, atq; in Animis, & in corporibus, & in Celo esse, atq; in Terra, ac simul in seipso; Eundem in Mundo esse, circa mundum, supra mundum, supra Cælum, superiorem Essentia, Solem, Stellam, Ignem, Aquam, Spiritum, Rorem, Nebulam, Ipsum Lapidem, Petram, Omnia esse quæ sunt & nihil eorum quæ sunt*. And most certaine, it is because of his secret passage and Penetration-  
through

through all, that other simile in *Dionysius* was given him. *Adam etiam* (saith he) & *quod omnium vilissimum esse, & magis absurdum videtur: Ipsum sibi vermis speciem adhibere, ab ijs, Qui in rebus Divinis multum, diuq; versati sunt, esse traditum.* Now this Figurative kind of speech, with its variety of Appellations, is not only proper to Holy Writt, but the *Aegyptians* also (as *Plutarch* tells me) call'd *Isis*; or the more secret part of Nature, *Myrionymos*; and certainly that the same thing, should have a Thousand Names, is no newes to such as have studied the Philosophers Stone. But to returne thither whence we have digressed: I told you the severall Principles of Man in his *Dissolution*, part, as sometimes Friends doe, *severall wayes*. Earth to earth, as our *Liturgie* hath it, and Heaven to Heaven, according to that of *Lucretius*.

*Cedit item retrò de Terrâ quod fuit ante,  
In Terram: & quod missum est ex Ætheris Oris,  
Id rursus Cœli fulgentia Templa receperant.*

But more expresly the Divine *Virgil* speaking of his *Bees*.

*His Quidam signis, atque hæc Exempla secuti  
Esse Apibus partem Divinæ Mentis, & Haustus*

*Æthereos dixere : Deum namque ire per Omnes  
Terrasque Tractusque Maris, Cælumque profundum.  
Hinc Pecudes, Armenta, Viros, Genus omne Feraurum,  
Quemque sibi tenues Nascentem arcessere Vitas.  
Scilicet huc reddi deinde, ac resoluta referri  
Omnia : nec Morti esse locum; Sed Viva volare  
Syderis in Numerum, atque alto Succedere Cælo.*

This Vanish, or ascent of the inward *Ethere-  
all* Principles doth not presently follow their  
separation : For that part of man which *Para-  
celsus* calls *Homo Sydereus*, and more apposit-  
ly *Brutum hominis* : but *Agrippa Idolum*,  
and *Virgil*

*Æthereum, sensum atq, Aurai Simplicis Ignē ;*

This Part I say, which is the *Astral Man*  
hovers sometimes about the *Dormitories* of  
the Dead, and that because of the *Magnetism*,  
or *Sympathie* which is between him and the  
Radical, vital moisture. In this *Idolum* is the  
seat of the Imagination, and it retaines after  
Death an Impresse of those passions, and Affe-  
ctions to which it was subject in the Body. This  
makes Him haunt those Places, where the  
whole Man hath been most Conversant, and  
imitate the actions, and gestures of Life. This  
*Magnetism* is excellently confirmed by that me-  
mora-

morable accident at *Paris*, which Doctor *Flud* proves to be true by the testimonies of great and learned Men. *Agrippa* also speaking of the apparitions of the Dead, hath these words. *Sed & Ipse Ego, quæ meis Oculis vidi, & manibus tetigi, hoc loci referre nolo, nè me ob Rerum stupendam Admirationem de Mendacio ab Incredulis argui contingat.* But this *Scene* exceeds not the Circuit of One year, for when the Body begins fully to corrupt, the Spirit returns to his Originall Element. These Apparitions have made a great noise in the world, not without some Benefit to the *Pope*; But I shall reserve all for my great work, where I shall more fully handle these mysteries.

I am now to speak of Man as he is subject to a Supernatural Judgement: And to be short, my Sentiment is this. I conceive there are besides the *Empyræall Heaven*, two inferior Mansions, or Receptacles of Spirits. The One is that, which Our Saviour calls *οὐρανὸς ἰερός*, and this is it whence there is no Redemption: *ὅθεν ἄποσι*  
*ὑβαίνουσι*, unde *Anima nunquam egrediuntur*, as the Divine *Plato* hath it. The Other I suppose, is somewhat answerable to the *Elysian Fields*, some delicate, pleasant Region, the *Suburbs of Heaven* as it were; Those Seven mighty Mountaines; whereupon there grow *Roses*

and Lilies, or the Outgoings of Paradise in *Esdra's*. Such was that Place, where the Oracle told *Amelius* the soul of *Plotinus* was.

*Ubi Amicitia est, ubi Cupido visu mollis,  
Pura plenus Latitia, & sempiternis Rivis  
Ambrosius irrigatus à Deo: undè sunt Amorũ  
Retinacula, Dulcis Spiritus, & Tranquillus Æ-  
Aurei Generis magni Javis.* (ther

*Stellatus* supposeth there is a Successive, graduall ascent of the Soul according to the process of Expiation, and he makes her Inter-Residence in the Moon. But let it be where it will, my Opinion is, That this middlemost mansion is appointed for such Soules, whose whole man hath not perfectly repented in this world: But notwithstanding they are *de Salvandorum numero*, and reserved in this place to a further Repentance in the spirit, for those *Offences* they committed in the Flesh. I do not here maintain that *Ignis Fatuus* of Purgatory, or any such painted, imaginary *Tophet*, but that which I speak of (if I am not much mistaken) I have a strong Scripture for. It is that of Saint *Peter*, where he speaks of Christ being put to Death in the Flesh, but Quickened by the spirit; By which also he  
went

went, and preached unto the spirits that were in Prison: which sometimes were disobedient when once the long-suffering of God waited in the Dayes of Noah, while the Ark was a preparing, wherein Few, that is, eight Souls were saved by Water. These spirits were the souls of those who perished in the Floud, and were reserved in this place till Christ should come, and preach Repentance unto them. I know *Scaliger* thinks to evade this Construction with his *Qui Tunc*, That they were then alive, namely before the Floud. when they were preached unto. But I shall overthrow this single Non-sense with Three solid Reasons drawn out of the Body of the Text. First, it is not sayd that the spirit it self precisely preached unto them, but He who went thither by the Spirit, namely Christ in the Hypostaticall union of his Soul and Godhead, which union was not before the Floud, when these Dead did live. Secondly, it is written that he preached unto spirits, not to Men: to those which were in Prison, not to those which were *in vivis*, τῶν ἐν φυλακῇ πνεύμασι, which is quite contrary to *Scaliger*; and this Exposition the Apostle confirms in another place, νεκροῖς ἐγγηλιάσθη, the Dead were preached to, not the living.

Thirdly, the Apostle sayes. These spirits were but sometimes disobedient, and withall tells us

when, namely in the Dayes of *Noah*: whence I gather they were not disobedient at this time of preaching, and this is plain out of the subsequent Chapter.

For this Cause (sayth the Apostle) *was the Gospell preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.* Now this Judgement in the Flesh was grounded on their Disobedience in the Dayes of *Noah*, for which also they were drowned, but *Salvation* according to *God* in the *Spirit* proceeded from their *Rep. nance* at the preaching of *Christ*; which was after death. I do not impose this on the Reader, as if I sat in the infallible Chaire, but I am confident the Text of it self will speak no other sense. As for the Doctrin it is no way hurtfull, but in my Opinion as it detracts not from the Mercy of *God*, so it addes much to the Comfort of *Man*.

I shall now speake a word more concerning my self, and another concerning the Common Philosophy, and then I have done. It will be question'd perhaps what I am, and especially what my Religion is? Take this short answer. I am neither Papist nor Sectary, but a true, resolute Protestant in the best sense of the Church of England. For Philosophy as it now stands, it is altogether imperfect, and withall false. A

meer Apothecaries Drug, a mixture of inconsistent Contrary Principles, which no way agree with the Harmony, and Method of Nature. In a word, the whole *Encyclopadia* (as they call it) bating the Demonstrative Mathematicall part, is built on meer Imagination without the least Light of Experience. I wish therefore all the true sons of my famous *Oxford Mother* to looke beyond *Aristotle*, and not confine their Intellect to the narrow, and cloudy *Horizon* of his Text, for he is as short of Nature, as the *Grammarians* are of *Steganography*. I expect not their Thanks for this my *Advice*, or *Discovery*, but verily the Time will come, when this Trueth shall be more perfectly manifested, and especially that great, and glorious mystery, whereof there is little spoken in this *Book*, *Solus Rex Messias, Verbum Patris Caro factum, Arcanum hoc revelavit, Aliqua Temporis plenitudine apertius manifestaturus*. It is *Cornelius Agrippa's* owne prediction, and I am confident it shall find *Patrons* inough, when nothing remains here of me, but Memory.

My sweetest *Jesus!* 'twas thy *Voice*: If I  
*Be lifted up, I le draw all to the skie.*  
 Yet I am here: I'm stiff'd in this *Clay*,  
 Shut up from Thee, and the fresh *East of Day*.

Iohis

I know thy *Hands* not *short* : but I'm unfit  
 A foule, unclean Thing ! to take hold of it,  
 I am all *Dirt* : Nor can I hope to please,  
 Unles in *mercy* thou lov'st a *Disease*.  
*Diseases* may be Cur'd : But who'll reprieve  
 Him that is *Dead* ? Tell me my God, I *live*.  
 'Tis true, I live : But I so sleep withall,  
 I cannot *move*, scarce *hear* when thou doest *cal*.  
 Sins *Lullabies* charm me when I would come,  
 But *draw me after thee*, and I will run.  
 Thou know'st I'm *sick* : let me not *feasted be*,  
 But keep a *Diet* and *prescrib'd* by *Thee*.  
 Should I *carve* for my *self*, I would exceed  
 To *Surfets* soon, and by *self-murder* bleed.  
 I ask for *stones* and *scorpions*, but still crost, (lost  
 And all for *Love* ; should'st Thou grant, I were  
 Dear Lord deny me still : And never signe  
 My will, but when that *will* agrees with Thine.  
 And when this *Conflict's* past, and I appear  
 To answer, what a *Patient* I was here,  
 How I did weep, when Thou did'st *woe* : *repine*  
 At thy best *sweets*, and in a *Childish* *whyne*  
 Refuse thy proffer'd *Love* ; yet cry, and *call*  
 For *Rattles* of my own to *play* withall ;  
 Look on thy *Crosse*, and let thy *Bloud* come in.  
 When *mine* shall blush as *guilty* of my *Sin*  
 Then shall I live, being rescu'd in my *Fall*  
 A *Text* of *Mercy* to thy *Creature* sell,

Who having seen the *worst* of *sins* in *me*,  
Must needs confesse, the *best* of *Loves* in *Thee*.

I have now done Reader, but how much to my own prejudice, I cannot tell. I am confident this shall not passe without *Noise*, but I may do well inough if thou grant'st me but one *Request*. I would not have Thee look here for the *Paint*, and *Trim* of *Rhetorick*. and the rather because *English* is a *Language* the *Author* was not born to. Besides, this *Piece* was compos'd in *Haste*, and in my *Dayes* of *Mourning*, on the sad Occurrence of a *Brother's* *Death*. *Et Quis didicit scribere in luctu Lacrymarum, & Atramenti?*

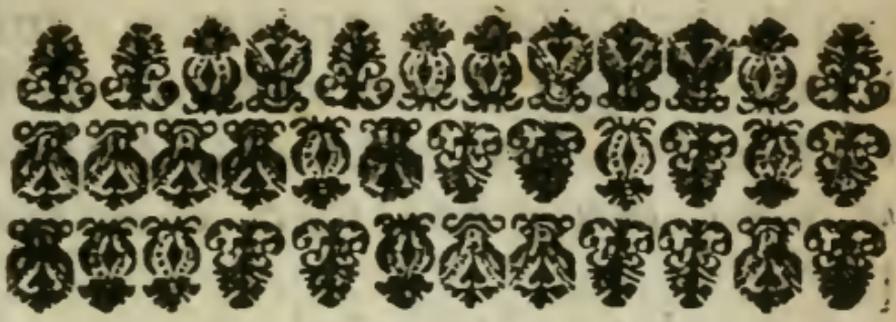
To Conclude: If I have err'd in any Thing (and yet I follow'd the *Rules* of *Creation*) I expose it not to the *Mercy* of *Man*, but of *God*: who as he is *most* able, so also is he *most* willing to forgive us in the *Day* of our *Accounts*.

F I N I S.

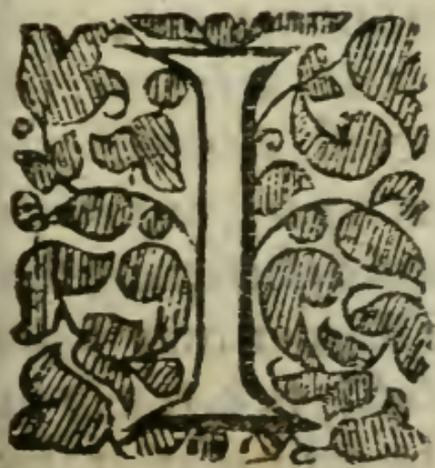
1870  
The first of the year was a very  
dry one, and the crops were  
very poor. The weather was  
very hot, and the ground was  
very dry. The crops were  
very poor, and the weather  
was very hot. The ground  
was very dry, and the crops  
were very poor. The weather  
was very hot, and the ground  
was very dry. The crops  
were very poor, and the  
weather was very hot.

The second of the year was a  
very wet one, and the crops  
were very good. The weather  
was very cool, and the ground  
was very wet. The crops  
were very good, and the  
weather was very cool.

1871



A N  
ADVERTISEMENT  
TO THE  
READER.



F the old *Itch* of  
Scribling, a *Disease*  
very *proper* to *Gale-*  
*nists*, surprise any of  
their *Tribe*, I shall  
expect from them  
these following per-  
formances. First, a

plain *Positive Exposition* of all the  
*passages*

passages in this Book, without any Injury to the sense of their Author: For if they interpret Them otherwise then they ought, they but Create Errours of their own, and then overthrow them.

Secondly, to prove their Familiarity and knowledge in this Art, let them give the Reader a punctuall Discovery of all the secrets thereof. If this be more then They can do, it is Argument enough they know not what they oppose: And if they do not know; how can they judge? or if they judge, where is their Evidence to condemn?

Thirdly, let Them not mangle, and discompose my Book with a scatter of Observations, but proceed Methodically to the Censure of each part, expounding what is obscure, and discovering the very practise, that the Reader may finde my Positions to be false, not onely in their Theorie, but if he will assay it, by his own particular Experience.

I have two Admonitions more to the *Ingenuous*, and *well-disposed Reader*. First, That he would not *slight* my *Indeavours* because of *my yeers*, which are but *few*. It is the Custom of most men to measure *knowledge* by the *Beard*, but look Thou rather on the *Soul*, an *Essence* of that *Nature*, *qua ad perfectionem suam Curricula Temporis non desiderat*. Secondly, that He would not conclude any thing *rashly* concerning the *subject* of this *art*, for it is a *Principle* not *easily apprehended*. It is neither *Earth*, nor *water*, *air*, nor *Fire*. It is not *Gold*, *Silver*, *Saturn*, *Antimonie*, or *Vitriol*, nor any kind of *Minerall* wharsoever. It is not *Bloud*, nor the *Seed* of any *Individual*, as some unnaturall, *Obscene* Authors have imagin'd. In a word, it is no *Mineral*, no *Vegetable*, no *Animal*, but a *system* as it were, of *all Three*. In plain Terms, it is *Sperma Majoris Animalis*, The *seed* of *Heaven*, and *Earth*, our most *secret*,  
*mira-*

70 An Advertisment to, &c.

*miraculous Hermaphrodite*. If you know  
*this*, and with it the *Hydro-pyro-magical*  
*Art*, you may with some security at-  
tempt the *work*, if not, *practice* is the  
way to *Poverty*. Assay nothing with-  
out *Science*, but confine your selves to  
those *Bounds*, which *Nature* hath pre-  
scrib'd you.

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