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**The  
Holy-Guide:  
Leading the Way to  
The Golden Treasures of Nature.**

How all may be happy in this world; ENOCH and ELIAS knowledge of the Mind and Soul. EUGENIUS THEODIDACTUS his discovery of the manner and matter of the Philosophers PANTARVA, or ANONTAGIUS, and the manner of working Canonically and orderly made manifest in the secrets of NATURE and ART, by which PHILOSOPHY is restored.

That ANONTAGIUS will transmute Tin, Iron, or Copper into Silver or GOLD, with what advantage you will.

The ROSIE CRUCIAN Seraphical Speculations and GAMATHES, and how to extract the Soul of GOLD, and put it to another body.

That GOLD may be wrought into a fine Oil, and transmuted into GOLD again. How to make the BRACHMANS Medicine that cures all diseases.

A manual experiment, discovered and communicated to the World.

By JOHN HEYDON GENT. *φιλ ὀνομος* , A Servant of God, and a Secretary of Nature.

לעצמך מהאנו דאם ליאור עב שוד איפתו  
אום אוראנו לנמ לודכשיאנו

SI NON EGO MIHI, QUIS MIHI? & CUM EGO MIHIMET IPSO, QUID EGO? & SI NON MODO, QUAUDO, 1657.

London, Printed by T.M. 1662.

THE  
HOLY GUIDE

*LEADING THE WAY TO THE WONDER OF THE WORLD*

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, viz, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH  
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,  
AND FITTED FOR THE EASIE UNDERSTANDING,  
PLAIN PRACTICAL USE, AND BENEFIT OF  
MEAN CAPACITIES.

By John Heydon, Gent., *Φιλοσομοϛ*, a servant of God, and a Secretary of Nature.

*"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.*

LONDON

Printed by T.M. and are to be sold by Thomas Whittlesey at the Globe in Cannon Street near London-Stone, and at all Booksellers and Shops. 1682.

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To my honoured friend  
 Mr. ROBERT RICHARDSON Citizen and  
 Merchant Adventurer of  
 LONDON,

All Coelestial and Terrestrial happiness be  
 wished.

Sir; Following the Path of the ROSIE CRUCIANS, it is my ambition to let the world know why it is that I do especially honour men; it is not Sir as they are high born heirs of the great Potentates, for which most honour them (and upon which account I also shall not deny them their due) but as they excell in honesty, and are friends to THE FRATERNITY of R.C. That poor Philosophers should take no delight in Riches, and Rich men should take great delight in Philosophy, IS TO ME AN ARGUMENT THAT THERE IS MORE delight, honour, and satisfaction IN THE ONE THEN IN THE OTHER. HAVE YOU NOT HEARD OF a Noblemans Porter that let in all that were rich appavelled, but excluded a poor Philosopher? BUT I SHOULD IF I HAD BEEN IN HIS PLACE, HAVE RATHER let in the Philosopher without the gay cloaths, THEN THE GAY CLOATHS WITHOUT THE Philosopher. AS LONG AS I HAVE SENSE AND REASON, I SHALL IMPROVE THEM TO THE HONOUR OF ARTS. IN THE PERFECTION THEREOF THERE ARE long life, health, youth, riches, honour, pleasure, wisdom and virtue; BY ART Aretefius LIVED A THOUSAND YEARS; Des Cartes KNEW ALL THINGS past, present or to come: BY ART Elias raised the dead, Joshua made the Sun stand still, and Moses with Aurum Potable healed the people. By THESE ARTS

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YOU MAY COMMAND LEAD INTO GOLD, DYING PLANTS INTO FRUITFULNESS, THE SICK INTO HEALTH, OLD AGE INTO YOUTH, DARKNESS INTO LIGHT; A MONTH WOULD FAIL ME TO GIVE YOU AN ACCOUNT OF THEIR POWER; BUT YOU MAY READ THEM IN The Rosie Crucian Infallible Axiomatia, AND IN OUR BOOK CALLED The Harmony of the World, AND IN OUR Temple of Wisdom. NOW FOR THE EFFECTING OF THIS, LET ME ADVISE YOU TO read well all my books; THERE YOU WILL FIND MY MISTRESS, SHE IS A VIRGIN, AND A MOTHER OF CHILDREN; COURT THE MOTHER, AND YOU WILL WIN THE DAUGHTER; PREVAIL WITH NATURE, AND THE FAIR Beata IS AT YOUR SERVICE; IT IS PITY THERE IS SUCH GREAT ENCOURAGEMENT FOR MANY EMPTY AND UNPROFITABLE ARTS, AND NONE FOR THESE AND SUCH LIKE INGENUITIES, WHICH IF PROMOTED WOULD RENDER AN UNIVERSITY FAR MORE FLOURISHING THEN ANY IN THE WORLD; BUT I NEVER EXPECT TO SEE SUCH DAYS IN THIS KINGDOM, TILL SHADOWS VANISH, AND SUBSTANCES FLOURISH, TRUTH PREVAIL, AND The Fraternity of the Rosie Cross DISCOVER THEMSELVES TO US, WHICH TIME I HOPE IS AT HAND, AND DESIRED BY ALL TRUE ARTISTS, AND TO MY KNOWLEDGE ESPECIALLY BY YOUR SELF, UPON WHICH ACCOUNT I TRULY HONOUR YOU. NOW TO YOUR SELF THEREFORE I CRAVE LEAVE TO ADUMBRATE this part OF THE ART WHICH I KNOW YOU WILL BE WILLING TO PROMOTE FOR THE PUBLICK GOOD. I DEDICATE THIS TREATISE TO YOU, NOT THAT IT IS WORTHY YOUR ACCEPTANCE, BUT THAT IT MAY RECEIVE WORTH BY YOUR ACCEPTING OF IT. I PRESENT IT TO YOU (AS MEN bring Lead to the Philosophers to be tinged into Gold) to receive the stamp of your favour and approbation, THAT IT MAY PASS CURRANT WITH AN ACCEPTANCE AMONGST the Rosie Crucians, Astrologers, Geomancers, Astronomers, Philosophers and Physicians; WHEREBY YOU WILL OBLIGE, Sir, Your most affectionate Friend  
 London, March 15, 1662. and Servant; John Heydon.

Book IV.

Chapter I.

How to Change, alter, Cure and  
amend the State of Mans Body,  
when nature makes  
it deformed.

1. Of the Compositions of man. 2. The dore of Light. 3. Order of  
ch. 4. Of HERMES Medicines and other things. 5. That an ounce  
old in a year will make a Medicine as the Philosophers stone.  
6. Of the Son of Gold. 7. Of the heavenly virtue of Wights. 8. Of  
ting Mice and other things. 9. Of the beams of Heaven. 10. Of  
estial spirits in Minerals. 11. The force of Heavenly spirits.  
12. Envious Leeches. 13. Of stones, Trochises, Pills, Electuaries,  
Water and other things. 14. Of the virtue of calcined Metals in  
ick and Chirurgery. 15. Of the secret Virtue of minerals. 16. Of  
olved Gold and raw Gold, and other things. 17. Of our first Nature.  
18. Of the perfecting of the mind and body. 19. Paracelsus Opinion,  
of Poison.

20. Do you see how we have shown heretofore in the AXIOMATA, lib.  
ivers ways to our GUIDE TO HAPPINESS, etc. and sundry means whereby  
whole kind of men may come to the knowledge of the Composition of

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man, and of the infusing of the soul, and how the supernatural things being the secrets of God alone, are artificially made helpful to mankind, and of the power of the soul being separated from the body, at the command of the spirit, and how it becomes like the heavens, and of the virtues of the mind and soul and how God wonderfully works effects in the imagination, and what is the first matter of all things. Yet in truth they are all by long and combersome ways, fit rather to put them in mind of a better way (which was the drift of that purpose) then to be gone and travelled by lovers of wisdom and virtue: wherefore I would not wish them to arrive their counsels in many of those places, but to seek to the haven of HERMES or ROSIE CRUCIANS, and of their sons the wise Philosophers as to the only one, ready and easy way to our GUIDE TO HAPPINESS, then we are come at last to that which was the first intent and meaning of all this labour, that HERMES and the Philosophers medicines are the true and ready way to eternal happiness in Physick.

2. But how shall we prove this unless we unlock the door of secrets, and let in light to those matters which have been ever most closely kept and hid in darkness? We must I say first open what is HERMES medicine, except we would put on a vizard, and make a long buzz and empty sound of words, about that which no man understands. We are like now to be driven into a marvellious straight either to fly the field, or to venture upon the curse and displeasure of many wise and Godly men, yea and of God himself as we heard at the beginning. If PLATO thought he had cause when he took in hand that mighty piece of work, the world, first to make his prayer; how much more may we in such a world of

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doubts and dangers? And to desire of God that we may prove our question, not only with sufficient evidence, but with such discretion also, that those men which can use it, and are worthy of it, may see the truth, and the rest may be blinded.

3. Then both to direct my speech, which must have some ground to stand upon, and their steps which crave a little light to guide them, I think it best to come to the entrance of this way, and to point afar off unto the end, leaving the right into their own wit and labour, for I may not be their guide, least the rest should espy us and follow us as fast.

4. HERMES Medicines and the Rosie Crucians Medicines lye among them, even in Gold; and the end of this Journey where happiness begins, is the son of him; albeit that I am not ignorant that father HERMES and the rest of his wise foster children, hold and teach that out of any Plant, wight or mineral, may be fetched a medicine for all diseases of men and metals, as good as this which we have described; neither do we, as though we had drunk the water of LETHE, forgot the reason of it above declared, because all things are in all things, and the same and one thing, as having all one stuff and soul; if their stuffs had the like and not divers minglings, and for that all things if they were wrought to the top and highest of perfection (as they may be) show a like with all the virtues of heaven and earth, soul, body, life and qualities; but those ways are long, cumbersome and costly, as well as the rest, and I know you seek the most ready, near and easie, which is gold far above all other things in the world.

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5. The reason is because nature hath powered her self wholly upon him, and infused him of far more and greater gifts both of soul and body then all the rest, having given him not only greater store of the heat of heaven, but also the most fine, temperate and lasting body, whereby, but especially by reason of his exceeding tough and lasting body, wherein he wonderfully passeth all things, we have him half ready drest to our hands, and brought very near the journeys end, quickly to be led forward and finished with little labour; when as the rest are left in a very hard way very many miles behind him; it is strange I am perswaded that a thousand ounces of a plant, or wight (as for Minerals, they be much better) cannot with great labour, cost, skill, and time, be brought to that goodness and nearness to perfection, as an ounce of Gold hath already given him by nature; and I durst warrant you, that out of an ounce of Gold in less then one years space, with a few pounds charge may be gotten a Medicine as good as the Philosophers Pantarva, of plant or wight, that taketh a thousand ounces of stuff, many hundred pounds of charge, three years time, and the wearing out of many mens bodies, that we may think, although the wise Philosophers in EGYPT saw and shewed the depth of Nature, and these works, yet they were not so mad and fond as to put them in practise; and therefore HAIN GEBERIN saith, it is possible out of Plants to make the Medicines, and yet almost impossible also, because thy life would first fail thee; wherefore we may be content also to know the secret, but let us use no other way but this, and so dispatch not only plants and wights as fowl earthly things, but also middle Minerals, which are like the standing lights of



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heaven in this comparison. Nay, neither hold we his fellow plants to be his equils, no though they be Quick-silver or Silver themselves, the best and nearest of all the rest, especially Silver the wife of Gold, but even let her pack away with the rest; for as her fire above glisters and makes a fair shew until she come in presence of her husband (as the want of bad woman is) so this our earthly Moon be she never so bright and excellent in anothers company, yet in sight & regard of Gold her husband, she appeareth as nothing; if you marvail why? It is because she wanteth much of the heat of heaven, temperateness and toughness of body, but in fineness an hundred fold; these things are high and lofty, and soar above the common sight, we will fetch them down anon and make them plain and easie.

6. Then let us fall to the matter, that the son of Gold may be found, the ready way to Gold, the perfect Medicine both of man and metals; and first as it is meet, let us regard our selves and cure our own bodies before we help a stranger. There is no gift property or virtue but it springeth either from the soul or the body; the best gift of the soul is most store thereof; as we shewed before; and of the body first temperateness thereof in the first qualities, and then fineness and closeness, which causeth lastingness, in the second; let us see how Gold excelleth in all those virtues and overgoeth all other things, first by the gift of nature, and then by a divine Science; but it were not good in such an heap of matters to be disposed and dispatched at once, to regard those that be clear and received; so then let the fineness of Gold go his ways, as clear in all mens eyes, and his temperateness,

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which all Leaches grant, and take the rest as things both more in doubt and of greater worth.

7. Those that are longest a ripening and growing to perfection, are both the most tough and lasting, and fullest of heavenly virtues; whereas on the other side, soon ripe; soon rotten, as they say, and an ill Weed grows a pace and so forth; the cause of this in bodies, is because the first moisture, if it be fast and close, that is full, proceedeth and spreadeth slowly and is hardly consumed and eaten up with the fire of life, when thin and waterish moisture spreads apace, and spends as fast; and for that heavenly virtue, when the stuff hath long lain open under the hands of the spirits of heaven, it must needs receive greater store of them, and hold them surely with his strength & roughness; what reason can shew this more plainly, except you will call me to examples? Then bend your ears a while and mark the Elephant, two years in making in his mothers womb, and a long time in growing to his best estate and lustiness, to reach the highest and best pitch in mortality (for man is mortal) and not only by strength and long life which you heard before, but through a kind of wit and good conditions also, drawing neer to the nature of mankind.

8. Consider again of Mice, those little vermine, how soon they be bred, as sometimes the earth creates them, sometimes the mother without the male by licking salt, and other whiles (for a wonder in nature) they conceive and are big with young in their mothers belly. Consider I say, how soon again they be swept away, even with a shower of rain, as ARISTOTLE reporteth, who tells of a one-day fly bred in a leaf in

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the forenoon, at midday fledged, and ever dying at night with the setting of the Sun.

9. Again PLINY writeth of a child that within three years space grew three cubits, and was now grown to mens state (which they call PUBERTATEUM) but haste made waste as they say, and within three years after his limbs shrunk up again, and he dyed. Nay he saith, that the whole kind of woman among the CATINGIANS, conceive at five years of age, and live but eight.

To cut off living wights, and come to plants, are not trees the longer-lived the better in use, for the long growth and ripening? And among trees, doth not the Oak, after his long growth to perfection, stand to our great profit even for ever almost? It is strange that I say, and yet JOSEPHUS writes of one that stood from ABRAHAMS time, to the razing of JERUSALEM, two thousand years at least; and God knows how long after that time it lasted; to be short, the best tree of all the earth that brings forth the COCCUS OF INDIA, in one mans age, scarce begins to bear any fruit, and lasteth after that almost past all ages.

Wherefore the minerals by the course of reason and custom, being by the grant of all men, longest in making and perfecting, must needs of all other both be best in virtue, and last the longest, and among them Gold above all, because it is the end of all, and so far in that point passeth the most part of them, that as some men think, a thousand years are spent before it come to perfection; for his long lasting we see plainly he is everlasting; and if we doubt of his heavenly virtue, let us weigh the place and womb where he is fashioned, and we shall see

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it a common gulf of all the beams of heaven, as the Sea is the receipt of all rivers that run.

10. How is this? Albeit the beams of heaven set forth from a round and wide compass, and likewise leave a circle after they have traveled a great wide way one from another, do meet at last together, jump in the Navil of the Earth, yea and with great force and strength, above all other spirits in their places, not only by the reason and the length of their journey (for all natural things the further they go, the more they mend their pace) but chiefly because meeting in such a strait, with such abundance, they violently thrust, and throw one another on heaps together, as we see the force of wind and water meeting in that order, or rather as the Sun-beams, falling upon the stone HEPHESTITES, or the Steeple fashioned burning-glass, thereby shews such strange and unwonted force to burn dry things, melt metals and such-like, because the beams that light upon it, do meet all in heaps and apace, in one narrow point of the Middle.

11. Wherefore the Minerals, because they be bred and brought up about that place, first receive great plenty of those heavenly spirits, and then those very surely set on by the swiftness of the stroak, and as fast held and kept, for the sound and close bodies that take the Printing; when as plants and wights, dwelling in one place, and outside of the ground aloft, where those beams and breaths of heaven, are more scarce, slack and weak, must needs have not only less store, faintly put upon them, but also those which they have, for their loose and soft stuff, quickly lost and forgot again.

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12. But if the edge of some mens wits, be too blunt and dull to cut to deeply into the earth, to find this matter, let them cast their eyes and behold the daily experience, how these heavenly spirits in Minerals, for all they shut up and bound so fast in the prison of the hard and sturdy stuff, yet are able to show their force, as much and work as mightily, as the free breaths of other things enlarged in their soft and gentle bodies.

13. It would not be amiss to bring in a few and set before us, because for the sloth of times past, and spite of the latter leaches, these things have lain for the most part, buried as they be, and hid from the light and common knowledge.

14. Then to pass by the Pearl, that helpeth swouning and withstands the Plague of poison; the SMARAGE and JACINTH likewise, which keep off the plague, and heal the Wounds, Venemous Stings, and many more such rare and worthy virtues, which they themselves grant and give to pretious stones in their writings, nay in their Trochises, Pills, and Electuaries, let us come to hard Juices and middle minerals, the water of Niel, which makes the women of AEGYPT so quick of conceit, and so fruitfull, as to bear sea-men at a birth, as PHEROATES writes, is known to be a Salt-peter-water; it is found by common proof that the same Salt-peter, or common Salt, or Copperes Matter, made a water, kills the poison of the Toad-stoole, and Juice of Poppy: that a Plaister of Salt and brimstone heals the hurt of venom in stinged; That Amber which is no stone but a hard Chany Juice, called Bitumen, easeth the labour of women and the falling sickness of Children; it is known likewise that all wholesome

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baths, both wet and dry, of water or its vapours, which are without number in this world, but especially that famous Hot-house in ITALY, called SALVIATI, for the space of three miles compass wrought and hewn out of the ground very daintily, deserveth to be named and delivered to the memory of men to come) flow from a brimstony ground, and draw from thence, all their nature, quality, force, and virtue, except a few of Copperes water, as appears by their dying property, whereby they give any white metal their own yellow and Copper colour; Now for Metals; if it be true that precious stones in that hard and ungentle fashion, shew such virtue and power of healing, why should we mark the GERMAN for a lyar, when he awards great praise to the mixtures of all the Metals, made in the conversion of their own Planets which he calls Electrum, saying it will cure the Cramp, benumbing Palsy, falling sickness, if it be worn on the hearty finger: and give signs besides if the body ayleth any thing, by spots and sweating; and bewray poison, if it be made in Plate by the same tokens? For all that PLINY will have poisons so described by the natural Electrum and Mass of Gold and Silver, and not by the artificial mixture to be made of silver and Gold and Copper, ADULTERANDA ADULTERIA NATURAE, as he more finely then constantly saith, when he allotted so chast virtue before unto her.

15. But suppose this virtue in the hard form of metals nor so apparent; yet no man shall deny the daily proofs of them openly by rude skill, and set a little at liberty, as the great use of burnt brass, Iron-safron, Metal-smoak (and this by GALLENS own witness) and marvellous help in Chirurgery; nay the mighty power, both within and without Antimony,

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which is unripe Lead, and of Quick-silver, very raw and running silver, so after tryed before their eyes, hath amased and daunted the better Leeches, though GALIEN himself in times past hath termed this rank poison, set straight against our nature, and the least part thereof taken inward, to hurt and annoy is, to the great Laughter of the Country wits, which even Children, a dangerous time to take Physich in, take, without any hurt at all, nay which they use to drink it against worms in great quantity; but GALLEN did but rove by guess at the matter, when as in another place (forgetting himself as he doth often) he saith he never had tried its force neither within nor without the body.

16. But if those stones, juices and metals were by great skill more finely drest, and freely set at liberty (as they be by the GERMAN) what wonder were they like to work in the Art of healing? Neither let us think (as GALLEN and his herd think of all things) those great and rare mineral virtues, could issue out, and come from the gross and foul body, but from an heavenly gift of a mighty soul, which cannot be kept in awe, and held so straight, with those earthly bounds, as it shall not be able in some sort to stir and break through and shew it force and power.

17. Wherefore to return to my purpose, if nature hath bestowed upon these three sorts and suits of minerals, so large gifts and virtues, when she hath given to gold the end and perfection of them all, so receiving and holding the virtues of them all at once; What says the Leaches to this matter? They are loth to say any thing, albeit their deeds speak enough, when they lay raw gold to the right side of the head to heal his ache; right against the heart to comfort his sadness

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and trembling: and when in such sore they apply it to such purposes; again why do they boil it in their cullisse, mix it in their pills and their electuaries, bid the Lepers swallow it? Do they not seem to smell its great and matchless power against diseases and marvellous Comfort and wholesomeness to our nature? But like rude and unskillfull Cooks they know not how to dress it? But if they know the skill, they should see it rise in power and virtue, according to his degrees in freedom, & when it comes to the top, which I call the son of Gold, to prove almighty, I mean within our compass; for consider Gold is now good and friendly above all unto us, for his exceeding store of comfortable heat of heaven, shining through the midst of a most fine and temperate body. Then what would it be if the properties of the body were by great, mingling and breaking of the stuff, refined and raised in their kind, an hundred degrees at least? (which our Art possesseth) and those lively and piercing helps of comfortable spirits, freed and set at full liberty, and all these seated, upon a mighty body subduing all things? Is there any thing in the world to be compared to the mighty and marvellous work which he would make in our bodies? Could any of these very violent and mortal poisons, which I brought in above, so easily and roundly destroy us, as this would help and save us? But to come to the point.

18. If that our old close fine and AEthereal oil which they call a first nature, was able alone, for the reasons set down in their places, to breed and beget all those blessed bodily gifts and properties, that is, health and youth, and the two springs of wisdom and virtue, clearness and temperateness; how much more shall this son of Gold the medicine



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and stone of HERMES, and his off-spring be sufficient and furnished for it?

19. For first, when his soul and heat of heaven is much more great and mighty, and his body a more fine and fast Oil, that is a more like and lasting food of life, it both upholdeth and strengtheneth life, and natural heat better, and so proves the better cause of long life and youth; then being temperate, and that quality carried upon, and that quality and finer and tougher that is a stronger body, it is able with more ease and speed to subdue his and our enemies, the distempered diseases, and to cleanse and clear fashion and bring into good order and temper the whole frame of our body & to procure health, wisdom and virtue, in better sort, and in more full and heaped measure; for you must not think that a fit nature of wine or such like that I brought in above, and which many men do make for their bodies, is so good by twenty degrees as the Philosophers stone: I mean the same measure of both; when besides that it is not temperate and near unto Heaven, (though the name be never so near) for it wanteth twenty parts of the soul, and as much of that fine stuff, closely and finely tied up together; and therefore one part thereof will last longer, and spread further with all his virtues, and so do more good in our bodies, then twenty times as much as the former; deliver to mind what I say; it is worth marking: I shall not need to stand to shew you the reasons why, and manner how this great Medicine of HERMES, shall be able to get and purchase those pleasures of mind and body, because it is already done at large elsewhere, and it may suffer in this place to win by force of reason (which hath been done

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as much needs) that this medicine is much better, and more able then an AETHER, Heaven of first nature.

20. Then those men may see (I mean PARACELSUS and such as know whereof they speak, let the rest go) how rash and unadvised they prove themselves when they are content to let the name of Poison into this happy medicine, and to avow that it worketh all those wonders in our bodies, by that way of curing which I shewed, by stronger-like poisons: for then it would be at most but a general medicine, and cure-all against diseases, and fit for health alone, but no Physical or joyfull way to long life, youth, wisdom, and virtue; which grant as well as the other, both he and all the rest do give unto him; for it might not be taken and used in a second body, no more then a purging medicine, except it were of the Viperous kind aforesaid; for he then would battle with our nature, spoil and overthrow the first moisture, and the whole frame of the body; so far it would be from nourishing the natural heat and moisture, from clearing and tempering the body to cause long life, youth wisdom and virtue.

And the reason of this reproof is, because every poison is very barren and empty of the heat of heaven, and very distemperedly cold and dry in the body, set stright against our hot and moist nature (as appears by flying the fire, and oil his enemies) the Philosophers stone was temperate in respect, at first, and is now exactly so and a very fine oil, and full of heavenly spirits; and so for these three causes, not only most friendly and like to nature, but also a very deadly enemy and most crass contrary to all poison.

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Chapter II.

HERMES and PARACELSUS MEDICINES.

1. Of the four Complexions of the body. 2. Of Malice and Ignorance.
3. Of Diseases, Age and Death. 4. How to make minerals grow. 5. How to make Lead grow. 6. That Gold hath life. 7. The unwinding of Secrets.
8. Authors Opinions. 9. How to order the seed of Gold. 10. Experienced truths. 11. Comparisions. 12. Of turning wood into Iron and Stone.
13. Of turning Iron into Copper. 14. ABRAHAM JUDAEUS experiment.
15. Irish Waters and other things. 16. Of GEBER and AGRICOLA. 17. Of Salt Gemm. 18. Iron may be made to cut steel as fast, as steel cuts wood. 19. Of Silvery and Golden Coperas. 20. The virtue of Copperas Water. 21. Of Art and Natural changes. 22. Natures Medicines. 23. Of the food of Gold and other things.

Over this we have lightly run, being the former part of long life, health, youth, clearness, and temperateness, which make up all good gifts of body needfull; let us now come to the outward help of riches, and borrow so much leave again, as to use the cause for the effect, and take gold for riches, and strive to show that the son of Gold is able to turn any metal into gold; and not so sparingly and hardly as we did before, by those bastard kinds of binding and colouring: (though a little of it were without mis-pence of time & travail would serve our turn) but as fully and plentifully as any of our men allow to that

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amazement of the world; they set not down nor stint, which I will do, because I have to do with thirsting ears, and because again I love not to run at random, but to make a certain mark whereat to aim and level all my speeches.

Then let us say, by this great skill of HERMES, & a little labour and cost we may spend with the greatest Monarch in the world, & reach the Turks revenue, yea though it be fifteen millions Sterling, as I find it credibly reported; yea let us be bold, and not as SOCRATES did when he spake of love, hid his face from the matter, the truth is vouchable before God and man, and will bear it self out at last, though it be my luck still to be crost by men of our own coat, HERMES foster Children: But why do I call them so? Albeit PARACELSUS of whom we deal of late, was plainly so; Yet his Schollars Physick, which now comes in place, is out of this account as clearly; this man says to excuse his own Ignorance, hath learned a new trick, in unfolding HERMES Riddle, that neither HERMES nor any of his followers, in saying they turn the sour soul of Metals, Lead, Iron, Tin, Copper, into Silver and Gold, mean plainly according unto common speech, but still riddle and double the matter, understanding the four Metals in so good form and temper changed: And these to be silver and gold which they make at any time, and that by this token, because they fetch their medicine as you heard even now out of all things; then he flyeth out and lifteth up his Master, with high praises, for finding first, and unturning the knot and riddle; whereas there is nothing so plain both in PARACELSUS and all other of his hidden science, as their opinion as touching this matter: Nay see

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the worthy memory of the man himself, in construing the words of his Master concerning the same matter, makes it as well as he and the rest, a plain division of this matter, and yieldeth in open terms, that our Medicine serveth both for men and metals.

2. This noble Dr. ELIAS AVERY when I was a novice and firstling in this study, as he mislead me in other things which he took upon him to unfold, so he amazed me in this, before he himself knew the least of them: But after I went forward and began to consider earnestly, and weigh the things by their own weight (and not by the weight of words and authorities) the only way to knowledge, I quickly saw the falsehood of the new opinion, and more plain reason and cause of belief, for this point then for all the rest, which he allows, and which I shewed before: then let us not stay, for him nor for any thing else, but let us march forward with all speed and courage, and if it be never good in discourse of speech to heap and huddle up all together, but for light sake to join the matter and cut it in divers pieces, let us do so too, and prove that the Son of Gold is able to turn metals that are base into Gold, then that he can change so much, as to make up the sum I left as needful. HEYDON is to turn metals two ways; first, as a seed if a man lift to sow him upon them; and then after his birth, by nourishment, and turning them into his own Nature, and this is either into his fathers, which is his own after a sort, or into his new being, and self same nature; of these I will treat severally; and first of seed which cannot be denied unto gold, if all things have life, and life have three powers and abilities, to be nourished and to wax, and to beget his like also; the second

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part is clear and granted among all Philosophers; and that all things have life, it hath been often shewed before by their feeding and divers other arguments.

But because it is a thing whereon almost all the frame of my speech leaneth, and yet much in doubt, and hardly believed among the learned; let us take it again, and prove it by name in Minerals, because they be both farthest from belief, and nearest our drift and purpose.

3. Those things that have diseases, age, and death, cannot but live, and we see plainly the diseases, age and death of pretous stones; but most clearly in the precious Load-stone (though he be foul in sight) which is kept, fed and nourished in the filings of Iron, his proper and like food, when quick-silver, or Garlic quite destroys him, and puts out all his life, and virtue.

4. But how if the Minerals by feeding wax and grow as well as plants or wights? As miners have good experience of that, when they see them, by those due and constant fits, so dangerously void their leaning. AGRICOLA saith, that Salt-peter, after that by draining it hath lost his taste & virtue, if it be layed open in the weather, will within five or six years space, grow and ripen, and recover his power and strength again; the same man telleth of one lead Mine, and two other of Iron, which after they be digged and Emtied, within few years space, ripen and grow to be full again, and one of these every tenth year.

5. But admit these by the flight and canvase of a crafty wit may be shifted off; yet they shall never read the next that follows of Lead, after he hath been taken out of his proper womb, where he was bred and

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nourished, and fashioned into his form for our use requisit; yet if he be alyd ina moist place under ground, it will wax and grow both in weight and bigness by many good Authors, yea and by GALLEN his own witness, which although it be light otherwise, yet is of weight in this matter, because it maketh so much against his own cause; may mark what AGRICOLA reporteth that the same hath been found true on the top of houses, and shows where and how the proof was taken; but to come to the very point, PARACELBUS saith, that Gold buried in good soil that lyeth East, and cherished well with Pigeons Dung and Urine, will do the same, and sure I dare not condemn his witness in this matter, because the rest that went before, see me to say as much in effect, and to vow the truth of this story.

6. Then if it be so certain, that Gold hath life, there is no help, but it shall beget his like also; if Philosophy and Common proof be received, but they will say that nothing doth so, that wanteth seed, as many wights and plants do, and all Minerals, no man saith so, that knoweth what seed is; seed is no gross thing, that may be seen with the eye, but a fine and hot heavenly breath, which we call life and soul, wherewith not only the common rule of the world, but also wights, yea and perfect wights some times beget without the company and sense of that frothy stuff and shell, as I said above: but yet more commonly nature takes the help, & guard of that body called seed, that was proved not only to be a branch and part, slipt from the whole body, but the whole it self sometimes, as, by kind in the four beginnings, and in Minerals, and in seedless plants and wights, and by skill in all.

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Therefore minerals and all have their seed, and their whole body is their seed.

7. Then as by nature they are wholly, sown, and die, and (or else under-Moon things would prove Metals) rise again the same increased according to the wont of nature, even so they will above ground if we can by skill use them kindly, which we may as well as nature, if we could espy her footing, not impossible to be seen as I could show you quickly, if I might a little unwind the bottom of secrets, and lay them open; but I must take heed.

Then as the seeds of plants and wights rise again, much increased in store and bigness, because it draws unto it, and turns into it in his own nature, much of the kindly stuff and ground that lyeth about it to corrupt it; even so if you make the metals and ground fit to receive and corrupt the seed of Gold, it will after his due time rise again, turning them, or much of them into his own nature.

8. Now Doctor FREEMAN or MOORE may see if they be not blinded, that this is no ridled matter, but a plain and certain truth, grounded upon the open and daily race of nature, which not I espised out first (as they spyed out the subtill false-hood) but the same tell the troop of the wise AEGYPTIANS say, and taught before me, yea and some of them that set in darkness as those worthy Leaches, whose ayd we took before, FUINE, FERNET, and CARDIN, especially the two first, because they bear good will to the truth of this science: But CARDIN as a mate that neither knew nor loved it, halts a little; for when he had all about held for certain, that minerals and all had life and were nourished, and



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grew, and waxed, yet he buried the third point with silence.

9. But let us not urge this so much in this place, because it is not the right Son of Gold, and stone of HERMES, but a lesser skill and lower way to riches, fit to have been followed in the second Book. Then how doth the Philosophers stone, and the natural Son of Gold, turn base Metals into Gold? For that was the second thing to be handled in this place: When this child is borne, keep him in his heat, which is his life, and given him his due and natural food of Metals; and he must needs, if he be quick and abled to be nourished, digest, change and turn them into his own Nature, much more easily then lead, and he in a cold place, and rude, and hard fashion, was able before to turn strange meats and digest it, as I shewed above the change of natural things when they meet in Combat, to be either throughout or half way; that is either by consuming to raze one another quite out, and turn him into his own nature, or when by mixture, both their forces are broken and dulled equally; Even so in this great skillful change, we may so order the matter, and match the two Combatants, that is the meat and feeder, stuff or doer, with such proportion that one shall either get the victory, and eat up the other quite, or both maimed alike and weakened.

10. To be plain, if we give this mighty child and son of Gold, but a little food (the quantity I leave to discretion) he will be able to turn it thoroughly into his own self-same nature, and thereby to mend himself and increase his own heap and quantity; but if you will make Gold which is your last end and purpose, match your Medicine with a great deal and hundred times as much, or so (your eyes shall teach you)

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and both shall work alike upon each other, and neither shall be changed throughly, but make one mean thing between both, which may be Gold if you will, or what you will, according to your proportion.

11. And if you perceive not, mark how (the comparison is somewhat base, but fit and often used by our men) they make a sharp and strong Medicine, called leaven of the best wrought flower which is dough; and such another of milk well mingled in the calves bag, called Rennet; and how by matching them with just proportion of flower and milk, they turn them into the middle natures of dough and curdes, nothing so fit; mark it well; nay sith you begin to call me to examples, I will play and load you with them, and yet I will lay no strange burdens upon you, no not the quick nature of the Scottish Sea, turning Wood into Geese; nor yet the Eagles feathers that lying among Goose quills, eat them up, two more marvellous changes, then all these that are professed in the Art of changing; yet I leave them, I say for things too strange, and far off my purpose.

12. There are many waters and earths, which I am credibly informed by G. AGRICOLA, and others as good Authors, are indued with the properties to turn any plant, wight, or metal into stone. CARDAN tells of a lake in ICELAND, wherein a stake stuck down, will turn in one years space, so much as sticks in the mud into stone, and so much as stands in the water into Iron, the rest remaining Wood still.

13. There is an old mine pit in the hill CARPART in HUNGARY, wherein the people daily steep their Iron and make it Copper; the reasons of these things is plainly, that which I brought for our great and

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golden change, and likended to Rennet and leaven here before.

14. The waters and earth which astonish things in that order; are ever more infected and mixed with some very strange stony Juice, as AGRICOLA saith, and reason agreeth plainly in the matters, when they no sooner rest from running then they go into stone; nay PLINY saith the stony sticks in, ARCADIA goes into stone running. J. HETHAM meant thereby to try such a thing upon his Lord the great GRECIAN Monarch, when he gave it to him to drink, it killed him.

15. The Irish water is without doubt mineral, and as I gather by the discription tempered and dyed with the Iron juice which is called FERRUGO; but every man knoweth for certain that that the matter of CARPAT is Copperas water; now CARPAT is as near the nature as the name of Copper, which the Greeks set out most clearly, calling Copper CHALCUM, and that other CHALCANTHUS, and the stone PYRITES or Marcasite (as is termed in ARABIA) that breeds them both, it is like leaven to dough made of Copper, and raised to a sharp quality which when it is loosened into water, and by draining and by distilling up and down in that hill, refined, it becomes yet more sharp and strong, able easily to overcome Iron, a like and near weaker thing (for what is near to Iron as Copper?) and turn him into his own soil mean and middle nature.

But how shall we show that Copperas comes of Copper in that order? First the proof of our men maketh clear, when they turn that into this, and this into that so commonly.

16. Then the authorities of GEBER and AGRICOLA (the best skilled in mineral matters of all that ever wrote) the one after that he had

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observed it long in Mines, setting it down for a rule, and GEBER calling it the Gum, as it were dropings of Copper; but chiefly the workmans daily practise who by following the steps of nature, softening and dissolving the brazen stone PYRITES, do commonly make Copper; let us now see what art hath done by counter-feiting these patterns by Nature set so plainly before her; if she hath not done as much and more, surely she was but a rude and untoward child; let us see what is done.

17. She hath likewise, and as well as Nature; by a sharp stony water, called Salt Gemme water, turned wood into stone, yea and metals also into precious stones, not by any counterfeit way which Glassmakers use, but Philosophically and naturally, by a marvellous clear and strong water of Quick-silver, leading them back to the middle nature of fine stones.

18. To let pass middle minerals which by the same course we easily change one into another, she turneth Antimony into Lead, and this into Tin easily, because as that is unripe Lead, so this is unripe Tin also. These things AGRICOLA reporteth and tells the way of the first by concoction only, but not of the second, which PARACELsus supplieth, by purging him our way of binding with Sal Armoniack. I could set down a way to turn Iron into such Steel as will cut Iron as fast as this will cut wood, and bare out all small shot, but that they are both but one kind, one better purged then the other, as indeed so are all the metals, though not so nearly allied.

19. Even so I esteem of the Silvery and Golden Copperas, which nature sometimes yeilds under ground, and Art counterfeits by our

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binding, and colouring rules above set, as AGRICOLA tells and teacheth; neither think these bastard wits cut quite out of rule, but so follow the same reasons of nature; and as the rest take the finer like part, and leave the gross unlike, so do these feed upon their like, the fouler parts, and leave the better as unlike their Nature.

20. But to proceed to turn Iron into Copper by Copperas-water, is somewhat more ordinary then the rest; AGRICOLA saith an old parting water which is made thereof (as we know) will do it, but the workmen in the hill KUTTENBERG in GERMANY, do more nearly follow nature in that hill of CARPAT, for they drain a strong Lee from the brazen stone, that is, they make Copperas-water strongly and kindly, and by steeping their Iron in it make very good Copper; nay further, PARACELSUS saith again, that in CASTEN they turn Lead also into Copper, and though he nameth not the means in that place, yet elsewhere he doth, and reacheth how by Copperas sundry ways sharpened, to turn both Lead and Iron into Copper, in which place he delivereth another pretty feat to unloose both Iron and Copper into Lead again, and this into Quick-silver, by the force of a sharp melting dust which Miners use, and this our common rule still of stranger likes; for this dust being of the same nature still, which exalted Lead and Quick-silver, two great softeners and looseners of hard bodies, is able to make the stubborn metals; retire and yeild into the middle place of Lead, and this is Quick-silver.

21. Now then we see that Art hath reached and overtaken all the Natural changes of Minerals; why may not she by the pattern divide more of her self, as the grief of good workmen is, and go beyond nature, and

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turn the foul metals into fine Silver and Gold? She hath a great advantage of nature; first for patterns, and then her helps in working; and lastly the help and instruction of a divine wit and understanding, whereby no marvail if all wisemen have said, she passeth nature.

22. Albeit it is uncertain whether nature have such a Golden Medicine in her bosom hid, or no, as well as those of Copper, Stones, and such, yet this is sure, that by the bastard way of binding (as we have heard before) she turneth Lead and Tin, and perhaps Copper too, but surely by Quick-silver and Silver into Gold.

Then I say it is a sign of a weak and shallow wit, if Art cannot by these patterns aforesaid, devise further to turn other metals into Silver and Gold; is it any more then to raise and exalt Silver into Gold? But this will serve for both into very sharp, strange qualities, able like the rest, to devour and turn their own like meat into their own middle nature from whence they sprung. Certainly the reason is so plain and ready, that I must needs deem him, less then a child that cannot conceit in it; nay bend your ears and minds.

23. By reason, if the workman be very strong over the stuff, he will turn in tryal, things unlike and contrary as well, though not so easily as like and friendly.

And for the proof of stony juices, turning all sorts of things, even metals themselves into stone, as hath been found by the stamp remaining; of Antimony and Copperas turned into Lead and Copper, of the ripening of the Mineral Mines of Lead and Gold eating dung and urine, and such such exchanges set down before, I am led to think that a very lusty and

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strong Medicine would be able to change other things as well as metals, especially Minerals into Gold; some of our men say no, because their wants in the rest the ground of Quick-silver, the knot of friendship and unity. I grant it were hard in respect of the right way, and yet I hold it possible.

And thus you have seen the ability of HERMES medicine, to turn base metals into Gold by three sundry ways; first as he is sown and riseth again to be made medicine, which I call begetting; and then by changing the little food that is given him into his own nature; to make him wax and grow in heap and bigness, which I term nourishment; and lastly by changing the great store of stuff, wherewith we march half way into the middle nature of Gold, which is the best change and drift of our purpose. And this I may do well to call mixtion, though Sir CHRISTOPHER HEYDON and FERNEL name it begetting also, as it is a kind indeed, but because it goeth not the kind way, let it go and us keep our order with our breathren.

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### Chapter III.

#### The Rosie Crucian

#### Medicines.

1. Of seed. 2. Of increasing Gold. 3. The quality of Gold. 4. Of nature in concoction. 5. Changeable stuff. 6. How nature made Quick-silver and turned it into Gold. 7. Of purging. 8. Of lightnings. 9. Of fire-flies. 10. Of the Star-fish, and other things. 11. Of the nature of fires. 12. Of Hellen star and cause of lightning and thunder. 13. The power and virtue of Rosie Crucian Medicines. 14. The first matter of Gold. 15. Of hot spirits. 16. Of the fiery quality of Gold and its power. 17. Of the pernicious quality of cold frozen countries. 18. Of the understanding spirits of the air, and the lively spirits of heaven. 19. Of the spirit of metals. 20. Of a natural stone that consumeth all the flesh and bones of a dead man in forty days, and of other things. 21. Why Copper-water parts silver from gold. 22. Hot stomachs. 23. Directions to Philosophers. 24. Examples. 25. How gold got its high red colour.

Now, how shall our son of Gold be able to subdue and turn so much of base metals with so little change and travail, and so great return again as we have promised? It is for three causes; first, for the bitterness and readiness of the stuff to be changed; and then for the great store and strength of the changing workman, to send away the lightest



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still first and foremost; and lastly for his increase in store and quantity, which may be made by sowing and nourishing the son of Gold without number; for sowing first, There be sundry sorts of sowing and making this our medicine; one is an excellent way, but a bare and naked and lone way; because if Gold can be made fit and open to be wrought, as behoves a seed, he hath all both stuff and workman, male and female, seed within himself; and the less contagion there is of unclean stuff, the more excellent and mighty will he rise again; this way by deep and painful wit, hath been sometimes taken, but very seldom, because it is very hard, long, and irksome, and therefore we will leave it also; but chiefly because it crosseth my purpose abovesaid; for if it be sown alone, he cannot rise increased; whereas we desire to augment his quantity, then there are two kinds of grounds, and yet both one kind, which we may put unto him to corrupt him easily and raise him again with great increase, and quantity; one nearer his nature then another, so much is enough for that.

Now for the store of ground fit to be laid about him, there is a choice better or worse also; but that is no great matter, so you keep the measure and discretion which a common seeds-man can keep, neither to overlay and drown him, nor to leave him dry and barren; then to our purpose; cast in your self what increase in store one grain of corn will yield, within few times sowing; when I had a little leasure I did once cast what one grain, by the increase of fifty (which happens often) would arise to in seven times sowing, and I weared my self with an endless matter.

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A greater sum then any man would think, I have forgotten it, cast you that have leisure: Now a grain, I mean an ounce, of our seed, though it riseth not with such advantage (for if it were so sown, it would be quite drowned, or at least not worth the tarrying) yet it rewards it another way, with speed in working; For albeit, the first time be much a like, about forty weeks or such a matter; yet the second is run much sooner, both because now he is softer then the first seed, and eiser to be loosened, and also mightier, and more able to turn the work over, so that we keep our selves within the number of ten, as some do set the bounds, yet I think the midst between, DUPLUM and DECUPLUM a notable mean, although that be as it happeneth, yet by this great haste & speed, we may quickly overtake infinity.

2. But if you think this too slow a course, let us run to the next increase by nourishment, whose great speed and readiness will easily supply all and fill the biggest desire in the world; after the Son of Gold hath been once sown, and raised again, he is now able to work mightily, and not before, and to turn one hundred parts of his due meat, into a third middle thing, Gold his fathers nature; this now will show hereafter; then if he be able to turn an hundred times as much half way, he can surely as easily and quickly one part, that is no more then himself, quite through into his own self-same nature, especially if that food be silver or Gold, which is best of all to the purpose: then he is now twice as big and as strong as he was before, able to devour as much again: and so forever, for this strength shall never be abated, when after his feeding he is left the same still, or even as one Candle

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lights another still or more strangely, though not so largely, like unto the Load-stone, which as PLATO reporteth, after it hath drawn one ring of Iron, it giveth power to draw another, and thus unto the next until you make a long row and link of rings, close and fast, one hanging upon another.

3. Then sith we may so soon heap up so great a quantity of this Golden medicine, it may chance we shall not need any great help of the readiness of the stuff and strength of the workman; and if but ten parts of the Gold might be made at once, between a weak workman and a stuff, yet perhaps it would serve the turn to raise the sum appointed: But suppose it cometh short ten parts of the way, yet if through the means of the nearness of the stuff, and force of the door, one part may come to turn a hundred, then we shall supply and overtake the want and hindrance: Let us see.

4. And first again of the stuff, because it is the shorter and easier matter; a thing fit and easy to be changed when it is like the nature of the workman, & nearer the ways end.

The straight affinity and nearness of the Metals one to another we have opened above, when we found them all to be one thing, differing only by certain hang-byes' of clearness, closeness, and colour springing out from the odds of concoction, and that if the same concoction hold, they will come at length to their journeys end, which they strive unto, the perfection of gold, except perhaps Iron and Copper; by over sudden heat or some other foul means, have been led out of the way, yet they may be led back again and cleansed as we heard before, and yet they

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were all made at first of quick-silver, a foul and greasy thing in respect, and then were grimed and bespotted greatly again, with the foul earthly Brimstone which afterwards came upon them, whereby they were all gross and ill coloured, open and subject to fire, and other spoiling enemies, before by long, gentle and kindly concoction, all the foul and gross stuff was cleansed and refined, and so made apt to take good colour, (as we see in plants and all things) and to gather it self up close together, and likeness to be weighty, for the much fine stuff in a narrow room, when lead and Quick-silver, heaviness follows from the rawness and lastly, to be stedfast and safe from the fire, and all other enemies, because there was never any way of entrances in so great closeness, lest, to make division and dissolution, that is destruction, nor yet any greasy stuff the food of fire remaining.

5. Wherefore we see the near neighbour-hood of metals, and easiness to be changed one into another, (especially if we work upon Silver, which is half Gold already) when they want nothing of Gold, but either long or gentle concoction, or instead thereof (because we cannot tarry) as strong and fierce one answerable unto it, first to cleanse out all the gross and greasy stuff, and then to bring colour upon it.

So that I cannot but wonder at those men if they be learned, who, in reproof of this Art unknown, vouch, unfitness of the stuff to be changed, saying that Metals being of sundry kinds and natures, cannot be turned before they be brought into that stuff, whereof they were first made and fashioned, which we do not when we melt them only, and which is not easily to be done. It is a sign that either they never knew, or

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at that time remembered not that nature of a Metal, or of the first stuff, for if they mean the GRECIAN supposed first empty and naked stuff without shape, but apt to receive all, even that which is the middle state of a thing lasting but a moment, when by the way of making and marring (which our men with HIPOCRATES call changing) it is passing from one to another, then if yielded and quickly granted with GEBER, ARNALD, LULLY and many more learned men, on our side, that in that very violent work of changing the Metal being so far altered and broken, even into dust of another fashion, I think I must drive them to blow the seed, as they say, and they know not what to answer.

6. But if they mean as they seemed to do, we should not melt our Metal, but bring him back unto his nearest beginning and stuff Quick-silver, and then put on our shape and form upon him, according to the kindly sowing of Gold, upon his base ground above said, they are deceived not knowing the nature of Metals; for they be not of sundry kinds and beings (as they say) but all one thing differing by degree of baking, like divers loaves of one paste, that it were madness if any of them lacked bakeing to lead him back, or marr or spoil him of his fashion, but in the same form and being to bake him better, and so did nature in the Ground, in bakeing quick-silver, or lead into Gold, she went forward and not backward with the matter: Nay why go I so far with them? They never marked the nature of their own words, which they use in their own Philosophy, where changing is fitting only, and shift of those hang-byes called accidents, the form; kind and being of the thing remaining.

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Then if the stuff be so fit, let us see what the work is, not in store which is done already, but in force and powers, his strength and power is seen in two things, purging and colouring: First he must mightily shew himself in purging and driving out all the gross greasiness of the stuff, and then when all is fine, clear, and close, he ought to stretch himself at large, and to spread far forth in colour upon it; for albeit long & gentle heat purging by concoction, of it self breeds and brings good colour, yet this over-short, and violent heat proportioned doth not so (as I shewed above in the discourse of binding and colouring) but needs bring colour with him already coined.

7. So that when he purgeth the stuff understands; he draweth not out the foul and gross stuff, and departs away from the work withal, as the foul purging hinder did; but being a clean and fine thing like the nature of a wight, he purgeth by digestion and expulsion, driving out the foul and unlike parts as leavings, taking and embodying with himself the fine and clear for food and nourishment.

Then let us see how this work of purging is performed, for that is all, and the colour hangeth upon the same, and is done all under one, as we shall hear in going out of this treatise, if nothing purgeth but heat through concoction, and this ever to be measured according to the need and behoof of the work underhand; and we must scoure an hundred times as much stuff in one or two or three hours space at most (for that is their task) when we had need of a marvalous fiery Medicine, besides the great outward heat, to prick him forward, scarce to be found within the compass of the world and nature; it must shew it self an hundred

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times fiercer then a binder, which was scant able in longer time and stronger heat to scoure and purge one part; and as much of the same stuff.

8. This is a marvailous hard point: I had need what my thoughts and memory, and all the weapons of wit unto this matter; if we search all about and rifle the corners of kinds, we shall find no fire in the world so hot and fierce, and the lightning able to kill plants and wights & melt metals, and to perform other such like marvellous things in a moment.

As (to let pass plants not so strong) I have read of eight Lepers in the Isle of LEMNOS which as they sat at meat under an Oak, were all suddenly strucken starke dead therewith, setting still in the same guise of living and eating creatures, again that it hath sometimes passed through a purse at a mans side, and melted the Coin without hurting the leather, because such a suitable and speedy fire found that resting stay to work on, in the Metal which it wanted in the open and yielding leather, and many more such strange deeds we may find done by that most violent fire, then our fiery work; man if he be tasked as he is to work as great wonders at these be, had need to be fierce and vehement, as the fire of lightning, as it is sometimes termed in our Philosophy.

Let us match these two together, and see how they can agree, that all things are layed, and as it were strucken together, the light of truth may at last appear, and shine forth of the comparison; let us as TULY faith, at the first setting out, launch and row a little easy before we hoist up sail.

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Gold of it self in Philosophy is a fire that if it be raised and increased one hundred degrees in quality it may well seem to prove the greatest fire in the world.

9. But our men as they speak all things darkly, so this perhaps in regard of other metals, or rather because like the SALAMANDER, not like the fire flies (for though the SALMANDER can as well as Serpents eggs, by his extreame coldness, quench a little fire, yet a strong fire consumes him and puts him out of being) because I say, like the fire fly he doth live and furnish in the fire, when as indeed Gold, as all other metals, is cold and waterish far from the fire.

10. And yet it is not the outward show of the body alone that makes a fiery nature, but sometimes the inward quality doth the deed of fire, (if we speak at large as the common custome is) and so the Star Fish in the Sea burns all she toucheth, and a cold spring in SELAVONIA sets on fire any cloath spread over upon it, and to come near by such fiery force doth the water fix in THESSALY pierce through in any vessel save an horse hoof.

11. But now we are come unto the deep, let us hoist up sail and speak more properly and PHILOSOPHICALLY, and more near the purpose; let us I say hear the nature of fire and how it commeth fire, as they bound it, and we shall find it if we mark this off-spring, as a very hot and dry substance; the first cause of fire is motion, a gathering and driving much dry stuff into a narrow straight, which by stirring and striving for his life and being, is still made more close, fine, and hot, that its nature will bear and suffer; and so it breaketh out



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at last, and is turned into another larger, and thinner, dryer and hotter nature, called fire: hence the great underground fires, in AETNA HECLA and many other places, grow and spring at first, when the cold driveth a heap of hot earthly breaths and vapours, either round up and close together, or along through the narrow and rough places, rubbing and wringing out fire, which the natural fatness of the ground feeds for ever.

12. So the Star called HELLEN-STAR, that lights a sign so dangerous upon the table of the ship, and falling melts Copper vessels, and commeth of an heap of such vapours, carried up by violent cross winds, so that by rubbing Mill-stones, Flints and such like, we see fire arise after the same manner; and this is the manner of the spring of all fire, others flow from this, one still sowing as it were one another; but if the stuff of this fire be tough and hard, and then when it is wrought into fire, if it be moved again apace, it proveth for these two causes a marvellous hot and violent fire, whence springeth all the force of Lightnings; for it is nothing else but a heap of thick and brimstony Vapours (as some hold with reason) by the coldness of the cloud; beaten up close in that order, and now being turned of a sudden into a larger and thinner Element then it was before, when it was earth and water, his own place will not hold him, and so by the force of nature, striving for room and liberty, he rents the clouds in that manner which we hear in thunder, and bursteth out at last, a great and swift pace, as we see in lightnings; much swiftness together with the toughness of the stuff, finely wrought, makes up his violence above all fires in the world.

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13. Now for the Son of Gold and HERMES his Medicine, what kind of fire is he, when he can be no such Element, extreame hot and dry fire; for he is temperate, and hath all the qualities equall, & none working above another, and yet indeed by reason of the fine and tough (and therefore mighty body) whereon they be seated, they work in equality together, much more forcibly, that the extreame distempered cold and dry poisons can work alone and as fast and faster then they devour and destroy distempered bodies; these do overthrow the contrary: Then what fire he is I shewed before, how full stuffed with heavenly spirits above all things, and so he is an heavenly fire, which is much more effectual in power, and mightier in Action then that other: by reason of his exceeding subtilness, able to pierce through rocks, all things, where that other small quickly stays.

14. Admit it say you, if that heavenly fire were quick, free and full of liberty: but it is fast bound up in a hard body; then I will give you all the reason, bend your wits unto it; Gold at first was fully fraughted with the most piercing fire in the world, and then came and wrought it into a most fine flowing oil, and so unbound it and set it at full liberty: not so freely indeed as in heaven, but as it can be in a earthly body, closely crouded up together, (which help) heats as in a burning-glass, upon a most strong and mighty body far above all things in the world; and lastly with a violent outward fire, she sent all these apart away to work together.

15. Judge then you that have Judgement, whether it were not like to bestir it self as lightning; Copper, the heat of the hot spirits, is

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as great; and if it were not, yet their passing subtilness would requite that matter easily, and make him even; yea and perhaps when they be drawn and carried up close together, make some odds and differences between them; but surely the exceeding toughness of the body(as we see in Iron and the rest) augments heat greatly, and carrieth him far beyond it.

16. Now for the pace, it is much swifter, and driven by a much stronger mover, even so much as a founders fire passeth in strength, the top of a thick cloud; for this is he that sends that lightning which else would have flown upwards; therefore because the fire is stronger, and hath the helps of body and motion far more favourable, the fire of the Son of Gold must needs pass the lightnings in power, and wonderful working. Then bethink your self, with what ease and speed, such a fiery medicine were like to pierce and break through, sift and search about, and so scoure and clense a great mass of foul metals? How many times more then a weak and gross mineral binder? Fasten and bend your minds upon it: we see how a weak waterish or earthly breath in a narrow place, within a cloud, the ground, or a Gunn, (all is but thunder) because he is so suddainly turned into a large Element, and lacketh room, bestirs himself, and worketh marvellous deeds; what may we think then of the heaps of those false reports of heaven, and of that most strong Golden body, closely couched up together in a little room, when they be in a narrow vessel driven out, and spred abroad at large by a mighty fire, and thereby still pricked and egged forward, (for as long as the fire holdeth, they cannot be still, nor draw in themselves again) what thing

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in the sturdiest Metal can be able to withstand? How easily shall they cast down all that comes in their way, brake and bruise all to powder. May not we all say plainly that which the Poet by borrowed speech avouched, that Gold loveth to pass through the midst of the Goards, yea and to pass through to rocks, being more mighty then the stroak of lightning, it is so fit, as if it had been made for the matter.

17. I have heard that the extream cold weather in LAPIA and FINLAND (which are under the Poles girdle of the world) peirceth and freezeth, and cracketh the rocks, yea and Mettalline vessels; again that the poisoned Cockatrice by his violent, cold, and dry breath, doth the same on the rock where she treadeth; then what may we judge of the force of our fiery medicine upon the metals, by these comparisions? How fiercely and quickly were it like to divide and break them, having an extream fire, the greatest spoiler of all things, to over match the cold and dry quality? And a much stronger body then these vapours which carried the former qualities, and both these sent with far greater speed and swiftness, as appears in the difference of the movers?

18. Lift up your ears & mark what I say, a deaf Judge had not need hear these matters; who hath not seen how Quick-silver enters, cuts and rents the metals, though many doubt and differ about the cause thereof? CARDAN thinks that, like as we find of the cold weather in those frozen countries, so this marvellous cold metalline water, entering the metals freezeth their moisture within them, and make them crack and fall asunder, and therefore Gold soonest of all other, because his moisture is finest, even as sodden water for his fineness freezeth sooner than cold. Surely

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very wittily PARACELSUS deems this done by the spiritual subtilty of the body, even as the understanding spirits of the air, and the lively spirits of heaven use to pierce through stone walls and rocks, by the same strength, without the force of qualities; but I think it is rather for his stronger like qualities, seeking to devour them; else he would pierce your hand and leather, and such like easie things which he leaveth untouched as unlikes and strangers; as for the qualities of Quick-silver, it is a question what they are, and which excelleth; some judge her very cold, some again marvellous hot (as PARACELSUS for one) some moist, other dry, but as she hath them all apparently, so I deem her temperate, like Tin that sprung from her, and almost like unto her. Gold I mean, though perhaps the qualities be not all in her, as in him, so equally ballanced.

19. But let the case be what it will (I love not to settle upon uncertain matters) the great spirit of metals after she is first wrought into Gold, and then into his son our medicine, shall be in any reason both for body and soul an hundred times stronger and more able to do it; nay Antimony and Lead are much grosser then Quick-silver, and yet you see how they rend, tear, and consume base metals even to nothing; but what say we to plants? There is a great difference in sharpness and ability to pierce and enter between a thorn and a needle, and yet you heard above the gentle plants of the vine, and the middle dew of heaven yield stuff to an eating water, able within three or four distillings to devour and dissolve metals, then what shall not only sharp mineral eaters, but this our almighty Gold medicine shew upon them, which besides

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that wonderful passing, sharp, and piercing body hath the great help (which they want) of that heavenly fire, and of her swiftness, stirred up by a mighty mover? These things are enough to suffice any reasonable man (if they will not stop their ears against the sound of reason) touching the power, might, and strength of our Medicines.

20. What is then behind, THE HOLY GUIDE hath taught us all things; yet I hear them whisper, that albeit these medicines of ours have such thundering power, yet they may not force so our purpose of consuming all the metals (as the guise and forcible use of such fiery things as) without regard or choice of any part or portion; but it is not always I hope the guise of violent things; I need not go far; there is a natural stone in HAZO, which by a mighty and strange property useth, IN FOURTY DAYS SPACE TO CONSUME AND MAKE AWAY ALL THE FLESH AND BONES OF A DEAD MANS BODY, SAVING THE TEETH, WHICH HE LEAVETH EVER SAFE AND WHOLE; and therefore they called it in times past flesh eater, and made tombs thereof for dead, and boots for Goutty men; I could clog a world of readers with like examples, if I might be suffered, but weigh this one and our artificial Pantarva together. Why may not it is as well have its choice and same, a part of this great waste and spoiling? They know not why, and how then? There are many deep, hidden, and causeless properties in the bosom of kind and nature, which no mans wit is able to reach and see into, the world is full of them, when Art is open, and all his ways known. Indeed the world is full, of late of such senceless and blind Philosophers (which like as the Poets when the Stoick a little calls on JOVE by many names, to help to shore up the fall of a verse, or stop

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the gap in the number) so they when their eyes are dazzled upon the view of a deep matter, flye to nature as fast, and to hide her unsearchable secrets, to cover the shame of ignorance, as though God moved all with his finger (as they say) without any middle means and instruments. There is nothing done without a middle cause fore-running, if it were known, as I think it is to some, though never so dark and hid from others; and therefore to come to the purpose, as the reason of the natural eating stone, was clear to AGRACOLA though unknown to PLINY, and many more the reporters) and found to be for the loose and light temperatures, and Coperas water, fit to eat the flesh and softer bones, and yet unable to do a thing above his strength, that is, to overcome the harder; even so you may think the reason in this like property of the R.C. Physick, Pantarva, etc. is seen to some: for certain, & however it was my luck to see it, I cannot tell, it hath been sure unfolded twenty times at least, in the speech going before, if you remember well, it followeth the high and common way of all nature, I mean that eating nature; for all things eat, and that the cause of things done below; then there is nothing eats and devours all the stuff which it overcometh, but so much as is like and turnable, the rest he leaveth as strange and untouchable; so did all the fowl binders purge above; nay so and no other ways, doth the lightning and all fire eat and consume the stuff subdued, turning the aire and water into fire, and leaving the earth and ashes; even so doth our medicine, after it hath driven out and scattered all uncleanness, it takes and strikes unto the fine part, like unto it self, and makes it like himself, as far as his strength will carry.

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What need I pray? Is there need any of any more examples? Is it not clear enough that all things seek their like and shun their contraries? Yet because these MINERAL MELTERS have been evermore very strange and unacquainted with the GRECIANS, I will set down one or two of the clearer examples.

21. Why doth COPPERAS-water part and draw away silver from GOLD? But COPPERAS is like to Copper, and this to silver; for as Lead is to Gold, so is this to Silver; cast in plates of Lead and Copper, and that will cleave to the Gold, and this to the Silver. But Silver is liker to Lead then Copper, therefore to part silver from Copper, the Miners use to season a lump of Lead with a little Silver that softeneth the work and maketh it ready, then one Silver draweth the other part unto her, may raw Quick-silver as she is strong in all things, so in this very wonderful, Quick-silver I say the grand mother of our medicine, and the spring of all her goodness, will quickly receive and swallow, either in heat or cold, her near friend, or very like clean, temperate, and very fine body of Gold (and therefore as the one is termed unripe Gold, so the other ripe Quick-silver) when the rest she refuseth, and beareth a loft as foul, gross, and unlike her nature; and this secret the miners also by their practise have opened unto us when they so part Gold from the rest, mashed altogether in a dust heap; wherefore when this fine and clean body Quick-silver, is made by nature, and Art yet much finer and cleaner, and again as much more piercing and spiritual, and able to perform it, how much more deadly will she run to her like and devour it, the clean, fine, and spiritual, that is the Quick-silvery part of



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the metal, and if she devour it, then it cannot be lost, but must needs go into a better nature, even to the nature which we desire.

What then is to be said more? I have not yet bounded the matter, as I promised, and shewed how the golden stone should turn an hundred times as much into Gold, I have shot a large compass, but all at random; now it is time enough every thing hath its due time and place.

22. You have heard I am sure of the hot stomach of the Elephant, Lizard, and Sea-calf, able to digest and consume stone, yea and to come to the point, the Struchio (Estridge) that marvellous beast, Iron also; if the stomach of a wight be able in a short space to divide, expel, and turn the fine part of a metal into his own self same nature. How much, and how soon may the stomach of our medicine turn into Gold? Not only an hundred times more then the beast, because it is an hundred times more fitter and able to do it; first for the likeness and nearness of the stuff, and then for the two great heats I speak of; and thirdly for the wonderful, subtil, strong, piercing and cutting workman, but especially because he goeth not quite through with the work, as the beasts did, but half way to the middle Nature of his father: consider and weigh the matter, but if he be somewhat far-off the mark, see how woade & other things of like strong gifts and qualities are easily able to overcome and change, with whom they meet, even without this great mingling and boiling: why shall it then be hard for our medicine, with great concoction, to do the like upon his own subjects, for proportion of strength, for strength will follow him, as able to overcome the stubborn Metals, as these two the weaker water.

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23. To close up all, remember what I said, and what is most true and certain, that gold is closest and most full of fine large spreading stuff, of any thing else in the world, passing the wonderful gift of Silver, in this point an hundred fold, in so much that one ounce of Gold, by the blunt skill of the hammer, may be drawn out and made to stretch over, above two Acres of ground: Consider well this one point, all shall be plain and easy; I mean to them that are learned, for these be no matters for dull and mazed wits to think on; then after this spreading Metal, is made a fine flowing oil; and drawn out at length; and layed out a broad most thinly, by a vehement heat of fire upon, how much will it spread; may you think in reason? But such a view may quickly dazle the eye of the understanding; let us picture out the matter as PLATO useth.

24. Think the difference in fineness, in colour between the Son of Gold and Silver (if you will take him to turn as I bade you) to be like the odds between very fine Scarlet, and course white sack-cloth; let this be closely shut up together in a Walnut shell, this packed up as hard in a very round pot of a quart, or of that bigness, which will take the measure of an hundred Walnuts; you see the bulk of both; and so, if you weigh them, one will prove an hundred times as much in weight as the other: but draw them out, and spread them one upon the other, & one shall overtake, match and fit another on all sides: Now owne is very course and bigg, and the other is very fine and small, as appears by their threads, yet the small may be full as strong as the bigg, as we see in a little gall, poisons, etc. it is common.

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Then these two encountering (as we must suppose) shall of force, hurt and change each other equally, and so the exceeding fine and gross mingled, make a middle thread, and the extream red and white colours carried with their bodies, take a yellow meane also: even so you must think when an hundred ounces of silver, and one ounce of our Medicine, are both by the fire beaten, and driven out at length and to the furthest thinness, every part overtakes, fits, and reaches other, and the small part being as strong as the bigger, in striving one overcomes, consumes, and turns the other, that neither shall be quite raised, but both equally changed and mingled unto a third mean thing, both in fineness and colour, and all other properties whatsoever.

25. And so you see the colour also dispatched which I kept in their place, and which seemed a wonder in some mens sights, so I hope you will not ask me how Gold got his high red and unkindly colour unless you be ignorant how all such hang-byes flitt and change up and down, without hurt to the thing that carrieth them; and except you know not, that by a kindly course (whereby all soft & alterable things, gently and soft boiled, wax first black, then white, next yellow, and lastly red, where they stop in the top of Colour) we see changed and drawn up our seeds of Gold unto this new unwonted colour; of this I have spoken largely in the nature and dignity of Angels.

And thus you have at last, all the reason which I show, or at least thought good to deliver in wriging; for the truth of HERMES or the Philosophers stone and Medicine, why is it the ready way to bring all men to all ROSIE CRUCIAN-happiness in the world? That is to long Life, Health, Youth, Riches, Wisdom, and Virtue: It is now time to sit down and take our rest.

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Chapter IV.

What the PANTARVA is: The true matter  
in Nature and Art: The manner  
of working: Canonically and  
orderly made manifest in  
this Book.

1. The place for working. 2. Heaven unchangeable, all beginnings even and of other things. 3. Of end and everlastingness. 4. Heaven and Earth. 5. Of God and Man. 6. Of blood. 7. Of Making and perishing. 8. Of the four seeds of strife in the world. 9. The dissolver and destroyer of Gold. 10. The way of makeing and working the thing sough after. 11. Of the body, fire and blood of our matter. 12. The due of Starry blood and womb for seed. 13. Influences of Heaven. 14. Of Instructions. 15. The Quality of Countries. 16. The Pantarva. 17. Dr. MORE and Dr. FREEMAN convinced, and all the Art made manifest.

1. EUGENIUS THEODIDACTUS hears them mutter among themselves, that there is never a reason given as yet, no not one, because all standeth upon a fained and supposed ground, which being nothing, all that is built upon it must needs come to nothing: For even as PARACELBUS in his supposed PARADISE, in the end of high opinions, concludes, that if it were possible to be made, by any labour or wisdom, it would prove no doubt, a notable place for long life and Health; even so may be thought

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of this stone of Gold, if any Art or skill were able to contrive it, that it would without doubt work these wonders aforesaid; but as his Paradise (if he mean plainly as he says, and of the Philosophers stone whereto it may be wrested) is impossible to be made, unless he would include himself in a place free, first from a the contagion and force of outward Earth, Water and Weather, yea and therefore of the fire of Heaven, and light also; and secondly where all their beginnings were in their pure and naked Nature, which they call the fifth nature, which is nowhere save in heaven, and which were a miracle to be conceived; and lastly except he would live without meat and his leavings, which both learned and unlearned hold ridiculous to think.

Even so it is as hard in opinion and unlike, that Gold may be spoiled and brought to nothing, as he must be first, and then restored and raised to such dignity; because as heaven is ever one and unchangable: for that in it all the beginnings are weighed so even, and surely tied together, in a full consent, unable even to jar and be loosened; in the like manner Gold is so close and fast, for his sure and equil mixture of his fine earth and water, that no force of nature, neither of Earth, Aire, or Water, no nor fire, although he be holpen with Lead, Antimony, or any such like fierce or hot stomach, easily consuming all other things, will ever touch him; nay which is strange, the greatest spoilers in the world, fire and his helps, are so far from touching him; that they mend him and make him still better, and better; what is to be said to this? Albeit I confess that to be the main ground and state of all the work and building, yet I suppose it not nor took it as granted, as if

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I had been in GEOMETRY, but lest it to be proved in the fitter place; as for that supposed paradise it is hard to judge, because he did but glance at it, and so leaves it unlawful to be told; albeit a man may devise in thought as well as he, (for I think he had not tried it) what may be done and what nature will suffer.

Then what if a man inclosed himself in a little Chamber, free from outward influence which is easy; overcast for light sake, if need be with such Marble as PERO made his Temple, shining in darkness, with all floured thick with TERRA LEMNIA, or the earth of a fish nature (which is better, but much harder to be gotten) and had such water within the lodging, as that not long since found under ground in ITALY between two silver Cups; then if he could ever live quite without meat, (which I shewed not Impossible) or preserved himself with a first Nature, which breeds no leavings: What thank you of the matter leavings; but think what you will: if it jar and sound not well in the ears of any man, let it be among other his Incredible and impossible monsters, yet our cause shall not be the worse for it, but easily possible, as I will open unto you, as far as my leave will suffer me, which hath been large indeed, and must be, because I made a large promise at first perhaps too rashly; but for the good meaning) which must be payed and performed to my brethren of the R. CROSS.

3. ARISTOTLE saith like a wise Philosopher, that nature makes her creatures and subjects apt to move and rest, that is, changeable; and again that a body that is bounded cannot be without end and everlasting; and therefore that when heaven ever moveth, and earth ever resteth, it

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is beyond the compass of nature, and springs from a more divine cause; if this rule be true, as it is most certain, then Gold a thing not unbounded, nor yet an extraordinary and divine work, but made by the ordinary hand of kind, as we heard above, must needs decay and perish again, and cannot last for ever; and if nature can dissolve him, much more shall she with the help of Art perform it; and that which was said of fire and his helpers, is nothing; for why doth fire better Gold, but by removing his enemies, which nature secretly laid above him to destroy him? And so every stick as I said above, may be saved from decay; but let nature have her swing under ground, or skill above, they shall cause his enemies in time to spoil and consume him.

We cannot tell (say they Country-like) it may be a divine and no natural work, for we see it everlasting.

4. Go to, be it so, I will over-take them that way too; for as we know that which ARISTOTLE knew not, that both heaven and earth by the same divine cause that made them both, may be, and once must be marred and changed; so we may think that Gold, although it were a divine work, yet by the like skill followeth the divine pattern, might fall to decay and perish.

5. But what is the divine pattern? And how shall men be like unto God? Even by the goodness of God, who hath, as I said above, left his pattern open in all places, and easie to be seen to them that seek to be like the main pattern wherefore we are all made; and this as HERMES saith, gentle and wity separation, wherewith he avoweth both the great, and our little work made and woven, and so to be married and unwoven

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again, to figure unto us privily that there is no great and cunning work performed by such rude and Smith-like violence as you speak of (*vis consilri expers mole ruit sua*) but by this gentle skill and counsel, as we may see very plainly and fitly, by a thing in virtue and price, I mean in the worldly estimation most near unto Gold, the noble and untamed Diamond, which when he comes into the Smiths hands, will neither yield to Fire nor Hammer, but will break this rather than he will break, and not so much as be hot (as *PLINY* saith) but not be hurt (as they all grant) by that other, and yet by gentle means of Lyon or Goats blood.

6. Though they be hot bloods (that by kind, and this by a disease of a continual Ague) you may so soften and bring under this stout and noble stone, as he will yield to be handled at your pleasure, nay by the flowing tears of Molten Lead (a thing not so hot as may be) he will quite relent and melt withal. Even so we may judge of Gold; that albeit the more roughly he be handled, the less he stoops, as the Nature of stone things is, yet there is a gentle and heavenly skill and way to soften him, and make him willingly yield and go to corruption, though this as well as that be not common and known abroad, as no reason it should.

7. But what need we flye with *ARISTOTLE* to any divine shelter? As Gold was made by a common course of kind, and must dye and perish the same way; so this skill of our needs not be fetched from any hid and divine secret (whatsoever our men say, to keep off the unworthy) but from a plain Art following the daily and ordinary steps of nature in



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all her kindly works and changes; then mark and chew my words well, and I will open the whole Art unto you.

8. God because he would have none of these lower creatures eternal (as is aforesaid) first sowed the four seeds of strife in the world, one to fight and destroy the other; and if it would not serve as it will not here, he made those that sprung from them of that same nature; and there is nothing in the world that hath not his match, either like or contrary, able to combat with him and destroy him.

9. But the like eats up and consumes the like, with more ease and more kindly then the contrary, for their nearness and agreement; then if nature mean to spoil Gold and make him perish, because it is so strong a thing, she takes the nearest and most kindly way, she sets a strong like upon him to eat up and consume him. What should I say more or more plainly? You know the thing most like and nearest unto this, is in all mens sight corrupt, and subject to decay, and then when <sup>it</sup> is loosned, very strong and fierce; it is ever more wrapt about him, and so by contagion it strikes and enters, and so pulls him after, and all in their own nature, heat and furnace rot together, and in due time rise again and the same; for being all one in effect, as the seeds of male and female, it booteth nothing whether overcome in the end, and a new thing like the old must needs arise, if some occasion in the place (as I said of heat and Brimstone) come not between and turn the course.

10. You have heard of nature, let us come to Art; if she cannot follow the steps of nature, she is but a rude skill; nay she must pass them far, if she mean to take profit by the work; for albeit I deny not

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that all things may fall out so luckily, that our son of Gold may start up underground (though never found, for who would know it?) yet nature may so easily fail in the choice of corrupting ground, but chiefly in tempering the degrees of her kindly heat (without which the work will never see end) and again the lets are so many and so casual, that perhaps we would be worn before the work be finished.

Then how should Art her counterfeit pass this kindly pattern? Very easily, by the understanding skill of a divine mind, which I said doth pass nature in her own works; first in chusing the best ground, and best proportioned for generation, which nature in this respect cannot, as aiming at destruction only, then in removing all lets to come between.

But especially in well ordering that gentle and witty fire of HERMES, wherewith all the work is sundred, that is turned, altered and mingled.

But what is this witty fire? For here is all the hardness, here all the world is blinded, all the rest is easy; bend your minds, I say, I will tell you all the Art; Enclose the seed of Gold in a COMORA, yet a kindly place; Lo here is all the Art, all the rest is written to blind and shadow this; so far as I may do good and avoid hurt, I will unfold this short, hid and dark matter, and yet Hermetically and Philosophically. As the Sun is the father of all things, and the Moon his wife the mother (for he sends not down those begetting beams immediately but through the belly of the Moon) and this double seed is carried in a wind and spirit into the earth, to be made up and nourished; so our Sun hath his wife and Moon, though not in sundry Circles, but ADAM-LIKE, and both

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these are carried in a spirit also, and put into a kindly furnace.

11. To be more plain, this seed of Gold is his whole body loosened and softened with his own water (I care not how, but best for his beloved for ease in working) there is all the stuff and preparation, a very contemned strife; here is the fire, this belly is full of blood of a strange nature; it is earthly and yet watery, airy and very fiery; it is a bath, it is a dung-hill, and it is ashes also, and yet these are not common ones, but heavenly and Philosophical, as it becomes Philosophers to deal with nothing but heavenly matters or things; search then this rare kind of heat, for there is all the cunning; this is the key of all; this makes the seeds, and brings them forth; search wisely and where it is, in the midst of heaven and earth; for it is in the midst of both these places, and yet but one indeed; you may think I cross my self and know not what I say, but compare and look about, and you shall find nothing prosper but in his own place.

12. Let the dew of his starry blood beat about the womb, and the seed shall joy and prosper, yet so much the better and so near also, if that blood be whole and sound, and standing of all his parts; wherefore no marvil though the world misseth this happy stone, when they think to make it above the ground; I say they must either climb up to heaven, or go down deep within the earth; for there and no whereelse is this kindly heat.

13. Wights are heat with blood, and plants with earth, but Minerals with an heavenly breath; to be short, because men are too heavy to mount up to heaven, you must go down to the midst of the earth, and put the

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seed in the mine again, that he may take that influence of heaven equally round about him again.

14. Muse and conjecture well upon my words, you that are fit and skilled in Nature; for this is a very natural heat, and yet here all the world is blinded. Nay indeed if a man could read little and think much upon the ways of nature, he might easily hit this Art, and before that never.

What doth now remain? We have all the way to marr and spoil the Gold, and that was all the doubt; I answer, for if he be once down so kindly, he will rise again sure, or else all nature will fail and lose her custom; and if he rise, he shall rise ever in virtue tenfold increased; I mean if it be not embased as the seeds of wights and plants are, and as the seeds of Gold was by that base way abovesaid, with the ground that corrupteth it. So if a poisoned plant or wight be rotted in a glass, she will rise again a most venemous beast, and perhaps a Cockatrice, for that is the off-spring; corrupt in like sort a good plant, and it will prove a worm or such like, with much increased virtue; what is the reason? Because the same temper and measure of qualities, still riseth in power as the body is refined, and the gross stuff that hindereth the working, stript off and removed.

15. Wherefore Gold is now temperate; loosen and refine him often over by corruption, that is, strip off the lets of the body, and all the qualities shall be raised equally, and shall work mightily, devour, and draw things to their own nature, more then any thing else; because they be not only free, and in their clean and naked nature, but also

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seated upon a most subtile and tough body, able to pierce, divide, and subdue all things. Again both metals and stones, the more heat they have (as in hot countries) the finer and better; and therefore the oftner they be brought back to their first matter, and baked with temperate heat, the more they increase in goodness.

16. And if he be brought to such a temperate fineness, that is, to such a heavenly nature, then he keeps no longer the nature of metal in respect of any quality save the lastingness of the body, nor of any other gross meat nor medicine, and therefore he cannot be an enemy to our nature, nor yet any ordinary digestion in our body, but streight way flies out, as I said before, and by extraordinary means and passages as well as nature her self, and so joyneth with our first moisture, and doth all other good deeds belonging to this ROSIE CRUCIAN INFALLIBLE AXIOMATA of long life, health, youth, riches, wisdom and virtue in such sort and better then I have shewed thee of a fifth nature in that book abovesaid; and so APPOLLONIUS, PHILOSTRATUS and ERASTUS, and all other slanderous mouths may now begin again; for there is not a word spoken to any purpose, because all runneth upon a false and unknown ground; a wise man would first have known the nature of the thing he speaketh of, if he mean not to move laughter to them that hear him and know the matter.

17. But indeed VAN HELMONT, GLOUBER and BEHEMON the Cobler, and other railers, are safe enough, because these things are so hid and unknown to the world, that no man, but one of this our household can espy them or control them; therefore I took in hand this hard and dangerous labour, which all other of our ancestors to this day have refused,

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both that they might be ashamed of their wrongful slanders, and the wise and well disposed see and take profit by the truth of so great a blessing freely bestowed upon them. If they find it, let them thank God, and use it; no doubt they will do good unto good men. If I have slipt in words, or abounded in truth of matter, or failed hitherto, mark well the subsequent discourse; although you think I speak strangely, yet assuredly you shall find something that was never revealed to any, but of our laudable order; if in this or that Chapter you find any thing amiss, think how common it is among men, especially of my age; I may be excused; and weigh the good and bad together, or else HOMER himself an old man in his time, when he skips now and then could never escape it, and yet he was in an easy matter (a man may find I think howsoever) and he had ORPHEUS and MIGAEUS, I think, before him; but you see the hardness of this shift, although my pattern you do not see, because it is not to my knowledge in the world to be seen, but what care I; these men whom I regard, will take all things in good part, and then the rest I passed by long since unregarded; now let us sit down and rest a while, having perused the way to happiness, knowledge of all things, past, present and to come, Long life, health, youth, blessedness, wisdom and virtue; how to alter, cure, change, and mend the state of the body in young or old; and shewed you the golden treasures of Nature, and the Fountain of Physick and Medicines; and this being all possible to be obtained, we shall next lead you the way to prepare the Medicines which are experienced to be safe and effectual for all bodies, and you shall find their wonderful, incredible, extraordinary virtues, if you practise

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and use them as you are taught in the fifth Book; but you must remember to know the name of your patient, and the number of his name, Genius and Planet, and chuse a fit time as you are taught in the second Book; then prepare the Medicines as followeth in the fifth Book; and now having guided all men to happiness, knowledge of all things past, present, and to come, long life, health, youth, blessedness, wisdom and virtue; and to alter, cure, change, and mend all diseases in young or old, I have proved these mysterious truths practical, and therefore next we will teach you the receipts, their virtues and use in the fifth Book. The Theory being sufficiently cleared from all objections, and the mysteries of nature made plain and easie, both in the structure of mans body, mind, soul, and spirit, of the nature of Stones, Herbs, and Plants, Minerals and Metals; then I having proved the power of nature, and the temper and order of happiness what it is, and how all may obtain it, viz. knowledge of the time when to give Physick, when the party will recover.

And thus having passed the Theory and Practique part of Art and Nature, I shall proceed to the practique part of Physick.

And first you must observe the nature of your patients, their Ages, what number Governs each name, and what Genius attends that name; what Physick is proper for that person, when it is good to give it; this you will find in the second Book Page 61. if the number be in the Lawrel, it is good, if the number be in the Serpent, it is evil. Again the number of your question, name, Planet, and the day of the week must be added together, and divided by thirty, and what remains you shall find

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in that Figure; and if it be in the Lawrel, your question or what you desire shall be obtained, and your patient shall be cured; if it be long life, it is good, for you shall live long; and if the number be in the Serpent, it is evil, and the patient will die. And thus may you do of any other question whereof you would be resolved; you must note the numbers in the Figure exceed not thirty, as you are taught in the second Book in the Rules of the Holy Guide. The young man that sits upon the Mountain of Diamonds, is the servant and child of the holy Guide; he receives his knowledge from Mercury in Virgo, and his completeness of body from Caput Draconis in Gemini; Saturn and Venus in Libra direct him to the light of Nature; Fortuna Major & populus Figures of Geomancy give him health, and they receive it from the Sun and Moon; the Angel defends him from the Dragon, and the spiteful Dragon bites his tail in Sagittarius in anger, because he cannot destroy the youth; Jupiter in Capricorne with two Ideas of Geomancy conspire against him; but he receive Medicines and treasures from the Sun, and Jewels from the Moon, and gives them to Mars in Cancer, and Jupiter in Capricorne, who rewards him evil for his good will; the numbers in the Lawrel are heavenly and defended by an Angel; they grant you your requests; and the numbers in the fold of the Serpent destroy all your hopes, being earthly and evil. And now the Medicines follow; practise them to the Glory of God, and help your diseased neighbour. And so we end our fourth Book.