Mosaicall philosophy: grounded upon the essentiall truth or eternal sapience / Written first in Latin, and afterwards thus rendred into English. By Robert Fludd, esq.

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FLUDD — MOSAICALL PHILOSOPHY — 1659





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MOSAICALL
PHILOSOPHY:

Grounded upon the

ESSENTIALL TRUTH

OR

ETERNAL SAPIENCE.

Written first in *Latin*, and afterwards
thus rendred into *English*.

By ROBERT FLUDD, Esq;
&
Doctor of Physick.

The Lord giveth Wisdom, and out of his Mouth commeth Knowledge and Understanding, Prov. 2. 6.

The wisdom of the world is foolishness with God: The Lord knoweth that the thoughts of the wise be vain, 1 Cor. 3. 19, 20. Psal. 94. 11.

Beware lest there be any man that spoil you, by Philosophy, or vain fallacy, through the Traditions of men, according unto the rudiments of the world, and not after Christ: For in him dwelleth the fulness of the God-head bodily, Colos. 2. 8, 9.



LONDON,
Printed for *Humphrey Moseley*, at the *Prince's Armes* in St. *Paul's* Church-yard. 1659.

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To the Judicious and Discreet

READER.

MY desire is (Judicious and Learned Reader) that it may not prove offensive unto any, if (in the imitation of my Physicall and Theo-philosophicall Patron St. Luke) I mention and cite the testimony of Holy-Writ, to prove and maintaine the true and essentiall Philosophy, with the virtuous properties of that eternall Wisdom, which is the Foundation and Corner-stone, whereon it is grounded. Was not this the radicall Subject of my foresaid Patron, who was as well a Divine Philosopher, as a Physitian? If the office of of Jacob's Ladder, was for Souls and Angels, to ascend from the Earth unto Heaven, and to descend from Heaven unto Earth, and that by many steps or degrees, correspondent to both the Elementary and ethereall or Heavenly nature: Or (as the Poet, speaking mystically), If the chain of Nature hath its highest and last linck, fastned unto the foot of Jupiter's chair in Heaven, as the lower is fixed on Earth: how is it possible for us earthly creatures, or rather divine Images, housed and obscured in clayie tabernacles, to wade, of our selves, through the confused Labyrinth of the creature, unto the bright Essence of the Creator; that is, to search out the mysteries of the true Wisdom in this world, and the creatures thereof; but by penetrating with a mentall speculation and operative perfection into the earthly Circumference or mansion thereof, and so to dive, or attain by little and little unto the heavenly Pallace; I mean, the middle point or Center thereof, where onely her abiding place is to be found, who is the Center of all things; whose Circumference is no where, rationally, to be imagined or thought of? If God therefore in and by his Eternal Word or Divine Wisdom, hath first made the creatures, and sustained the same unto this present; How can a reall Philosopher enucleate the mysteries of the Creator in the creature, or judiciously behold or express the creature in the Creator (for in him are all things); but by such rules or directions as the onely storehouse of Wisdom, namely the holy Scriptures have registred, and the finger of that sacred Spirit indited for our instructions? Shall we with the Agarens, and those which were of Theman, forsake the Fountain of Vertue, to search after true Wisdom, where it is not to be found? And yet nevertheless, lest mine intention should by the misprision of any, be ill interpreted or misunderstood, I think it convenient, to certify you, that my purpose, in the progress of this Sacred or Mosaicall Philosophy, is farre from

any

any presumption, to trench upon, or derogate from the deep and mysticall Laws of Theology in her pure and simple essence, or to oppose the current of her Argument against those usuall Tenents and Authentick rules in Divinity, which have been long since decreed and ordained by the Ancient Fathers of the Church. But as it is certain, that one and the self-same place in Scriptures hath a two-fold meaning, to wit, an internall or spirituall, and an externall or literall; and either of these two senses are true and certain, though they seem to vary or differ by a diverse respect: no otherwise than under the name of one and the same man a double nature, namely a spirituall Soul, and a materiall Body, are really to be understood: So also besides such mysticall interpretations, as the Texts of Scripture do internally contain; it may also express and delineate externally such created realities, as belong unto the true Subject of the most essentiall Philosophy. And again, we ought to consider, that the Subject or method in proceeding or handling of both these progressions, are in some sort different, being that the one (I mean Theology) pointeth directly at the sincere and simple nature, with the virtuous extentions and powerfull operations of the Divine Essence, making her demonstration à Priori, *as if for the proof of a Circle's existence, one should begin his inquisition from the formal Center or middle-point, and so proceed unto the Circumference. The other (to wit, Philosophy) moveth by a clean opposit action or method; from the externall of the creature, or organ,* quasi demonstratione à posteriori, *to dive and search into its internall Center, that it might there find out, or attain unto the knowledg of the eternall Actor; to wit, of that all-working Wisdome, which doth manifestly act or operate in it; being warranted in this her manner of research by the wise Physiologist* Solomon, *who teacheth us* to search after, and to discover the unknown Work-man, by his known or visible works; *that is, to apprehend the Divine or eternall cause, by the created or temporall effect. Or (as the sacred Philosopher St.* Paul *hath it)* to see and consider the visible things of God, that is, his eternal Power and Godhead, by his works; *No otherwise than the hidden centrall Monady, or punctuall Unity of a Globe is, after diligent inquiry found out by moveing first from the Circumference by the semidiameters, and then, attaining by degrees unto the middle and secret point, which serveth as a formall prop or essentiall Corner-stone, to sustain the whole Spherical Fabrick. which being so, and seeing that the holy Bible doth fully handle and set down the Subject of both these Sciences, by the way of the two foresaid Demonstrations, namely as well after a Physicall as Metaphysicall manner: My hope is, that this my Philosophicall Discourse, will not be therefore sinisterly judged of, by the truly wise and unpartiall Reader; because it chiefly relieth on the axioms or testimonies of Scriptures. Now, That the sacred Text doth every where specify the manner of these two proceedings, it is made apparent, in that it doth certify the mysticall acts or operations, as well of the æviall and temporall, as of the eternall world. But it is clear, that the eternall world, which hath neither beginning nor end, being onely repleni*shed *with the glorious Majesty of God, is the main Foundation on which Theology is grounded; as on the other side, the temporall or lowest world, having both beginning and end, and being divided into a visible heaven and earth, with the creatures thereof, is the main plat-form of the true Philosophy. As for the æviall world, which hath a beginning but no end, and was ordained by God, to be a receptacle for the Angelicall Spirits and blessed Souls, as it hath its position betwixt both the extream worlds, namely that*

Wisd. 13. 1.

Rom. 1. 20.

of

of Eternity, and the other of Temporality; for it hath an immediate relation or commerce with them both: For first, it receiveth its immediate light, life, or formall existence, from Eternity; and then it poureth it out, or communicateth it with the temporall or infertour mansion, to create and vivify it with the creatures thereof: insomuch, that as the formall act of the temporall world is Angelicall; so the vivifying soul or spirit of the æviall, is divine or eternall. Wherefore it followeth, that the nature and property of Angells, is neither to be excluded from the Subject of Theology; forasmuch as they participate with the Divine Light or bright presence of Eternity; neither can they be exempted from the body of Philosophy, being that the Angelicall light is the soul and life of the Temporal nature, and consequently the true Philosopher must acknowledg his essentiall science or Philosophicall grounds, to proceed radically from the Eternall God by his æviall or Angelicall Spirits, into his temporall creatures, I mean the Stars, Winds, Elements, Meteors, and perfect mixed bodies; and therefore in respect that the Philosophicall Subject is animated by Angelicall influences, it must needs pierce with a mentall regard into the eternall Light, which doth centrally vivifie both the æviall and temporall creatures; beyond the which there is nothing to be found or imagined.

This therefore is the perfect tri-partite measure of that Ladder which Jacob *dreamed of, when he laid his head upon the stone, which in its longitude, latitude, and profundity, contained the images or characters of these three worlds; and for that reason it was termed by the Patriarch himself,* Domus Dei, The tabernacle of God: *Whereupon, as that stone had his externall and internall; so in his divine dream, he observed* Angells to ascend by it, *namely from earth, which is the Creator's foot-stool, unto the Eternall world, where his Throne is, by the æviall mansion; and also to descend again, by the same degrees. Thus may the sacred Philosopher, with the Prophet, not onely perceive, by a more externall spirituall vision* Rotam in Rota, *or the æviall essence in the temporall beeing; but also by a most internall or mentall aspect, he may contemplate* Rotam in medio Rotarum, *to wit, a centrall mover and Eternall Spirit in the æviall, by the which the temporall or corporeall creature, is immediatly vivified and agitated: whereby we may boldly infer, with the Scriptures, that, God is essentially one and all. And therefore I may lawfully conclude, with these axioms of the divine Theo-Philosophists, which appertain as well unto the formal act in the Creature, which is the true life of Philosophy, as the essentiall virtue of Divinity, that,* God operateth all in all. He vivifieth all things. He filleth all things. His incorruptible Spirit is in all things. By the Word all things were made. In the Word was life, and that life was the light of men. He giveth life, and inspiration, and all things. In him we live, move, and have our beeing. He is the Father of all, who is above all, and through all, and in all of us. From him, by him, and in him, are all things. He sent his Spirit and created all things. He giveth breath unto the people, and spirit unto the creatures that tread on the earth. O Lord, how manifold are thy works; in Wisdom thou hast made them all: the earth is full of thy riches, *&c.* If thou hidest thy face, the creatures are troubled, if thou takest away their breath they die, if thou sendest forth thy Spirit they are re-created or revived. By him were all things created, which are in heaven, and which are in earth, things visible and invisible; whether they be Thrones, or

Gen. 28. 12.

Ezek. 1. 16.

1 Cor. 12. 11.
1 Tim. 6. 13.
Ephes. 4. 10.
Wisd. 12. 1.
Joh. 1.
Acts 17. 25.
Ephes. 4. 6.
Rom. 11. 36.
Judith 16. 17.
Isa. 42. 5.
Psal. 104. 25

Colos. 1. 16.

Domi-

Dominations, or Principalities, or Powers; all things were created by him, and for him, and he is before all things, and in him all things consist. *Note here, how the Apostle doth livelily set forth in these words, the foresaid three worlds.* *Again*, Christ is all and in all things. He sustaineth all things by the word of his Virtue. In him, are all the treasures of Wisom hid. God by his Wisdom giveth or proportioneth a weight unto the aire, and hangeth the waters or clouds in measure, and maketh a decree for the rain, and ordereth a way for the lightnings of the Thunders. He speaketh in Thunder, and answereth *Job* out of a Whirl-wind. He by his Word giveth Snow like wool, and scattereth the hoary Frost like ashes; he casteth forth his Ice like morsels: who can resist against his cold? He sendeth out his Word and melteth them; so soon as he sendeth forth his breath, the waters do flow again. By his breath the Frost is engendered, and the breadth of the waters is made narrow. *I could produce an infinity of other places out of Scriptures, to manifest the universall acts and virtuous operations, which are effected in the Elementary creatures, by that most essentiall and eternall Wisdom, which is the main ground and true Corner-stone, whereon the purest Mosaicall Philosophy doth rely; but I esteem it needless, being that they are copiously expressed already by me in this my Philosophicall Discourse, and therefore I imagine, that these which are already produced, will be sufficient to content and satisfy all such as are unpartially judicious; unto whose better wisdom and favourable constructions, I recommend these mine indeavours; and finally, both them and my self, unto God's blessed protection.*

Coloss. 3. 11.
Heb. 1. 3.
Coloss. 2. 3.
Job 28. 25.
Psal. 77 18.
Job 38. 1.
Psal. 147. 4.
Job 37. 10.

Your Friend

Robert Fludd.

Mosaicall

MOSAICALL PHILOSOPHY.

The First Book.

Section 1.

The Argument of the First Book.

THis first Book sheweth, that, whereas the minds of worldly men, are at this very day, erected and soared up, even unto the highest pitch of infidelity, insomuch as they require and demand after signes, and ocular demonstrations, (as the Jewes did, For it is said, The Greeks hunt after wisdom, the Jewes demand for signes, &c.) or else they will in no case be drawn to believe; our Author did esteem it the greatest means of conquest, in this Herculean-combat, which is to be effected betwixt the two deadly enemies, and strong champions, Truth and Falshood, (that is to say) the wisdom of God, and that of the World, if he could find out some vulgar, and well known Experiment, or practicall Instrument, which might serve our celestiall Champion Truth, instead of an Herculean-Club, to tame and exanimate that foul monster, Infidelity, who standeth so stifly in the maintenance and defence of his Lord and Master, I mean, the Prince of darknesse and errour, his privileges: being that such persons as will not be conducted, and directed unto the center of Veritie, by reall practise, and ocular demonstration, may rightly be adjudged more irregular, and extravagant, from the square and polished rules of reason, than the brute beast, who warned by experience, (which in that respect, may rightly be esteemed for the mistresse of fools) doth make his choice of that, which it hath proved good, and escheweth that, which it hath found naught and dissonant to his nature. 1 Cor. 1.22.

For this cause therefore, and to this effect, he made election of an Invention, or spiritall conclusion, commonly termed by the name of the Weather-, or Calender-glasse, that by the ocular and practicall experiments thereof, he might evidently demonstrate unto the world's eye, the falshood of the transitory, and fading wisdom or Philosophy of the Ethnicks; and confirm or maintain the truth of that, which is grounded upon the eternall Spirit of Sapience.

CHAP. I.

Here the Author expresseth his Reason, why in the very entrance into this Philosophicall Discourse he propounds the making, properties, and usage of this Weather-glasse, and wherefore he styleth it by name of his Experimentall Instrument.

I Must confesse that it is a thing worthy of commendations to prove and maintaine a Philosophicall Proposition, by such acute and peircing shafts of Auguments, as are selected out of the quiver of naturall reason: but because those kind of subtill inquisitions or objections (though they seem at the first sight probable, and may carrie with them a shew of Truth, and yet nevertheless in the conclusion, may fall out amisse and be found erroneous;) Therefore such as are zealously devoted unto the inviolable Truth of the holy Bible, will bee better established in their beleefe, if that the testimony thereof doe concurre and agree with the rest. And although these two witnesses may appeare unto wisemen to take away all Scruple or doubt from the confirmation of the Truth, yet is the incredulitie of this world so exalted and grown up to such a height of obstinacie, and that especially among the common sort of men; yea verily, it hath so subtilly crept also into the spirits of some of no small learning, which are guided more by the practise of sense then any spirituall reason, that except, with St. *Thomas*, they see or feel, or, with the *Jewes*, they may behold a signe, they will in no case be brought to believe. For this reason therefore, since I onely am to enter the lists against the Ethnick Philosophers, who by their inventions have framed out the wisdom of this world, it behoveth me to look to my self, and to gird my loines with a belt of courage, and to indorse an Herculean Armour of proof, being that, as the Apostle did fight with beasts at *Ephesus*, in the likenesse of men, so am I sure to have to do, like another *Alcides*, with a second Lernæan Monster, of many heads, I mean, the Protean Philosophy of men, the doctrine whereof, as the Apostle teacheth us, *is founded upon vain fallacy, on the traditions of Ethnicks, and according unto the elements of this world, and not according to Christ, in whom is the plenitude of Divinity.* Col. 2. 8. I purpose therefore with my self, to make and forge me out an Armour, of solid naturall reason, and to temper it with the warrant of sacred authority. And lastly, I will make choice of ocular demonstration, to serve me in this combat, insteed of an unresistable weapon, or Herculean club, to tame and subdue that unreasonable monster, *Incredulity*; than which, there is no greater enemy unto mankind. And that I may the better accomplish and bring to passe this designe of mine, it is requisite, I should have in a readinesse each necessary materiall, for this conflict; and above all, I ought to have an especiall care, to provide me an experimentall Instrument, or spirituall weapon, which may carve out a ready way to the truth, by a manifest and infallible demonstration, objected even unto the eyes of such, as are infected with extream infidelity, that they may thereby turn from their vain and sophisticating Philosophy, with the wisdom of the world, on which it is erected; and become unfained and faithfull schollars and proficients, in the true and sacred Philosophy, or wisdom of God. I will make therefore election of such demonstrative Machins for my purpose as is vulgarly knowne amongst us, whereby my intentions may be more easily understood of every man; and this Instrument is commonly styled by some, the Calender-Glasse, and by others, the Weather-glasse: whose composition or fabrick, with the properties and uses thereof, I purpose to expresse unto you briefly, in the Chapters following.

CHAP. II.

How the Instrument commonly termed the Weather-glasse, is falsely arrogated by some Men of our age unto themselves, as being averred to be an invention of their owne.

MAn is so greedy of glory, and so desirous of fame and reputation, that if he can acquire or purchase it any way unto himselfe, be it directly or indirectly

directly, he careth not much: I was the reason that the Ethnick Philosophers did surreptitiously assume and ascribe unto themselves those principles of their Philosophy, which of right did appertain unto the wise and divine Philosopher *Moses*, and did mask or gild over their theft, with new names or titles, which they imposed on them, the better to make a shew, that they were established by their own inventions, as shall be shewed hereafter. In like manner, the Instrument, commonly termed the *Calender*, or *Weather-Glasse*, hath many counterfeit Masters or Patrons, in this our age, who, because that they have a little altered the shape of the modell, do vainly glory and give out, that it is a Master-piece of their own finding out. As for my self, I must acknowledge, and willingly ascribe unto each man his due, and therefore will not blush or be ashamed, to attribute justly my Philosophicall principles unto my Master *Moses*, who also received them, figured or framed out by the finger of God; neither can I rightly arrogate, or assume unto my self, the primary fabrick of this Instrument, although I have made use of it in my Naturall History of the great World, and else-where (but in another form), to demonstrate the verity of my Philosophicall Argument; for I confesse, that I found it Graphically specified, and Geometrically delineated, in a Manuscript of five hundred years antiquity at the least. I will therefore set down unto you first, the shape, in which I found it in that antient Monument, and afterwards made use of it for demonstration's cause: And secondly, I will describe the figure and position of, as it is commonly known and used among us.



Where you see, that there is no difference betwixt them, but onely in their forms or shapes; for the Sun-beams operating by their heat, upon the hollow ball of the head *A*. maketh the rarified aire, included in the said ball, to passe out by the pipe *A B*. into the pot of water, and so it vanisheth out through the superficies of the water, in the form of bubbles; but when the Sun goeth down, the cold night approaching through the absence of the Sun, doth coagulate, contract, and condense again that included aire, which was the day before rarified, by the presence and hot action of the Sun. But because there is not aire enough in the leaden ball and pipe, to effect this kind of condensation in a due proportion, by reason of a part thereof which was exhaled the day before; therefore to hinder all vacuity

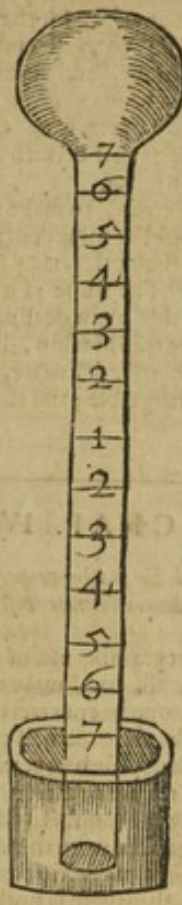
in the operation, there is sucked up out of the pot of water *C.* into the leaden pipe, just as much water as there wanted aire, or as did correspond unto the aire exhaled. Again, when the Sun riseth the next day, the aire in the ball and pipe will be rarified, and then by dilating it self, will repell the water to his former place, the which was mounted into the pipe. And so this alteration in condensation and rarefaction, will ever hold in the same manner, more or lesse, according as the Sun is nearer or farther off from us; or according unto the coldnesse or heat of the Wind, that bloweth in the element.

The self same also will happen to the aire, included in the second glasse; for the globe or ball in the top of the glasse, which is the bowl of the Matras or bolts head, is full of air, and is exactly, in every respect, referred unto the ball of lead, as the streight Pipe which ascendeth out of the water, and is joyned to the head, is exactly compared unto the crooked pipe of the first; so that if the leaden ball be erected upwards, and the crooked pipe be made streight, to ascend perpendicularly out of the pot of water, unto the leaden sphear, then will there be no difference betwixt the shape or figure, of the first & second Machin or Instrument; so that each man may discern, that the condition and usage of them both, are all one in effect.

CHAP. III.

Here the fabrick of this Organ or Instrument, properly termed the Weather-glasse, *with the preparation of the Matras or Glasse, commonly called a* Bolts-head, *and the adaption of the Orifiace or Nose thereof, into a small vessell of water, is expressed. Where also, their opinions are confuted, which deem and affirm, that the water is sucked up into the neck of the Matras by heat.*

First, we must observe, that this our experimentall Instrument is composed of three parts, whereof two of them are more essentiall, and proper unto the nature of the Engin or Machine, namely, the Matras, or Bolts-head, and the small vessell of water, into the which the nose or orifice of the Matras, after it is prepared, ought to enter: and the other is more accidentall, as being onely ordained to sustain the glasse firmly, in his perpendicular position, and to adorn and set forth the Machin. Touching the Matras or Bolts-head, it is a round or ovall glasse, with a long and narrow neck, whose orifice, or mouth and nose, ought to bee proportionable unto the rest of the neck, and it must be prepared after a two-fold manner; for first of all, the long neck of it being put perpendicularly into the small vessell, being full of water, so that it do touch the bottom of the vessell, we ought to measure from the superficies, or top of the water, and begin our division into degrees, still ascending upwards, till we come unto the very ball, be it round or ovall. And whereas the common sort of this kind of Weather-glasses, hath his first degree beginning downward, marked with the signe of 1. and so ascendeth upward to the round ball, according unto the naturall Arithmeticall progression, thus: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15. I for a better method's cause, do alter the order in numeration, and dividing of the neck or pipe of the Matras in the middle, between the head of it, and the superficies of the water. I mark the place of the division with the figure 1. and so count my degrees downward and upward unto 7. after this manner: 7 6 5 4 3 2 1 2 3 4 5 6 7. which I affect, for reasons that I will expresse unto you hereafter. So that the matter will be ordered thus.



As for the small vessell of water, you see it here also described, with that proportion of the pipe of the Matras, that descendeth into the bottome of it; which is so farre from division as it entreth into the water.

Now when you have thus divided the neck of your Matras into parts, you must prepare, and order it after this manner to make it magneticall and attractive by cold, and expulsive or dilatative by heat; you must therefore take the orifice of the Bolts head in your hand, and hold forth the head thereof, or the round which is above it against the fire, till it be very hot; for the heat of the fire will rarifie and dilate the Ayre in the glasse, and cause by that meanes a good portion of it to flye out of the glasse's orifice, and so it will remaine in that estate, so long as the glasse is in the degree of heat: at which time, if you suddenly put the nose of the pipe into the water, you shall perceive that as the bolts head doth keel or waxe cold, so also will the water by little and little mount upwards into the neck of the glasse: And we must, note the hotter the glasse is made, and the colder the externall ayre will be found as that present, the higher and by so many more degrees will the water ascend into the neck. And the reason hereof is, because that as heat doth rarifie the aire, so the greater the heat is, the more excellent will the degree of rarifaction be. Contrariwise, as cold doth condense and thicken, so the greater the cold is, the stronger will the condensation be; and therefore, after that the included aire is much rarified, by an intense externall heat, It followeth, that as the heat doth by little and little fade, so the cold will by little and little prevail, and have dominion; and consequently, the included rarified aire must needs by little & little be condensed; but because there wanteth sufficient matter or corpulency in the aire, for the cold to work on, being that a part of it was spent and evaporared by rarifaction, It followeth, that as the succeeding cold doth condense & contract the aire, so the aire by contraction of it self, must also attract and suck up into it, so much water out of the vessell, as there wanteth air to satisfie the contractive appetite of the cold; for the interposition of the water between the externall aire,

and

and the Internall or included aire, will not permit the internall, to suck or draw into it the externall to supply her want, for the satisfaction of the externall cold's lust, and therefore the water is forced to assend, in lieu of the externall aire. And this is the mystery of the Instrument, and the manner of his fabricle, whereby it plainly appeareth, that they have been deceived which have deemed, that the heat was the occasion of the attraction of the water upwards, being that each man may be an eye-witnesse, that it is heat that driveth it downwards; and contrariwise, that cold is the cause of his mounting.

And whereas some Sophisticators, to make the matter the more strange, have given out, that it is a secret peculiar included spirit, which worketh the feat; and to make men to give credit to their tales, they have dyed the common water in the vessell with Vardegrease, or such like stuffe; I must give you to understand, that all their prattle is but deceit, and that plain dealing is a jewell.

As for the accidentall part of this Machin, being it is framed and composed in a diverse fashion, I will not graphically delineate, or draw it out unto your view, being that the pictures will be chargeable; and the matter being done, will serve you but to little purpose.

CHAP. IV.

Wherein are Expressed the sundry properties, with the usage of this demonstrative Instrument.

I Divide as well the property as the use of this Instrument, into two kinds, whereof I call the one generall, and I make the other more peculiar. As for the generall property of it, by the one it contracteth and condenseth, namely, when the included aire is animated by the externall cold; and by the other, it dilateth and rarifieth, to wit, if the included spirit be excited by any externall heat. And therefore, through his constrictive nature or action, which is made evident by the contraction of the aire; we may easily discern the universall reason, of the inspissation and condensation of things that were thin. And again, by his dilatation, we may scan or decipher the cause of rarifaction of such things, as were thick. For by the speculation we shall find, that there is nothing in the whole Empire of Nature, which can be rarified and made subtle, except it be by the action of light or fire, whether it be visible or invisible; and the essentiall effect of that action is light. And on the contrary part, nothing can be condensed or inspissated, where darkenesse hath not dominion; forasmuch as darkenesse is the essentiall root of cold, which is the immoderate actor in condensation. The particular properties, with the uses thereof, are manifold; for first, The nature of it, is to discover the temper of the externall aire, or catholick element, in heat and cold; for the higher that the water doth climbe in the neck or pipe of the Matras, it argueth, that the firmer & stronger is the dominion of cold in the aire; so that by this means we may daily judge, of the increase or decrease of cold in the aire; and by consequence, we may guesse at the proportion of heat, in the sublunary spirit of the world, by the descent of the water.

Certain Experiments worthy of observation, and approved by many of this City, touching this Experimentall Glasse.

If the water in the pipe of the glasse, which before was highly mounted, doth fall on the sodaine by some degrees, it will be an undoubted signe that raine will immediately ensue.

If the water in the space of one night doth descend, it is also a signe that raine will come not long after.

If the South or East wind do blow, immediately after a North or Westerlie wind, the water will fall by certaine degrees: but if the North wind or cold Westerlie wind do blow, after a Southerne or Eatterlie wind, then will the water be forth with exalted.

If the water doth attaine unto the figure. 1. it argueth that the Ayre is in a moderation between heat and cold, as when the Sunne is in the vernall Equinoctiall, or as the naturall temper of the Spring useth to be.

But

But if the water mount higher, then it argueth that the disposition of the Ayre is by so many degrees more of Northen or Boreall nature, as the water is mounted towards the bolts head; for you must conceive that the degrees from 1. unto the uppermost 7. are belonging unto the winter *Hemisphere*, and therefore are the degrees which note the augmentation of cold. So that if the water do mount up unto. 2. in the Northern or higher part, it is an argument that cold hath dominion over heat in the externall Ayre only by one degree. If it mount unto the 3. of the same Hemisphere, it doth foretell a slight frost: but if it ascend unto. 4. or. 5. it pretendeth a hard and solid frost: if it come unto 6. and 7. it argueth great ice; but if it mount yet higher, it sheweth that a hard Ice is likely to surprize and cover the whole river of Thames.

On the other side, if the water descend from. 1. unto. 2. of the lower ranck of degrees which importeth the Summer or hot Hemisphere, then it argueth heat hath gotten dominion over cold by one degree. But if it descend unto 3. or 4. it importeth a greater distemper of the Ayre in heat: if it descendeth unto 5. or 6. it demonstrateth the ayre to be exceeding hot, but if the water be beaten downe unto the lower figure of 7. it sheweth that extreame and Sultry heat, causing Coruscations and lightnings, hath dominion in the Aire.

So that we may discerne how great a reference or relation there is between the externall ayre or universall sublunary Element, and the Ayre included in the instrument. But I will in better termes expresse the Consanguinity and Sympatheticall relation which is between the one and the other in this subsequent Chapter.

CHAP. V.

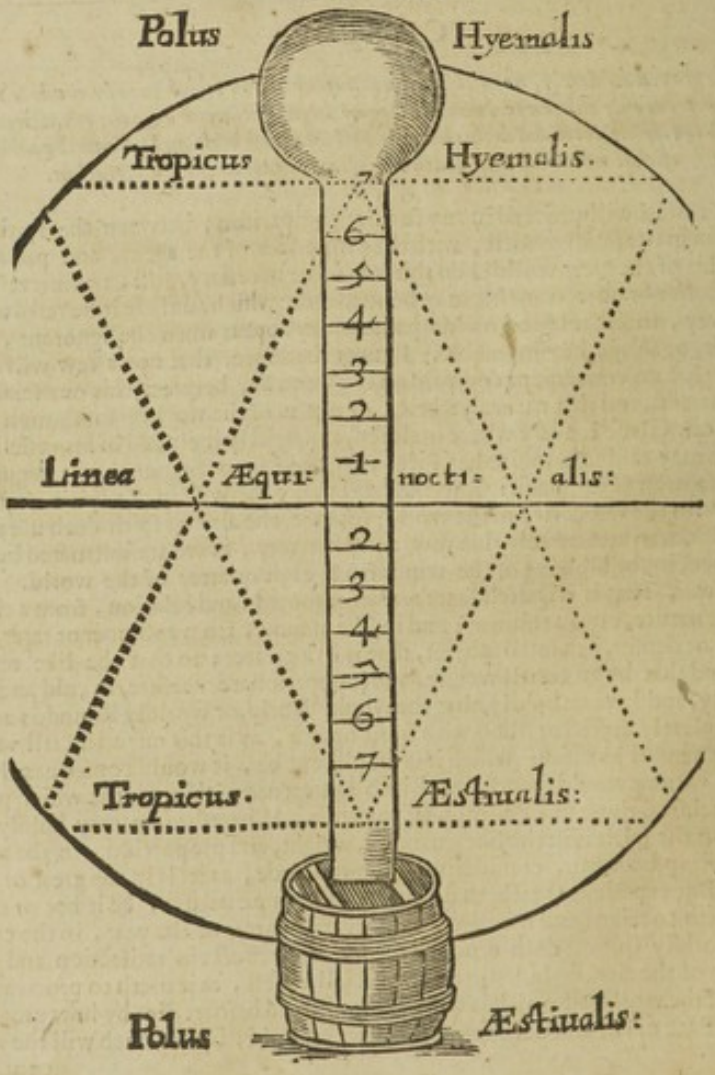
Here it is proved evidently, notwithstanding any objection which may be made to the contrary, that not only this experimentall Organ hath a relation unto the great world, but also the spirit included in this little modell doth resemble and imitate the action of that which is included in the great or macrocosmicall Machin.

But before I will proceed in any further comparison, between the spirit contained in the small modell, with the properties of the agents and patients in it, and this of the great world; I do think it to be necessary, first, to answer unto a certain doubt or objection that may be made, the which, unlesse it be resolved and taken away, such a relation or comparison may appear unto the ignorant, either improper, or altogether impossible. I know therefore, that not a few will object and say, that no convenient comparison can be made, between this our small artificiall Machin, and that naturall fabrick or organ of the world; forasmuch as the spirit in our Glasse is every where inclosed, and strictly included in his vessell, and therefore may easily be incited by force, to move according unto the regular figure, or fashion of the glasse: But the case is far otherwise in the spirit, which is contained in the vast cavity of the world; for in it, the aire or spirit doth use at every impulsion, to move freely this way and that way, as we are instructed by daily experience, in the blowing of the winds from each quarter of the world. Unto this I answer, That it is the self same reason of motion and relation, from a thicker or denser nature, unto a thinner; and in like manner, from a thinner or rarer, unto a thicker or denser, in a small subject, that is in a greater; so that the like respects be had, and that by an equall weight, and proportionate measure, in cold and heat. Yea verily, and I averre boldly, that the whole World, or worldly Round, is as well and compleatly stuffed or filled with spirit or aire, as is this our artificiall vessell, or experimentall Machine; which if it should not be, it would consequently follow, that vacuity would be admitted into the nature of things, the which would be but an absurd thing in a Philosopher to credit. Wherefore we may boldly conclude, that the spirit is in the like quantity, weight, and proportion, in the concavity of this instrument, considering his magnitude, as it is in the great or little world. But experience teacheth us, that the self same nature, be it hot or cold, which useth to reigne and have dominion every quarter of the year, in the cosmicall or worldly spirit, doth produce the self same effects in rarifaction and condensation of the aire, included in our artificiall vessell, as it useth to procreate in the aire of the world; all which is fully demonstrated before. For by how much the more the state of the aire doth abound in heat or cold, by so much will the water contained

contained in the neck of the glaſſe be depreſſed, by reaſon of the included aire's ſubtilation. And again, by how much the more the inclemency of cold doth vegetate and abound in the air, by ſo many degrees higher will the water be exalted. And this is the reaſon (as it is already told you) that by the obſervation of this Weather-glaſſe, the temper of the aire in the great world is ſo exactly diſcovered unto us. And therefore by this it is evident, that the foreſaid doubt or ſcruple is aboliſhed and taken away.

I would in this regard have each diſcreet Reader to underſtand, that, when he beholdeth this Inſtrument's nature, he contemplateth the action (as it were) of a little world; and that it hath, after the manner of the great world, his Northern and his Southern Hemiſphear, plainly to be diſcerned in it, the which two are divided exactly by an Æquinoctiall line in effect, which cutteth the Degree, ſigned with the character 1. Alſo it hath his two Tropicks, with their Poles; onely we take the Southern Pole and Hemiſphear to be hot, in regard of us, becauſe the breath which commeth from it is from the Sun, which in our reſpect is Southernly diſpoſed; and therefore we term that Pole, the Summer-Pole or Hemiſphear, and the other, the winter-Pole or Hemiſphear. And we have demonſtrated, that the degree in the neck of the Glaſſe 1. doth correſpond exactly unto the place of the Æquator, becauſe that if the Northern or Winter Tropick be imagined to be the Baſis of one Triangle, whoſe Cone ſhall end in the centre of the Northern Tropick, then it muſt follow, that where the interſection is made by theſe two imaginary Triangles, the Æquator muſt of neceſſity paſſe. As for example.

Vide Med. Cathol. 26.



And

And we tearm the place of the Æquinoctiall, the Sphear of equality, because when as the Sun is in *Aries* or *Libra*, which are the vernall and autumnall intersection of the Æquinoctiall, the daies and nights are equall; so also, the temper of each Hemisphear in heat and cold, is naturally observed to tend unto a mediocrity or equality. Even such also will the temper of the *micro-cosmicall* aire, or catholick spirituall element, be unto the earth, when the water in the Glasse is drawn up half way.

I have sufficiently described unto you as well the fabrick as the nature of this Instrument, and therefore since I have prepared it to serve me for ocular demonstration instead of an Herculean Club, in this combate which I undergoe against our insulting Peripatetick Adversary; and that I am provided of sufficient naturall reasons instead of a trusty armour; and that this armour is well tempered and made as it were musket-proof, at the least by Authority drawn out of the whole Harmony of the sacred Bible, Why should I fear the number of nine enemies when it is Truth's owne cause which I undergo? If God be with me I care not who is against me, being that verity, which conquereth all things, will (I am well assured) fight for me, and defend me, though but onely one against a multitude. Why should I expect any favour from them, in telling the truth, and condemning their errours, since that they do Satyrically censure, and deride my honest endeavours, when I hold my peace, and say nothing unto them? It is an easier matter for malitious carpers and back-biters, like temerarious and rash Cynicks, to find fault with a thing; than with moderate and judicious spirits, to judge, amend, and correct it with equity. In the first, namely, to condemn before the case is heard or understood, it is an argument of envy, cloked with wilfull ignorance. In the latter, namely, to teach a man his errours, a token of learned zeal, and Christian charity.

The Second Book of this Treatise, touching Philosophy in generall.

The Argument of this Second Book of the First Section.

THis *second Book importeth, That the Philosophy of the* Ethnicks *is false and erroneous, both in regard it is founded upon the wisdom of this world*, which, *as St.* Paul *teacheth us*, is but meer foolishnesse in the eyes of God; *and then because it contradicteth the truth, and consequently is not issuing from the Father of Light, which is in Heaven, but from the Prince of darknesse, who reigneth beneath. Wherefore this kind of wisdom, or* σοφία, *is termed by the Apostle* James, Terrene, animal, and diabolicall. *And for this reason St.* Paul, *that most excellent and sacred Philosopher, or lover of wisdom, doth warn us, that* we be not deceived by this kind of Philosophy, *which he tearmeth,* Vain-fallacy, built and framed out according unto the traditions of men, and after the elements of this world; and not having its foundation upon the true corner stone, Jesus Christ, in whom dwelleth all the plenitude of Divinity corporally.

1 Cor. 3. 19.

Iames 3. 15.

Colos. 2. 8. 9.

BEfore we dive into the bottomlesse abysse of the essentiall Philosophy, whose main foundation is the true wisdom, (the which is a thing so difficil to be put in execution, that nothing but the swift and nimble-winged soul, or spirit of man, is able to bring to effect) it will but concur with reason, that we should in the first place consider and observe, the Etymology of the name or word, whose naked essence we hunt after, that thereby we may in the second rank descend more securely, and with a better understanding, unto the definition or description thereof, and so proceed with a surer confidence, unto the division or differences of the main subject we have in hand, to the intent we may directly point at the truth, and distinguish it from falshood. Seeing therefore that *Philosophia* or *Philoso-*

phy, is the main scope or businesse of this our Treatise, it is meant commonly, and understood in a generality, for *Sapientia*, or Wisdom; but by a more proper and peculiar signification, it is interpreted *Amor*, or, *Amicus sapientiæ*, *The love, or friend, of wisdom*: For the word is composed of φιλὸς, that is, *Amicus*, or a *Friend*; and σοφία, that is, *Sapientia*, or *Wisdome*. And it is so termed of the Greeks, because that in the word at large is contained, *the love of wisdom*; or because that by teaching of wisdom, men are incited or stirred up to love it. In antique Ages it was called σοφία, or *Sapientia* onely, and at last φιλὸς was added unto it by the notable Philosopher *Pythagoras*, who would rather be called *Philosophus*, that is, *Sapientiæ amator, a lover of wisdom*, then arrogantly to assume unto himself the name or title of Σοφὸς, *sapiens*, or a *wise man*. From the Etymology of this word, *Philosophia*, or *Philosophy*, we may derive his definition, and describe it to be, *An earnest study of wisdome*, or, a fervent application of our minds unto it; being that the word importeth, that it is the affectionate love of sapience. It appeareth therefore, that the main subject of Philosophy is Wisdom, the perfect knowledge whereof is that *summum bonum*, or *highest goodnesse* of this mortall life, which was the mark whereat the wise men of all ages did ever levell and aime. But as from all beginnings, there was a distinction, or opposite difference, between light and darkenesse, good and evill, righteousnesse and unrighteousnesse; and, to conclude, between the reall things of God, and the prestigious and imaginary inventions of man: So also is there a main contrariety to be observed, between the true wisdom which is of God, and that false and onely-seeming one, which is of this world; and consequently, there must be an endlesse jar and antipathy, betwixt the essentiall and true-bred Philosophy, and that which is bastard and spurious. All which we find to be sufficiently warranted, by the testimony of holy Writ, for the Apostle saith in one place, *Non in sapientia carnali, sed in gratia Dei versati sumus in hoc mundo*; 2 Cor. 1. 12. *We are conversant in this world, not in carnall wisdom, but in the grace of God.* And again, *Prudentia carnis mors est, quoniam sapientia carnis est inimica Dei: prudentia* Rom. 8. 6. *Spiritus, est vita & pax*: *The prudency of the flesh is death, because the wisdom of the flesh is destruction*; *but the prudency of the Spirit is life and peace.* Again, in another place, thus more plainly, *Prædicatio mea non est in persuasionibus et humanæ sapientiæ verbis, sed in ostensione spiritus et veritatis. Sapientiam loquimur inter perfectos, sapien-* 1 Cor. 2. 4. *tiam autem non hujus mundi, sed loquimur Dei sapientiam in mysterio, quæ abscondita est, quam Deus revelavit electis per Spiritum suum. My preaching* (saith he) *is not in the perswasions and words of human wisdom, but in the shewing forth of the Spirit and verity. We speak and utter forth wisdom among the perfect, not the wisdom of this world, but the wisdom of God in a mystery, which is hidden and secret, the which God hath revealed unto the Elect by his Spirit.* In these words we are taught, first, that the smooth perswasions of the wise-appearing Orators, or lip-learned Sophisters, and self-conceited Philosophers of this world, are vain; being they bring along with them nothing else, but an empty wind, without any materiall or substantiall fruit, and are in effect but a meer shadow, in regard of a reall matter or subject, forasmuch as they prestigiously appear something, but are indeed nothing; when contrariwise, the words of the true and perfect Philosopher, are essentiall, and therefore accompanied with vertue and power.

Secondly, that what the true and powerfull Philosopher utters, is the flourishing and fruitfull wisdom, even the eternall sapience of the Almighty, and not the sterill wisdom of this world, which when it is brought unto the touchstone, will be found counterfeit, as being unable to endure the tryall.

Thirdly, that this heavenly wisdom is onely mystically revealed unto mankind, as being reserved in the power of God, and solely discovered or opened unto the Saints, and elect, and therefore unknown unto the Pagans; or Ethnick wise-men who are the composers of our Christian Philosophers wisdome, and therefore it is a vaine fallacy or sophisticate philosophy; forasmuch as *it is framed* (as the Apostle Colos. 2. 8. saith), *through the traditions of men; according unto the Elements of this world, and not after Christ, who is the true wisdome, for in him dwelleth all the plenitude of divinity, bodily.* And for this reason, the same Apostle saith in another place, *Nos non spiritum hujus mundi accepimus sed spiritum qui ex Deo est, et quæ à Deo donata sunt nobis loqui-* 1 Cor. 2. 12. *mur, non in doctis humanæ Sapientiæ verbis, sed in doctrina spiritus, spiritualibus spiritualia comparantes. Animalis enim homo non percipit ea quæ sunt spiritus Dei: stultitia enim est illi & non potest intelligere. We have not received the spirit of this world, but the spirit which is of God; and we speak those things which are given us from God, not*

in

in the learned words of humane wisdome, but in the doctrine of the Spirit, comparing spirituall things with spirituall things. *For the animal man doth not perceive the things which are of the spirit of God; unto him it is foolishness, and he cannot understand it*; Again he saith, *Sapientia hujus mundi stultitia est apud Deum, Deus enim novit cogitationes sapientum quod fatuæ sunt. The wisdome of the world is foolishness with God, for God knoweth that the cogitations of the worldly wise are foolish.* 1 Cor. 3.19. Whereby we may also discerne that there is a wisdome falsely so called, which is cleane contrary in effect, unto the true sapience, and therefore it is termed of the Apostle foolishness, and consequently the conceipts of such wisemen as are the Ethnick philosophers and their adherents, (though they think passing well of themselves,) are indeed fooliſh and sottish before God. Of the which kind of philosophers, the prophet uttereth these words, *Wo unto them that speak good of evil and evil of good which put darkness for light and light for darkness, wo unto them that are wise in their own eyes and prudent in their own sight.* Isay. 5.20. Doth not St. James also, and that in open and plain terms, assigne a most palpable difference, betwixt these two kinds of wisdomes where he sayeth, *Sapientia contradicens veritati non est desursum descendens à patre luminum, sed terrena, animalis, diabolica: sapientia vero desursum, est à Deo, That wisdome which contradicteth the truth, is not from above, descending down from the father of lights, but is earthly, animal, diabolicall: contrariewise the wisdome which descendeth from above is of God.* James 3.15. By this therefore it is made evident that as by the whole harmony of holy Writ, sapience or wisdome is taken after a two-fold manner, namely for a worldly and counterfeit one which is earthly, mundane, and humane, that is to say which is of mans invention being framed out after the rudiments or elements of this world, so also there is a true essentiall, and perfect wisdome which hath his root or beginning in Christ, who is God according to that of the wiseman, *Verbum dei altissimi est sapientiæ fons, The word of God most high is the fountain of wisdome.* Eccl. 1.5. Which being so, we ought not to imbrace with such fervency that false and bastard philosophy which hath her originall from pagan mens inventions, and neglect that which is true and essentiall, even that (I say) which is from God the main foundation whereof, is the corner stone Jesus Christ, which, as St. Paul telleth us, doth fill and vivify all things; for in so doing we shall imitate the besotted Israelites, of whom the prophet Baruch saith, *Sapientiæ fontem Israel reliquit, Israel hath forsaken the fountain of wisdome.* Baruch. 3.12. And this he said, because they forsook or neglected the true wisdom, and did search after Arts, sciences and understanding in forreine and gentile nations; as did the Agarens, and they that were in Theman, which never attained unto the knowledg or perfection of the true wisdome, because they did not acknowledg the fountaine or giver thereof, which is God only; Shall we not (I say) in so doing transgresse the precept of the wise prophet, who sayeth *Vias gentium nolite discere, quia leges populorum vanæ sunt, Learne not after the manner of the heathen, for their wayes are vaine,* Jer. 10.2. The Apostle doth in another place sufficiently and that in these few words, signifie unto us the variety and dissonancy of these two severall sorts of wisdome, and withall seemeth to expresse a kind of by-forkedness or two fold difference, in that which is the worldly branch; *Sapientiam Græci quærebant, Judæi signa, nos Christum crucifixum prædicamus, The Greeks* (saith he) *seek wisdome, the Jewes desire signes, but we preach Christ crucified*, 1 Cor. 1.22. whereby he argueth the humane contemplative philosophy of the Græcians, such as that of the Peripateticks, Stoicks, and Epicures were, the practicall philosophy and the ocular demonstrations which the Jewes did affect: and lastly he seemeth to expresse the true and essentiall philosophy or study of wisdome which consisteth in Jesus Christ crucified, which philosophy is only therefore of God, because the essentiall wisdome thereof did issue from the mouth of the Almighty, being that the fountain thereof is the word of God, *Ab ore Altissimi prodii* (saith wisdome) *I came out of the mouth of the most highest*, Eccles. 24.5. and therefore the Apostle shewing a difference between the Greekish philosophy, which was spurious, and this which was truly essentiall, giveth this caveat unto the elect, *Ut consolentur corda ipsorum, instructi in charitate et in omnes divitias plenitudinis intellectus in agnitione mysterii dei patris Jesu Christi, in quo sunt omnes Thesauri sapientiæ et scientiæ absconditi Hoc dico ut nemo vos decipiat in sublimitate sermonum: sicut ergo accepistis Jesum Christum dominum nostrum in ipso ambulate, radicati & abundantes in gratiarum actione. Videte ne quis vos decipiat per Philosophiam & inanem fallaciam secundum traditionem hominum, secundum elementa mundi, & non secundum Christum; quia in ipso inhabitat omnis plenitudo divinitatis corporaliter. Et estis in illo repleti, qui est caput omnis principatus & potestatis. That their hearts might be comforted, being instructed or guided through* Coloss. 2.9.

charity, into all the riches of fulnesse of understanding, in the acknowledgment of the mystery of God the Father, and of Jesus Christ, in whom are hid all the treasures of wisdom and science. This I speak unto you, that none may deceive you by subtilety, or perswasive speeches. As therefore you have received our Lord Jesus Christ, so walk in him radicated-ly, abounding in thanksgiving. See that no man deceive you by Philosophy, and vain fallacies or sophistications, framed through the tradition of men, according unto the elements of this world, and not by Christ, forasmuch as in him dwells the plenitude or fulnesse of the Godhead corporally. And ye are full in him, who is the head of all principalities and potestates, &c. Out of which words, there are these notable things to be selected or gathered.

First, That all the plenitude of understanding, consisteth in the revelation and knowledge of the mystery of God, and his Son Jesus Christ; because in *Christ onely, is all the treasure of wisdom and science hid.* And therefore it is but a folly to seek true and essentiall science, understanding, and wisdom, from them who had them not. Coloss. 2.3.

Secondly, That the smooth-tongu'd Oratours, deceitfull Sophisters, and vain Philosophers of this world, are to be eschewed, and no way for the most part to be believed; forasmuch as they are but onely superficiall, and scarce probable, being that, in essence and verity, they are nothing else, in regard of their ground-work, but fiction, or meer imagination.

Thirdly, That there is a Philosophy, and by consequence a Wisdom, which is derived from the invention and tradition of men, and according unto the elements of this world, and not according unto Christ: which spurious wisdom ought therefore to be forsaken, or at least-wise not so exactly to be observed, by such as are followers of Christ.

Fourthly, That there is a true Philosophy, and therefore a wisdom, which is according unto Christ, forasmuch as in *him onely consisteth all the treasures of perfect science, knowledge, understanding, and wisdom, which is framed out, not according unto the traditions of men, and the elements of this world, which is terrene, animal, diabolicall, and contradicteth the verity*; but according to that which *descendeth from God the Father of lights*, as St. *James* telleth us. Upon the foundation therefore of this humane or mundan wisdom, was the Philosophy of the Grecians erected; and it appeareth, first, because that the Apostle denieth it to be the true Philosophy, being that it is not grounded on the corner-stone Jesus Christ, as it appeareth by his behaviour and speech, which he made unto the Philosophers of *Athens*; for when the sect of the Epicures and Stoicks did discourse with him, after that by the reasons of divine Philosophy, he had exhorted them from their idolatry, and worshipping of false and unknown gods, and had preached unto them the true wisdom, which was Jesus Christ, and the resurrection of the dead, and consequently instructed them in the foundation of the true and reall Philosophy; Some of them replyed, *What will this verball babler say?* and others exclaiming against him, did averre, that he was *a proclaimer of new damons or devills.* The said divine Philosopher and holy Apostle, replyed thus, *Ye men of Athens, I perceive that in all things ye are too superstitious: for I found an altar, wherein was written, Unto the unknown God; whom ye then ignorantly worship, him show I unto you*, &c. Note by the way, that he argueth by this speech, that they knew not the true grounds of Philosophy, being ignorant of the true God, which is the fountain of the essentiall wisdom. Then he proceedeth thus, *God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things*, &c, I would have you to mark the excellency of the true wise man, namely, how he speaketh unto the mundan Philosophers of *Athens*, the divine wisdom, and therefore the solid and essentiall Philosophy; for he expresseth in the foresaid Text, that the Spirit of God or Christ, which is God, dwelleth not in artificiall Temples, but maketh every naturall thing his Sanctuary, and above all creatures, and by super-excellency, he pointeth at Man, (as you shall see hereafter). And therefore he affirmeth, that the same divine spirit of wisdom giveth to every creature (for his words are, *He giveth to all*) *life, breath, and all things*; and therefore if to all things, then there is not any thing that is naturated by it, but liveth and breatheth, or hath his existence from, and in, this wisdom; the which is therefore rightly tearmed the *Corner-stone*, forasmuch as on him all creatures rely and exist. And therefore it is he onely, who is *that light of the world, in whom is that life which doth vivifie all things*, Clos. 2.8.9. James 3. 15. Acts. 17. 18. Acts. 17. 22. Acts. 17. ver. 24. John. 1. 1. 9.

things, as in another place the Apostle doth teach us; and *who is all, and in all*, as we have it in another place; where also it is said, that *in him is all things, and he in every thing, as well visible as invisible.* And in conclusion, *He filleth all things, and worketh all, and in all.* Doth not *Solomon* seem to assent unto all this, where he saith, that *Gods Spirit is in all things.* Then the said Apostle proceedeth thus, *And he made of one blood all mankind, to dwell on the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitations, that they should seek the Lord, if so be they might have groped after him, and found him, though doubtlesse he be not far from every one of us; for in him we live, we move, and have our being. For we are also his generation*, &c.

1 Tim. 6. 13. 1 Cor. 15. 28. Colos. 1. 18. 1 Cor. 12. 6. Sap. 12. 1. Act. 17. ver. 26.

Lo here the infinite and admirable vertue of this divine Corner-stone which is Jesus Christ, who is the essentiall subject and ground work of the true philosophy I meane, that sacred wisdome which is so extolled and magnified by the old and new Testament. And therefore the same Apostle said rightly in the foresaid place, *In Christo sunt omnes Thesauri scientiæ et sapientiæ absconditi, In Christ are all the Treasures of Knowledge and Sapience hidden*, whereby in the first place it is made evident, that there is no true philosophy which hath not this spirituall foundation, namely Christ Jesus, *in whom is the plenitude of all divinity corporally*, and who is the head as well of the Angelicall nature, as of all inferiour things else of what soever condition, all which being so, we may see how farre the Greekish philosophy doth differ from the truth, and therefore me thinks it should not be so seriously followed, being that the Scriptures have delineated unto us a more compleat and perfect pathway unto wisdome.

Colos. 2. 3. Colos. 2. 9.

Againe it appeareth evidently that the Greekish philosophers and consequently that kind of humane or mundane wisdome whereon it is built or established *is terrene, animal, and diabolical*, because it contradicteth the true wisdome or philosophy, and therefore it is proved to be false, as shall more at large be expressed unto you in the chapters following.

James. 3. 15.

CHAP. II.

Wherein the originall, or beginning of the true wisdom, and consequently of the essentiall Philosophy, is opened; and then the nature and power of it, is really described.

WE purpose now in in the first place, to search out the originall fountain of the true wisdom, and therefore of the essentiall Philosophy. And then in the second rank, I will expresse the definition of it; after that, I will shew you, that it is the foundation, not onely of the true externall Philosophy, with the sciences which depend thereon, but also the discoverer of all mysteries, and hidden secrets, yea, and the onely revealer of things, as well past, as those which are to come.

Concerning the originall or beginning of this sacred wisdom, I will prove by the consent and harmony of the whole Bible, that it is in God, the Father of light; and therefore it must be clean contrary in nature unto the wisdom of this world, which is terrene and animal, as the Apostle hath it. *Sapientiæ dator & inventor, Deus est: The giver and inventor of wisdom is God*, as the Prophets do intimate unto us. *Sapientia & fortitudo Domini sunt*, saith *Daniel*; *Sapience and fortitude be the Lord's. Sapientia in antiquis est & in multo tempore prudentia*, saith *Job*; *Wisdom is of antiquity, and prudency of a long standing.* Again, *Sapientiam dat Dominus, ex ore ejus prudentia & scientia*, saith *Solomon*; *The Lord giveth wisdom, prudency and science issue from his mouth.* And again, *Sapientiam possidet Deus in principio viarum suarum, antequam quicquam faceret à principio, ab æterno ordinata est*; *concepta erat cum nondum erant abyssi. God did possesse wisdom in the beginning of his waies, before he made any thing, from the beginning, even from eternity was she ordained*; *she was conceived when there was no abysse. Sapientia à Deo profecta est & prior omnium creata*, saith the son of *Syrach*, *Wisdom came from God, and was the first created of all things.* And again, *Ex ore Altissimi prodivi primogenita ante omnem creaturam*, saith she in her own person; *I came or issued out from the mouth of the most High, being born before any creature. Sapientia cælitus mittatur de sanctis cœlis, ut mecum sit & mecum laboret*, saith *Solomon* in another place: *Let wisdom be sent from thy holy heavens to assist me, and to labour with me.*

Baruck. 1. Dan. 2. 21. Dan. 2. 20. Job. 12. & 12. Pro. 2. 6. Prov. 8. 22. Eccl. 1. 4. Ecclus 24. 5. Wisd. 9. 10.

And againe he expresseth the time of her election, the manner of her exaltation and way to seperate her truth from falsehood in these few words which are golden ones;

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Sap. 6. 24. ones, *Sapientiam dei ab initio nativitatis investigabo & ponam in lucem, nec præteribo veritatem, I will find out the wisdome of God even from the beginning of her nativity, and I will put her into light, neither will I passe over, or omit the truth.* By all these places and many more which I could produce, it is made manifest that this excellent spirit of which we intend to treat in this place is the true wisdome, and withall it must needs follow that the philosophy which dependeth on it, is the essentiall, perfect and only reall one, forasmuch as it is from the father of lights, acccording unto the Tenent of the forementioned Apostle and divine philosopher. Now we proceed to shew you briefly what this wisdome is, and how it was produced, and that according unto the mind of the wise Solomon, *Sapientia* (saith he) *est vapor virtutis Dei &*

Wisd. 7. 25. 26. *emanatio quædam claritatis omnipotentis dei sincera, et candor lucis æternæ, et speculum sine macula Dei majestatis, et imago bonitatis illius. Wisdome is the vapor of the vertue of God, and a certaine sincere emanation of the brightnes of the omnipotent God, and the beauty of the eternall light, and the immaculated or unspotted mirror of the majesty of*

Hebr. 1. 3. *God, and the image of his goodnes.* And the Apostle, *Christ is the brightnes of the glory and the ingraved forme of his person which beareth up all things by his mighty word.* Whereby it is an easie thing for wisemen to discern, what a main difference there is between the false Ethnick and mundane wisdome which is terrene, and that true and essentiall one which is from above, and hath his originall from the Father of light, forasmuch as the fountain thereof is the Word, or voice of the Lord. *Sapientiæ fons* (saith the Text) *verbum Dei in excelsis, & ingressus illius mandata æterna: The fountain or beginning of wisdom is the word of God from above, and her entrance*

Eccl. 1. 5. *the eternall Commandements.* Having then expressed unto you, what this onely true wisdom is, I will endeavour to open and discover also her catholick vertues, in the which she acteth and operateth, as well in generall, as in particular, over all the world: Nay verily, what can she not do and effect, when she *is all in all, and operateth all in every thing*, as the Apostle teacheth us. For this reason also is Christ, the

1 Cor. 12. 6. true wisdom, said, in the forementioned Text, *to sustain and bear up all things by the word of his vertue.* This omnipotent power of hers, in and over all things in this

Heb. 1. 3. world, is most excellently explained and set down thus, by the divine Philosopher

Coloss. 1. 15. *Paul: Christus est imago Dei invisibilis, primogenitus omnis creaturæ, quoniam in ipso condita sunt universa in cœlis & terra, visibilia & invisibilia, sive throni, sive dominationes, sive principatus, sive potestates, omnia per ipsum & in ipso creata sunt, & ipse est ante omnes, & omnia in ipso constant. Christ is the image of the invisible God, the first begotten of every creature, because that in him, all things visible and invisible, in the heavens and in the earth, were made, whether they be thrones, or dominions, or principalities, or potestates, all were created by him and in him; and he is before all creatures, and all things consist in him.* This may seem very strange doctrine unto such Academick persons, as are too confident in the Ethnick Philosophy, forasmuch as it doth acknowledge no such wisdom from above, no such a Christ, or sacred Word, which was the Creator of heaven and earth, and who made the Angelicall Intelligences, and in whom, and by whom, all things were, and do yet exist. But it telleth us of subalternat efficient natures, namely, of Intelligences, of Stars, of Elements, and such like things, which operate or effect, of themselves, all things above and beneath, and will have the world to be eternall, and without all beginning; when contrariwise this true Philosophy telleth us, that God *created all things in and by his word* and wisdom; that *he operateth all in all*, and, *that he is all, and in all.* For the plain words of the precedent Text is, *Omnia in ipso constant, All consist in him.* But to the purpose. The foresaid Text seemeth to confirm this of the wise *Solomon*:

Prov. 8. 22. *Sapientiam possidebat in principio viæ suæ: ante opera sua, ante ullum tempus, ante seculum, cum nulla essent abyssi, edita erat ipsa, cum nulli essent fontes abundantes aquis, ante montes fundati essent, cum nondum fecerat terram, cum aptaret cœlos ibi erat, cum statueret ambitum in superficie abyssi, cum fortificaret superiores nubes superne, quando roborabat fontes abyssi, quando ponebat mari statutum suum, cum statueret fundamenta terræ, erat sapientia apud ipsum cuncta componens. Jehovah did possesse wisdom in the beginning of his waies, before any of his works, and before there was any time, before the world was made; she was brought forth before there was any abysse, and before there was any fountains that did abound with water, before the mountains had their foundations, when as yet he had made no earth. When he did adapt and make fit the heavens, she was there; when he did ordain a compasse, or appoint margins for the surface of the abysse. When he did fortifie the highest clouds above, when he did corroborate the fountains of the deep, when he did set bounds unto the sea, when he did establish the foundations of*

the

the earth, then was wisdom with him, composing or making all things. Whereby he argueth, first, the antiquity of the eternall wisdom; and then he proveth, that she was the composer and maker of Heaven and Earth, and consequently of every thing, as well invisible, as visible therein. And this agreeth in all things with that of our sacred and essentiall Philosopher *Moses*, where he acknowledgeth first an abysse without form; then that the informed matter of the abysse was by the presence of Gods emanating Spirit, universally informed and called waters. Then how by the acting of the divine or essential voice or word, *Fiat*, which was uttered by the mouth of the Omnipotent, the light or created form was produced in the waters, and afterwards by the will of the Creator, the word was pronounced the second time, and the waters above were divided from the waters beneath by the firmament, and so the heavens were made by the second *fiat*; as by the third, the division of the lower waters into elements, was effected by the assistance of this one and the self-same word, or the Spagerick operation of this divine and catholick Spirit, *Elohim*, but in a various property. Doth not *David* in few words affirm so much, saying, *Verbo Domini firmati sunt cœli & Spiritu ab ore ejus omnis virtus eorum*: *By the word of the Lord the heavens were made, and by the spirit of his mouth each vertue thereof.* Again, *In sapientia omnia fecisti*; *Thou hast created all things in wisdom.* And St. *Peter*, *Cœli erant prius & terra de aqua, & per aquam existentes verbo Dei*: *The heavens were first, and the earth of water, and by water, consisting by the word of God.* And doth not St. *John* say, *By it all things were made, and without it nothing was made. The world was fashioned by this word or essentiall spirit, which was pure light, but the world did not know it.* And *Solomon, Sapientiâ Deus fundavit cœlos, stabilivit terram in prudentia*: *By wisdom God made the heavens, and by his prudency he laid the foundations of the earth.* In conclusion, the whole harmony of holy Writ, which is too long for me punctually in this place to rehearse, doth testifie thus much, that all things, of what nature or condition soever, were made, disposed, and effected, in, by, and through this divine vertue or emanation, which is God himself, forasmuch as it is the divine act, whose root is the word. *Ex ipso* (saith St. *Paul*) *per ipsum, & in ipso sunt omnia*: *Of him, by him, and in him, are all things.* But because some of the learned of this world may reply, that though it is true, that God by his divine Spirit or Word, did create all things; yet it followeth not, that he doth act immediately, and exist essentially in every thing. But after that this eternall Spirit of wisdom, had bestowed on each creature a peculiar vertue in its creation, then the creature can act of it self by a free-will, which is absolutely; and distinguished, and divided from the immediate act of God. I answer, that by our founded rules in Divinity, the true essence of the Deitie is individuall, and therefore God doth impart no essentiall act or vertue unto any creature which can be discontinued or seperated from Himself. And for this reason, Christ who is the eternall spirit of wisdome is said to fill all. I marry (will our learned say) that is vertually, but not substantially or essentially. I would fain know (laying all such school distinctions apart, of which St. *Paul* biddeth *Timothy* to beware) if the vertue of God be not his essence, or whether the one can be divided from the other? If they reply and say, that this vertue of God is no essence but an accident: Verily they must needs erre in saying so, being that it is most certainly known unto the very Jewes and Gentiles themselves that God hath not any accidents in him, seeing that he is absolutely essentiall, and reall of himself, for where his divine act is, there is also his vertue, and, where his vertue is, there is he truly said to be essentiall: for else the word or divine act which doth vivifie and quicken every creature, should seem to be but an Accident, and that divided from the divine essence: which, how absurd it is, the immortality and root of it doth argue: For *David* in his forsaid text sayeth, *spiritu ab ore ejus omnis virtus eorum, from the spirit of his mouth doth issue every vertue of the heavens.* I imagine that there is no man of an upright sense that will esteem this vertue to be an Accident; which being so, then must it needs be essentiall, and consequently in God, and of God, and therefore not divisible from his spirit: But what needs more words when Scriptures do confirme this every where? St. *Paul* sayeth, in the text before mentioned, *Quoniam in ipso condita sunt universa in cœlis et in terra tam visibilia quam invisibilia, omnia in ipso et per ipsum creata sunt; et omnia in ipso constant.* *Because all things in heaven and earth are made in him, as well visible as invisible, all things are created in him and by him, all consist in him*; *Ergo*, nothing without him. Again, St. *John* saith, *In verbo erat vita*; *Life was in the Word.* And therefore the creature is annexed unto him by a continuated tye of one and the self-same spirit of life which is in the creature, without

Gen. 1.

Psal. 32. 6.

Psal. 103. 24.

2 Pet. 3. 5.

John. 1.

Prov. 3. 19.

1 Tim. 6. 4.

Psal. 32

Colos. 1

John. 1

Psal. 104. 24. 27. 28. 29. 30. 31. out the which it cannot exist one minute. And for this cause the Psalmist saith, *O Lord, how manifold are thy works, in wisdom thou hast made them all. The earth is full of thy riches; so is the wide sea, and the innumerable creeping things therein both great and small. Thou givest unto them, and they gather it, thou openest thine hand and they are filled with good things, but if thou hide thy face, they are troubled, if thou takest away their breath they die, and return unto dust. Again, if thou sendest out thy Spirit, they are re-created and revive, and thou renewest the face of the earth.* Whereby we see, that it is the immediate act of the Spirit of wisdom, that worketh these things, by which God is said to vivifie all things, and that by him we breathe, and live, and have our being. And not onely we, but also all other flesh whatsoever, as it appeareth by the foresaid Text; as also by this testimony of *Job*, Job. 34. 14. *Si Deus apponens ad hominem animum suum, spiritum seu flatum ejus ad se reciperet, deficeret & exspiraret omnis caro simul, & homo in cinerem reverteretur*: *If God setting his heart or mind upon man, should receive or draw unto himself his spirit or breath of life, all flesh would die together, and man would return unto dust.* And the Prophet, Isay. 42. 5. *Deus dat flatum populo qui est super terram & spiritum calcantibus eam. God giveth breath unto the people which is on the earth, and a spirit unto the creatures which tread on it.* Now I beseech you, How is it possible, that this spirit of life should be present with, and in, all things, and therefore essentially in every thing, and yet it should cease to act immediately, that is, *in persona sua*, when it is the most swift and mobil' in his active nature and agility, of all things, as the wise man telleth us. That he is present in all things, it is apparent, because all things do act and live in him, and by him; for *St. Paul's* Text before mentioned saith, *Omnia in ipso constant, All consist in him.* And again, *Ipse operatur omnia in omnibus, He worketh all in all.* And St. Peter, 2 Peter. 3. 5. *The heavens and the earth which were of water, exist by the word.* And *Solomon*, Wisd. 12. 1. *Incorruptibilis Dei spiritus inest omni rei, The incorruptible Spirit of God is in all things.* And again, Wisd. 1. 7. *Spiritus disciplina sanctus implet orbem terrarum, The spirit of wisdom filleth the earth.* And the Prophet *David*, Psal. 139. 7. 8. 9. 10. 11. 12. *Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I lie down in hell, thou art there. Let me take the wings of the morning, and dwell in the uttermost parts of the sea, yet thither shall thine hand lead me, and thy right hand hold me. If I say, yet the darkness shall hide me, even the night shall be light about me, yea the darkness hideth not from thee, but the night shineth as the day, the darkness and night are both alike.* Therefore it is his reall Spirit that filleth all things, and not any accidentall vertue, as is falsly imagined by some. And the Prophet Isay. 66. 1. *Isaias, Cœlum est sedes mea, & terra scabellum pedum meorum*, saith the Lord, *The heavens are my seat, and the earth my footstool.* And *Jeremy*, Jerem. 23. 24. *Cœlum & terram nunquid impleo, Do not I fill the heaven and the earth?* Now that you may know more particularly how this is done, hearken unto *David*, *In sapientia* (saith he) Psal. 104. 24. *omnia fecisti, repleta est terra possessione tua; Thou madest all things in wisdom, and the earth is full of thy possession or riches*; he meaneth with his Spirit, which replenisheth, inacteth, and informeth all things. And therefore saith the son of *Syrach*, Eccl. 1. 10. *Sapientiam effudit Deus super omnia opera sua, & super omnem carnem secundum datum suum*: *God powred out his wisdom upon all his creatures, and upon all flesh, according unto the measure that he bestoweth it*: That is to say, The Spirit of wisdom is more or lesse in all things, according as it pleased God to impart it unto this or that creature. And for this reason, Wisd. 8. 5. *Solomon* in another place. *Sapientia operatur omnia, Wisdom worketh or alleth all things.* Which agreeth with this Text of the Apostle, 1 Corinth. 12. 6. *Deus operatur omnia in omnibus.* Why should we not infer then, that this spirit is essentially, and presentially in every thing? To conclude therefore this general discourse of the true Philosophy, *Moses* teacheth us, that after the foundation of the Heavens and Elements, every creature that was framed or composed of them, and lived and moved in them, did exist and was preserved by the self-same spirit; namely, the Sun, Moon, and other Starrs in heaven, the seeds, trees, herbs, and such like vegetables, and the creeping and four-footed beasts of the earth, and fishes of the seas. And lastly, Man was created, by one and the self-same spirit; but God imparted unto him a greater proportion of his Spirit, that thereby he might excell in perfection all other creatures. It were too infinite to expresse and set down the main scope of this businesse in writing, as Scriptures do at large recite it; for look into the works of *Moses*, the books of *Joshua* and *Judges*, the history of *Kings* or *Chronicles*, the reports of *Job*, the *Psalms* of *David*, the *Proverbs*, *Ecclesiastes*, *Cantiques*, and *Wisdom of Solomon*, the monuments of the *Prophets*, the subject of *Ecclesiasticus* and *Maccabees*; and lastly, the relations or stories of *Christ* and his *Apostles*,

Apostles, and we shall find, that this sacred wisdom, with her essentiall vertues and acts, in the vast cavity of this world, both above and beneath, is the ground and firm foundation of all their doctrine and science, as well concerning naturall, as supernaturall businesses; or rather touching the acts of God in his naturall Tabernacles, or watry and humid mantles, which he assumeth or putteth off at his pleasure, as Scriptures do testifie. And yet I would have no man so far to mistake me, as not to think, that as God is not excluded from the creatures, so he is not included by any of them. I will now descend unto particularities, and shew you how this eternall wisdom is the fountain or corner-stone, first, of the higher Arts, namely, of *Theology*, *Physick*, or the art of Curing, *Astronomy*, *Musick*, *Arithmetick*, *Geometry*, *Rhetorick*; and after that, how the *Meteoro-logicall* Science onely dependeth on his act; then how true *Morall* learning, and *Politick* government is derived from the instructions and directions of this onely wise Spirit. And lastly, how all *mysticall* and *miraculous Arts* and discoveries, are effected and brought to light by it, confirming that place in Scripture, where it is said, *Caterae sunt ancillae hujus*, *All sciences are but the handmaids unto this wisdom.* Of each of these therefore, in order.

CHAP. III.

In this Chapter it is proved, that the true Sophia or wisdom, is the ground of all Arts: and therefore it being revealed or discovered unto man, he may be taught and instructed by it, as by the onely wise and essentiall Schoolmistress, in all science and knowledge.

IN *Christo* (saith the Apostle) *sunt omnes thesauri sapientiae & scientiae absconditi*, *All the treasures of wisdom and science are hid in Christ.* Coloss. 2. 3. And *Solomon*, *Sapientiam dat Dominus, ex ore ejus prudentia & scientia*: *The Lord giveth wisdom, and from his mouth is prudency and knowledge.* Prov. 2. 6. And *Ecclesiasticus*, *Thesaurabit super virum scientiam & intellectum justitiae*: *Wisdom will treasure up in man science, and the understanding of justice.* Eccles. 4. 21. And again, *Ego doctrinam quasi prophetiam effundam & relinquam illam quaerentibus sapientiam*: *I will powre forth doctrine or learning as prophesie, and I will leav it upon such as seek wisdom.* Eccles. 24. 46. And the incarnated Word, or Christ Jesus, said, *Spiritus sanctus vos docebit omnia*; *The holy Spirit will teach you all things.* Jo. 14. 26. And again, *Cum venerit ille Spiritus veritatis docebit vos omnem veritatem*: *When that Spirit of truth shall come, it will teach you all truth.* John. 16. 13. *Esdras* tasted of that materiall wisdom, in the form of a fiery drink; and he was so full of sapience, that he indited books of science and wisdom, for the space of forty daies together, which his Scribes did register, as he uttered it by word of mouth. 4 Esdr. 14. 39. And *Solomon* saith, *Sapientiam optavi*, *& data est mihi*, *invocavi & venit in me spiritus sapientis*: *I wished for wisdom, and understanding was given me*; *I invocated, and the spirit of wisdom came into me.* Wisd. 7. 7. But lest the captious of this world should say, that these words of *Solomon* were meant in another sense, than in the conceiving of such sciences, as are comprehended under Philosophy, called Naturall; I wish them for their better direction, to listen unto *Solomon*, who doth in this case sufficiently interpret himself, and that to the simplest mans capacity in this sense; *Spiritus sapientis mihi datus est*, *ut cognoscerem constitutionem mundi & vim elementorum, principium, finem, medium que temporum, solstitiorum mutationes, & varietates temporum seu tempestatum, anni circuitus, & stellarum situs, naturas animantium, & animos seu iras bestiarum, ventorum seu spirituum vim, & cogitationes hominum, differentias plantarum & radicum faculates, etiam cognovi quaecunque sunt occulta & manifesta; omnium enim artifex me docuit Sapientia*: *By the spirit of wisdom I came to know certainly, how the world was made, and the power of the elements, and the beginning, end, and middle of times, the changing of the Solstices, the variety of times and tempests, the compasse or revolution of the year, the scituation of the Starrs, the natures of living creatures, the dispositions and angry conditions of beasts the strength of the winds or spirits, the cogitations of men, the differences of plants, and the faculties of roots. Also I knew both what was hid and manifest, for wisdom, the work-mistresse of all things, did teach me.* Wisd. 7. 17. Out of which words we gather, that by the revelation of this divine spirit, he attained to the knowledge of all things. For since wisdom is the center, root, or corner-stone of all things, how should the center be known, and not the circumference? being the circumference of all things is nothing else, but what it pleaseth the center to make it. And for this reason, this divine spirit is termed

med rightly of the wise Philosopher *Hermes*, The center of every thing, whose circumference is no where, but yet it comprehenderh all circumferences that are. We may therefore collect out of the foresaid speech of *Solomon*, that wisdom discovered unto him; First, all the abstruse mysteries, which do concern the making of the world, as she did unto *Moses*. Secondly, the nature and power of the Elements, with the hidden act, and miraculous generation of the Meteors, framed out of an elementary stuffe, and of their wondrous properties. Thirdly, the reason and manner how the winds are produced, with the Astronomicall division of the year, the scituation of the starrs in heaven, and their Astrologicall natures. Fourthly, the necessaries belonging unto the art of Physick; for he saith, that *wisdom taught him the nature of all living creatures, the conditions of beasts, the differences of plants, and the faculties of roots*, &c. Fifthly, the secrets of all things occult, and therefore of the Angels, yea, and of God himself, by consequence; and in this is the mystery of *Theology* comprehended. But I wil prove this progression more particularly, beginning with Theology.

Touching the deity or eternall world.

or Theology.

Touching *Theology*, which is derived of Θεὸς, *Deus*, or *God*; and λόγος, that is, *sermo*, or *speech*; *quasi sermo de Deo, the speech or teaching of God*: *Solomon* saith, that

Wisd. 7.27. *Spiritus sapientiæ transfert se ipsum in animas sanctas, & amicos Dei, & prophetas constituit. Neminem enim diligit Deus nisi eum qui cum sapientia habitat*: *The spirit of wisdom doth transfer it self into holy mens spirits, and maketh them friends of God, and prophets. For God loveth no man that dwelleth not with wisdom.* And again, *Sapientiam suis*

Wisd. 9.10. *emittit Deus è sanctis cœlis, à throno (inquam) gloriæ suæ mittit illam homini, ut præsens versetur secum in labore ut cognoscat quid gratum sit apud ipsum; illa enim novit omnia. God sendeth wisdom out of his holy heavens, from the throne (I say) of his glory doth he send her unto man, that it may be conversant and present with him in his labour, that he may know what is acceptable unto him; for she understandeth all things.* And in another

Wisd. 9.17. place, *Except God had given wisdom, and had sent his holy Spirit from the highest places, what man could have known the counsell of God? After this manner were the waies of such as lived on the earth corrected, and men were taught the things which were pleasing unto God.* For this reason therefore Wisdom saith, *Ego illuminabo omnes sperantes in*

Eccl. 24.45. *Domino, I will illuminate all that trust in the Lord. Ego sum liber vitæ, testamentum altissimi, & agnitio veritatis*: *I am the book of life, the testament of the most high, and the*

Eccles. 24.32. *acknowledgment of the truth.* And *Solomon*, *Sapientia concupiscentia conducit ad regnum perpetuum*: *The desire of wisdom doth conduct unto the eternall Kingdom.* And

Wisd.6.21. Wisd. 8.4. again, *Sapientia doctrix est disciplinæ Dei, & electrix operum illius*: *Wisdom is the mistresse of the discipline of God, and she that maketh choice of his works.* And in another

Wisd. 8.13. place he saith, *Per sapientiam habebo immortalitatem, I shall obtain immortality by wisdom.* It would be tedious to reckon up the confirmation of the Theologicall doctrine, which is declared and made manifest by this Spirit; for verily, it was this very Spirit in the fleshly Christ and his Apostles, which made their corporall or bodily organs, I mean their tongues, to speak, and their hands and pens to indite, all that Theologicall wisdom and doctrine which the new Testment hath registred. And it was this Spirit that spake in the old Testament, by the mouths of the Patriarks and Prophets, the essentiall marrow of Divinity; and therefore let us look back upon them, as being the literall fountain of Theology, under whose typicall or graphicall instruction, the hidden spirit doth lurk, and may by the mysticall Theology easily be extracted. I will proceed unto the next, which belongeth unto the Æviall world.

The Angelicall or Eviall world

In ipso (saith the forementioned place of St. *Paul*) *condita sunt universa in cœlis, sive Throni, sive Dominationes, sive principatus, sive potestates*: *In him are all things in heaven made, whether they be Thrones, Dominations, or Principalities, or Potestates.*

Colos. 1.16. Coll. 2.9. And again elsewhere, *In Christo inhabitat omnis plenitudo divinitatis corporaliter, qui est caput omnis Principatus & Potestatis*: *In Christ doth inhabit all the plenitude of the divinity corporally, who is the head of all Principalities and Potestates*, and in another

Eph.1.20. place, *Christus constituitur ad dextram Dei in cœlestibus & supra omnem Principatum & Potestatem & Virtutem & Dominationem*, &c. *Christ is placed at the right hand of God, in heaven; above all Principality, Potestates, Virtues, and Dominations*, &c. By which places, and many other authorities out of holy Writ, (which for brevity sake we omit at this time,) it is proved that there is no secret mystery comprehended among the Society of Angels, either touching their creation, essence, properties or denominations, but will be lively expressed by this superexcellent Spirit, which only is able to disclose all in all, because he is all in all, and that in every

every thing, I descend unto the next Step, which is Astronomy.

Touching the essential nature of *Astronomy*, it seemeth to consist on the Basis or Foundation of this eternal Spirit, and therefore the wise son of *Syrach* said: *Sapientia in cœlis fecit ut oriretur lumen indeficiens*; *Wisdome made a never-failing light to arise in the heavens*: And it should appear, according unto this Kingly Prophet's phrase, that this Spirit did put his Tabernacle in the Sun: howsoever some men are pleased by the corruption of the Text, to interpret that place in another sense, and that little to the purpose; for the said Spirit speaking in her own person saith: *Ego sapientia gyrum cœli circuivi sola*: *I wisdome did compass about the heavens alone*, that is, in her sunny-Tabernacle; and again *David* saith, *God in his wisdome doth number and count the stars, and calleth them by their names, whose wisdome is innumerable.* Whereby it is apparent, that if in his wisdome or by this Spirit, the stars were numbred and had their proper names; it followeth that their vertues, courses and properties, must be best known unto him, who hath created, ordained and doth maintain them in the estate they are in: For *David* affirmeth, that *every vertue of heaven doth proceed from the Spirit of the Lord*: and *Esdras*, *Stellæ fundatæ sunt in Verbo Dei, qui & novit numerum stellarum*: *The stars have their foundation in the Word of God, who knoweth the number of them*: In this respect also, the Prophet *Baruch* hath it, *Stellæ dederunt lumen in custodiis suis, & lætatæ sunt ad jussum Dei; The stars gave light in their watches, and did rejoice at the Commandement of God*: Hereupon it came to pass, that when this Spirit did fight for *Josuah*, *he made the Sun stand still at his pleasure*: *He turned the Sun from light unto darkness at the passion of Christ*: *By it the stars in troops were stirred up to fight in their order by their influences against Sisera*: So that it is easy to discern, that as the heavens and stars were first framed, and animated by this Spirit to serve as Organs, to administer unto the natural Fabrick of this world, so also beyond the common course of the macrocosmicall nature, they may by the self-same Spirit that commandeth them, and acteth in them as the soul doth within the body, operate, what, when, and how it lists; and be diverted from the usual order to effect his will, as well by altering the motion of his body, as action of his light and influentiall Spirit. Again touching the fixt stars, *Job* speaketh thus in the person of this Spirit, *Canst thou restrain the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazaroth in their time? Canst thou guide Arcturus with his Sons? Knowest thou the course of the heavens, or canst thou set the rule thereof upon the Earth?* &c. As who should say, that no man is able to know the courses of the stars, or to discern the powers or vertue of their influences, save only this divine Spirit, and that man unto whom it shall reveal the true Art and rules of *Astronomy* or *Astrology*: And therefore *Salomon* doth glory, in that he knew the course of the year, and dispositions of the stars, and the change of the Solstices by wisdome. *Per Sapientiam*, (saith he) *novi Solstitiorum mutationes, & anni cursum, & dispositiones stellarum*, &c. If therefore the Astronomer wanteth this true Astrologicall foundation, all will be faulty and fabulous, as by the vulgar *Astronomy*, which is for the most part erronious and uncertain it appeareth: I proceed now downwards unto the *Meteorologicall* region, to see how this Omnipotent Spirit worketh in the catholick sublunary Element, for the producing of *Meteors* in divers shapes and natures.

In the temporall starry world. Astronomy.
Eccles. 24. 6.
Eccles. 24. 8.
Psal. 147. 4.
Psal. 32. 6.
4 Esd. 16. 57.
Baruch 3. 34.
Jos. 10. 13.
Matth. 27. 45.
Jud. 5. 20.
Job 38. 31.
Wisd. 7. 19.

As for the Act of this Eternal Actor or Operator in the ayre, water, and earth, for the production of *Meteors*, it is most evidently expressed in plain terms by holy Writ. Saith *Job*: *Deus sapientia sua aptat pondus aeri & appendit aquas in mensura, facit pluviæ statuta, & viam fulgetro tonitruum*: *God by his Wisdome doth adapt a waight or ponderosity unto the ayre, and hangeth up the waters in measure, and giveth bounds or maketh a Law for the rain, and prepareth a way for the lightings of the Thunders*: In which words, he sheweth that this one Spirit of Wisdome, in whom is the power as well of contraction or condensation, as of dilatation or rarifaction, can, at his pleasure, make the aire more thick and ponderous, by condensation, and so reduce it into a cloud; or by rarifying it into a more thin and subtile consistence, render it in the form of lightning; and evermore the aire so altered, receiveth his shape or figure from the Alterer, according to the will of him who ordaineth all things. And thus the clouds, the lightenings, the thunder, the comets, the frost, hayl, snow, and ice are created daily by this operating Spirit: But we have all this confirmed and acknowledged by many places of Scriptures: *Sapientiâ Dei eruperunt abyssi & nubes rore concrescunt*, saith *Salomon*: *By the Wisdome of*

In the temporall Elementary world. Meteorology.
Job 28. 25.
Prov. 3. 20.

God, the Abysse was broke open, and the clouds were turned into dew or raine: Again, *Ego*
Eccles. 24. 6. *sapientia sicut nebula texi omnem terram: I Wisdome like a mist did cover the whole*
earth, saith the son of *Syrach*, in the person of this Spirit, And again: *Ego in al-*
Eccles. 24. 7. *tissimis habitavi & Thronus meus est columna nubis: I* (saith Wisdome) *did dwell*
in the highest places, and my throne was a pillar of clouds. Deus nubes effecit sapien-
Job 28. 25. *tiâ*, saith *Job*: *God made the clouds by his Wisdome. This Spirit maketh the clouds to as-*
scend, it causeth the lightnings with the rain, and it bringeth forth the wind out of his
Psal. 135. 7. *Treasury*, saith *David*: And again: *Verbo suo quam celerrimè excurrente, & sermone*
suo in terra emisso, edit Deus nivem sicut lanam, & pruinam sicut cineres dispergit: co-
Psal. 147. 15. *ram frigore ejus quis consistat? God by his Word passing most swiftly, and by his Voice,*
being sent out upon the Earth, doth bring forth snow like wool, and spreadeth abroad the
frost like ashes: Who is able to consist before his cold? There are many thousands of other places, which I can produce out of the book of Verity, to prove that all *Meteorology* is founded on this Spirit. But because I will speak of this point more at large in my last Book of this present Treatise, where I do express the true History of the *Meteors*, and open the errors and falsities of the *Aristotelian Meteorology*, I will only conclude with this confession, of the wisest Philosopher *Salomon*: *Novi* (saith he) *virtutes elementorum, & varietates temporum sive tempestatum, & ventorum, seu spirituum vires, nam omnium artifex me docuit sapientia. I*
Wisd. 7. 17. & 20. *know the power of the Elements, and the varieties of times and tempests, and strength of the winds, for Wisdome the work-mistress, of all things taught them me.* Whereby it is evident, that shee who was the maker of the *Meteors*, and was by Consequence the most skilfull and best acquainted with their natures, did instruct him in them.

I will now speak a word or two of *Physick*.

Physick. Concerning the excellent Art of *Physick*, or Medecine, the Wiseman saith: *A Deo est omnis medela, From God cometh every kind of healing or curing*, which
Eccles. 38. 2. being so, it is certaine that the only Actor in healing and curing, is immediatly
Psal. 107. 20. from this all-working Spirit, and therefore the Kingly Prophet hath it, *He sendeth*
Wisd. 16. 10. *his Word and healeth them, and delivereth them from their graves.* And *Salomon*: *But*
the teeth of the venemous dragons could not overcome thy children, for thy Word came
to help them, and healed them, even thy Word, O Lord, which healeth all things: for
thou hast the power of life and death, &c. Mark well, Even thy Word (saith the Text) which healeth all things: Now this divine Word, is the root and fountain of this eternal Spirit of Wisdome: and therefore the Basis or foundation of healing is in him, and consequently from him all the mystery of healing doth proceed,
1 Cor. 12. 4. 9. which also agreeth with this of the Apostle, *There are divers gifts, but one and the*
same Spirit; there are divers operations, but God is the same, which worketh all in all:
but unto one is given by the Spirit the word of Wisdome, and unto an other the gift of
healing: Now that this Omnipotent and all-operating Spirit is that Wisdom which giveth life and health to every creature, it is made manifest by many places of the
Prov. 2. 7. book of Verity, saith the Wiseman: *Sapientia custodiet salutem: Wisdome will pre-*
Prov. 3. 16. 18. *serve health; In Sapientiæ dextra est longitudo dierum: In the right-hand of wisdome*
Prov. 9. 35. *is the length of daies: Est lignum vitæ omnibus qui apprehenderunt eam: Shee is the*
tree of Life, unto all them which can possesse her: where it is meant as well of body as of soul, as it did appear, by those cures which Christ and the Apostles did effect, by the means of this Spirit, upon the earth: *Sapientiam qui invenerit, inveniet vitam &*
Wisd. 10. 9. *hauriet salutem à Domino: He that hath found wisdome, shall find life, and shall draw or*
Wisd. 9. 19. *attract health from the Lord.* And in another place, *Ipsa hos qui se observant à dolo-*
ribus liberavit: wisdome preserved such from dolours as observed her. And again, *Sa-*
pientiâ sanati sunt quicunque placuerint tibi, ô Domine, à principio: They were healed, O
Lord whosoever have pleased thee, from the beginning: Yea verily, each prudent Reader ought seriously to understand that there is not an animal, vegetable, or minerall, but hath and receiveth immediatly his curative act from this Spirit. And
Eccles. 38. 4. therefore the foresaid Son *Syrach* saith: *Altissimus de terra creavit medecinam, & vir*
prudens non abhorrebit illam: The most high hath created medicine of the earth, and the
Wise man will not despise it; whereby we may discern, first that the trees, herbs, roots and mineralls, being of springs of the earth, were ordained by God to be the means of curing and healing of men, and then that the gift or act which is imparted unto them, is from this Spirit of wisdome, forasmuch as it is said, to be in all things, and to operate all in all in them, though after a divers manner, as the Apostle doth affirme, confirming in this the Wisemans saying, before recited:
Wisd. 16. 12. *Verbum tuum sanans omnia: Thy word which healeth all things*: And therefore he

inferred

inferred, Non herba nec malagma, sed verbo tuo sanante omnia: not by herb or plaister, but by thy word which healeth all things: If the Word therefore heal all things then nothing can cure but the Word or the spirit of wisdome, whose Fountain is the Word, as is proved before: But seeing *this incorruptible Spirit of God is in all things*, and since it is the *most active and movable thing in this world, and since by his purity he penetrateth through all, and alleth in all*, What should hinder me or any good Christian else to say, that he acteth all in all, in and by this word of himself, and by himself, and that immediatly; and therefore not any Creature of it self, or by it self, as the Peripatetick doctrine doth most erroniously, and, to the seducing of true Christian hearts from their Creatour, publish unto the World, alluring them thereby to derogate from God who is all in all, by arrogating absolute authority unto the Creature, in making and ordaining so many essentiall distinct subalternate agents, which must (forsooth) operate *per se*: as the Sun, the Stars, the winds, the Elements, and the compounded creatures, as well imperfectly as perfectly mixed? Verily in so doing, they make the world believe, that the Organ doth act *per se*, essentially, and not this hidden and centrall word, or incorruptible Spirit, existing in every thing, which is the fountaine or foundation of the true σοφία or wisdome, and the main mark or *Summum bonum*, which the true Philosopher or Lover of wisdome doth ayme at: Therefore doth *Salomon*, the *Prophets* and *Christ*, with his sanctified followers, exhort all men to be *Amatores vera Sapientia*, *Lovers of this wisedome*; in whom is all Act, as well intellectuall condescending unto the sublimation of mans knowledg, as more materiall, namely operating to vivification, vegetation, and multiplication. But of this more at large in another place. I will return unto my purpose, and conclude this brief discourse upon the true Physick, with *Salomons* confession, who sayeth: *Per sapientiam novi naturas animalium, & iras bestiarum, & differentias virgultorum, & virtutes radicum; imo quæ sunt occulta et manifesta, mihi patefecit omnium artifex Sapientia: By wisdome I knew the natures of living creatures, the raging conditions of Beasts, the differences of plants, and the vertues of roots; yea, all the mysteries of creatures, as well occult as manifest, were revealed unto me by wisdome, which is the worker of all things*: Whereby he argueth that wisdome, even that heavenly Spirit, which did bestow on herbs, animals, and minerals, their virtues as well hidden and secret, as apparent and evident, even that eternall Word which is all in all, and operateth or acteth all in all, and therefore can only teach and instruct by an externall revelation, what he internally doth, and by what vertue he operateth in each creature; and although Ethnick Philosophers and Physitians, have by practicall effects, or sensuall observations, and demonstrations *à posteriori*, found out the occult properties in plants, as for example, of the Piony to cure the falling-sickness, of *Herniaria* to respect the rupture, of *Tussilago* to be proper for the Lungs, of *Euphragia* to be good for the eie-sight, of *Thecitea* and *Viscus quercinus* to prevaile against the falling-sickness, &c. In animals, of the Toad to stanch blood; of the *Alsans* hoof, and also the Frog, to cure the falling-sickness; of the Scorpion, chiefly to cure the bitings of the Scorpion, &c. yet because they are ignorant of the centrall grounds of *Sympathy* and *Antipathy*, which consisteth in the *Volunty* or *Nolunty* of one and the same Spirit, they can give no other reason for such hidden things, but only that they are *ab occulta proprietate*, of a hidden property. And in fine, can say no more but that they are *talia, quia talia*: and so we receive from these learned Doctours, nothing else but *Ignotum per ignotius, A thing unknown by a more unknown*: To conclude, it is certain that *Salomon* learn'd so much of the nature of Planets and other creatures, by the discovery of this Spirit, that it was said of him, that he was instructed by this his Schoolmistriss, in the vertues of all vegetables, beginning even from the lowly Hysop, and so mounting unto the lofty Cedars of *Libanus*. Having then in few words expressed unto you the power of this Spirit, in her documents of Physick or Medicine, and proved that shee is the Basis or ground of every sanative property in the world, I will shew you in the next rank, her act and vertue in the essentiall *Musick*.

Wisd. 12. 1. Wisd. 7. 24. Wisd. 7. 20.

Touching the harmony of this world, and how every sublunary element, and superlunary sphear, are disposed by an essentiall kind of symphoniacall accord, the whole file of Scripture doth confirm, that it is effected by this wisdom. Again, the wise-man expresseth the wondrous effects of this Spirit, in these words, *In se elementa dum convertuntur, sicut in organo qualitatis sonus immutatur & omnia suum sonum custodiunt*, &c. *Whilst the elements are converted in themselves, as the sound is converted*

Musick.

Wisd. 19. 17.

verted in an Organ of quality, and all do keep and observe their proper sound, &c. But
Colos. 1.17. 18. 19. 20. the Apostle doth more excellently expresse this, in these words, *In Christo condita sunt universa in cœlis & in terra, & omnia visibilia & invisibilia per ipsum & in ipso creata sunt. Ipse est ante omnes & omnia in ipso constant. In ipso complacuit omnem plenitudinem divinitatis inhabitare, & per eum reconciliare omnia in ipso, pacificans per sanguinem crucis ejus sive quæ in cœlis sive quæ in terris sunt: All things are made in Christ, in heaven and in earth, and all are created by him, and in him, as well visible as invisible, he is before all, and all do consist in him, and it pleased all the plenitude of divinity to dwell in him, and to reconcile by him in himself, pacifying by the blood of his cross, all things both in heaven and earth.* Lo here the perfect and catholick fountain of all harmony, the taker away of discord both from heaven and earth, and the pure essentiall, and formall love and sympathy of this world; and therefore by the wisest and most mysticall Philosophers he is said to be, *Vinculum seu ligamentum elementorum*, the band or tie, whereby the discording elements are compelled unto an harmonious accord: After the imitation of whose melodious tunes and concords, all the accords of our externall musick, as well vocall, as instrumentall, are typically framed, which are in respect of the true and essentiall symphony of this spirit, even as a shadow is unto a true subject, or an image unto a reality. I come now unto Arithmetick and Geometry.

Arithmetick, Geometry. As for these two Arts, the wise-man doth include them in these few words, *Omnia mensura numeroque & pondere disposuisti seu temperasti; Thou hast disposed or proportioned all things in measure, number, and weight.* In which words, by *measure* is meant, the progresse into longitude, latitude, and profundity, which this Spirit made in his emanation, from the point unto the line, and from the line or root unto the square, and from the square unto the cube. By *number* is meant, those Arithmeticall dimensions in progression, whereby this Spirit issued out of unity into multitude, as from 1 unto 10, and from 10 unto a 100, and from a hundred unto a 1000; namely, from God, who is the eternall point or unity, unto the first articulated number, which is 10, and it represents the æviall or angelicall world, which is the first degree of composition; and from 10 unto a 100, which argueth the composition of the temporall world; and from a 100 to a 1000, which pointeth at the compound creature of the Elements. So that hereby each Christian may see, how God is all, and in all, and yet without all; and, as the Text hath it, *in heaven, in the seas, in the abysse, and in hell.* And for this reason, the Pythagoreans did include all things under these three principles, 1, 2, 3. whereby they attributed 1 unto God, in his abstruse being; 2 unto matter; and 3 unto form, under which, all are contained.

But of this I will declare my minde more copiously, when I speak of the essentiall principles, of Sympathy and Antipathy; namely, in the first Book of the second Section of this present Treatise. And therefore the patient man, in the person of
Iob. 38. 4. JEHOVAH, saith thus, *Ubinam eras quando fundebam terram? Annuntia, si nosti intelligentiam. Quis disposuit mensuras ejus, aut quis extendit super eam lineam? super quo bases ejus defixæ sunt? aut quis jecit lapidem ejus angularem: Where wast thou when I did lay the foundations of the earth? tell me, if thou hast understanding, Who disposed of the measures thereof? or who did stretch forth upon it a line? upon what were her foundations fastned? or who laid her corner-stone?* Whereby he argueth, that by this Spirit, which is the corner-stone, or foundation of every thing, (for without it, nothing is made, or can exist, as St. *John* doth testifie) not onely the earth had his Geome-
Ioh. 1. 2. tricall dimension, scituation, and position; but also the Sun, the Moon, the Stars, and each thing else, both in heaven and in earth, have assigned them their weight, proportion, magnitude, and limited seat in the world: Yea verily, by it, the aire, by proportion and weight, is carried and framed out into the shapes of Meteors; for the sacred Text hath it, *Deus sapientia aptat pondus aeri & appendit aquas in mensura: God by his wisdom doth adapt a weight unto the air, and imparts a measurable proportion unto the waters or clouds.* I will shew now her power in the science of *Rhetorick* and *Oratory*, and prove in few words, how she is also the exactest Mistris in those Arts, as also the onely essentiall mover in the spirits of men, to make them truly eloquent and perswasive; and withall, she is the essentiall Magnet in the Oratours voice, which can draw and attract the auditors minds to listen and affect the organ, by whom she is intended to plead by.

Iob. 28. 25.

Exod. 4. 10. *Rhetorica.* Saith *Moses* in his conference with this divine Spirit, *Non sum vir facundus, neq; unquam antea fui, ne quidem ex quo locutus es cum servo tuo; sed impedito ore, & impe-*

peditâ linguâ sum. Tunc dixit Jehovah ad illum, Quis statuit os hominum, aut quis statuere potest surdum aut mutum? Nonne Ego qui sum Jehovah? Nunc itaque ito & ego adero ori tuo & docebo te quæ te loqui convenit. I am not an eloquent man, neither have ever been so, no verily, not from the time that thou hast spoke with thy servant: *But I have an impediment in my mouth, and am defective in my tongue. Then said Jehovah unto him, Who hath made the mouth of man? or who can make deaf or dumb? Is it not I who am Jehovah? Now therefore go thy way, and I will be with thy mouth, and I will teach thee what is fit for thee to say,* &c. In which file of speech, God teacheth us, that eloquence, and apt disposition of words, sentences, and speech, both in the Rhetorician and Orator are from God; who can give it or take it away at his pleasure. And therefore the Evangelist sayeth in another place, *Erunt omnes docibiles Dei*; or, *docti à Deo*; *All shall be taught of God.* And the Prophet hath it *Universi filii tui sunt docti à Jehovah*; *All thy sons are instructed by Jehovah.* But Christ expresseth this in fuller terms thus; *Spiritus sanctus quem mittet Pater, ille vos docebit omnia & suggeret vobis omnia quæcunq; dixero vobis*: *The holy Spirit which my Father sendeth, even he shall teach you all things, whatsoever I shall say unto you.* Now that this spirit is that eternall wisdome which effecteth and exciteth this Rhetoricall and Oratoricall function, the scriptures testifie in other places, *Sapientia* (saith Solomon) *aperuit os mutorum, & linguas infantum fecit disertas*; Wisdome hath opened the mouth of the dumb, and hath made the tongues of children eloquent: And the Sonne of Syrach, *Sapiens aperiet os suum in oratione, The wiseman will open his mouth in an oration,* And again, *Tanquam imbres mittet eloquia Sapientiæ Sapientis, et in oratione confitebitur Domino. The wisdome of the wiseman will send forth her eloquence like a showre, and in his oration or speech will confesse to the Lord.* I could expresse many other examples out of holy Writ, to confirme this more amply; namely that all Rhetoricall eloquence is from this good spirit of wisdome: but for brevities cause I will passe them over that I may proceed unto the Mechanick Arts, and prove unto you that their inventions did originally proceed from the doctrine of this good Spirit, though fouly commaculated by the succession of time through the scarrs of Envy and Ignorance.

John 6.45. Isai. 54.13. John. 14.26. Wisd. 10.21. Eccl. 39.7.

As concerning Mechanick arts, we find that the invention and shaping forth or making of Garments was derived from the instruction of this spirit. *Loquêris cunctis Sapientibus corde* (saith *Jehovah* to *Moses*) *quos replevi spiritu Sapientiæ: ut faciant vestes Aaron, in quibus Sanctificatus ministret mihi*, Thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdome, to make habilements for Aaron, in the which he being sanctified may minister unto me: Also all the inventions of Goldsmiths works, and of the Jewellers artifice, and Carpenters with the Sculptors of wood, did proceed from this fountaine of knowledge; and therefore *Jehova* saith unto Moses, *Ecce vocavi Beseleel & implevi eum cum spiritu Dei, sapientia, intelligentia et Scientia in omni opere, ad excogitandum quicquid fabrefieri potest ex auro & argento & ære, marmore et Gemmis & diversitate Lignorum: Dedique ei socium Ooliab & in corde omnis eruditi posui Sapientiam ut faciant cuncta quæ præcepi tibi. Behold I have called Beseleel, and I have filled him with the spirit of God, with wisdome understanding and Science in every work, to invent and find out every thing that may be fashioned out of Gold, Silver, and Brasse, of Marble, pretious stones, and variety of woods, and I have given him for a companion Ooliab: and in the heart of every wiseman, I have infused wisdome, that they may effect, what I have commanded them.* By which words it is evident that the beginning of every true Mechanick Art, is this spirit of God, in whose only power it is to teach a man all things: but this is confirmed else where more plainly. Moses said unto the children of Israel, *Ecce vocaverit dominus Beseleel, implevitque eum spiritu Dei, Sapientia, et intelligentia, et Scientia, et omni Doctrina, ad excogitandum & faciendum opus in auro & argento, & ære, & ferro, sculpendisque lapidibus & opere carpentario: Quicquid fabrè adinveniri potest, dedit in corde ejus; Ooliab quoq; Ambos erudivit sapientia ut faciant opera Abietarii Polymitarii, ac Plumarii de hyacintho & purpura, coccoque bis tincto & byssо & texant omnia,* &c. *Behold the Lord hath called Beseleel, and hath filled him with the Spirit of God, with wisdom, with understanding, and with science or knowledge, and with all manner of doctrine or skill, to invent and make work in gold, in silver, in brasse, and iron, and in graving of stones, and in the carpenters work of carving. Whatsoever can be invented in workmanship, hath he put into his heart, and into that of Ooliab his companion. He hath instructed both of them by wisdom, to do the works belonging unto the Carpenters art, and unto embroidery, and weaving, and needle-work, in blew silk, and in purple, and in scarlet, and in fine linnen, even*

Mechanick Arts. Exod. 28.3. Exod. 31.1. Exod. 35.

to do all manner of works, and subtile inventions, &c. Moreover by wisdom *Noa fuit in Arcæ structura instructus*: *Noah was instructed in the building of the Arke*: And
Wisd. 10. 4. therefore the text hath it: *Sanavit Sapientia terram, per contemptibile lignum justum gubernans*: *Wisdom restored the earth, guiding the just man by a contemptible peece of wood.* By it the Art of Musick was revealed unto *Jubal*: For the words are, *Jubal*
Gen. 21. *fuit Pater Canentium Cithará & Organo.* He was the Father or beginner of playing on the Harpe, and Organ: *And Tubal-Cain was the Inventor of iron and brass works*: For it is said, *Ipse fuit malleator & faber, in cuncta opera æris & ferri*: *He was a Smith or hammerman, being cunning in all works of brass and Iron.* Again, *Ada Jubal* was Father of them who dwelled in Tents, and Prince of Shepheards. To conclude, there is no true Mechanick work, but had its originall from this Spirit, in whom only, and in nothing else, is the gift of teaching all things. I come now to the morall and politick Arts, which do arise from this radicall Spirit.

Morall Philosophy. All Morall Discipline also, hath her root and beginning from this holy Spirit of Discipline, as by the whole file of Scriptures we are taught. And it was the essentiall voice of this Spirit, which did teach the Christian world, by the mouth of Christ Jesus, to embrace and follow goodnesse, and to eschew evill. I will not say much therefore touching this point, but will only in few words speak unto our purpose, with the Wisemans mouth: *Sapientiâ servat semitas justitiæ, vias*
Prov. 2. 7. *sanctorum custodiens*: *Wisdome doth observe the paths of Justice; keeping the ways of*
Prov. 2. 9. *the Saints. Per eam intelliges justitiam, & judicium, æquitatem, & omnem semitam bonam*; *si intraverit cor tuum, consilium custodiet te, Prudentia servabit te. Per eam eruêris à viamala*: *Te custodiet à muliere extranea.* By *wisdome* (Saith *Salomon*,) *thou shalt understand justice and judgement, equity, and every good and straight way.*
Prov. 7. 5. *If she shall enter into thy heart, she will save and preserve thee with prudency*: *By her thou shalt be drawn from the evill way, she will preserve thee from the strange woman.* Also, *Sapientia docet temperantiam, prudentiam, justitiam, & fortitudinem, quibus*
Wisd. 8. 7. *utilius nihil in vita hominibus*: *Wisdome teacheth temperance, prudence, justice, fortitude, than the which nothing is more profitable unto the life of man.* In another place,
Prov. 8. 14. *Sapientiæ est, consilium, æquitas, prudentia, & fortitudo*: *Counsell, justice, prudence, and fortitude, is of wisdome.* Where is expressed the four Cardinall-vertues, which are the pillars of Morall Phylosophy; For in Counsell, Temperance is considered, and then there is Justice, Wisdome, and Fortitude. Again, the Son of *Syrach*:
Eccles. 6. 31. *In Sapientiâ, est Decor vitæ, & qui operantur in ea non peccabunt*: *In wisdome is the comlinesse of life, and who so operateth in her, will not sin.* Now you know that sin is the breach of the Law, and the Mosaicall Law is grounded as well upon the Morall rules of behaviour, between man and man, as in mans duty unto God. And
Wisd. 7. 11. *Salomon*, in another place, *Cum Sapientiâ venerunt mihi omnia bona, & innumerabilis honestas per manus illius*: *With wisdome came unto me all good things, and innumerable honesty from her hands.* To conclude, this is expressed unto us more really and to the quick, in the Text above mentioned. *Sapientia labores magnas habent*
Wisd. 8. 7. *virtutes; sobrietatem enim & Sapientiam, justitiam & virtutem docet, quibus in vita hominibus nihil est utilius*: *The labours or works of wisdome have great vertues*: *For she teacheth sobriety and wisdome, justice and vertue, than the which there is nothing more profitable or commodious in this life.* By which places, and many more, which I could produce, it is plain, that the Instructrix and foundation of all Morall or Ethicall doctrine, is the Spirit of true wisdome, which descendeth from the Father of Light.

Policy. As for the true and sincere Politick Government, which belongeth unto Kings, Princes, and Magistrates of this earth, we finde it warranted by Scriptures, that wisdome is the root from whence it springeth, if it be good: For we find in one
2 Chron. 1. 10. place, that *Sapientiâ facit Regem, ut digne regnet in populum*: *Wisdome maketh a King to govern or raigne over his people worthily.* And *Salomon*, *Sapientiâ Reges regnant & Legum-conditores justa decernunt*: *By wisdome Kings do raigne, and the Law-*
Prov. 8. 15. *makers do discerne just things.* Again, *Sapientiâ Principes imperant, & Potentes decernunt justitiam*: *By wisdome Princes do govern or command, and powerfull men do de-*
Eccles. 9. 18. *cern justice.* And elsewhere, *Sapientia melior est quam arma bellica*: *Wisdome is*
Eccles. 4. 16. *better then armor of war.* And *Ecclesiasticus*: *Sapientiam qui audit, judicabit Gentes*: *He which heareth wisdome shall judge Nations. Sapientia ministrabit in medio magnatorum & in conspectu Præsudis apparebit*: *Wisdome shall administer in the middle of the Nobility, and shall appear in the sight of the President or Judge.* And *Salomon*, after the
Wisd. 8. 10. manner of a confession, saith: *Ob Sapientiam habebam claritatem apud turbas, & honorem*

norem apud seniores: juvenis acutus inveniar judicio, in conspectu potentium admirabilis ero. For my wisdom I did shine among the people, and was honoured among the Elders, being but a young man I shall be found sharp in judgment, and in the eyes of the potent I shall appear admirable. Again, *Per sapientiam disponam populos, & nationes mihi erunt subditæ:* By wisdom I will order the people, and nations will be subject unto me. *Sapientem timebunt audientes reges horrendi. Ob sapientiam multitudini videbitur bonus, & in bello fortis: sapientia docuit me ut disponam populum tuum juste.* Fearfull and dreadfull potentates hearing a wise man, will be afraid. He will appear, by reason of his wisdom, good in the eyes of the multitude, and valiant in war. Wisdom directeth me to dispose of the people justly, &c. By which, and many other places, it appeareth, that the divine wisdom is the onely guide of true government in every Common-wealth; and where her rules are not respected or followed, that government must needs proceed of worldly wisdom, which is terrene, animal, and diabolicall. Wisd. 8.14. Wisd. 8.15. Wisd. 9.12.

Lastly, I will conclude and finish this Chapter, with the miraculous and supernaturall effects it produceth, and the admirable acts which it bringeth to passe, beyond the capacity of mans imagination; so that the man which is partaker of this divine Agent, and can firmly unite it unto his own spirit, may do wonders: *Sapientia intravit in animam servi Dei Mosis; & stetit coram reges horrendos in portentis & signis: Transtulit Israelem per mare rubrum & inimicos demersit.* Wisdom entred into the soul of Moses, the servant of God; and he stood before mighty Kings in prodigies and signes. He carried Israel through the red sea, and drowned their enemies. *Sapientia multiplicem experientiam docet, nam scit illa præterita, de futuris æstimat, scit versutias sermonum, & solutiones ænigmatum, signa & monstra antequam fiant præsagit, eventus quoque temporum & seculorum.* Wisdom teacheth manifold experience, she is acquainted with things that are past, and judgeth of things that are to come. She understandeth the wilinesse of speech, the solutions of anigma's or riddles, and knoweth signes and prodigies before they appeare, she is also familiar with the Events of times and ages; And the Apostle, *Spiritus omnia scrutatur, etiam profunda Dei:* The spirit searcheth out all things, even the profund & inscrutable things of God; It was that by the power of which, wine was made of water, five thousand persons were sustained by five loaves of bread, by it Christ did walk safely upon the waters, did cure one that was blind from his nativity: did raise Lazarus from the dead, did enter into the Chamber where his disciples were (etiam clausis januis,) he doores being shut; did cause an infinity of fishes to be taken; compelled the wind and storme at sea to cease, and be obedient unto his command, did cast out divells from such as were possessed, So also it was sayed, *signa & prodigia in virtute spiritus sancti effecit Christus per Paulum,* Christ did effect signes and prodigies by the vertue of the holy spirit by Paul. By this Spirit, *Adam* had *virtutem continendi omnia,* the vertue to comprehend all things: And *Solomon* did by it understand the thoughts of men, and knew all things which were occult and hidden. To conclude, *Moses, Joshuah, Gideon, Samuel, Daniel, Elias, Elisha,* with the other Prophets; *Judas Maccabæus,* Christ and his Apostles, which were all the observant disciples unto the true wisdom, did by her secret art and operation, bring to passe all those miracles, which are mentioned in the holy Testament, both New and Old, as each man may find to be true, if he will be pleased to make a due enquiry into that holy story. But all this is most aptly expressed by the Prophet *Daniel,* in these words; *Ipse revelat profunda & abscondita, & novit in tenebris constituta, & lux cum eo est:* He is the revealer of things that are profound and hidden, and understandeth the things which lurk in darknesse, for light dwelleth with him. All which being so, it is most apparent, that there is no art or science, whether it be abstruse and mysticall, or manifestly known, be it speculative or practicall, but had his root and beginning from this true wisdom, without the act and vertue whereof, no true and essentiall learning and knowledge can be gotten in this world, but all will prove bastardly or spuriously begotten, having their foundation not upon Christ, the true ground, firm rock, and stable corner-stone, on which all verity is erected, forasmuch as onely in him is the plenitude of divinity; but placing the basis or foundation of their knowledge, upon the prestigious sands of imagination; namely, after the inventions or traditions of men, and according unto the elements of this world, from whence they gather the fruits of their worldly or human wisdom, that is quite opposite in effect unto the true wisdom; namely, the eternall one, which hath his root and originall from God, and not from man. And therefore touching this kind of worldly wise men, or Ethnick Philosophers, we may say with the Apostle, *Evanuerunt in imaginationibus suis,* They vanished and came to nought in their imaginations. Wisd. 10.16. Wisd. 8.8. 1 Cor. 2.10. John. 2.8.9. Jo. 6.10. Math. 14.25. John. 9.1. John. 11.43. John. 20.19. Joh. 21.9. Luc. 8.24. Luc. 8.27. Rom. 15.18. 19. Wisd. 10.2. Wisd. 7.20. Dan. 2.22. Rom. 1.21.

Miraculous & supernaturall effects.

CHAP. IV.

Of the false wisdom, spurious Philosophy and Philosopher; with their marks or characters.

NOw that I have sufficiently expressed and discovered unto you, the nature and essence of the true wisdom, and consequently of the essentiall Philosophy, and Philosopher: it will be most convenient and necessary, that I describe unto you the false wisdom of this world, with the frail Philosophy which is grounded upon it; and withall I will delineate the characters and marks, not onely of this kind of wisdom, but also of the Philosopher, which is hatched and nourished from that spurious brood, or misbegotten offspring. The Apostle St. *James* saith *That as the true wisdom which is from above, is first pure, then peacefull, gentle, swasible, full of*
James. 3.17. *mercy and good fruit, not judging, and without emulation or hypocrisy*: So contrariwise,
Jam. 3.14.15. *That wisdom which is not from above, is earthly, animal, or sensuall, diabolicall, and contradicteth the truth*, and consequently is litigious, immodest, unswasible, void of fruit, full of emulation and dispute. Now as the foundation of the first is Jesus Christ, forasmuch as he is the true wisdom; so that of the other, the traditions or inventions of man, animated and introduced by the devill, which made the divine Philosopher say, in putting a difference between these two opposites, *In Christo sunt*
Colos. 2.7.8. *omnes thesauri sapientiæ & scientiæ abscondit. Hoc dico, ut nemo vos decipiat in subtilitate seu suasibilitate sermonum* &c. *Videte ne quis vos decipiat per Philosophiam & inanem fallaciam secundum traditionem hominum secundum elementa mundi, & non secundum Christum, quia in ipso habitat omnis plenitudo divinitatis corporaliter. All the treasures of wisdom and science are hid in Christ. This I say unto you, that no man deceive you by philosophy, and vain sophistication or fallacy, after the traditions of men, according unto the elements of this world, and not according unto Christ, because that in him dwelleth the plenitude of the Divinity corporally.* In which speech, he seemeth to justifie, that all wisdom and knowledge, and consequently the true Philosophy, and all the sciences comprehended under it, do abide and are to be sought for in Christ, that eternall wisdom, and onely angular stone, which filleth, informeth, and animateth all things; and are no way to be found in the false Philosophy, which is full of sophistication, and beareth scarcely a face or shape of probability with it, seeing that it is masked over with worldly human inventions, framed out according unto the rules and orders, of this obscure and erroneous world, and not according unto the precepts of Christ, the eternall wisdom, who (as the Scriptures do tell us) *is, omnium mirabilium operator*, the worker of all marvellous conclusions, as well naturall as supernaturall. And for this cause, the Apostle condemneth Philosophy in generall tearms, not but that the love of the true wisdom is good, and consequently the lover of it is no lesse to be honoured and esteemed; but he meaneth, the love of the worldly and human wisdom is vain: and he tearmeth it so, because that the Ethnick Philosophers added φιλος unto their false σοφία; so that the word Philosophy being a term after the Ethnicks invention, is, in regard of the erroneous and jarring rules thereof, to be rejected, being that it is onely framed and made after pagan mens traditions; forasmuch as it leadeth even Christians themselves, much more the Gentiles, rather to errours, and seduceth them more from the knowledge of God, than it doth induce or direct them, into the true path of finding him out; and for that reason, it became the occasion of a manifold idolatry in this world, in that it perswaded the ignorant worldling unto the worshipping of the creatures, instead of the Creator. For this cause therefore (I say) it was forbidden to be embraced of Christians, and hereupon the Apostle admonisheth us, to beware *of philosophy, and vain fallacy*, &c. Of such kind of Philosophers therefore, which do not build upon the truth, he speaketh else-where thus, *Revelatur ira*
Rom. 1.18. *Dei de cœlo super omnem impietatem & injustitiam hominum eorum qui veritatem Dei in injustitia detinent, quia quod notum est Dei manifestum est in illis; Deus enim illis revelavit. Invisibilia enim ipsius a creatura mundi per ea quæ facta sunt, intellecta, conspiciuntur. Sempiterna quoque ejus veritas & divinitas, ita ut sint inexcusabiles. Quia cum cognovissent Deum, non sicut Deum glorificaverunt aut gratias egerunt, sed evanuerunt in cogitationibus suis, & obscuratum est insipiens cor eorum: dicentes enim se esse sapientes, stulti facti sunt; & mutaverunt gloriam incorruptibilis Dei, in similitudinem corruptibilis hominis, & volucrum, & quadrupedum, & serpentum*, &c. *The anger of*

God

God is revealed from heaven, upon all the impiety and unjustnesse of those men, which do detain the verity of God in unrighteousnesse, because that what is known of God, is made manifest unto them, for God hath revealed it unto them. For the invisible things of him, and also his everlasting vertue and divinity, being understood by such creatures as were made from the worlds creation, are beheld or made manifest. So that they are inexcusable, because that when they knew God, they did not glorifie him, or give him thanks, but did fade away, or vanish in their own imaginations, and their foolish heart was darkned. And therefore in saying that they were wise, they became fools, and changed the glory of the incorruptible God, into the similitude of corruptible man, and of birds, and four-footed beasts, and of serpents, &c. Again, *Salomon* speaketh unto the self-same sense, in these words: *Vani sunt homines omnes naturâ, in quibus inest ignorantia Dei, & qui ex iis, quæ spectantur, bonis, eum, qui est, intelligere non potuerunt, neque ex operibus considerati, ipsum opificem agnoverunt: All men are vaine by nature, who are ignorant of God, and cannot understand him, that truly is, by such good creatures of his which they behold, nor yet can acknowledge the workman by the consideration of his works.* Wisd. 13. 1.

It well behoveth therefore each Christian, to be wary in his reading the Ethnick Philosophy, and to consider seriously before he wade too far in it, or give too much credit unto it, the sayings of the two foresaid Sacred Philosophers, which followed the rules of the true Wisdome. And again, let him call to minde the precepts, which the first of them (I mean St. *Paul*) did impart unto the worldy Philosophers of *Athens*, when he espied that they did adore and worship strange and unknown Gods, and how he taught them a new Philosophy, and new Wisdome, namely Jesus Christ, which was strange doctrine unto them. And therefore they said, *Let us heare what this babler will say, that bringeth in this strange doctrine of Christ.* Whereby it appeareth that the true Wisdome never sounded into their eares, or dived into their hearts: Let him (I say) observe that it was at this kind of bastard Philosophers, with their Philosophy, that the Apostle pointeth, where he saith in the place above cited: *Let no man deceive you in subtility and swasibility of speech: Beware of Philosophy and vaine Fallacy, which are according unto the traditions of men, and according unto the Elements or rudiments of this world, and not after Christ,* &c. In which words he distinguisheth the false Philosophy or wisdome, from the true *Sapience*, and he seemeth to intimate that the false Philosophy is but vaine Fallacy, framed after the manner of men of this world, namely as at *Athens* it was taught; that is to say, with vain Fallacie, subtilties and seeming more in appearance and probability, then it was indeed. And for that reason it filled men fuller of doubts, by inquiries made through misty and foggy passages, then if they had gone the plain and simple way of teaching, to wit, after the true image of the reall and essentiall Philosophy or rather *Sophia* or Wisdome, which as the Wiseman telleth us, is, *Spiritus intelligentiæ Sanctus, unicus, simplex, modestus, disertus, suavis, perspicuus, amans bonum, humanus, benignus, stabilis, certus, omnem habens virtutem, amicos Dei constituens, & in animas sanctas se transferens: The holy spirit of Wisdome, is unique and simple in his essence, modest, eloquent, sweet, plaine, and open without ambiguity: Loving that which is good, humane, benigne, stable, sure, comprehending in it selfe all vertue, and an introductor of man unto the friendship of God, by transferring it self into the souls of pious and godly men.* Wisd. 7. 22.

Lo here we see, that, in condition, this description of the good and true Wisdome, doth exactly agree with that Wisdome, whose character is described by St. *James*, as is said before: For he termeth it, *modest, benigne, peacefull, suasible, without envy, or emulation.* Again, (as St. *James* saith,) that it is from above, namely, *from the Father of Light.* So also doth *Salomon* expresse her pedigree thus, *Sapientia* (saith he) *est vapor virtutis Dei & emanatio quædam seu fluxus claritatis omnipotentis Dei sinceri, & candor seu splendor lucis æternæ, & speculum sine macula Majestatis Dei, & imago bonitatis illius: Wisdome is the vapor of the vertue of God, and a certaine emanation, or flux of the sincere shining forth of the Omnipotent God, and the brightnesse of the eternall light, and a mirrour without spot of the Majesty of God, and the image of his goodnesse.* By the which definition it is evidently discerned: First, that it is that Wisdome which is from above; next that it is not the vaine wisdome of this world, which is nothing else but a plaine fiction or empty shadow, in regard of this which is only truth: lastly, this wisdome bringeth good fruit with it; for it imparteth unto men, essentiall vertue and power, to act as well naturally as miraculously: and therefore the Apostle saith, *Signa Apostolatûs mei facta sunt super vos in omni patientia, in sig-* James 3. Wisd. 7. 25.

2 Cor. 12. 12. *in prodigiis & virtutibus*: *The signes of mine Apostleship are upon you in all patience, in signes, prodigies, and virtues.* And again, *Qui tribuit vobis Spiritum & operatur*
Galat. 3. 5. *virtutes, seu miracula, in vobis*: *Who bestoweth upon you the Spirit, who worketh also vertues, or miracles among you.* Lo here our Christian Philosophers may see, how this Wisdome bringeth forth power and vertue, which St. *James*, in the before-cited place doth call good fruits: for he saith, that Wisdome which is from above, is full of good fruits: But *Paul* seemeth to call the Ethnick Philosophy vaine fallacy, and therefore if it be vaine, then it is void of good fruit, and consequently there is no true fructifying Philosophy, nor truly fructifyed Philosopher, but that which is grounded on that true and eternal Wisdome, Jesus. Besides all this, the true Wisdom is peaceable, not ambiguous, nor apt to be cavilled with, or contentiously to be disputed of, neither needeth it an infinity of distinctions and quiddities, framed out of mans braine, which rather leadeth the disciple by the multiplicity thereof into ignorance, then it doth elucidate the brightnes of naked truth: But the false Philosophy, is so full of distinctions, subtil and sophisticall evasions, so subject to cavills and disputations, and so contentiously composed, and, in fine, so difficill, and in effect so fruitles, that, instead of the true and essentiall graine, we find but chaff; instead of truth, we gather but words; instead of essentiall reality, we collect scarce a type or shadow of Verity; in lieu of sincerity we find but vanity; and, in conclusion, is more in appearance overmasked over, for the most part, with a seeming probability, then indeed re-
1 Cor. 2. 4. ally to be discerned; and for this cause, the Apostle saith, *Prædicatio mea non est in persuasivis humanæ sapientiæ verbis, sed in ostensione spiritus & virtutis*: *My preaching is not in the perswasive words of humane wisdome, but by the manifestation of the Spirit and of power.* For this reason therefore we find, in the one of the two kinds of wisdome, the fruits of power, vertue, and miracles, such as the true and divine Philosophers did produce by the Omnipotent Corner-stone, (I mean the true Wisdome) in times past, and made them manifest unto the world: Whereas the other can do nothing indeed, but produce cavillings, dispute, contentions, and fallacies, the fruits whereof, in the conclusion, is naught else but vanity: It is not I, but the Spirit of truth, that assureth you thus much. And yet now, even in this later age of the world, in which Satan, the prince of this world which is darknes, hath the upper hand; this terrene wisdome or vaine Philosophy, which is dawbed over with dark ignorance, hath the dominion or upper hand, and so by that means Christ, which is the true Wisdome, is daily crucified among some Christian Philosophers, and buried in darknes, through the mysty and ambiguous clouds of that cavilling, brabling, heathenish Philosophy, which they so adore and follow, with their Master *Aristotle*, as if he were another Jesus rained down from heaven, to open unto mankind the treasures of the true wisdome: But mark a while (I beseech you) how the Apostle doth describe these wrangling Philosophers, with their Sophisticall Philosophy, and with what characters and colours he doth justly describe them: *Si quis aliter docet, & non acquiescit sanis sermonibus Domini nostri Jesu Christi* (saith he) *& ei quæ secundum pietatem est Doctrinæ, superbus est, nihil sciens, sed languens circa quæstiones, & pugnas verborum; ex quibus oriuntur invidiæ, contentiones, blasphemiæ, suspiciones malæ, conflictationes hominum mente corruptorum, & qui veritate privati sunt, existimantium quæ-*
1 Tim. 6. 3. *stum esse pietatem*: *If any man teach otherwise, and consenteth not unto the wholsome words of our Lord Jesus Christ, and unto the doctrine which is according unto Godlinesse, he is puffed up and knoweth nothing, but doteth about questions, and contention of words; whereof cometh envy, strife, rayling, evil surmises, froward disputations of men of corrupt minds, and destitute of the truth, which think that gaine is Godlinesse: From such*, (saith St. *Paul* unto *Timothy*) *Seperate thy self.* I could hartily wish, that each Christian Peripatetick, who spendeth his time in disputes and cavills, after the *Aristotelian* manner, and attempteth to draw out the endles bottome of truth, or dive into the bowells or labyrinths of verity, by subtle evasions, I meane by an infinity of distinctions, which doe rather distract then attract man unto the true wisdome, (which is but plaine and simple unity); I could wish them (I say) to ponder this with patience, and seriously to call to mind, that in the
1 Cor. 2. Church of God, and habitations or kingdoms of the true *Sophia*, or, if they please, *Philosophia*, there is no such custome as the Apostle teacheth us: for this mixtion of multiform humane wisdome, with the wisdome of God, hath been the occasion of so many dissentions and discords, as have sprung up among

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the Philosophers of this world, whereupon every kind of this false Philosophy, hath, by stiffe cavillations, and disputations, maintained her Sect. This also hath been the occasion of errours in the Church of God, as well among Christians, as Turkes, and Jewes: For amongst us Christians it hath been the root of many Schisms and Heresies, which have risen up in the re-search of one onely true God, which is the eternall Unity. And hereupon, *Convenientibus vobis in Ecclesia*, (saith St. *Paul*) *si quis videtur esse contentiosus, nos talem consuetudinem in Ecclesia non habemus*: *If any man seem to be contentious, we have no such custome in the Church of God.* To conclude, there are so many waies of deception in this our Christian world, by reason of these *Aristotelicall* evasions, and Protean Peripateticall distinctions, and sophistications, that the self-same thing, may by them, like a nose of waxe, be turned, and changed, or altered, in outward appearance, which way a man list; and so plain simple truth is abused, and the silly man seduced. The Apostle doth notably decypher or paint forth, this kind of Ænigmaticall Philosophers of our Age, (which, like glorious *Thrasoes*, are puffed up in their own conceipts, and think very well of themselves, though they approach not neare the mark or *Summum bonum*, which wise men do ayme at) in these colours, *In novissimis diebus* (saith he) *instabunt tempora periculosa*, &c. *Erunt homines seipsos amantes, cupidi, elati, superbi*, &c. *Semper discentes & nunquam ad scientiam veritatis pervenientes, quemadmodum autem Jannes, & Mambres restiterunt Moysi, ita & hi resistunt veritati, homines corrupti mente, & reprobi circa fidem, & ultra non proficient; insipientia enim eorum erit manifesta omnibus, sicut & illorum fuit. Tu autem assequutus es meam Doctrinam. In the last daies, shall come perilous times: for men shall be lovers of their own selves, covetous, boasters, high-minded, and proud, &c. alwaies learning, and never attaining unto the knowledge of the truth. And as Jannes and Mambres did resist Moses, so do these withstand the truth, being men corrupt in minde, and reprobate concerning the faith. But these shall prevail no longer, for their foolishnesse shall be made manifest unto all men, as theirs also was. But thou hast fully known my doctrine*, &c. 1 Cor. 11.16. 2 Tim. 3.1.

Now his doctrine was concerning the true Philosophy, whose foundation was *Jesus Christ, or the true wisdom and corner-stone, which sustaineth all, and is all in all, and filleth all, and acteth or operateth all in all*; which is contrary unto the tenour of the Ethnick doctrine, seeing that it maketh an infinity of essentiall Agents in this world, as Dæmons, Stars, Elements, Meteors, Fire, Water, Cold, Heat, Man, Beast, Plant, Minerall, and such like; the which they will have as subalternate essentiall Agents, to act and operate of themselves, not understanding, that there is but one catholick and indivisible Agent in many mansions, which doth operate by, and in, an infinity of organicall vehicles, all in all, and over all. And this doctrine of theirs hath so infected our Christian Philosophers, which are of their sect, that they distinguish of Gods Beeing, saying, That he is present *vertualiter*, and not *substantialiter*, or *essentialiter*. As who should say, that Gods vertue can be without his essence, or divided from his divinity, which is indivisible; and so they dream of some accidents to be in God, which are distinguished from his essence. Or else they distinguish and say, that he operateth all *principaliter* and *mediate*, as he is the first cause. But, say they, there are an infinity of secundary causes, which act and operate of themselves. But I wonder, if that were true, how God can be said to fill all things, and operate all in all; if he be onely the first efficient cause, and not the generall cause of all action in this world, by his blessed Spirit, which he sent out into the world, to do the will of him that sent it, as well in heaven as in earth. What needs more words, when the Apostle in plain tearms decideth this controversie in the Text before mentioned? *Etsi sunt* (saith he) *qui dicuntur Dij sive in cœlo, sive in terra*, (*siquidem sunt dij multi & domini multi*) *nobis tamen est unus Deus Pater, ex quo omnia, & nos in illo*; *& unus Dominus Jesus Christus, per quem omnia, & nos per ipsum. Sed non in omnibus est hæc scientia. Though there be that are called Gods, as well in heaven as on earth, (as there are many gods, and many lords) yet unto us there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. But every man hath not that knowledge.* By which words each Christian may discern, how adverse the divine Philosopher *Paul* is, unto the imaginary vertue, and immediate act, of either the Peripatetick's Dæmons and Intelligences, or of the starry bodies and influences, or of the qualities of his four Elements, or of the Winds and other Meteors, mentioned by their Master *Aristotle*. 1 Cor. 8.5.

And

And although they appear in outward shew, that they act or work of themselves in this world; yet our true Philosopher *Paul* teacheth us, that by his Philosophy, (whose basis or ground is the true wisdom Jesus Christ) he can discern no other Agent but one primary, of whom are all things; and the other secundary, by whom are all things, both which he acknowledgeth to be but one in essence; for the one being an emanation out of the other, doth onely, and of himself operate all in all. This is the perfect tenent of the essentiall Philosophy: And therefore whatsoever the mundan and Ethnick Philosophy doth tell, and by insinuating subtlety perswade us unto, which is apparently contrary unto the true Philosophy, we ought not in any case to believe. And unto this, the said divine Philosopher seemeth to consent, in these words, *Though an angel from heaven doth preach unto you otherwise then that which we have preached unto you, let him be accursed. If any man preach otherwise then that ye have received, let him be accursed.* And therefore seeing that the Aristotelian learning, is contradictory in diverse main points, unto the positions of the essentiall wisdom or philosophy, a true Christian ought not in the main points to believe it, seeing that (as St. *James* hath it) the grounds and tenour of it are opposite unto the holy Bible, which is the onely cabinet of truth; and therefore is pronounced by him to be terrene, animal, and diabolicall. Hereupon St. *Paul* writeth unto his schollar *Timothy*, in this style, *Timothy, keep that which is committed unto thee, and avoid profane and vain bablings, and oppositions of sciences falsly so called, which while some professe, they have erred concerning the faith.* In which words, he seemeth to forewarn his Disciples, that they be not entangled with the sophisticall allurements of the worldly Philosophy, which contradicteth the truth, and is not pacifick, but troublesome, and full of vain disputes and opposition, pronouncing such kind of Philosophy, to be not truly but falsly called a science; as also all those sciences which depend on it: And moreover insinuates unto his disciples, that such Christians as profess it, with too too vehement a devotion and confidence have by the meanes of it been subtilly induced into errors concerning the faith, which is grounded upon the Anchor-hold of this invisible wisdome, which is the spirituall Christ Jesus; Again, in this sense he giveth this Caveat before specified unto his Colossian disciples. *Beware that no man do deceive you by Philosophy and vaine fallacy according unto the tradition of men, according unto the Elements of this world, and not according to Christ, &c.* Whereby he admonisheth us Christians, to eschew the false philosophy of the Ethnicks, and to stick firmly unto the rules and doctrine of the true wisdome, and therefore he saith in the same Text, *In Christo ambulate radicati et ædificati in ipso &c. walk yee firmly rooted in Christ, &c.* whereby he intendeth that Christ is the only corner-stone and ground work of the true Philosophy, being that all creatures, yea and the whole world is founded on it; and consequently that the foundation of Paganish philosophy is sandy and of no validity; whereupon the Apostle saith, *Fundamentum aliud nemo potest ponere præter id quod positum est, quod est Christus Jesus, No man can lay any other true foundation, but that which is laid, which is Jesus Christ.* Now that this is clean contrary unto the false grounds of the Ethnicks, the said Apostle seemeth to intimate in these words, *Hoc dico ut non ambuletis, sicut et gentes ambulant in vanitate sensus sui, tenebris obscuratum habentes intellectum, alienati in vita Dei per ignorantiam quæ est in illis propter cæcitatem cordis eorum &c. I say this, that you should not walk as the gentiles do, in the vanity of their senses, having their understandings obscured with darkness, being alienated from the life of God by ignorance which is in them by reason of their blindnesse of heart.* I must now come to particularize upon the erroneous and false doctrine of the Peripatetick or Aristotelian philosophy, that thereby I may the better lay it open unto the world, by comparing the vanity thereof with the goodnesse and perfection of the divine and sacred *Sophia* or wisdome.

Gala. 1.8.

1 Tim. 6.20.

Colos. 2.8.

1 Corin. 3.10.

Ephes. 4.17. 18.

CHAP. V.

Here the erroneous doctrine of the Gentiles Philosophy is set down, being proved for certaine reasons herein expressed to be founded upon the wisdome of this world, and not upon that which descendeth from God.

NOw me thinks, I heare some sharp-witted *Aristotelian* reply and say, How can he prove that the peripatetick Philosophy is not descended from above? And why

why should not the foundation thereof be the true wisdome, which came from God?

But before I come to the answering of this objection, I beseech thee (gentle Reader) give me liberty, first to apologize a little for my self; Be thou therefore pleas'd in the first place to understand from my just and upright spirit, that I acknowledge and confess this Prince of the Peripatetick Philosophy to be a personage of a profound speculation; and that he had as deep an insight into the light of nature as any of the common ranck of Philosophers in his time: Yea verily, he had so sharp an ingeny, and so subtill and refined a spirit, that he not only allured by his worldly craft and humane invention, the Gentilish Greeks (whereupon he was termed by them, Cacodæmon, or a deceitfull spirit, or seducing from the truth,) but also Christians themselves of every sect, even unto this present: Insomuch that they are so wedded unto his worldly wisdome, that they admire each new proficient in Philosophy, of their Universities to maintaine his actions, and not to decline from his doctrine. As for my self, though I may be rancked in that number, yet now I have collected my spirits, and have by Gods grace attained unto that light of holy Scriptures, whereby I am made able to distinguish and discerne their essentiall collours, from this præstigious one of Pagans; I must say with Cicero, that *Quædam promissa sunt servanda nimirùm licita*, and on the other side, *Quædam promissa non sunt servanda, nempe quæ sunt illicita; Lawfull promises are to be observed, but such as are unconscionable are to be violated*: Now God forbid, good Christians should imagine that any oath which is made to derogate from the verity of the holy Bible, should be perpetually confirmed; for that were to rebell against the truth. Wherefore my essentiall Motto, in this my old age (notwithstanding any alleageance which I have by a ceremoniall rite vowed unto *Aristotle* in my youth) shalbe, *Amicus Plato, amicus Aristoteles, sed magis amica veritas; though Plato, and Aristotle, be my friends; yet truth is more my friend, and therefore ought most to prevale with me.*

And now to answer directly unto the foresaid objection, we must compare together, the two wisdomes propounded by the foresaid Apostles, *First St. Paul saith, that God hath made the wisdome of this world foolishnes*: And again, *Sapientia hujus mundi stultitia est apud Deum, Deus enim novit cogitationes sapientum quod stultæ sunt. The wisdome of this world is foolishnes before God, for God knoweth that the cogitations of the wisemen or Philosophers of this world are foolish*: And for this cause, the same Apostle in another place, *Nos non spiritum hujus mundi accepimus, sed spiritum qui ex Deo est, & quæ à Deo donata sunt nobis loquimur, non in doctis humanæ sapientiæ verbis sed in doctrinâ Spiritus, spiritualia spiritualibus comparantes: Animalis enim homo non percipit ea quæ sunt spiritus Dei, stultitia enim est illi & non potest intelligere. We have not received the spirit of this world but the spirit which is from God, and we speak those things which are given unto us of God, not in the learned words of humane wisdome, but in the doctrine of the spirit, comparing spirituall things with spirituall things: For the Animal man perceiveth not the things which are of the Spirit of God, for it is foolishnes unto him, and he cannot understand it.* By which words we ought first to examine, whether *Aristotle* were an Animal man or no; if so, then what should we expect from him, but mundan wisdom and Philosophy, which St. *James* termeth animal and terrene, which indeed is nothing in it self but meer foolishnesse, as St. *Paul* telleth us, being that the animal man perceiveth not the things which are of God, because he esteemeth them foolishnesse. Of this kind of philosophy and wisdom, the same Apostle *biddeth us to beware, being* (saith he) *it is grounded upon the traditions of men, and the elements of the world, and not upon Christ.* But he pointeth at this Græcanicall wisdom more directly in these words, in which he distinguisheth both it and the Jewish wisdom, from that of God, whose foundation is Jesus Christ; *Sapientiam Græci quærunt, Judæi signa, nos Christum crucifixum prædicamus: The Greeks seek wisdome, the Jewes signes, we preach Christ Crucified*, arguing by these words that the Greeks search after the wisdom of the world, which consisteth chiefly in speculation or contemplation, as the wisdome of the Jewes is more conversant in signes and ocular demonstrations; for without it, they will not believe. Lastly, the third wisdome which is that true sapience, which both the Greeks and Jewes did reject and scoffe at, was *Jesus Christ, in whom was the plenitude of divinity Corporally*: and this is that reall and essentiall wisdom which Christians ought to search after, and whereon they ought to ground their Philosophy which is divine and not humane. But if they reply that perchance *Aristotle* had an insight into the Christian doctrine, or did apprehend Christ in some manner, or at least had an eye into the wisdome of Moses and

1 Cor. 1.20.
1 Cor. 3.19.
1 Cor. 2.12.
Colos. 2.8.9.
1 Cor. 1.21.
Colos. 2.9.

and the Prophets. First, I answer, That as *Aristotle* was before the incarnated Word, so also is it evident, that he knew little of the Mosaick learning, which consisteth upon the Creation, effected by the spagerick act of the divine Word, when he would have the world to be eternall. I confesse, that his Master *Plato* was more essentially grounded on the true wisdom; but *Aristotle* being puffed up with self-conceit, would, in derogation from the Stoicall doctrine of his Master, arrogate all wisdom unto himself, by framing out or fashioning a new worldly wisdom or philosophy, which was afterward tearmed *Peripatesticall*; and so by his vain glory, he added unto some truths many of his own inventions, making as it were a Gallimofry of good and bad, of true and false, of wisdom and folly together, which is far from the nature of the perfect Christian wisdom, which must needs be therefore wholly truth it self, because it is described by the Spirit of God, in the which there is nothing but truth. Again, if the Peripatetick, Stoick, or Epicureall doctrine, had been perfect, and according unto the true wisdom Jesus Christ, why should the Athenian Philosophers so persecute the right and exact Philosopher *Paul*, for teaching the true wisdom Jesus Christ, in whom onely is the plenitude of divinity, as the same Apostle teacheth in divers places? By this therefore we may perceive most plainly, what the wisdom is, on which *Aristotle* hath built his Philosophy. But I will come a little neerer unto the point, or main mark, and compare the double wisdom expressed by St. *James*, an other true Christian Philosopher, or Apostle of Christ, who telleth us in the place above mentioned, that the *wisdom which contradicteth the truth is not from above, that is to say, from the father of light, neither is it pacificall and modest, but terrene, animal, and diabolicall.* Now that this philosophy or wisdom of the Peripateticks is such, it appeareth, first, because it is litigious, full of disputes, fallacies, brables, and controversies, which is contrary unto the rules of the true Wisdome, and therefore the Apostle *Paul* adviseth *Timothy*, to separate himself from such as teach other doctrine, than that of the true Wisdome, saying, *that they which do so are puffed up and know nothing, but dote about questions and strife of words*, that is to say, about verball distinctions, wresting each word unto a multiplicity of senses, whereof commeth envy, strife, and rayling, evill surmizes, from disputations of men of corrupt minds, and destitute of the truth. And again, *Stultas & sine disciplina quæstiones devita* (saith he); *sciens quia generant lites: Eschew questions that are foolish and without discipline, for as much as they beget strife.* And such is the Philosophy of our Christian Aristotelians; Forasmuch as their order and fashion is, to be ever conversant about questions and cavilling disputations in their Schools, and that is the occasion of equivocations, and of the infinity of distinctions, which give way unto the maintenance of falshood as well as of truth, and is the foundation of so many opposit Sects as well in the common Philosophy as religion, whereupon ariseth disputations, strife, contention, and malice, not only in the Schools, between contrary factions, but also among the common sort of people, that are of sundry religions; whereas if their Philosophy or wisdome were founded on the true *Sophia*, which is Christ Jesus (which as he is all in all, so is he but one simple essence) they would all agree in the unity of him, who is but one and the same in us all; for in him and by him, we are all made brethren, and coheirs with him, of eternity. And again, seeing that *in him we live, move, and have our being*, (as *Paul* saith) we should by consequence, (and that without all question, dispute, or brabling-quarrels,) know, and understand in our selves, that *summum bonum*, which truly-wise men seek after, and, with *Tantalus* his appetite, do so fervently affect. Doth not the Philosophy of Christ teach us, that *Regnum Dei sit intra nos: The Kingdome of God is within us. Et quod sit in nobis omnium mirabilium operator: And that the worker of all marvails is within us. Et quod sumus Templa Dei, & Spiritus Sanctus: And that we are the Temples of God and the Holy Ghost, and that we are the members of Christ*, &c. Which being so, why should we be at strife, disputes, and brables, about difficulties, or ambiguities of questions? or, why should our riper senses be battered in peeces by foolish distinctions in which are the inventions of humane or diabolicall wisdome, on set purpose to immerge and drown us deeper in the abysse of multitude, or profundity of ignorance, when the only indeavour of truth is, to conduct us through those clouds of errors, (in which the foolish wisdome of this world, hath involved our understandings) unto the fountain of Unity and Concord, which is the eternall Wisdome, the spirituall, Christ Jesus? Thus we see how contrary the Greekish wisdome is, unto that of the Apostle's; for as much as the

James 3. 15.

1 Tim. 6. 4.

2 Tim. 2. 23.

Acts 17.

Luc. 17. 21.
1 Cor. 6. 19.
1 Cor. 6. 15.

Greekish

Greekish Philosophy is contentious, litigious, full of disputes, brables, and emulations; for which reason it is pronounced by St. *James*, to be *terrene, animall, diabolicall, and not from above*; whereas contrarywise, that Philosophy which is grounded on the true wisdome, which is from above, *must be first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without judging, envy or hypocrisy.* For this cause therefore, our Christian Philosopher *Paul*, admonisheth his Schollar *Timothy* to *eschew all profane, and vaine babling, and oppositions of Sciences, falsly so called, which whilst some profess, they have erred concerning the Faith.* All such Christians, as have their Anchor-hold too firmly fastned on *Aristotles* Philosophy, should seriously ponder this, that our eminent Master St. *Paul* seemeth to advertise them with such fervency, that the observation of this Ethnick Philosophy, which consisteth in contentions, questions, vaine bablings, and opposition of Sciences, which seeme such, but are not so indeed, though they are called so falsely, is the occasion, that well-intending Christians have been deceived, and have erred concerning the Faith in the true Wisdome, and only verity Jesus Christ. Again, saith the Apostle *James, The wisdome which contradicteth the Truth, is not from above, but terrene, animal, diabolicall.* Now I am assured, that all good Christians will maintain, that the fountain of Truth, and Verity, is the holy Bible. What will our Christian followers of *Aristotle* say, if I will prove evidently, that *Aristotle*'s doctrine doth erre from the maine grounds of holy Writ, which is the treasure of Verity, and consequently from that wisdome which is the Father of Light? It is a common phrase among our lip-learned Sophisters, to say, when any contradiction is found between some axioms of Greekish Philosophy, and the sacred Assertion, Oh, this is true in Philosophy, but in Scripture it is found otherwise: I say, to these, that if there be found any contradiction between the points of the one, and that of the other, there is a foul error, and falshood, or contradiction in the one or other, and therefore the one of the two, must needs issue from a terrene, and diabolicall, or mundan and human wisdome. Now judge, each good Christian, whether we should rather stick unto Gods Word, which is the only Truth, or the affirmation of *Aristotle*, which deriveth his wisdome, from the father of lyes, I mean the mundan wisdom, which is for that reason termed of the Apostle diabolicall or deviliſh. Others say, that men are so deeply conversant in the secrets of nature, or naturall Philolosophy, that they are become Athiests, and will acknowledg no God: They must needs understand of the Ethnick Philosophy, and not point at that of Jesus Christ; for that leadeth and directeth the understanding spirit of man, even unto the Throne and Majesty of the true God: and perswades him to forsake the multitude of this naughty world, to betake and contract it self unto that blessed union, from whence his bright Spirit was originally derived. A third sort of men seem to repine and storm, that any man should presume to mingle naturall Philosophy with Divinity, or should dare or attempt to draw any axioms or Authorities out of Scriptures, to prove or maintain the Principles or causes of Philosophy: averring boldly but erroniously, that the Bible doth onely teach unto man, what belongeth unto Salvation, that is to say, how we should feare God, and behave our selves unto our neighbours: As who should say, that the holy Scriptures had indited any thing in vain. And yet it is plainly found in them, *that all the treasure of wisdome and science doth lie hid in Christ.* And it is said in another place, *A me discetis omnia: Ye shall learn all things of me.* And again, *Spiritus Sanctus vos docebit omnia: The holy Spirit will teach you all things.* Are we not likewise taught, *that all men are vain, that do not know the Creator by the creatures which he hath made: and the invisible God by the visible things, which he hath created.* Besides all this, man shall find therein most lively described, the three principles whereby God made all things, namely the dark Abysse or *Chaos*, which they call first-matter, the second matter which they term water, and the first Act or light which they call their form: Also the true manner of generation of Meteors, of condensation and rarefaction, of generation and corruption, of action and passion, and of all things else, which can be imagined in that kind of learning, which the Aristotelians call naturall, is rightly, and not Sophistically, expressed in this true Philosophy: as also every other kind either Morall or Politick, with all other Sciences, both liberall and Mechanick, as is already prooved: What? was all this (I say) vainly set down, and expressed by the Saints of God, which were, in their inditings or writings, guided by the Holy Spirit of Truth? No verily, but rather we may excuse

James 3. 1 Tim. 6. 20. James 3. Coloss. 2. Iohn 14. 26. Wisd. 13. 1. Rom. 1. 40 43

excuse these zealous accusers without true understanding, and say, that they meant of intermingling the false Aristotelian wisdom, with that of the Spirit of God, which is onely truth; for, would these persons but rightly understand, that *Philosophia*, in his originall sense, importeth *sophiam*, or *wisdom*, they would acknowledge and confesse, that the true and essentiall philosophy, or *sophia*, is nothing else, but the sacred wisdom, or holy spirit of discipline, which is the ground of not onely that, which animal men of this world tearm Naturall Philosophy; but also of the whole subject of Theology. So that if we consider the case rightly, we shall plainly perceive, that sacred Philosophy is nothing else, but the ground-work of Divinity, or an expression of God and his acts in his creatures; or, if you will have it so, in things as well supernaturall, as naturall. Neither can any man finde, that God was ever mentioned or specified in Scriptures, but as he was considered in this world which he framed, and the creatures thereof: So is he said, *to be endued with light as with a vestment. To be a consuming fire. To fill the heavens, and to make the earth his foot-stool. To put his tabernacle in the sun. To make the dark clouds his dwelling or tabernacle. To speak in thunder from heaven. To parley with Job out of the whirle-wind. To blow out of the north and south. To be every where.* Also his Spirit is said *to descend from heaven like a dove*, and *in the form of cloven tongues of fire*, and *to fill the earth*, and *to make man his temple*, and *to be in all things*. To conclude, all Scriptures are full of nothing else, but of his essentiall operation in all created things, by his infinite organs. Wherefore I may justly say, that true Philosophy, (forasmuch as the foundation thereof is the Spirit of wisdom, which descenderh from the Father of light) is nothing else in effect but Theology; onely we may for fashions-sake make this distinction, that essentiall Philosophy passeth or maketh his enquiry after the *summum bonum*, moving from the creatures circumference or externall, unto his center or internall, for the finding out or describing of that eternall essence, who is onely good, and is the sole actour in all things, and so proceedeth (as it were) *demonstratione a posteriori*, that is, *from the visible creature unto the invisible Creator*, according unto St. *Pauls* rules, and *Solomons* precepts, in the places above cited. And the Theologian or Divine, seemeth to move another way, to wit, from the radicall center, or invisibility of God, and so proceedeth *quasi demonstratione a priori*, that is, moving from the divine internall act, or center unto the visible circumference, or externall creature: whereby we may perceive, in the conclusion, that both Sciences do attain unto one point in the end, that is to say, unto one and the self-same thing, or highest goodnesse in effect. And yet it so falleth out, that many an Academist in this world, is so extracted beyond the limits of the creature in their researches, that they, forsooth, seek him out beyond the Moon, nay, beyond the margins of the vaulted world, and so divide him absolutely from his creatures; in which proceedings, they do but attempt or presume to clamber up a ladder, without steps or degrees. They will (I say) soar up unto the highest pitch, without any consideration had unto the lower degrees, in that they attempt to find out God, without any respect had unto his creatures, when as the Scriptures warrant us, *that he is not far off from any of us*. And therefore it will be but needlesse to seek or expect him, beyond the sphear of the fire, or above the starry heavens, when he is neerer unto us, than we are aware of.

Psal. 103.2.
Deut. 9. 3.
Heb. 12.22.
Isay. 66. 1.
Eph. 4.8.
Psal. 18. 5.
Job. 22.15.
Psal. 103. 7.
2 Reg. 22.8.
Job. 28.
Job. 38.1.
Psal. 147.16.
Psal. 139. 7.
Act. 2. 3.
Sap. 1. 7.
1 Cor. 3. 16.
Sap. 12.1.
Rom. 1.
Wisd. 13.1.
Act. 17.

But it is no marvell; for some of them, being altogether addicted, for the first seven years, unto the Peripatetick philosophy, are so corrupted thereby, and understand by that doctrine so little newes of Gods being in his creatures, that when they come unto their higher function, they are flat enemies to such as shall tell them any such thing; and though they find Scriptures in plain tearms to verifie, that the Word and Spirit is in all, and over all, yet by those sophisticall School-distinctions, which they have learned, or gathered out of their Ethnick-master's documents, or his obsequious Commentators, they do so involve and bewrap the plainly-meaning places of Scriptures, in the equivocating clouds of obscurity, that they make them ambiguous, or of little or no effect: As when it is said, and by the whole harmony of the sacred Text affirmed, *that God is in all, and over all*, and that *the holy Spirit is in all things*, they streight-waies distinguish and say, It is true, that he is *virtualiter*, or *vertually*; but not *substantialiter*, or *essentially* over all; as who should say, his vertue can be divided or separated from his essence. And again, when the Text saith, that *God operateth all in all*: *Verum est* (say they) *quatenus est causa principalis*, *as he is the prime or principall cause*; but there are many secondary, or subalternate Agents, say they, which do act in Nature by themselves, as the Intelligences, the

Starrs,

Starrs, the Elements, the Meteors, the compounded creatures, as well animal, as vegetable, and mineral; and so they would by these Aristotelicall sophistications, disgrace the truth of him, who saith in plain tearms, *Deus operatur omnia in omnibus, God worketh all in all.* For if we look rightly into the matter, we shall find, that as God filleth all by his essentiall Spirit of wisdom, so that Spirit worketh all in every thing which it filleth, and that without any helper: For how can the created organ, by any act of his own, help the Creator, which filleth it, to operate? when, what it hath, it receiveth from that eternall Act which bestoweth it: *Ego* (saith Jehovah) *sum Dominus faciens omnia solus, & nullus mecum. I am the Lord who make and do all things alone, and not any one with me.* Neither should it seem strange, being that the Scriptures do verifie, that he *is all in all.* And again, *The incorruptible Spirit of God is in all things.* And again, the Apostle, as is said before, *In Christo omnia sunt condita, per Christum & in Christo omnia sunt creata, omnia in ipso constant, ipse est in omnibus primatum tenens. In Christ all things are made, by Christ and in Christ all things are created, all things consist in him, and he is in all things, bearing in them the principality.* Which being so, it followeth, that the distinction must needs be false, which is, that *Deus* doth *agere mediate*, and not *immediate*; and consequently that the creature can act *per se sine actu immediato Dei*. As who should say, that the divine essence or vertue is divisible, or that Gods essence must therefore be partible or separable, because it is in divers organs.

Isay. 44. 24. 1 Cor. 15. 25. Wisd. 12. 1. Colos. 1. 16.

I may therefore boldly conclude and say, that if Christian Schollars would bestow that seven years, which they employ in their Aristotelian study, in the true, essentiall, and sacred Philosophy, they would not so erre after the manner of the Gentiles, but embrace without any rebellion or contradiction, the precepts of the true wisdom, so firmly, that they would at the end of the said time, be compleat in that essentiall doctrine, and made fit members to proceed in the streight way of enquiry into, and acquiry of, the mysticall wisdom, which God hath ordained to be revealed unto his Elect: and so after the example of the Apostles, they might as well become potent in vertue and power, as they appear now onely puissant in words, being hindred from the good fruit which accompanieth true wisdom, by the erroneous doctrine of their seducing Master. I know, that this good perswasion of mine, will make the followers of worldly wisdom to storm, and to say of me, as the Stoicall and Epicureall Philosophers did to *Paul* in *Athens*, What will this babler have, or what doth he tell us of a new way of learning? I answer, That it is not I, but the word which they follow, that teacheth them, if they will be pleased to mark it well, and sequester themselves, in the mean time, from the rules or documents of their Ethnick Master..

But I will come unto my nearer proofs, whereby I will most evidently shew, that the doctrine of *Aristotle* is a manifest enemy, and opposite or contradictory unto the truth; which being so, it is by the Apostle *James* condemned, for a branch of that wisdom or philosophy, *which is terrene, animal, and diabolicall.*

James. 3.

It appeareth, and shall be hereafter proved out of the Book of verity, that the vertue whereby God doth manifestly operate in this world, is expressed either by attraction, from the circumference unto the center; or expulsion, from the center unto the circumference; namely, Contraction, or Dilatation. For after this manner is produced Condensation and Rarification, whereby the heavens, and the earth, and elements, with compound creatures, as well Meteorologicall, or unperfectly mixed, as such as are compleat in their composition, were created and made. And again, by it he operateth in this world, either sympathetically, that is, by a concupiscible attraction, or antipathetically, that is, by an odible expulsion. Since therefore that all things are effected in this world, by attraction or expulsion, let us see what is *Aristotle's* opinion touching the cause of attraction, and then afterward examine, whether it accordeth with the tenour of truth.

The Peripateticks being perswaded thereunto by their Master *Aristotle*, do accord in this, namely, That the Winds, the Thunder, the Comets, the Clouds, and other such like Meteors, are made and caused by the attractive heat of the Sun, and other Stars, which draw up vapours and exhalation out of the water and earth, and elevateth them into the regions of the aire. And therefore, *Pront* (saith *Velcury*, according unto the mind of *Aristotle*) *magis minusve calidi sunt vapores, ita altius, aut humilius elevantur sursum à solis calore aliorumque astrorum: sicut videmus in sole bibente & attrahente aquam. As vapours are more or lesse hot, so are they elevated higher or lower by the heat of the Sun, and other Starrs: as we see that the Sun doth drink up,*

Velcur. com. Phys. 3. lib. c. 5.

and attract water unto it. Hence therefore hath that palpable errour been introduced into this world, namely, that fire and heat do suck and draw unto it vapours and fumes, when it may be made most palpable and evident unto the simplest, so that he have but human sense about him, that the heat of the Sun and fire doth rather discusse and expell from it, by dilatation, than allure unto it by the way of attraction: As for example, if the fire did draw vapours unto it, then would it not permit any smoak to go from it, but the contrary is seen, *viz.* that it discusseth by dissolution, and expelleth and seperateth by rarefaction the subtill from the grosse, not with a desire to draw or attract the vapours, made by rarefaction unto it; but to expell and disjoynt it from the whole grosse body it worketh upon, for which cause we see the fumes and smoaks to fly away, and to be inforced to avoid the action of the fire, without any inclination of the fire to retaine them; also if we apply a wet handkercher unto the fire, we shall see that the watry substance in it will be subtiliated by the heat into a reaking vapour: but as for the fire it is so farre from attracting of it, that the reaking smoak will be seen to rise up in the house at randome without any evident attraction of the fire. In like case it happeneth with the Sun's operative faculty, for it subtiliates or rarifieth the water or humid substances by his heat, and consequently it draweth nothing at all unto it: but discusseth rather that which was thick, into thinner portions. Now the reason that water or grosse humid substances, being rarified, do ascend upward, is not any attractive faculty in the Sun or Starrs, but a naturall inclination in the thing it selfe: for it is a common axiome that *omne leve et subtile*, doth by a naturall sympathy or appetite, *tendere sursum*; and therefore it is, of his own inclination, being so subtiliated, that it toareth upward toward his naturall and destinated region, or place, as we see in Fumes, Smokes, and such like: Contrariwise, *omne grave*, doth in like manner, *tendere deorsum, all that is ponderous doth descend by a naturall desire towards the Centre.* But that I may more exactly and assuredly display this errour of the peripateticall attraction, of exhalations and vapours by the Sun, Starrs, and fire; I pray you that you will but observe our Weather-glasse, or experimentall Machine, and we shall there finde by practice, that all attraction from the circumference unto the center, is caused of cold, and not of heat; for by cold, the water is drawn or attracted up into the neck of the Glasse, and that is effected by the inspissation of the aire, and reduction of it into a straiter room: when contrariwise we note, that if the Sun do heat the head or boul of the Mattras, or if the warmth of the hand do but touch it, the included aire dilateth it self, and forthwith flyeth away from the heat, and is so far from being attracted by it, that it precipitateth and depresseth the water downwards. Which being thus, as ocular experience, the mother of fools, hath taught us, let our Christian Peripateticks but duely observe, the subtle wisdom of their Master, whom they have hitherto followed, and let them see and consider how grosly he hath erred, in the main argument, pillar, or prop of his Meteorology; which being so, what can be more expected, then that the whole fabrick of the same should fall before the eyes of each wise contemplator. To be brief, these & such like errours of his, have forced divers of his discreetest disciples & naturalists, to dissent and start from his doctrine, as well touching his opinion of the Winds and the Thunder, as of the originall of Fountains. being perswaded and allured unto this their relinquency by a truer spirit: For *Johannes Fregius*, a very learned Naturalist, and a man who hath taken great pains in searching out the truth of naturall mysteries, according unto the documents of *Aristotle*, (as it well appeareth by that his large volume, entituled, *Quæstiones Physicæ*) hath this, *Quanquam tota disputatio de Ventis sicut de aliis meteoris, plena est admirabilium operum Dei, quorum mille firma & sufficientes in natura causa proferri possint, tamen prodest videre quousque humanus ratio progredi possit. Sacræ quidem literæ dicunt Deum ventos producere de thesauris suis, unde ipsorum flatus audimus, sed unde veniunt aut quo vadunt nescimus*: *Although the whole disputation concerning the Winds, as also touching the other Meteors, be full of the marvells of God, of the cause whereof there can be rendred no sufficient reason in nature; yet it will be necessary to enquire into the cause of them, so far as mans reason will permit. The holy Scriptures say, that God doth produce the winds out of his treasury, from whence we hear the noise of their breath, but are ignorant of the place from whence they come, and whither they will.* Again, on the other side, *Margarita Philosophia*, (a work, I say, that hath been highly esteemed of the Peripatericks themselves, by reason of the Aristotelicall suck or sap that it containeth, besides an epitomy of many other Arts) after a strict search made into the nature of Thunder,

Freg. Lib. 25. *In causa ventorum.*

Chrys. de Ful. & Tonitru.

in

in the Physicks of her Master *Aristotle*, and being put as it were to a *nonplus*, through the want of skill which it observed in her Master, to reveal such a secret, which none is able really to effect but by the true wisdom, (for by it *Solomon* confessed, *That he knew the force or power of the winds, and mutations of the elements.* And *Job*, *That it is the divine wisdom which giveth weight unto the aire, and ordaineth stauntes unto the rain, and maketh way unto the lightnings of the thunders.* That Philosophy (I say) so much respected of the Peripateticks, is found in conclusion to utter these words, *Quidam philosophorum* (saith it) *considerantes mirabilem fulminis operationem, ipsum non opus naturæ, sed summi Dei effectum immediatum arbitrati sunt: Some of the philosophers considering the marvellous operation of the lightning and thunder, did imagine it to be no work of nature, but the immediate effect of the highest God.* Again, touching the beginning and originall of Fountains, *Johannes Velcurius*, who hath spent much time and labour in the Peripatetick doctrine, and writ a Commentary upon *Aristotles* physicks, groweth somewhat cold in his confidence, which he had in his Master's doctrine, concerning the true cause of fountaines which issue out of the earth, *Non consentiunt plane* (saith he) *Sacræ literæ cum Physicis de ortu fontium et fluminum quæ ex mari per varios alveos meatusque fluere, ac ad suos fontes refluere, Ecclesiastes, 1. testatur, dicens, Omnia flumina intrant in mare & mare non redundat, ad locum unde exeunt flumina revertuntur, ut iterum fluant. Cæterum Aristoteles et Physici Peripatetici dicunt materiam istorum esse pariter vaporem resolutum in aquam & liquefactum à frigore & calore simul, intra terram: The holy scriptures do not consent with the Naturalists, concerning the originall of fountains and rivers which do come out of the Sea, through divers Channells or passages, and flow or runne againe into their fountaines as Ecclesiastes, 1. doth testifie, saying, all Rivers do go into the Sea, and the Sea is not the fuller: And they return again unto the place from whence they came, that they might flow from thence again. But* Aristotle *and his Peripatetick Schollars affirm, that the matter or substance of them is a vapour, resolved into water, and melted or liquified by cold and heat together, within the earth.*

Wisd. 7. Job. 28. Marg. Phil. Lib. 9. cap. 20. de Fulmine. Com. Phys. Lib. 3. cap. 6.

Thus (judicious Reader) you may discern, out of the confession of *Aristotle's* own pupills, how contradictory and opposite is the mind of their Master, in his philosophy, unto the wisdom of holy Writ; and therefore mark the sentence that the Apostle pronounceth against it, *The wisdom* (saith he) *which contradicteth the truth is not from above, namely, from the Father of light, but terrene, animal, and diabolicall.* And the other Apostle speaketh thus, *If any man preach otherwise then that ye have received, let him be accursed.* Now that this Prince of Peripateticks is most erroneous and averse unto the opinion of the holy Scriptures, touching the generation, or primary cause of Meteors, I will most lively and at large demonstrate unto you, in the last Book of this present Treatise, where I will prove him a deceiver of the Christian world, by such prestigious things as seem probable, but in verity, and by effect, will prove nothing else, in respect of the fruits which the true wisdom doth bring forth, but deceit, vain fallacy, and an apparent kind of jugling, which being rightly pondered, it may seem very strange to such judicious persons as are unpartiall, that the Christian world should be deluded thus long, yea, and in these latter daies, with such Peripateticall figments and fables, and be so addicted unto *Aristotle's* idle shadowes, since that in conclusion they appear without true substance and reality. Nay, it may seem strange indeed, unto every wise or understanding man, that such as are devoted unto Christian zeal, should all this while forsake the main fountain of wisdom and verity, to seek of Pagans and Gentiles, arts, science, and understanding, as did the *Agarens*, (of whom the Prophet maketh mention) and those which were in *Theman*, who for that errour of theirs, never attained unto the knowledge of true wisdom. Of this main folly of Christians in future ages, and of these our latter ages, me-thinks the Apostle doth seem to prophesy, in these words, *Erit tempus cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros, prurientes auribus, & à veritate quidem auditum avertent, ad fabulas autem convertentur. The time will come, that they will not endure wholsome doctrine, but having their ears itching after their own lusts, get them a company of teachers or masters, and shall turn their ears from the truth, and shall be given unto fables.* Where he understandeth by a company of masters, all erroneous teachers, and especially the spurious Philosophers, namely, of the Epicureall, Stoicall, and Peripateticall doctrine, which as they are framed out after the imaginations, traditions, and inventions of men, and according unto the elements of this world, and not after the true wisdom, which is Christ Jesus, are esteemed as foolish-

Jam. 3. Gal. 1. 9. Baruch. 3. 2 Tim. 4. 3.

foolishneſſe, vanity, and fabulous before God and his Saints: And therefore the Apoſtle in the foreſaid ſpeech, doth point at ſuch Chriſtians in future ages, as will leave the true wiſdom or doctrine of Chriſt, the Prophets, and the Apoſtles, and betake themſelves to falſe Maſters, and ſuch Philoſophy which contradicteth the truth.

Again, the ſaid excellent and ſacred Philoſopher foretelleth, that there will be many in future ages ſo puffed up in their own conceipts, that they will contemn and ſcorn all counſell, be it never ſo good, if it be any way diſſonant from their grounded opinion. His words are theſe, *In novissimis diebus* (ſaith he) *instabunt tempora periculosa, & erunt homines seipsos amantes, cupidi, elati, superbi, &c. semper discentes & nunquam ad veritatem pervenientes. Quemadmodum autem Jamnes & Mambres* 2 Tim. 3. 1. *restiterunt Moysi, ita & hi resistunt veritati; homines corrupti mente & reprobi circa fidem, & ultra non proficient. In the laſt daies ſhall come perilous times, for men will be lovers of their own ſelves, covetous, boaſters, proud, &c. ever learning, and never attaining unto the truth. And as Jamnes and Mambres withſtood Moſes, ſo do theſe reſiſt the verity, men of a corrupt mind, and reprobates concerning the faith.* Out of which words we gather, firſt, That ſome men in theſe latter daies will be ſo wedded unto their own learning, and conceipted in the worldly philoſophy or ſcience which they have been brought up in, that whatſoever truth it ſelf ſhall proffer unto them, that is oppoſite unto their intentions, it will be ſcornfully rejected. Secondly, he ſeemeth to expreſſe the inſufficiency of that learning or philoſophy, which they embrace, in ſaying, that they are *ſemper diſcentes, ſed nunquam ad veritatem vel perfectionem pervenientes*; Ever learning, but never attaining unto that high vertue and power, at which the truly wiſe have aimed, by Ethnick philoſophy. Thirdly, it appeareth, that he meaneth the mundane philoſophiſts, by the example which he maketh of *Jamnes* and *Mambres*, who being worldly Sages, or bred up in the human wiſdom, did reſiſt that truth which *Moſes*, being inſtructed in the divine Philoſophy, did ſo ſtoutly maintain. And laſtly, he ſeemeth to intimate, that ſuch as adhere ſo much unto the ſpurious wiſdom, are thereby corrupted in their imaginations, and allured to erre concerning the faith, and profit nothing. And therefore it will be no marvell, though I ſhall find this mine admonition rejected, and repined at by many, though perchance more acceptable unto ſuch as are vertuouſly inclined unto the truth, and are apt, yea, and ſufficient in their purer diſcretions, to diſtinguiſh and ſeparate the errours of *Ariſtotle*, from the infallible verity of ſacred Writ, and to carry their judgments ſo juſtly and ſincerely, that the All-hallowed honour of the one do not ſuffer any detriment or indignity, by the paganiſh and unſanctified axioms or aſſertions of the other.

CHAP. VI.

Here, One great God JEHOVAH *ſeemeth to call the falſe wiſdome, or Wiſemen and Philoſophers of this world unto an Account for their erroneous Doctrine, touching the cauſes and manner of the Creation of the world, and the Generation of the Meteors thereof.*

I Have expreſſed unto you in the precedent Chapter, that the great Maſter of the Peripatetick doctrine, is not for nought termed by the Greeks themſelves *Cacodæmon*, or an evill ſpirit, being that by his inventions he hath deceived the world, and ſeduced it from the right path of Wiſdome, and directed it unto that way which leadeth and guideth unto aſſured error and ignorance, and that by the painted maſk of ſophiſticated reaſons, beſmeared over with a falſe and outward ſhew of probability only, faining thoſe things to be accidentall, and cauſed at hap-hazzard, which in verity are from above, that is to ſay, eſſentially produced by the increated Spirit's power, which operateth all in all: For according unto his doctrine, the Earth, the Stars, the Elements were eternall and not created: and he covereth this his falſe aſſertion, with appearing naturall inventions, framed out of his own brain, ſaying, *ex Nihilo, nihil fit: Of nothing, nothing is made.* He giveth alſo a humane reaſon of life, motion, and limits or borders the Seas; and faineth cauſes after his fancie of the generation and corruption of things: And ſpeaketh of a firſt matter, and a form, after his manner; though he knoweth not eſſentially what they are: He telleth us unreaſonably the reaſon of the ſnow, froſt, and ice, hail, rain, clouds,

clouds, and mists saying that they are adventitiously caused of vapours which are drawn up by the heat of the Sun and Stars, out of the earth and waters, into the middle region of the Aire, and are there condensed into those substances, by the accidentall coldness of the place. He inventeth and bringeth forth some sleight proofs to maintain his imaginations, averring, that the wind is made or caused by chance, namely through the exalting or subliming of hot and dry exhalations out of the earth, by vertue of the forementioned Agents; the which exhalations, after they approach the middle region of the Aire, are repercussed and beaten down again. And then in their motions downward, they meeting with other exhalations which ascend, are forced to move collaterally. He presumeth to know the hidden causes of the Lightnings and Thunders, making them to proceed also accidentally, namely from a concourse of vapours mixed with exhalations; and an infinite of such like frivolous inventions he hath erected. All which he hath vailed over with his smooth words and subtill shews, of externall or superficiall probabilities only, instead of the reall and centrall visage of Truth. But the God of Heaven and Earth, which is the Author of all these things, and doth mystically fashion them by his eternall power, and calleth them out of his Treasury, when and where he list, seemeth to deride this inventor of lies, with his obsequious followers in these very words, which he spake unto *Job*. *Who is this* (saith JEHOVA out of the whirl-wind, unto this bold abuser of his Works) *that darkneth the counsell of my Words without knowledg, Gird up now thy loines like a man, I will demand of thee, and declare thou unto me: Where wast thou when I laid the foundations of the Earth? declare if thou hast understanding: Who hath laid the measures thereof, or who hath stretched the line over it, whereupon are the foundations of them set, or who layed the corner-stone thereof?* (What? were they eternall and without all beginning as thou vainly surmisest?) *Who shut up the Sea with doores, when it issued and came foorth as out of a wombe? Have the gates of death been opened unto thee? And hast thou seen the gates of the shadow of death?* (that thou assignest a reason so confidently of corruption and generation, according unto thine imagination:) *Hast thou entred into the Treasury of the Snow? or hast thou seen the Treasuries of the Hail which I have hid against the time of trouble?* (that thou after thy fancy darest to forge, fain, or assigne unto them such accidentall principles?) *By what way is the Light parted, which scattereth the East wind upon the Earth?* (what? is it by a hot and dry exhalation attracted on high by the Son and Stars, and afterward repelled downward laterally, as thou hast published?) *Who hath divided the spouts of the raine? or the way for the lightnings of the Thunders? And who is the father of the raine? or who hath begotten the drops of dew?* (must the created Sun and Stars be the Actors and Authors in this business, as thou dost erroniously imagine?) *Out of whose wombe came the Ice? who hath engendred the frost of the heaven?* (Is it the coldness of the middle region of the Aire, as thou seemest to averre?) *Canst thou restrain the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his time, canst thou also guide Arcturus with his sons? Knowest thou the course of heaven? or canst thou set the rule thereof upon the earth?* (And why not, ? For thou professest by thy Peripatetick Philosophy to understand the causes of every thing: and he that truly knoweth the mysteries of things can do wonders: For by that means *my servant Josuah made the Sun to stand still. And for the religious Hezekias his sake, my Spirit did cause the Sun to move backward. Canst thou lift up thy voice to the clouds, that the abundance of water may cover thee? Canst thou send the Lightnings, that they may walk, and say unto thee, Lo here we are?* If the grounds and principles which thou hast invented be essentiall and substantiall, all this and more maist thou effect: For such of the Elect, into whom my Spirit of Wisdome (who hath assigned true principles unto the essentially wise) hath inspired this knowledg, are able to effect all these things: *as my servant Elias, after a long drought, caused the clouds to moisten the dry earth: and my Prophets, Moses and Samuel, did, by the power which I did assigne them, produce Thunder and Lightnings, unto the terror of their enemies. Dost thou know who hath put wisdome in the reins? or who hath given the heart understanding?* And darest thou, being led by the frivolous effects of thy inventions, which are grounded on the Elements of this world, and not upon my Spirit, which is the true Wisdome, ascribe my works, who am the sole Creator of all things, unto the creatures? *Is this to learn? to strive with the Almighty: he that reproveth God, let him answer unto it.* Thus seemeth our great God to speak unto *Aristotle*, and such like Philosophers of this world, who being

Job 38. 2. 3. 4. 5. 6. 8. 17. 22. 24. 25. 28. 29. 31. 32. 33. Josua 10. 12. Isai. 38. 8. Job. 38. 34. 35. Exod. 9. 21. 2 King. 18. 45. Job 38. 36. Job 39. 35.

being too much elated in their own conceits, presume thus over-boldly on their terrene and animal wisdom, and would check and contradict the vertuous actions of God by their phantasticall surmises. I could wish therefore, that these mundane Philosophers would turn from this their worldly wisdom, and humiliate themselves before the onely Creator of heaven and earth, and answer with the patient *Job* in this manner, *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. I know that thou canst do all things. I have spoken the things I understood not, even things too wonderfull for me. I have heard of thee by report, but now mine eyes behold thee* in thy creatures. *And for this cause I abhor my self, and repent in dust and ashes*, acknowledging that there is no true wisdom, but that which is from thee, who art *the Father of light*, by the vertue whereof, thou workest all these wonders. And therefore we confesse, that *the wisdom of this world is meer foolishnesse*, and such as wholly addict themselves unto it are deceived, forasmuch as they do neglect the divine wisdom Christ Jesus, *in whom all the treasures of science and sapience are hid*. Thus have you briefly understood the duplicity of wisdom, and by consequence, the bi-forked, or contrary nature of philosophy, that is in this world; and how all good Christians (contrary unto the custom of this our age) ought to leave and forsake the one, and with fervency and zeal, to love and embrace the other. And now in this Book following, I purpose to set down those Mosaicall principles, on which our sacred Philosophy hath erected the whole bulk or substance of her fabrick.

Job. 39. 37. & 42. 2. 3. 5. 6.

2 Cor. 3.19.

Colos. 2.3.

The third Book of the first Section, touching the essentiall Principles of the Mosaicall Philosophy.

The Argument of this third Book.

IN this present Book, the Author teacheth in a generality, the true and essentiall principles of the divine Philosophy: and in particular he expresseth, how various and differing the Ethnick Philosophers have been in their opinions, concerning the beginnings of all things; where he proveth, that the wisest amongst those Pagan Naturalists, did steal and derive their main grounds or principles, from the true and sacred Philosopher Moses, *whose Philosophy was originally delineated by the finger of God, forasmuch as the fiery characters thereof, were stamped out or engraven in the dark Hyle, by the eternall Wisdom, or divine Word. And sheweth, that although the foresaid pagan philosophers, did usurp the Mosaicall principles unto themselves, and, the better to maske their theft, did assigne unto them new Titles; yet because they were not able to dive into the centrall understanding of them, nor conceive or apprehend rightly, the mystery of the everlasting Word, they erected upon their principles or foundations but a vain and worldly wisdom, carved out, not from the essentiall Rock of truth, nor relying on Christ, the onely corner-stone, but framed after a human invention, and shaped out according unto the elements of this world; much like a Castle of straw or stubble, which though it be planted on a Rock, yet is subject to mutation, and is easily shaken, and tottered at every blast of winde. In conclusion, here our Author doth set down, what the true Mosaicall principles are, namely, Darknesse, Water, and Light: Then, that all plenitude and vacuity in the world, doth consist in the presence or absence of the formall principle, which is Light. And lastly, he sheweth how the two apparent active properties, namely, Cold and Heat, do issue from the two fore-said fountaines of Darknesse and Light, as the two passive natures, Moysture and Drought, do challenge their originall from the said active.*

CHAP.

CHAP. I.

Wherein is set down the uncertainty of the antient Grecian and Arabian Philosophers, in their opinions, touching the principles or beginnings of all things.

IT is an evident Argument that the Ethnick philosophers were not well setled upon the grounds of their philosophy, but did waver in their imaginations touching the true principles of nature, being that among each sect of them there was maintained and upheld a variety, yea and sometimes a plaine contrariety, of opinions concerning them: as for example, *Thales Milesius*, who was inrowled amongtt the number of the wise men of Greece, had his opinion that Water was the beginning of all things. But *Anaximenes* and his disciples affirmed, that an infinite aire was the first cause or originall of every exiitence. And for this reason also, *Anaximander* did esteem this catholick aire to be God. Again, on the other side, *Zoroaster* will have all things to take their beginning from Fire and light; as also the *Pythagoreans* say, that there is one universall Fire in and over all things in this world. And verily, each of these opinions, if they be duely considered, will be found to approach, and have a near relation unto the Mosaicall truth; for a divine fire or light issuing forth of darkneese, or the dark abysse, did suddainly by its bright presence reveal and make manifest, the hidden and invisible waters, the subtiler part whereof is the vast spirit of the aire; and for this reason, both *Thales* and *Anaximenes*, do seem in some sort to agree in one subject: And yet, if we penetrate more profoundly into the businesse, we shall perceive, that these two did insist but upon the materiall or passive principle, forasmuch as from it, the substance of heaven and earth, and every thing therein, hath his existence or materiall beeing. On the other side, *Zoroaster* did not without reason make choice of fire, for the primary beginning of all things, in that it did proceed and appear in act, before the waters or humid nature were made manifest, no otherwise then action goeth before passion, or the cause precedeth the effect. And yet nevertheless, he erred in this his assertion, because the active principle can in no wise rightly be considered, but as it hath his relation unto a passive originall. The Stoick *Zeno*, therefore, being more wary than the rest, establisheth his opinion concerning the first Principle, by a firmer tye or obligation, saying, That the substance of the fire being by the aire converted into water, is the beginning of all things. But *Empedocles* would be sure to lay his grounds more surely (as he vainly imagined) than *Zeno*; and for that cause did ordain the four Elements, to be the radicall principles of all things, whereof two of them are agents, and two patients.

Now the main errour of these philosophers in their judgments concerning the principles, was, that they did not mark or consider, that the divine puissance or sacred word, was more ancient, and of a greater Antiquity, then were any of their foresaid principles; the which, if by a riper contemplation they had understood they would have confessed, being instructed and directed by reasons produced from the eternall unity, or essentiall point and beginning of all things, that the divine light, or sacred emanation (which Scriptures entitle by the name of the holy Spirit of wisdom) was the actuall beginning of all things, as nevertheleese before it, there was another property in one and the same sacred essence, which was termed the divine puissance, or *potentia divina*, which did precede his act or emanation, no otherwise than the Father in time, order, and being, is justly said to exist before the Son, or the Creator before the creature: And thereupon the wise man hath it, *Omnium prior creata est sapientia, Wisdom was created before all things*. And yet it is most apparent, that some of the Greekish and Ægyptian Philosophers, namely, *Plato, Pythagoras, Socrates, Hermes*, &c. did so instruct their understandings, partly by the observation of their predecessors doctrine, and partly through the experience, which in their long travails and peregrinations they had gathered, among the Æthiopians, Ægyptians, Hebrews, Armenians, Arabians, Babylonians, and Indians, (for, over all or most of these Countries did *Plato, Pythagoras, Hippocrates*, and others of them travell, for the augmentation and increase of their knowledge, as Historiographers, that are worthy of credit, have related) that without doubt they did discern, though afar off, and as it were in a cloud, the true light in

Ecclesiasticus 1. 4.

the humid nature. And among the rest it is reported, as also it appeareth by his works, that *Plato* had the knowledge of the Word, and had read the Books of *Moses*; and for that reason he was called, *Divinus Plato, the divine Plato.* In like manner, the excellent Philosopher *Hermes*, otherwise termed *Mercurius Trismegistus*, expresseth plainly, that he was not onely acquainted with *Moses* his books, but also was made partaker of his mysticall and secret practise, as by his Sermons, which he calleth *Pymander*, a man may plainly discern, where he doth mention the three Persons in Trinity, and sheweth the manner of the worlds creation, with the elements thereof, by the Word. And therefore of all other antient Philosophers, I may justly ascribe divinity unto these two: But in this I cannot much commend them, *viz.* in that they having had a view of *Moses* his labours, which were indited by the Spirit of God, did gather out, and confesse the truth of his doctrine, touching the principles of all things, and yet would not in open tearms acknowledge their Master, but altered the names of them; but as *Plato* served his Master *Moses*, even so was he dealt with by his schollar *Aristotle*, who knowing that his Masters three Mosaicall Principles of all things, masked under strange titles, were but truth, would nevertheless arrogate his doctrine unto himself, and for that cause did alter the assumed names of *Plato*'s principles, gilding them over with new denominations, and did afterward rear up upon them, a spurious philosophicall structure, carved and framed out after his own inventions, which may be therefore rightly compared unto a house of straw or stubble, which though it be erected upon a firm rock or foundation, yet because their stuff is Heterogeniall unto the truth, and evilly compacted, it will not endure a storm, no, not the least blast of truth, but will easily be destroyed and cast down. Thus may every good Christian discern, how each of the Ethnick Philosophers have stolen their principles from *Moses* his grounds, stolen I say, because they expresse them under covert names, without any acknowledgment of their Master, which did arrogate his doctrine and learning unto the Spirit of God which did teach him it, and did practically expres the grounds thereof, in the apparition which God made upon the Mount *Sinai*: For upon the grounds of these three Principles, the true mysticall Philosophers or Theosophers did pronounce, that as well the externall Law of *Moses*, as the internall of Jesus Christ was erected; which was not discovered or discerned by *Aristotle*, how cunning soever he maketh himself, which if it had been so, he would not (without all doubt) have founded or built, upon the true Corner-stone, I mean the eternall Wisdome, a bastard Philosophy which did differ in shape and essence from the true Foundation. And although he was taught in some sort by his diviner Master, yet was he, as it doth, appeare, altogether ignorant of the centrall truth thereof: wherefore it was but a folly in him, who is so vainly magnified for the Prince of Philosophers, to make a privation where there was no precedent position, or information, being there was a *Chaos* before any thing else was created. But it was no marvel, being that he surmised, the world, and all things or Species thereof, to be eternall, that is to say, without beginning and end; which if it had been true indeed, he then had said but rightly, that the dark Abysse or Chaos, in respect of its beeing without form, was a Privation of some Act or form in an actuall pre-existent matter. But that this is false, the whole concurrent of the Scriptures do confirm, being that it is said, *that God created the world of matter without form, and that the heavens and the earth were first of waters, and by waters, and consisting by the word of God.* And that the Otiginall or primary womb, from whence the waters were extracted (which were the materiall stuff, whereof all things were framed) *was this dark and deformed Abysse or Chaos*, and therefore had the beginning of their formall being, from the Father of all-informing and vivifying light and essence. But that we may directly shew unto you the egregious theft of the foresaid Philosophers from *Moses* his Principles; That Principle which *Moses* termed *darknesse*, *the darke Abysse* or potentiall Principle, *Aristotle* doth call his *Materia prima, or first matter*, which he averreth to be something in puissance or potentially only, because it is not as yet reduced into act. Again, he seemeth to term it privation, but falsly, being that no position did precede it. On the other side *Plato* calleth it *Hyle*, which is esteemed to be nothing, forasmuch as it is invisible and without form. Also he compareth it to a dark body, in respect of the soul and spirit. As for *Hermes*, he intitleth it by the name of *umbra horrenda, or fearfull shadow. Pythagoras* maketh it his Symbolicall Unity: From in this its estate, it hath relation unto nothing else but it self, which is mere Unity, and consequently

Wisd. 11.18.

2 Pet. 3. 5.

Gen. 1.

quently it acquireth not so much as the name of a Father, because it doth not by an emanation respect or attempt the production of a Son. *Hippocrates* will have it named a deformed Chaos, or an universally troubled mass, without form or shape. Again, as touching the first inacted passive Principle, or the primary passive matter, out of which all things were carved. That which *Moses* called waters, *Aristotle* doth intitle by the name of Second matter; forasmuch as it was begotten and derived out of the bowels of the first-matter, or Chaos, or dark abysse: which also *Plato* termeth the Spirit, and *Hermes* the humid nature. *Hippocrates* with *Anaximenes* the vast and universall aire of this world. *Pythagoras* pointeth at it Symbolically, by the number of duality, which is the mark of imperfection; for it argueth thereby, the imperfect estate of matter being destitute of the formall character of Unity, which maketh three, and therefore the ternary number is esteemed amongst the wisest Philosophers, for the root of all perfect numbers. To conclude; that vivifying and animating Principle, which *Moses* called light, proceeding from the Spirit of the Lord, *Aristotle* maketh his formall beginning; *Plato*, the act or soul of the world; *Pythagoras* delineates it by the number of three, and *Hippocrates* calleth it that immortall heat, the which when all things were troubled in the beginning by contention, did sore up unto that upper region, which the Ancients do call the Æther or Heaven. Is not this therefore a notable kind of Robbery amongst the choisest Ethnick Philosophers, thus fasly to ascribe and attribute the Principles and Doctrine unto themselves, which were revealed by God's Spirit, unto the wise Prophet *Moses*, and that of pupose to make themselves great and eminent, not only in the eies of the Gentiles, but also by subtill allurements, or false and fading suggestions, laid on those foundations, to distract Christian men from the Truth? And yet as for *Plato* and *Hermes*, I must excuse them, being that they do both of them acknowledg in expres terms with *Moses*, that the matter or substance wherof the heavens and the earth were made, was a humid nature, and the internall form or act, which did dispose of it into diversity of figures or forms, was the divine Word, as you may find most plainly expressed in *Plato*'s works, and in the *Pimander* of *Hermes* or *Mercurius Trismegistus*. But amongst all the rest, *Aristotle* hath sored highest upon the wings of his own conceited imaginations, and built the structure of his worldly wisdome upon the typicall form of the Mosaicall grounds, thinking thereby to assume and purchase unto himself, in the regard of this world, the name of an absolutely wiseman, though in the conclusion he appeareth far otherwise in the eyes of God, for as much as he doth assigne particular essentiall actions, which appertain really unto God, unto the creatures, with more obstinacy then the rest, affirming that they operate essentially of and by themselves, when in Verity it is only God that *operateth all and in all*, and that immediatly, (as the Apostle *Paul* doth intimate unto us) And this is the reason that they give not unto God the only Creator, the glory of every action in this world, (as they ought to do) but rather to a created nature, and unto Angels, and Stars, and Elements, and compounded creatures, which were made, and are still sustained and maintained by the all-creating Spirit or word of the Almighty. And this is the originall occasion of the multiplicity of Idolatry, which hath and doth hitherto raigne in this world, namely, of the worshipping of the Sun, Moon and starres, of sacrifices offered unto Idols or false Gods, and deceiving Devils, of the Veneration of *Isis* and *Osiris*, of the adoration of *Saturne*, *Jupiter*, *Mars*, *Venus*, and *Mercury*, of the immolations or offerings unto *Calum*, *Vesta*, *Ceres*, *Proserpina*, *Vulcan*, *Pluto*, and *Neptune*, with many other errours and absurdities, whereby ignorant men are rather seduced from the knowledg of the true God, than any way induced unto the understanding of him rightly. And this very same Doctrine relying on the invention of man, hath been the occasion that the world hath erred concerning the divine Word, and through blindnes have not perceived the operations and properties of the holy Spirit, in the creatures; yea verily, it hath been the occasion, why some of our Christian Philosophers themselves, have neglected the research of Gods Actions in his creatures, as well visible as invisible: they are (I say) so wedded unto the Aristotelian Philosophy, that they do voluntarily avert their eies from the true and certain Science of the Metcorologicall Science, revealed by the Scriptures, which are the fountains of Wisdome; to follow the uncertain, and scarce-probable doctrine of their Ethnick-Master, touching that admirable subject. And this is the reason that they will not acknowledg

Piman. 1. 3.

knowledg any true Metеorologicall Philosophy to be taught by the Spirit of Wisdome, in the said holy Book, but only matters belonging to the health and salvation of man, when indeed it is most evident, that whole pages or leaves as well of the books of *Moses*, *Job*, *Psalms*, and the Prophets, as many places of the New Testament, are full of that subject. All which is expressed in the book of the true Wisdome, that thereby we may admire the wonderous works which the Creator hath from the beginning effected, and daily doth produce in this lower world, to witness his eternall power in his creatures. But leaving all allaterall discourses, I will proceed now unto our main Subject, which concerneth the true Mosaicall Principles, with their effect.

CHAP. II.

What were the Mosaicall Principles or beginnings in generall: How they were produced and extracted out of Nothing. Then what is meant by that word Nothing. And lastly, the first Principle, which is the dark Abysse or Chaos without form, is particularly described.

THe Mosaicall Principles are very plain and evident, unto all such as do wisely contemplate, and observe the words of the most excellent Philosopher *Moses*, in his first Chapter of *Genesis*: For before there is made any mention of that Spagiricall separation, which by the Word of God, or divine Spirit *Elohim* was effected in the six daies work of the Creation, mentioned and expressed there, It
Gen. 1. is said that darkenesse was upon the face of the Abysse; and that *Terra erat inanis & vacua: the Earth was without shape and form.* Where it appeares, that the Heavens and the Earth, were not as yet inacted or informed, but were one deformed, rude, and indigested masse, and consequently all were complicitly comprehended in one dark Abysse, but explicitly they were as yet nothing: as for example, we see that a great tree, with his body, branches, bark, leaves, and fruit, is complicitly comprehended, in a grain or kernell; but explicitly it is no such thing, but only somewhat *in imaginatione*. St. *Augustin* compareth this *Nothing* unto Speech, which whilst it is in the mind of the speaker, is as nothing unto him that it is spoken unto, that is to say, somewhat in puissance, and nothing in essence; but when it is uttered or spoken, then is that which was before complicitly, *in animo loquentis*, now explicitly apprehended by the hearer. *Plato* compareth it in this estate of its Nullity, unto a vision in a dreame, which when a man awaketh, proveth nothing saving a mere imagination: But because this speech, to wit (God created all things of nothing) hath pussled the minds of many understanding persons, being it could not be perceived really, what should be intended, by this word *Nihil*, I purpose in few words to discourse upon it, and to expresse mine opinion, what is meant thereby.

Saith the Prince of Peripateticks, *Ex Nihilo nihil fit*: A learned Sentence, and infallible axiom, of so learned a Personage, if the sense of the word were alwaies to be construed one and the same way: But I say, being founded on good grounds, that if there be any, who either upon presumption, or through ignorance, are of an opinion, that in these words (God created all things *Ex nihilo*, *Of nothing*,) this word *Nihilum* or nothing, ought not to be taken or interpreted for *Nihilum negativum*, or such a negative nothing, which falleth not under the capacity or understanding of mans reason or intellect: Such a kind of *Nihilum* or Nothing was never meant or taken for the first-matter of the Creation: For it appeareth as well by the infallible sense of holy Scriptures, as the sacred Light in nature: that the first essence and matter of all things was from all eternity in God, and with God, one and the same thing; and this we prove out of Scriptures, after this
Gen. 1. 1. manner. Saith *Moses*: *In Principio creavit Deus cœlum & terram*: *In the beginning God created the heavens and the earth.* In which speech, this word *Principium* is
Rom. 11. 36. not to be taken for a negative nothing: For the Scripture telleth us, in plain terms, that *ex ipso*, *& per ipsum*, *& in ipso sunt omnia*: *Of him, by him, and in him are all things.* And therefore if all things proceed from God the Creatour, who is the highest of Entities, it followeth, that it proceedeth not from a negative nothing. And again, Scriptures say, *Omnipotens Domine, manus tua creavit*
Wisd. 11. 18 *orbem terrarum* saith, St. *Jerom*: *or mundum*, according unto *Tremellius*, *ex materia*

teria invisa, as St. *Jerom* interpreteth it, but *Tremellius* hath it, *Ex materia informi*, *Almighty Lord, thine hand hath created the earth or world, of an invisible or informed matter.* And therefore, if of an invisible matter or substance, without shape; it followeth, that it is not of a negative or absolute Nothing. Also the Scriptures say in another place, *Fide intelligimus aptata esse secula verbo Dei, ut ex invisibilibus visibilia fierent*; *We understand by faith, that the world was so made or adapted by the word of God, that of invisible things, such things as are visible were made*; and consequently not of an absolute or negative Nothing. Moreover, if God had not produced and created all things essentially out of himself, but of a vain negative nothing, then creation would not appertain unto God, neither could it rightly be referred unto him, that is to say, if all things were not essentially of him, nor did take their beginning from him; then verily it must needs follow, that all were not made by him, but would have their existence from Nothing; neither would they consist in him, but in Nothing. But it is evident, that the case is otherwise; for the Creation is the work of God, and not the work and subject of Nothing; he is the entity of all entities, the life of all the living, the beginning of all beginnings, and the fountain of all waters, of which heaven and earth were framed. To conclude, nothing ever came into being, or had its existence from any other, but onely from him, and by him, neither can any thing exist but onely in him. And therefore we may conclude, that God did beget, produce, make, and create nothing, but that which was eternally in himself; which also the Apostle seemeth to verifie in these words, *In Christo sunt omnia condita sive visibilia sive invisibilia, ipse ante omnes & omnia in ipso constant, angeli, throni, potestates, dominationes, per eum & in eo sunt creata qui est principium.* *In Christ are all things made and created. He is before all, and all, as well visible as invisible, consist in him. The angels, thrones, potestates, dominations, were by him and in him created, who is the beginning.* But because this is more fully discussed in the first Book of my sympatheticall and antipatheticall History, I will say no more of it in this place, but proceed directly unto my purpose. As therefore darkness is rightly termed *potentia divina*, so also is light called *actus divinus*, which the Cabalists express by *Alephtenebrosum*, and *lucidum*, as else-where it is declared. And therefore the Scriptures aver in another place, that God is *omnia in omnibus, God is all in all.* And again, *Christus est omnia in omnibus, Christ is all in all*, &c.

Heb. 11.3.

Colos. 1.15.

129.131.3.

1 Cor. 15. 28. Colos. 3.11.

I say therefore, that the very same which is meant by *Moses* his *dark abysse*, and *terra inanis*, *Job* tearmeth *umbra lethalis*, because it is void of form and life; and for that cause he saith also, *Aquilonem extendit Deus supra inane & vacuum, & suspendit terram supra nihilum: God spread or extended the north upon the void or inanity, and did hang the earth upon nothing.* Whereby also it appeareth, that it was not the negative *Nihil*, but a matter that was *in potentia ad actum, in the way to be inactuated*, being destitute nevertheless as yet, both of any form or act. But, *Forma dat nomen & esse, Form doth give unto each thing its name and being.* And therefore it consequently followeth, that because this first matter was without form, it was justly tearmed Nothing, as having neither name or essentiall being, seeing it was onely something in puissance, and nothing in act. Therefore *Hermes* tearmeth it, *potentia divina*, the divine puissance. And again he saith, that in the instance of the apparition of light, it seemed unto him to be a fearfull shaddow, saying, *Umbra horrenda obliqua revolutione subterlabebatur; A horrible or fearfull shaddow did glide downwards, by an oblique revolution, &c.* Again, in another place, as *Moses* said, *Darkness was upon the face of the abysse*, *Hermes* hath it, *Infinita in abysso, aqua insuper & spiritus tenuis intellectualis per divinam potentiam in chaos inerant; There was* (saith he) *an infinite shaddow upon the abysse, also water, and a thin intellectuall spirit were in the chaos by the divine puissance.* In which words he exactly agreeth with *Moses*, who said, that *darkness was upon the face of the abysse.* Now that there was contained water and a fiery spirit complicitely, within the dark chaos or abysse, it appeareth by the revolution of the waters, upon the which *Elohim*, or the Spirit of the Lord was carried, as shall be shewed you hereafter. So that by these authorities you may discern, what the first principle, or potentiall being or beginning was, namely, the dark abysse, or *terra vacua & inanis* of *Moses*; the *nihilum, inane, vacuum, & umbra lethalis*, of *Job*; the *materia informis*, or *invisa*, of *Solomon*; the *potentia divina* (of *Esdras*) *ante omnia creata quæ erat fons & initium omnium, the divine puissance which was created before all things*; for such was the eternall wisdom, before it did act in this world. The *umbra horrenda, & infinita in abysso, & potentia divina*, in the chaos of *Hermes.* And to conclude, it was the mysticall and complicite number, which is said

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Pimander. 3.

Pim. 1.

Pim. 3.

Gen. 1. 2.

Job 12. 21. Wisd. 11. 18.

4 Esdr. 6.

Pimand. 3.

Ods abbas.com. Lib. de Christo. 3. said to be *principale in animo conditoris condendorum exemplar*, *the principall pattern in the minde of the builder or creator of things, which were to be created.* So that all things were complicitely in the divine puissance, before that by the emission of his inacting Spirit, they were reduced into an explicite Being. And for this reason, *Hermes* most properly saith in another place, *Cantabone laudes tuas in iis quæ in lucem è tenebris erusisti; an in iis quæ latent adhuc arcano sinu recondita? Shall I sing thy praises in those things which thou hast made to appear out of darknesse; or in those things which do lie hid as yet in thy secret bosome?* Whereby he argueth, that as well the things that are hid in darknes, and appear not, as those which are made manifest, are all one, in the sight of the abstruse unity, who is the God as well of those things which are not, in respect of our capacity, as of those which are or appear unto our sense: And therefore the kingly Prophet saith, *Tenebræ sunt ei sicut ipsa lux, Darknesse is to God as light*; as if he had said, All things are but one thing before God, who is one and the same, in whom are all things, *arcano quasi sinu recondita*, as *Hermes* saith in the Text before mentioned, which is also most excellently described thus by him in another place, *Ex uno principio cuncta dependent, principium ex uno solo. Et principium movetur ut rursus extet principium, ipsum tamen unum præstat, nec recedit ab unitate. Of one beginning all things do depend, this principle or beginning is from onely one. And again, this principle is moved, that it may again become a principle; and notwithstanding onely one doth perform this, and yet it receedeth not from the nature of an unity.* I will say no more touching this principle, because I have uttered my minde more fully concerning it, in the first Book of my sympatheticall Treatise or History: I will now therefore proceed unto the description of the second, namely, unto the revealed matter which is mentioned and expressed by the Prophet *Moses*, and the Apostle *Peter*, to be the subject or materiall mass, out of which the heavens and the earth, and consequently the whole world, was framed or made.

Pim. 5.

Psal. 138.11.

Pim. 10.

CHAP. III.

Of the materiall fruit or principle, which issued and was revealed by the Spirit of God out of the dark Abysse, and how the substantiall Machine of the world was framed of it.

ALL things were complicitely contained or comprehended in the divine puissances, (as is already shewed) which, in the regard of human capacity, was without form, forasmuch as it was contained within one deformed or invisible water, which was therefore called, the Mother of the Elements, and Seed of all things; for as the whole plant or tree is contained in a small kernell, or little misshapen seed, and is no way subject unto mans apprehension, before it sprouteth forth, even so all things were in the beginning in the water potentially, as also the water was an invisible thing, without form or shape, vailed over with deformity; for darknesse was upon the face of the abysse, which was termed the first matter, that had no formall act that man could imagine, and therefore was said to be onely in puissance. A wise Philosopher therefore, and deeply seen in the mysticall works of the Creation, speaketh in this manner: The first matter out of which the water did issue, was *nihil*, or nothing, and out of it was created the matter of the waters; and this ought not to be understood after an human manner, namely, that God did create the waters of Nothing; and yet it was spoken rightly, because that in the beginning, nothing was visible. But if wise men would elevate their thoughts above the vulgar capacities, to find out by speculation the originall of the waters, then would they not deny, but that before the creation of the waters, there was a certain matter in the highest mystery, that is to say, in the divine puissance, or dark and informed abyss, which was the catholick treasury or store-house, as we may say, out of which the waters did flow in the creation: and this is partly confirmed by Scripture in divers places, for the Apostle *Paul* teacheth us in the place before mentioned, saying, *Fide intelligimus aptata esse sæcula verbo Dei, ut ex invisibilibus visibilia fierent; We understand by faith, that the world was made or ordained by the word, so that things which are visible were made of things which were invisible.* Whereby it is evident, that the things which fall under mans sense and kenning, were not at the first subject unto mans sense, and therefore were esteemed as if they were not. St. *Paul* also in like manner saith, *Deus eligit ea quæ non sunt, ut ea*

Heb. 11. 3.

1 Cor. 28.

quæ

quæ sunt destrueret; God maketh election of the things which are not, to destroy the things which are extant. For this reason also, *Renclin* speaketh of the beginning, by the mouth of the mysticall and learned Rabbies, in these words; It is written in the book of *Rabir*, *Nihil est principium nisi sapientia; & hæc est infinitudo ipsa trium summarum cabalisticæ arboris numerationum, quas vos tres in divinis personas appellare consuevistis quæ est absolutissima essentia, quæ cum sit in abysso tenebrarum retracta & immanens, ociosaque, vel, ut aiunt, ad nihil respiciens, idcirco dicitur* אין, *id est, Nihil, sive non ens, ac non finis, quia nos tam tenui erga res divinas ingenii paupertate multati, de iis quæ non apparent haud secus atque de iis quæ non sunt, judicamus. At ubi se ita ostenderit ut sit aliquid & revera subsistat, tum Aleph tenebrosum in Aleph lucidum convertitur: scriptum enim est, Sicut tenebræ ejus, ita & lux ejus. Nothing is the beginning but wisdome or sapience, and it is the infinity of the three highest numerations of the Cabalisticall tree, which yee are accustomed to call the three persons in divinity, the which is an absolute essence, which whilest it is retracted in the abysse of darkness, and resteth still and quiet, or, as they say, having respect unto nothing, is for that cause termed of the Hebrewes,* Ain, *that is to say, Nihil, or nothing, or no entity: Because that we being affected with extreame shallowness or poverty of wit and capacity in the conception or apprehension of divine things, do judge of those things which do not appeare, as we are accustomed to do of such things, as are not at all. But when it hath shewed forth it selfe to be somewhat indeed, and that it doth really in human apprehension exist somewhat, then is dark Aleph converted into light Aleph: for it is written, As his darkesse, such is his light,* or the expresse words of the Prophet are, *Tenebræ sunt ei sicut ipsa lux, darkesse is unto him as Light.* Whereby it is Evident, that though darkenesse or invisibility, do appear unto our sense to be nothing in regard of that which is made manifest in light, yet in verity all are reall and essentiall before God, and therefore that nothing, or deformity in regard of our weak capacity, (out of which the waters, which is the materiall principle of all things, were originally extracted) seem unto him, in whose divine puissance they remain, a materiall existence. For as much as nothing is in God, but what is essentiall reality, or a something in being, *but of him, by him, and in him are all things*, as we are taught by holy-Text: wherefore as well the dark matrix or womb of the waters, as the watry infant or humid nature which sprung out of the belly of the gloomy abysse or Chaos; were really in God, before they appeared to sight, that is to say, they remained in the Almighties puissance or volunty, and were to be disposed of by him as he pleased, no otherwise then the number of things to be builded, was first in the mind of the builder: But that this is so, namely that the world was framed and made of such a matter which was said therefore to be without forme, because it was invisible; we find it proved and maintained by this Authority of Scripture before mentioned, which *Tremellius* interpreteth thus, *Omnipotens, manus tua creavit mundum ex informi materia*, which *Jerome* translateth, *ex invisa materia: ô Omnipotent, thy hand hath Created the world of a matter without forme*, or as *Jerome* speaketh, *of an invisible matter*: Now that this generall matter was waters which the presence of the all-informing spirit of the Lord did vigorate and inact in a generality, and termed them by the name *Shamaim*, and that the waters were the first materiall principle, of which the world was made, no otherwise then out of a rude masse of Clay a great pallace is fashioned or framed, the Text of *Moses* doth seem evidently to confirme: first for that it doth mention the waters on which the spirit of the Lord was carried, and that immediatly after he had nominated the confused Chaos, under the Title of the dark abysse, and *Terra inanis & vacua, or the void and deformed earth*, and that immediatly, before the first day's seperation. Whereby it is plainly argued that waters were the materiall principle being created or inacted by the spirit of the Lord, or *Elohim Ruach*: Forasmuch as they were nominated before the first dayes work. Secondly, that it was the said eternall wisdome, or spirit *Elohim*, who acting as it were the part of a mid-wife, did deliver, and bring forth this birth; and gave it act and form. Again we may learn out of the same Chapter of *Moses*, that the waters were the Subject of that separation, which was effected by the Spagirick or fiery-vertue of the said Spirit, or divine word. Thirdly that the heavens above were made of the purer brighter and more worthy waters; and the Elementary world beneath, of the grosser darker and viler sort of waters, and that there was a midle kind of them, which participating of both extreames was termed the firmament, whose main office was to devide and seperate the water from the waters. Then out of the lower waters by the same word or spirit, were the Elements proportioned and placed, their

Reuclin. lib. 3. de Art. Cab.

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Psal. 139. 12.

Rom. 11. 22.

Wisd. 11. 18.

Gen. 1.

severall

severall regions, namely the Aire, the Seas, and the dry Land. So that we see how the spirit of the Lord did fabrick the whole world, and every member thereof, out of this humid spirit or aquatick nature, which also is most plainly verified by this Text of the *Apostle Peter*, *Cœli* (saith he) *erant prius et terra, de aqua, et per aquam existens verbo Dei, The heavens were First and the earth, of waters, and by waters existing in and by the word of God.* But the world is composed only of heaven and earth, and therefore it followeth that the whole world is made and existeth of the waters, and by the waters, consisting by the word of God; Now therefore since the Starrs of heaven are esteemed nothing else but the thicker portion of their Orbes, and again every Creature which is below, is said to be compacted of the Elements, it must also follow that both the Starrs in the higher heaven and the compound-Creatures, beneath in the Elementary world; be they meteorologicall, or of a more perfect mixtion, namely Animal vegetable or minerall, must in respect of their materiall part or existence proceed from waters, the which, as they were brought unto light by the divine word; So also do they eternally consist, and are in their being sustained in and by the same Spirit, as shall be plainly manifested unto you in this Chapter following.

2 Pet. 3. 5.

Thus therefore I have sufficiently expressed unto you, and evidently proved by holy Authority, that the originall Catholick matter of all things was Water: I come now unto my description of that universall principle, which giveth life and being unto all the waters and every thing which is framed of the waters and consequently of the whole world.

CHAP. IV.

How the catholick formall Principle, by which the waters in generall, and consequently the heavens and elements, and every thing else in particular, were fashioned, informed, and reduced into a specifick act, or essentiall being, and are hitherto preserved in that estate, did proceed, and was immediately derived from God.

I Told you, that, according unto the Rabbies, or Cabalisticall Doctors opinion, the eternall Sapience, which is the radicall beginning, or unity of all things, (when it remained, as it were, quiet and at rest, as being retracted in the dark abyss) was in regard of our weak capacities esteemed as *Ain*, that is to say, *nihil*, or *nothing*, or *non ens & non finis*; and yet out of this *nihil* was revealed unto us infinity; forasmuch as the emanation which issued from it, is all in all, and yet without all, as it is that fountain out of which the universall waters are drawn, which is the existence of all things, (as I said before) and that catholick and bright-shining-forth, or fiery and formall vertue, is sent out, which doth impart an essence unto every thing; and, in conclusion, both the externall, or passive, and internall, or active, of all creatures in the world, do issue out of this eternall, which is *nihil* in regard of us, but *omnia in omnibus, & extra omnia*, in respect of it self, in whose eyes darkness and light, invisibility and visibility, and therefore all potentiall Nothing, or first matter, and actuall Something, are one and the same thing in essence, without any difference. For this cause, this eternall infinitude, this all in all, and without all, is rightly described, first by the Apostle, and then by the divine Philosopher *Hermes*, after this manner; *Unus Deus Pater omnium* (saith *Paul*) *qui super omnes & per omnia, & in omnibus*; *One God is the Father of all, who is above all, and over all, and in all.* *Ex ipso, per ipsum, & in ipso, sunt omnia*; *Of him, by him, and in him are all things.* And *Hermes*, *Deus est circulus intellectualis, cujus centrum est omne illud quod est, circumferentia verò extra omnia*; *God is an intellectuall circle, whose center is all that which existeth, and whose circumference is without and beyond all things.* Hereupon in another place he calleth him, *Locum in quo mundus continetur, The place in which the world is contained*; inferring thereby, according unto that of the Scriptures, that he filleth all the world, and yet remains in himself without all, in the very self-same nature of a unity as he was. For as he seemed in the eyes of mans weak and fragil capacity to be *Ain* or *Nihil*, before he would create any thing, yet was he both unity and infinity unto himself, and therefore was complicite all in all in himself, namely, as he to our blinded fancy appeareth, *Aleph tenebrosum*, or *dark and deformed Aleph.* Also, though he shined forth of darkness, and by the revelation

Eph. 4. 6.

Rom. 11. 36.

Asclep. 7.

on of his hidden wisdom or essence, made all things, as well visible as invisible, to exist formally, and so made dark *Aleph* to be changed into light *Aleph*; yet nevertheless, he remaineth all one in himself, and passeth not beyond the limits of his uniformity: for, (as it is already said) *His darknesse unto him is as his light*: Even no otherwise, than we see in the mind or divine mentall beam of man, that it is all one without alteration, when it willeth, and when it nilleth, namely, when it granteth or giveth, and when it denyeth. In like manner, whether the divine infinity doth shine forth from its center towards its circumference, or centrally contracteth his acting beams within it self, yet it is all one and the same in its self, without any alteration of the essentiall identity. I come to the purpose. The Apostle, speaking of the eternall Christ, saith, *Christus est Dei virtus, & sapientia Dei*; *Christ is the vertue of God, and the wisdom of God.* Now I will tell you here, as I have done before by the mouth of *Solomon*, what this divine wisdom is: *Sapientia* (saith *Solomon*) *est spiritus intelligentiæ sanctus, qui est vapor virtutis seu potentiæ Dei, & fluxus seu emanatio quædam claritatis omnipotentis Dei sincera, candor seu splendor lucis æternæ & speculum sive macula Dei majestatis & imago bonitatis illius. Wisdom is the holy spirit of discipline, which is the vapour of the vertue or power of God, and a certain flowing forth or emanation of the brightnesse of the Almighty, the beauty or clearnesse of his eternall light, and an immaculate mirrour of the majesty of God.* So that we may discern by this description of the wise-man, what is the spirituall Christ, who is the wisdom, vertue, and word of God, and how by his apparition out of darknes, that is, by the mutation or change of the first principle, (which was in darknesse, *quasi verbum in principio*) from dark *Aleph* to light *Aleph*, the waters which were contained in the profound bowells of the abysse were revealed, and were animated, that is to say, by the emanation or emission of this self-same spirit of eternall fire or light, and afterward by his admirable activity, and restless motion and penetration, (for by *Solomon* it is said to be, *omnibus mobilibus mobilior, & attingere ubique propter suam munditiam: The swiftest and most agile of all movable things, and to attain and pierce every where, by reason of its pureness and subtlety*) it first distinguisheth and separateth the darknes from the light, the obscure and gross waters from the subtle or pure, and then it disposeth the heavens into sphears; lastly, it divideth the grosser waters into sublunary elements, as by the words of the first Chapter of *Genesis*, each man may plainly discern. But that I may particularize more at large on this point, to express unto you the glorious and immortall works, which this spirit did first by creation, and still doth by preservation, effect and operate in this world; Mark well these places in Scriptures: *Mundum ex materia informi creavit. Revelat fundamenta & abscondita novit in tenebris constituta, & lux est cum eo. Revelavit fundamenta è tenebris & educit in lucem umbram lethalem. Aquilonem extendit super inane & vacuum, & suspendit terram super Nihilum: nam sapientia ab ore ejus prodeunte rotunditatem cælorum circumeunte sola, & in profundo abyssi ambulante, omnia fecit Deus. Aderat ipsa quando præparavit cœlum, quando certa lege & gyro velavit abyssos, quando æthera firmabat sursum, erat ipsa cum eo cuncta componens: Ipsa fundavit terram, stabilivit cœlos, erupit abyssos, nubes rore concrescere facit. Aptat pondus aeri, appendit aquas in mensura, facit pluviæ statuta & viam fulgetro tonitruum: Cœlos creabat & extendebat eos, firmabat terram & qua germinant ex ea: sapientiâ creavit Deus terram, & stabilivit cœlos prudentia, facit ut oriatur lumen in cœlis indeficiens, & sicut nebula tegit omnem terram. Facit anni cursus & constituit dispositiones stellarum, fecit Arcturum & Orionem. Convertit in mane tenebras, diem in noctem mutat, vocat aquas maris, & effundit eas super faciem terræ. Præparavit terram in æterno tempore, & replevit eam bipedibus & quadrupedibus: ipsam effudit Deus super omnia opera ejus, & super omnem carnem secundum datum. Ipsa denique operatur omnia, & Deus per ipsam operatur omnia in omnibus, & ipse vivificat & animat omnia, ut Apostolus. Quare Propheta recte; In sapientia omnia fecisti, repleta est terra possessione tua, &c. Wisdom created the world of a matter without form. She revealeth the foundations of the deep, and discovereth the things that are hid in darknesse, and light is with her. She maketh the foundations appear out of darknesse, and converteth the deadly shaddow into light. She spreadeth forth the North upon the void or empty face of the abysse, and hangeth the earth upon nothing. For God made all things by the wisdom which came out of his mouth, and compassed about the circuit of the heavens, and walked in the profundity of the abysse. She was present when he prepared the heavens, when he covered, by a certain law or compasse, the abysse. When he established the heavens, or etheriall region above, then was she with him as the composer of all those things. She laid the foundations of the earth, and fastned*

1 Cor. 1. 24. Sap. 7. 25.

Sap. 7. 24.

Sap. 11. 18. Dan. 2. 22. Job. 12. 22. Job. 26. 7. Eccl. 24. 5. Psal. 104. 25. Pro. 8. 27. Pro. 3. 19. Job. 28. 25. Isai. 42. 5. Pro. 3. 19. Eccles. 24. 6. Sap. 7. 19. Baruch. 3. 33. Eccles. 1. 10. Wisd. 8. 5. 1 Cor. 12. 6. 1 Tim. 6. 13. Psal. 104. 25.

the heavens, and broke up the Abysse, and made the clouds to gather in a dew. She giveth waight unto the Aire. She hangeth or ballanceth the waters or clouds by measure. She giveth unto the raine its laws, and ordaineth a way unto the Lightning of the Thunder. She created the heavens, and did spread them abroad. She fastned the earth, and made the things which grow upon it. God created the earth by her, and established the heavens by his Providence, and she causeth an indeficient Light to rise and appeare in the heavens, and she covereth as it were with a cloud the whole earth. She maketh the courses of the year, and instituteth the dispositions or natures of the Stars. She made the Pole-star and Orion, and turned the darkness into the morning, and changed the day into night. She calleth the waters of the Sea, and poureth them upon the face of the Earth. She hath prepared the Earth from eternity, and filled it with two-footed and four-footed Creatures: God effused or poured her forth upon all his Works, and upon all flesh in a divers measure. To conclude, she operateth all things, as Solomon saith, and therefore God by her doth operate all and in all things. And again, she vivifieth, and animateth all things, as the Apostle telleth us: *where-*

Psal. 140. 25. *upon the Royall Prophet David doth rightly conclude in these words, Oh Lord how glorious are thy works, in Wisdome thou hast made them all, the Earth is full of thy riches: So is the wide Seas, and innumerable creeping things therein, both great and small. Thou givest unto them, and they gather it, thou openest thy hand and they are filled with good things: But if thou hide thy face they are troubled, if thou dost take away their breath they die, and return unto dust. Again, if thou dost send out thy Spirit, they are re-created or re-vive, and thou renewest the face of the Earth,* &c. In which Speech the Prophet confirmeth, that it is the Spirit of the Lord, who by his presence reviveth; that it createth and generateth, and by his absence or vacancy mortifieth or corrupteth it. And lastly, by his returning, or restoring of it again, causeth both revivification and resurrection from the dead. The which three mysticall

A3 operations of one Spirit in this world, the whole Scriptures do handle at full, and therefore we will conclude the last Chapter of this Book, namely, that which succedeth, with this very Subject: which shall truly correspond unto that defective treatise, which *Aristotle* maketh of generation and corruption. But before we come to speak of it, we must proceed a little further, in the opening of this present Principle. By this therefore that is already said, we may easily perceive, that the Catholick Act, or formall Principle, with his infinity of dilatations, or emanations, are in the hands and volunty of the Creator; who for that cause is said to operate by his Wisdome all in all, as is already declared. And therefore the Schoole distinction, *de operatione mediata, & immediata; principali seu primaria, & minus principali seu secundaria*, with many other such like evasions, forged out by the Ethnick Philosophers (being necessary instruments of the Prince of this world, forasmuch as they by their worldly discipline, do distract even Christians themselves, from Truth and Unity, by a multiplicity of confused distinctions) ought to be quite abolished, being that the only act and Catholick agent in all things is immediatly from God, and is all one in essence with God, and is essenti-

Eccles. 1. 10. Wisd. 12. 1. Wisd. 1. 7. Wisd. 7. 24. ally in all things: For the text saith that *God hath poured out his Spirit on all his works*, and *the incorruptible Spirit of God is in all things, and the heavens and earth are full of it.* Again, *this Spirit is the most active and mobil of all things*) which being so, what (I beseech you) should hinder it to work immediatly and absolutely in all things? Being that it is the immediate vertue and vivifying emanation from God, and consequently there can be no difference between the immediate act of God and the act of this Spirit, which must needs be immediate in the creature, because, as it is present in it, so also it is most mobil and all-sufficient in it selfe to operate. Now therefore seeing it is evident, that this Spirit is God, and that the essence divine is indivisible, it must needs follow, that where it acteth immediatly, there God also must act and operate immediatly, and therefore all distinctions framed out after the inventions of men being laid aside, these words of the Apostle and *Solomon*, God worketh all in all, doth generally hold over all, and every particular, and consequently we ought to acknowledg no subalternate acting or efficient cause in this world, but onely one identity or divine essence, and that is he who worketh all in all, and vivifieth, informeth, and animateth, immediatly, all things alone, without any assistance, as Scripture tells us in divers places,

Isai. 44. 24. *Ego JEHOVAH* (saith the Text) *faciens omnia solus, & nullus mecum, I am JEHOVAH, who work all things alone, and have none to help or aid me. Ego Sapi-*

Eccles. 24. 8. *entia circumivi rotunditatem cœlorum sola: I wisdome compassed the heaven alone,* &c. For this cause St. *Paul* saith, in excluding all other essentiall acts or operations out

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of this world, saving onely this which is from God. *Dii sunt qui dicuntur in cœlo & in terra, nos tamen agnoscimus unum Deum Patrem, a quo omnia; & unum Dominum Jesum Christum per quem omnia: Though there are which are termed Gods in heaven and earth, yet we acknowledg but one God the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things.* As it he had said, however the world speaketh of the actions of the Angels, Stars, Elements, Winds, Meteors, Waters, Animals, Vegetables or Mineralls, we do not acknowledg them to act essentially and by themselves, but by the Spirit of God, who onely acteth and operateth in the creatures, and by the creatures what he pleaseth. To conclude, of this spirituall Corner-stone, or sacred Wisdome and Vertue of God, as is said before, the Scripture speaketh thus, *Christus implet omnia: Christ filleth all things. In ipso condita sunt universa in cœlis & in terra, visibilia & invisibilia, omnia in ipso & per ipsum sunt creata, Ipse est ante omnes, & omnia in ipso constant, Ipse in omnibus primatum tenens, nam in ipso omnis plenitudo divinitatis inhabitat: In principio terram fundavit, & opera manuum ejus sunt cœli: Nam ipse est verbum: De aqua, & per aquam, mediante hoc verbo cœli erant prius & terra creata: Denique est splendor gloriæ, & figura substantiæ Dei portans omnia verbo virtutis suæ: In Christ all things in heaven and earth are made, as well visible as invisible: By him and in him are all things created. He is before all, and all consist in him: He holdeth the Principality in all things; for in him all the plenitude of divinity dwelleth: In the beginning he established the earth, and the heavens were the works of his hands, for he is the word: But the heavens were made first, and the earth of the waters, and by the waters, by the activity of the Word. To conclude, this divine Spirit is the splendor of Gods glory, and the figure of his substance, which beareth up, and sustaineth all things by the word of his vertue.* By which it appeareth, that it is this Spirit of Wisdome which operateth, worketh, guideth, informeth, visiteth, maintaineth, sustaineth, feedeth and illuminateth all things with life and being. And again, by his absence darkneth, depriveth, and causeth death and corruption to all things in this world, as shall be delivered more at large in the sixt Chapter of the Book which followeth.

Ephes. 4. 10. Colos. 1. 16. Heb. 1. 10. John 1. 2 Pet 3. Heb. 1. 3.

CHAP. V.

Of Plenitude and Vacuity, and what true fulness and voidness or inanity is.

NOw that we have in few lines discussed, and set down the nature both of the two constituting or composing Principles, and also of the privative, and decomposing nature, It is necessary for us to know the property and sense of *Plenitude* and *Vacuity*, according unto the true Wisdome or Christian Philosophy. And first, I will speak a word or two of that Vacuity or Emptiness, which is so detestable and odious in the works which the Creator hath made: As well the Fathers of the Philosophers, as such as have been expert in Theology, have termed it by the name of *Nihil* or *Nothing*: *Moses* doth call it a deformed darkness, or a dark abysse. *Hermes*, a fearfull or horrible shadow, void of shape or form. The Cabalists, a potentiall being, which is as yet nothing in act. *Plato* maketh it a thing scarcely credible, and therefore hardly to be imagined, and likneth it to a mere dream, which when a man is awake, proveth nothing. St. *Augustin* saith, *Cum aliquid informe concipio, prius nihil intelligo quàm intelligebam, quemadmodum nihil videndo videntur tenebræ, nihil audiendo audiuntur silentium: When I conceive any deformed thing, I do first understand nothing else, then I understood before, as, when I behold nothing Darkness is seen, when I heare nothing Silence is heard.* Whereby it appeareth that he compareth this Nothing unto darkneſse and silence. *Job* therefore saith: *Aquilonem Deus extendit super inane & vacuum, & suspendit terram super Nihilum: God did extend the North upon Inanity and Vacuity, and he hanged the Earth upon Nothing.* And again, elsewhere, *Revelat fundamenta è tenebris, & educit in lucem umbram Lethalem: God revealeth the Foundations out of Darkneſse, and maketh the deadly shadow to appear into Light.* By all which, he argueth that *Vacuity, Inanity, Nothing, and Darkness*, are one and the same thing: to wit, Vanity, Inanity, or Voidness, because that all fulness and plenitude is from God in his actuall property. But God did not as yet shine forth unto the world, and therefore as the first deformed matter of the world was void and destitute of all inacting grace, and formall goodness, it was said to be *Vain, Empty, and Darkness*: For this

Job. 26. 7. Job. 12. 22.

reason *Moses* said, before the act of Creation, *Terra erat inanis & vacua: The earth was void and empty*, because it was not as yet indued with the beames of Light, Life, and Form. *Tenebræ fuerunt super faciem Abyssi: Darkness was upon the face of the Abysse*, before the all-informing, and creating Spirit of the Lord was caried on the waters: but after the Spirits apparition, it is said that God calleth that which appeared dry out of the water, Earth; and God saw that it was good, and it produced the tender herbs, and seeds of every kind, &c. Wherefore the Earth that was before the revelation of Gods Spirit inane and void, is now become full of divine Light, and multiplying Grace. Whereupon it was no more void and empty, that is to say, destitute of essentiall being, but became fertill and fruitfull, being now replenished with divine fire, and the incorruptible Spirit of God, according unto that of *Solomon, Spiritus Disciplina sanctus implet orbem terrarum: The Spirit of Wisdome filleth the Earth.* And again, *Incorruptibilis* Wisd. 1. *Spiritus inest omni rei: The incorruptible Spirit of God is in every thing. Per hanc lucem* (saith St. *John*) *mundus est factus: By this light the world was made.* And the Apo- Wisd. 12. 1. John 1.' stle, *Christus implet omnia: Christ filleth all things.* Whereby we may perceive, Ephes. 4. 10. that all plenitude is from the divine Act, as contrariwise Vacuity is, when that formall life is absent from the waters, and this is the reason that *Vacuum* or *Inane* is held so horrible a thing in Nature: Forasmuch as the utter absence of the eternall emanation, is intolerable to the creature, because that every thing desireth fervently to be informed, and that by a naturall appetite, and affection, and therefore it is abominable unto each naturall thing, to be utterly deprived of being: For this reason it followeth, that unless God had filled all things in this world with his Spirit, *Vacuity* and *empty deformity* would have possessed the world, but because he by his presence did create all things of Nought, through the illuminating presence of his emanating Spirit, and by this his Spirituall Word he doth maintain, and sustain them all. Therefore it followeth, that there is nothing in this world which is Inane, in vain, or void and empty. This is maintained by this assertion of Wisd. 11. 18. the Wiseman mentioned before: *Manus Omnipotentis* (saith he) *mundum ex informi materia creavit: The hand of the Almighty created the world of a matter without form*: that is of an inane and void matter, and consequently of *Nothing* or *Nihil*: Forasmuch as it had no denomination, being it is form that giveth the name and essence. By this therefore it may appear, how vain the *Vacuum* or *Vacuity* of the Peripatetick is, in regard of that which by the true Wiseman, is held *Inane* and *Vacuum*: For they esteem their *Vacuum* to be a mere imaginary place in the aire, not filled by any bodily existence, no not by aire it self. But although it be apt to receive some watery existence, namely aire, water, or earth in it. And so they dream of an imaginary *Chimera*, which in verity is of it self absolute Nothing, being that it is impossible that any place should be formed in the Universe, which can be after that manner void, and consequently not worth the dreaming after. But our *Vacuum* and *Inane*, is a potentiall matter, or earth, or Abysse without form, namely that which is only *in potentia ad actum*; *In puissance to be reduced into Act*, by the presence of Divine Light. It is no marvail though *Aristotle* did not think of this kind of Inanity, and Plenitude, being that in one place he saith, *Ex nihilo nihil fit: Of nothing nothing is made*, and in another place he affirmeth Light to be an Accident, and therefore it appeared not unto his sense, that such an accident could take away Inanity or Vacuity, and fill all things essentially by his presence: But I will combate our Christian Peripateticks at their own weapons, who hold it for a Maxim, that *accidentis esse sit inesse*. I will therefore assail them with this Syllogism. *If Light be an Accident, then the existence of it is to adhere*, or to be in some Subject; but the existence of true Light is to exist without any adhesion unto matter or Subject, therefore it is no accident. The Major is proved by *Aristotle's* own Axiom: which is, *Accidentis esse est inesse, aut adhærere subjecto alicui: The existence of an Accident is to be in, or to adhere unto, some materiall Subject*, or else it cannot be. The Minor is maintained by the words of *Moses*: Light was created the first day before any creature, and therefore it had not any precedent actuall matter or Subject, to be in or adhere unto: Besides it is beyond imagination that God should create Accidents before any Essentiall or Substantiall creature. Again, God who is the Fountain of Light, is said to be 1 Joh. 1. 5. *Light in whom is no darkness.* And again, the word is defined in another place *to be* Joh. 1. *Light*, and the Spirit of Wisdome is said to be the bright splendor and shining forth Wisd. 7. of the Almighty: And therefore it was most absurd in *Aristotle*, yea and in some

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of his disciples, as *Damascen*, and others, to conclude that eternall light to be an accident, which did emane from the essentiall fountain of light, to vivifie and illuminate the whole water. Wherefore it is evident, that the true mystery of plenitude and vacuity, was utterly unknown unto the sect of the Peripateticks, because they were altogether ignorant of the true wisdom, which did (as the Apostle *James* saith) descend from the Father of light; and this doth evidently appear, when he will have the essentiall light, and formall act and splendor of all things, to be an Accidentall quality.

CHAP. VI.

How first the two essentiall, but opposite, active properties, and afterward so many passive natures, did spring and issue from the foresaid principles, by the vertue whereof, all mutations and alterations were, and are effected in this sublunary world.

I Will in this place relate unto you the births and beginnings, first, of the two opposite active natures, or essentiall vertues, which proceed from the two radicall or main principles aforesaid; and then I will expresse unto you the conditions of those two passive ones, which are derived from the effects of those two mutuall actions. You must know therefore, that as the potentiall or dark principle, is contrary and opposite in his essentiall property, unto the actuall emanation of light beginning, so also have each of them manifested, or brought forth into this world, two offsprings, or essentiall properties, which are oppugnant in condition, and flat adversaries in their nature unto one another; and these two active vertues are *Cold* and *Heat*: Of the manner of production, and the severall conditions of each, I purpose to speak in this present Chapter; and first touching the Cold.

It is evident by that which is already said, and shall be more amply expressed in the first Book of my sympathericall History, that darknesse is the immediate effect of the divine Nolunty, or latent Divinity, and consequently of Gods privative property, or the divine puissance, and by consequence it is the mother of privation, death, vacuity, inanity, deformation, and so forth. For the property of the dark Nothing, or deformed abysse, is naturally to rest, and not to act or operate; and the reason is, because that all its appetite is to be conversant in, and about the center, beyond the which there is no motion or action, and not to dilate it self towards the circumference, as the Spirit of light, or God in his volunty, or patent nature, is accustomed to do. For this reason, the dark principle doth challenge unto it self, by a naturall instinct, rest and quietness; and this property begetteth or produceth one essentiall vertue of its own condition, namely, Cold, the which, as it is elected for a champion to resist the assaults of her opposite, namely, of Heat, whose companions are motion or action, (for the restlesse antagonist and provoker of Cold is Heat); So unless it be roused or stirred up by the assaults of Heat, it moveth not, but seemeth to wait upon its drousie mother, Darkness and privation, whose children are fixation and rest, which sleep in, and cleave fast unto, the center, and therefore are unwilling to look forth towards the circumference. And in verity, cold is an essentiall act, proceeding from, and attending on the divine puissance, which in this property doth contract its beams from the circumference into its self, according unto that of the Philosopher *Hermes*, *Monas genera monadem & in se reflexit ardorem*, *One begetteth one, and reflected his beam or heat into it self*; that is to say, It would not shine forth, but retained its activity centrally in it self, and so did seem to rest in it self; which was all one with that of the Cabalist *Bahir*, *Sapientia cum esset in abysso tenebrarum retracta, immanens ociosaque & ad nihil respiciens* אל, i.e. *Nihil, dicitur; in quo statu Aleph tenebrosum dicitatur*: *When the divine sapience was retracted in the abysse of darknesse, resting still and quiet, and respecting nothing, it was esteemed as nothing, and in that estate it was called dark Aleph.* In this contracted, or rather sequestred or private estate therefore of the divine unity, it operateth according unto this its negative property or condition, by his essentiall agent Cold, which is proved therefore not to be an accident, as the vain doctrine of the Peripateticks would perswade us, being it is apparent unto each wise-man, that no accidentall qualities are in or can be from God, being that the divine Nature is meerly a simple, essentiall, and formall purity, existing in himself, and of himself,

Pim.

Reuel. lib. 3. De art. Cab.

himself, and therefore he being but one essence, is able to produce out of himself what essentiall property he pleaseth. And for this reason, the divine wisdom is
Wisd. 7. 22. said to be, *spiritus unicus multiplex*, one simple spirit in essence, but manifold in respect of his essentiall properties. Now that this essentiall property, or nature of Cold, is the formall instrument, or instrumentall vertue, whereby God doth operate in his hidden and potentiall estate, for the resistance of heat, and action or motion, and for the deformity and destroying of that, which he in his patent nature did effect by his Heat or active property, it is made evident by effect; for what the spirit of wisdom in its patent nature did operate, by its hot spirit or blast from the south or easterly winde, (namely, in subtiliating and rarifying of the waters into thin aire, making that which was gross, subtle; and making that which was opake and dark, diaphan and invisible) the self-same spirit again enduing his latent and cold property, doth deform and undo. For in blowing or breathing from the North, the same thin and rarified aire is made thick, dense, and visible, which was through rarifaction made invisible, and that which by dissipating of parts was made transparent light and diaphan, is now by the Northern properties contractive vertue, reduced into an opake or dark substance, and no way perspicuous. That which was active, movable, and lively, by an addition of heat, is now become stupid, still, and deadly, by the invasion of cold. That which was light, and of no sensible weight, is framed into an heavy and ponderous body or consistence, as we see, when the aire by the northern blast is turned into snow, hail, ice, frost, &c. Now that it is but one and the same spirit in essence, which bloweth from the four
Ezek. 37. 9. winds, the Prophet *Ezekiel* doth testifie, when he said, *Veni spiritus à quatuor ventis & insuffla interfectos istos*; *Come, O Spirit, from the four winds, and breathe upon these slain persons, &c.* Whereby he argueth, that it is but one spirit, though it endueth at his pleasure a four-fold property. And now to confirm all this which is said to be
Psal. 147. 4. true, do but mark the words of the royall Psalmist, *Jehovah emittit nives sicut lanam, pruinam sicut cineres dispergit, dejicit gelu tanquam frusta; coram frigore ejus quis consistat? Emittens verbum liquefacit ista, simul ac efflat ventum suum, effluunt aquæ. God sendeth forth the snow as woolle, and scattereth the frost like ashes, casteth out the ice like as gobbits; who is able to withstand his cold? He sending forth his word liquefieth all these northern effects. So soon as he bloweth or breatheth forth his wind, the waters do flow again*; that is, the snow, frost, and ice do melt, and are turned into water. Out of which words we may observe many notable things, namely, first, that God in his hidden or latent property, doth by his essentiall action of cold, contract unto the center those things, which were before dilated towards the circumference. Secondly, that the property of cold is attributed or ascribed unto God, in his northern action, and therefore it is said, *Who is able to resist his cold?* For which reason it is evident, that it is an essentiall vertue in the divine puissance. Thirdly, That it must be the act of unity in his dark, hidden, and privative property, both because it darkeneth things that are diaphan, transparent, and light; and then because it depriveth of life and motion, that which did act, move, and live, through essentiall heat. And lastly, because it is an utter enemy unto the action of heat, which attendeth on the revealed, emanating, and vivifying divinity. Fourthly, that the effects of cold are undone by the act of the revealed nature of God, which is the word; for the Text saith, *He sendeth out his word, and resolveth or melteth all these, namely, the snow frost, and ice.* Fifthly, that all this is effected by one and the same spirit in essence, but of divers and opposite conditions, to perform the will of the Father which sendeth it forth. Again, that the cold property of the winde, is the essentiall depriving vertue, or stupifying and contracting act of God, it appeareth by this of
Job. 37. 9. 10. *Job. Deus fortis edit glaciem flatu suo, flante Deo concrescit gelu: The strong God bringeth forth the ice by his breath; God blowing, the ice is ingendered.* I conclude therefore, that cold is the essentiall act of the divine puissance, or eternall sapience, shrowding it self in its mantle of darkness, and therefore doth manifest the divine volunty in that estate of his, by the effects, namely, in that it draweth from the circumference unto the center, and therefore is the occasion of congregating of things, as well hetero- as homo-geniall, and by consequence, the onely essentiall agent or efficient cause of inspissation, contraction, constriction, fixation, immobility, ponderosity, rest, obteneration or darkness, of mortification, privation, stupefaction, and such like.

In the contrary divine property, namely, in this spirit's patent, manifest, and positive nature, or, as he is termed, light *Aleph*, wherein he moveth or sendeth out his

his emanation from the center towards the circumference, and revealing himself upon the dark face of the Abysse, maketh the invisible *non Ens* or *potentiall Nihil*, to appeare in Act, being first animated by his bright presence in the form of waters. He is said by the Wiseman to be *omnibus mobilibus mobilior, ubique penetrans seu attingens propter munditiam ejus*: *The most agile and movable of all movable things, piercing through all things, by reason of his purity.* So that as the other privative or Northern property, did produce rest and vacancy from operation, by attraction or contraction from the circumference unto the center; so in this his positive or Southern and Orient property, by dilating himself, or sending out his active beam, brightness or emanation, from the center towards the circumference, he doth beget and procreate motion, being accompanied by the essentiall Act of Heat or calidity, which operateth continually upon the effects of cold, in resisting, dissolving, and destroying of them. So that this formall Champion of Light, namely Heat, warreth perpetually against the cold gardian of Darkness: For the one can have no dominion in the Aire, untill the other by little and little be exiled. And therefore as the Light principle, with all his branches, is said to be the Father of position, act, information, plenitude, motion, life, health, and Heat: So also doth Heat operate according unto the nature of his restless and ever operating Father, which is Light, to destroy the effects of darkness and cold, as we see in the nature of the hot winds, namely that of the South, and East or Orient: For as the Northern cold wind doth congregate, contract, harden, thicken or condense, make ponderous, fix, immovable and opake, the aire; changing it by inspissation into the nature of more ponderous Elements: So contrariwise, the said hot winds or spirits, do dissipate, dilate, mollify, rarify, and make thin and light, volatil, movable, and transparent, what the cold winds did so change and alter, and all this is effected by the Act spagerick or separative Act of God's Spirit or Word. And therefore the Prophet said in the Text, mentioned before: *Emittens verbum suum liquefacit ista, simul ac efflat ventum suum effluunt aquæ*: *God sending forth his Word*, that is, causing his bright vertue to shine forth, *he did undo or melt* the Snow, Frost, and Ice, which God in his hidden or contractive property had caused, and that under the form of an Angelicall wind: And therefore it is said, So soon as he bloweth forth his breath or wind, the waters flow: that is to say, the Snow is melted, and of a fix and opake substance, becometh movable, lively, fluent and diaphan or transparent. So also the heat of the Easterly wind destroyeth and dissipateth the watery effects of the Westerly wind, and therefore the Prophet saith, *Postquam veniente Euro, vento JEHOVÆ è deserto, exaruerit scaturigo ejus & siccatus fuerit fons ejus*: *Afterwards by the Easterly wind of the Lord, coming from the desert, his spring withered, and his Fountain was dried up.* As if he had said, the water was changed by the heat of that wind into Aire by rarefaction or subtiliation. Thus have you understood how these two opposit Vertues, namely Cold and Heat do spring from one and the same Spirit in radicall essence, by which it operateth actually and essentially by a double property: Forasmuch as they produce in the Catholick Element of the sublunary world, opposite effects, to effect the will of the Creator in the Aire, and upon the Earth and Seas. Now I will speak a word or two of the Procreation or Generation of such passive Natures, as are brought forth by the mutuall action and opposition of the two foresaid essentiall Vertues, which do spring and have their root or beginning, either in the Divine Nature's *Nolumy* and privative existence, or *Volunty* and positive emanation.

Sap. 7. 24.

Psal. 147. 4. 15.

Hos. 13. 15.

These passive qualities do essentially depend upon the former, and do no otherwise belong unto them, then the female or passive do unto the male or active. And first I will tell you my mind touching the birth of Humidity, and afterward I will come to speak of Siccity. We must imagine, that when there was no formall Light to inact the deformed Abysse or Chaos, and consequently no Heat to act and make a division of Light from Darkness; then all the dark Chaos was inclining unto drouth and wet, congealed with cold: For cold hath an infinite power and dominion, where Heat is absent, as we see about the Northen Pole, all the waters are frozen into a dry and cold clod or heap, by reason of the absence of the Sun's heat. In like manner where the Sun, or burning Easterly winde, doth send forth directly their spiracles of Heat, there Cold is banished, and the Earth is turned into a dry, thirsty, and spongy masse. Even so and after the like pattern, are those; or rather these after those patterns: For the Chaos was a confused, a cold and a dry heap, untill the Light did appear, and began to operate. Also the

Light

Light of it self, as it was considered without any action upon the passive masse, was of a fiery condition, that is to say, heat and drouth did only appeare in it: it followeth therefore; that, as cold in effect is nothing else but the act of the divine puissance made potent and evident by the absence of Heat: So also is drouth or dryness nothing else but an apparent passive nature, evermore accompanying the two foresaid active powers in their absolute intention, where moysture is totally absent. Now moysture is as it were a mongrell, begotten between the two opposite actives, which is proved thus. The North wind by his dominion turneth the Aire into Snow, Hail, Ice or Frost, that is, into a cold and dry Substance. But when the Southerly or Easterly wind, doth begin to have dominion, then their blasts do penetrate, by little and little, the said dry masses or substances, and undoeth them, and coverteth them into a moist or humid nature, according unto the tenor of those forementioned words of *David*: *So soon* (saith he) *as he bloweth forth his wind, the waters flow. So soon as he sendeth forth his Word, they are liquefied.* So that moisture is nothing else but a mixtion of heat and cold, in one solid Substance, which is fluxible *in potentia*, and then by little and little doth the cold and drouth depart, and become faint, according as the power of the wind is more or less vigorous in Heat. For thus much we must observe, that as cold doth make immobil and fix; So it is an evident signe, that the Southern or Eastern Heat hath taken possession of the Mass, when by their action it beginneth to moysten, to revive and move again: forasmuch as nothing doth effect that function but Heat. In the very same manner also, the increated and all-creating Spirit of Light, moving upon the face of the dark abysse, did operate in it, and made the congealed Mass to relent, and then it was called by *Moses*, waters; and by *Hermes*, *humida natura*, or *the humid nature*. And so they continue unto this day, being altered from one nature unto another, according unto the will of God, which he effecteth by his Ministers, the Angelicall winds, causing the Spirituall waters to change, and wheel about from one nature into another. And we must observe in these changes, that even the visible waters, were first made and derived from the invisible waters, according unto St. *Paul*'s doctrine before mentioned: For Heaven was before the Sea and Earth, which were as it were the feces, dregs, or grosser part of the catholick Sublunary Element.

An ocular Demonstration, confirming the Divine properties or Vertues above-mentioned.

Before we proceed unto our ocular demonstration, which shall be made in and by our Experimentall instrument, we must consider in the first place, that the Catholick Aire or Sublunary Heaven, is the subtiler and more spiritual portion of those waters, which are under the Firmament, of which division *Moses* maketh mention, and therefore every particular thereof doth correspond unto the whole, and consequently the aire included in the glass of the Instrument, is of the same nature, as is that of the whole Catholick Aire; and therefore by reason of their continuity, as the excluded whole fareth, so also doth the included part. Again, as the Spirit which walked upon the waters did animate, vivify, inform, and dilate them giving them motion: So also by his absence, or by hiding its act or contracting its emanating beames into it self, the waters are also contracted, condensed and darkned, as it appeareth by the Northern wind's property, which proceedeth from the privative or contractive action of this Spirit. But as the waters do by their existence fill the vaulted cavity of the world: So also doth the all-informing Spirit fill every corner of them, insomuch as being it operateth all in all, but in a diversity of property, (and therefore it is termed *multiformis Sapientia*); so sometimes it operateth in its privative property in these lower waters, as is already told you, namely when it bloweth from the North and West, and sometimes in his positive nature; as when it breatheth from the South or East. In the first, by his cold action he contracteth from the circumference unto the center, as is said; by the last, namely by his hot property, he dilateth from the center to the circumference. Seing then that it is water, that is the Catholick passive, out of the which, as being the common Subject of all things, the shape of the whole world, and every thing therein, was and is carved out and fashioned, as St. *Peter* telleth us and that the eternall creating and all-inacting Spirit of the Lord, is the universall actor, which moveth all in all, in the waters, as *Moses* doth intimate unto us, and that in and by an infinity of Organs, as Angels, Sun, Moon, Starrs, Winds, Fire,

fire, &c. as in many places of Scripture we find it, it must needs follow, that he is the agent, as well in the contraction and dilatation generally, without the Glasse, as particularly within the Glasse. Wherefore as the Sun, the hot winds, the fire, or naturall heat of mans body, have their dilative property from his emanating and inacting vertue, and do alter by it the cold aire, the winds, and water from his privative disposition: So it followeth, that as well the dilatation of the aire in the Glasse, as contraction, is the immediate act of this Spirit's positive or privative property; for when this Spirit bloweth from the North or West, the aire is contracted more or lesse into a narrower room within the Glasse, and that is proved thus, namely, because the water is drawn up higher into the neck of the Glasse, lest a corporall vacuity should be admitted in nature. And again, it is most apparent, that the aire in the Glasse is by so much the more contracted, by how much the Northern cold hath dominion in the outward aire, because it is gathered into a more strait place or passage, then it was before the water was elevated up. On the other side, if the hot winds, or Summer Sun, do inflame the externall aire, then the included aire will also dilate it self, and in its dilation require a larger space. That the aire is so dilated by heat, it is plainly demonstrated, in that the water is struck down by so many degrees lower than it was. Again, if one put his hand on the top of the ball of the Glasse, the water will sinke, for the aire will forthwith be dilated. Now that the spirit of life, which giveth this heat unto Man or Beast, is from this eternall Spirit, which (as the Apostle saith) *doth vivifie all things*, Scriptures do in many places, above and hereafter mentioned, confirm. Again, the Prophet calleth this one *Spirit from the four winds, to breathe into the dead carcases that they might live again.* Thus you see it evidently confirmed by an ocular demonstration, that cold doth contract, inspissate, and make gross the included aire, which is argued by the drawing up of the water, and straitning the aire. And again, that heat doth dilate and dissipare, by the enlargement of the aire in hot weather, or by laying of the hand on the bolts head, which is made evident by the beating down of the waters. Ezek. 37. 9.

Note (I beseech you), ye that will not be over-partiall on the Peripateticks behalfes, the two notable errours of the Aristotelians: whereof the first is manifested, in that they hold for a Maxim, that *calidum* doth *congregare homogenea, heat doth congregate and gather together things of one nature.* Now you see it here ocularly demonstrated, that heat doth operate the contrary; for it dissipateth and disperseth the aire, which is of homogeneall parts, and therefore it doth not congregate it: But it is cold that doth congregate, compact, and gather homogeneall things together, as well as heterogeneall. For you see, in our Instrument, that it contracts and gathers together the aire, yea, and water, in a straiter and narrower place. And therefore their assertion also is not sound, when they say, that *frigidum* doth onely *congregare heterogenea.*

The other of their palpable errours is also described by this ocular experiment, for whereas they say, that the Sun, starrs, and Fire, yea, and all heat whatsoever, doth attract and draw unto it the vapours and humidity of the earth, waters, &c. we find the contrary by this our experimentall Glass; for in onely laying the warm hand upon the Glass, the aire dilates it self immediately, and is so far from being attracted by the heat, that contrariwise it flyeth away from the hand: And that this is so, it appeareth by the striking down or precipitation of the water, as is said. Thus have we sufficiently mentioned, in this present Book, the estate of the first and second Principles of all things, and that but in brief tearms; because my purpose is, to touch them with a more large and copious style, in the first Book of my Sympatheticall and Antipatheticall History.

I will now proceed unto the next Book, wherein I purpose to handle the mystery of Rarefaction and Condensation, with the manner of the variety in the heavenly Fabrick, and the rotation of one catholick sublunary Element into a four-fold nature or existence. And in the last place, I will conclude with the radicall efficient cause of Creation, Generation, Corruption, and Resurrection.

The fourth Book.

The Argument of this Book.

HErein is expressed the universall mystery of Rarefaction and Condensation; where also it is proved, that by them the World was made, the Heavens established in due order, and the catholick Element altered and changed after a quadruple manner and condition.

CHAP. I.

Herein first, the common or catholick subject of Condensation and Rarefaction is once again recited or repeated, as also the two essentiall opposite properties or vertues, which are derived from the eternall Principle, in his privative and positive nature, are proved to be the immediate causes of both those alterations, in the generall Element of Waters.

I Have made it (as I imagine) most plain and evident unto your understandings, as well by the testimony of the antique Philosophy, and infallible wisdom of holy Writ, as by ocular demonstration, that the common, or universall matter and subject of all things, was the Waters, which were inacted and created by the bright Spirit of the Lord, before all things: Which being so, and for that all Condensation and Rarefaction do regard a subject or materiall substance, wherein it should be performed or effected, it followeth therefore, that the onely matter which doth endure or suffer the act of either of them, must be water, or a humid and moist nature, being it is the onely substantiall stuff, which filleth all the vast cavity of the world, and consequently the materiall existence, of which both Heaven and Earth, and all things therein, are framed, and were originally shaped out. This is therefore that main subject of Condensation and Rarefaction, by the means whereof, all things in this world are made to differ from one another, and are disposed and ordered by God, according to weight, number, and measure, in their proper rancks and places; that is, they are placed in a higher or lower region, according unto that dignity, which the catholick or eternall Actor hath bestowed upon them in their creation. The common matter therefore of incrassation and subtiliation being thus made manifest, we are to finde out the universall actor or operator in this work. And I did signifie unto you before, that it was the sacred emanation of that divine splendour, which did operate from all beginnings, and doth at this present operate, and shall hereafter work all that which hereafter shall be effected, in the heavens above, and the earth beneath; which assertion of mine accordeth well with this axiom of the Apostle, oftentimes, and that not without a just occasion, repeated by me, *Deus operatur omnia in omnibus, God worketh all in all.* And *David*, *In sapientia omnia fecisti, Thou hast made all things in thy wisdom.* And *Solomon*, *Sapientia operatur omnia, Wisdom worketh all things.* And the Apostle in another place, *Christus portat omnia verbo virtutis suæ, Christ beareth all things by the word of his vertue.* And St. *Peter*, *The heavens were of old, and the earth of waters and by waters, consisting by the word.* Again, St. *Paul* saith, that *Christ is in all, and filleth all.* And in another place, *Christus omnia est, & in omnibus; Christ is all, and in all.* Now this holy spirit of wisdom is said to be, *omnibus mobilibus mobilior, more swift and movable than any movable thing.* And therefore he must needs act all in all, according unto his will and pleasure. Again, when he is pleased to withdraw his actuall beams within himself, he seems to rest, and the act of the creature doth cease, and then death doth ensue, namely, cessation from the activity of life. Now being he is the most agil and moovable of all things, the vertue of heat doth evermore accompany the motions of his light, yea, and are essentially united unto the actor: even as we see in the Sun, (which *Sydrach* the wise-man compareth with Divinity, saying, that the body is likened unto the Father, the beams

1 Cor. 12. 6. Psal. 104. 25. Wisd. 8. 5. Heb. 1. 3. 2 Pet. 3. 5. Ephes. 4. 10. Col. 3. 11. Wisd. 7. 24.

the beams or emanation unto the Sun, and the active heat which issueth from them both unto the Spirit) that the beam is continuate unto the body of the Sun, as the emanation from the divine fountain, is one individuall essence with the fountain of eternall light; and the virtue issuing from the Sun and his beams, is in like manner unseparable in essence from the other two; even as we find, that the holy Spirit which is emitted from Father and Son, is one in essence with them both. For this reason therefore, the divine Philosopher *Hermes* saith, *Mens ab essentia Dei nequaquam divisa, sed illi potius eo modo connexa, quo solis corpori lumen; The mentall beam is not at all divided from the essence of God, but rather joyned and knit unto him after the same manner, that the light is continuated unto the Sun.* Pim. 12. Whereupon it is evident, that the vertue of heat is essentiall unto light, as the act of motion is never absent from the emanating brightnesse. I conclude therefore, that Rarefaction is nothing else, but the dilating of water by heat, which was first contracted by cold; and Condensation, on the other side, is a contraction, or sucking and drawing together of those watry parts, which were dilated or dispersed by heat: So that the subject of both these actions is water, and the fountain, as well of the privative as positive agent, is the Nolunty or Volunty, that is to say, the negative or affirmative will of that one eternall Unity, who is that all-informing and operating Spirit, which acteth and accomplisheth his pleasure in all and over all, by his divers organs, as well angelicall as celestiall and elementary: which, according unto their diversity in disposition, are moved by this internall act, to operate in this world the will of the Creator, both positively and privatively, as shall be told you in the Chapter following.

CHAP. II.

How this Divine spirit or Ruach Elohim *being but one in Essence, worketh both by his Angelicall, and Astrall organs in this sublunary world, after a four-fold manner.*

THe Eternall spirit of wisdome, who is the initiall principle of all things; and in whom and by whom, (as the Apostle teacheth us) *the Angels, Thrones, potestates and dominations were Created*, doth operate by his Angelicall Organs of a contrary fortitude, in the Catholick Element of the lower waters; both the effect of Condensation, and that of Rarefaction. Coloss. 1. 16. And to verifie this out of the holy Bible's testimony, we read first, that this one spirit is the arch- Lord and Prince of the 4. winds, or else the Prophet by the commandement of God would not have said; *Come O spirit from the 4. winds and make these dead Carcasses to live againe.* Ezek. 37. 9. Now that this one spirit worketh in, and by spirituall and Angelicall Organs, in the execution which is effected by the property of the 4. winds, it is proved out of the *Apocalyps*, where we find these words: *I saw 4. Angels stand on the 4. Corners of the Earth holding the 4. winds of the Earth*, that they should not blow on the Earth neither on the Sea, &c. Apoc. 7. 1. By which it is evident that these Angelicall Presidents over the 4. winds were the Ministers and Organs by and in the which the spirits or blasts of the winds were emitted or retained according unto the will of that eternall spirit, which guideth them when and where he list: But we find by daily observation that the essentiall vertue in the Northern spirit is cold, and therefore contractive or attractive from the circumference unto the centre, and by consequence a causer of congelation and condensation. By this kind of Angelicall vertue, the divine spirit doth work his privative effects, and acts of Inspissation and fixation in the sublunary Element, causing terrestriall and earthly effects. But contrariwise, we find that by and in the Southerne and Easterly Angelicall spirits, the all-Creating and operating power doth cause Rarefaction and Subtiliation in the said inferiour waters, through their essentiall action which is heat. And for this cause the said hot winds do undoe by rarefaction all that which the cold Northen winds did effect by congelation. Hence therefore it commeth, that of this potent Angell (who is said by the wise Cabalists to be the President and Governour of the Celestiall Sun, which some terme *Michael quasi Quis sicut Deus*, of whom we will speak hereafter, also touching his Angelicall organs in the 4. Corners of the earth, by which he useth to do his will) it is sayed, *The sonne of man will send out his Angels from the four winds of heaven*: and moreover, we shall find in the place before mentioned, that this imperiall Angell Mat. 24.

did rise from the Easterly angle of the world, and did command the foresaid fowr Angels which had dominion over the four winds, as vassals unto his will. For the Text hath it; *And I saw another Angell come up from the East, and cryed with a loud voice unto the 4. Angels unto whom power was given, &c. Hurt not the earth, neither the seas, nor the trees till I have sealed, &c.* Whereby it is apparent that the 4. Governours of the winds are subject unto that great Angell, who is the powerfull and potent Intelligence which moveth and ruleth not only the Sun but sustaineth all things by vertue of this word; and this Almighty Angell is esteemed by some to be the same mentioned in the first Chapter of the *Apocal.* Who said, I am *Alpha* and *Omega*. Now that the Sun by vertue of this omnipotent Spirit, whose immediate angelicall organ or instrument the Angell *Michael* is, doth govern the airy spirit, both of the lower and upper world, the wise *Solomon* doth seem to acknowledge, where he saith, *Sol lustrans cuncta, in circuitu pergit spiritus; The sun illustrating all things, the aire or spirit moveth about.* For this reason also, the Philosophers have called the winds *Titanei filii*, the sons of *Titan*, or of the celestiall Sun. It appeareth therefore, that the increated spirit, which supereminently moveth in the angelicall creature, *Michael*, (and therefore *El*, or *Deus fortis* is annexed unto it) is that selfsame Princely Spirit specified by the Prophet *Ezekiel*, (as is already proved) who dwelleth in the great Angel, who rising up from the East, commanded the 4. governours of the winds, with their legions: whereby it is manifest, that they have all their act and power from it, and are ordained to be employed onely at his will, either to effect privation or position, and consequently to produce condensation or rarefaction in the world, at his pleasure; namely, position and information by his light; and heat, and privation or deformation by his dark and cold property. And hereupon the kingly Prophet speaketh thus, *Angeli Dei validissimi robore, efficientes verbum ejus, auscultantes voci ejus, ministri ejus facientes placitum. The strong Angels of God which do execute his word, and hearken unto his voice, are his ministers to perform his will.* And again, *Qui facis angelos tuos ventos, et ministros tuos ignem urentem; Who makest thy angels winds or spirits,* (for רוח *Ruach* signifieth, *Ventus, Spiritus, Flatus*) *and thy ministers flames of fire.* Whereby it is evident, that the eternall Breath is that which animateth the Angels; the Angels give life and vigour, first, unto the stars, and then unto the winds; the winds first informe the elements, or rather alter the catholick sublunary element into divers natures, which are tearmed Elements; and then by the mixtion of divers windy forms in that one element, they do produce mereorologicall compositions, of divers natures, according unto the diversity of the windy forms which alter it. But that I may the more pertinently discourse upon these businesses, and withall discusse many difficulties and scruples, which have not a little troubled the Philosophers and Theosophers of our age, touching the principle tabernacle of this all-acting and creating Spirit in the world; Before I passe any further in this my story of Condensation and Rarefaction, I will expresse mine opinion touching that point at large: because the enucleation of it will be very pertinent and necessary, for the opening of this main businesse, forasmuch as in it, not onely the world's creation, but also the emperiall government of the worlds Spirit, and the formall manner of production of Meteors, doth consist.

Apoc. 7. 2.

Apoc. 1.

Eccles. 1. 3.

Psal. 103. 20.

CHAP. III.

What the cavil's of this our age hath been, touching the seat of the all-creating and universall inacting Spirit in this world. And herein also it is proved, that Jerom's *translation upon this Text of* David, [Posuit tabernaculum suum in sole, God put his tabernacle in the sun] *is according unto the true sense of Scriptures. And lastly, the reason of the errour in our latter Translations, is herein, according unto the Author's capacity, expressed.*

I Confesse, there hath been a great controversie, whether *Jerom*, or *Tremellius*, or *Pagnine*, and some others, have erred in their translation of the fore-mentioned Hebrew Text; for *Jerom* being of greater antiquity, howsoever he found the nature of the Hebrew which he translated, interpreteth the first verse of the nineteenth Psalm of *David*, *Posuit Deus tabernaculum suum in sole, God hath put his tabernacle in the sun*; *Pagnine* making use of the same Text, but perchance corrupted and

Psal. 19. 5.

and altered from the Originall copy, and therefore construeth the Hebrew thus: *In cœlis posuit Soli tabernaculum: He made for the Sun a tabernacle in the heavens.* And *Tremellius* expounds it: *Soli disposuit tentorium in iis: He made the heavens a pavillion for the Sun.* Verily if we consider all things rightly, we must imagine that either the Text must be altered and corrupted from that Originall copy, which St. *Jerom* had, or else the reverend *Jerom*'s worth must of necessity be called into question, for so grosse a mistaking. Touching the person; surely the whole Christian Church in his days, would not have made election of a man of mean skill in the Hebrew language, to undergo a task of such importancy, being for the main good of the whole Christian Church, as was the translation of the Bible out of Hebrew into Latin. It would not (I say) have relied upon a man of small cunning, either in the Hebrew language or mysteries of divinity, to judge of the likelyhood or coherence of the Scripture's Harmony; and therefore the ability of the person, unto whose charge so great a business was committed, and consequently the fruits of his labours could no way be undervalued, being compared unto either *Pagnine* or *Tremellius*. Again, that he was held for a person of holy conversation, the title of Saint, which is attributed unto him, doth confirm and argue. Besides all this, that he had by many degrees a deeper insight into the mystery of the Bible, and a profounder reach into the nature of the divine wisdom, then any Interpretour of the Bible, which ever was, and much more then those of later daies; *John Reucline*, in his third Book of the Cabalistcall Art seemeth to verify in these words, *Cum Hieronymus librum Jezzira multum, & sæpe, nocturna versaret manu atque diurna, venisse ad eum filia vocis dicitur, qua juberet illum tribus annis volumini eidem insudare, &c. Quo facto, se ab ipso Deo virtutes & potestates Alphabetorum et Elementariarum commutationum asserebat reperisse: Nam dispositionem conjugationis de libro creationis ante noverat. Inde ad posteros Alphabeticaria hac cabula, id est receptio, transmigravit, per quam Arcana divinorum maxima panduntur: When Jerom had often turned over the Book of Jezzira or of the Creation with a nocturnall and diurnall hand; It is reported that the daughter of the voice came unto him, which commanded him to take paines in the said Volume for three years space; which when he had effected, he said that he was taught by God, the vertues and powers of the Alphabets, and Elementary commutations: For he had known the disposition of the conjugation out of the book of Creation before. And hereupon did this Alphabetary caball or reception spring, by the which he did bewray or disclose the great mystery of divine things,* &c. Which if he meant of this *Jerom*, as by many of the learned it is imagined; you will not deny but he was deeply seen in the profound and arcane meaning of the Scriptures, and therefore he was a man who should not lightly be so deceived or deluded in his Interpretation. Again, no man can deny but that the Pope and whole Christian Clergy did assist him in this business, with all the antique books or manuscripts, which might direct him into the true way or sense of interpretation; so that he wanted not the consent of antique Authority, but could discern between the true and corrupt Text in his interpretation, and therefore that we may neither accuse the later interpreters for their exposition, nor derogate from St. *Jerom*'s labours, which deserve an everlasting monument, we must rather impute the errour unto the corruption or alteration of the Hebrew Text, being that the whole harmony of the Scriptures, and main subject of the Psalm in which it is recited, do tend and incline rather unto the construction of St. *Jerom*, as I will particularly prove and expresse unto you by these Arguments following. Whereof the first is taken from the main Subject of the Chapter, wherein these words *Posuit tabernaculum suum in sole* are mentioned, as also from other Testimonies of holy Scriptures. Next from the mysticall and cabalisticall exposition of the Hebrew word of the Sun. Then from the resolution of the ancient *Theologians* with other circumstances belonging unto them. Fourthly, from an *Astronomicall* observation, and the dignity and excellency of the solar creature. Fifthly, from an *Arithmeticall* consideration. Sixtly, from the point and circle in *Geometry*. Seventhly, from the consonant of the greatest perfection in *Musick* or harmony. Eighthly from a Physicall or naturall regard. And lastly, by the asseverations of the wisest and divinest Philosophers, which accord exactly with the Symphony of Scriptures. Of each of those therefore in their order.

Reucl. lib. 3. de Arte Cabal.

As for the first Argument, it is evident that the main Subject of this Psalm, doth touch the revelation of Divinity or God in his celestiall creatures, and therefore it must as well be in this Psalm intended, that the divine Spirit doth plentifully, and that essentially inhabit this illustrious palace of the heavenly Sun, as there

there it is related that the heavens are full of his presence. But the same Psalm be-
Psal. 19. 1. ginneth thus, *The heavens declare the glory of God, and the Firmament the works of his hands*, &c. Where he expresseth that the glory of the Creator which is in the creature doth reveal the Creator in the creature; but where the glory is present, the essence is not absent: And thereupon it followeth justly, that this Creator which hath filled the Sun of Heaven, with his glory and beauteous influence of essentiall vertue and light, hath revealed himself unto all the world, out of his Sunny tabernacle egregiously and perspicuously, as by the Physicall and naturall effects it shall be declared hereafter in the eighth rank. Again, the Son of *Syrach*
Eccles. 42.16. confirms this more plainly where he saith: *Sol illuminans per omnia respexit; & gloriâ Domini plenum est opus ejus*: *The Sun shining forth looketh over all, and it is a work that is full of the glory of the Lord*: that is to say, of essentiall Divinity, not that it is included in it, but that also it is exclusively in and over all, no otherwise then the Spirit of mans blood is said to have his principall tabernacle in the Heart, and yet is in all and every part of the Spirit and body. Again, it appeareth by these words, that the Eternall Spirit of Wisdome did elect the celestiall Sun, as a pure vessell or Subject, to operate and act in, for the vivification and animation of every
Eccles. 24. 5. creature. And therefore she, in her own person, saith, *Ex ore Altissimi prodii primogenita; in cœlis feci ut oriretur lumen indeficiens*: *I came out of the mouth of the Almighty, being the first begotten; I made or caused a never-fading light to rise in the heavens*. Whereby this catholick Agent doth shew that the Sun doth move in and by
Eccles. 43. 5. it, *The great Lord* (saith the text in another place) *made the Sun, and by his Commandements he causeth it to run hastily*, &c. As if he had said by the Divine Word the Sun did move. But this will be better proved hereafter.

Touching the second, which dependeth on the cabalisticall enucleation of the Hebrew word, for the Latin word *Sol* or the *Sun* in English, is written thus in Hebrew שמש where we have two ש or *Shins*, which the Cabalists do make the Symbolicall character of fire and light, and מ *Mem* in the middle, which importeth a watry corpulency, for *Mem* is the Symbolicall expression of the waters; as if we should say, that the humid nature of the heavens being contracted in their center, is illuminated with a double proportion of the divine emanation streaming down, or flowing from the *Sephiroth* or Cabalisticall numeration, called *Tiphereth* or pulchritude and beauty. Whereby it is argued, that this heavenly mass is made a Tabernacle for the Spirituall Sun or beauteous and divine Spirit of Light, not that it includeth it, as is said before, but, as the Scriptures say, that the holy Spirit was in the carnall Christ abundantly, and yet it was not denied for all that to fill the
Sap. 1. earth and heavens.

Resol. Theolog. Tract. 2. *Pars* 2. *Part.* 2. *q.* Concerning the third: The *Theologians* do affirm, that the Light which was expansed over all the heavens, and did operate in place of the Sun, for the first three daies space, was at the fourth day congregated into the body of the Sun. But this Light which was so dispersed, was the immediate act of that Eternall Spirit which was carried on the waters; and therefore that Light which is in the Sun, doth participate with divinity, as shall be more evidently expressed in the eighth and last Argument.

By the fourth, which is proved out of the Celestiall or Astronomicall dignity (which the Sun representeth) it is most evident that it comprehendeth in his mansion divinity, being that by how much the more perfection any thing hath in it self, and excelleth the rest in glory, by so much the more it approacheth unto divinity. For as much as *Hermes* doth rightly tell us, (not disagreeing in that from our Saviour Christ his doctrine) that *Bonum* and *perfectum* is onely God. Now the Macrocosmicall Sun's dignity and perfection is easily to be discerned, in that this Royall *Phœbus* doth sit in his chariot, even in the center or middle of the heavens, glittering with his golden hair, as the sole visible Emperour, holding the royall Scepter and government of the world, in whom all the vertue of the celestiall bodies do consist, as *Jamblicus*, and many other learned personages have confirmed. And *Proclus* averreth, that all the powers of the starrs are congregated and collected into one at the aspect of the Sun, the which are afterward disseminated by the fiery spiracle of the said Sun upon the Earth. Doth not the Wiseman also by reason of the glory of this heavenly vessell or organ, compare the brightness of the in-created Spirit or fiery emanation of divinity with it, by reason of his excellency in
Wisd. 7. 24. Eccles. 42. 16. brightness? And again, is it not proved before, by the Son of *Syrach*, that the Fabrick of the Sun is full of the glory of the Lord? But I will say more unto this point, in the eighth and last Argument.

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The fifth sheweth, how by an Arithmeticall regard, Divinity must needs dwell in the Sun; namely, as it is onely one unity, from which all the multitude of the starrs in heaven do derive and draw their formall essence, no otherwise than from the Arithmeticall unity, all numbers whatsoever are produced; for the number two hath but the form of one and the same unity, twice conceived, and then one unity more maketh three, and so *in infinitum*. In the very like manner as one candle lighteth another, and a third, and so proceedeth *in infinitum*. Even so, this one heavenly Candle informeth with light and beauty, all the starry candles in heaven, and yet it reserveth still, without any detriment, his wonted unity in perfection, power, and glory.

By the sixt Argument (which is Geometricall) in regard that the Sun is a most bright circular body, it must needs be, that it hath a centrall point unto his circumference, in the which all his illuminating power doth consist, being that the circumference is nothing else, but a semi-diametrall dilatation of a punctuall and essentiall vertue, from the center unto the circumference. And this is the meaning of that Axiom in Philosophy, *In medio consistit virtus & veritas*. Now if that wonderfull beauty, and clear brightnesse which is in the Sun, were not extended from the center, it would not proceed *a principio interno*, and then it must, like as the Moon doth, require some other externall corporall illuminator; but that is proved to be otherwise, being that there is not any body found in the world, that is equall in brightnesse unto it. And this is an argument, that it hath a centrall divinity, or divine vertue in it, which like unto the soul in the center of the creature, vivifieth or acteth from the center unto the circumference thereof, and so making the superficies of the body a fiery and bright *coloratum*, causeth it, according unto the infinity of its centrall agent, to extend his beamy emanation to all the limits of the vast world. Hence is it, that God is said to be the center of all, whose circumference is no where; that is to say, in and over all, and beyond or without all. Neither let it seem strange unto any, that I say, the in-created light is visible, in regard of his tabernacle which it endueth, being that Scriptures do testifie, *that he is a consuming fire*. And again, that *the spirit of wisdom excelleth the sun and starrs in brightnesse*. And again it is said, *He is attired with light as with a vestment*. To conclude, he is *fons & pater luminis*, and therefore there can be no light, either visible or invisible in this world, which is not from it. Doth not St. *Paul* seem to aver, *that all visible things were first from things that were not visible*; whereby is argued, that all visible light was first from the invisible, whose fountain is God, the which invisible light is continued in essence unto his like in the creatures, as shall be shewed anone.

The seventh is confirmed by an observation in Musick, namely, that the divine Spirit hath elected the Sun for his tabernacle, to wit, by reason of his position in heaven. For if we consider, that God, as he is said to exist in himself, is reputed by Scripture to be seated *in the heaven of heavens*; and in another place, *in the highest heavens, and yet he respecteth and looketh down unto the earth*; In that regard we may compare him (*si sacra cum mundanis componere fas sit*) unto an unison in Harmony; for if a string of a musicall Instrument be struck open, it soundeth a unity from the bridge of the Instrument unto the nut or head: So we imagine, that a chord may be extended from the worlds circumference, or highest heavens, unto the center or earth. Again, if we presse the chord of the Instrument just in the middle, then each half chord being struck, will sound in a *diapason* unto the whole, and will prove the center or perfection unto each end of the chord, which will then point out, as it were, the circumference.

Now the consonant *diapason* is the most perfect accord of all others, and therefore noteth, that the middle betwixt the light or heaven, and the earth, is the seat of the greatest perfection, which doth correspond unto the unison as 1 doth to 2, which is *in proportione dupla*, *in a double proportion*. It followeth therefore, and by effect it appeareth, that the Sun is placed in this centrall seat, which correspondeth unto the whole, as 2 doth unto 1. because it is the opinion of all Astronomers, that the Sun is placed in the middle, or center of the heaven. Now how this perfect accord was mystically shaped out of the divine and radicall unity, or unison, which said, *Fiat*, and it was done, I beseech you observe: Unity said, *Fiat*, and so this unison caused a divine emanation, which made 2. and had the self-same regard unto unity, as the *diapason* or perfection hath unto an unison. Now this bright emanation, by the which all things were created and framed in true harmony, elected

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in this world the perfect seat of its royall regard unto all creatures, in the point of *diapason*, which is ever in the middle of the unison, and therefore in the center of the heavens. But it appeareth unto the eyes, that the Sun is ranked in the middle of the seven Planets; and again, it appeareth by the divine glory which shineth from it, that it is a seat of divine perfection: and therefore the Platonists have imagined, that the Solar orbe or sphear is the seat of their *anima mundi*, or *soul of the world*. Now as this royall and most consonant *Diapason*, doth comprehend in his capacity the other two inferior accords in Musick, namely, *Diapente*, and *Diatessaron*, (for of these two united is the *Diapason* composed) it is likely, that the whole harmony of the heavens, and consequently of the world, are put in practise in this created organ, the actor or player whereon is the eternall Spirit, which soundeth out every minute from this his glorious Instrument, straines of life, vivification, multiplication, pacification or preservation, unto the creatures; for this is the office of the eternall Christ in this world, I mean, the divine Word, in the which, as the Evangelist *John* testifieth, is life. But of this, in the next.

Eightly, it is proved by a physicall or naturall regard: For we observe, and not we onely, but the beasts themselves; nay, the very herbs and vegetable plants of the earth, do feel, and as it were confesse, that the Sun is the chiefest treasury of vivification and multiplication in this world. Whereupon it is apparent, that when the Sun approacheth near us, the herbs and trees which seemed as dead before, do now revive, put on their green coats, and flourish with their blossoms and flowers: But contrariwise, when it departs on the other side of the *Æquinoctiall*, they put off their flowers and green apparell, and begin to mourn, as it were, for his departure. But, saith St. *Paul*, *Deus vivificat omnia*, *God doth vivifie all things*. And therefore if the Sun by his presence bringeth unto the world the vertue of vivification, it is apparent, that it hath this gift from the Spirit of God, which is the Spirit of life, and being abundantly poured on it by God into this heavenly vessell, it doth effect these vivifying acts in the world, no otherwise, than the same spirit being affluently infused on *Christ*, *Moses*, *Elijah*, and other Saints upon earth, did effect wonders upon the earth, in healing, reviving from death, &c. Doth not the sacred Text also aver, that *Sapientiam Deus effudit supra omnia opera sua secundum datum suum*, *God hath poured out his spirit upon all his works, more or lesse*. Why then should any man make any scruple or question, touching the Spirit's habitation in the Sun in abundance. This therefore is the chiefe subject of this Psalme of *David*, to expresse, that the glory of God doth palpably appear, out of the creatures of heaven, yea, out of every creature the eternall Spirit doth shine, or expresse his glory more or lesse, and is, according to the gift which is given unto him, to be discerned out of it: And thereupon *Job* saith, *Cœlos ornavit Deus Spiritu suo*, *God hath adorned or beautified the heavens with his Spirit*. By which words it is manifest that it is the essentiall spirit of God, which giveth by the abundance of his presence the lustre and glory unto the Sunne, which for that reason is termed, and that not erroneously, by the Platonists, (who therein have imitated the divine Poet *Orpheus*,) *Oculus mundi*, because that in and by it as in a certain clear and smooth looking glasse or mirrour, all things are seen and discovered: And again the philosopher *Heraclitus*, *Si solem è mundo sustuleris, quid est nostrum Corpusculum, si desit anima? Nulla ibi contractatur vena pulsatilis, sentiendum nullum inest judicium, Nullus in eo vitalis halitus aut respiratio*: *If thou takest away the Sonne out of the world, what is our little body, if the soul be wanting; There is no beating veine or pulse to be discerned in it, there is no judgment to be perceived in it, there is neither breath nor respiration in it*. For this reason also it is termed, *Cor cœli*, *the heart of heaven*, because that as in the heart doth exist the lively fountaine of blood which doth water and humect the other members of the body. So also it appeareth by effect that the vertue, vegetation, and conservation of all things both inferiour and superiour, doth issue and spring from the Sun, forasmuch as it imparteth and inspireth by his light, life, and heat unto inferiour things and bestoweth formall light unto the superiour. Now this light is a certain simple act, which converteth unto it self all things, by a vivificall or lively heat, which penetrateth all things, and concucteth their vertues over all, and withall dispelleth and expelleth away all darknesse and obscurity. Whereby it is apparent, that *if the life in generall be in the word*, as St. *John* saith; and if *this catholick spirit of life vivifieth all things*, as St. *Paul* and *Judith* affirm; and if the *spirit of wisdom be brighter than the sun, and a simple and pure spirit, which is more movable and active than all things*, and therefore

Eccles. 1.

Job. 26.13.

Joh. 1. 4.
1 Tim. 6.13.
Act 17. 25.
Judeth. 16.17.
Sap. 7.22.
1 Cor. 12.
Sap. 7. 24.

therefore operateth all in all; and if *it penetrateth all things by reason of his purity*, as *Solomon* saith, and all these properties are found in the solar vertue; What should dissuade man from thinking, that the Hebrew Text was not rightly understood of *Jerom*, when he interpreted it, *Posuit tabernaculum suum in sole*, *He put his tabernacle in the sun*? Verily this was necessary for man to understand, being that unto this very hour, there are but few that will acknowledge, that the Spirit of God doth immediately operate and work in his organ the Sun, and by the Sun; but being rather seduced by the Ethnick learning, they will admit many subalternate agents, or efficient causes, *per se*, that is, *of themselves*, distinguished from the essentiall act of God, which is the reason of Idolatry, and worshipping of the creature for the Creator, and neglect or ignorance of the Creator in the creature. For although it be said by *Solomon*, *Quod solem prævenire oportet ad benedictionem Dei*, Wisd. 16.28. *We ought to prevent the sun-rising to give thanks unto thee.* And again we read, that *when we pray, we should conver our faces unto the east, or rising sun.* Yet ought we to imagine, that he teacheth this doctrine for the Creator's cause, which dwelleth in that bright tabernacle, and not for the tabernacle's or creature's sake. For it was into this errour that the Ægyptians fell, who *adoring this illuminated creature in lieu of the Illuminator, did build a temple and city in the honour of the Sun. Wherefore the chariot and horses of the sun, which the ignorant Jewes had set up before the gate of Gods temple, were justly pulled down, which distinguished not the Creator from the creature.* Isai. 19.18. This errour, which to this hour cleaveth it self unto the Aristotelically learned of this world, is delineated in its true characters by that Evangelist, who did assure us, that *all life is in the Word. This word or light*, saith he, *is in the world, and the world was made by it, and the world did not know him. But as many as did receive or acknowledge him* (namely, that he made all, and was all, and in all) *were numbred among the children of God.* Wherefore all true Christians ought to understand, that he filleth all, vivifieth all, sustaineth all, operateth all in all; for without it, they cannot be esteemed the legitimate children of God; they ought not to be so ignorant of the Creator in the creature, being that his glory shineth forth of them, and may be perceived by them more or lesse, thinking that he is absent even from the most beautifull creature of the world, who is present with all; *for it is said, that he filleth all*, and that not virtually or accidentally, as some worldly wisemen, by their Ethnick distinction, (distorting by that means the truth of the Scripture) will have it but in essence, being in plain tearms it is said in one place, *Christ is in all, and over all*; *in him are all things*: But Christ, which is the true wisdom, is *the vertuous*, or *essentiall emanation from the Father*, and therefore no accident. In another place, *The incorruptible Spirit of God is in all things*; but that Spirit which hath no corruption in it, and preserveth from corruption, and giveth really life, is no accident, but a perfect essence. In another place, *Of him, by him, and in him are all things*; therefore this is meant essentially, and not accidentally. In another place, *God is all in all*. And again the Apostle, *Of God the Father are all things by our Lord Jesus Christ, by whom are all things*. All which cannot be meant otherwise, than by Gods essence, which is in and over all, because that in himself he is onely essentiall, and therefore no accidents can be attributed unto him: and consequently we may conclude, that Gods Spirit is essentially in the creatures, and for that reason we ought simply to consider him, and acknowledge him in his works. For that person which professeth himself a Christian, and doth not know this, is but a Christian in name, and consequently vain and miserable. And this is partly confirmed by the words of St. *Paul*, and partly out of those of *Solomon* before mentioned: *The anger of God* (saith St. *Paul*) *is revealed from heaven, upon the impiety and injustice of those men, which do detain the verity of God in unrighteousnesse; because what is known of God is made manifest unto them, for God hath revealed it unto them. For the invisible things of him are discerned of the creature of this world, by those things which are understood by creation, as also his everlasting vertue and divinity. So that they are inexcusable, because that when they knew God, they did not glorifie him, or give him thanks, but did fade away or vanish in their own imaginations, and their foolish heart was darkned; and therefore in saying that they were wise, they became fools, and changed the glory of the incorruptible God, into the similitude of a corruptible man, and of birds, and of four-footed beasts, and of serpents, &c.* Whereby he argueth, first, that God ought to be pondered and known in his creatures, and that we ought to acknowledg and ascribe all the glory and vertue of them unto his Spirit, or divinity in them, and not to mistake the Creator for the creature. For he seemeth expressly to argue and sig-

Ioh. 1. 4. ver. 10. Ephes. 4.10. Colos. 1.3. Wisd. 7.25. Wisd. 12.1. Rom. 11.36. 1 Cor. 8.3. Rom. 1.16.

nifie, that his everlasting vertue and divinity is in the creatures, and that it appeareth out of them. For his words import that the invisible things of him, are discerned by the things that are created, as also his everlasting vertue and divinity. And why not? being that in the Word is and was from the beginning life, or the vivifying Spirit, but life is in the creatures, Ergo the Word, and by consequence the incorruptible Spirit. But *Solomon* confirmeth the above mentioned place in this: *All men are vain by nature who are ignorant of God, and cannot understand him that truly is, by such good creatures of his which they behold, nor acknowledg the workman by the consideration of his works.* Wherby he argueth, that divinity in the creature may be perceived, in and by the aspect of the creature. Wherefore it is evident that the Prophet said rightly, when he did affirm that *the heavens did declare the Glory and Majesty of God*, by the beauteous apparition of that glorious Spirit, which did inact them, and adorn their beauteous fabrick, I mean the Sun, with such divine vivifying and illuminating vertue, which in aboundance doth possesse and inhabit it. And therefore I conclude, that the Prophet said rightly, and instructingly unto the ignorant world; that the bright Spirit of God did dwell in the Sun of heaven, as in a Tabernacle, and did impart and distribute his gifts of form, life, vegetation, and multiplication, unto every creature out of it. And yet I will not acknowledg with *Aristotle* that *Sol & homo generant hominem*: *That the Sun and man do beget a man*: but rather that the vivifying Spirit, which is potent in the Sun, and not weak in every specifick creature is onely he that vivifieth all things, sending his spiracle of natural Heat and life, by an ordinary course out of the Sun, to help and assist the creatures to live and multiply, and yet he is not inclusively in the Sun, but worketh also all in all, as well within as without it, being that it filleth all things. And this is good doctrine which arrogateth all vivifying actions, as well immediate as mediate soly unto him, who wholly acteth, and effecteth all things, and consequently not unto the created organ, in which and by which he operateth: for in doing the contrary we shall derogate from the Creator, to ascribe that which indeed is not unto the creature. As for the later interpretation which saith: *Soli posuit tentorium in cœlis*: *He made the Sun a pavillion or tabernacle in the heavens*. What profit (I beseech you) can that doctrine bring unto man? The first Interpretation teacheth man, that the Spirit of God is in this bright creature of heaven, and therefore teacheth us to adore the Lord, and not the palace, being that the ignorance of the divine Spirit's being, in the beauteous creatures, hath been the occasion of infinite errours in the world. And therefore it is an interpretation of especiall moment and instruction.

Wisd. 13. 1.

The Second is a thing so triviall, that it needed no such curiosity of expression to signify that the Sun hath his seat or place in heaven. Alass, what child knoweth not this by an ocular direction, without any such precept of the Prophet? And what is this pertinent unto the Text going before, *The heavens declare the glory of God*, &c. Why should he mention the Sun immediatly afterward? What? To tell us that the Sun was in heaven? A thing known unto every man. No, but that the heaven's beauty was derived from that glorious Spirit of God which had chiefly his abiding or dwelling in the sunny Tabernacle, that thereby blind worldly men, might discern that it was God, in that beauteous creature, and not the creature, which sent down so affluently those vertuous influences and lights, which were effused out of the vessell of the Sun; being that by the mistaking of that knowledg, so many of Gods creatures, which he framed out after his own Image, have been seduced into errour, and allured ignorantly to adore the Sun, and other Starrs, for Gods. Which in verity are nothing of themselves. *Spiritu suo ornavit cœlos* (saith *Job*). He doth not say *Sole*, but *Spiritu suo*, which made the Sun its Tabernacle. And now to our last Argument, wherein I will shew you, how by the assertion of certain wise Philosophers, that exposition of *Jerom* seemeth to be confirmed. Saith one, (unto whose opinion also St. *Austin* doth adhere,) *Qualibet res tantum sibi Dei vindicat, quantum capax est luminis*: *Every thing doth challenge unto it self so much of divinity as it is capable of Light.* But the Sun is the brightest creature in the world: Ergo, it possesseth abundantly the Spirit of divinity. Many Philosophers therefore consent in this, not erring from the tenent of Scriptures, namely that *In lumine numen, in numine lumen*: *In Light is divinity, and in divinity is Light.* And *Plato*: *Ne loquaris de Deo sine Lumine*: *Speak not of God without Light*, Doth not Scriptures confirm all this, in saying that *God is Light*, and that *vestitur seu amictus est Lumine quasi vestimento*: *He is clothed with Light as with a garment.*

Joh. 26. 13.

1 Joh. 1. 5.
Psal. 103. 2.
Deut. 9. 3.

ment. Yea verily, he is said *to be a consuming fire*. I conclude therefore, that *Jerom* hath translated that place according unto the true sense, and consequently we may gather the reason of Rarefaction and Condensation from the presence or absence of the the Sun, and confess, after the due examination of the case, that the onely Agent of these two operations in the waters or catholick Element, is the Eternall Spirit's presence, action and emanation, or his absence and rest. And this is easily demonstrated by our experimentall glass; for the nearer the Sun is unto us, and the deeper we are in Summer, the more will the aire in the glass be dilated, which is manifested therefore, because that in summer-time the water is beaten down, and precipitated lowest. Again, the further the Sun is from us, and the deeper we are in winter, the more is the aire condensed in the glass; and that is made evident by the elevation or exaltation of water in the neck of the mattrass or glass. Neither do we say that the whole reason of Condensation and Rarefaction doth proceed from the Spirit in the Sun onely, being that the same Spirit is as well present in this Elementary region as æthereall, and hath the power and life of the winds in his rule, by which both in the winter and summer, he exalteth or depresseth the waters in the glass, and consequently causeth Condensation and Rarefaction of the aire, as well included in the Instrument as excluded; and by that means causeth a diuturnall change in the generall Sublunary Waters, or catholick Element of aire, after a four-fold nature, from one condition unto another. Which mutation or alteration of the inferiour humid nature, out of one form into an other, is commonly called Elements, as shall be expressed hereafter. But first we will come unto the Fabrick of the heavens, and shew how they were framed out by Condensation and Rarefaction: Effected by this one Eternall *Ruach Elohim*, or Spirit of God.

CHAP. IV.

After what manner this Eternall Spirit or Ruach Elohim *did frame out the Heavens, and shaped or made the Starrs thereof, by his Act of Condensation and Rarefaction.*

IT is the Apostle *Peter*'s assertion that *the Heavens and the Earth were of the Waters and by the Waters, by the Word of God.* So that the Word, we see, is the Agent as well in the Condensation of the invisible waters, into waters that are visible, and then of these visible waters into a visible earth. Thus was the world in generall distinguished into thicker and thinner regions, by that divine Spirit *Ruach Elohim*, which was carried on the waters. And this is well argued by *Hermes*, in these words, *Distincti is librati sque rebus, quæ igneo Spiritu vehebantur, emicuit cœlum, septem in circulos*: *Things being distinguished and ballanced, the which were sustained by a fiery Spirit, the heaven did shine forth into seven circles.* Where he signifieth that it was a fiery Spirit, and a little before he calleth it *Splendorem Sanctum, the holy Splendor*, which sustained and bore up every circle or Sphere of the heavens in his due place. And hereupon the Wiseman: *Omnia mensura, numeroque, & pondere, disposuisti seu temperasti*: *Thou hast disposed all things in measure, and number, and weight*, that is to say, in a distinct measure and proportion, in ponderosity and levity, and in a due and convenient number, namely into seven distinct Spheres, and an infinity of condensed bodies: For although all the heavens be composed of aire and fire, and therfore it is called *Æther quasi igneus aer*; yet by the rule of St. *Paul*, who teacheth us, *that things visible were first of things invisible*, we are instructed that both the visible bodies in heaven, and also all visible lights were first of invisible waters, and invisible formall Light, which hath its root in God, the bright eternall Unity of all created numbers; and therefore, as *Aristotle* saith, that *Stellæ* are *densiores partes sui orbis*. So I say, that as the Substance of the heavens is invisible by reason of its rarity; in like manner are the starrs visible by reason of their density: For it was Condensation that caused visibility; and Rarefaction, which is the occasion of invisibility. And yet for all this, it is not concluded with *Aristotle*, that the starrs are the denser parts of their orbs, but rather Lights which were included in the spirit of the dark shadow of the abysse; which spirit in separating of Light from Darkness, sored upward by vertue of the included Light, and so according unto the proportion of that eternall formall fire,

2 Pet. 3. 4.

Pimand. 3.

Sap. 11. 20.

Heb. 11. 3.

which it retaineth unto this day, as his corner-stone; it is sustained and elevated in its proper place, no otherwise then we see that the artificiall squib according unto the proportion of its artificiall and fading fire, with the ponderosity of its body, is, during the time of the gunpowders force, raised in the aire to a certain height, moving neither lower nor higher, then the formall vigor affordeth it vertue, and there remaineth untill the force of the corruptible and wasting fire be spent; and then it falleth down againe: But the Light of the star carrieth and raiseth up the spirituall body, according unto the proportion of the mounting Light, which soreth as high as its power and the ponderosity of the body will permit, and so it hangeth perpetually at a certain distance from the center; because the fire is of an eternall and incorruptible nature, and will not fade as that artificiall fire of the squib doth. Now as all the illuminating vigors, and animating forces or flames that are imparted unto the universall waters, was bestowed on them by that bright catholick Spirit or emanation, which was sent forth by God to be carried on the
Wis. 7. waters, which (as Scripture doth averre) is brighter then the Sun or Starrs. So there is none of all those Lights which are separated or divided in essence from that glorious and glittering Spirit, whose beams were dispersed over all the waters in the abysse, in giving of them life and being. For this reason therefore (because each Light had a diversity in proportion of formall brightness and measure of corpulency) it is, that one celestiall body doth vary in his manner of vertue, motion, and influence from another; but because the extracted quintessence or purer materiall essence of all the Chaos, with the purity of Light, that issued from the creating Spirit, were united into an Angelicall alterity, both of those natures in the figure of one masse, sored up out of the dark abysse into the heaven's center, where they challenged the Royall *Phœbæan* Throne, and that Sphæricall masse is to this hour termed the Sun of Heaven, which as from the created Fountain of Light enflameth and formally enlightneth all the rest of the Starrs in the heavens above, and the Element and elementated creatures below. So that after the universall contracted Light was effected the fourth day of the Creation, it was ordained to be that capitall Organ of life and vegetation in the starry world, which did send and showre down his influences and fiery spiracles of life, conservation, vegetation, and multiplication upon the sublunary earth and waters.

Thus therefore in few words, you have the reason of that Condensation and Rarefaction, whereby both the invisible heavenly Substance, and visible celestiall bodies were made. And it seemeth not to disagree from the opinions of the learned Theologians, *Basil* and *Damascene*, touching the causes of the divine Spirit's action in Condensation and Rarefaction, before the apparition of the Sun in the heavens: Forasmuch as they will have the daie's Rarefaction, or cleare heaven to be occasioned by an emission of Light, ordained by the divine will or act of this Omnipotent Spirit: But they think that the night's Condensation, and the opake or condensed bodies in the heavens are effected by a contraction of Light, which was also caused by the sacred Spirit's volunty. Thus therefore we see out of the con-
Refol. Theolog. Trall. 2. Part. 2. Part. 2. 4. de oper. primi Diei. fession of certain of the prime Fathers of the Church, what was the cause of the cold condensing Night, and the hot rarifying Day, before the Spirit was congregated into the Tabernacle or quintessentiall substance of the Sun, which was extracted by the Spagerick or separative action of the divine Spirit, out of the huge deformed waters of the abysse. And therefore this also must be the reason of Condensation and Rarefaction unto this day: For as the Spirit in the Sun being far from us, and as it were contracting his beames in regard of us, unto himself, or absenting himself from our Hemisphere, so that the cold waters do incline unto the nature of their mother Chaos, by reason whereof the night and darknes are long, and the light and day but short and faint in heat: So also in that season the common sublunary Element is subject to Condensation and Incressation, and therefore is constrained or contracted, into the consistence of Frosts, Snows, Hail, Ice, and Cold showers, &c. Again, when it is neare unto us, it dilateth it self, and by his heat and presence, the cold waters become hot, and the daies are augmented and fortified or made strong in heat: and then the common sublunary Element is apt for dilatation and subtiliation, being easy to be inflamed and set on fire with Lightnings, coruscations, and such like. But I leave the history of the Condensation and Subtiliation of the æthereall Spirit, to descend unto the like acts or conditions in the sublunary Element.

CHAP.

CHAP. V.

How the lower waters, or catholick sublunary element, were distinguished, ordered, and shaped out into sundry distinct spheares; which are called particular Elements, and that by the foresaid all-working Spirit, or divine Word.

SInce that it is most certainly proved already, that the universall substance of the world's machin, was made but of one onely thing, namely, of a matter that was produced out of the potentiall bowells of the dark chaos or abyss, by the spagerick vertue of the divine Word; the which matter *Moses* tearmed Waters, and *Hermes* the humid nature, of the which in generall (as both *Moses* and St. *Peter* aver) the heavens and the earth were made of old, it must needs follow, that out of this catholick masse of waters, the universall sublunary element was derived, which is commonly termed by the name of *Aer*, as all that humid substance in the celestiall orbe is called *Æther*. Now this generall element is by the breath of the divine Spirit *Ruach Elohim*, altered and changed from one shape unto another; for that which is the visible waters, was made first of the aire, which is an invisible water, as again the visible water by condensation is made earth. And this is proved, first, by the words of St. *Paul*, who saith, *Per fidem agnovimus quod semper ita actum sit cum mundo per Verbum, ut ex iis quæ videri non poterant fierent ea quæ possunt videri: We know by faith, that it hath been ever acted with the world by the word, that those things which can be seen, were effected or made of those things which could not be seen.* And again, *Solomon* saith, *that the world was made of a matter that was not seen.* But besides these proofs, we are taught by chymicall experience, that earth is nothing else but coagulated water; nor visible water any thing else, but invisible air, reduced by condensation to a visibility; nor fire any thing else, but rarified aire. And, in conclusion, all the sublunary waters were in the beginning, but an invisible, humid, or watry spirit, which we call by a common name, *Aire*; and consequently the catholick sublunary element was in its originall, nothing else but one aire, being that heaven was made before the seas or the earth, as *Moses* teacheth us. And therefore by faith we must believe, according unto St. *Paul*'s doctrine, that all visible things, and therefore the seas and the earth, were first made or produced out of things not visible; that is to say, aeriall or heavenly: For it is one universall aire, that filleth the vast cavity or vault of the world, which by reason of its levity, tenuity, or invisibility, is called Heaven; as contrariwise the earth and seas are so termed, because of their gravity, density, and visibility. Since therefore it is evident, that the catholick sublunary aire, is the main materiall ground and substance of that, which the world calleth elements; and that it is altered and changed from one estate into another, by the Word or divine Spirit *Ruach Elohim*, I mean, by the eternall wisdom; let us consider with our selves, how this potent Spirit doth effect in that one and the same homogeneall invisible, thin water or aire, such Protean transmutations, whereby there is an evident rotation made in it, out of one nature into another, which are therefore tearmed distinct elements. We must therefore consider in the first place, that this was that vivifying Spirit, which the Prophet called from the four winds, saying, *Veni, Spiritus, à quatuor ventis & insuffla interfectos istos ut reviviscant.* And therefore this one Spirit, *Ruach Elohim*, was the royall commander of the four winds, and by consequence, could contract the aire by his windy organs, and again dilate it at his pleasure; and therefore it was he, and no other, that doth animate the four winds, and agitate the Angels, that are his under-governours of them, to alter and change the invisible aire into visible shapes, when and how he listeth: And first touching his generall act, in ordering the aire into divers shapes; it is said, *Deus ventos depromit e thesauris.* And again, *Aer subito cogetur in nubes & ventus transiens fugavit eos. Sapientiâ aptat pondus aeri, appendit aquas in mensura, ligat densas nubes ut non findantur, facit pluviæ statuta, & viam fulgetro-nitruum. God draweth the winds out of his treasury. The air is thickned into clouds, and the wind that passeth-by doth drive them. By wisdom he giveth weight unto the aire, hangeth or ballanceth the waters in it by proportion and measure, bindeth fast the thick clouds, so that they cleave not, giveth lawes unto the rain, and maketh a way unto the lightnings of the thunders.* By which words we may conceive, that the invisible aire is the main subject on which the all-operating Spirit of God worketh, and bringeth forth the fore-named visible effects, and that onely by Condensation or Rarefaction,

Look Pim. 3. pro Natura humida ex quâ elementa, &c. Pim. 1. Gen. 1. 2 Pet. 3. 6. Heb. 11. 3. Wisd. 11. 18. Ezek. 37. 9. Jerem. 51. 16. Job. 37. 21. Job. 26. 8. Job. 28. 25.

faction, which is insinuated, by giving weight unto the aire. For by Condensation, he converteth the invisible aire into visible clouds, and then by a profounder degree of thickening, those vaporous clouds are condensed into raine, and the thicker and more unctuous part of the cloud is concreted into a hard stone or earth: So that out of the invisible aire, we see evidently by condensation produced three degrees of visible substance, namely, a vaporous aire, a thick visible water, which is rain, and a dense and ponderous earth, which is the stone called *Lapis ceruneus*, or Thunder-bolt, ingendred by the Spirit of God in that fight which is made in the conflict, between the liquifying nature of the fire, and congealing disposition of the cold water. Again, on the other side, by rarefaction, the aire is converted into fire, namely, into lightning; and all these receive their severall forms and changes, from the catholick nature of the invisible aire, into those shapes, in which after the alteration they abide. So that you may by this perceive, that all that which the antique Philosophers have termed Elements, are nothing else but a four-fold changing, and mutation of one and the same catholick element, or humid nature, unto the which, according as they in their changes do appear various, have divers and sundry names, namely, of fire, water, and earth, imposed upon them. Now the principal organs, by the which, and in the which, this Spirit moveth and acteth, by a diversity of property, in turning and changing this catholick aeriall subject into a four-fold nature, that is to say, out of one thing into another, are the angelicall winds, which he hath ordained to blow from the four quarters or angles of the earth, in a diverse property: For as before I told you out of *Solomon*'s doctrine, that this *wise spirit was one simple thing in essence, but manifold in property or operation*; so doth he, being but one Spirit (for it is said, *Veni spiritus à quatuor ventis*) act after a four-fold manner by his four-fold angelicall winds, in the catholick element of aire; for when he bloweth or breatheth from the North, he contracteth the common element into an earthly body, namely, into frost, snow, hail, and ice: And therefore *David* saith, *Deo emittente sermonem suum in terram, quàm celerrimè excurrit verbum ejus qui edit nivem sicut lanam, pruinam sicut cineres dispergit; dejicit gelu suum tanquam frusta; coram frigore eius quis consistet? Emittens verbum suum liquefacit ista, simulac efflat ventum suum, effluunt aquæ. God sending forth his word upon the earth, it runneth swiftly; who bringeth forth the snow like wool, and disperseth the frost like ashes, and casteth down his ice like lumps; who is able to resist against his cold? Sending forth his word, he liquefieth or melteth all these, so soon as he bloweth forth his wind, the waters do flow forth, &c.* Out of which speech we may gather, first, that it is but one word or Spirit of God, which both by a northern contraction doth change the sublunary element into an earthly condition, and hard and visible consistence, namely, when he bloweth from the North, (and therefore saith *Ab Arcturo egreditur frigus, flatu suo edit Deus fortis glaciem, & latitudinem aquarum coarctat. From the North commeth the cold, the mighty God doth bring forth ice by his breath, and coarcteth or straightneth the latitude of the waters*) and also by a southern blast, doth melt and undo those terrestriall effects, which by his northern spirit it did produce and cause.

Wisd. 7.

Ezek. 37. 9.

Psal. 147. 4.

Job. 37. 9.

Secondly, that the subject in which, and on the which it did operate, was the aire, which it did metamorphose and change from a soft, tender, light, volatil, transparent, thin, and invisible substance, into a hard, rough, heavy, fix, opake, thick, and visible masse.

Thirdly, that the word there is taken for the essentiall spirit of the wind in generall, and therefore it is used as well to contract the aire into snow, ice, or frost, as to dilate it. Again, the Psalmist saith, *Angeli Dei faciunt verbum*, &c. Again, when he breatheth from the south, then this generall element becommeth vaporous, airy, humid, and hot, and will easily by the concourse of the northern fortitude, though in never so small a measure, be changed into clouds; for the southern blast is ever apt to undo the effects of the north, and so by their mutuall action, a middle nature of a westerly condition will be produced, namely, water, which is between aire and earth, as the western position is betwixt the south and north. But the southern blast of its own nature is hot and moist, as is the disposition of the catholick element of aire, or else the word being sent from that quarter, would not have melted and undone the cold and drie effects of the north, as is said. Again, that the breath of the Lord which commeth out of the South, affecteth the catholick element of aire diversly, but spiritually, this Text of *Abakkuk* doth testifie; *God comming from the south, his glory covered the heavens, and the pestilence went before*

Abakkuk. 3. 3.

fore his face, &c. whereby he argueth the invisible effects, namely, the corruption and infection of the aire, which this divine Spirit in his displeasure breatheth forth from the southern quarter of the world.

But when he worketh or operateth in his windy organs of the East, then they imprint upon the generall element a fiery character, and dilateth his substance into the nature and disposition of the fire, and then may it passe under the title of the Element of fire; as we have it confirmed out of many places of the holy Text, *Præcepit Dominus* (saith *Jerom*) *vento calido & urenti*; or, as *Tremellius* hath it, *Paravit Eurum silentem ut percuteret sol caput Jonæ, adeò ut æstuaret, & petiit anima suæ ut moreretur. The Lord commanded a hot and burning wind, or a still easterly wind, to go out, that the sun might strike upon Jonas his head, that he might be enflamed with heat, insomuch as he did desire in his heart to die.* Jonas. 4. 8. And again, *Ventus urens seu Eurus desiccabit fructus ejus, & rami ejus erunt marcore contracti.* Ezek. 16. *A burning or Easterly wind shall dry up his fruits, and his boughs shall be consumed and wasted.* Gen. 41. And again, *Ventus Eurus aduret spicas.* Amos. 4. 9. And JEHOVAH saith in his anger, *Percussi vos in vento urenti & in auriginе multitudinem hortorum vestrorum. Misi in vos pestem pro ratione Ægypti. I have struck you with a burning winde, and have blasted the multitude of your gardens. I have sent among you the pestilence, after the manner of that of Ægypt.* Hos. 2. 18. Again, *Postquam veniente Euro, vento JEHOVÆ à deserto ascendente exaruerit scaturigo ejus, & siccatus fuerit fons ejus. After that by Eurus, the wind of JEHOVAH comming and arising out of the desert, his spring and fountain was dryed up.* Haga. 2. 18. And *Haggai*, *Percussi vos vento urente & grandine, omnia opera manuum vestrarum. I have struck you with a burning winde, & with hail, even all the works of your hands, &c.* Whereby it appeareth, that at the blast of these easterly winds, the aire or catholick element becommeth burning and fiery, so that it heateth and enflameth the bodies of the creatures. On the other side, the occidentall winds are found by experience to be opposite in nature and condition unto these; for they convert the hot aire or generall element into cold and naturall visible water, being that they are the procurers of cold raines: So that we may see by this, that the formall act in each Angell of the four corners of the earth, (of which the *Apocalyps* doth make mention) hath an essentiall vertue imparted unto it from God, according unto his volunty, at the instant of the Angels information; and therefore in that very property, doth the angelicall creature act in the common element, or lower waters, in the which the creating Spirit properly was, when he made it, so that the common element is daily informed anew, and altered, by the formall or essentiall act of the angelicall winde, which bloweth with dominion; insomuch as if the easterly angelicall wind informeth it, then it becommeth a fiery element, for it heateth and drieth by super-excellency: If a southerly, it is changed into that element's nature, which is called aire; and if a westerly spirit hath dominion, it is converted into the temper and proportion of water: Lastly, the Northern blast transmuteth it unto the consistence and disposition of earth. Apoc. 7. 1.

By this therefore that maine doubt, which hath so long troubled the Peripateticks and hammered in their brains, and yet hath never been rightly resolved by them unto this day, may easily be undone and taken away; namely to find out the essentiall form of the Elements. For by this true Philosophy we find it to be an Angelicall Spiracle, or essentiall blast of wind infused by the Spirit of God diversly, into the aiery or spirituall vessell, to alter and change, according unto his will, the humid passive nature out of one condition into an other. Moreover the Catholick air being diversly so animated, bringeth forth and informeth a new, after the condition of his variety of animations, a multiplicity, and multiformity of *Meteors*: As for example the Easterly element brings forth children like it self. As are the fiery, and light *Meteors*, namely Coruscations, Lightnings, Comets, and such like, according unto the nature of such Seminary influences, as shall descend from heaven at that instant. The Southerly, Vapours, Clouds, Lightning, with Thunders, The Westerly, Cold raines, and as it were Snowy resolutions. The Northenly, Frost, Snow, Ice, & Hail.

But I know that this wil be objected against me, What then will you make of the Earth, and Seas? Are not these distinct Elements which have been from the beginning? I answer, that if they listen unto St. *Peters* doctrine, he teacheth that *the Earth was of waters*, and therefore the waters were before the Earth; and again the heavens were made before the Earth, as *Moses* sheweth, and therefore the Earth appeareth to be the *Fæces* or the grosser part of the lower waters, and the visible water the grosser part of the Ayre. For doth not the Apostle *Paul* tell us in the Text before

Heb. 11. before mentioned, *that things visible were first of things invisible*? The change therefore of all things visible or invisible, are effected by the Condensing or contracting faculty, and property in the all-acting spirit: And the reducing of them againe from a visible estate unto an invisible, is caused by the Rarifying or dilating act of the self same Spirit in essence, but differing in property: And therefore as air was changed into water, and water into Earth, by the degrees of Cold; so also is Earth changed insensibly into water, and water into Ayre, by the severall degrees of heat: for if this were not, how is it possible that so many waters falling from the Clouds, should not more and more augment the Seas, and diminish the Ayre? or why should so much Earthen Coals, and whole mountaines of wood, that are burnt not make the earth lesse in Consistence, if there were not an hourly supply, and transmutation of Ayre into water, and from water into Earth; which though this divine nature doth effect, secretly and insensibly, yet by effect it is proved true. For when the the wood and Coal is consumed, we shall find that their terrestriall Corpulency or bodily masse, is almost resolved by fire and heat; into watry smoke and fumish ayre. But the Philosophicall axiom is, that every thing is resolved into his first matter or principle; therefore it is apparent that both the water and aery smoke, which make up the Earthly bulk of a great Oake, or mountaine of pit-Coal, was first of the invisible Ayre: Again, if these were not so, the brimstone, Stones, and dust, which, authority of the Bible and common experience teacheth to descend from heaven, being that they fall in one place or another daily, would increase the Earth more and more. But leaving these speculative proofs, I will descend unto such ocular demonstrations, as I have learned out of mine Experimentall glasse.

The Demonstration.

We find, that from the lower region of the Calender- or Weather-glasse, unto the summity or top of the head, there is nothing but a portion of the common invisible element, namely, the Aire within it: But we shall find even in this little modell of aire, strange mutations or alterations effected, by vertue of the four winds which blow in the open element; for when the hot Easterly wind doth blow, it dilateth and extendeth it self all along the neck of the Glasse, and beateth down the water unto the lowest degree, by reason of its extension, so that it approacheth unto the nature of fire; for fire is said to be nothing else, but aire extreamly dilated, though indeed it is the abundant presence of the bright form which dilateth it so; but if the South-wind bloweth, then it will not be so extreamly dilated, but it will endue the mean nature of aire, and therefore it will draw up the water by certain degrees. But if it happen, that the westerly wind have the sole dominion in the sublunary element, then will the aire in the Glasse grow thicker, and for that reason it draweth or attracteth the water higher. For cold hath a great power in the said air, whose nature is to condense and thicken.

Lastly, if the cold northern winds do govern or dispose of this universall sublunary element, then will the included aire be contracted or coarcted into a very strait room, which is argued in this, namely, because the colder the winde is, the higher will the water be elevated in the Glasse; and therefore it is made manifest, that by how much the more the aire is contracted, by so much the more it is thickened, and consequently it must be made ponderous, considering the proportion of place in which it is; for all the aire which weighed thus much in half a yard of Place, doth weigh at the least even so much in 2 inches of Space, after Contraction.

Thus you see, that in verity there is radically but one catholick sublunary Element, though by the angelicall spirit that bloweth from the four corners of the heavens, it is four-foldly informed and altered, which made the Antients to imagine in their phantasies, four distinct elements of an equall birth and beeing from all beginnings. But you see apparently by this that is said, that this position of the Peripateticks, and other sects, is false, though that it hath gotten an universall name and dominion in this world, among men as well of learning, as of the ignorant, who ground their sayings on the doctrine of the learned of this world, who are corrupted and seduced from the truth, by the Ethnick discipline. I will now expresse unto you in the last place of this book, how all generation and corruption in this world is made; and that the lowest profundity, or *terminus ad quem*, the motion of corruption tenderh, is but unto the simple element of nature; and then beginneth a new generation from that principle, being four-foldly altered,

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according unto the nature of the four winds, and therefore when the dead carcasses should live again, the Prophet said, *Come from the four winds, O Spirit, and blow on these dead bones*, that is inform and vivifie their Spirit with thy breath: for bones were made after a hard Northern and fixt manner, the humours after their proportion; the Westerly and Southerly property, namely flegm and blood; and lastly, the Spirit of life came from that all-vivifying fire, which *Hermes* calleth *Splendorem Sanctum*: *The holy Splendor*. Ezek. 37. 9.

To conclude, I will demonstrate the mystery of the worlds Creation, by way of an Arithmeticall progression, after this manner.



Here we have the progression in the worlds Creation: where 1. signifieth the Unity which was before all things, which whilst it was in it self, and did not shine forth, conteined its inacting property within its potential *Nolunty* or Darkness, and therefore was esteemed as nothing, in regard of mans weak capacity, although that in it self, it is all in all. Then the rank 2. sheweth the actuall emanation of the in-created Light, out of the potentiall Unity, at the presence whereof the humid nature did appeare out of the dark abysse 1. 0. in the shape of waters, so that the light and waters as active and passive, are ranked next after Unity thus, { 0. Light. 0. Water. 2. } then by the fiery Spirit of eternall love and union, those two opposit natures, are joyned together, into the nature of heaven, by a spirituall union, or composition: the which is termed by the Platonicks, the soul of the world, which the Philosophers have styled by the name of *Quinta essentia*, the quintessence. For we must understand, that as the 4. Elements were made after the Heavens, so also are the Heavens said to animate the Elements, no otherwise then the soul doth the body: So that this degree of Progression in the Creation standeth thus, { 0. Light. 0. Aire. 0. Water. 3. } The last scale in the Progression of the worlds Creation is thus, { 0. Fire. 0. Aire. 0. Water. 0. Earth. } which importeth the four-fold alteration of the catholick Element by the four Winds, which was and is effected by the Word the third day of the Creation, and this was nothing else but the generall sublunary or lower waters.

This therefore was the estate of the world in the Creation, and in this very state doth continue hitherto, and will do till it be refined by the fiery Tryall. All this the wise *Hermes*, hath, according unto the Tenor of *Moses*, described unto us exactly in these words: *Erat umbra infinita in abysso, aqua insuper & spiritus tenuis intellectualis per divinam potentiam in chaos inerant: floruit autem splendor sanctus, qui sub arena & humida natura elementa deduxit; cumque indistincta fuissent, levia postmodum in excelsam regionem provolarunt, gravia sub arena humida resederunt: distinctis libratisque rebus, quæ igneo Spiritu vehebantur, emicuit cœlum septem in circulos*, &c. *An infinite shadow or darkness was in the abysse, moreover water and a subtil intellectuall spirit, was by the divine puissance in the Chaos: And a holy brightness or splendor did flourish, the which did reduce the Elements under the heaven, and humid nature, and as they were undistinguished, afterward that portion which was light, did fly and sore up unto the highest region; the weightier part did reside and take its place under the moist heaven. These things being thus distinguished and ballanced, which were sustained by a fiery spirit, the heavens did shine forth in seaven circles*, &c. This I say, is the manner of the world's Fabrick, as also of the rotation of one Elementary na- Piman. 3.

ture into another; caused partly, by the absence or presence of the Spirit, riding in his chariot or Tabernacle, which is the Sun. Hence therefore proceedeth that alteration by Condensation or Rarefaction, which is observed annually in the world, but especially by the four windy Organs, or Angelicall instruments of this aeriall region, and is effected assidually by changes all the year long, as is justified by the weather-glasse's observation. And we must with diligence observe, that these members of the worlds Fabrick do endure with incorruptibility alwaies, and shall never alter untill the last PEREAT. But the creatures which are compounded of this generall Element, and are diversly altered or informed, shall pass or begin their generation from the simple Elementary estate, which is in four, *quasi à Termino a quo*, unto the complement of generation, or compleat composition, namely 8. *tanquam ad Terminum ad quem*. And again, the corruption or resolution of that generated compound shall have its *Terminum à quo*, or beginning from the degree of compleat composition 8. and his *Terminus ad quem*; that is, the complement of resolution shall be in the common or catholick Element, which is aire, foursoldly altered in his simple nature, as shall appeare in this which followeth.

CHAP. VI.

The true Mystery of Generation and Corruption (also a touch of Re-generation or Resurrection) is, after the doctrine of holy Scripture, herein Expressed.

AS we have plainly, though in few words, expressed unto you a dark privative Principle, namely that which seemed before all beginnings to be without form, and therefore mortifieth and depriveth of life, and is as it were out of all existence, in regard of our capacity; by reason that the active vivifying light doth not shine forth, but is hidden in the center. So also have we manifested unto you another Spirituall Principle, which is Light, now shining forth of Darkness, and this is that only which informeth, vivifieth and animateth all things with life. I told you that all was but one essentiall Unity: For the three Divine Person was but one and the same in essence, and therefore that Light was unto him as Darkness, and consequently that he was the beginning of all beginnings; that is to say, he is as well the principle of Privation and Corruption, as of Position and Generation, whereof the one is the Act unto life, namely the in-created Light; and the other is the passive of life or death, and that is the waters; forasmuch as they were derived out of Darkness, and therefore by reason of their Darkness they participate in their passion, as well of the privative, as of the positive principle; and for that reason the Actor in both extreames is God, which is Unity, who by the withdrawing of his vivifying Spirit from the creature causeth death and privation, and consequently leaveth nothing in it but the characters of corruption and ruine: Contrariwise by continuing his incorruptible Spirit in the creature, it remaineth by the presence thereof without corruption. Also after that God doth withdraw his Spirit from the creature, then the creature dieth; if he sendeth again his Spirit of life into the creature, it reviveth and riseth again. This was the reason in one sense of the Resurrection of our Saviour, who for that cause was termed *Primævus resurrectionis à mortuis*: *The first that risse again from death unto eternall life.* And in another sense it was the cause, that *Elias* raised from the dead the child of the widdow; and that the bones of *Elizeus* caused the murthered *Amalikite* to rise again; as also that Christ caused *Lazarus* to revive when he was dead, as shall be shewed hereafter. I will therefore express unto you out of Scriptures, first that God (to whom the act of privation is as familiar as that of position, if we only consider the watery or passive composition, forasmuch as it participateth of both extreames) is the only Actor as well unto death and corruption, as to life and generation. And then secondly, I will briefly prove unto you, the manner how the self-same Unity in essence operateth thus contrarily in the watry or bodily Subject of all things.

Job 5. 18. Deut. 32. 39. Sap. 16. 13. Eccl. 11. 14.

Touching the first: Scriptures say, *It is God that woundeth and striketh, and it is he that cureth.* And again, they say in the Person of God, *I kill and I make alive again.* In another place, *Thou hast power of life and death in thine hand. Thou bringest unto the grave, and reducest back again.* And the Son of *Syrach*, *Vita & Mors, bonum*

bonum & malum à Deo sunt, Life and death, good and evill, are from God. Now for the second, namely, to shew how the Lord operateth by one and the same Spirit, to life, death, and resurrection, we may easily gather it, if we will consider with our selves, that it was the all-inacting Spirit of wisdom, which first did inform the world with life and being, and did give life unto each creature, and doth preserve it from death and corruption, so long as it abideth and operateth vivifyingly in the said creatures: And therefore it is said, *Deo serviat omnis creatura, quia dixisti & facta sunt, misisti spiritum & creata sunt: Let every creature serve God, for thou spakest and they were made, thou didst send thy Spirit, and they were created.* Judeth 16.17 Again, *Deus non aliquo indigens dat omnibus vitam & inspirationem & omnia: God, not wanting the aid of any, giveth or bestoweth on all creatures, life, and inspiration or breath, and all things.* Act. 7.25. In another place, *Deus dat flatum populo qui est super terram, & spiritum calcantibus eam.* Isai. 42.5. And it was for this reason that the Psalmist saith, *Vita adest benevolentia JEHOVÆ, Life is present through the benignity of God. Vitæ restaurator est JEHOVA, God is the restorer of life. Vitæ meæ fontes omnes à Deo, All the fountaines of my life are from God. Vitæ prolongatio est benignitas JEHOVÆ, The prolonging of life is through the benignity of JEHOVA.* Psal. 30. 6. Psal. 41. 3. Psal. 87. 7. Psal. 90. 17. Whereupon it is apparent, that the presence of the vivifying Spirit of God, is the cause of life multiplication, and preservation. And therefore *Job* said, *Visitatio tua conservat spiritum meum, Thy visitation preserveth my spirit.* Job. 10.12. As contrariwise, the absence of the same spirit lesse or more, is the occasion of sickness, death, destruction or corruption: And therefore it is said, *Deus malos reliquit, & abscondit faciem suam ab impiis, ut obveniant iis mala multa & angustiæ: God forsaketh the wicked, and hideth his face from such as are impious, that evill and necessity may encumber them.* Deut. 31.17. But the speciall causes of life, death, and resurrection are expressed in these words of the Prophet *David* before mentioned, *O Lord, how glorious are thy works? in wisdom thou hast made them all, the earth is full of thy riches; so is the wide sea, and innumerable creeping things therein. Thou givest unto them, and they gather it, thou openest thine hand, and they are filled with good things; but if thou hide thy face they are troubled, if thou takest away their breath they die, and return unto dust. Again, if thou sendest out thy Spirit they are re-created, and revive, and thou renewest the face of the earth, &c. Psal.* 104.20. Psal. 104.20. Lo here the essentiall reason and centrall manner of Generation and Corruption, is exactly described and set forth by the Psalmist, namely, that by the presence and benigne action of the incorruptible Spirit of the Lord, life is continued; and contrariwise by the absence, or departing, or by taking of it away from the creature, it dieth and corrupteth; for so long as the incorruptible Spirit of the Lord acteth and worketh in the creature, it is not possible it should die or corrupt; but when it departeth, death and corruption must needs follow: also when it abideth in the body, but resteth from his action, or, as it were, withdraweth his active beams from the circumference unto the center, (which the Prophet tearmeth, *The hiding of God's face*) then is the creature troubled, which is as much to say, as it is sick; but if it be totally taken away, then the creature is forced for want of it to expire and die. To conclude, if it return and shineth forth again unto the creature, then it reviveth again, as it did unto *Lazarus*, and unto the Widow's child which the Prophet raised. Whereby it is apparent, how death is nothing else, but the absence of the essentiall form; and consequently it is made evident, that the vivificating form is immediately from God, and not that imaginary one which the Peripateticks have groped after; and I prove it evidently out of these places, though the precedent Text doth expresse it plainly enough, *Non permanebit* (saith the Lord) *Spiritus meus in homine in æternum quia caro est, eruntque Dies ejus centum viginti annorum: My Spirit shall not remain perpetually in man, because he is flesh, and his daies shall be a hundred years and twenty:* Gen. 6.3. Whereby is argued, that it is the Spirit of God which maketh man to live, and that by the absence thereof death must needs ensue. But because the curious will scarce approve of this translation of *Jerom*, saying, that the nature of the Hebrew Text is otherwise taken, I will maintain and confirm it by the like, and of the same condition in *Job*, *Si Deus apponens ad hominem animam suam, Spiritum aut flatum ejus ad se reciperet vel traheret, deficeret & expiraret omnis caro, simul & homo in cinerem reverteretur: If God, setting his minde upon man, should receive or draw unto himself his spirit or breath of life, all flesh would fail and die, and man also together with him would return unto ashes.* Job. 24.3. So that we see, it is the Spirit of God which giveth life, not onely unto man, but also to every other creature: And that it is meant by

the reall vivifying Spirit of God, which giveth life unto man expresly, we have it confirmed thus by *Job* in another place. *Spiritus Dei* (saith *Job*) *fecit me & inspiratio Omnipotentis vivificavit me*; *The Spirit of God made me, and the inspiration of the Almighty hath vivified me, or given me life.* And therefore it followeth, that if the presence of this Spirit doth cause generation, life, and preservation, of necessity the absence of it must cause corruption, death, and destruction; for when the Spirit of the Lord is removed from the bodily masse of the creature, it leaveth it deformed, and, as it were, another chaos, or *terra inanis & vacua*, being that it is destitute of the Spirit of life, which did make it to act and exist in its specifick nature. And forasmuch as this incorruptible Spirit doth preserve the corporeall masse from corruption, by his incorruptible vertue and power, it followeth therefore, that when the Spirit is departed, or absolutely contracted in it self, without any externall act, the masse must of necessity forthwith die, and return unto a privative nothing.

Job. 33. 4.

Now the difference between the resurrection from death, or rather deadly sleep, unto a temporall life, (for the words of Christ were touching *Lazarus*, that he was not dead but slept) and that which is an eternall life, is this; for as there is nothing that hindereth death more, than the presence of the incorruptible Spirit, so also is there nothing which hindereth the perpetuity of living more, then a corruptible body, or a body subject unto death or corruption; and therefore that body must die, that it may put off corruption, and endue incorruption, namely, by purification and separation of the corruptible additaments, which is effected by a loosning of the tie of the alterable elements, and a freeing of the spirituall part of the corporall composition from its long captivity, that it may become pure and clean; which being done, then by the union of the incorruptible Spirit with it, all will be made spirituall; so that according unto the doctrine of St. *Paul*, *That which is sowed, will not be quickened except it die. And that which thou sowest is not the body that shall be, but God giveth it a body at his pleasure. And therefore as the body is sown in corruption, so it riseth in incorruption; as it is sown a naturall or elementary body, so it is raised a heavenly and spirituall body.* So that the body must die, that it may put off corruption, that is, the corruptible portion of the impure element, that it being made spirituall, may abide with the Spirit of life for evermore. For this reason he affirmeth, that *flesh and blood cannot inherit the kingdom of God*, because in their elementary nature they are subject unto corruption, and therefore cannot inherit the land of incorruption; but it is the pure spirit of the blood and flesh which rise (after they have deposed their grosse tabernacle) unto incorruption, being animated by the incorruptible Spirit of the Lord, which onely causeth a temporall life in the naturall or compacted elementary masse, and an eternall one unto the spirituall and refined body, which is contrary in condition unto the naturall body, as the Apostle doth justifie; for by purification, it is changed from an elementary body unto a heavenly and spirituall one. Do we not see after the same example, how the very grain of wheat is so exalted in vertue, after it hath endured corruption, and hath been freed from the grosse elementary tie, that it would mount and soar upward towards the heaven, were it not that the spirit so set at liberty is detained by the elementary stuffe, which hinders it in its ascent; and yet nevertheless it is so dignified after its corruption, that its vertue is augmented by many degrees, as it appeareth in the abundant multiplication which its dilated spirit doth produce, through the abundance of that incorruptible spirit which it enduerh.

1 Cor. 15. 36.

1 Cor. 15. 37. 38. 39.

1 Cor. 15. 50.

1 Cor. 15. 44.

As touching the other resurrection, which is unto a temporall life, it is by reason that the body is not corrupted, neither is there a loosning of elementary ligaments by dissolution, whereby the spirituall body may be purified, and clean separated from, and have no commerce with, the elementary dreggs, which do issue out of the lower waters; so that the occult spirituall body, cannot be at liberty to embrace the spirit of life with eternall tyes. Of this kind of resurrection was that which Christ effected on the widow's son, which was carried to be buried, when he said, *Young man, I say to thee, Arise; and he that was dead sat up.* Also he caused resurrection in the like manner, to the dead daughter of one of the Rulers of the Synagogues, crying and saying, *Maid, arise; and her spirit came again, and she rose up straight-way.* Unto such a temporall life also, *Lazarus* was raised up. Again, by the prayer of *Elijah*, the widow's son was raised again: for the Text saith, that *at the voice of Elijah, the soul of the child came into him again, and he revived.* Whereby we ought to note two things, first, that these bodies were not wholly corrupted,

Luke. 7. 14.

1 Kings. 17. 22.

I

I mean the Elements of the composition, were not devided by resolution, and therefore though the Spirit returned into them, yet it brought their bodies but to a temporall life. And although it might be alledged, that Christ's body was not corrupted, and yet it had Resurrection from death unto eternall life. I answer, that the Text saith, that *he would not suffer his Holy one to see corruption*, and by that reason he had Resurrection the third day after he died, being that his body was without sin, and therefore void of corruption. But I leave this mystical doctrine to the research of the learned Theosophists. Secondly, we are to note that it is the presence of the vivifying Spirit of God, which causeth Generation and Resurrection from the death. And again, it is the absence thereof which induceth dearth and corruption: For the Scriptures say, that it was the soul of the child which came again into the child, to make it alive again. And the other Text saith, *her spirit came again, and she revived.* And therefore *Job* said, in the place above mentioned: *If God should draw his Spirit or Spiracle of life from the creature, all flesh would expire.* And *David: If thou takest away their breath, they die: If thou sendest forth thy Spirit, they revive or are re-created.* Psal. 16. 10. Job 34. 3. Psal. 104. 29.

Now if we shall compare this our principle of Generation and Corruption, with that of the Peripateticks, we shall find as great a confusion in the one, as there is a plain explication of the other: for they define Generation, to be *mutatio materiæ à forma substantiali pristina in aliam formam substantialem: A change or mutation of matter from its wonted substantiall form into another form.* Also they will have Corruption to be, *mutatio & amissio formæ substantialis quæ prius inerat materiæ, sed nunc non inest eidem: The mutation or loss of a substantiall form which was first in the matter, but now hath forsaken it.* Thus you see how they nominate a substantiall form, but what it is, and how it commeth into the body to cause Generation, or after what manner it departeth from it again, to cause death and corruption they relate not, and therefore we have *ignotum per ignotius*: when in verity it is the Spirit of God, which informeth and vivifieth all things, causing by its presence as well Generation (which *Aristotle* observed) and Resurrection (which he never knew or could discern by his worldly Philosophy,) as corruption, privation, and death, by its absence. So that in this change or passage of the creature from one estate unto another, we shall find that as it was made, and all things else out of one dark and deformed potentiall principle, by the shining forth of actuall Light, which informed, and by information created all things of Nothing, making them to live and exist, so also by the absence of that all-informing Light, each thing becommeth dark, dead, and destitute of their essentiall form, untill a new Light do manifest it self after a manner, which doth alienate the watery Subject from the form and shape it had at the first. So the body or carkasse of a dead man, is in the state of a deformed chaos, in regard it hath lost its wonted human substantiall form or act; no otherwise then if the Lord did take away his Spirit from the world, all things would return again to Nothing, or a deformed chaos or dark abysse, as it was at first: But when the effectuall act of a new form doth break forth out of the dead carcasse, causing the whole Mass thereof to become verminous, or full of worms, then may we say that the Corruption of the one is the Generation of the other, which evermore holdeth good, when the Elementary stuff is still present. So that Privation is the mean between them both, and as it were a vacuity, a *Nihil* or *non entity*, between two formalities. But I will demonstrate the mystery of Generation and Corruption after this Manner. I. Velcur. lib. 2. c. 13 Com. Phys. I. Velcur. lib. 3. c. 4. Com. Phys.

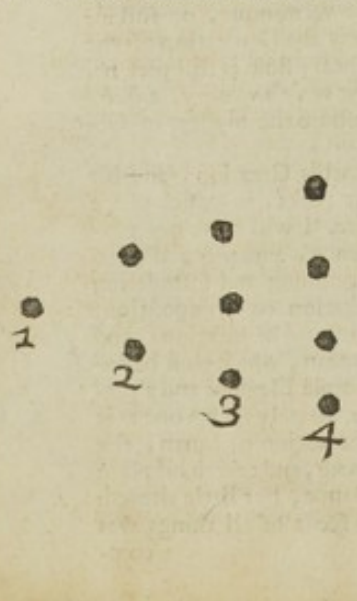
Now therefore that the progression or ranks of the worlds Creation, and his simple Members is shewed you, which consisteth of four ranks, in which estate the world must (as I said) indure till it be refined with fire, I will make my progression from these simple members of the world's existence, and proceed unto the order of degrees in composition, which have their beginning and foundation from them, namely from the first degree or rank in Generation or Composition, unto the Complement thereof. And as between the beginning of mixtion, and the perfection thereof, there must intercede a *medium* or mean, which must be *imperfectè mixtum*, or an imperfect mixtion: so betwixt a simple Element and a perfect body, an imperfect composition must needs intercede, namely such a one as is that of a Meteorologick nature. As for example, in the generation of a man, the beginning, which is founded on the catholick watery Element, and taketh his place in the first rank, is Sperm; for it is a watery or fluid Substance, but little altered: and as in the water the whole Fabrick of the world, and seeds of all things was com-

complicitly conteined, and yet nothing did appear externally but water. So in the seed or Sperm, though nothing do appear in the first degree explicitly but Sperm, yet the whole man, namely the bones, flesh, blood, sinews, and such like, are complicitly conteined, and will by degrees appear out explicitly, namely in the sixt rank: for it will be altered from humour to solidity, with a certain distinction of the three principall Members: in the seventh, to an Embrionall shape: and in the eighth which will make up a cube unto the materiall root 2. or the Square 4. (which is characterized in the catholick Element by the impressions of the four winds) into a perfect creature. In like manner, in the great world we see that the simple Element, namely the generall aire, appeareth externally plain simplicity, and an invisible Nothing explicitly, and yet it containeth complicitly, a clowd, water, or rain, Fire or Lightning, and a ponderous stone, with Salt and such like: which by degrees do explicitly appear through the vertue of the four Winds. So that a vapour possesseth the first rank, the cloud the sixt, the Lightning and clowd the seventh, and the earthly Stone argueth an exact rotation of all the foure ventous forms into one mixtion, which represents the eighth's place in Composition or Generation. But when the man cometh to Corruption, then his parts proceed in resolution backwards, namely from 8. to 7. from 7. to 6. and from 6. to 5. untill it return unto the point of the simple Spermatick Element from whence it began, and there it beginneth a new Generation in another form: For the all-acting nature is never idle. So also the Stone is resolved into water, and water into a vaporous clowd, and the clowd into aire from whence it came, which is the simple catholick Element, which admitteth no farther or profounder resolution by corruption.

Now the onely Operator in both these works is the Spirit of God: for in Generation it shineth forth of the catholick Elements center or Sperms internall unto perfection and persevereth in his action, till a perfect man be produced, which
Job 10. 10. *Job* confirmeth thus, *Nonne sicut Lac fudisti me? & sicut caseum coagulasti me? cute & carne texisti me, ossibusque & nervis induisti me: cum vita benignitatem exercuisti erga me. Et visitatio tua conservavit spiritum meum:* Didst thou not poure me forth like milk, and like cheese didst cradle me? Didst thou not cover me with skin and flesh? Thou didst indue me with bones and sinews, thou didest shew forth unto me thy benignity in my life, and thy visitation doth preserve my spirit. Contrariwise, when the Spirit of God, with-draweth his beames from the circumference of Generation and Composition unto the center of simplicity, he leaveth to visite the Spirit of the creature, and so it must fade, ad decayingly return unto the principle from whence it came; and from thence again, if the same spirit is pleased to shine forth, a new Generation beginneth, where the Corruption or Resolution ended.

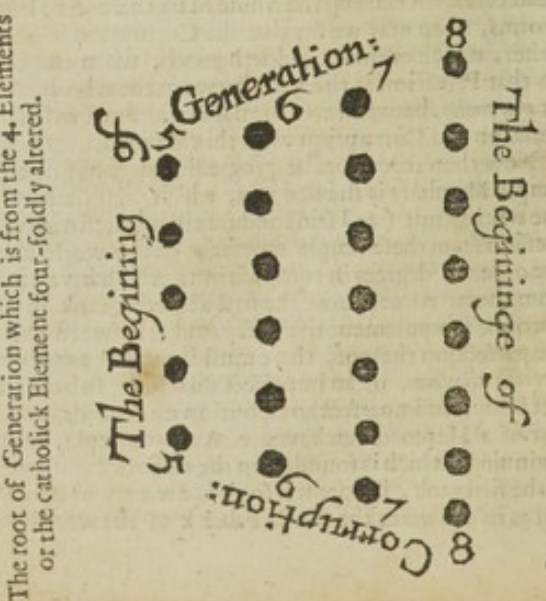
The Demonstration is such.

The Simple Square of the world's Composition, where 2. (that is to say) Light and Water, is the root.



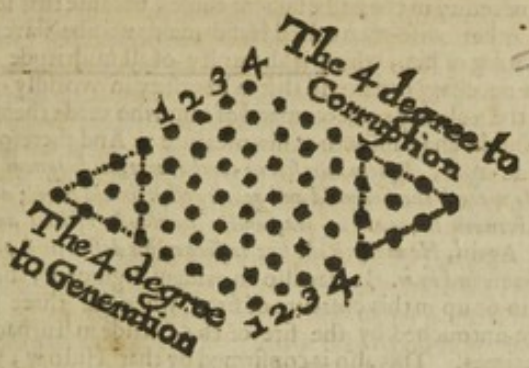
The root of Generation which is from the 4. Elements or the catholick Element four-foldly altered.

The progression from the said Elementary Square unto the cube of Composition.



Or

Or, the manner of generation and corruption is more plainly expressed thus:



Where the four elements remain in their simplicity, as they were created complicitely in one watry nature, or rather catholick element, called *Aire*, which is the root from whence generation ariseth unto the period of perfect composition, by four degrees or steps of alteration, namely, from the 4 to the 8. and whither tendeth retrogradely corruption, namely, from 8 to 4.

CHAP. VII.

That God (contrary unto Aristotle's *assertion, with the opinion of divers other Ethnick Philosophers) doth not operate of necessity, for the creation and continuation of his creatures; but of his proper will, and benigne inclination.*

WE tearm that properly Necessary, that can be no otherwise: again, we esteem that as well voluntary as fortuit, or happening by chance, which may be otherwise. I. Velcur. lib. 1. c. 5. Com. Phys.

Now there hath risen and sprung up a great dispute among the Ethnick Philosophers, whether God operateth in this world voluntarily, or of necessity, or as it were by compulsion: the greater part therefore of them are flatly of an opinion, that God acteth in this world, as well in the generation and conservation of things, as corruption of them, by necessity, and not by any voluntary motion; whereby it must follow, that he was enforced to do or effect what he doth from all eternity, by some other nature, which was either coeternall with him, or preexistent; or else that he was excited or pushed forward against his will, to effect this or that, by some creature which he did make. All which, how erroneous and extravagant it is from the rules and center of truth, I will in few words expresse unto you: For first of all, What (I beseech you) is of greater antiquity than God, being that he was before any thing? What is in Geometry before, or in measure lesse then a point? or which among all the numbers of Arithmetick is of so antient a standing as is the unity? Wherefore it must needs follow, that God is free and voluntary in his actions, being that he was of himself, and did exist without any respect had unto any other, either precedent or coeternall principle from all beginning, and therefore was sufficient in himself, and of himself, to work and operate by himself from all eternity.

But the principall reasons of the foresaid Ethnick opinion, are two-fold; first, because God doth act and operate by his proper essence, and not by any acquired vertue; then, forasmuch as the effects in the world seem to be necessary, and hereupon they conclude, that they cannot come or proceed from any contingent, that is to say, fortuit or voluntary occasion of another. Unto the first, me-thinks they seem to argue against themselves; for as he acteth by his proper essence or substance, it is evident, that he is moved of his own accord, and consequently not by any externall compulsion, or internall necessity. Moreover, in the latitude of unity, there can be no compulsion or coaction, because that Unity cannot suffer. Again, it is not possible that he should be urged to work by any externall or alien efficient cause, because that he remaining primarily fixed, and stedfast in himself, and of himself, worketh as the originall fountain of all things by himself, emitting his formall

formall and vivifying beams of life at his pleasure, and with-drawing them again when and where he pleaseth. Unto the second I say, that necessary effects do no way include any necessity in the first efficient cause, because that secundary causes (which *Plato* and other wise-men called Hand-maids or She-slaves) do act at the command and inciting of him, which is the unity of all multitude, and therefore all in all, or by a necessary order; so that a necessity in worldly created things, dependeth upon the volunty and command of him who made them, the which order he accomplisheth and finisheth at his pleasure: And therefore we find this written by the wise-man, *Ignem miteſcit ne combureret, modò ignem ille facit ardere inter aquas, &c. He maketh the fire mild and gentle, lest it should burn; and now again he maketh it to burn between the waters, yea, and in the clouds of hail and snow, without melting of them.* Again, *He maketh the fire to forget his destroying property, that the righteous may be nourished by it.* It was also an evident argument, that God worketh not of necessity in or upon this creature of fire, when the three servants of the living Lord were untouched by the fire of the Chaldean furnace, although it was heated three times. This also is confirmed by that History, where it is said, that in the time of *Joshua* the Sun stood still for a whole daies space; as also that in the daies of *Hezekiah*, the Sun was made to go backward fifteen degrees, in the Horologe or Diall, without any evident reason in nature. Moreover it is proved and verified in that wonderful Eclipse of the Sun, which happened at the death and passion of our Saviour, wherein the Sun of heaven was totally obscured, which also chanced beyond the expectation or capacity of the Astrologians & Naturalists of this world; forasmuch as at the instant of that Eclipse or passion of the Sun, the Moon was neither in the head or tail of the Dragon, as *Firmicus*, that great artist in Astronomy, doth witnesse; and therefore it was effected against the common course of nature: all which events could never have fallen out, if God had acted of necessity in this world. It followeth therefore plainly, that God doth operate in this world of his own free will, not of necessity, to effect the ordinary or annuall course of things, according to the lawes and necessities of nature, all which also he effecteth voluntarily, and of his own free-will, namely, as well for their creation and preservation, as finall corruption.

Wisd. 16.21.

But come hither and hearken, O ye vain Philosophers, who would have God, which is the actor and ordinator of all things, to be bound up by the lawes of necessity; What honour and glory can any man justly attribute to God, for his wisdom justice, and clemency, if he were constrained of necessity, not onely to create all things after this or that manner, but also to nourish and sustain them, and afterward to bring them to corruption? What thanks, or service, or adoration should we owe him, if what he did for us were of necessity? Wherefore, O *Aristotle*, is it according unto thine assertion, that we should offer sacrifice unto the roots of nature? or what availed it for us mortall men, to pray and pour forth our supplications unto God, (the which duty nevertheless *Plato*, *Porphyry*, *Jamblicus*, and *Proclus* do teach us to be most necessary) if that he could not be propitiated or appeased by praying, since that he worketh of necesity? Or wherefore did *Socrates* and *Pythagoras* (the which, by the testimony of the Oracle, were esteemed the most sage persons of their time) use accustomarily to pour out their prayers unto God, if God were onely constrained to act and operate whatsoever he did in the world? Or why doth the Prophet proclaim it, *Quod Deus sit solus inclamandus & deprecandus, That God was onely to be called upon, and prayed unto*, if there were any necesity in God to act in the generation and conservation of things? Yea verily, it is evidently to be demonstrated by this which is already said, that God, by the means of prayer, is accustomarily inclined to misericord and pitty, and that it is in his free-will to deal either in severity or clemency with the world, and the creatures thereof, and consequently that he is not urged of necesity, to operate or bring forth effects, as certain vain Ethnick Philosophers have averred; amongst the which, I must nominate a remarkable personage, and a follower of *Aristotles* doctrine, namely, *Galen*, that Prince of the Ethnick Physitians, who speaketh Atheistically in these words, *Moses arbitratur omnia Deum posse facere, etiamsi ex cineribus equum aut bovem facere velit. Nos autem non ità sentimus, sed confirmamus quedam naturam facere non posse, eaque Deum nè aggredi omnino; sed ex his quæ facere potest, quod melius est eligere. Jam verò cum pilos in palpebris satius esset equales semper esse magnitudine & numero, non ipsum quidem hoc voluisse affirmamus, illos mox factos fuisse, neque enim id facere potuisset, affirmamusque si eos etiam millies voluisset, nunquam tamen tales*

Psal. 30.8.

De usu partium. Lib. 2. c. 14.

tales futuros, si ex cute molli producti fuissent: Moses did imagine, that God can do all things, yea, although he would make a Horse or an Oxe of ashes. But I am of another opinion: For I say, that Nature cannot do some things, and that God doth not attempt those things at all, but doth elect and make choice of the best of such things as he is able to effect. Now since that it would be better, that the hair in the eie-brows should be alwaies equall in magnitude and numbers I affirm that it is not he that would have it so, and they were forthwith made, neither could he do it; and I say, that if he would a thousand times have them so, yet would they never be such, if they had been produced out of the soft skin. Lo how Atheistically he speaketh, and how he would restrain the Omnipotency of God, and limit his actions with the main clog of necessity, yea, and impotency in Power!

But there are certain other Philosophers, which do behave themselves more modestly in the beforesaid doubt. For *Avicenna* affirmeth, that these actions are neither of necessity, nor violent, but do consist in a mediocrity betwixt them both, and thereupon he concludeth, that it is in the volunty or will of the Agent. In the which resolution he seemeth not much to vary from Scriptures, which say, *Deus castigavit nos propter iniquitates nostras, ipse salvabit nos propter misericordiam suam. God hath chastised us for our iniquities, he will save us for his mercy's sake.* Tob. 13. 5. By which, this elected vessell doth intimate, that there is a free volunty in God to punish and to have mercy. But this is expressed in plain words, after this manner, *Deus juxta voluntatem suam facit, tam in cœli virtutibus, quam in habitatoribus terræ: God operateth according to his Will, as well with the vertues of heaven, as with the Inhabitants of the earth.* Dan. 4 In which words, the Prophet doth evidently show, that every operation in this world is effected by the Will, and in or by the Word or Spirit of the Almighty, and therefore not of Necessity, as *Aristotle, Galen*, and many other of the Ethnick Philosophers have averred, to the derogation from God, and blemishing of his Omnipotency. But that there is an undoubted necessity in the Organicall causes, and in the effects which issue from God's Acts in them, it appeareth most evidently: Wherefore the Prophet *Baruch* saith, *Deo obediunt per omnia, Sol, Luna, Sydera, Fulgur, Ventus, Nubes*, &c. *The Sun, Moon, Starrs, Lightnings, Winds, Clouds*, &c. do obey the Will and Command of God, that is, they are incited by his Word, and of necessity provoked to effect his pleasure: It followeth not therefore, that he that commandeth, must be constrained to do or act in that imperious manner, being that he doth it as a first mover, who hath not any other actor before it, or co-eternall with it, and consequently doth operate of a free will, which is radically grounded in himself. And hereupon the Apostle: *Voluntati Dei quis resistat? Whois able to resist the will of God?* Rom. 9. And the Prophet: *Consilium meum stabit, & omnis voluntas mea fiet: My counsell shall stand, and my will shall be accomplished*, And *Job*: *Deus quodcunque voluit hoc facit: What God would have done, that he effecteth.* Isai. 16. 10. Job 23. And therefore he doth not act involuntarily or of necessity, but voluntarily, and according unto his free Will.

We conclude therefore, that seeing what is *Necessarium* or necessary, is that which cannot happen otherwise, but must of necessity be so. So that which is contingent, may happen or be effected otherwise, as is that thing which is either fortuit or voluntary. Now that the Acts of God in this world are voluntary, and therefore cannot be tied up with the bands of Necessity, it is proved in this, namely because it may happen otherwise, then it is accustomed to be by the laws or rules of nature. As when the will of God was that the Sun should stand still, or move retrogradingly, or that it should be eclipsed, when the Moon was in none of the points of the animall intersection; that is, neither in the head or tayl of the Dragon, &c.

The fifth Book *of this present Section.*

The Argument of this Book.

After that the Author had expressed the Originall nature of the two essentiall properties, namely of Heat and Cold, and had proved the main effects thereof to be Rarefaction and Condensation, whereby the Heavens and Elements were framed: He proceedeth now in this Book unto the mystery of Meteorologicall impressions, being the first degree of Composition, shewing that their Fabrick is the act of the Divine Spirit, effected in the catholick Element of the world's lower region, and consequently do not proceed from such accidentall and externall grounds or beginnings, as the Peripateticks do falsly surmise. For this reason therefore he hath compared the Meteorologicall doctrine of Aristotle, *with that of the holy Scripture. And finally by producing the Pagan Philosophy touching these aiery impressions unto the Lidian tryall, or touch-stone of Truth, he findeth them to prove false spurious metal, yea and meer dross, in respect of the golden Truth.*

CHAP. I.

Herein you shall find, in few words, a Repetition of the precedent Discourse: Also an Exposition upon the word Meteoron *or Meteor. And lastly the Method, which the Author intendeth to observe in this Book, is expressed.*

IN my precedent discourse, I have briefly pointed at, first the Principles of things, namely the Root of every thing that was, *viz.* the Dark or potentiall unity, from which sprung forth the Light or actuall unity. And I told you, that both of them were but one thing in essence, forasmuch as Light was unto the eternall unity all one with darkness, though unto our weak capacities they are opposite in property. Then I signified, that out of the first obscure unity, by his other manifest property waters did appeare, arguing thereby that of or from this unity, by this unity, and in this unity, are all things. After that, I shewed how waters were the materiall or passive Principle of all things, as the illuminating and formall Spirit, was the actuall and informing beginning of every being; both which issued, (as I said before) out of one Root, which for that cause is rightly said to be all in all. Then I expressed unto you how that Cold was an essentiall adherent unto privative rest, and the stout of-spring and Champion unto darkness. As contrariwise, Heat was the immediate issue and companion, unto essentiall action or motion, and the inseparable Champion or Assistant of Light. And then I told you how Humidity and Siccity, had their Originall from the mutuall presence or absence of the foresaid two active vertues or essentiall properties, Cold and Heat. Lastly, I declared unto you the reason and manner of Condensation and Rarefaction, and that the main matter or Subject thereof, was the waters, but the catholick Actor was and is the Word or Spirit of God, who acteth first in his Angelicall Organs, by the Starrs, and especially the Sun in Heaven above, and winds beneath, upon the generall sublunary Waters or Elements, according unto his volunty, altering of it after a four-fold manner, through the formall properties of the four Winds, and that either by Condensation or Subtiliation, into divers shapes and dispositions. Now in this Book I will open unto you, after a true and infallible manner, (forasmuch as it shall in all points agree with the contents of the holy History:) how the blessed Word or sacred Spirit of the Lord doth by Condensation and Rarefaction produce and bring forth, in this our catholick sublunary Element, all Meteorologicall bodies. But before I enter into this my discourse, it is fit for me to tell you what the Antients do mean by this word *Meteor*. Those Apparitions which

which are seen in the aire, are by the Greeks called *Meteora*, not in regard of their naturall essences, but by reason of their sublimity in position. Others tearm them more naturally, Impressions; forasmuch as they are shaped and imprinted above in the catholick element, called Air.

But in respect of their essentiall consistence, they are properly called *Corpora imperfectè mixta aut composita, Bodies that are imperfectly mixed or compounded*; and that either because of their unexpected generation, being that they are procreated and appear suddainly, and at a short warning, or else because their composition appeareth not to be according unto the muration or change of substance, or alteration of quality; or else in regard they are not so exactly composed, as other animated bodies which are perfectly mixed. Or lastly, these impressions are so called, forasmuch as they have not attained unto any perfect form; neither seems there to be in this kind of composition any great alteration of parts; seeing that the members of the element so altered, are confused with one another. Howsoever, it appeareth, that such names are assigned unto this kind of impression, after the fancy or conceit of this or that Philosopher, when in verity they are *magnalia Dei*; a mysticall body, I say, framed and fashioned by the finger of God, out of the bowels of the catholick sublunary element, to effect his will upon the earth, either to judgment or mercy, as shall be more at large expressed hereafter. So that in this sense they may rightly be tearmed, the characters or signes of Gods benignity and misericord, or vengeance and severity upon the earth. My purpose therefore in this *Meteorologicall* relation, is, to direct you into the path of true wisdom, for the better scanning and decyphring-out of so great a mystery, as is the meteorologicall act of the Spirit of God, and to lead you by that means out of the mire and puddle of Ethnick or pagan Philosophy, in which we Christians, even unto our immortall shame, do stick fast, and like brutish swine do willingly wallow. The which that I may the better effect, I will compare the absurdities of the false Peripateticall Philosophy, with the infallible verity of the holy Text, that thereby each Christian, pondering in the ballance of justice, the contradiction which shall be expressed between the one and the other, may open his intellectuall eyes, and follow sincerely that which is good, and forsake the bad, betaking himself unto the truth, and flying from that which is prestigious and false, and may by that means at the last discern with open eyes, that main difference which is between the wisdom and Philosophy of this world, which in verity (for the Spirit of God hath pronounced it so) is meer foolishnesse, and that of God, which is the reall and essentiall truth. Thus therefore you may discern, and that in few words, the manner or order of my method in this Book, not determining with my self to be over-tedious unto you in it, but to finish briefly that *Meteorologicall* wisdom, which in regard of its own worth, deserveth to be enrolled in the everlasting monument of a far greater volume; and to be polished or burnished over with the lustre of a more elegant style, and refined manner of speech.

CHAP. II.

In this Chapter the true mystery of the Winds is discovered and set down, according unto the intention of the divine Spirit's testimony; and withall, the false and prestigious spirit of Aristotle, *and his Peripateticall adherents, touching that subject, is unmasked and made manifest.*

THat I may the better expresse that difference, which is between the false wisdom and philosophy of this world, and that which, because it is of God, must be true indeed, nay, verity and truth it self, my minde and purpose is in the first place, to set down the opinion of the Peripateticall faction, and then afterward to compare and examine it with the touchstone of the divine Word or Scripture, thereby to make a tryall, whether it be right and sound or not; that is, whether it will bear water, or shrinck in the wetting. Now because (as I said) the four cardinall and collaterall winds of the heavens, with their angelicall Presidents, are the actors in the transformation of the catholick Mercuriall element, or Protean sublunary waters, from one shape into another, I think it most necessary to begin this my story or discourse with the profound mystery of the winds in generall, forasmuch as they are noted to be the principles of all the other Meteors. And first I

will expresse what the pagan Peripateticks, and their Christian followers, have and do determine concerning them.

The Peripateticall Philosophers are of opinion, that the wind is a hot and dry exhalation, being difficultly enflamed, which ariseth out of the earth, and soareth up unto the middle region of the aire, from whence it being forthwith repelled downwards, by reason of the coldnesse of that region; and again it re-indeavouring upwards, doth partly in regard of its levity, and partly by other ascending exhalations, which it meeteth in his violent and coacted descent, move laterally in the lower region of the aire, the which aire it doth ventilate and agitate, lest that for want of motion or stirring, it should putrifie. This is the sum of their opinion concerning the generation of the winds. I will therefore insist upon this Peripateticall or Aristotelian definition, or rather description of the winds.

First, because that the spurious Christian Philosophers, as if they were incited thereunto by a kind of unbridled madnesse, do not stick to defend, and by their best endeavours uphold this his opinion, as well in their publick Schools, and private negotiations or studies, as by their writings; and that with such an assured obstinacy, as if it had been divinely published unto worldlings, or uttered and pronounced by the sacred Oracle of truth it self.

Secondly, because the place wherein this imaginary exhalation is said to be ingendered, and from whence it is derived, is by it esteemed to be the earth; and the seat unto which it coveteth to ascend, is (according unto their doctrin) the middle region of the aire, into the which, by reason of the cold temper thereof, it is not permitted to enter or penetrate, but the *medium* or mean (forsooth) in the which it moveth naturally upward, and by compulsion, or against nature, downwards; and lastly, by justling or strugling together, of other ascending exhalations, and the forcible descending fumes laterally, that is to say, towards the right or left hand, is the lower region of the aire.

Thirdly, for that they seem to averr, as it appeareth by this definition, that the agent, mover, or efficient causer of this exhalation, as well downwards as laterally, is double or two-fold, namely, the cold of the middle region of the aire, which forceth and presseth downward towards the earth, that scarce imaginable fume, and the other is the troop of other ascending exhalations, or subtle smoaks, which successivly do rise out of the earth, which in their motion upwards, meeting with that fume which is forced to descend, do strive, and, as it were, wrestle with it, and consequently by that means do make a noise in the aire, which is called the Wind.

And this is the Peripateticall Philosopher's windy fiction, which in the conclusion, after a due examination, will prove to be but a bubble, or vain puff of wind; that is to say, meerly words, without any substance. Now the finall end or cause why their nature hath ordained these windy motions in the aire, is, (as their definition doth testifie) that by this manner of ventilation, the aire may be preserved, cleared, and purged from all putrefaction, and corrupt disposition. But whosoever will give credit unto this Ethnick definition, especially if he be a true lover of wisdom, I counsell him, first, to examine every particular member of it, and having made a diligent enquiry therein, let him see and discern, whether they agree with the lawes of true reason and wisdom.

In the first rank and order therefore, let us mark or observe, whether in the former member of his description, there be any probability of verity to be found: By it we are told and taught, that the materiall substance of the winde is a hot and dry exhalation, arising and surging out of the earth: But by holy Scripture (which all true Christians ought to credit before all things) we are taught, that the winde hath his originall or beginning from the Spirit or breath of *JEHOVAH*: *A flatu narium tuorum* (saith *Moses*) *coacervatæ sunt aquæ, flavisti vento tuo & operuit eos mare*: *By the breath of thy nostrills the waters were gathered together; thou didst blow with thy winde, and the sea covered them.* And *Job*, *Glaciem edit Deus vento suo, flante Deo concrescit gelu*: *God doth bring forth the ice with his breath; when he doth blow, the frost and ice ice is ingendered.* *Deus facit pondus vento*, *God giveth proportion unto the aire or winde.* And the Prophet *David*, *Qui facit angelos ventos, & ministros suos ignem urentem*: *Who maketh his angels winds, and his ministers flames of fire.* And hereupon such learned personages and Doctors, as are profoundly seen and dived into the mysteries of the true nature, do averre, that the externall of the Angels is aire, or the subtle humid nature of the world: and that their internall or formall portion, is a hidden divine fire. And for this cause, St. *Denis* doth tearm the Angels,

Exod. 15.8.

Job. 27. 9. 28. 25.

Psal. 104. 4.

gels, *Algamatha*, that is to say, clear Mirrours, or looking-Glasses, which do receive the splendour or light of God, and do represent his image. And therefore the Prophet, in the place above menrioned, doth describe both the hidden and invisible winde, and that which is fiery, and doth manifestly appear in the form of lightning, to be an angelicall spirit, animated by the divine fire, or bright emanation from God. All which being rightly considered, we must either confesse, that the Spirit of the nostrills or mouth of *JEHOVA*, is a hot and dry exhalation, subject unto preternaturall passions, and arising out of the earth, (which would appear too profanely uttered out of a Christian's mouth) or that this member of the Peripateticall definition is most false and erroneous. But this shall be discovered more plainly in my enquiry, and laying open of the other members.

The second member of this definition doth intimate unto us, that the place wherein that exhalation, which is the materiall cause of the winde, is ingendred, and from the which it is derived, is the earth; but the place or seat unto the which it tendeth (saith it) is the middle region of the aire; and the medium and space in which that moveth, as well upward and downward, as laterally, is the lower region of the aire. In the which assertion of this Ethnick Philosopher, I will make plain, and prove evidently, that there will be found divers grosse errours, and palpable absurdities. But that we may the better effect our enquiry, and hunt after the truth of the businesse, that is to say, for the exacter examinations cause, it will be necessary for us, to divide this member or clause into three parts; in the first whereof we ought seriously to consider, whether the matter of the winds be extracted out of the earth or no. In the second, if that substance do onely soar up, and make his way unto the concave superficies of the middle region of the aire onely. In the third, whether the place in which the wind moveth, be onely the lower region of the aire. To the former question or doubt we say, That either the sacred Bible (which is the fountain of truth) is false, or this particle of the second member must be most erroneous; for, saith St. *John*, *Spiritus ubi vult spirat, & vocem ejus audis, sed nescis unde veniat, aut quò vadat*: *The wind or spirit bloweth where it will, and thou heares his voice, but thou knowest not from whence it commeth, or whither it goeth.* John 3. 8. Which being rightly pondered by wise-men, they must conclude, that either *Aristotle* saw further into the mysteries of God and nature, than the Evangelist, who was a true and sincere Christian Philosopher and Theosopher, and then St. *John* must be proved a lyar in his doctrine, which were a great impiety in any Christian to imagine; or else the assertion of *Aristotle* must clearly be found false, and in all things contradictory unto the truth. *Aristotle* saith, that the matter of the winde doth move from the earth, and ascendeth into the middle region of the aire, and from thence is repelled downward. But St. *John* saith, that the winde moveth not constrainedly, that is to say, by coaction, nor any accidentall compulsion, but voluntarily, and according unto its own pleasure and appetite; for his words are, *Spiritus spirat ubi vult*, *It bloweth where it will*; and that although the voice and noise of it be familiar unto the ears, yet nevertheless it is not known from whence it commeth, or whither it will. This doctrine of the Evangelist, which so mainly differeth from that of *Aristotle*, is maintained out of divers places of holy Writ: for the royall Psalmist, with the Prophet *Jeremy*, saith, *Depromit ventos è thesauris suis*, *He draweth forth the winds out of his treasuries.* Psal. 135. 7. But the Scriptures prove, that the earth is not the seat or place of Gods treasure, where it speaketh thus, *Aperiet tibi JEHOVAH thesaurum suum optimum, cœlos, dando pluviam terræ suo tempore*: *JEHOVA will open unto thee his best treasure, the heavens, giving rain unto the earth in his due time.* Jerem. 51. 15. Deut. 28. 32. He doth not say the earth, but the heavens; so that between these two there is a great difference, as between night and day. Wherefore it is evident, that the heaven or catholick element of air, is the secret cabinet of these *meteorologica Dei magnalia*, or meteorologick wonders. Hereupon it is said in another place, *Januas cœlorum aperuit pluens Manna, &c.* *He opened the gates of heaven, raining down Manna.* Psal. 78. 24. Again, it is so hard a thing for a mortall man, that is not illuminated with the spirit of wisdom, to find out or discover this arcane treasury of God, that JEHOVAH himself speaketh unto *Job*, though he were a just man, and one that feared God, much more he pointeth at the wise-man or Philosopher of this world, who never was acquainted with the divine Word, in this manner, *Pervenisti ne in thesauros nivis, et in thesauros grandinis inspectionem habes?* *Camest thou ever into the treasury of the snow, or hast thou any insight into the treasury of the hail?* Job. 38. 22. Arguing, that without his Spirit had shewed or revealed his

treasury,

treasury, it was impossible to know it. And for this cause *Solomon* saith, *Corpus infectum corruptione aggravat animam, & vix conjicimus ea quæ in terra sunt: quæ autem in cœlis sunt quis investigavit, nisi tu dederis sapientiam? The body which is subject unto corruption, doth aggravate and depress the soul; and we scarcely conjecture or guesse at those things which are upon the earth: Who hath found out or discovered the things which are in heaven, unlesse thou give and bestow upon him wisdom?* Now *Solomon* confesseth, that he knew the force of the elements, and power of the winds, and consequently of their reall originall or beginning; for, *Sapientia* (saith he) *omnium artifex me docuit, Wisdom the worker of all things taught him.* Now *Aristotles* false Philosophy, and his Ethnick and worldly wisdom sheweth, that he never attained unto the wisdom which descendeth from above, even from the Father of light. But to proceed unto the doubt, which is, Whether according unto *Aristotles* intention, the originall matter of the wind be of the earth, and his first motion from the earth into heaven? A man more learned and wise by far in the mysteries of nature, than *Aristotle* ever was, answereth in this manner, *Venti viam* (saith he) *ignorat homo, ignorat homo opus ipsius Dei, qua via faciat hæc omnia: Man knoweth not the way or path of the winds, man knoweth not the work of God, namely, by what means he effecteth these things.* But *Aristotle* was a man, yea, and an Ethnick man, and therefore could so much the lesse judge rightly of such abstruse things, as are these; wherefore JEHOVAH seeming to deride the boldnesse of such a worldling, and as it were in reprehending of him, speaketh in these words, *Nosti ne ubinam sit via, in qua dividitur exhalatio quæ spargit ventum super terram? Knowest thou where is the way wherein the exhalation is divided, which spreadeth the wind upon the earth?* Arguing hereupon, the impossibility for a worldly mans capacity, to conceive or understand these things, unlesse he be taught and instructed by the Spirit of wisdom, who teacheth all things; the which Spirit is bestowed by God on whom he pleaseth. And yet *Aristotle* seemeth impudently to answer God, and say, I know it well, for the way of this exhalation is from the earth upward, unto the middle region of the aire, where partly by an Antiperistasis caused of cold, driving it downward again, and partly by other exhalations, which are successivly ascending, the exhalation is compelled to move laterally upon the face of the earth, &c. But I will shew the impossibility of this reason, by that which followeth immediately hereafter.

Wisd. 9. 15. Wisd. 7. 17. Eccl. 11. 5. Job 38. 24.

To the second and third part of this clause, I say, that the *medium* by the which the winds are carried or moved, is, by far, more vast and large, then that which *Aristotle* assignes unto it; for the winde doth not blow and act onely in the lower, but also in the middle, yea, and in the upper region of the aire. If therefore the winde do blow in the middle region of the aire, then will the vigour of *Aristotle*'s definition be taken away, forasmuch as the efficacy thereof doth chiefly consist in this, namely, that such a hot and dry exhalation, as is the cause of the wind, is not permitted to penetrate the middle region of the aire, but is reverberated, precipitated, and beaten down again, by the vertue of the middle region's cold, which resisteth the heat of the sublimed exhalation. Now if there be any wind in the middle region of the aire, this cause of the winde will be taken away, forasmuch as then the exhalation will not be repelled downwards into the lower region, where it should meet other ascending exhalations to make a noise, and to be dispersed laterally on the earth; for the exhalation which causeth a wind in the middle region, will not be driven down by the cold, but is observed to blow, and to move the clouds and thunders in the middle of that sphear; yea, it is made manifest by daily experience, that as well the upper or higher clouds, which are white and yellow, and therefore more light and subtle, by reason of their fiery brightnesse, as the lower, which are grosser and more obscure, are driven and pushed by the winds, from any quarter of the world unto the opposite; for except the winds were also present in that region, they could never move as on the wings of the winds in that manner. Do we not also observe, that the south-wind bloweth from the southern horizon, and another from the next, which is northern, so that both winds have dominion in either of the horizons, at all one and the same time, whereupon it often happeneth, that great and dark clouds, moving from each opposite quarter, by four of those contrary angelicall spirits, do meet in the point of each Horizon, and cause one masse or huge sea of clouds, serving as a Tabernacle unto the great spirit of wonders, which worketh or causeth these things: whereupon there followeth great lightnings and thunders, by the concourse of opposite angelicall natures, being the messengers, ministers, and voice of the Almighty, which never could have been

been effected, unless the winds by the will of the Almighty, had moved impetuously the one against the other in the middle-region of the aire. And this we have also confirmed out of Scripture, where it is said: *Ascendit fumus e naribus JEHOVÆ, carbones accensi sunt ab eo, inclinavit cœlos, & descendit, & caligo sub pedibus ejus, & ascendit super Cherubin, & volavit & lapsus est super pennas venti. Posuit tenebras in circuitu suo latibulum, cribrans aquas de nubibus cœlorum; præ fulgore in conspectu ejus nubes succensæ sunt, tonabat de cœlo Dominus*, &c. *Smoak ascended out of the nostrils of JEHOVA, coales are kindled by him. He inclined or bowed down the heavens and descended, and darkness was under his feet, and he ascended upon the Cherubin, and did flie, and glide upon the wings of the wind. He put the darkness round about him, to serve for to hide him, sifting out waters from the clouds of heaven, before his face; for at his presence the clouds were set on fire, and the Lord did thunder from heaven*, &c. 2 Reg. 22. 8. Out of which speech we gather, that not only the Clouds, and Thunder, and Lightnings, are moved by the windy ministers or Angels of the Lord: but also that Divinity it self, being compassed about with dark clowds in the middle region of the aire, is carried upon the airy Cherubin, and useth the wings of the winds as organs to move on: Whereby each wise man may easily perceive, that the worldly wisdome or Peripateticall Philosophy is plain foolishness: being that it would falsly perswade the world, that such essentiall Acts, as are the Angelicall winds, (whose inward essence is the bright Spirit of the Lord) are caused accidentally, and are moved and stirred up by externall violence: when by the doctrine of the true wisdome, it is evident that they are indued with most essentiall internall Agents, and therefore do move where and when they list, according unto that before-mentioned of St. *John*: For (saith he) *Spiritus spirat ubi vult: The Spirit bloweth where it lists.* Which being so, as is apparent, that the wind hath *actum, formam, & principium internum: An essentiall and inward act, form, and Principle, at the motion whereof it is moved or caused which way the inward mover pleaseth*, and therefore the Text saith, *Spirat ubi vult: It bloweth where it will*, and consequently it is indued with a volunty or will: whereby each man may see how extravagant from the Truth is the Peripateticks reason touching this point, who admit no essentiall and internall form unto the Winds, but make it a thing meerly accidentall: As for example, the Starrs by their heat stir or draw up a smoak out of the Earth, this smoak soring on high, is by the coldness of the place pushed down again, then by other ascending fumes it is forced to move side-long. I beseech you (that are wise and unpartiall) teach me which of all these externall accidents in the procreation of the winds, can be esteemed for that internall or essentiall principle, which can cause a volunty or voluntary motion in the winds, or can produce any Angelicall act in the aire? For the Text saith, *Spiritus spirat ubi vult.* If there be no such essentiall volunty, or internall or centrall agent to be found or really imagined in *Aristotle*'s fiction or fained wind; then let his breath that teacheth unto Christians such falshood, be as vainly esteemed, as his Doctrine is prestigious in it self. Was not the unlikelyhood of Aristoteticall assertion, the reason that hath made some of the wisest of his Physicall disciples to start and doubt, yea, and plainly to avert their opinions from this vain doctrin of their Master, touching the winds? Among the which *John Fregius*, a man well seen in the Philosophy of *Aristotle*, after he had made mention of the causes of the Meteors, doth forthwith start from the mind of his Master, touching the winds, and breaketh forth into these terms: *Quanquam tota disputatio de ventis, sicut de aliis Meteoris plena sit admirabilium operum Dei, quorum nullæ firmæ & sufficientes in naturâ causæ proferri possunt, tamen prodest videre quousque humana ratio progredi possit. Sacrâ quidem literæ dicunt Deum ventos producere. de thesauris suis unde ipsius flatus audimus, sed unde veniant aut quò vadant nescimus. Hæc* Freg. *lib.* 25. *in causa Ventorum: Although the whole disputeof the winds, as also of the rest of the Meteors, be full of the admirable works of God, of the which there can be produced no firm, or certain causes in nature: yet it is commodious and fit to try and look into this mystery, as far as mans reason is able to see or penetrate.* The holy Scripture doth say, *that God produceth the winds out of his treasury, whereupon we hear their blasts, but know not from whence they come or whither they will.* Thus far *Fregius*, in his 25. Book, upon the cause of the Winds.

But I will proceed a little further in this my inquiry. *Aristotle* and his Peripateticall Disciples aver, that the stormy and tempestuous wind, called *Ecnephia*, as also the Whirl-wind, are certain repentine or suddain winds, which are forcibly

expel-

expelled out of the clowds, and yet forsooth he will not admit, that a hot and dry exhalation can penetrate into the middle region, by reason of the coldnes thereof: but that we may dive a little deeper into the ebysse of his absurdities, he confesseth that the cause of all fiery Meteors and Comets, is a hot and dry exhalation, which is terrestiall, crasse, fat, and unctuous, and therefore apt to be inflamed or set on fire: now he assigneth the place of Generation of comets, to be the higher region of the aire, and yet he denieth passage unto the exhalation, which causeth the winds, into the middle region, which is not inflamable, but thin and light. Can any man be so ignorant in naturall effects, as not to judge and imagine that cold will more suddainly resist, and withstand that which is inflamable and of an actuall fiery nature, as is the exhalation, which causeth the Comets, then that which is neither actually inflamable or fiery of it self, namely the fumes, which is said to be the Original of the winds? Again, it appeareth by his description of Comets, that their materiall substance is heavier, more terrestiall, crass, thick or compacted, then that of the winds, and therefore it must needs be less apt to ascend and penetrate (for as much as all ponderous things, by a naturall inclination, tend downward); then that of the winds, which is more light, subtill and thin, and consequently more apt to clime upward: wherefore it were impossible that the grosser fumes, which cause the Comets should ascend and penetrate into the upper region, as well by reason of their inflamable heat, as compact and ponderous nature, and yet the fumes of the winds, whose heat is not actually inflamable but light and penetrative, by reason of their subtility, should be debarred from passing higher.

But I come unto the examination of the third member, and although I have already spoken somewhat concerning it, yet it is fit, that touching this point I utter my mind a little more at large in this place, because it is most pertinent unto our detection of this worldly wisdome's folly and errour. He describeth therefore in this member a double act of the wind, both which he but maketh accidents, as if a man should say, that they do not move from an internall and essentiall principle, but rather by externall accidents, namely by the heat of the Sun or Starrs, by the cold of the middle region of the aire, and the justling or encounter of other ascendent fumes: whereby he concludeth, that it moveth the aire allaterally and by consequence it happeneth by chance, and through externall means. What a glittering and golden lie is this, much like one of those fabulous figments of the antient Poets: a thing, I say, which maketh a faire shew, but is, in verity, without substance: For by this assertion he maketh the winds nothing else but *quid per accidens*, when contrarily the mouth of Truth flatly contradicteth such a falshood, affirming that the wind proceedeth primordially, from the Divine Spirit or breath of God: yea, and it is termed by it an Angell, which is dilated and sent forth every where to effect the will of him that animateth it. *Qui facit Angelos ventos*: Psal. 104. 4. saith *David*, *Who maketh his Angells winds*; that is, he animateth them essentially with his breath, and sendeth them forth as his messengers to do his will. And Baruch 5. 60. therefore the same Prophet saith in another place: *Angeli Dei efficiunt verbum ejus*: Psal. 103. *The Angels of God effect his word.* And the Prophet *Baruch*: *Ventus facit mandatum Dei*: *The wind accomplisheth the Commandement of God.* And in another, *Ventus procellosus efficiens verbum Dei*: *The stormy or Tempestuous wind doth effect the Word of God.* And the three Children in the fiery furnace: *O venti benedicite Domino & exaltate eum super omnia in perpetuum*: *O ye winds bless the Lord and exalt him above all things everlastingly.* What say our Christian Peripateticks unto this? What? do they think that if the winds were such accidentall things, as their great Master doth make them, that God would employ them to effect his words, or if they had no internall principle in them could they laud the Lord, or move at pleasure to perform the will of him that sendeth them out? Nay verily, we will prove that the internall mover in the winds, is the essentiall inspiration or breath proceeding Exod. 15. immediatly from God: *Afflatu narium tuarum coacervatæ sunt aquæ, flavisti vento tuo, & operuit eos mare.* *The waters were gathered together in a heap by the breath of thy nostrils. Thou didst blow with thy wind, and the Sea did cover them.* And *Job*, Job. *Flante Deo concrescit gelu*: *When God bloweth from the North the yce is made.* Also that Apoc. 7. the winds are Divinely animated with a perfect life and intelligence, it is made evi- Ez. k. 3. dent by the four Angels, which are president over the four winds, and that universall Spirit which was called from the four winds, to breathe life into the dead carcasses, of which we will speak forthwith. And yet for all this the Ethnick Prince

Prince of our Philosophers will not blush (forsooth) to say, that the winde is a some-thing meerly accidentall, and that it hath his motion onely from externall principles, and not from that centrall and internall agent, which is the actor and operator of, and in all things, and consequently it could not blow or breathe where it listeth, nor yet to hear the voice of the Lord, when it was commanded to come from the four winds. He, according unto his fancy, saith, that this his figment is extracted out of the earth, when Scriptures say, that it is the most lively and agil creature of God, which he bringeth out of the heavens, (that are his treasure-house) for in this, both the Prophets, *Jeremy* and *David*, do consent. But in this member of his definition, he concludeth, that the laterall motion of the winde is caused through that resistance and impediment, which is made by such exhalations as ascend. O poor argument of so mighty a Philosopher! as if such a ventall motion as that is, from the north unto the south, and so forth, could be so certain and direct in his course, being guided by so uncertain an agent, as is an accidentall striving and contention made between ascending and descending fumes?

I beseech you tell me (my quaint Peripateticks) what manner of exhalation did rise out of the earth, and shoulder or shove and resist one another, in that emission of Spirit, which happened when the Prophet said, *A quatuor ventis advені, Spiritus, Come from the four winds, O Spirit*, me-thinks that I see the Christian pages or disciples of *Aristotle*, to be clean mute, and destitute of tongues to answer; and if they should say, that it was a miraculous winde, and not a naturall, I answer, that I know no more efficient causes in nature, or out of nature, but onely one; and therefore it is said in the production of Meteors, namely, in the common course of this world nature, God bloweth from the north, God produceth by his breath frost, snow, ice. God thundereth from heaven. God melteth the thick clouds into rain. God sends lightning from his throne, and coles of fire out of his mouth. God maketh the dark clouds his hiding place. God commeth from the south in thunder. The voice of the Lord maketh the cedars of mount *Libanus* to stoop, and the hinds to miscarry of their young ones. God is a consuming fire. Who can stand or resist the cold of God? and so forth, in many places more, as well of the new as old Testament. And, to conclude, that God operateth all in all, and that he vivifieth all, &c. But our Peripateticall Philosophers come with their School-tricks, and idle distinctions, and say, 'Tis true indeed, that he is *causa efficiens principalis*; but there are many secondary and subalternate causes in nature, which do act of themselves. I say, Plain dealing is a jewell, and truth being one simple essence, hateth double dealing; let us imitate her in plainnesse and simplicity in understanding; which we cannot attain unto, unlesse we abstract our minds from the subtle multiplicity of worldly Philosophy, and vain fallacy, (of which St. *Paul* biddeth us to beware) for in multitude lurketh an infinity of errours, but in unity consisteth that unique verity, which is true wisdom. Why then should we distract mens thoughts from the simple sense of Scripture, by a multiplicity of distinctions, which seem to wrest it, like a nose of wax, a hundred waies. Scriptures say, *Of him, by him, and in him are all things. The holy spirit of wisdom filleth the world. The incorruptible Spirit is in all things. Christ filleth every thing. He vivifieth all things. He operateth all in all. He giveth life and inspiration, and all things. All things are from the Father by our Lord Jesus Christ. All things are in Christ, and by Christ, as well visible as invisible, and he in all things. He beareth and sustaineth all things by the word of his vertue. God is the Father of all, who is above all, and in all.* And an infinite of other testimonies of Scriptures, which confirm the divine essence to be all in all, and to act all things universally without exception. And yet our Peripateticks will perswade us, that the creatures actions are divided from the act of God, so that they do and can act of themselves, through an active vertue given unto them by God, but not now of God; which assertion of theirs, were it true indeed, I will shew you how great an absurdity will follow, namely, that there must consequently be a division made in the divine essence, which axiom, true divinity will never admit, for *Athanasius* his Creed doth teach us, that it is *sancta & individua Trinitas, the holy and undivided Trinity*; and therefore what act the creature hath received, is not divided from the Giver, neither is there any such need, being the Giver of that formall vertue is by reason of that gift ever present, and not divided from the gift, and consequently acteth all in all, and that immediately. And for that cause it is rightly said by the divine Philosopher *Hermes*, to be the

Ezek. 37.

Rom. 11. Wisd. 1. Wisd. 12. 1. Eph. 4. 1 Tim. 6. 1 Cor. 12. Acts 17. 1 Cor. 8. Col. 1. 13. Heb. 1. Eph. 4.

center of all things, whose circumference is every where; so that it is in all, but not as a part of any thing, but as a composer of all parts, and a container of them. Wherefore let it suffice our Peripateticks, that the creatures are onely organicall causes, in which one onely catholick Spirit worketh and operateth, according unto the variety of his property, which is annexed unto his will; and therefore he onely worketh in them, and by them, according unto his will, and that immediately and absolutely; and this is that which the Apostle intendeth, when he saith, *Deus operatur omnia in omnibus*, *God worketh all in all*. But to return unto my purpose. How deaf and surd had this invocation of the wise *Solomon* been, if the essence and life of the winds had been no other, then that which is set forth by *Aristotle*: *Evigila* (saith he) *Aquilo, & veni Auster, & perflahortum meum; Awake north-wind, and come thou, O south-wind, and blow upon my garden.* To conclude, if the winds had been procreated after *Aristotle*'s invention or imagination, whence cometh it, that each winde is endued with a various and divers condition or property, insomuch as the one is hot and moist, the other cold and dry, the third hot and dry, and the last cold and moist? It were impossible that this difference and variety should happen, if all winds were framed and fashioned onely after one fashion, that is, if they did move laterally by compulsion, as *Aristotle* telleth the tale.

I come now unto the last clause or member of the Peripateticall definition, which doth touch the finall end or reason of the production or creation of the winds. His opinion is, that his nature doth produce this manner of ventilation, for the purging and purifying of the aire, and for the preservation thereof. But we are taught by experience, that this is not true, being that we with *Galen* and *Hippocrates* do discern, that the southerly winds are contagious and pestiferous, forasmuch as they render the aire thick, and make it putrid and rotten by their malignant heat, and lax humidity: And this also we have confirmed by the sacred Text, *Ne timeto* (saith *David*) *a lue seu damonio vastante in meridie*, *Fear not the pestilence or corrupt*
Psal. 91. *demon which commeth from the south.* And *Habacuck*, *Deo à meridio veniente præcessit*
Abak. 3. *(vel ante-ivit) eum pestis & antrax ad pedes ipsius. God comming from the south, the pestilence went before him, and at his feet went the boch or carbuncle.* Yea verily, and all winds in a generality, as also the other meteors of heaven, are ordained by the Creator, as well for a whip and scourge, as to assist, preserve and save the creature, as by many places of Scripture we are certified, and *Job* in expresse tearms hath
Job 37. 14. taught us. And therefore *Aristotle* hath erred in his judgment, concerning the finall cause of the winds, as well as in the rest.

We may justly hereupon conclude, that this definition of our pagan Peripatetick, whom we Christians do adore, and follow with such devotion and reverence, is altogether false and of no validity, because the winds are creatures of a nature more essentially eminent and divine, than either *Aristotle*, or any of his factious sect did ever understand; forasmuch as they are not things without internall lights and essences, and do not consist onely of externall and adventitious motions, that is to say, are not made of fumes or exhalations, arising by accident or chance out
Zach. 6. 1. of the earth. But, as *Zacharias* doth teach us, they are created and animated by an angelicall spirit, and stand before the Lord of all the earth, and are hid in the power or treasury of their Lord, out of the which he calleth them at his pleasure, to do and accomplish his will and pleasure upon the earth, and upon the seas, either *ad vindictam seu punitionem*, to revenge and punish: or else, *ad misericordiam & benignitatem creaturis præbendam*, to shew unto the creatures his mercy and benignity.

CHAP. III.

The true and essentiall definition of the wind is divers waies, and that according unto the sense and assertion of the holy Scriptures, expressed in this Chapter.

NOw me-thinks I hear some of the Peripateticall faction to murmur against me, and reply, If this definition of *Aristotle* be not good, as by your proof it appeareth, assigne us a better if you can. Tell us therefore essentially what is the winde, or how you define or describe it rightly, by the warrant of holy Writ? To this I answer, that it may be effected many waies, under one and the self-same essence: And first of all we may describe it, and that not impertinently, after this manner:

The

The winde is an airy spirit, of a mean consistence, inspired and animated by the breath or inspiration of JEHOVA, the which he draweth forth of his treasury, to execute his will and pleasure, either by the way of malediction and vengeance, or of benediction and misericord.

Every particle of this definition is proved out of convenient places of holy Scriptures; and first, that his externall is aire, of a mean consistence, it is made manifest, in that the words [aire, winde, and spirit] are expressed in many places of Scriptures, by all one Hebrew word, namely, by *Ruach*. Again, that his internall or moving soul, and centrall act, is the divine Spirit or inspiration, it is proved and confirmed by the places which are cited before: *A flatu narium tuarum* (saith *Moses*) *coacervatæ sunt aquæ, flavisti vento tuo, & operuit eos mare*: *By the breath of thy nostrills the waters were gathered in a heap, thou didst blow with thy wind, and the sea did cover them.* Exod. 15. 8. And again, *Glaciem Deus fortis edit flatu suo*, *The mighty God bringeth forth ice with his breath, &c.* as if they had said, God inspired the aire with his Spirit. Job. So that there appeareth no difference between an angelicall creature, and the aire, so divinely inspired; for the aire is said to be the externall, or manifest of an Angell, as well good as bad, animated by God, for the effecting of his will, either to punish, or to extend and shew forth his benigne mercy or clemency; as his internall and occult portion is the immediate breath of God; and therefore (as I said before) they are by St. *Denis* tearmed *Algamatha*, that is to say, clear mirrours or looking-glasses, which receive the light of God. Is it not in plain words expressed by *David*, *Quod angelos suos fecerit ventos*, *that he made his angels winds*? where by *his angels* is meant, the emissions from his throne, and they being incorporated with the aire, are tearmed angelicall natures. Again, JEHOVA said of the Angel that went before the Israelites, to conduct them in the wilderness, *Nolite exacerbare eum, nam non feret defectiones vestras, quoniam nomen meum est in eo*: *Do not anger him, for he will not bear your errours, because that my name is in him*: that is to say, The bright impression of my word. Exod. For the son of *Syrach* said, that *wisdom went before them in a pillar of cloud, and was a light unto them in the night, and a shadow or cloud in the day, to keep them from the extream heat.* Eccles. 9. For this reason therefore, the same Angell is called in many places of that book, sometimes *Jehovah*, in regard of his inward and increated essentiall act; and sometimes *Angelus*, in regard of his alterity, or composition of two, or as he was a creature; and therefore as God is identity, namely, an absolute, simple, pure, and increated essence, so an Angell is by the wiser Rabbies tearmed *Alteritas*, to wit, as he is compacted of the uniform inspiration of God, and the humid or aery nature of the world, that is, of a created spirit, or a created aire, which made the Psalmist say, that which is above cited, *Qui facit angelos ventos, & ministros suos ignem urentem.* For in this saying, he seemeth Psal. 104. to include both the occult and manifest nature.

As concerning the next clause of this definition, which is, that God doth draw or call his angelicall winds out of his treasury, to effect his will, we have it confirmed from the pens of the Prophets, *David* and *Jeremy*; *Depromit* (say they) *ventos è thesauris suis.* Psa. 135. Jerem. 51.

Lastly, touching the use of the winds, or the finall cause why they were created, or sent forth, Scriptures do largely inform us: *Ventus facit mandatum Dei*, saith *Baruch*, *The wind doth the commandement of God.* Baruch 5.60. And the Psalmist, *Spiritus procellarum facit verbum ejus*, *The spirit of the storms effect his word.* Psa. 148. 8. And again, *Angeli Dei validissimi robore efficientes verbum & placitum suum*; *The angels of the Lord which are strong in power, do effect his word and will.* Psa. 103. Psal. 104. And again, *He maketh the angels lightnings, or coruscations his ministers.* Job 38.35. And *Job* saith, *Fulgura nunquid mittes & ibunt & revertentia tibi dicent, Adsumus. Wilt thou not send forth thy lightnings, and they will go their waies, and returning back again they will say, We are here.* Where he meaneth of those Angels, which reveal their occult beauty; for in this regard, God is also termed a consuming fire. Moreover, he affirmeth in another place, that the wind, the whirlwind, the ice, frost, clouds, and the lightnings, are ready at his command, Job 38. 8. whatsoever the will of the Creator is that they shall do, they are prepared to perform, either upon the superficies of the earth, or for to punish and afflict the wicked, or to shew mercy unto the righteous.

To conclude, I have expressed in the precedent definition, first, what is the materiall cause of the winde: namely, an airy substance of a mean consistency. Then I told you, that the eternall form, or essentiall act thereof, was the bright aspiration

or spiracle of the Almighty, which did by his presence animate, agitate, and move the materiall aire. Thirdly, that the place wherein the winds are kept and reserved untill it pleaseth the Creator of them to employ and make use of them, was the heavens or aire, which is the cabinet of his treasures. And lastly, that the use and end of them was to accomplish the will of their Creator, when he did command them: and that either in their outward and airly estate, without revealing their centrall and formall fire, namely when the winds do blow, but are invisible; or else by emitting of their internall and essentiall light, as when they appeare and move in the form of Lightnings or coruscations: and this is proved evidently by the above-mentioned place, of the royall *David*.

For these reasons therefore, and upon these grounds, we have framed out these Definitions of the wind which follow.

The Wind is an invisible aire or spirit, which is vivified and animated by the divine Light, which issueth from the face of JEHOVA, as a breath out of his nostrills, to perform and accomplish his will and pleasure as well in Heaven above, as on the earth and waters beneath.

Or after this manner,

The Wind is a certain Angelicall Spirit, or subtill aire, which is inspired or animated by the fiery Spirit of JEHOVA, appearing sometimes visibly in the form of Lightning, and sometimes being invisible and occult, as when it is onely heard and not seen, and is ordained and sent forth by him from some corner of the earth, to effect and accomplish his will, either in his positive and benign property, or privative and destructive disposition.

Or thus,

The Wind is an invisible or occult Spirit, indued with a fiery soul or form from above, and inspired by God in an Angelicall manner, the which is carried this way and that way, according unto the pleasure of him which inspired it, being moved or wafted on invisible wings, and carrying sometime their Creator on their airy plumes, to effect his will and pleasure.

2 King. 22. 8. For it is said, *JEHOVA ascendit super Cherubin & volavit seu lapsus est super pennas veni: God ascended upon the Cherubin, and did flie or glide upon the wings of the wind.* Now the Cherubin is an airy Angell, as the Seraphin is a fiery Spirit or Intelligence.

Or else in this form,

The Wind is a certain Angelicall creature, being made and produced by JEHOVA, of aire, as being his matter agitated, and Light being his internall and essentiall form, the which being derived or extracted out of his heavenly Treasury, is sent out this way or that way, either to plague and punish, or to solace and recreate the creature.

Or thus,

The Wind is an Angelicall Spirit cloathed with aire, which moveth occultly, and invisibly this way and that way, according unto the secret will of him that created it, whose voice although it be heard, yet is the place from whence it came, or the mark whither it tendeth, unknown of mortall men.

John 3. 8. *Spiritus* (saith St. *John*) *ubi vult spirat, & vocem ejus audit homo; sed nescit unde veniat aut quò vadat: The Spirit or wind bloweth where it will, and man heareth the voice of it, but knoweth not from whence it commeth or whither it will.* Again, Scriptures do affirm elsewhere that the way of God, and the place whither he intendeth, is unknown unto mortall men.

Or after this manner more briefly, and that according unto the mind of our Saviour.

The Wind is a Spirit that bloweth where it will, whose voice although it be heard, yet is the mark at which it aimeth unknown, and the place uncertain from whence it cometh.

Or thus, according unto the words of *David* above mentioned, the Angelicall winds as well apparent as occult, are described after this manner.

The Winds are the Angels of the Lord, strong in power, which effect the Word of God, and listen unto his voice, and his flaming Ministers which accomplish his pleasure.

Psal. 103. 20. *Angeli Dei validissimi robore* (saith *David*) *efficientes Verbum ejus, auscultantes voci ejus, efficientes placitum ejus: The Angels of the Lord, strong in power, effecting his*

his word; listning unto his voice; accomplishing of his pleasure. And in the Psalm following: *Qui facis Angelos tuos ventos, & ministros tuos flammam urentem: Who* Psal. 104. 5. *dost make thy Angels winds, and thy Ministers flaming fires.*

By this therefore, each wise man may observe, how opposit the false Ethnick Philosophy and doctrine, which is grounded upon the wisdome of this world, is unto this true Philosophy or wisdome which is extracted out from the Fountain of Truth. Hereupon therefore it may appeare unto wise men, how impossible it is for a Christian Philosopher, who doth firmly adhere unto *Aristotle's* documents to be radicatly conversant in the true Catholick Faith: ye cannot (saith our Saviour) faithfully serve two Masters. And for this reason, St. *Paul*, (as is shewed before) doth admonish us to beware of Philosophy and vain Fallacie, which is grounded upon the traditions of men, and Elements of this world, and not upon Christ, in whom is all the plenitude of Divinity corporally, who is the head of dominations and potestates, and consequently the life and animator of all Angelicall Spirits.

Wherefore we may conclude, that this false Aristoteticall Philosophy, is the chiefest organ of the Devill, to distract worldly men from the true knowledg of God: Forasmuch as partly by the sophisticated craft thereof, and partly by other vain temptations, he seeketh to withdraw the good intentions of Christian men, from the true Symphony and Sympathy, which ought to be between God and his creatures, and to allure him unto his own false, discordant, and antipatheticall Harmony. For it is proved, that this Spurious and mundane Philosophy, is opposit and contradictory in all things unto the true wisdome, which descendeth from the Father of Light, (as St. *James* teacheth us) and therfore it is terrene, animall, and diabolicall: For which cause it should be eschewed rather of all wise Christians, then any way followed and observed with such fervency, and superstitious devotion: Being it is the main cause, that men even of this our Age, howsoever partakers of the divine mentall beame, being altogether forgetfull of his excellent and thrice noble beginning and divine race, (forasmuch as they are masked or guilded over with the prestigiously appearing light of privative ignorance,) become so rude and unskilfull, not onely in the true Arts, but also lame in the Rudiments of Theosophy; insomuch that they neither understand God truly, by and in his Works, as he ought to be known, nor yet can conceive rightly the mystery of his creatures, whose Corner-stone is the brightnesse of the all-animating and informing Word.

But I will make use of my Experimentall instrument, to prove a great deal of this which I have uttered by an ocular demonstration or eye-witness.

CHAP. IV.

Here the Author doth ocularly demonstrate the reason of the Animall South wind's beginning.

NOw because all this which is said, may by some seeming Aristotelian Christians appear fabulous, (as either not believing, or else imagining, that things are not understood rightly, which are spoken in Scriptures, for some such there are, (and that learned appearing Christians of this Nation) I thing it necessary to prove all this which is related unto you, by an ocular demonstration, produced from our Experimentall Instrument, commonly termed the Weather or Calender-Glass. Into the which practicall discourse, before we enter, I would wish each Reader to remember diligently, what hath hitherto been said, and to give an attentive eare unto this Preamble which I will set before it.

You ought seriously to remember, and consider, that the catholick informing Light, by which the Spirit of the Lord, that was carried upon the universall waters imparting unto them the Spirit of life, did inform, illuminate, and animate the catholick matter of the world, was by the consent of most of the antient Fathers, in *Theology*, said to be, the fourth day, contracted into the body of the Sun, and for that reason it is said, *Gloriæ Domini plenum est opus Solis omnia illu-* Eccles. 42. *stramis: The work of the Sun which inlightneth all things is full of the glory of the Lord.* Hereupon also it may be understood: *quod Deus induitur lumine quasi vestimento: God is cloathed with Light as with a vestiment.* And in another place (the which

which interpretation we have maintained to be good, in the precedent Book of this discourse) Psal. 19. *Posuit Deus tabernaculum suum in sole, He put his tabernacle in the sun*: Whereby it is evident, that it was the pleasure of God, the Creator of all things, that this vessell should be rich and abundant in his Spirit, that from it, being placed in the center, heart, diapason, or perfect point of the world, it might by its vertuous harmony and life, order and govern the animall course, and temporall disposition, of generable and corruptible things on the earth, in the seas, and catholick sublunary element, namely, the universall aire, which as it is the vehicle of life in every sublunary thing, so also it is necessary to consider, that the aire is animated and inspired by it, as the higher angelicall natures receive their light and being from the Creator, before whose face they are alwaies present. I do not say, that the Sun giveth life, but the increated vertue in the Sun, which hath elected the palace of the Sun for his treasure-house, or cabinet of his vertue. And therefore it is said, that *Sol est gloriæ Domini, seu virtutis & essentiæ divinæ, plenus*; *The sun is full of the glory, and divine vertue of the Lord.* And again it is tearmed, Eccles. 43. *Vas admirabile, opus Excelsi, An admirable vessell, the work of the most High.* Now that this divine vertue in the Sun doth guide the aire, and make it a generall angelicall spirit, or winde, that is an aire animated by divinity, which is apt to move according to the motion of the mover, we are taught by these words of Eccles. 6. *Solomon*, *Sol lustrans universa in circuitu, pergit Spiritus & in circulos suos revertitur*: *The Sun illuminating all the world, the spirit or aire wheeleth about with it, and returneth his circuit.* Arguing thereby, that the Sun by his presence, doth animate, make mobil and agil by subtiliation and quickening of spirits, that aire which was quiet and still. Now I would not that any man should mistake me, and think that I mean, that the whole Spirit of the Lord is included in the Sun; for, as I said, Christ was by Scripture reported to be rich and full of the Spirit. So God imparted unto the Sun abundance of his illuminating, positive, generative, and vivifying vertue; and yet nevertheless he filleth all things, but not after one manner, neither in one and the same property or proportion; for according unto that common course which he hath ordained, for the disposition or ordering of the annuall or yearly temper, where the Sun or his actuall tabernacle is more or lesse absent or far removed; there is the *potentia divina*, or the cold privative Spirit of God, more or lesse in operation, for there it acteth universally. As for example, When the Sun is absent, and under the earth, it causeth darknesse, coldnesse, dulnesse of aire, and a grosse spissitude to be present. As for example, When the Sun is beyond the Æquinoctiall, in moving toward the Tropick of *Capricorn*, cold, frost, snow, ice, short daies, thick, clowdy, and rainy aire is present, and southerly winds are most frequent; for then the privative property of God hath dominion over the northern hemisphear; whereupon the plants, herbs, and trees are naked, and having their spirits and humours congealed, appear as dead, the earth forsaketh his viridity, and like a steril and barren widow beginneth to mourn. But as soon as the sunny Chariot, with his Princely Lord, doth approach unto our hemisphear, and enter into this northern world, by the fiery and iron or martiall gate of *Aries*, which is in the Spring-time, then these almost dead creatures, being before, as it were, mortified, by the cruell cold of northern privation, begin to revive, the nights grow short, the cold diminisheth, the congealed and fix'd spirits in the plants, relent, liquifie, and become animated and fluent; the birds rejoyce and are quickened, and the dull and sensless aire is by little and little refreshed, and taketh flight into the southern regions, for reasons I will shew you in my demonstrative positions, immediately following. And yet for all the absence of the bright and inacting Spirit in the Sun, it followeth, but that one and the self-same Spirit which filleth all, may alter his privative property when and where he list; for we see oftentimes, quite contrary unto the common constitution of the year, that by it, thunders and lightnings are effected in the midst and hardest of the winters; and the winds which are most active, namely, the east and south, blow beyond expectation; all which is effected by him at his pleasure, who operateth all in all, how, and by what means, and where and when he list. This therefore being well pondered, I enter into the state of this my demonstration.

The demonstration or proof, how the annuall winds are moved, by the vivifying spirit which is in the Sun.

I have told you, that the whole effect of the divine action in the humid nature of this inferiour world, did consist in Congelation and Rarefaction, and that the first was caused by the privative and northern act of Gods Spirit, which doth operate by cold; and the other by his positive operation, which is guided by heat. Now as these two have their dominion or depression by the presence or absence of the Sun, so also is the universall aire more cold, spisse, opake, and sluggish or stupid, when the Sun is fartheſt off; and again, more hot, subtle, bright, transparent, agil, and active, when the Sun is neareſt. Mark therefore the properties of the aire included in the glazen vessell of the Calender-Instrument, and remember, that it is but one and the same Spirit in essence, that worketh as well privativly as positivly; for it was one and the same Spirit which was called by the Prophet from the north and south, for the Text saith, *Veni spiritus à quatuor ventis*, &c. wherefore this Spirit is it, that governeth the universall sublunary aire, as well privatively as positively. And although this Spirit be most plentifully in the Sun, yet it being nevertheleſse every where, is able at all times, and in every place, to expresse himself in both properties. I come therefore unto the point or mark.

In the first Chapter of the first Book of this present Section, I have most clearly demonstrated unto you, that the aire included in the Weather-glasse, hath in every respect a relation unto the aire, or catholick element of the great world; where also it is proved, that the aeriall humid nature doth as exactly fill every place of the vaulted world, where the earth or water are not, lest any vacuity should be found in the cavity thereof, no otherwise than the dilated aire in the head and neck of the Weather-glasse doth fill the cavity thereof; and therefore as the aire included in the glasse doth work by dilatation at the presence of the Sun, namely, in the Summer-season, when the externall aire is heated; so also, and after the self-same manner, will the aire of this northern hemisphear be dilated, when the Sun is present, yea, and the nearer the Sun is, and the more perpendicular his beams are, the greater will the generall aire's rarefaction be, and consequently of that particular aire which is in the glasse. On the other side, when the Sun is absent from the Boreall hemisphear, namely, when it moveth beyond the Æquinoctiall, then will the common aire in that hemisphear wax cold, and be contracted and condensed, and consequently the particular aire in the glasse will be contracted after the same proportion, which may easily be measured or conceived, by the degrees of ascent of the water in the glasse, as the rarefaction may be collected by the descent thereof. This therefore being well conceived or understood, and that the cause of this rarefaction is the presence of this divine act, in the sunny tabernacle, and that the reason of the condensation, is the absence or remoteneſse of the said act, or operating and emanating Spirit, and consequently the presence of the divine puissance, which is darkneſse; for (as we said) the absence of heat is the presence of cold, which is the essentiall worker in the divine puissance; and again, the presence of heat is the absence of cold. So also the absence of positive light conceiveth privative darkneſse, and the absence of privative darkneſse imparteth the presence of positive light.

We may easily hereupon collect the reason of the annuall winds, and perceive what their externall is; and how that aire is animated by the vivifying Spirit, which is sent out from the Sun. Consider therefore, that when the Sun is present with us, the Summer is created by his presence, the aire is calefacted by the bright beams of his Spirit, and by calefaction is rarified, and by reason of rarefaction of parts, requireth a larger place for his existency. As for example, We put two pound of Vitreol into a Retort, and fasten the nose thereof unto a huge Recipient or Receiver, stopping the joynts fast, that the spirits do no way expire. We force out the Spirit from the Retort into the Receiver, and we find it tried by experience, that part of the Vitreol being dilated into spirits, those spirits finding the ample Receiver not sufficient to contain them, do violently break the Receiver into an infinity of pieces. Whereby it is made plain, that a thing which is condensed, will occupy but a small place: but when it is dilated, it will require a very large continent for his existence. All this is argued plainly by our experimentall Instrument; for when the Sun is present, the aire included is forthwith dilated more or lesse, according unto the vi-

gour

sour of the solar spirits, and winds that blow; but when it is dilated, it requireth by so much the more a larger place to be contained in, by how much the more it is dilated or rarified; and that is proved thus, namely, because the water is thrust down by so many degrees lower, by how many the aire excelleth in rarity. So that it is evident, that the onely reason why the water is precipitated more and more downwards, is, because being by degrees subtiliated, it maketh it self a larger room to abide in.

Now that I have shewed you thus much, mark, that when the Sun commeth newly into an hemisphear, where winter did reigne, or had dominion, and therefore the cold did increas and thicken the aire, as for example, when it passeth from us into the southern hemisphear, to convert the winter estate of that part into summer; it doth forthwith begin to attenuate the aire of that part of the world, and that aire so rarified being animated, and, as it were, revived, by the operating beams of the Suns bright spirit, becommeth light-winged or feathered, wherefore it flyeth away from the south, and seeketh a larger place for his abode or entertainment, being that the australl hemisphear is not sufficient to receive his dilated body: For this reason, it is forced to pass a-traverse the Æquinoctiall, and to visit by a successive motion the northern hemisphear, and at its entrance therein, to make a windy noise, by reason of the thickness and coldness of the aire, which resisteth the hot vaporous, and lately dissolved or rarified aire, which is animated with the southern light, from whence it receiveth his agility. And this aire thus animated and forced by the divine act, in the Sunny tabernacle, to fly from the south unto the north, is that which we call the southern winde, which for this reason happeneth so frequently among us in the beginning of winter, namely, immediately after the Sun hath passed the Æquinoctiall, that is to say, through *Libra* into *Scorpio*: This is the reason, that the southern winds (I say) are so plentifull among us in *October*, *November*, and *December*; and consequently, that we are saluted with such southern showers, by reason that the northern coldness doth condense the fugitive southern aire into clouds, as shall be told you in the description of the clouds.

All this is demonstrated out of the Weather-glass; for at the heat of onely a mans hand, being placed on the head of the Weather-glass, the included aire is rarified, and so dilateth it self, and flyeth to an opposite Pole, namely, unto the heat of the cold water, the which it beareth down before it.

On the other side, the northern winds, and the ice and snow which are more frequent in winter, are caused by that breath or spirit, which is sent forth from God in his potentiall and privative nature, the which he doth exercise or put in execution in this world, when the treasure house of his actuall power is fartheſt; and therefore he hath ordained the Magazin or store-house of his cold, in the poles of the world, being fartheſt off from the Æquinoctiall. For this reason, it is said in Scriptures, that *cold commeth from the north*, and that *before the cold of God who can consist?* and that the *breath of God maketh ice and frost*. And again, *Hast thou come into the treasure-house of the snowes, or hast thou any knowledge in the treasury of the hail?* Neither is Gods actuall light severed or distinguished from him, though he breathe at his pleasure from the north, in his potentiall or privative property; for darkness unto him is as light. And for this reason also when he is displeased, he breatheth from the north as well in lightning and thunder, as in snow and hail. Whereupon *Ezekiel* said, *Behold, a whirl-winde came out of the north, and a great cloud involved with fire*, &c. And yet both the cold, snow, hail, and frost, and the lightnings and melting heats, proceed but from one and the same spirit, though divers in properties, which (as I said) was by the same Prophet called from the four winds, that is to say, one and the same word in essence, but multi-form in property; Of which the Psalmist, *God sending forth his word upon the earth, by it he poureth down snow on the earth like wool, and disperseth the frost like ashes, who can resist against his cold? So soon as he sendeth out his word, it doth liquifie them; so soon as he bloweth forth his winde, the waters begin to flow, and the snow, frost, and ice to melt.* Whereby it is evident, that God is ever one in himselfe, whersoever he be, namely, be he in the north, where he operateth privation; or in the Sun, in which he doth expresse his actuall glory. Yet doth his Volunty as well as his Nolunty, that is, his positive property as well as his privative, accompany the unity of his essence. As for example, His negative property in his positive was discerned, when he made the Sun to stand still at *Joshuah's* prayer, and to go backwards, or become retrograde,

Job 37.

Job 38.

Ezek. 1.

Ezek. 36.

Psal. 147.

for

for the confirmation of *Hezekia*'s belief. And his absolute privative; when at the death of our Saviour he contracted his manifested bright glory into the center: So that the Sun became as black as pitch. I conclude therfore, that when this potentiall property of the Divine Spirit doth move or act in the aire, the aire is sucked towards the pole or center, and so is made Frost, Snow, *&c.* In which space our experimentall Instrument sheweth a nature quite contrary from the precedent: For after the imitation of the aire in the great world, it is contracted and sucked up into the bolts-head, as to the cold pole, and this then demonstrateth, that the catholick externall aire, doth also work after the same fashion. It appeareth therefore, that the reason of this emitted Spirit is occult, and not known unto any of us that are drowned in the abysse of Ignorance, but onely is made known unto him, who hath been so happy as to be instructed by the true Wisdome of God, which *Solomon* confesseth to be the worker of all things, and therefore the most faithfull Schoole-mistress to teach all mysteries.

But I will proceed further in the search and inquiry of this Ethnick Peripatetick man's skill in the Science and knowledg of *Meteorology*. And first, I will see what he can say, touching the Generation of the clowds and the rain.

CHAP. V.

How Aristotle's *Doctrine touching the Generation of the Clowds, and production of the Drops of Rain, is found to be altogether contradictory unto the true Wisdome's Institutions.*

WE will now come unto our inquiry and examination of *Aristotle*'s skill, in the watry Meteors: and becaufe that the causes of mists, called *Nebulæ*, and thinner clowds termed *Nubeculæ*, are comprehended under the title of *Nubes* or Clowds, I will onely insist upon the Mystery of the clowdy impression: For I purpose not to make any great Volume of words, to weary your eies with reading them over, but onely to touch with brevity such kinds of principall Meteors, as may in their generality include by their descriptions, every speciality that may be comprehended under them. I will therefore briefly begin with *Aristotle*'s opinion, and then compare it with the Testimony of holy Writ, that thereby the essence of it may be examined with the fire of verity, to see whether it will indure the Test, or withstand the tryalls of Truth's touch-stone or no.

Aristotle's *Definition of a Clowd.*

His opinion therefore with that of his Christian followers, is, that, A clowd is produced of a vapour, which is elevated from the earth and water, into the middle region of the aire, by the attractive power of the Sun or Starrs, where it is contracted, and as it were congealed into the consistence of a visible clowd, by vertue of the extreame coldnesse of the place; the which clowd is afterwards partly by the heat of the Sun, and partly by the force of the winds, carried or forced this way and that way, through the middle region of the aire. Lo this is the Substance of the Peripateticall definition of a clowd!

Now that we may the better gather and understand the truth of this business, and find out whether *Aristotle* be a true or a false Prophet in this his description; Let us here consider, what the Book or Bible of verity shall teach us concerning the Generation of a cloud, and how the members or clauses of this our definition do agree with the intention of it: which that we may more distinctly, and with the exacter method effect, we purpose in this place to compare their minds and senses together, that each person, though but meanly literated, may easily judge and determine of the case, as truly it standeth.

In the precedent Definition, he maketh the efficient and procreating cause, the heat or act of the Sun, saying, that by the attractive vertue thereof, the vapour which is the matter or substance of the clowd, is drawn out of the earth and water, and sublimed into the middle region of the aire; averring also, that partly by the motion of the Sun, and partly by the winds it is moved this way and that way. Again, he surmiseth that the cause of the contraction, or condensation of the vapour into the consistence of a cloud, is the coldnes of the middle region of the aire. So that unto the consistence of the clowd, he faineth that two Agents quite contrary in nature and condition unto one another, do concur and meet together, namely the heat of the Sun, and coldnes of the middle region of the aire: but he

assigneth no internall cause of motion unto the clowd, esteeming it as a thing dead, and without an active spirit.

For this cause therefore, there do offer themselves unto each wise-man's consideration, sundry doubts in this Definition to be throughly resolved and determined of, before he will be able rightly to judge the verity thereof, namely, first whether the heat of the Sun do draw and attract vapours out of the earth and waters, into the middle region of the aire, for the composing and shaping out of a clowdy Meteor. Secondly, whether the coldness of the middle region of the aire, be the occasion of the condensation, or thickning of a thin vaporous substance, into the consistence of a well compacted clowd. Thirdly, whether the clowds be only moved by externall efficient Agents, namely by the winds and Sun, as being destitute of any internall active principle or centrall Agent, or else if it be moved and animated by an internall Spirit. Unto either of these three questions or doubts, I purpose here to answer, in order as they are proposed.

Unto the first Objection therefore I say: That it is a most false and erroneous Tenent of the Peripateticks, that the Sun, Starrs, or fire, do draw unto them any vapours or exhalations: For it is proved by experience, that they rather expell and dissipate from them such things as are rarified by them, than draw and allure them unto them: neither is it true as most men fallly dream and surmise, that the Sun draweth fumes upward, or that the fire sucketh the vaporous substance of the attenuated water unto it; but their office is to rarify and subtiliate the waters and to reduce the moister part of the earth into vapour: And then it is naturally incident unto those light Substances, of their own inclinations, to ascend and mount upwards, without any other externall agent. But all this we have plainly demonstrated by our experimentall Instrument: For if you set your hand upon the bolts head or round glasse, on the top the aire will dilate it self, and presently fly away from the rarifying agent that dilateth it, and therefore much less will that agent suck or draw it unto it self. By which it is evident, that whereas it seemed in the eies of worldly wise-men, that because a vapour or fume ascendeth upwards, therfore that motion from the Earth must needs proceed from the attractive vertue of the Summer heat; now in the conclusion, it is proved to be stark false and erroneous, being that the nature of Heat and Light are clean contrary unto the attraction: forasmuch as they expell by dilatation, and do dissipate, and enlarge, which is contrary unto the condition of attraction, gathering together, and condensation, which are the properties of cold, as is manifested by our experimentall *Machin*.

But now to prove that *Aristotle's* grounds are most extravagant unto the Truth, who affirmeth that the clowds are made of a vapour drawn or elevated up into the middle region of the aire, we must understand, that the Opinion of the holy Scriptures is flatly adverse and contrary unto this clause or member of his definition, or description, being that first it is easily to be gathered by this Text of St. *Paul*, *That we ought to believe by Faith, that things visible were first made of such things which were not seen*: and therefore it is neither the visible earth nor water, that can be the Originall of the clowds, but rather the invisible aire. And this is also maintained by divers plain Testimonies of Scriptures: *Deus sapientiâ suâ aptat pondus aëri, & appendit aquas in mensura: Ligat eas in densis nubibus, facit pluviæ statuta, & viam fulgetro tonitruum: God by his Spirit of Wisdome, doth give a weight and proportion unto the aire; and haugeth or ballanceth the waters by measure; tieth them in the thick clowds; giveth laws unto the rain, and assigneth a way unto the Lightning of the Thunder.* In which speech the wise and patient *Job* doth seem to confirm. First, that God is the Father and Head, from whence this work, and all other, doth radically proceed; and the eternall efficient instrument, by which he acteth, is his Spirit of Wisdome: which also accordeth with this of the Apostle: *Nobis est unus Deus Pater à quo omnia, & unus Dominus Jesus Christus per quem omnia: To us there is but one God the Father, of whom are all things; and one onely Lord Jesus Christ, by whom are all things.* Secondly, That the aire is the main Subject as well of the watery as fiery Meteors, for by thickning or condensing of it, it giveth a consistence unto the clowds, and such-like Meteors, which are easily afterward resolved into water and rain, and then by attenuating it extreamly, it becometh lightning: Not that I say, that the act of Lightning is of the Substance of the aire, but is rather an admirable Light, clothed with the aire as with a vestiment. And in the very same sense the Text saith, *Indutus lumine quasi vestimento:*

Heb. 1.

Job 28. 24. Job 26. 9.

1 Cor. 8.

He

He is endued with light as with a vestiment. And again, the wise Philosopher, *In lumine numen, in numine lumen.* So that the thinner the aire is, the hotter it is, and consequently the richer in cœlestiall fire, whose centrall act is divinity. Now that the aire is the substance or materiall subject of the watry Meteors, the precedent Text beareth it in these words, *God by his Wisdom assigneth, or setteth by proportion, a weight unto the aire*; that is, he thickeneth it into clowds, for the words following importeth so much, which are, *Appendit aquas seu nubes in mensura, He hangeth or ballanceth the waters or clowds by measure, or attenuateth it into lightnings*, as the words following do witnesse. So that he seemeth to aver, that the invisible aire is altered according to weight and measure, into the bodies or substances of the visible clowds, which afterwards are resolved into rain, and fiery lightnings, which by compression do appear. Again, that it is neither the earth nor waters from which the existence or substance of a clowd is made, but onely the aire, we plainly do gather out of these words in *Deuteronomy*, *Aperiet tibi JEHOVA thesaurum suum optimum, cœlos, dando pluviam terræ tuæ suo tempore: JEHOVA will open his best treasury, the heavens, giving rain unto thy earth in due season.* Deut. 28.12. Out of which words observe, first, that by the heavens is meant the Aire, for in the aire the clowds are procreated; and again, the aire is called heaven in many places of Scripture, as, *volatilia cœli, the fouls or birds of heaven.* And therefore this is the *sacrarium divinum*, the divine treasury or treasure-house, out of the which God at his pleasure produceth and fashioneth the clowds. Secondly, that the aire is called his best treasury, and therefore it is out of it, that not onely he doth extract his mereorologicall creatures, but also that wise-men do enquire after their mysticall *summum bonum*, and Christian Philosophers that are well grounded, the character of the divine wisdom. Again, it is said in another place, *Propterea aperti sunt thesauri, & evolarunt nubes & nebulæ, sicut aves: Therefore his treasuries are opened, and the clowds did fly out like birds.* Eccles. 43.17. But this is made yet more evident, by these plain words of *Job*, *Subitò aer condensabitur in nubes, & ventus transiens fugabit eas: The aire will suddenly be condensed or thickned into clowds, and the moving winde will drive them before it.* Job 37.21. By which words it is apparent, that the aire is the subject out of the which the clowds are compacted and framed, and that the heavens are the onely treasury, out of the which they are collected, and therefore neither the earth nor the water, as *Aristotle* would have it; which if it were true indeed, mark what an absurd impossibility must follow. For then whereas the Sun doth attenuate the aire in the summer-season, it would contrary unto reason condense it, by the continuall raising of vapours; and then a greater absurdity would follow on the neck of this, to destroy *Aristotles* tenent, touching the generation of the clowds, for then we should have more clowds and rain in the summer, than winter, being that there are made more vapours at that season, by the Suns heat and emptying of ponds and rivers, then in the winter, which experience proveth false. And lastly, it is neither the heat of the Sun nor Stars, but the eternall Spirit of JEHOVA, whose dominion is over the angelicall winds, by which he moveth and operateth all these alterations in the air, and by the aire, as shall be told you hereafter. And therefore it was said, *By his wisdom he giveth weight unto the aire, and hangeth the clowds in measure, and assigneth rules unto the rain, and proportioneth a way or passage unto the lightnings and thunders, &c.* But I come unto the second Doubt.

To the resolution of the second doubt, I say, that there is another manner of reason, for the incrassation and condensation of an invisible vapour, or the aire, into a cloud, than that which *Aristotle* and his followers have assigned, and set down; for whereas he saith, that this feat is performed, by the contractive cold of the middle region of the aire, it may be wondered at, why this effect is not wrought as well at other times, as when the winds do blow from their certain quarters of the earth; for when the southerly winds have dominion, then do we see clouds to multiply, and the rain to poure down in the greatest abundance. I would fain know of these Peripateticks, why the vapours should be raised so thick, just at that time when the wind bloweth from the south, to make a greater abundance of clowds in the aire, then at another season, namely, when they have no dominion? Or why should the cold of the middle region of the aire, be apter to coagulate or curdle vapours at that time, than at other times, being that the warm clouds, or dense aire, which is driven from the Æquinoctiall, do moderate the middle region's cold, through which they glide by reason of their hot temper? Verily I know, that they are ignorant what to answer touching this point, and therefore I will presse them

no further. But I will tell you of an experiment of mine own, whereby I was induced unto the truth, concerning the generation of the mists and clouds: When in my travells I went or journeyed from *Venice* unto *Augusta*, or *Ausburg*, in *Germany*, as I travelled between the high mountains and rocks of the *Alps*, upon a certain day when the heavens were passing clear, and without any cloud to be seen in the Horizon, the Sun also (as in these times it must needs) being passing bright; I espied on the top of a steepy mountain, on the which the Sun-beams did strongly beat, a certain fogg or milt by little and little to arise, and ever it thickned more and more, untill it grew from a sleight vapour unto a mist, and from a foggy mist at the last unto a thick cloud; and all this while the aire was every where clear, except only on that side the hill, from the top unto the bottom, which we beheld. It made me a little to marvell, and therefore alighting from our Coach, I took some grasse and flung it into the aire, to try which way the wind did blow, and I found it to be full upon or against that eminent hill, which was advanced towards the heavens above his fellows. Whereupon I did streight-way gather, that the degrees of progression from a vapour unto a mist, and from a mist unto a fogg, and so forward unto the consistence of a clowd, was by compression of the common aire, which was chased before the winde by little and little, against the lofty rock or mountain, which hindering of it in its passage or flight, was the cause that the consequent-aire was added unto the precedent, and so by adding and compressing of parts of the aire unto other parts, a perfect clowd, onely conformable unto that part of the mountain, was made, which forthwith, when it became ponderous, and apt to endure the reflexion of the Sun, did resolve it self for four miles space on this side the rock into rain, all the rest of the aire remaining still clear, and without any clowd. Whereby I did forthwith conceive, that clowds were not ingendered after the manner described by the Peripatericks, that is, by the vapours rising out of the earth and waters, but by the inspissation or incrassation of the thin and invisible aire, into a thick, dense, and visible clowd, according unto the before-mentioned place of *Job*, *Subitò aer condensabitur in nubes & transiens ventus fugabit eas*. But then I was a little troubled, when I remembred, that mountains and high rocks cannot by their resistance, and stopping of the fugitive aire, be alwaies the cause of the clowds; being that we find, that clowds do every where appear, yea, in the plain deserts, and open seas, where no hills are. Whereupon after that I had a little while considered, and well pondered this objection with my self, I did quickly conceive an infallible answer and resolution of this doubt, considering, that there is not a winde that bloweth in the heavens with dominion, but hath some opposite or transversall winde which bloweth with it, though it be not discerned by reason that the mightier winde doth darken or obscure the action of the weaker, even as in the open Sun a candle is scarcely to be discerned. Now that at one and the same time two or more winds do blow, I will prove it by common experience; for being often on the seas, I have observed, that when the predominant winde hath fallen a little in his force by fits, and hath urged the sayl of the Ship but weakly, an opposite winde hath immediately bewrayed it self, and moved the sail the contrary way, untill the other rising again, did repleniſh and fill up the sail towards our determined mark, which made for our purpose. But we have also Scriptures to testifie, that opposite winds do often blow at one and the same instant, for first, the self same Spirit was evoked from the quarters of the four winds, by *Ezekiel* and *Daniel*, *Ecce quatuor venti cœli pugnabant in mari magno*, *Behold, the four winds did fight together in a great sea.* And *Zacharias*, *Isti quatuor equi sunt quatuor venti cœli qui egrediuntur & stant coram Dominatore omnis carnis: These four horses are the four winds of the heaven, which goe forth and stand before the Lord of all flesh.* Whereby it is evident, that not one or two winds, but many winds may blow in the heavens at once; for by their opposite blasts, clowds, whirl-winds, tempests, lightning, and thunders, are commonly effected. All which the profound Poet *Homer* seemeth to include in a few Verses, translated thus into Latin:

Ezekiel 37. Dan 7.

Zach. 6. 1

Tantus cœlestis tumor percrebuit Aulâ,
Cum sæva alterni venerent in prælia Divi
Neptunum *contra bellabat* Phœbus Apollo,
Adversus Martem *certabat* Pallas Athenæ.

Great

Great noise was raised in the Elisian hall,
When gods with gods did enter cruell wars:
Phœbus Apollo *there with* Neptune *jars*,
Pallas *of* Athens *fonl with* Mars *doth fall.*

Where he understandeth by the gods the opposite angelicall spirits, which issue from the winds, who at their meeting in the open aeriall sea, do fight, and tempestuously strive with one another, according unto the sense of the precedent text of *Daniel*: For by *Neptune* he meaneth, the president of the occidentall winds, which are cold, moist, and wateriſh; and by *Phœbus* he intendeth the orientall president, whose blasts are hot, dry, and fiery; but by *Mars* is signified the thunder and lightning. Also *Ovid* doth most notably expresse the combat which is effected amongst the winds, in these verses, speaking in the person of *Boreas*, or the north-winde.

Idem ego quum fratres cœlo sum nactus aperto
Nam mihi campus is est, tanto molimine luctor
Vt medius nostris concussibus insonet Æther
Exiliantque cavis elisi nubibus ignes.

When as I meet my brethren in the aire,
(Which is my field) I wrestle with such ire,
That middle heavens do Eccho at our fare,
And hollow clowds do vent forth flashing fire.

Where by *Fratres*, *Boreas*, or the North-wind, understandeth the Southern blast, and the other cardinall winds, the which when *Boreas* meeteth in the aire, do produce by their contentious struglings and wrastlings, thunder, whirl-winds, and such like tempestuous storms. And therefore we ought not to make any doubt, but that two or more winds do blow at one and the same time, either oppositely, or transversally in the open aire, whereby the intermediate invisible aire is by compression thickened, or condensed from the existence of a mean aire, into a scarce visible vaporous substance, and so unto a more visible misty corpulency; and lastly, into a most apparent and visible clowd, the which clowd nevertheless is pushed and driven forward by that wind in the heaven, which hath the greatest dominion and denomination; for his power confirming in every point that which is spoken by *Job*, and cited before, *Subito aer condensabitur in nubes & ventus transiens fugabit eas*: *The aire will suddenly be thickened into clouds, and the winde which moveth in the aire will drive them before it.* So that it is easily to be gathered, that a clowd is framed of the aire after this fashion; The aire filling the whole vaulty heaven, and therefore the sublunary world is violently forced to move before the breath of one winde, and being encountered in its flight by an opposite winde unto the first, though of a weaker force, it resists the chased aire in its motion, and by that resistance, aire being joyned unto aire, doth thicken by degrees, even as I told you the steep mountain or rock denying passage unto the aire, which flyed and eschewed the persecuting winde, was the cause of his condensation. Job 37. 21.

This therefore being rightly considered, it is apparent, that the Peripateticall assertion is unjust and erroneous, forasmuch as it averreth, that a vapour raised out out of the earth and water, up to the middle region of the aire, is by the coldnesse of the place metamorphosed or changed into the form and substance of a clowd; the which also (as is already proved) is most improbable, because the southerly winds, which are the chiefest parents of the clowds, and rain in abundance, seeing that they are hot, by reason of the places temper from whence they are sent, would rather qualifie (as is already said) by their warmth, the coldnesse of the region, through which they march or passe, and therefore would either disannull the effect of that property of cold, or else so weaken and dull the power of it, that if it produced any clowds, they would prove more thin and small ones, then any other of the cold winds; as also the winde *Eurus* would effect the same, by reason of his great heat. And yet we find all this quite contrary by experience, for the southerly winds do incrassate and produce clowds, that are in generall more moist and thick, then any of the other are accustomed to do; yea verily, the south winde doth so condense the aire by his presence, that (as *Isidorus* doth affirm) it maketh objects

appear

appear greater unto the sight then indeed they are. I come now unto the Resolution of the third Doubt.

Touching the third and last doubt, which is, Whether the clouds be onely Superficially moved by externall winds, and the heat of the Sun, as *Aristotle*'s imagination is, and not by any centrall agent, which ruleth it, as it pleaseth, and at whose Command the winds themselves are obedient. Verily I answer, that, contrary unto the intention of the Peripateticks, the clowds have their inward agent, the which calleth the winds to effect his will, and push and move forward his clowdy vehicle or Chariot, when, where, and which way he pleaseth: For as this Agent is catholick, so is he not absent from the Spirit of the winds, though centrally present in the cloud: For he being present with, and in the spirit of, the winds, doth in and by the Angelicall Spirits of the winds, operate centrally in the aire, and by the contracting act in himself, gathering the aire together into a clowd, which he maketh his vehicle or Chariot. Therefore it is said in one place:

Psa. 147. 8. *Nubibus densis obtegit Deus cœlos, quæ comparent terræ pluviam; qui facit ut proferant montes fœnum, & dent jumentis cibum: God filleth the heavens with clowds, that they might bring forth rain unto the earth, that thereby hay or grass may spring forth, for the nourishment of Cattle.* Out of which speech we may gather: First, that God by his windy Ministers doth condense and shape out the aire into clowds (For the

Psal. 148. stormy winds are said to effect the Will and Word of God). Then, that this was no miraculous work, but a common work in nature, being that it is daily effected to produce grass, herbs, and plants, for the sustenance of living creatures. And *Job*:

Job 22. 15. *Densæ nubes tugurium ejus: The thick clowds are his dwelling place.* And *David*: *Nubem expandit Deus pro tegumento: God spreadeth abroad the clowd for a covering.*

Psal. 105. 39. And *Moses*: *Descendit Dominus in nube, & loquutus est ad eum: The Lord descended*

Numb. 11. 35. *in a clowd and spake unto him.* But all this which is said touching this point, is notably expressed in these words of *Samuel*: *Inclinavit JEHOVA cœlos & descendit, & caligo sub pedibus ejus, & ascendit super Cherubin, & volavit, & lapsus est super pennas venti: Posuit tenebras in circuitu suo latibulum, cribrans aquas de nubibus cœlorum, præ fulgore in conspectu ejus nubes accensæ sunt: JEHOVA did bow down or in-*

2 King. 22. 8. *cline the heavens and ascended, and darkness was under his feet, and he ascended upon a Cherubin, and did fly and glide upon the wings of the wind: He made darkness his hiding place, sifting out waters from the clowds of heaven, and the clowds are set on fire at the sight of him,* &c. In which relation of holy Writ, what I have spoken before is notably set forth. For first it is said, that God ascended or mounted on the Cherubin, which is an airy Angell; then that he did glide upon the wings of the wind: arguing thereby that the aire being animated by the Angelicall Spirit was made a wind, in the which the Word or Spirit of God did move: and then after this, he in and by the wind did shape out his dark Tabernacle: For it is said: *He made darkness his hiding place*; that is, he made the dark clowds his Chariot: For

Psal. 104. 3. *David* hath it thus, *Nubes densa vehiculum, seu currus Dei, qui it at super alas venti:*

Psal. 67. 17. *The thick clowds are a vehicle or Chariot of God, who rideth or walketh upon the wings of the winds.* In another place it is called *Mons Dei coagulatus, in quo bene placitum est Deo inhabitare: The condensed, curdled, or coagulated Mountain of God, in which it is pleasing unto him to dwel.* So that it is evident, that the Spirit of God moveth the Angelicall Spirit, the Angelicall Spirit exciteth and informeth the aire with a windy nature: Forasmuch as by his moving in it, the aire is made a windy spirit, and therefore the Prophet said, *Qui facis Angelos ventos*; then, that animated aire by opposit Angelicall Spirits, incited by one and the same Divinity, doth reduce the common aire into clowds, which are the Chariots of him, who essentially doth act and operate all these things, by divers Organs one within another, which vary in dignity from one another: For by how much the more internall a thing is, the more worthy, and noble, or vertuous it is esteemed, because they approach neerest unto that essence in Divinity, which acteth and operateth centrally all in all. That God doth move in the Thunders, speaketh out of the whirl-wind and clowds, and is at his pleasure a consuming fire; and that he operateth centrally in the winds, clowds, Snow, and Tempests, and that all these are effected by his Spirit of Wisdome; the Scriptures do here and there in most places express. And therefore it is vainly said that the clowds only move by the Sun-beams, or the externall pushing winds, caused of so vain impossible Principles as *Aristotle* telleth us, when it is the Tabernacle in which that Eternall Spirit is pleased to abide, or a Chariot in which he is delighted to ride, whose horses (as *Zachary* saith) are the winds,

winds, or rather the Cherubinicall Spirits, which he doth animate. So that the volunty or centrall principle of the motion is in the clowd, but the Angells and winds are the Ministers or organicall Agents, which move according unto the willer, wherefore though we proved before that the aire was thickned into clowds, and that the following wind did drive them before it, yet the willer and commander of this Generation of clowds by the winds, was the onely and essentiall internall principle or centrall mover in the clowds, which by his will made his Ministers to move him, where or to what purpose he pleased. And, therefore *Solomon*: *Sapientiâ ejus abyssi ruperunt sese, & cœli distillant rorem*: *By his Wisdome the abysse brake forth, and did rain down the dew.* And, *Flante Deo concrescit gelu*: *God blowing, the Ice is gathered together.* Again, *Sapientia aptat pondus aeri, & appendit aquas in mensura*: *Wisdome doth proportion the weight of the aire, and hangeth the waters in measure*, &c. Prov. 30. 10. Job 37. Job 28.

We may therefore boldy conclude against both *Aristotle*, and all other doctrine of the Ethnicks, that neither the earth nor the water are the immediate fountains of the clowds, but the heavens or aire which is the Treasure-house of God; neither is it the cold of the middle region of the aire, which condenseth any imaginary surging or ascending vapours arising from beneath; but that centrall animating Spirit born or gliding on the wings of the wind, residing but not inclusively in the cloud, who according unto his pleasure, by the means of his organicall Ministers, the Angelicall winds, fashioneth forth the clouds, to serve as a cover or tabernacle unto it. And therefore the cloud acteth not by the heat of the Sun, but by the Divine Light that is centrally in it, which, as an Emperour, sitteth upon the Cherubins, which are airy and windy Angels, as the Seraphins are fiery Spirits, and so moveth upon the wings of the wind or aire, which his Angelicall Cherubin doth animate. So that in and by the windy Organ, he is said to blow when and where he list. It is (I say) the Eternall Spirit of Wisdome, which is in brightness and vertue more noble then the Sun of Heaven, as *Solomon* testifieth: For as much as it also giveth life and splendor unto the Sun. And therefore it is said to excell the Sun in brightness, which is the onely efficient cause, or formall and essentiall Agent in this business, and consequently neither the Sun, or any other of the created host of Heaven. It is (I say again) the all-creating Spirit, and not the created, which is the generall act, and onely formall mover in the Meteors, whom his Angelicall Ministers (which do ever stand before this Lord of all the earth, that I may speak with the Prophet *Zachary*) are ready to assist as Organs or instrumentall causes to execute his will. It is (I say) the essentiall wind or Spirit, which bloweth from the center of the cloud, and moveth or inciteth his spirituall created Organs, according unto his will: For by it his Spirit also moveth in the Angels and winds, causing them to effect his Command; according unto *David*'s assertion: Wherefore we may see by this which is said, how incongruous is this opinion of the Ethnick Peripatetick, unto the Truth, and how far it derogateth from the right of God's Word, and consequently what an errour it is in our Christian Philosophers, to follow and imitate his learning, with such a devotion and fervency, as if they were *Theodidacti*, taught by God himself: when in verity his doctrine doth rather disswade Christians from the knowledg of him in his works, then instruct them therein, being it perswadeth them, that things are effected both in heaven above, and in the earth, and in the waters beneath, by vain waies and accidentally; that is to say, meerly by naturall causes onely, and so would blemish the honour and reputation of Him, who in verity is all in all, and operateth all in all; and that not by constraint, as the vain Peripatetick imagineth, but according unto his Will, as it is proved before. Wisd. 7.

CHAP. VI.

The true and essentiall Definition, or rather description of a Cloud is set forth in this Chapter.

WEll then, will they reply, Let us understand how you can better define, or describe the nature of a clowd, according unto that holy Philosophy, and true Wisdom which you seem to profess. To the which I answer: that I am willing, and that after a divers manner, though agreeing in one unity of Essence.

A clowd

A clowd is the revealing and making manifest of the invisible mundan spirit, which is hidden in the treasury of God, namely, the heavens, by the centrall operation of the divine wisdom, and his windy ministers, being incited thereunto by the will of God, into a vaporous heap or clowdy substance, which the said spirit of wisdom erecteth for his secret place or vehicle, to move in; and for the effecting of his will, as well in heaven above, as in the earth and waters beneath.

Or, after this manner;

A clowd is the reducing of the invisible aire, into a visible, thick, and gloomy consistence, which is by the will of God effected, through the concurrence or meeting together of opposite or transversall winds, for the accomplishment of his secret will and pleasure.

Or else, thus;

A clowd is a certain visible condensed heap of aire, the which the Spirit of wisdom being expansed every where, doth make and compose as it were of nothing, that is to say, of an airy invisible somewhat, which it extracteth out of his mysticall treasury, to do and effect the will of God, as well in heaven as in earth.

In which definitions, or rather descriptions, the materiall substance seemeth to be a coagulated mist, or condensed masse or heap of aire, the formall cause is set out in the shape and form of the clowd; the efficient cause, or centrall agent, is the essentiall act of the divine wisdom, who employeth and exciteth his windy ministers, to work externally by the way of compression. We have also the magazine or treasury, out of which the substance of the winds is produced, namely, the heavens or aire, which is termed, *Area Dei thesauraria, The chist or cabinet of Gods treasures.* To conclude, the finall cause is manifested in this, that the clowd is ordained to bring forth the effects, as well of Gods clemency and benignity, as of his severity and anger.

Now for the defence of the first part of these descriptions, we find it thus written, *Deus sapientiâ suâ aptat pondus aeri & appendit aquas in mensura, facit pluviæ statuta & viam fulgetro tonitruum, &c. God doth by his wisdom proportionate the weight of the aire, and hangeth the waters or clowds in measure, assigneth lawes unto the rain, and maketh a way unto the lightnings of the thunder.* Job 28. 25. That is to say, according unto the will and ordination of the divine Spirit, the aire or substance of heaven is changed from a lighter or thinner estate or weight, unto a heavier or thicker, the degrees of which mutation are expressed in the words following; for first it was aire, then clowds, then rain, or vulgar water. Also the Text doth seem to make the lightnings internall or formall light of the clowd, which is not revealed, but by the violation or ruption of the compound, and ablation of darkness. Again, it is said by *Job*, (as is already related) *Aer condensabitur in nubes, & ventus transiens fugabit eas; The aire will be thickned into clowds.* Eccles. 43. And touching the clowds of snow, *Congregatio spiritus aspergit nivem, The aire being gathered together, doth scatter the snow on the earth.*

Touching the efficient cause, it appeareth to be God, or the eternall Wisdom; and therefore in the precedent Text it is said, *Deus sapientia sua aptat pondus aeri, & appendit aquas vel nubes in mensura: God by his wisdom hangeth or ballanceth the waters or clowds in measure.* And again, *Nubibus densis obtegit Deus cœlos, God covereth the heavens with thick clowds.* Psal. 147. 8. But all this is sufficiently expressed before. As for the finall cause, set down in the foresaid definitions, it is confirmed by Scriptures in this fashion, *Pro irrigatione fatigat Deus densam nubem, & dispergit lucem nubis suæ, quodcunque præcipit illis faciendum in terra sive ad flagellum, sive ad faciendam beneficentiam efficiet ut presto sit. God wearieth the thick clowd for the watering of the earth, and he disperseth every where the light of his clowd, whatsoever he commandeth them to be done upon the earth, whether it be for a scourge, or else in favour and benignity, he maketh them to be ready to accomplish it.* Job 37. 40. Baruch 6. 60. And *Baruch* saith, *When God commandeth the clowds that they passe over the whole earth, they perform what is commanded them.* So that we see, these creatures are drawn out of their secret dwellings, to do the will of him that created them.

CHAP.

CHAP. VII.

How by our experimentall Instrument, the reason of the composition of clowds is ocularly demonstrated. As so in this, the Snow is defined falsly and truly.

NOw I think it most fit to demonstrate unto you, how the clowds are procreated, by the opposite blast of two winds of a contrary nature, namely, of the Southerly wind in eminency and dominion, and a Northerly spirit which also bloweth, but insensibly. I told you in the Chapter, where I did demonstrate by our experimentall Instrument, the reason of the Southerly winds which happen in winter, that as the aire included in the Weather-glasse, did by the onely touch of a warm hand dilate it self, and in dilatation fly from the hand of the toucher, unto the cold region of the water, which was evidently proved and maintained, because the water did suddainly thereupon move downward: So also the grosse winter aire in the southern hemisphear, did at the approach of the Sun unto the parts beyond the Line, dilate it self, by vertue of that ever-acting and subtiliating spirit, which put his tabernacle in the Sun; so that the southern dilated aire posted apace, or flew hastily away, to seek a larger place; but comming into the northern hemisphear, (which by reason of the Sun's absence, became brumall or wintry) the constant aire of that region being now contracted by the northern cold, and the north-wind, by reason of the colds dominion, blowing more or lesse, though insensibly, it meeting with the warm southerly spirit, condenseth it with the rest into clowds; and this is the reason, that alwaies almost, (and that is, where no northern blasts are discerned) that the southerly winds do bring abundance of clowds and rain with them, for that the hot southerly vertue of the divine agent, doth more and more subtiliate and rarifie the winter aire which it found there, till it had by rarefaction purified it, and reduced it unto the nature of a true Summer aire; so that the superfluous parts of the aire after rarefaction, were chased away (as is said) into the northern region, where it is condensed again, partly by the privative act of the divine puissance, and partly by the spissitude of the northern aire, which denyeth it free passage into the form of clowds: For the cold spisse aire of the northern hemisphear, agitated and animated by the northern blast or property, resisteth the hot vaporous aire, and so it condenseth by little and little.

To conclude, I could here set down the Aristotelian definitions of the snow, frost, hail, ice, and such like other meteors; and then check and contradict them mainly, by other true descriptions of them, proved by the testimony of holy writ. As for example, *Aristotle* seemeth to aver, that the snow is a clowd, congealed by the great cold, which before it be perfectly dissolved into water by a vaporous disposition, it is changed into a snowy substance. In which definition, because he is ignorant, as hath been proved already, in the fabrick of a clowd, we ought in no case believe him. Again, he digresseth from the tenour of Scriptures, according unto the mind whereof, we have defined the snow thus.

> The Snow is a meteor which God draweth forth of his hidden treasury, in the form of wool, to effect his will upon the earth, either by way of punishment or clemency.

Or thus.

> The Snow is a creature produced out of the air, or heavenly treasury of God, by the cold breath or blast of the divine spirit, in the form of wool, to perform his will on the earth.

Where the fountain of his originall substance is made the aire, or the matter of the heavens; and therefore the Text hath it, *Congregatio spiritus aspergit nivem, The gathering together or condensation of the spirit, ingendereth and sprinkleth the snow upon the earth.* And *Job, Pervenisti ne in thesauris nivis? Camest thou into the treasury of the snow?* Also the form and efficient cause is expressed thus, *Deus verbo suo nives emittit sicut lanam, coram frigore ejus quis consistat? God by his word sendeth out the snow like wool, who is able to resist his cold?* So that God by his Word, which doth operate in his privative property by his cold, is the essentiall, efficient, and omnipotent actor, in the production of the snow. Ecclus. 43. Job 38. Psal. 143. 16.

I could (I say) effect all this at large, but because my minde is not to dwell upon

on these particulars, forasmuch as in the descriprion of the clowd, I have sufficiently pointed at the rest, I will proceed unto my enquiry touching *Aristotle's* opinion, concerning the beginning of fountains, that we may perceive thereby, whether he have erred as far in that mystery, as he hath done in the rest.

CHAP. VIII.

What Aristotle's *opinion is, touching the generation of Fountains and Rivers, and whether he in his opinion doth jump with the verity of the true wisdom.*

SInce therefore it is apparent, that *Aristotles* doctrine is erroneous and deceiptfull, touching the generation and essence of the winds and clowds, we purpose in the third place to bring his judgment and opinion, concerning the beginning and originall of fountaines and rivers, unto the touch-stone of truth, that thereby we may perceive, whether it will endure the tryall, and not shrink (as the proverb is) in the wetting.

The Peripatericks, as well Christians as Gentiles, are as much deceived in their meteorologicall grounds, concerniug the generation of fountains and rivers, as in the rest, of which we have spoken before; and therefore their Master *Aristotle* (all things beiug well pondered in the ballance of justice) ought to be accounted of all true Christians, for a feducer and deceiver of the world; and consequently his doctrine touching this point, ought of right to be repudiated and rejected.

Aristotle, with his peripateticall sect or faction, are of opinion, that being the belly or bowells of the earth is full of cavities, and hollow passages; vapours, to avoid vacuity, must needs ascend from the center or bottom of it, the which cleaving in their ascent unto the sides of the hollow vaults, and streighter passages or veines of the earth, do resolve into water, which distilling down by drops, do ingender fountaines and rivers.

In the which opinion of theirs they conclude, that the matter of fountains is nothing else, but a vapour arising from the bottom of the earth, and resolved, liquefied, or condensed into water, through cold and heat together within the earth; no otherwise then after their saying, the clowd, rain, snow, and hail do arise, and are generated in the aire of a vapour, first condensed, and afterwards liquefied.

But if we shall duely examine every member of this their description, we shall perceive, that they require as well a double matter, as formall agent in this generation of fountaines; for they faign, that the remote matter is a vapour, and then the near and immediate matter they imagine to be drops of water, which are caused by the concretion or condensation of that vapour. Also they make their two efficient causes, cold and heat; for, say they, it is the office of cold to condense and congeal the included vapour into water, and that it is the heat and cold together, which maketh the water fluxible and moovable. Let it therefore be lawfull for me (*judicious Reader*) to answer these Peripatetick Philosophers, with an over-worn axiom of their own, and consequently to fight with them at their own weapons. Their axiom is, *Frustra fit per plura quod fieri potest per pauciora*: *That is vainly done or effected by many, which may be effected by lesse.* Now if that this originall work in the producing of fountains, may be performed most conveniently by one and the self-same subject of water, without the altering of it, first, into vapour by subtiliation, and afterward by condensing again that subtle vapour into water; Then I make no doubt but you will conclude with me, that this Peripatetick definition is vain, imaginary, and sophisticall, by their own rules. But I will make it apparent hereafter, by an ocular demonstration, that it is possible by a course in nature onely, that water without any alteration of his consistence, may by the secret veines, and close passages or conduits of the earth, be drawn or sucked up out of the huge seas, unto the top or summity of the mountains, after by his soaking through the sands, and pory substance of the earth, it hath left his salt nature behind it; which appearing evidently to every mans sense, the vanity of *Aristotles* invention will soon be discovered unto wise men. Besides all this, the sterility of his reason or invention, which would faign, that these vapours cleaving unto the sides of the caverns or hollow places, and that there (forsooth) they must be converted into drops of water, which from thence must issue forth into rivers, will be palpable and manifest, if we consider, that these drops so made, are apter to circulate, and readi-

readier to fall down again into the bowells of the earth, from whence they came, by those self-same vaulty passages or hollow veines, through which they ascended, than to issue forth of the ground allaterally, because that every heavy thing is more prone to descend, then to move sidelong. And therefore it is likely, that either all the waters so made, or the greater part must needs return downward by the way it came or ascended in the form of vapour. But omitting these reasons for a while, we must see if the Text, which is conteined in the Book of Verity, do content in this Opinion with *Aristotle* and his faction, yea or no.

We find in the first place, that it is not an accidentall and imaginary heat or cold, that acteth in this Meteor's Generation, but God who operateth by his Angelicall Spirits, and solar act in the accomplishment of this business. And although that in his action, as well privative as positive, cold and heat do expresse themselves as his Ministers: For the Text saith, *Coram frigore ejus quis consistat: Who can stand against his cold?* Yet it is his catholick positive act, which he extendeth out of his sunny Tabernacle, and hotter winds, and privative vertue, which he manifesteth in the longinquity and absence of his bright Tabernacle, from the region pointed at, and the propinquity of the polar seat of the colder winds, to alter annually the created Element. And therefore it is God which by his Spirituall Organs, as well in Heaven above, as Earth and Water beneath, that operateth all things, and amongst the rest, produceth the Fountains of which the rivers are made. And consequently we ought to esteem it the Act of God's Spirit which filleth the earth, (as *Solomon* saith) and operateth all the naturall effects therein. Which also *David* doth testify in these words: *Qui emittis fontes per valles, ut inter montes ambulent & potum præbeant omnibus animantibus agri, frangant onagri sitim suam: Qui irrigat montes è cœnaculis suis, faciens ut germinet fœnum ad jumenti, & herbam ad hominis usum: Who sendeth forth the fountains through the valleys, that they may run between the mountains, and give drink unto every living creature of the field, that the Asse may quench his thirst, and that they may water the mountains from their cells, causing the grass to grow for the use of the Oxe, and the herb for the benefit of man,* &c. So that here we have the sole catholick Agent, and therefore the Operator of fountains as is proved by this Text. Again, here we have the finall cause set down, for the which they were created and continued in succession by God, namely to water the earth; for the giving drink unto all cattell, and living creatures, and for the multiplying of grasse, herbs, trees, and fruit, for the use as well of man as beast. But will our Peripateticks say, we hear no news out of Scripture, for the contradicting of our matter assigned for the composition, or consistence of Fountains, which we say to be a vapour, and not water, in its naturall substance: Nevertheless, to qualify this their imagination, and to make them behold the Truth without Spectacles, I counsell them to give eare unto this assertion of *Solomon*: *Omnia flumina* (saith he) *intrant in mare, & mare non redundat, ad locum unde exeunt revertuntur ut iterum fluant: All rivers enter into the Sea, and it is never the bigger, they return unto the place from whence they came, that they might flow again.* By the which Speech of the wise-man, expressing the mareriall cause of Fountains, the foresaid definition of *Aristotle* is utterly o-thrown, for this doth evidently prove, that it is one and the self-same water, and that in the plain form of water, without any transmutation of it out of water into vapour, and then from vapour into water again, as he doth erroneously alledge, which moveth from the Sea unto the Mountains, and from the Mountains unto the Sea again: Insomuch that for this onely errour, some of his earnest disciples have become Apostates, or renegado's unto his doctrine: For *Joannes Velcurius*, (a learned man in the worldly Philosophy, and one who hath sweat and taken great pains in the Aristotelian doctrine: insomuch that he wrote a Comment on his Physicks) when he cometh to speak of the Generation of Fountains, he seemeth to confess and publish his Master's folly in these words: *Non conveniunt plane Sacræ Scripturæ cum Physicis de ortu fluminum & fontium; quæ ex mari per varios alveos meatusque fluere ac ad suos fontes refluere* (Eccles. 1.) *testatur dicens. Omnia flumina intrant in mare, & mare non redundat; ad locum unde exeunt flumina revertuntur ut iterum fluant. Cæterum Physici dicunt materiam esse vaporem resolutum in aquam, & liquefactum a frigore et calore simul intra terram: The holy Scriptures do not agree with the Naturalists, concerning the Originall of Rivers and Fountains, which* (Ecclesiastes 1.) *saith to flow by divers channels or passages out of the Sea, and to flow again unto their Fountains, saying, All rivers enter into the Sea, and the Sea is not the greater,*

Wisd. 1.

Psal. 104. 10.

Eccles. 1.

Lib. 3. Com. Phys. cap. 6.

they return again unto the place from whence they came, &c. Whereby it is plain, that he must accuse his Master of false doctrine, or else he must condemn *Solomon* in his Judgment. For if the one be contradictory unto the other, it ought of all wise-men to be chased away, or expelled from Christian mens remembrance: Now it were a foolish thing for any religious person to say, that the divinely-wise *Solomon* lied, to save the reputation of the Ethnick or diabolically wise *Aristotle*. But if they would, yet will I teach them in the next Chapter, by an evident ocular demonstration, that *Solomon*'s assertion is most true, and that of *Aristotle*'s most erroneous and fantasticall.

I conclude therefore, that I gather out of the aforesaid places of the Bible, that this following Definition doth best agree with the nature of a Fountain.

A Fountain is a continuated Flux of water, issuing from the Sea, as from his beginning, and flowing into bowells of the earth, and after that from the bowells of the earth, as from the mean by which it passeth, unto the upper or higher Superficies of it, by vertue of the divine act, in the mundan Spirit, as well positive or dilative, as privative and contractive; for the benefit and sustenance both of man and beast.

In which definition, plain water without any alteration of his shape, is expressed for the materiall cause, and is said to have its beginning from the Sea, from whence it moveth unto the Mountain's tops. The efficient cause of this work, we find to be the act of the Divine Word, in a double property, as shall be more at large demonstrated in the next Chapter. And, hereupon *Solomon* said, *Sapientia erat apud* JEHOVAM *in principio viæ suæ cuncta componens, quando roborabat fontes abyssi, & ponebat mari stratum*: *Wisdome was with* JEHOVAH *in the beginning of his waies, as a composer of all things, when he did establish the Fountains of the abysse, and set the Sea within his limits or bounds.* And lastly, The finall cause is to give drink and food unto both man and beast, as we may gather out of the forementioned Text of the royall Prophet. We come now unto the demonstration.

CHAP. IX.

Wherein Solomon's *assertion touching the Fountains and Rivers, is maintained; partly by an ocular demonstration, and partly by true Philosophicall reasons, which are founded thereon.*

I Did advertise you (Learned Reader) in my precedent discourse, that Gods Spirit doth operate annually in the common Element of the Sublunary world, by a double vertue, whereof the one is dilative, which is effected in his positive, and manifest property, namely in his light, active, and warm disposition, the principall Treasury and store-house whereof he hath made the Sun: Forasmuch as his bright emanating Spirit of Wisdome, did elect that pure vessell for his Tabernacle. The other is contractive, which is effected in his privative, and secret condition, namely in his dark fixing and cooling disposition, whose principall treasury is about the poles: Forasmuch as it being contrary in effect with the first, is seated in the farthest quarters or points of the world from the Sun. So that as the vivifying Spirit which is seated in the Sun, doth by his presence, operate onely by dilatation in the common sublunary Element, in banishing of the Northern cold, and undoing the actions thereof, by the way of Rarefaction: In like manner by the absence of the Sun, the spirits of the Polar property, doth take possession of that portion of the Element, and undoeth by the way of congelation, all the subtill actions of the Spirituall and active solar vertue. As for example; all that in the winter time among the nations of the Southern world, that is to say, beyond the line, the Sun being then in the Northern Hemisphere, causing by his vertuous Spirit our Summer season, the Antartick pole's cold property doth effect, namely in thickning the aire; raising the Fountains or Springs, and multiplying the waters, producing the Snows, Frost, Ice, and Hail: mortifying the herbs, fruits, and plants, and such like, the Sun at his next visitation of those quarters, which will be in our Northern winter, by the verue of that dilating and vivifying Spirit, from the Fountain and Father of Light, which aboundeth in it, will undo; converting the thick aire to thin, striking down the Fountains more towards the bowels of the Earth, which were raised in the winter: dissolving the Snow, Frost, Ice,

ice, and hail, and of fix and opake bodies, making them movable and transparent waters, reviving the spirit of the trees, plants, and herbs, which were almost liveleſſe through congelation, and renewing their mourning bodies with new green garments, bloſſoms, and flowers, and lately, with wholſome fruit. To conclude, there is nothing that the polar cold prevaileth over in the one hemiſphear, but the ſolar heat operateth contrarily by the ſame proportion in the oppoſite region of the world; for elſe the world muſt endure an augmentation, or a diminution in its ſubſtance, that is, ſometimes it would be bigger, and ſometimes leſſer: But, as *Solomon* averred, that the ſeas, for all the comming in of rivers, are never the greater, ſo alſo, though fountains riſe in one part of the world, and ſinke in another; and although alſo the aire by attenuation, made by the active ſpirit of the Lord, moveth from the warm or ſummer hemiſphear, unto the cold and winter hemiſphear, yet is the world no bigger or leſſer in its exiſtency, for all that. What therefore the winter properly doth operate in one hemiſphear of the world, the ſummer-hemiſphear muſt needs act in the ſame proportion in the contrary; for if beyond the Line are made great raines in their winter, we muſt needs have great drought in the ſummer on this ſide the Line. When it is hotteſt with us, it will be coldeſt with them; if it prove temperate with us, it will be ſo with them; as the Sun being in the Æquinoctiall, maketh daies and nights equally long, and the ſeaſon temperate to both hemiſphears. Theſe things therefore being conſidered maturely in the firſt place, I proceed unto my practicall concluſion: and my naturall obſervation thereupon is, that the aire included in the Weather-glaſſe is made Hybernall, or of the nature of winter, by the dominion of cold; for as ſoon as the head of it feeleth the externall cold, the contained aire will immediately ſhrinck up, and contract it ſelf into a little ſpace, and conſequently the aire is made more denſe and thick: and that this is ſo, it appeareth by the mounting or attracting up of the water, for there is ſuch a naturall tye betwixt the one and the other, that if the one contracteth it ſelf in a narrower place, namely the aire, then the water will immediately mount up with it, and to it, becauſe it is contiguous unto the aire. By this therefore it is apparent, that the contracting and attracting vertue of the northern ſpirit, or rather divine puiſſance, which is made manifeſt in cold, doth firſt attract, contract, and condenſe the dilated aire, and then the aire ſo contracted by the northern ſpirit, doth draw or attract the water from beneath upwards, and that without altering of that water which was beneath, in any thing from that which is above; ſo that in concluſion, it is but one and the ſelf-ſame water. Lo here therefore it is by this demonſtration proved feazible and poſſible, that water may be ſucked and drawn from the caverns of the earth, which is foſtered and maintained by the ſea, even unto the top of the high mountains, and that by a naturall means or operation, without any neceſſity of altering the form of the water into vapour, as *Ariſtotle* doth vainly ſurmize, and that contrary unto his axiom, *Fruſtra fit per plura quod fieri poteſt per pauciora, That is vainly done by many, which may be effected by a fewer.* Contrariwiſe we ſee and obſerve in the Weather-glaſſe, that if the dilative vertue of the preſent Sun or hot winds, doth heat the head of the Weather-glaſſe, or inflame the outward aire, then the aire within the glaſſe will alſo dilate it ſelf, and by its dilatation will ſtrike down or precipitate the water, that the aire contracted by cold had ſucked or drawn up; and again, the viſible ſinking of the water doth point at, and prove, the inviſible dilatation of the air.

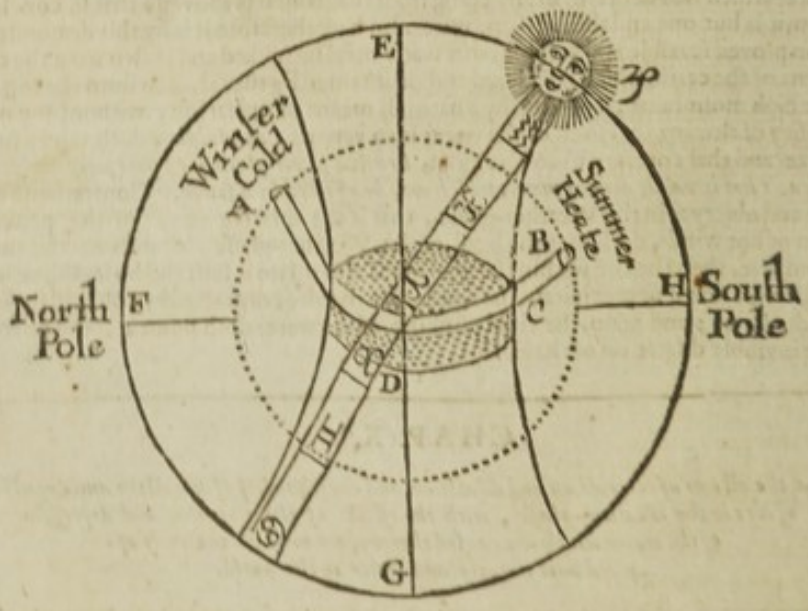
CHAP. X.

That the actions of contraction and dilatation, and conſequently of attraction and expulſion of aire in the Weather-glaſſe, with the effects of the elevation and depreſſion of the water which are cauſed thereby, are moſt conveniently applyed unto the aire and water in the world.

WE muſt conſider, (as I have ſaid before) that the catholick air and water in the world, filleth the whole vaulty cavity thereof no otherwiſe, then the air in the Weather-glaſſe filleth the hollowneſs thereof; ſo that the fountains of all the world iſſuing from one ſea, do ſeem to penetrate into the bowells of the earth, and fill the generall veines thereof, being ſucked and drawn up unto them by that ſelf-ſame reaſon, by the which the water is exalted into the uppermoſt part of the neck of the

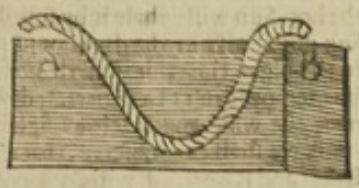
the glasse; and by this reason there is an evident relation between the fountaines of the northern hemisphear, and those of the southern, forasmuch as it is expressed before, that the southerly aire, which is on that side the Æquinoctiall line, is continued in his homogeneall nature with that on this side the line: So that the flying dilated aire passeth from the south, and is condensed into clowds in the north. Wherefore it is apparent, that the matter which feedeth the fountains in the north, are more or lesse continuated unto those of the south, as the waters that are raised up into the highest degree of the glasse are continued with them in the lower all which is fed and maintained with the pot of water, which we compare unto the sea.

We conclude therefore thus, when the hot spirit of the Sun in the depth of Summer, doth marvellously ratifie the aire in our northern hemisphear, then that aire seeking every where to make place for her enlarged spirits, (as we see in the extracting of the spirit of Vitriol, it breaketh the Receiver, to seek a larger place to abide in) doth no otherwise depresse and beat down the northern fountains, by dilating it self, than the aire included in the glass doth the water that is therein. And again, the cold which at that season doth domineer in the southern part, by reason of the absence of the Sun, doth as fast suck, attract, or draw up the fountaines of that part, by the contracting of that aire, no otherwise, then the externall cold doth contract the aire in the Weather-glass, and by contraction attracteth and suckerh or draweth up the water therein. So that here we have two means of raising and depressing of fountains, for as the spirits calefying act doth strike them down over all the northern hemisphear in the Summer; so the spirits cold act doth raise them up in the southern hemisphear, in which winter hath his dominion. So that there are two agents to pull it down, or to depress it in the northern parts, namely, the present northern Sun, or divine positive act, and the absent southern cold, or divine privarive act. Again, when the Sun is removed from the northern regions into the southern, having passed the Æquinoctiall barr, the self-same effects will happen, but in contrary parts, namely, then the cold of the north will help to raise them in the north, and pull them down in the south; and again, the southern heat will depresse them in the south, and consequently help to raise them up in the north. This is demonstrated thus:



In which figure, *E F G* is the northern hemisphear, where the Sun is absent, and therefore winter inhabiteth there, and cold hath his dominion. *E H G* is the southern hemisphear, where the Sun is present, and therefore summer dwelleth there, and heat hath dominion. *E G* is the Æquinoctiall line, which is as it were the barr, that divideth the northern region from the southern. *A* and *B* is the hollow vein

in the earth, which continueth from the northern region to the southern, that there might be a relation between, or continuation in some measure, of the northern and southern waters, as well as of the northern and southern aire of heaven; for being the wide sea *D.* which stretcheth from north to south, is the head, from whence all springs and rivers do originally arise, I see no reason that it should seem strange to any man, that I say, the northern fountains have relation by a continuity of substance unto the southern, and therefore the southern unto the northern. Wherefore I conclude, that when the catholick northern aire of the hemisphear *E F G* is cold, it sucketh or contracteth unto it the aire in the vein of the earth *A*, the which aire being contracted, elevateth of the water out of the wide sea *D*, as is evidently demonstrated by the Weather-glasse; for when the cold externall aire hath contracted by congelation the aire in the head and neck of the glasse, (which head and neck I compare unto the veine in the earth; for the vein of the earth is close, and expireth no way) then the water is drawn up by the contraction of the aire, out of the vast water in the pot or basin, which I compare unto the sea. On the other side, in the summer or southern hemisphear *E H G*, where the Sun is present, the catholick aire is subtiliated or rarified; and dilating of the aire about the fountain, and in the cavity of the vein, beateth down and abaseth the water in the southern mouth of the vein in the earth *B*, towards *C*: so that oftimes in the summer, the springs are found either dried altogether, or at the least-wise much depressed. Now therefore I say, that by reason of the depression of the waters in the summerly south, by way of subtiliation of the aire, and exhausting or drawing them up in the winterly north by the cold, the water is the apter to be raised in the cold north. Again, the elevation of the waters in the north, which were the summer before depressed, is effected by the empty aire's contraction, which possesseth the place in the summer time in the vein of earth where the water was, as we see in the Weather-glasse, and by the dilation of the aire in the south, the water is easily there hid in the earth. So that it appeareth, that it is partly driven and prest down in the south by heat, and consequently with the greater ease drawn up at the north, and partly elevated in the north by the cold winter: as if a chord were put into a hole of a great piece of timber, downward at one end, and did ascend upward at the other, thus:



If from the north *A* the chord be strongly pulled up; and again from the south *B* it be as strongly pushed or depressed down, it will the easier sink by the south *B*, and mount in the north *A*.

The self-same will happen, but in contrary order, when the Sun, and consequently summer is in the northern hemisphear *E F G*, for then the springs will be there depressed, and in the southerly parts exalted. The seas draining or soaking into the bowells of the earth *D*, being the *commune medium*, or cistern of both extreams, as well to receive the water pressed down, and distributing upward of that superfluity unto the surging, increasing, or winter fountaines.

Thus therefore do you see evidently, how *Solomon*'s saying is proved true, *All rivers run into the sea, and the sea is not the greater; they return into the place from whence they came, that they may run or flow again.* Eccles. 1.

But let us examine *Aristotles* opinion a little better, that we may the more plainly expresse the absurdity thereof: If that it were a vapour which was sent up out of the bowells of the earth, it must proceed from some mighty heat which must alter that great mass of cold water, which is in the bowells of the earth, into that vapour; but admit that this were so, then mark what absurdities would follow: First, he confesseth, that the fountaines are colder in the summer than in the winter, because the externall heat doth *per Antiperistasin*, or by a contrary act preserve and keep in, and therefore multiply the inward cold of the earth; which being so, as it appeareth by the coldness of fountaines in the summer, then by that self-same reason, this fortified cold of the earth in the summer season, must needs also keep in, preserve, and fortifie in the center of the earth, that inward heat which causeth those vapours, which are the originall of fountains. Mark the conclusion, for if that be so, namely, that the centrall heat in the summer should be greater, then would the vapours be in greater abundance in summer, for the greater the fire is, the more will be the smoak. And again, by reason of the great cold in the ca-

verns

verns of the earth, those vapours would be more suddenly condensed into watry drops, and consequently by that means, we should have higher Fountains, greater Floods, and more swelling Rivers in the Summer time then in the Winter; all which experience teacheth us to be erroneous; and, to conclude, *Aristotle*'s assertion in this must needs be false. But it will be (I know) objected, that it is manifested unto the eye, that standing ponds, and such like humid places, are dried by the Summer heat, and how can that be, but because the Sun doth attract the moisture and consumeth it by converting it into vapours? I answer: For the first, that the Sun doth not draw but onely rarify, and then the thing rarified doth tend upward. But that the Sun should spend all those moistures of Lakes and Ponds that way, namely by converting in into aire; If that were possible, I will tell you what absurdity would follow, namely that the Sun by reducing all the waters into vapours, should thicken the aire, when contrariwise our Weather-glass teacheth us by that model of aire, which is contained in it, that it doth attenuate and rarify the aire and not thicken it. Again, a greater errour would fall foul on the neck of *Aristotle*'s Doctrine concerning the Generation of clowds, if this were so. For whereas his Opinion is, that a clowd is generated from vapours extracted out of the earth and water, by the attractive force of the Sun and Starrs; it would follow then, that in the Summer-time we should have more clowds and more rain then in the winter: But this is as false as the rest. But I say rather, that because the aire is more rare and thin in the Summer, by reason of the presence of the divine act in the Sun, which ratifieth and attenuateth the aire by his assidual action, and therefore we have fewer clowds in the Sommer: For (as I proved before) the clowds are made by the compression of aire, and the aire again is by a circular course renewed, by the resolution of those Meteors it produced into their first invisible matter which was but aire. I must confess that some part of the waters are subtiliated and by dilatation thrust into the winter Hemisphere, but the greatest part doth sink down by the insensible pores of the dry and thirsty earth, which drinketh it up, and keepeth it in her bowells, till it be sucked out by the contraction of the aire, which filleth the pores and cracks thereof: which contraction happeneth by the cold of the winter following. For we see that if there be but a Hogshead full of water, it will indure a long time before the hot Sun will exhale it by subtiliation. Moreover, it is certain that what the Sun doth rarify in the day time, so that it riseth in a vaporous form upon the earth; in the night time, it falleth commonly again in foggy mists and dew. So that it is removed out of a contracted place, and dilated and besprinkled in mist and dew over the wide and spacious fields. Now that this is so, it is made evident, because we shall ever observe, that the Summer mists and dew is most frequent about Lakes and Rivers. I will for a conclusion of this Book and whole Section, onely examine our princely Peripateticks Opinion, touching the Lightnings and the Thunders, that we may perceive therein also the validity of his Physicall Doctrine.

CHAP. XI.

The Lightnings and Thunders are described in this Chapter, according unto Aristotle's *Sentence: which is afterward confuted by Testimony of Holy-Writ.*

HAving thus made a generall inquiry into the Philosophy of *Aristotle*, touching the Originall of the Winds, the Clowds, and Fountains, I cannot now but enter into his thoughts, concerning the wonderfull beginning or primary causes and admirable effects of the Lightnings and Thunders, being in verity they are Meteors of so great marvell, that they require the profoundest speculation to consider them justly and as they ought to be, and therefore I doubt not but that if a due examination be made of *Aristotle*'s validity concerning the research and discovery of so great a myttey, it will be more faulty then all the rest. Let us then observe in the first place, what his mind is touching the essence of the Lightnings. *Aristotle*'s Opinion is, that the materiall cause of the Lightning, is, a hot and dry exhalation, drawn out of the earth, and elevated into the middle region of the aire, by the vertue of the Starrs: where partly by reason of a strong collision or concussion of clowds, and partly because of that *antiperistasis* which is had between

tween the heat of the exhalation and coldnes of the region, that inflamable matter so coarcted into the belly of the clowds is set on fire, and breaking out of his prison doth tend downward, by reason of his terrestiall and compacted dispositi-
on: and he concludeth that the violence of this eruption, is, that noise which *Lib. 2. Meteo.* men do commonly call by the name of Thunder. This I say, is the summary of *Aristotle*'s mind touching the Lightning. And verily, *Aristotle* seemeth in some sort to be excused, if he erre in this inquiry, being that it is a doubt not easily to be resolved, and therefore not only he, but also all other Philosophers almost have been inconstant in their resolutions, touching this point: Forasmuch as therein they have so staggered, and varied in this research, and have groped as it were by dark, for the finding out of the true light thereof. For *Empedocles* judged the Lightning to be caused by the interception, or stopping of the descent of the Sun-beames. But *Anaxagoras* would have it to be a portion of the æthereall or heavenly fire, which descended from above, into the concavity of the clowd, within the which afterward it was inclosed; and saith, that this light skipping and gliding out of the clowds, is called the Lightning, the effect of whose breaking forth, is, the Thunder. Others will have these flashes of fire to proceed from the dry winds, which being compassed about, compressed or coarctated within the clowds, these clowds are by them are set on fire,& thereupon cometh that noise which followeth, that turmoile in the clowds. And again, many others have otherwise determined of it. So that we may justly say, touching this point, and that rightly: *Quot homines, tot sententiæ.* And now concerning the Opinion of *Aristotle*, it is in it self so contrary and contradictory unto the authority of the true Wisdome, that some of his learned Christian Disciples, have in the plain field of the Peripateticall Combat against the Truth turned tayl (as the common phrase is) and become Apostats or Renegado's or relinquishers of their Faith, which they had in their Master's sincerity, touching this Doctrine. For we find it thus written by *Mar-*
garita Philosophiæ (as is before said) *Quidam Philosopherum considerantes mirabilem* *Murg. Phil. in cap. de fulmine.*
fulminis operationem, ipsum non opus Naturæ sed summi Dei effectum immediatum ar-
bitrati sunt: Some of the Philosophers considering the admirable operation of the Light-
nings, have assuredly held or thought it, not to be a work of nature, but the immediate
effect of the most high God.

But to come unto the particulars of his Definition: He saith, that the material cause of the Lightning is taken from the Earth; the Agent in the elevation is the Astrall vertue, the externall, accidentall, or adventitious efficient is the collision, concussion or knocking together of opposit clouds, by reason of the *antiperistasis* that is made between the heat of the Exhalation, and the cold of the aire's midle region; whereby the accension, or setting on fire the Exhalation, is made. And lastly, He sheweth the reason, that the Lightning moveth downwards, namely because the Substance or matter thereof, is terrestiall and of an earthly compaction. I will therefore confute every one of these particles in order, and that first by Philosophicall or naturall reasons, and lastly, by the Authority of the holy Scripture.

As concerning the materiall Substance of the Lightnings, which he saith is a hot and dry exhalation, and terrestially-compacted Substance, which is derived from the earth: First, it seemeth to be but a figment, because it is proved, that the Starrs have no attractive vertue or force, as is proved before. Then, for that if the windy exhalation, which is light and more apt to arise and penetrate, by reason of its subtility, be denied passage into the middle region of the aire, much more must this kind of exhalation have his passage barred or hindered into that cold place, being it is (as he confesseth) grosser, more terrestiall and apter to be inflamed: But this impossibility will also be demonstrated by the authority of holy Writ, *Fulgura* Apoc. 4.
procedunt à Throno: Lightning proceedeth from the Throne of God. Again, he is Job 36.
said *Fulgurare lumine suo desuper, cardinesque maris operire: To enlighten with his* Psal. 17. 9.
light from above, and to cover with it the compasse of the Sea. And again, *ignis ab ore*
ejus evolavit: Fire came from his mouth. And again, *Flamma ex ore ejus prodiit: A flame*
came from his mouth. Again, *Illuxerunt coruscationes tuæ orbi terræ: Thy coruscations or* Job 41. 18.
Lightnings did shine over the earth. Again, *Fumus in ira ejus, & ignis à facie ejus ex-* Psal. 17.
arsit: Smoak issued from him in his anger, and fire did flame forth from his face.
What? Shall we imagine that this flaming matter was, as *Aristotle* faineth, drawn or elected from the earth by the Starrs, which God so familiarly sendeth forth? or dare any true Christian imagine, that so base and triviall an excrement of the earth

would by the Patriarchs, Prophets, and Apostles, with such a boldness, be ascribed unto God's essentiall power, and to be derived from his presence? Nay, had it not been an impudency in them to say, in regard of the divineness of the thing, that God is a consuming fire, as we finde it written both in the old and new Testament? or would the Prophet testifie, that *he made his angels winds, and his ministers flaming fires*? How basely might a true speculator into the divine mysteries judge, of the beginning of the Angells and spirituall lights, if their materiall substance were accidentall exhalation? Again, we are taught, that the heaven or aire is the treasure-house, from out whose bowells the winds, the clowds, the snow, the hail, and lightnings, and rainbow is extracted, and proportioned by the Spirit of God to do his will. And therefore, as before, *Deus sapientia sua aptat pondus aeri, & appendit nubes in mensura, facit pluviæ statuta & viam fulgetro tonitruum: God by his wisdom doth proportionate the weight of the aire, and hangeth the clowds or waters in measure, maketh lawes unto the rain, and a way unto the lightnings of the thunders.* So that it is evident, that the matter of all meteors, be they watry or fiery, is hewen by the word or wisdom of God out of the catholick aire, & consequently not out of the earth, neither is there any such need of the starrs attraction or elevation in the business, being the pure matter of the lightnings is evermore in the divine puissance, and reserved in his secret treasure-house, to be called or chosen out at his will, who hath created all things to work how and which way he pleaseth; for were it not (I beseech you) a wonderous thing, that at an instant so great a quantity of exhalations could be drawn out of the earth, and elevated by the starrs, as did suddainly and unlooked for, rain down fire and brimstone on *Sodom* and *Gomorrah*? But our Aristotelians will say, according unto custom, that it was miraculous. I answer, that for all that, the meteor was materiall, for it was fire and brimstone. Now I would fain know of them, out of what magazine or store-house it came, and whether the starrs drew it up from the earth, and whether God did not collect it immediately out of his own aiery or invisible treasury or store-house? For St. *Paul* saith, that all visible things were first of things that were not seen. Secondly, touching the agent, he is more deceived in it then in the matter; for first, he maketh the agent which draweth up the exhalation, the attractive vertue of the starrs; then he surmiseth, that the efficient cause which enlighteneth it, must be partly the dashing together of two clowds, and partly the contrariety which is between the heat of the exhalation, and coldness of the place, which meeting together, do cause the accension of the exhalation. Good God, what a Gallimofry he would make, and what a confusion of externall actions, or efficient causes doth he fain? when there is but onely one indeed, which is most internall or essentiall, that moveth which way it list, and operateth all in all. Are these superficiall, accidentall, and externall formall agents, the primary movers and animators of the bright lightnings? And yet it is said, that God doth animate and vivifie them with his presence. What can we Christians imagine of the Aristotelian doctrine, when it would faign the immediate act of God in his prime angelicall creatures, to be so poor and mean, as are the adventitious elevations of fumes by the starry creature, and the concussion of clowds happening by chance, and a conflict betwixt heat and cold? Verily it was no marvell, if when his invention did fail in the research of so high a mystery, he was put to such weak shifts, as in the eyes of wise men are scarce probable: For when we behold the admirable effects of the lightning, how it pierceth the scabbard without any hurt unto it, and melteth the sword, entereth the purse, and liquifieth the mony, nay, pierceth the barrell or hogshead, and drinketh or consumeth the wine, the vessell not altered; yea, and what is more, that it hath understanding and reason to punish wicked contemners of this wondrous work of God, as having an angelicall reason to correct the presumptuous; We cannot but say of *Aristotle*, that he is onely embued with the wisdom of this world, and not with that which is from God, seeing that he doth foolishly imagine, that the lightnings have not an internall principle, and most essentiall agent, which maketh them to work and move at will where they please, even as the winde is said, *spirare ubi vult, to blow where it list*. The lightnings, I say) are agitated and carried when they will, and have consequently a volunty, being that their internall and centrall agent is that eternall Spirit of wisdom, which, as *Solomon* saith, *est omnibus rebus mobilior & sole atque stellis præstantior, atque omnivæ penetrabilior; More movable then all things in this world, and more worthy in light than the sun and starrs, and more piercing than any thing.* And therefore it was rightly said, *Amictus lumine quasi vestimento, He is attired*

Job 28. 25.

Wisd. 7.

Psal.

tired with light as with a garment. And, *In lumine numen, in Numine lumen; In light is divinity, and in divinity is light.* And this is the reason of the brightness in the Lightning, and of his infinite swiftness, and subtle penetration. And therefore it was but foolishly done of *Aristotle*, to assigne unto the composition and animation of the lightnings, onely externall and adventitious efficient causes, and no internall and essentiall causes. But I will tell you two famous stories of certain cases, which happened in our time, to manifest unto you, that there is a divine volunty in the lightnings.

In *Ireland*, there were two wenches which came from the market, whereof the one had bought her a pair of new shoes; these two travelling on foot homeward, and passing through a field not far from a wood, it chanced in the mean time that they were overtaken by a tempest of thunder and lightning; The one of the wenches seeing the thunder to approach, ran fast and called to the other wench, to hasten and shelter her self under the trees. But she laughed at her, lagged behind, and scorning, like a gallant, the thunder, said, Let the thunder kiss my back-side (clapping her buttock with her hand); so as it hurt not my new shoes, I care not. Which when she had uttered, the lightning struck off onely her posterior parts, and spared her shoes, which were not touched; and so the contemner of Gods wondrous and fearfull works died (according as she had said) miserably. Loe here, you Christian Peripateticks, and see, whether there be not an intellectuall mover, and divine volunty, in the lightnings, clean of another nature than your master *Aristotle* hath taught you. There was also a young towardly schollar, a great follower of *Aristotle*, and a disputer in the Schools, a man (as it should seem) more confident in *Aristotle*'s doctrine, than in the documents of holy Writ: This man being born at *Salisbury*, and having been commended for his industry and learning, was elected Master of the free-School there. Upon a time he having been at the Act at *Oxford*, did return home-ward in the company of some Merchants, or other travellers, being on horse-back. It happened, that as they travelled over *Salisbury*-plain, a great tempest of thunder and lightning did arise; and whereas the company which were with this schollar was very much dismaid, he encouraged them, bidding them not to fear; For, said he, it is nothing but a naturall thing, caused of a hot and dry exhalation, which being drawn up by the Sun, and being included in the cold clowd, is there kindled, and so breaketh forth, and this is the cause of the noise you hear. Which when he had said, he onely of all the company was by the lightning struck dead, and some of the rest somewhat astonished. Loe here, the loss of a miserable man, through his so confident an observation of the Heathenish doctrine! For if he had rejected that kind of learning, which is founded on the terrene and diabolical wisdom, and hearkened unto the instruction of the true sapience, he would, in lieu of that profane speech, have worshipped him that speaks in thunder, and joyned with his companions in prayer, beseeching him to divert his wrath from them, and to hinder his fiery ministers from harming them, and then no doubt, both he and they had passed free from dammage: Then would he, by rejecting the forgery of *Aristotle*, have known the power of God, by these authorities of holy Writ: *Nubes spargunt lumen suum quâ cuncta lustrant per circuitum, quocunque eas movet voluntas Creantis, agit omne quod præceperat illi super faciem terræ, sive sit ad flagellum, sive in beneficentiam: The clowds do spread abroad their light, which enlighten all peripherically, or circularly, whithersoever the volunty of the Creator moveth; it performeth whatsoever the Creator commandeth, be it to punish, or to affect with goodnesse.* Job 28. 25. And again, *Fulgura nunquid mittis, & reverentia dicent tibi, Adsumus: Dost thou not send out the lightnings? and when they return, they will say, Loe we are here.* Job 36. Again, *Ibunt directè emissiones fulgurum & tanquam à bene curvato arcu ad metam: The lightnings being emitted, will go directly unto the mark, as if they were shot out of a well-bent bow.* Wisd. 3. 22. But, to come nearer, it is said in another place, *Ignis exiens à conspectu JEHOVÆ exanimavit filios Aaronis: Fire or lightning issuing from the aspect or face of JEHOVA did kill the sons of Aaron.* Lev. 10. 2. And again, *Ignis egressus à JEHOVA consumebat centum quinquaginta qui admoverunt thus: Fire or lightning proceeding from the face of JEHOVA did consume the hundred and fifty men which did offer frankincense.* Numb. 16. 3. And (as before), *Fulgura procedebant à throno, Lightnings did go out from the throne.* But in another place, all this is more lively expressed thus: *Ascendit fumus in ira ejus, & ignis à facie ejus exarsit, carbones accensi sunt ab eo, &c. Præ fulgore in conspectu ejus, nubes transierunt, grando & carbones ignis, & intonuit de cœlo Dominus & altissimus dedit vocem suam. A smoak did ascend in his anger, and fire did flame out from his face,* Apoc. 4. Psal. 17. 9.

coales of fire were kindled by him, &c. *By the Lightning in his sight the clowds did move, hail and coales of fire, the Lord did thunder from heaven, the most High did utter forth his voice.* By the which speech it appeareth evidently, that it is onely God, which doth essentially effect all these things, and although we say in our common phrase of speech, that the Lightnings do cause the Thunder, or, in speaking more mystically, that the Angells inflame the aire by their fiery presence, yet, in verity, it is God in his fiery Angells or flaming Ministers, as also in the thick clowds, and watry spirits, who produceth all these things to accomplish his will and pleasure. And therefore the Apostle: *Deus operatur omnia in omnibus, God operateth all in all.* And elsewhere: *Deus omnium Pater, à quo omnia: God is the Father of all, from whom are all things.* And again, *Ex eo, per eum, & in eo sunt omnia: Of him, by him, and in him are all things.* But all this in our Meteorologicall business is more plainly expressed in the precedent words continued thus at large, in another place: *Ascendit fumus de naribus JEHOVÆ, & ignis de ore ejus voravit, carbones succensi sunt ab eo, & inclinavit cœlos & descendit, & caligo sub pedibus ejus, & ascendit super Cherubin, & volavit seu lapsus est super alas venti, posuit tenebras in circuitu suo tabulum cribrans aquas de nubibus cœlorum: præ fulgore in conspectu ejus nubes succensi sunt, carbones ignis volabant, tonabat de cœlo Dominus, & excelsus dabat vocem suam, misit sagittas suas, & dissipavit eos fulgur: Smoak ascended out of the nostrils of JEHOVA, and fire flew out of his mouth, coles of fire were kindled from him, and he inclined or bowed down the heavens and did descend, and darkness was under his feet, and he mounted upon a Cherubin, and flew or glided upon the wings of the wind, made darkness round about him his hiding place, sifting forth rain from the clowds of heaven. The clowds were kindled at the brightness of his face, coles of fire did flie, the Lord did thunder from heaven, and the most high did utter forth his voice, he sent forth his arrows, and the Lightning did disperse them.* By all which it is made evident, that there is no essentiall efficient cause which is naturall, but onely God in nature and beyond nature operateth all in all. For in the precedent description it is not said, that the clowds or winds sent out coruscations, or that fire came from the Sun, or other heavenly bodies, but smoke went out of the nostrills of JEHOVA, and fire out of his mouth; neither that vapours and Exhalations did gather clowds in the middle region of the aire, but JEHOVA bowed down the heavens or aire, and collected them at his pleasure; neither the coldnesse of the middle region did accumulate them into a dark mass or heap by condensation: But JEHOVA collected and gathered together by his privative and condensing property, that dark chaos or confused abysse; neither was it any Angelicall efficient, but JEHOVA mounting upon the Cherubin, did animate it to move according to his pleasure. Nor was it the winds, that moved of themselves, but the spirituall Cherubin being first animated by JEHOVA, did excite the winds to move; neither was that exceeding darknesse made for a secret Tabernacle unto JEHOVA, meerly by the act of the Angelicall wind: But JEHOVA moving on the Cherubin, incited the Cherubin to cause the winds to collect, and gather together the clowds; neither was it the resolutive faculty of the Sun, that melted the clowds into rain but JEHOVA that did sift or cribrate forth water or rain out of them; neither was it the collision or dashing together of the clowds, or *antiperistasis*, which was between the hot exhalation and the coldnes of the place, which caused the actuall Lightnings or inflammation of the clowds, but the brightnesse and inexplicable light of his presence did set the clowds on fire; neither was it the contentious strivings which was made between the fire and water, in the cleaving of the clowd, which maketh the fearfull sound from heaven, but it was JEHOVA that did thunder from heaven; it was the most high (I say) that did utter his voice from heaven, and sent forth his Lightning as arrows to destroy the wicked. Which being so, what have we Christians to do to look after any naturall efficient cause, with the acute eies of *Aristotle*, which (forsooth) must act and operate *per se* of themselves, without any consideration; when by the precedent Text it appeareth that St. *Paul* was no liar, when he said that *God operateth all in all.* And as for that Peripateticall distinction of *causa principalis* and *secundaria*, or *subalterna*, you see here that it is utterly disannulled by the Text before mentioned: For the onely efficient cause as well in the first, second, third, and fourth Organ or Instrument, was God: For it was he that inspired the Cherubin; it was he in and upon the Cherubin, which did animate the winds; it was he in and upon the Cherubin by the winds, that gathered the clowds together; it was he that

1 Cor. 12. 1 Cor. 8. Rom. 11.

2 King. 22. 8.

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in and upon the Cherubin, by the winds, did sift out water and rain out of the clowds, and did set them on fire, by sending forth Lightnings from his Throne. And, in conclusion, though he use many Organs, yet the essentiall act which operateth in and by them all, doth issue forth from one simple and sincere identity, which comprehendeth no otherwise all things in himself, then unity in Arithmetick is assuredly reckoned for the father of multitude. Thus we see that the foresaid young-man was lost, by his too too much presuming on the vain and prestigious doctrine of his Peripateticall Master: For whereas he taught unto the honest Christians which were his Companions, the false doctrine of his Ethnick Master, in their greatest need, namely when the angry hand of the Almighty was in the heavens ready to menace them, if they called not out for grace, from him who spake out of the clowds in time, and did wish them to abolish all feare, making them believe that the Lightnings were contingent things in nature, and made as it were by hap-hazard, and not indued with sense or reason, as being framed and shaped out, yea, and informed by externall and superficiall Principles; he with his companions should have remembred that saying, so often repeated by the Wiseman, *Timor Domini est principium Sapientiæ*: *The feare of the Lord is the beginning of Wisdom.* If then both he and they had acknowledged that it was God that spoke in Thunder, being environed about with his potent Angells, they would then not have been so carelesse, but have prayed unto him hartily, have utterly forgotten this absolute acting-nature of *Aristotle*, considering that God is the onely Naturating Nature of Natures. I could tell you of many other wonderfull stories to my knowledg but I will onely insist upon these two. About some five or six yeares since, there was one *Piper*'s daughter of *Colebrook*, who being agleaning of Corn after the harvest was carryed, in the company of her mother, and another young woman newly married unto a Glover in *Colebrook* who had been my servant: and also there was another daughter of the said goodwife *Piper*. The tempest approached when they were in the field, the elder daughter who had been, by their report, very disobedient unto her Parents, and would fearfully curse her mother oft-times, seeing the Lightning to flash about her, cried out, Fy upon these Lightnings, I cannot indure them, I will go home: and when she was wished by the company to call on God, shee would not; but they hasted unto an high Oke, which stood not far from a Park-pale, against the body whereof she placed her back, and laughing she said, she feared not now: For (said she) I am as safe as in my mother's parlor. The new married wife that had been my maid, leaned her elbow upon her knee, being also sat down, and the sister sat a little nearer the Park-pale, the mother stood under another tree hard by, and, in a dry ditch under the Oke, another wench did shelter her self: But lo for all their imaginary safety, they could not fly the wrath of God: For the Lightning fell on the very top of that Oke, and the bolt plowed or made a furrow all along down the Oke, continually without intermission, and came directly upon the eldest daughter, that thought her selfe so sure, and struck her stark dead; and took away, for a time, the use of the new married wive's arme, that leaned on her knee that was slain, the wench in the ditch was struck in an amazement as if she were dead, the sister that sat more near the pale saw a globe of fire as it did descend the tree, and found her self so hot as if she had been in a furnace, but had no other harm; the mother under the next tree, having her foot set out towards the tree, where her daughter sat, was struck lame on that foot; the new married wife was struck in such sort, that in a kind of distraction she ran up the lane, crying out still as she ran, Lord open thy holy heavens, Lord open thy holy heavens: At last they were all convayed with the dead maid in a cart from the Village unto the Town of *Colebrook*, where the rest did recover within a few daies. I saw the place immediatly upon this, and spoke unto the new married wife, that was my servant, and had all these things confirmed unto me at her own house, where also her husband did relate unto me a wondrous case befell him in the interim: For being very carefull of his new married wife, he perceiving the Tempest, did put on his new cloak, and took his old under his arm, and so went out into the tempest to meet his wife, and as he went through a field, great flakes of fire passed by him, whose fore-parts were blont, & their hinder-parts shaped like fire-drakes, and on the suddain, as if it were by a great gust of wind, they blow off his hat from his head; which when he followed and stooped to reach up, he found a piece of his new cloke which he wore, so artificially cut out, and in so neat a Triangular form, that he did admire at it; and there he shewed me

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the place of his cloak, out of which it was cut, which was so neatly done, as if it had, after an exact geometrical triangular form, been cut out by a pair of sheers.

The second story is this. In the great sickness time, I came out of *Wales*, and remaining for a while with my noble friend, the Lord Bishop of *Worcester* at *Hartlebury*-Castle, there I was advertised of a strange mischance which happened by lightening and thunder, about five weeks before my comming thither, some three or four miles from the Castle. I would needs go see the place, and in the company of my worthy friends Mr. *Finch*, and Sr. *Thomas Thornborow*; I took a view of the place, which was under a tall and well-spread Elme, upon a little hill, where it was related by the inhabitants which dwelled close by it, that two yeomens sons of good wealth, passed along with a load of hay, drawn with four oxen and two horses, which one of their fathers servants did drive: The tempest of thunder overtaking them, he drew up the hill, and placed his load and cattle under the Elme, and himself stooped under his load of hay, and the two youths got upon a bench or seat of turf made round about the tree: at last there came a fearfull stroke of thunder, at which the husband-man, who stooped under the cart, said, Good Lord, what a crack was that! At which words, the boyes laught out aloud, and mocking of him, said, A crack! But immediately a noise was heard on the upper boughes of the tree, and a solid matter all on fire came down directly between the boyes, and struck the hair of one of them into the tree, and set the other so on fire, that the man under the cart, with others, were forced to run down the hill to fetch water to quench it; and when it was quenched, his skin was as hard as rosted pork. Thus they payed full dearly for their scoffs, and contempt of Gods judgments, when as indeed they ought to have prayed God, to have preserved them from the ministers of his wrath. It is a dangerous thing to sport with, and laugh at the Saints. There is the thunderer from above, who hath messengers, able to revenge his cause, if he but nod unto them, in the twinckling of an eye.

I know that some Peripatetick will reply, that it is but metaphorically meant, when Scriptures say, that God speaketh in thunder, and not really to be understood as it is spoken; which if it were true, then is the plainest phrase in Scripture to be so also understood, namely, clowds, snow, hail, &c. so that either it was a reall speech, or not reall; and if not reall, it would rather draw me to errour than truth. But Scripture is full of this kinde of speech, and therefore the whole harmony of holy Writ doth take and construe it for reall. Again, others do acknowledge the speech to be reall; but, say they, where God speaketh in thunder, that act is miraculous, and not naturall. To which I answer with the mouth of the patient *Job*, saying, *Pro irrigatione fatigat Deus densam nubem, & dispergit lucem nubis suæ*; *God doth weary the thick clowds, and disperseth abroad the light of his clowds, for the watering of the earth.* Whereby it appeareth, that God doth ordinarily gather together the clowds, and maketh them his organicall instruments, to utter his voice unto mortall men, for the prospering of the annuall fruits upon the earth. And therefore thus in another place, *Si consideraret homo extensiones densarum nubium, fragores in tugurio illius extendit super illud lucem suam, cum his judicaturus est populum & daturus cibum abunde.* Also in another place all this is more plainly expressed, where it is said, *Vide arcum & benedic eum qui fecit illum, valde speciosus est in splendore suo; gyravit cœlum in circuitu gloriæ ejus, manus Excelsi aptaverunt illum; imperio suo accelerat nivem & acceleravit coruscationes emittere judicii sui. Propterea aperti sunt thesauri & evolarunt nebulæ sicut aves, in magnitudine sua posuit nubes, & confracti sunt lapides grandinis, in conspectu ejus movebantur montes & in voluntate sua spiravit Notus. Vox tonitruum ejus reverberavit terram, tempestas Aquilonis & congregatio spiritus aspergit nivem, &c.* Behold the rainbow, and blesse him that made it; it is wondrous beautifull in his brightnesse, it did compasse the heaven in the circle of his glory, the hands of him that is on high made it. By his command he hastens the snow, and maketh speed to send forth the lightnings of his judgement. Therefore are the treasuries opened, and the clowds fly forth like birds. He placed the clowds in his greatnesse, and the stones of the hail are broken. In his sight the mountains did move, and according to his will the south-winde hath blown, and the voice of his thunder have reverberated the earth. The tempest of the north, and the congregation of spirits, doth spread abroad, or besprinkle the snow. &c.

Job 37. 40.

Job 36.

Eccles. 43. 14.

In this speech of the son of *Syrach*, the Lord of lords is proved to be the sole essentiall and efficient cause of all meteors, namely, of the rainbow, the snow, the lightnings, the clowds, the hail, the thunder, the winds and tempests; as also it sheweth,

sheweth, that the matter of them is the aire. Wherefore he saith in the conclusion, *The congregation of spirit doth spread abroad the snow.* Lastly, it telleth us, that the hands or Spirit of God are not idle, in the effecting of such works, as *Aristotle* termeth natural, and therefore operateth not only primarily, but also secundarily, yea, and catholically, in and over all things, as well in their generation, as preservation and corruption.

To the last clause of his definition, wherein he seemeth to aver, that the lightnings move downward, because the stuff of it is of a terrestriall compacted nature. not always
I answer, that this reason is over weak, considering the Gigantean author that alledged it; for it may in the self-same manner be inferred, that the Gun-powder, which is of a far grosser stuff then is that of the lightnings, must therefore strike downwards; and yet we see by experience, it riseth in spight of a mean resistance, by its naturall inclination upward, as we may perceive by places that are undermined, and squibs, which are violently carried upward. I come therefore unto such true definitions of lightning and thunder, as are maintained and allowed by the Book of Verity.

CHAP. XII.

How the lightning and the thunder ought rightly to be described by the true Philosopher, and that seriously, according unto the tenour of holy Writ.

SInce therefore it hath been made manifest in the precedent Chapter, that *Aristotle* hath utterly erred in his conceit, touching as well the materiall, as essentiall and formall cause of the lightnings, let me gather, as near as my weak capacity will give me leave, what should be the true nature, and originall essentiall cause of the lightnings, according unto the harmonicall consent of holy Scriptures.

Lightning is a certain fiery aire or spirit, animated by the brightness of JEHOVA, and extracted out of his treasury, which is the heavens, or catholick aire, to do and execute his will, for the good or detriment of the creature.

Or else in this manner.

Lightning is a shining brightnesse, proceeding out of the clowds, being the pavilion of JEHOVA, and is sent from the throne of God, even down unto the earth, covering the surface of the seas.

But if we would describe the lightning with all his accidents, and consequently expresse the whole essence of the thunder, which is a mixed nature, we may effect it thus, out of the testimony of the holy Bible.

Lightning is a fire burning from the face or presence of JEHOVA, at the sight or contact of whose brightnesse the clowds do pass away, and the Almighty doth thunder and utter his voice from heaven, and sendeth forth his arrowes for the destruction of the wicked.

Or thus.

Lightning is a fire proceeding from JEHOVA, being sent out of his dark tabernacle from above, at the sight whereof, the waters or clowds, as being terrified, and the abysse as it were troubled, do hastie away; in which turmoil, the voice of his thunder moveth circularly, and the fiery or kindled coals are sent forth, as arrowes sent out from a well bent bow, to effect his will, as well for benediction, as for vengeance, both in heaven and earth.

Or in this sort.

Lightning or coruscation is a clear and pure light in the clowds above, the which the winde that passeth by doth purifie, &c.

By the first of these descriptions, the manifest materiall cause of the lightning is expressed to be a fiery aire; the place out of which it is drawn is the treasure-house of God, or the heavens. Also the formall cause is expressed, in that it is set down to be a fiery spirit or aire; the efficient cause (I said) according unto the truths testimony, to be the will or word of God, on which dependeth that spirit of wisdom, by which God operateth all things. Lastly, the finall cause is also noted, forasmuch as it is said, That it was created to do the will of him that ordained it, either for the pain or pleasure of mortall men. All which is evidently confirmed out of the places of Scripture mentioned before.

The second definition is confirmed out of the Revelation, which saith, *Fulgura* Apoc. 4.

proce-

Job 36. *procedunt à throno*: *Lightnings proceed from the throne.* Again, he is said *Fulgurare lumine suo desuper, caraineſque maris operire*: *To lighten with his brightneſs from above,* Psal. 17. 9. *and to cover with it the corners of the Sea.* And again, *præ fulgore in conſpectu ejus nubes tranſierunt*: *The clowds did move by reaſon of the Lightning, and brightneſs which was* Job 41. 18. *in his ſight or preſence.* And again, *ignis ab ore ejus evolavit*: *Fire flew out of his mouth.* And again, *Ab ore ejus velut tædæ præeuntes, & quaſi halitus ejus carbones* Psal. 76. 17. *accenderent, & flamma ex ore ejus prodiret*: *From his mouth paſſed as it were torches, and as it were his breath did kindle coales, and flame came out of his mouth.* Alſo the Job 36. effect of this deſcription is verified by theſe words, *Illuxerunt coruſcationes tuæ orbi terræ*: *Thy Lightning ſhined over the earth.* Again, *Extendit nubes quaſi tentorium ſuum ut fulguret lumine ſuo desuper.*

The members of the third deſcription (out of the which alſo the whole nature of the Thunders is enucleated) are confirmed by the page of verity. For firſt, the materiall cauſe of the Thunder is pointed out in theſe words: That it is a burning fire or fiery aire: alſo in the deſcription of it, his formall cauſe is ſelected: the efficient cauſe is noted to be JEHOVA in his wrath; the immediate effect thereof is the exagitation of the clowds, and the lowd noiſe or voice of the thunders. Laſtly, it concludeth, that the end or finall cauſe, is to exerciſe God's vengeance on the wicked.

The fourth and fifth deſcription, in this: *Jam non reſpiciunt homines lucem, cum nitida eſt in ſuperioribus nubibus, quas ventus tranſiens purgavit*: *Now men do not reſpect the Light, when it is pure and neat in the higher clowds, the which the wind that paſſeth by doth depurate.*

As for the Thunder, I gather out of the Holy Scriptures, that it is to be defined thus;

> The Thunder is a noiſe, which is made in the clowdy tent or pavillion of JEHOVA, over the which extending the beams of his Light, he covereth the *ſuperficies* of the Sea, and illuminateth the earth, that thereby he may judge the people thereof, and give them meat abundantly.

To prove this by ſacred authority: *Job* ſaith, *Si conſideraret homo extenſiones denſarum nubium, fragores in tugurio illius, extendit ſuper illud lucem ſuam, cum his ju-* Job. 36. *dicaturus eſt populum, & daturus cibum abunde*: *If man doth conſider the extention of the thick clowds, the noiſe and Thunders in his tent or pavillion, he extendeth his light upon it; with theſe he doth judge the people, and give them meat in abundance.* In which words it is apparent, that *fragor*, or the noiſe and bruit is the formall cauſe, and the light from JEHOVA the efficient: The Organs of the voice are the thick clowds, which are called the cottage or dwelling place of JEHOVA: and there- Psal. 17. fore in another place: *Poſuit tenebras latibulum ſuum in circuitu*: *Præfulgore in conſpectu ejus nubes tranſierunt, & intonuit de cœlo Dominus*: *He put darkneſſe about his ſecret place*: *The clowds did paſs away at the ſight of his brightneſs, and the Lord did thunder from heaven.* To conclude, the finall cauſe of the Thunder and Lightning is explained in this, namely that it is as well to judge the people, as to give them meat in abundance. And therefore it is manifeſt by this, that God appeareth in Thunder, as well to the effecting of things which are naturall and neceſſary, both for the puniſhment and nouriſhment of his creatures, as miraculouſly.

Or elſe it may be defined thus;

> Thunder is the voice of the moſt High, which is uttered out of a clowd, and accompanied with flame and Lightning, being ordained by God for the affliction of the wicked.

In the which definition, the materiall is the Organicall cloud, the formall cauſe is the voice with Lightning, the efficient is JEHOVA, and the finall, that it is effected for the puniſhment or ſcourge of the wicked. All which is confirmed out of the precedent Texts: *Intonuit* (ſaith *David*) *Dominus de cœlo, altiſſimus dedit* Psal. 17. *vocem ſuam, grandinem & carbones ignis, & miſit ſagittas ſuas & diſparuit eos, fulgura multiplicavit & conturbavit eos*: *The Lord thundred from heaven, the moſt High did utter forth his voice, hail and coales of fire, and he ſent his arrows and did ſever or diſperſe them; he multiplied his Lightnings and troubled them.*

Or after this manner;

> Thunder is a voice or ſound, proceeding from the Lightning, which iſſueth from the Throne of God, and is ſent by the divine power out of the cavity of the clowds into the open aire, to execute his will, either to the creatures good or harm.

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Where, the materiall or Organicall cause of the voice is the clowd, the formall is the voice and sound; the efficient is the Lightning from God, and the finall is either for benediction or malediction. And this is confirmed out of St. *John*: *De Throno procedunt fulgura*: *The Lightnings proceed from the Throne.* And *Job*: *Numquid mittis fulgura, & ibunt, & revertentia dicent, Adsumus?* *Dost thou not send forth the Lightnings, and they go forth, and returning again they will say, We are present.* And the Psalmist: *Ascendit fumus in ira ejus, & ignis a facie ejus exarsit*: *A smoak ascended in his wrath, and fire did flame forth from his face.* Again, *Nubes & caligo in circuitu ejus, ignis ante ipsum procedit, & inflammabit in circuitu ejus, illuxerunt fulgura ejus orbi terræ, Clowds and darkness were about him; fire goeth out before him, and will burn round about him: his Lightnings gave light unto the earth.* Apoc. 4. Job 38. Psal. 17. Psal. 97. 2. Psal. 76.

Again, *Vocem dederunt nubes, etenim sagittæ tuæ transierunt*: *The clowds made a noise, for thine arrows went out*, &c. Where by arrows is meant the Lightnings, as if he had said, because thy Lightnings broke out of the clowds, therefore they made a noise, or uttered a lowd voice. And *Salomon*: *Ibunt directe emissiones fulgurum, & tanquam à bene curvato arcu nubium*: *Thy emissions or sending forth of Lightnings will go directly to the mark, as if they were sent out of a well bent bow.* Whereby he seemeth to argue, that the clowds do utter their voice, by reason that the Lightnings do pierce them. Wisd. 5. 22.

Or in this sort;

Thunder is the voice of God, compassed about by the waters or clowds, before whom the fire goeth forth, and doth inflame and set them on fire circularly round about him.

Hereupon *Job*: *Numquid elevabis in nube vocem tuam, & impetus aquarum operiet te?* *Wilt not thou elevate thy voice in the clowd, and the abysse or power of the waters will cover thee?* And again, as before: *Nubes & caligo ejus in circuitu ejus, ignis ante ipsum procedit, & inflammabit in circuitu ejus*: *Clowds and darkness are about him, fire goeth before him, and will inflame or burn circularly round about him.* Job 38. 34. Psal. 97. 2.

Or thus;

Thunder is the the voice of God, at the noise whereof he causeth a multitude of waters in the heavens or aire, and effecteth Lightnings and rain.

For *Jeremy* saith, *Ad vocem suam dat multitudinem aquarum in cœlo, & elevat nebulas ab extremitate terræ, fulgura in pluviam facit, educit ventum e thesauris suis*: *At his voice he causeth a multitude of waters in heaven, and doth elevate clowds from the extremity of the earth, and turneth his Lightnings into rain, and bringeth the wind out of his Treasury.* Ierem. 10. 13.

Or in this manner;

Thunder is the multitude of the sound of waters, or the voice of the clowds, being effected by the coruscations and Lightnings of the Almighty.

Or thus;

Thunder is a sound of the multitude of waters being troubled, fearing and braying at the bright aspect or presence of JEHOVA.

In which description the materiall Organ of the voice is the clowds or waters, being as it were afraid and troubled at the emission of the Lightnings, whereupon they give a loud voice or sound, by reason of that penetrative power, which the bright and shining, or fiery presence of JEHOVAH, (who is the worker of wonders) doth effect: Whereupon the royall *David* (as is said) *præfulgore in conspectu ejus nubes transierunt, grando & carbones ignis, intonuit de cœlo Dominus*: *At the brightnesse of his presence, the clowds did move or pass their way; hail and coales of fire; the Lord did thunder from heaven.* And again, *Viderunt te aquæ, Deus, & timuerunt, & turbatæ sunt abyssi, multitudo sonitus aquarum, vocem dederunt nubes, vox tonitrui in rota*: *The waters have seen thee, O God, and were afraid, and the abysse was troubled, a multitude of the sound of the waters, the clouds ecchoed forth a voice, the noise of the thunders wheeled about*, &c. Also the formall cause is explicated in that it was made by a great noise and Lightnings. The efficient cause seemeth to be the Lightnings from God, or rather the fiery aspect of God, animating the Lightnings, and directing them unto a determinated mark. So that it appeareth, that the Lightnings are as it were the Instruments of God in his Wrath; no otherwise then a sword is the instrument of the man that striketh; when we say that it is this or that man which did strike and not the sword: And for this cause, I say with the Apostle, that as it is onely God who is the sole Actour in things; So also is he the Father of the Thunders, who sendeth our his Lightnings as arrows from his Throne. Psal. 17. Psal. 96. 17.

throne. Lastly, I say, that the finall cause expressed in them is, to accomplish the divine will of the Creator.

To conclude, it may be defined thus:

Thunder is the voice, speech, or eloquence of the Almighty, or a sound going out of the mouth of JEHOVA, which is directed under the whole heavens, with light, dispersed over the face of the earth; after the which, there followeth a loud noise or rumbling, or God thundereth with the voice of his excellency; the which when it is heard, is not found.

Job 37. *Audite* (saith *Job*) *cum tremore vocem, sen loquelam, vel eloquium ab ore ejus egredientem, quod sub toto cœlo dirigit & lucem super terminos vel oras terræ. Post eum rugit sonitus, tonat voce excellentiæ suæ, & non investigatur cum audita fuerit vox ejus. Hear with trembling; he directeth the voice, speech, or eloquence, proceeding from his mouth, under the whole heavens, and his light over the ends of the earth. After him roareth a sound, he thundereth with the voice of his excellency, the which when it is heard is not found.*

To conclude, it is most apparent by this which is already said, that the opinion of the Peripateticks, as well Christian as Ethnick, is most inconsiderate and erroneous, in averring, that the lightnings are hot and dry exhalations, extracted out of the earth, and elevated on high, even unto the middle region of the aire, by the attractive vertue of the Sun, and that they being included into a clowd, and kindled, partly by the collision or knocking together of other clowds, and partly by the coldness of the place, do by the eruption of their flames cause the thunders. I would have every wise Christian to observe duely, by what hath already been said, whether the mystery of a tempest and whirl-wind do consist and stand upon a thing of so small moment, and poor esteem, as *Aristotle* would make us believe; or if it arise not out of a far more profound and inscrutable abysse or profundity, seeing that the lightnings are reported by truth it self, to be such fiery lights of God, as issue or proceed from his throne, and the thunders are justly termed, the voice, word, and eloquence of JEHOVA. And for this reason, JEHOVA reprehending the boldness of these kind of worldly Philosophers which presume so far to censure his inscrutable actions, or to dive into the depth of his mysteries, touching the essentiall causes of these meteors, without the warrant and assistance of Gods Spirit, and falsly to make the world believe, that his hidden and abstruse secrets are effected after their vain imaginations, (which vanish in the conclusion, and become as nothing, because indeed they are grounded on nothing else, but foolish and self-conceited phantasies and vanities) seemeth to utter unto them these speeches: *Auribus percipite, & considerate mirabilia Dei fortis. Nosti cum disponat Deus de*

Iob 38. *illis, cum splendeat lux nubis suæ? Nosti-ne de libramentis densæ nubis mirabilia Dei perfecti scientiis? Quanam est via, qua in partes dissilit lux? Cujus utero egressa est glacies? Aut pruinam cœli quis genuit? Quanam via itur ubi habitat lux, & tenebrarum ubi est locus? Perceive with your ears, and consider the marvellous works of the strong God. Dost thou know when God disposeth of them, when the light of his clowd doth shine forth? Dost thou understand the marvails of God, who is perfect in sciences, touching the ballancing and pondering of the thick clowds? Which is the way in which the lightnings do skip forth, being divided into parts? Out of whose womb doth the ice proceed, or who hath begotten the frost of heaven? Which is the way that directeth or leadeth unto the habitation of light, and which is the seat of darknesse?* This saith JEHOVA, (I say) the strong God, in checking of the vain-glorious wise-men of this world, for their presumption; and especially he pointeth at the bold Peripateticks, who presumptuously professe, that they of themselves (without the teaching of the true wisdom) do know all these things: And yet the wisest amongst men speaketh thus,

Eccl. 8. 17. *Animadverti totum opus Dei, non posse hominem assequi illud opus quod sit sub sole, quam laboriose homo quærat, non tamen assecutum esse; quinetiam si cogitet sapientissimus cognoscere, non tamen posse assequi. I observed every work of God, that man is not able to attain unto that work which is under the sun, how laboriously soever he seeketh. Yea verily, if the wisest man thinketh to know it, he wilt not be able to attain unto it.* By which words, *Solomon* pointeth at the insufficiency of man in himself, that is to say, without the conduct of the spirit of wisdom, to attain unto the knowledge of Gods mysteries, which also he doth seem to intimate in these words;

Wisd. 9. *Quis hominum cognoscit consilium Dei? nam ratiocinationes mortalium sunt timidæ, & instabiles cogitationes eorum. Infestum enim corruptioni corpus aggravat animam, & deprimit terrena habitatio mentem plenam curis multis; & vix conjicimus ea quæ in terra sunt; quæ autem in cœlis sunt quis investigavit? & consilium tuum quis noverit, nisi tu dederis sapien-*

tiam

tiam, & miseris sanctum Spiritum tuum è locis altissimis, sic enim correcta sunt eorum quæ in terris sunt semitæ; itaque sapientiâ fuerint salvati. What man doth know the counsell of God, for the reasonings of mortall men are doubtfull, and unstable are their cogitations. For the body being subject unto corruption, doth aggravate the soul, and an earthly habitation doth depresse the mind, which is full of cares. And we do scarcely guesse at the things which are upon the earth, who is then able to find out the things which are in heaven? Or who can know thy counsell unlesse thou shalt give wisdom, and send thy holy Spirit from above; for by that means were the waies of such men as were upon the earth corrected and amended, and therefore were they saved or preserved by wisdom, &c. Out of which golden words, I gather, first, That the heathen men were ignorant in the mysteries and abstruse operations of God, because they wanted the true spirit of wisdom, which God revealeth unto his Elect, by the vertuous infusion and influxion of his holy Spirit. Next, that for this reason, the subject of true Philosophy is not to be found in *Aristotles* works, but in the Book of truth and wisdom, forasmuch as it is a copy of the revealed Word. Thirdly, that it is a great folly for Christians to seek for the truth, where it is not to be found; I mean, in the works of the pagan Philosophers, and that is made manifest, forasmuch as it contradicteth altogether the verity of Scriptures; and therefore it is pronounced by St. *James*, to be terrene, animal, and diabolicall. *Verbum sapienti.*

CHAP. XIII.

A conclusion of this work, including an admonition unto all good Christians, to beware of the Ethnick Philosophy, and to stick and cleave fast unto that which is taught us by the Scriptures, and that for reasons herein set down.

LEt it now be lawfull for me, in the concluding of this Section, (O ye *Europeans*, who seem so seriously and zealously to spend your daies in the Christian Religion) to turn the sharp edge of my pen, and the rougher file of my speech unto you, who being too too much seduced by the false doctrin of *Aristotle*, do think and imagine the meteors, but especially lightning and thunder, to be a common natural thing, of little or no estimation at all, as being onely produced of nature, by reason of a hot distemper of the air. I would request you, as a true Christian ought unto his brethren, to observe well, and attend with diligence, this admonition which I will for a Farewell bestow upon you, beseeching you not to scorn or reject my precedent assertion, whith hath told and sufficiently proved unto you, that the lightnings and thunders, yea, and all other meteors, are the immediate works of Gods hand, being that by this endeavour of mine, you may not onely bring a comfort and consolation unto your soules, when you hear the terrible voice of the Lord, and make you to call to mind your passed sins and iniquities, and to pray him heartily to pardon you, and not to call your offences unto an account in his anger; but Job 37. also give the honour and glory unto him, who thundering from above, worketh marvellously.

I would have you therefore to know, that the worldly wise-men of this our Christian world, who are, as it were, pages or followers of the Ethnick Philosophers, have hitherto blindly, or after the manner of lunatick persons, erred in their imaginations, forasmuch as they being instructed in the blind wisdom of this world, by their Ethnick tutors and doctors, will not be brought to believe, that God doth work immediately all things in heaven and in earth, onely by his word; but mediately, namely, by other necessary natural or supernatural means, as essential efficient causes; when as the holy Text doth in plain terms instruct us, that it is one & the self-same essence, which doth act and operate all in all by his word, using each creature onely as his organ or instrument, wherein and by the which he moveth, and worketh his will. Is not this their tenet or assertion (I beseech you) altogether opposite and contradictory unto the divine authority, which saith, *Though there* 1 Cor. 8. 5. *be that are called gods, whether in heaven or in earth, (as there be many gods and many lords) yet unto us there is but one God, which is that Father, of whom are all things, and we in him; and one Lord Iesus Christ, by whom are all things, and we by him. But every man hath not that knowledge, &c?* Out of which words we may gather, that though we worldlings attribute this or that work unto angels, or stars, or winds, or a created nature, according unto the doctrine of the Ethnick wisdom; yet such true

Christian Philosophers as St. *Paul* was, d d acknowledge but one God, of whom proceed all actions in this world; and one Word, by which onely, and not by any creature in the world, each thing is immediately effected in this world. All which, although unto reall Christians it seemeth verity and truth, yet unto the Philosophers and wise men of this world, this kind of doctrine, issuing from the heavenly wisdom, is rejected and derided; And why? Forsooth because (as the Text doth teach us) *every man hath not this knowledge*; and the reason is, because they respect more the wisdom of this world, which is terrene and animal, and, as St. *Paul* saith, meer foolishness before God, then that which is from above, namely, from the Father of light, *Et sic evanuerunt in imaginationibus suis*, *And so they did vanish in their imaginations*. I heartily wish you therefore, which are brought up and made familiar in the holy Bible, and nourished spiritually, and guided by the law of our Lord Jesus-Christ, to conceive seriously, and perpetually to revolve with your selves, that God created the first consistence of things, namely, the humid and fluid waters, by his word, and they remain in the word, and by the word, in the self-same humid or moist estate as they did, even unto this very day. Also he framed out of this catholick water the heaven and the earth by his word, (as St. *Peter* saith). Again,
2 Pet. 3. he did produce by his said word the light in heaven, the Sun, the Moon, the Starrs, the day, the night, and all other creatures, and did ordain them to serve for divers Organs, by the which he might variously act or operate his volunty, as well in heaven above, as in the earth and waters beneath. All which do move and work in and by the Word. And, in conclusion, God by his Word doth exactly and soly operate all in all, as the Apostle saith: which being so, I would fain know where is this Physicall nature of the Peripateticks, unto the which they assign an essentiall form of action of it self and by it self? Verily, it is most apparent, that there is no such catholick actor, as the Peripateticks do fain: But it is
Joh. 1. Ephes. Wisd. 1. Wisd. 12. 1. one onely Word of God; one catholick Christ, which filleth all things; one eternall Sapience which repleniseth the world; one incorruptible Wisdom which is in all things, that onely worketh and effecteth immediately all in all. And therefore it is apparent, that without it nothing can exist and act.

Forasmuch therefore as the aire is a part of the celestiall consistence, it followeth that it was made by the Word, and that it doth as it were swim in the Word: Forasmuch as it comprehenderh all things (as in many places of Scripture it is expressly set down,) and it is moved and guided by the Word; yea verily, and in the aire, (being it is the universall Treasury of God) there are many peculiar cabinets, out of the which, by his Word, (which is effected by his strong and powerfull Angels, as *David* telleth us) he doth produce divers kinds of Meteors, (as is proved before,) which are committed unto the government and presidentship of divers Angells or Spirits, the which also are created of aire, and exist in the aire, by the Word, and therefore move and act in the Word, or in and by one and the same di-
Ezek. 37. vine Spirit, which the Prophet *Ezekiel* called from the four winds, to make the dead to live again) by whose administration (the Word moving them, and operating in them) all *Meteorologick* species or kinds are brought forth and procreated in the aire; yea, and all those wonderfull tempests, which happen in the world are effected or produced. And hereupon it is said, that he made his Angells winds, and his Ministers flames of fire. Again. *Dei curruum duæ sunt myriades, multa mil-*
Psal. 68. 19. *lia Angelorum, Dominus cum illis est, Dominus Sinai in Sanctuario habitans*: *There are two myrads, even many thousands of Angells, the Lord is with them, the Lord of Sinai inhabiting in his Sanctuary.* Where he meaneth in his apparition in a tempest, as he did upon the Mount *Sinai*. These spirits therefore (which in regard of their externall were made or created of aire, and with the aire) do exercise their office or Ministry in the aire, and are by Gods Ordination conversant about the directions of Tempests, Clowds, Rain, Snow, Hail, Frost, Lightning, Thunder, Comets, Chasmus, Floods, or Inundations, Heat, Cold, Moysture, Drowth, and all other Accidents which do appear in the aire. And hereupon it is insisted by the
Apoc. 7. Revelatour, that by the Ordination of God, four Angells were appointed as Presidents over the four winds, of the four corners of the earth, unto whom it was assigned to hurt the earth and waters, and trees, and fruits. But there it is said, that they had not any power to execute their harmfull or tempestuous violence, on the earth and waters, till the imperious Angell had excited or moved them unto it. But as all this was unknown unto the Ethnick Philosophers, so hath it been altogether neglected, or rather rejected by their Christian disciples, because that in their

their mouths and writings, the lying and false spirit of *Aristotle*, hath taken too deep a root or possession, and challenged unto it self the prime and superiour place. Although therefore that this my admonition, may seem unto such as are wedded unto their will, and hood-winked with *Aristotle*'s subtill documents, to be but wild, ridiculous, and of little or no esteem: yet I would have them know that it is a thing of great importance and high consequence, being that it concerneth and toucheth the honour of God: For by it true Christians may fundamentally know, and understand the reall and essentiall causes of tempests, and other acts and operations, which do thereunto belong, and thereby perceive that they happen not by case fortuit, neither operate by any act of their own, as the phantastick Ethnicks have devised or fained in their writings, but are traduced out of the holy Treasuries by the Divine Providence, and are sent down here below, by the operation of the Word, and execution of his Angelicall Ministers; either to afflict and scourge the wicked for their offences, or by putting them in remembrance of their sins, that they may, by the fear thereof, be driven to repent: So that when they unto their terrour, shall hear the voice of the Lord in Thunder from above, and behold the fiery flashes of his wrath and indignation, or shall see the dreadfull inundations caused by abundance of Snow or Rain, they might be induced to repentance, and be humbled, and incited to invoke their Creator unto their aide, and to pray him heartily to avert all dangers from them, and to mitigate his Tempests, and to pacify the fury of his fiery or watery Ministers, and to grant them them milder and more benigne weather, with gentle and fertill rains, and to bless and save the fruit of their lands, and to preserve their cattle, which feed upon them; as also their houses, and other such like necessary additaments, from the violence of his tempestuous Angells or Spirituall instruments: contrariwise, who neglecteth this doctrine, which is founded on the true Wisdom, and wallowing as it were with the Sow in the mire, betaketh himself unto the rules of that Wisdom, which is but meer foolishness before God, and consequently will imagine all these *Meteorologicall* marvels, to proceed by chance, and accidentally, and without the act of any internall principle, and for that cause will neglect them, as esteeming them onely things naturall; and therefore will neither dread them, as indeed they ought to do, nor yet acknowledge him, who is the true Author of them, and immediate Actor in them; is justly to be numbred among those men, at which the Wiseman aimeth in this speech, *All men* (saith *Solomon*) *are vain by nature, in whom is the ignorance of God, and who cannot understand him who is by such things as are made, nor yet conceive the workman by the consideration of his works.* Wisd. 13.

The Epilogue unto this Section.

THus (Judicious and Christian Reader) have you understood the main difference that is between the wisdom of this world, which the Apostle affirmeth to be but meer fooliſhneſſe before God, and that which deſcendeth from above, and iſſueth from the Father of Light, which is the eſſentiall and true Spirit of Sapience or Diſcipline: And conſequently, you may eaſily diſcern, how the Ethnick Philoſophy, that is grounded upon the worldly wiſdom, foraſmuch as it relyeth onely on the Traditions of men, and Elements of this world, is but a vain Fallacy, or preſtigious Figment; and therefore onely that of the Patriarcks, Prophets, and Apoſtles, which is founded upon the Catholick Chriſt, or Eternall Spirit of God, in whom is the plenitude of Divinity, is onely true, reall, and eſſentiall. And therefore I may boldly conclude, and ſpeak unto you, with other Chriſtians, in Moſes *his language, ſaying,*

Deut. 30. 19. Conteſtor hodie contra vos Cœlum & Terram, me vitam & mortem, bonum & malum, benedictionem & maledictionem, præpoſſuiſſe tibi. Quare elige vitam, ut tu cum ſemine tuo vivas. I call Heaven and Earth to record this day againſt you, that I have ſet before you life and death, good and evill, benediction and malediction. Therefore chuſe life, that you with your ſeed may live, *and increaſe in the knowledge and underſtanding of God, being that in the true Wiſdom conſiſteth all true Philoſophy, certain Science, and compleat Diſcipline.*

FINIS.

THE SECOND SECTION OF THIS TREATISE

WHEREIN

The réall Hiſtory and fundamentall grounds of Sympathy, or concupiſcible Attraction and Coition, and conſequently of all Magneticall ſorts of curing:

As alſo of Antipathy or odible expulſion, and therefore of each malady or annoyance, are proved by infallible reaſons, maintained by the aſſertions of the wiſeſt Philoſophers and Cabaliſts, juſtified by the inviolable Teſtimonies of Holy Scriptures.

And laſtly, verified and confirmed by ſundry Magneticall Experiments.

Gemina fecit Deus omnia, quorum alterum contrarium eſt alteri; nec quicquam factum eſt quod mancum eſt, Syrach. 42. 25.

Omnia duplicia, unum contra unum, & non fecit quicquam deeſſe, Eccleſ. 42. verſ. 25.

LONDON,

Printed for *Humphrey Moſeley*, at the *Prince's Armes* in St. *Paul's* Church-yard. 1659.



The Second Section of this

TREATISE.

The First Book.

The Argument of the First Book.

After that the Author had by diligent enquiry understood, that all Sympathy and Antipathy did spring immediately from certain different passions of the Soul, or vivifying Spirit, whereof the one is Concupiscible, and the other is Irascible; and yet perceived them by effect to be in Creatures, as well Vegetable and Minerall, as Animal; he was surprised with an especiall desire, to find out the radicall occasion or beginning thereof. And when he had well pondered and considered that eternall Unity, (which is the head and root of all things) in its simple and absolute nature, he could discern no such diversity in its essence, seeing that it existeth for evermore, but onely one and the same Identity. For, according unto holy Writ, Sicut tenebræ ejus, ita & lux ejus; As his darkness, so is his light. Psal. 138. 11. *Wherefore he gathered, that a two-fold æviall effect or principle, clean opposite unto one another in condition and disposition, must needs spring and arise from these two severall properties, in that one entire essence; namely, Nolunty and Volunty, whereof the first was expressed by darkness, and the other by light: For when this mentall Eternity, and infinite Light, in whom in verity there is no darkness, wills not, it reserveth it self within it self, that is, it reflecteth his beams into it self, and so informeth nothing by his presence, but leaveth the universall Abysse or Chaos (which is said in this estate to dwell and exist in the divine puissance) dark, deformed, quite void, and destitute of its vivifying act, or resplendent brightnesse; and this his negative action is the perfect character of his Nolunty, the generall effects whereof are darkness and privation. But when this abstruse unity doth send out the benigne and salutary brightnesse of its essence, (which is the expression of his Volunty or will) into the deformed Chaos, then deformity, or darkness and privation, are forced to give place unto their opposite corrivalls, Conformity, or Light and Position, which are the affirmative acts of life and essentiall existence. By this object therefore of his contemplation, he did gather, that the act of Volunty, and that of Nolunty, were in one essentiall Unity, which was all goodnesse, and consequently that Nolunty in it, is nothing else but its Volunty, being that as it is one and all, so also is its Volunty but one Identity in it, and yet all and over all with it,* for thereby it acteth or worketh its pleasure, both privativly and positivly, as well in the heavenly vertues, as the inhabitants of the earth. Dan. 4. *And therefore darkness and light are all one in this Archetypicall Unity, because that*

all in it is good, forasmuch as it is onely and absolutely good indeed in it self. As for the contrary effects, namely, the deformed and privative darknesse of the rude chaos, or undigested abysse, and the informing act or positive emanation of light, they indeed appear such unto the creatures, and seem to produce unto this world an infinity of contrarieties, which are esteemed by mortals to be either good or evill, according as by effect they find them. Howsoever, it seemeth most apparent unto the Author, that these two contrary effluxions, or extensions, proceeding in effect from one essentiall eternity, were the principles of all things, being that the dark Chaos did afford and produce out of her womb the waters, which was the onely matter whereof the world, and consequently the heavens and earth were made. *And the vivifying emanation or irradiation of the eternall light, did bestow on it form, shape, vertue and motion. All which, when the Author had discovered, and seriously pondered with himself, his reason did clearly thereupon inform him, that the world was compacted and framed of contrary stuffe; for how is it possible, but that opposite and discordant parents, should bring forth children disagreeing in condition from their kind? And yet such was the will of the Creator, that these two dissonant accords should, in the beginning and shaping forth of an Image like unto himself, be united into one Unison or unity, by the inviolable tye of his never-dying Spirit of love and concord, that thereby the matter (which is the substance of the dark waters) might serve as a female unto the formall and masculine eradiation, or illuminating spirit, which issued from him, and so make of that duality, or confusion of unities, a typicall Trinity in Unity, figured after the similitude of the Archetype, which being meerly spirituall, was the eternall life and formall being of the world, (it self remaining without any beginning) and for that cause, the world being its image, must also have a catholick life or soul, by which it may act and live, according unto the pattern from whence, as well the form of its essence, as the matter of its existence, did flow, and must for that reason be endued with the opposite properties of willing and nilling, or Volunty and Nolunty, and, by consequence, of amiable attraction, or odible expulsion. Hereupon therefore he did observe, that both the internall and externall type, or typicall world, must needs be subject to contrary passions and alterations, proceeding from the like properties, namely, being sometimes apt to incline unto the disposition of darknesse, following therein by a naturall instinct, the condition and inclination of matter or water, which was the offspring of the dark Abysse or Chaos, over which the divine puissance hath dominion; and therefore in this condition, it endueth the character of unitie's Nolunty, and sometimes affecting and imitating the action and property of light, which floweth from the eternall and all-acting fountain of unity. And this is the vertuous effect of the sacred Volunty. For it seemed unto the Author, that by reason that the whole world was composed of these two contrary properties, namely, of formall light, and the humid dark matter, it must needs follow, that the catholick soul, or generall vivifying spirit thereof, and consequently every particular essence, or formall existence, which is derived from that catholick soul, no otherwise than beams from the Sun, must be obnoxious, subject unto opposite passions and alterations. From hence therefore springeth that originall love or hatred, which is known to be between the good Angels, and the evill Spirits; from hence do issue all those assiduall mutations and alterations, which happen in the æthereall & sublunary heavens, namely, by reason of the cross variety of the starry influence. From hence proceed those oppositions, and contrary effects, which are expired, or breathed forth from the winds: From hence are derived the discord and concord of the Elements, with the diversity of natures in the meteorologicall Impressions: From hence do flow the multiplicity of affections, the opposition of dispositions, the passion of spirits; and, in a word, the sympathy and antipathy which is observed to be between all creatures, as well simple as compound, be they animal, vegetable, or mineral.*

a Pet. 3.

The

The Author therefore concludeth upon these grounds, that it is but just and reasonable, to consent unto the opinions of the two notable and famous Philosophers, Heraclitus *and* Empedocles, *touching this point, whereof the first hath exposed it as an infallible Maxim,* Quod omnia fiant per litem & amicitiam; That all things are made and composed of strife and friendship, *that is to say, Of hatred and love. The last hath pronounced it for an oracle of truth,* Quod ex quatuor elementis, & ex amicitia & lite composita sit anima; That the soul is composed of four elements, and of peace or concord, and contention or discord, *signifying thereby, that contrary disposition which is between the watry spirit, and the bright mentall beam, in regard of their originall: For by* litem, *or strife, he argueth as well the spirituall contention as the corporall, in respect of that contrary puissance and hability, which is between the formall light and dark matter, both in regard of the body, in the act of corruption, when the soul would part from it; and in the antipatheticall or irascible passion, in respect of the soul, in which the spirit laboureth and suffereth unnaturally. In these opinions of the fore-said Philosophers, they seem not to vary from that of the son of* Syrach, *speaking thus;* Gemina sunt omnia, quorum alterum est contrarium alteri, nec quicquam factum est quod mancum sit: All things are of a double nature, the one of them contrary to the other, and yet there is nothing made which is defective. Ecclus. 42.25.

CHAP. I.

In this Chapter it is demonstrated, that God is that pure and catholick Unity, the which includeth and comprehendeth in it self all multiplicity.

AS there is no man, be he never so highly exalted in the sphear of Mathematicall perfection, or profoundly dived into the mysticall bowells of the abstrusest Arithmetick, that can with the quick eye-sight of his ripest understanding, observe or discry any thing, either by order or antiquity, to challenge justly unto its self a place or ranck before Unity, (and for this reason, the wisest Philosophers do ingenuously confesse, that it is the onely principle or root of all number and multitude) so also ought each person of judgment to acknowledge, that this radicall Identity, as it is considered in its pure and absolute nature and condition, cannot be limited by any quantitative dimension, nor yet included or comprehended by any member, nor divided into distinct portions, nor yet defined by any substantiall quiddity or entity. And hereupon it hath been judiciously concluded by wise men, that Unity is the most antique and radicall principle of all others, forasmuch as it comprehendeth in it self all substances, quantities, and qualities, no otherwise than the Geometricall prick or point, being considered in its naked simplicity, is observed to be indivisible, and scarcely to be perceived; yea verily, and as it were nothing to be determined: and yet nevertheless, the prick or point is evidently known to be the infallible beginning not onely of every Geometricall line, but also of all other continuated Mathematicall dimensions whatsoever, seeing that it comprehendeth all magnitudes, and is not comprehended of any.

These two principles of all dimensions whatsoever, since that they in order, rank, and antiquity, do precede and excell all others, did the expert Mathematicians invent, after the typicall imitation or image of the most internall, centrall, and abstruse point of Divinity, or divinest and brightest Unity, remaining in that very estate in which it stood before the creation of the world, namely, when it reserved it self within it self, and remained occult and hidden from all potentiall creatures, which it was pleased afterward, by the revealing of it self, or emission of its vivifying light, to inact and make manifest for its abode in its simple and absolute nature of unity, without having any respect or consideration to things which it would create: So that in this manner of this Unitie's being and existence, it could

not be esteemed for God: forasmuch as hitherto it had not produced any creature, by the which it might be adored or acknowledged for God; neither could it rightly be stiled or termed a Father: For it did not appear to have thought on any Son or issue, either Archetypicall and ideall, or typicall and mundane; neither could it be reputed for the *Summum bonum*, or highest goodness; being that the deformed matter or dark Chaos, or rather Hyle did not as yet taste of that his bright and all-inacting blessing, which was concealed and hidden in its potentiall darkness and obscurity, which was therefore void of all form; neither could it be intitled fair, forasmuch as it did not hitherto impart his beauty, for the decoration or inacting of any creature; nor could it rightly be said to be eternity, being that in this manner of his occultation within its self, it seemed unto humane capacity not to exist at all, and consequently not to have any reference or commerce with either eternity, or æviality, or temporality: moreover it could not assume or challenge unto it self the name of principle, because it had no relation as yet unto any thing that did spring or issue from any beginning. To conclude, the nature of this simple Monadicall existence, was before all created, so occult and obscure, unto mortalls apprehension, & in its order and antiquity so unknown; yea and so inscrutable, and incomprehensible in its essence, that it could not any way be concluded to be either substance, or quantity, or quality, but rather was conceived to be a certain transcendent entity or existence, reserved onely in its self, and consisting of it self; not having any principle root or beginning to spring from, and exist by, but onely from, and of it self, in whose Divine Puissance as in a place without end or limits, all things which are now explicitly apparent, were then complicitly contained, although in regard of our capacity, they were esteemed nothing. And for this cause, such persons as were conversant in the Laws of the true Wisdome, have inacted in their never dying Registers, that this mysticall infinity, when it was thus bewrapped in the gloomy clew, or profound abysse of darknesse, and remained as it were vacant, or resting in its self, without any action, or (as they say) having regard or respect unto nothing, was therefore termed in Hebrew אין: that
Roulkin. lib. 3. de Art. Cab. is to say, *Nihil, Non finis, Non Ens*, and, in plain English, Nothing at all in our imagination, because the tenuity and poverty of man's capacity and ingeny in the regard of Divine things is such, that it is accustomed to judge and imagine that not to be or exist at all, which appeareth not manifestly unto the sight: For this reason therefore the wisest persons in the abstruse and hidden Caball, have termed this originall Unity in his secret disposition *Aleph tenebrosum, or the obscure and dark Aleph*, the which Hebrew letter is received among the *Jews* and *Cabalisticall Rabbi's* for the figure of one in Arithmetick, and by consequence it is Hieroglyphically taken for God, as he is understood to be that absolute *Monady* or *Unity*, which onely was in it self, and did abide and rest in it self, without any action of emanation, which afterward he did use when he was pleased to operate in Creation; and therefore the wise Philosopher *Hermes* (not disagreeing in this from the Holy Scripture) saith, *Monas ante mundi exordium sibi ipsi & non aliis reluxit. Unity*
Pimand. 12. *or Identity did shine onely to it self, and in it self, and not to any thing else.*
Pimand. 3. And in another place: *Erat umbra infinita in abysso, aqua insuper, & Spiritus tenuis intellectualis per divinam potentiam in Chaos inerant: There was an infinite shadow upon the face of the abysse, and moreover, water and a thin intellectuall spirit were in the Chaos through the divine puissance.* And *Moses* to confirm this saying of that wise Philosopher: *Tenebræ erant super faciem abyssi.* By this therefore may wise men discern
1 Joh. 1. and contemplate, though a far off, what the *Potentia, or puissance divine* was, before any creature did explicitly appeare out of darknes; as also they may easily gather, what is the true principle and foundation of Darkness, namely the enclosing or retaining of the actuall beams or light of immortall life, and being in this bright fundamentall unity, in the which is no darkness; so that the Originall darkness can be reputed for nothing else, but the absence of the radicall Unitie's bright emanation, which is the fountain of all action; neither can that Divine vivifying
Genes. 1. and creating Light be present, when the will of that simple and absolute essence in Unity is not minded to send forth unto deformity, the treasure of its informing beams. And hereupon it followeth of necessity, that darkness was upon the face of the abysse, and that the earth was void and without form, before the Divine Essence did shine forth; and that darkness was made the tabernacle of rest, and repose, because where the Divine act or sacred emanation is absent, all things are onely potentiall, and consequently without actuall verity, being as it were stark dead,

dead, and without life or motion; and that the property of coldness and stupidity had dominion during that privative estate, because that heat is ingendred by motion onely, and motion hath its beginning from Light, and all brightness doth flow from this Unity, which is termed the Father and Fountain of all Light: wherefore it followeth, that if this Divine Essence retain it self in it self, then the dark Chaos reserved onely in the *Divine Puissance*, or *Potentia Divina*, must be deprived of motion: and that it is inclined to inspissation and condensation, by reason of his congealing and cold property, which doth thicken and make gross, by contraction: and that it is the fountain of all privation, and an enemy unto the creatures life and being, because it is contrary to act, motion, and heat, which are the hand-maids of the Divine emanation, and consequently it is the fountain of death, deformity, and non-entity. To conclude, as Light is the originall of life, position, act, motion, and, in a word, of the Volunty of God in his revealed Nature: so also is this primordiall darkness, the head and well-spring of death, privation, rest, or vacancy; and in brief, of the Divine essence's Nolunty. And hereupon the Scriptures do justify, that when God doth send forth his salutiferous beams, and manifest unto his creatures the light of his countenance, *they are refreshed with goodness and life; when he in part doth hide his face, and withdraweth his lively and vivifying beams from them, they grow sick and their spirits are troubled: but if he totally withdraw his aspect of life from them, they do immediatly expire and breath their last.* Whereupon also *Moses: Deus malos reliquit, & abscondit faciem suam ab iis ut obveniant iis mala multa*: *God forsaketh the wicked, and hideth his face from them that much mischief may befall them.* And *David*, *Quousque abscondis vultum tuum à me? Exhilara me vultu tuo: visitatio tua conservat Spiritum meum*: *How long wilt thou hide thy face from me? make me glad with thy countenance: thy visitation doth conserve my spirit, &c.* Whereby it appeareth that this Divine Essence, observeth as well after his creation of the world, as before it, both the action of his *Nolunty*, and his *Volunty*: in the first whereof, he withdraweth or withholdeth that vertue of life from the creature, which is the act of privation, in the last he giveth life and preservation to it: For by this his dilatative property he created the world, and all things therein.

Psal. 104. 29.

Deut. 31. 17.

Psal. 13. 1.

CHAP. II.

Wherein it is proved, that all things were complicitly and ideally in God, and of God, before they were made.

THus have I expressed and made manifest, according unto the small validity of mine understanding, the estate and being of this radicall and eternall Unity, before any thing was by it created, with the effects that it did produce in the potentiall and deformed Mass, or materiall subject of all things, which was complicitly or hiddenly detained and comprehended, in that Omnipotent and incomprehensible point of Divine perfection, in which increated condition it remained as Nothing, *quoad nos*; forasmuch as it was without form, unto the which it appertaineth onely to give a name and essence, and therefore in the estate of its non-act uall being, wise men have termed it, *Potentiam Divinam*, or the *Divine Puissance*. To confirm and verify all this, we find these axioms of the Scriptures: *Ex ipso, per ipsum, & in ipso sunt omnia*: *Of him, by him, and in him are all things. Omnia sunt ex Deo*: *All things are of God. Unus Pater omnium, qui super omnes, & per omnia, & in omnibus nobis*: *There is one Father of all, who is above all, and through all, and in all of us. Omnia per ipsum & in ipso creata sunt, & ipse est antè omnes, & omnia in ipso constant*: *All things are created by him and in him, and he is before all, and all consist in him. Ipse est omnia in omnibus*: *He is all and in all things.* And the Son of *Syrach*: *Dicimus multa nec tamen ea assequuti sumus: Summa dictorum est, Ipsum esse omnia*: *We have said many things, without attaining unto them: the Sum of all our words is, that he is all things.* By the which axioms we may easily gather, that God did beget, bring forth, make, and create nothing, which was not eternally of himself and in himself; so that from him all things did flow and spring, namely out of a secret and hidden nature to a revealed and manifest condition, from an unknown estate unto an evident and known existence; from a pure Archetypicall simplicity into a real type or similitude; from a radicall fountain into a Sea, and from a meer

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Rom. 11. 36.
1 Cor. 11. 12.
Ephes. 4. 6.
Colos. 1. 14.
Colos. 3. 11.

a meer point into a circle or circumference; verifying that saying of the wise Philosopher: *God is the center of every thing, whose circumference is no where to be found*; that is, in all and beyond all. To confirm all this, we may boldly and without offence infer thus much, namely that every thing that is begotten, principiated, created, produced, or separated, doth radically proceed from one that is unbegotten, infinite, not made or created, nor separated, but onely one Unity, individuall in his essence: For it is an easy matter to consider, that every inferior thing doth issue from a superior; every corporall thing from a spirituall; every visible thing from an invisible; every temporall thing, namely which hath both a beginning and an end, from a thing that is æviall, that is to say, which hath a beginning but no end; and every æviall thing from an eternall thing, to wit, that which hath neither beginning nor end, and therefore that eternall point or brightest Unity which hath no beginning, and consequently no end, is the fountain from the which all æviall and temporall things do essentially proceed, no otherwise then all *numbers do flow from Unity*, and are comprehended in Unity: For how far soever the number doth extend it self, evermore it hath an unity to begin it, and an unity to conclude it, and in verity it hath nothing besides an unity to create and compose it within. But for your better instruction, you may observe by a diligent insight into the cossicall numbers, how the Divine and Centrally formall Unity doth comprehend all creatures, as well before they were made, as since their creation in its self: For we must note, that there is nothing in the world, but it is either a root, or a square, or a cube, or some other such like figure, which is framed and composed of these. The root doth represent the beginning of all cossicall proportions or magnitudes: the Square doth decipher the simple and spirituall principiated figure, which is created or made by the multiplication of that root: the cube is composed through the augmenting of that square or principiated shape in its root; so that we may discern that the whole cubick body, and consequently the square is conteined in the root, and in conclusion, is nothing else then the root multiplied in it self or from it self. But that my demonstrations may yet approach a little nearer unto our purpose, let us I pray you with diligence consider the nature and property of this Divine Monady or Unity, as it is in its simple and sincere existence, and then we shall find it, and that without any egression from his own punctuall or centrall profundity, to comprehend complicitly within it self the three foresaid cossicall Dimensions, and consequently all other things which it hath now by Creation explicitly made evident, in this typicall world, and that is proved easily by this Arithmeticall demonstration: For if we shall multiply an unity as a root, in it self, it will produce but it self, namely an unity for a square, the which being again remultiplicated in its self, will bring forth a cube, which is all one with the root or square; to wit, a simple unity: Whereby it is evident, that though we have here three various branches, which seem to differ in their formall progression, I mean a Root, a Square, and Cube, yet in the essentiall verity and reality, there is but this one Unity or Indentity, in the which all things remaine potentially, and that after a most abstruse manner. And for this reason the Wiseman saith: *Deo omnia sunt cognita antequam crearentur: All things were known unto God, before they were created.* And *Esdras*: *Dei potentia, ante omnia creata, finis & initium omnium est: The Puissance of God which was before all creatures, was the beginning and end of all things.* And unto this purpose *Hermes* saith, *Ex uno principio cuncta dependent, principium ex uno solo, & principium movetur ut rursus extet principium, ipsum tamen unum præstat, nec recedit ab unitate: All things depend of one principle or beginning, that is on one sole Unity, and this principle or beginning is moved, that it may again become a principle, and yet nevertheless it is but one thing onely, that doth effect it, not departing from the nature of Unity.* And to this sense saith St. *John*: *In principio erat verbum: In the beginning was the word*: The which word affirmeth thus much: *Ego & Pater unum sumus, Pater in me & ego in Patre, & Pater in me manens, ipse facit omnia: I and my Father am one, my Father in me and I in my Father; and my Father in me, is he that maketh all things.* Even unto this very purpose seemeth the wise *Hermes* to concurre with the Scriptures, in the shaping out of the Archetypicall world, after whose Image this our typicall world is created (and therefore he termeth it elsewhere, the visible Son of God:) *Monas* (saith he) *generat Monadem, & in seipsum reflexit ardorem: One begat one, and reflected the Ardor and vertue of his emanation into it self*; that is, it shined into it self, to the shaping out of an Ideal world, and was not as yet conversant about the

Mercurius ad Asclep.

Eccles. 23.

Esdras 4. 6.

Pimand. 10.

Joh. 13. 10.

Pimand.

the framing out of any typicall one. Whereby it is evident, that nothing is really figured in this world, which was not ideally fashioned out in the archetype or eternall one. But lest some captious person should except against these places in Scripture, and else-where cited by me, touching this very point, and alledge, (as some of them have already done) that these mine opinions are flatly dissonant unto that of the antient Fathers, and School-men, I will in few words express some of their minds touching this point. St. *Austin*'s opinion is, *Quod ideæ sunt formæ aternæ & incommutabiles in mente divina*; *That the idea's of things are eternall formes, and incommutable shapes in God.* And *Scotus* will have them to be, *Res objectivæ, cognitæ ab intellectu divino*, *Certain objects, which are known unto the divine intellect.* But there is nothing in God but that which is God, because the Godhead is one and the same Spirit: Whereupon it followeth, that the Idea's in God, although they be many, (for man was made after one fashion, and a horse after another, &c.) yet all are one in God, as St. *Austin* seemeth to prove and confirm else-where, in these words, *Primus & summus intellectus est ars quædam omnipotentis atque sapientis Dei, plena omnium rationum viventium incommutabilium; & omnes unum in ea, sicut ipsa unum de uno cum quo unum. The supream and highest intellect is a certain art of the omnipotent and wise God, full of all the unchangeable reasons of living things, and all of them are one in it, as it is one of one with whom is one.* And in another place he saith, *Tu es Deus meus, & Dominus omnium quæ creasti; & apud te omnium stabilium sunt causæ, & omnium mutabilium, apud te, immutabiles manent origines, & omnium rationabilium & irrationabilium atque temporalium semper vivunt rationes. Thou art my God, and the Lord of all that thou hast created; with thee all originalls remain immutable, and the reasons or causes of all reasonable, and unreasonable, and temporall things, do alwaies live.* And *Boetius* hath it thus.

lib. octoginta quæst. 46.

lib. 1. dist. 3.

de Trinitat. lib. 6. cap. ult.

Soliloquiorum c. 31.

lib. 3. de consol. Mat. 9.

Tu cuncta superno
Ducis ab exemplo, pulchrum pulcherrimus ipse
Mundum mente gerens, similique in imagine formas.

Thou frameſt all things after a high and ſuper-celeſtiall example, and being moſt beautifull, bearing the fair world in thy minde, doſt faſhion it according unto the like image. To conclude, *Anſelm* doth learnedly expreſſe the manner and progreſſion of every exemplary thing, from the ideall fountain of all verity, thus, *Forma rei* (ſaith he) *artificis eſt archetypa & veritas, & dum a potentia in actum ducitur motus eſt; in materia vero jam producta, eſt ſimilitudo & imago*: *The form of a thing is the archetype and verity of the workman; and whilſt it is produced from puiſſance into act, it is motion; being ſpecified in matter, it is a ſimilitude or image.* And for this reaſon *Odo*, that learned Abbot, averreth, *Quod numerus ternarius ſit principale in animo conditoris exemplum condendorum*; *That the ternary number* (meaning the divine and formall kind of numeration) *is the principal image in the Creator's mind, of ſuch things as are created.* In the very ſelf-ſame ſenſe ſpeaketh the divine Philoſopher *Hermes*, in the place before mentioned, ſaying, *Quod monas generat monadem & in ſeipſum reflexit ardorem*; *That one begat one, and did reflect his beams into it ſelf.* Whereby he argueth, that unity in the framing of the Ideall or Archetypicall world, did emit or ſend forth his word, as an eſſence begot of it ſelf; and afterward did reflect that ſpirit of wiſdom, which iſſued from them both into it ſelf. For the ſon of *Syrach* ſaith, *Fons ſapientiæ verbum Dei in excelſis, & ingreſſus illius mandata æterna*; *The fountain of wiſdom is the word of God moſt high, and the everlaſting commandements are the entrance unto her.* Thus therefore was the Archetypicall world framed, in, and of all one unity, but in a three-fold or triple manner, namely, by the egreſſion of one out of one, and by the regreſſion of that one unity ſo emitted, by emanation into it ſelf; whereby the three divine properties in one infinite eſſence, may eaſily be ſcanned. We conclude therefore, that according to this ideall Image, in triplicity of variety, this our world was afterwards faſhioned and proportioned, as a true type and example of the divine Pattern, after the which it was drawn; (for out of unity in his abſtruſe exiſtence, namely, as it was hid in the dark chaos, or potentiall maſſe, the bright flame of all formall beeing, did ſhine forth, and the ſpirit of wiſdom proceeding from them both, did conjoyne the formall emanation with the potentiall matter, ſo that by the union of theſe two, namely, of the divine emanation of light, and of the ſubſtantiall matter of darkneſſe, which was water, the heavens were made of old, and the earth, and conſequently the whole world, as it

In tract. de Num. ternar.

Pim. 12.

Ecclus. 1. 5.

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shall hereafter be evidently demonstrated in our Divine Philosophy, and is well proved by the warrant of the Apostle *Peter*. We may therefore boldly conclude, that if the unities or members of the ideall world, be all extracted out of one radicall unity, as children out of one father, and are included by the self-same unity, which is infinite in it self, it must then follow of necessity, that the triple member of this created world, must also be from, and in that self-same unity, being that the whole typicall world with his parts, are shaped after the image or representation of the Archetype, which is that eternall monady or unity in which are all things; and therefore he is rightly termed of the Apostle, *to be all, and in all.* And again, *All things are created by him, and in him, and he is before all, and all consist in him.* And in another place, *Of him, by him, and in him, are all things, &c.* And hereupon it is rightly termed of the Philosopher *Hermes*, The center of all things, whose circumference is no where; that is to say, including all, not being included by any. And *Rabbi Zoar*, *All things are one in respect of God, but many in regard of us.* And *Plato*, *Not onely all things are in God, but also all things that exist, forasmuch as they are in God, and do proceed from him, they are but one Entity.* Moreover *Hermes* in his Smaragdine Table, *As all things were by the mediation of one, so also are all things sprung from this one thing by adaptation.* And *Proclus*, in his Theologicall Problems, *As all things are sprung from one onely, in like manner do they hasten by a continuall course to return unto that unity, with whom the greater the concord is, by the which they meet together, by so much the more they participate of him.* Again *Plato*, *All things part from the high God, and do strive to return unto him again, forasmuch as in him consisteth their finall repose, and the sustenance of their existence.* For this cause therefore did the Philosopher *Leucippus*, make this essentiall unity the *summum bonum, or the soveraigne good and felicity.* Thus therefore you see, that the antique Philosophy doth not jar or dissent in this, from the fore-said harmony of holy Writ. There are some well seen in this mysticall kind of progression, which do express it in this manner: *In Deo omnia erant nihil nisi mere Deus. Ex Deo omnia veniebant in principium, & tum omnia nihil erant nisi mere principium, manente tamen Deo. Ex principio omnia procedebant in verbum, & tum omnia nihil erant nisi mere Verbum, manente tamen principio. Ex verbo omnia procedebant in spiritum Domini, & tum nihil erant nisi Spiritus Domini, manente tamen verbo. Ex spiritu Domini omnia procedebant in aquas scilicet superiores, & tum omnia nihil erant nisi mere aqua superiores, manente tamen Spiritu Domini. Ex aquis superioribus omnia descenderunt in aquas inferiores, & tum omnia nihil erant nisi mere aqua inferiores, manentibus tamen superioribus. Ex aquis inferioribus, hoc est, ex elementis & astris invisibilibus omnia procedebant in corpora visibilia, & tunc omnia erant nihil nisi mere corpora visibilia, manentibus tamen elementis & astris invisibilibus, &c. In God all things were nothing but meerly God. Of God all things were made a beginning, and then all things were nothing else but a meer beginning, God remaining nevertheless in his entire existence. Of the beginning all became the Word, and then were all things nothing else but the word meerly, and that not without the permanency of the beginning. From the word all did proceed into the Spirit of the Lord, and then they were nothing but the Spirit of the Lord, and that without any diminution of the Words existence. From the Spirit of the Lord all became waters, namely, the upper waters, and then all things were nothing else but the upper waters meerly, and that without any diminution of the Spirit of the Lords existence. From the upper waters all did descend into the lower waters, or elementary region, and then all were nothing else but meerly the lower waters, and yet the upper waters lost not their permanency. Of the lower waters, that is, of the elements, and invisible stars, or starry influences, all became visible bodies, and then all things were nothing else but visible bodies, without any derogation nevertheless unto any existency of the elements, and starry influences, &c.* All which I could also prove to be true, as well by the Scriptures, as expert Cabalists, and divinest Philosophers assertions: For by Scriptures we are taught, That God, the fountain of all beeing, *did first create darkness*; and that this darkness was that *deformed principle, or primary matter, without shape, which did compliciely contain all things.* And that the *Word was in that beginning or principle.* And again, *that this word issued out of darkness.* And that *the spirit was carried on these waters, which appeared out of the bowells of the dark abysse.* And that *all were waters at the first*, the bright Spirit of the Lord being not in any thing extinguished. And that these *waters were divided into the higher and lower, namely, heaven and earth.* As also St. *Peter* teacheth us, that *of the lower waters the elements were framed by the distinguishing Spirit of the Lord.* Which *Job* saith, doth *aptare pondus aeri, & appendere aquas in mensura, facere*

Col. 3. 11. Col. 1. 16. &c. Rom. 11.

In Veteri manuscripto.

Isa 45. 6.

Sap. 11. 8. Joh. 1. 1. Genes. 1.

2 Pet. 3. Gen. 1. Job 28. 25.

facere pluviæ statuta & viam fulgetro tonitruum; that is, *giveth a portion unto the weight of the aire, and hangeth the waters or clowds in measure, and maketh statutes, or giveth lawes unto the rain, and a passage unto the lightning of the thunder, &c.* And *Racanat*, that excellent Master in Cabal, upon the beginning of *Genesis*, saith, as is already told you, *Et sorte quæres, Cum sapientia sit numeratio secunda, quare dicatur principium? Scriptum est in libro* Bahir, *Nihil est principium nisi sapientia. Cui equidem recte mihi videar respondere, quod infinitus ipse trium summarum Cabalisticæ arboris numerationum (quas vos tres in divinis personis appellare consuevistis, absolutissimâ essentiâ) quum sit in abysso tenebrarum retractus & immanens otiosa, vel (ut aiunt) ad nihil respiciens, idcirco dicitur* אין, i. e. *Nihil sive non-ens ac non-finis, quia nos tam tenui erga res divinas ingenii paupertate multati, de iis quæ non apparent haud secus atque de iis quæ non sunt judicamus. At ubi se ostenderit ut sit aliquid & revera subsistat, tunc Aleph tenebrosum in Aleph lucidum convertitur. Scriptum est enim, Sicut tenebræ ejus ita & lux ejus: & appellatur tunc Aleph magnum quando exire cupit & apparere omnium rerum causa per Reth proxime sequentem literam, nominaturque* אב, i. e. *pater omnis generationis & productionis, facit enim res omnes, &c. And perchance you will demand* Reuch. n. 447. 135

Since sapience is the second Cabalisticall numeration, wherefore it is called Principium, or the beginning? It is written in the book of Bahir, that nothing is principium, or the beginning, but Wisdom. Unto whom, me-thinks, I may rightly answer, That the infinity it self of the three highest numerations of the Cabalisticall tree, (which ye are accustomed to call the three Persons in Divinity, of one absolute essence) when it is retracted in the abysse of darknesse, and remaining idle or vacant, and, as it were, having respect unto nothing, is therefore called אין, that is to say, Nothing, or non-entity; because that we being endued with such poverty of understanding in divine matters, do judge of such things which appear not, no otherwise than of those which are not at all; but when it doth so reveal it self, that it existeth in our senses somewhat indeed, then is dark Aleph converted into light Aleph. For it is writ, As his darknesse is, so is his light, namely, when it desireth to issue out of darknesse, and to appear to be the cause of all things, by Beth, which is the next ensuing letter; and it is termed אב Ab, that is to say, the father of all generation and production of things; for it effecteth all things. Moreover, *Mercury Trismegist*, whom others term *Hermes*, doth more expressly seem to mention this progression, from unity in darkness, down to the creation of the elements, in this very form of speech, *Pimander mens divina potentia mutavit formam & universa subito revelavit; cernebam enim omnia in lumen conversa, suave nimium atque jucundum, quod intuentem me mirificè oblectabat. Paulo post, umbra quædam horrenda obliqua revolutione subterlabebatur, in humidamque naturam migrabat, ineffabili tum vultu exagitabam, inde fumus magnus insonitum erumpebat, ex sonitu vox egrediebatur, quam ego lumînis vocem existimabam, ex luminis voce verbum factum prodiit; verum hoc naturæ humide astans, eam fovebat, ex humida autem naturæ visceribus sincerus ac levis ignis protinus evolans, alta petit, Aer quoque levis spiritu parens medium regionem inter ignem & aquam sortiebatur, terra vero & aqua sic invicem commixta jacebant ut terræ facies aquis obruta nunquam pateret. Tunc Pimander ait, Lumen illud ego sum, mens Deus tuus, antiquior quam humida natura quæ ex umbra effulsit: mentis vero germen lucens, Dei Filius, &c. Pimander being the mentall excellency of the divine puissance, did change his form or shape, and on the suddain revealed the universe; for I did discern, that all things were converted into a pleasant and delectable light, which did rejoyce me to behold. A little after, a fearfull shaddow or darknesse did glide downwards by an oblique revolution, and was converted into a humid or moist nature, which was exagitated or stirred up by an unspeakable aspect; thereupon a great fume or smoak made a noise, out of that noise proceeded a voice, which I did imagine to be the voice of the light, out of this voice of the light the word which was made was uttered; but this word joyning it self with the humid nature, did nourish and animate it. Out of the bowells of this humid nature, the light element of fire doth fly, and soareth on high, also the thin aire possesseth the middle region, between the fire and water; but the earth and the water were intermingled after such a fashion, that the face of the earth was no where over-flowed by the waters. Then Pimander said, I am that light, the mentall spirit, that is thy God, of a greater antiquity then is the humid nature, which did shine out of the dark shaddow: but the brightsome germe of the mentall spirit is the Son of God, &c.* Pimand. 1.

Whereby it is evident, that by the mentall unity is meant the absolute divine Monady in it self, without any respect had unto creation. By the Divine Puissance, is understood the dark principle, beginning, or Chaos, out of the which light or the divine emanation did spring. At the issuing of Light,

the word was made manifest out of the dark and deformed Chaos; from which also the humid nature or the Abysse of waters did spring, or proceed into action by the creating emanation: this humid Mass was nourished and vivified by the word, and framed in the Elements, as is said before. And therefore it is apparent, that the darkness, the light, the word, the waters, and Elements were complicitly contained all in the mentall puissance and abstruce reservation of the sincere Identity of *Pimander*, or God in himself, before they were created. But I will yet pass a little further, and confirm all this more rationally and demonstratively, by the authority of Holy-Writ: *Iob* saith: *Revelat Deus fundamenta è tenebris, & educit in lucem umbram lethalem: God revealeth the foundations of the world out of darkness, and he discovereth or bringeth forth into light the deadly shadow*, &c. Where, by the foundations he understandeth the waters, which were secretly contained in the dark and misshapen abyss, of the which afterward the heavens, and the earth, and consequently the whole world was framed by the Word, according unto the Archetypicall pattern: So that we here perceive, that two principles of a clean contrary nature, do issue or proceed from, and out of one and the same Identity or Unity in Essence, namely a deadly darkness, and as it were the shadow of death, and an admirable vivifying light, whereof the one was the matrix or receptacle of form: And the deformed bowells of the other, contained that matter without form, whereof afterward the world was framed, and therefore the wiseman saith: *Manus omnipotentis mundum ex informi materia effecit: The hand of the Almighty hath made the world of a matter without form.* And according unto this tenent also, *Iob* in an other place: *Aquilonem extendit Deus super inane & vacuum, & suspendit terram super nihilum: God stretcheth forth or spreadeth the North upon emptyness, and inanity*; that is to say, on a thing that was void and destitute of shape, *and hanged the earth upon nothing*. In which speech by *inane* or *vacuum* and *nihilum*, he meaneth misshapen darkness, and deadly shadow, of which he spake in the before-specified place, or that matter without form, mentioned by *Solomon*: the which whilst it was *in Potentia Divina, or the Divine Puissance*, was meerly nothing in man's weak capacity, being that it was not as yet actually created or informed; for it is form onely that giveth name and essence, as all Philosophers do confesse.

Sap. 11. 18.
Iob 26. 7.

Iob 12.

By this therefore we may discern, how all things are essentially comprehended in this eternall and radicall Unity: Forasmuch as being one, he is infinite, and being infinite as well in his dimension and essence as power; he must of necessity comprehend in himself all finite things whatsoever. He is in all and filleth all, and yet he is beyond all, as he that surpassing and compassing all, is onely in himself, and yet neither absent from his creatures which he hath framed out by his Word, according to his Will. For first, from his Volunty did proceed his Word, *Fiat*, and it was done. Now that we have the privative principle, namely deadly darkness and deformity, drawn from the infinite center of all things; whose circumference is no where to be found; We will dive into the nature of that formall and lively Light, which did also issue from the self-same Originall Root and most antique beginning of all things, that thereby we may with the best colours of our understanding, paint out and describe that excellent formall Essence which redeemed the humid matter, or watery substance out of the captivity of the deadly and misshapen darkness or shadow of death (that I may speak in *Iob*'s language) by which all things have their being, and beauteous existence.

CHAP. III.

How that amiable and bright emanation of vivifying Love, shone forth from the Fountain of all goodness, and displaced Litigious and odious darkness from the Throne of the obscure Chaos or dark Abysse: that thereby a World might be made of nothing that was at all, and beautified by the formall presence thereof.

IT is a wondrous thing, and passing all humane understanding, that out of one Unity in essence and nature, two branches of such an opposite nature should arise and sprout forth, as are Darkness (which is the seat of error, deformity, contention, privation, or death) and Light, which is the vehicle of truth, beauty, love, position, and life. It is not for nought, that the Sect of the *Manichæans* did

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so stifly hold that there were two coeternall principles; whereof they made one to be God whom they termed the Prince of Light, and the beginner and Author of life, health, and all goodnesse: the other they attributed unto the Devill, whom thy entitled the Prince of Darknesse, and the originall and principle of opposition, death, sickenesse, and all evill. And they esteemed the Devill or Prince of Darkness therefore coeternall in being with God, because there can be no goodnesse which hath not relation unto his contrary, namely badnesse: For this reason they will have, forsooth, the God of evill and naughtinesse, to be of a coeternall existence with the God of goodnesse. By which means they would not onely exclude the Devill out of the list of creatures, but also banish Unity out of the bounds of nature and justle Diady or duality (which in verity is nothing else but a confusion of Unities) in its place. And verily this point did seem so tickelish and difficult to be scanned and resolved, that there were some of the wiser sort of Poeticall Philosophers that did incline unto their part, as it appeareth by such mysticall and allegoricall expresions as they did ænigmatically rowl up or bewrap in their fabulous discourses. Amongst the rest, we find that the Poet *Pronapis* in his *Proto-cosmus*, averreth that *Demogorgon*, (by which is meant the greatest of the Gods) was garded or incircled about with Eternity and Chaos. And that on a time whilst he was in his majesty, he did perceive a great tumult and troublesome motion to be stirred up in the bowells of the Chaos: Whereupon to help her in this her travels and ease her of her trouble, he put forth his hand, and performing the office of a Midwife, did suddenly deliver her of the foul and deformed Monster *Litigium*, or strife, the which after such time as it had moved great storms and troubles, and had ambitiously attempted to sore or fly upward, was forthwith by *Demogorgon* cast down into the deep. But when he yet perceived her to travell and be oppressed miserably with fervent sighs and dropping sweats, *Demogorgon* would not in these her agonies remove his hand from her, untill she was delivered of *Pan*, with his three Sisters, which were called the *Parcæ* or Destinyes, and when *Demogorgon* was much affected and taken with the beauty and excellent form of *Pan*, he made him the Ruler of all his familiar businesses in the world, and commanded his three Sisters, as his Hand-maids and Ministers, to obey his behests and will. It followeth, that Chaos being over burthened and oppressed, with the weight of so great a heap or Mass as she travelled with, and now being delivered and freed from it, did, at the perswasion of *Demogorgon*, place her Son *Pan* upon her Throne. This is the Parabolicall fable of *Demogorgon*, and Chaos, familiarly told by the Poets. Their Allegory importeth, that the generation and procreation of all things, did spring from the highest God or Creator, which they signify by the name of *Demogorgon*, unto whom Eternity is joyned, by an inviolable link in one essentiall society, because that he onely is truly to be called Eternall, who is, and ever was the beginning or primary cause of all things. And they fain also that Chaos made a third in that endlesse Society: forasmuch as she is, by *Ovid*'s relation, the common mixed and confused matter or fluff of all things in the world, and therefore the Ancients did affirm her to be eternall with God, as being a rude Mass or dark abysse, out of which *Demogorgon*, as an universall Father and Work-master, did according unto his will procreate and fashion out all things, and therfore they esteem this catholick Substance or matter of all things, to be the generall Mother, on which, and out of which, the universall Father did beget and frame out every thing; for the which cause they concluded, that there were two generall Parents of things, from endless antiquity; whereof the one was the Father and the other the Mother: But they consented that God was their chiefest cause, and they would have the Chaos serve onely as his passive companion to engender on. And although it may appear, that the wise and divine *Plato* doth seem in some sort to verify that the Chaos was God's companion from all antiquity; yet he doth intimate to us well, as many other of the like profundity; that though she be termed a companion with God in the Creation, yet did she issue from him by a certain eternall generation or production, and that God did afterward frame all things out of Chaos: For which cause they conclude, that it did spring from God and is never divided from him; as also it serveth God as a female companion, for procreation and generation, no otherwise then *Eve*, being framed out of *Adam*, was called a companion unto *Adam*. This is the opinion of both the Heathen Philosophers and mysticall Cabalists. But to proceed in this Allegorie's exposition. The hand of *Demogorgon* importeth the Divine Puissance. The first-born of Chaos, namely *Litigium*, with a

foul shape, signifieth the true Prince of Darkness, the Author of opposition, the Father of discord; and therefore for his presumptuous attempt, against the Prince of Light, and the Lord of Life, he was cast down into the abysse. By the Second birth of Chaos, namely *Pan*, they point at the universall nature of the world, and the peaceableness and accord of contrary Elements, arguing thereby, that after that great discord which was in the first opening of Chaos her womb, concord did follow in the second place, which was as beautifull and acceptable unto God in the later birth, as deformed discord was foul and odious in his sight in the first. Thus you see how in the first beginning of the world, all the Elements were at strife in the bowels of the Chaos: The three *Parcæ* or Sisters of Destiny, *Clotho*, *Lachesis*, and *Atropos*, which were born with *Pan*, do signify the three orders of time, namely the time present, the time past, and the time to come. *Clotho* hath the care of the present time, and her office is to twist the thread of life: *Lachesis* is the superintendrix of the time to come, and looketh to the flax or hemp which is not yet spunne nor twisted: And *Atropos* doth import the time past, which is irrevocable, and therefore she doth finish and cut off the thread now spun. I infer upon this parabolicall relation, that though the Chaos or dark abysse be with God before the world's creation, yet did the infinite and sole eternall Unity or radicall Essence create it, and produce it out of its self: For that Eternall Unity saith: *Ego Dominus & non est alter, formans lucem, & creans tenebras, faciens pacem, & creans malum*: *I am the Lord, and there is no other, who do inform light, and create darkness, making peace and creating evill*: As if he had said, I am the Father of Light or of the bright Spirit of Wisdome, and I created the dark Chaos, out of which I framed the world, and out of her I produced as well the concord and discord of the Elements in the world; that is to say, *Litigium* and *Pan*; so that we may discern still, that there is but one Eternall Unity, which in it self is male and female, and all that can be imagined, which of himself, and in himself produceth all things, no otherwise then *Adam* contained in himself *Eve*, which was the Mother of the little world, or man after *Adam*: and therefore *Hermes* saith, *Mens autem Deus utriusque sexûs fœcunditate plenissimus, vita & lux cum verbo sic alteram mentem peperit*: *God being full of the fertility of both sexes, and being life and light, brought forth another Divine Spirit by his Word.* And Scriptures seem to intimate thus much in this sense: *Qui cæteris generationem tribuo, an sterilis ero?*

Isai. 45. 7.

Pimand.

It is evident therefore, that out of one and the same radicall Unity, existing before all antiquity, both the matter and form of all things do proceed, and that they appear in regard of their being or births but æviall, that is, having a beginning but no end, though in their essentiall Root, they are Eternall in God, the abstruse Monady or Unity of all things: So that as the dark Chaos, and the bright informing Spirit, are two principles opposite and contrary to one another, in nature and property, (for from the dark principle, discord, evill, cold, congelation, rest, death, privation, negation or Nolunty, do proceed; but from the other which is the type of beauty, and grace, namely the bright beginning, light, concord, goodness, heat, resolution, motion, life, and position, or Volunty, are poured out into the nature of the world, to cause it to exist and live:) so also both these are but main branches, arising from one and the same essentiall Unity, which when they cannnot pass or exceed the limits of their infinite fountain, are in him light and darkness, and no way differing in essence from their Root, which is all in all, because that as the Psalmist doth say, *Tenebræ sunt ei, sicut ipsa lux*: *Darkness is unto him as light*: For all is one in him, who is onely one and the same in himself, *In whom, by whom, and* therefore *from whom are all things*: For his *Volunty* and *Nolunty*, is but all one in him that is one simple Identity, and what is his *Volunty*, that is as well his affirmation as his negation, which is all but one good in him that is all goodness. And yet in regard of the creature, when his negation hath the supremacy, he hides the light of his loving countenance, and all is dark, and then he operateth in regard of his privation. For where he hideth his face, all is deformed, and, as it were, void of essence and goodness. Lo here is his *Volunty*, negative or privative, which may rightly be termed his *Nolunty*. If his affirmation hath dominion, he emitteth the beauty of his benignity, and the creatures expecting spirit is enlightned by his presence, and consequently replenished with goodness. Lo here is also his *Volunty* affirmative or positive, called his *Volunty* in the right sense. But least any man should think this strange, let him but observe the mentall beam, which is assigned by God unto man, to inform him with reason, and

Psal. 139. 12.

Rom. 11. 36.

adorn

adorn him with understanding. We know that man hath but one Divine nature, which giveth him intellect: *Spiritus est in homine* (saith *Iob*) *sed inspiratio omnipotentis facit eum intelligere*: And yet this Unity in essence, whichis the Image of God, operateth in generall by two contrary properties: Whereof the one is apt to affirm, give, and grant a petition by an affable emanation, (Lo here is the Act of position, scored out in mans spirituall Unity;) or else to deny, take away, or be against the demand of him that craveth by a privative ablation of the wished rewards, (Lo here is the effect of negation deciphered, for the mentall beam shineth not out unto the Petitioner, but is reserved or contracted in it self.) In these two actions, we may observe but onely one effect wich is laudable, in this one simple and absolute unity unto the petitioner; for though I grant, by the friendly and pitifull emanation or emission of my mentall beam, so that it is according unto the petitioners wish; or though I deny his demand, contrary unto his desire, and so it appeareth to be a great evill or mischief unto the demander; yet unto my mentall spirit, both the affirmation or negation appeareth good, and are founded upon good reason, and therefore are indeed but one thing, though they seem divers to the demander. In like manner, in the eternall and archetypicall mentall unity, whose type or similitude, the beam of our understanding is, as well the act of Volunty as Nolunty, is all one, and that is goodnesse; for he that is all goodnesse, hath in it self no contrariety, although in the creature, which is subject unto the effects, either of his privative or positive will; his privative or dark action is esteemed for evill, as contrariwise his positive and light emanation, that is full of love and benignity, is received for good, and therefore embraced with joy. For, doth not the holy Text tell us, *Bonum & malum, vita & mors, à Deo sunt?* *Good and evill, life and death, are from God?* And doth it not tell us in another place, *Quod Deo abscondente faciem suam à creaturis conturbantur, recipiente spiritum eorum exspirant, emittente spiritum suum recreantur bono?* *God hiding his face from the creatures, they are troubled and sick; taking his bright vivifying Spirit from them they dye, and sending it forth again they are recreated with goodnesse, health, and life.* And again, *Visitatio tua* (saith *David*) *præservat spiritum meum*, *Thy visitation doth preserve my spirit. Attolle faciem tuam & emitte lucem supra nos, & efficiet ut videamus lucem, & splendentes efficiat tenebras nostras: Send out the light of thy countenance, and it will cause us to see light, and it will make our darknesse bright and shining.* And again, *Tenebras pouam iis in lucem*, *I will put darknesse in them in stead of light. Tenebras in diem incurrent astuti & quasi in nocte sic palpabunt in meridie. Crafty men shall in the day-time run into darknesse, and they shall grope at noon-day as if it were in the night. In tenebris est, & in tenebris ambulat, qui odit fratrem: He is in darknesse, and walketh in darkness, that hateth his brother.* And the Prophet saith, *Tenebræ persequentur inimicos Dei*, *Darknesse shall persecute the enemies of God. Abscondit faciem suam ab iis ut obtingant iis multa mala & angustiæ*: *He hideth his face from them, that evill and misery may befall them.* And yet there is neither of these two properties in this one essentiall unity, but is good absolutely, though the latter be privative, passive, odious, disturbing, and deadly unto the creature that endureth the effect. Is it not written, that he hath *the power of life and death, and doth lead down unto the mouth of the grave, and can bring back again to life when he pleaseth.* And yet all this is but according to his double property of Volunty and Nolunty, that is, of his granting or positive emanation, and privative or negative condition, which are (as I have said) both good in him, who is nothing but pure goodnesse in his simple and absolute nature, and therefore are one in him, who is sincere unity in himself. Whereupon the wise Philosopher, not disagreeing in this from Scriptures, saith, *Non est in monade divinâ nisi unum & bonum, ab ipso enim factore nihil malum nihilque turpe*: *In the divine essence there is not any thing but unity and goodnesse, for from the Creator there is neither evill nor filthinesse.* And for this cause, when *Job* saw that God did strike him, as it seemed to him, without a cause, forasmuch as he was a just man, and (as the Text saith) according unto Gods heart; he being egged forward, notwithstanding all his pains, with a pious zeal towards his Creator, though he knew that his affliction proceeded from the hiding of his Maker's countenance from him, did break forth into these terms, *Et tamen absit à Deo impietas, & ab Omnipotente iniquitas*: *And yet for all that, far be it from me, that I should deem any impiety to be in God, or that iniquity should proceed from the Almighty.* It is most apparent unto the sleightest Philosopher, that God is conversant in the created nature, as well about corruption and privation, as generation and position; and yet no good Christian can

Job 9.

Eccles. 11. 14.

Psal. 104.

Job 10. 12.
Psal. 4. 7.
Psal. 18. 29.

Isa. 42.
Job.

Joh. 12.

1 Joh. 1.

Nahum 1.

Deut. 31. 17.

Sap. 16. 13.
Psal. 9. 6.

Pimand. 14.

Job 14.

can be ignorant, but that either of these opposite properties, so familiar in one sincere essence, is absolutely good, in that it is compleatly excellent in goodness in it self, although nothing is more terrible, fearfull, abominable, and wicked to the creature, than is his own death and corruption. If we Christians deny the property in the Ideal unity, namely, as well to deprive the creature of his life, by withdrawing his act of life from it into it self, we may justly imagine our selves to be inferiour in judgment, unto the Infidell Poets and Philosophers, who do verifie this fore-mentioned axiom of the wise-man, *Bonum & malum, vita & mors, hestas & paupertas, à Deo sunt*: *Good and evill, life and death, riches and poverty, are all from God.* Eccles. 11. Whereby he intimateth, that this one essentiall divinity operateth oppositely in the created world, by a two-fold differing property. Their Allegoricall story is this, *Proclus* following the antient Theology of *Orpheus*, *Hesiode*, *Euripides*, and *Eschylus*, (which personages have inveloped in their fabulous Counts or Stories, such hidden secrets as they had learned of divine persons, and such as were profoundly seen in the mysteries of God) doth decipher the properties of the supream and archetypicall Son, under the shadow of the visible and typicall Sun, in this manner, expressing thereby, that one and the same eternall essence doth operate all in all, as well privativly as positivly. These Poets tearm it by the name of *Apollo* in the day-time, because they pretend, that in his position and benigne nature, which is manifested by the vivifying property of the Sun, he composeth the creature of seven parts, for by the quaternary number, the Pythagoreans did signifie matter which is framed of the Elements; for it is the square of 2, which is an unperfect number, and therefore doth decipher matter: and by the ternary, which is the number of perfection, they express the form of things; so that these two numbers united, do make up the septenary number, which doth include the perfect complement of the creature. Again, they intitle it *Dionysius* in the night time, namely, in his dark and privative disposition, saying, that under this name he useth to tear and divide that creature into seven pieces, which under the title of *Apollo*, or in his positive property, or solar and divine nature, it had composed. So that they seem to argue, that the self-same unity in essence is the author, as well of destruction and corruption, as of the generation and vivification of the creature; but they therefore tearm it according unto the variety of his property by a differing name, no otherwise than the Cabalist calls it in his hidden and privative property, *Aleph tenebrosum*, or *dark Aleph*, namely, when he keepeth in his beams of life in himself, or withdraweth his face from the creature; and *Aleph lucidum*, or *light Aleph*, when he shineth forth unto it, and extendeth his beams of life upon it. By this therefore we Christians may see, that the very Pagans did grant or acknowledge, that which the Scriptures do testifie, though it be by an allegoricall way, concluding with them, that it is onely in the power of one and the same radicall unity, to save or destroy, to give life or take it away, to will or to nill, and, in conclusion, to operate all, and in all, and that according unto its pleasure. Thus have we confirmed, that the two members of an oppolite condition or disposition do spring out of one eternall root, and that they operate in this world by clean contrary effects, and consequently, that since the mass of waters, whereof (as St *Peter* doth testifie) the heavens and the earth were made of old, did come out of the dark chaos, and was, as it were, her second birth, which the Poets feigne to be *Pan*, or the universall nature, it is easie to be considered by the wise Philosopher, that this passive portion of the world is by a naturall instinct inclined to darkness, and unto all the privative conditions thereof; so that if it were not for the formall portion of the world, which proceeded from that bright spirit of wisdom, (which *Solomon* calleth, *The vapour of the vertue of God, and the sincere emanation of the brightnesse of the omnipotent, and the splendour of the divine light, and the mirrour, without all spot, of his goodnesse*; that *divided the waters into distinct orbes or sphears, and gave a proportionall weight unto the aire, and tyed or hanged up the waters in the thick clowds by measure, and gave orders unto the rain, and made a passage for the lightnings of the thunders*) if it were not (I say) for the act of this Spirit, all things would be alike. It is this Spirit that said, *Ab ore altissimi prodij & rotunditatem colorum circumivi solus in profundo abyssi ambulavi*: *I came out from the mouth of JEHOVA, and compassed about the heavens, I walked in the profundity of the abysse, &c.* It was the bright wisdom which *JEHOVA did possesse in the beginning of his waies, before his works, before all time, before the world was made, when there was not any abysse, before there was any fountain, before the mountains were raised, or the earth created.*

2 Pet. 3.

Sap. 7. 24.

Job 26. 7.
Job 28. 25.

Eccles. 3.

Prov. 8.

When

When he made the heavens it was there, when he did fortify the superiour waters it was there, when the limits of the sea were framed, lest the waters should passe their bounds. When he gave the earth her foundation it was there with him, as a helper to compose all things. To conclude, *by it all was formally made, and without it was nothing made and preserved.* So that if it were not for the present action of this formall spirit, the watry matter of the world would return unto the deformed estate of her mother Chaos; for being in this world, it is inclined unto the disposition of her mother, being that it is passive, feminine, and serveth in place of the mother of all things; and in another respect, the vivifying and bright emanation of the eternal Unity, is become the masculine actor or father of all things, being that it doth vivify every thing in this world, as the Apostle teacheth us, and as the before-said Poets do seem to intimate unto us, under the name of *Apollo*, or the father of light. Ioh. 1.

This therefore being well observed, we may by the detection of these two abstruce and mysticall principles, I mean, of Light and Darkness, attain unto the radicall knowledge and originall of the true sympathy and antipathy, being that it is evident, that the first proceedeth from that concording and vivifying love, which ariseth from the benigne emanation of the Creator, which desireth to be joyned with his like, and seeketh to preserve his like by union; and the other issueth from that discording, privative, and hatefull affection, which darkness and deformity doth afford unto the children of light and life, and to all the beautious offsprings thereof. By this therefore it appeareth, that as before the separation of these different properties, or effects of one unity, namely, of light from darkness, which was brought to passe by the divine word, all things were one and the same without distinction and difference, and that unity or one was no way to be numbered among those things which were created, so that light was darkness, and darkness light, and neither of these discernable; nothing was really distinguished, but all were one in the first matter of all things, which was in the eternall unity: So that then there was neither light nor darkness, nor day nor night, nor heaven nor earth, nor spirit nor body, nor good nor evill, nor pure nor impure, nor generable nor corruptible, nor this nor that; and yet nevertheless all these, as well spirituall as corporall, proceeded from that potentiall subject, which remained complicitely in that infinite Unity, which both was, and is, and ever shall be, all in all, and over or without all. O admirable wisdom of God in all his works! All things (I say) proceeded from one matter, the which nevertheless was nothing of these things which were made. All things were abstrucely hidden and in secret, but, according unto our Saviours words, nothing was so occult and obscure, but was to be revealed, and made to appear unto sight, by the penetrating operation of the admirable word *Fiat*, by whose divine spagericall action or vertue, that one thing was divided into two contraries; upon the which, names, well befitting their natures, were imposed; for the one, as I have told you, was called Light, and the other Darkness; the first also was tearmed Day, the last Night; and thus was the pure separated from the impure. Hence therefore it commeth, that all the world was originally divided into two contrary Kingdoms, that correspond unto these two radicall branches of one unity, by the which relation it is easie to express, what in verity is light and darkness, what day and night, what goodness and what badness, what is heaven and what is hell, what is truth and what is falshood, what is humility and what is pride, what justice and what injustice, what is gladness and what is sorrow, what is sweet and what is bitter, what is action and what passion, what is life and what is death, what is generation and what corruption, what is pure, and what impure, what is wholsom and what pernicious, what is a medicine and what a poison, and, to conclude, what is amiable and what is odious, what is concord and what is discord, and, by consequence, what is sympathy and what antipathy, in an infinity of creatures in this world.

That the whole world, and every creature thereof, is composed of these two contrarieties, or opposite natures, we find it justified as well by the sacred authority, as testimony of Ethnick Philosophy; for the son of *Syrach* saith, in the place before specified, *Gemina sunt omnia quorum alterum contrarium est alteri, nec quicquam factum est quod mancum est*: *All things are of a two-fold nature, whereof the one is contrary unto the other, and yet there is not any thing which is defective.* And thereupon the Philosopher *Heraclitus* concludeth, that all things in the world are made by strife and concord; and *Empedocles* will have the soul to be composed of the elements, and of friendship and enmity. To conclude, lest some scrupulous Reader Eccius. 42.

should

should condemn me for making so long a discourse upon these two contrary principles, proceeding from one Root, I thought it most fit to certifie each judicious person, that the true knowledg thereof is of an especiall importance, because that the two foresaid principles are observed to be the reall and onely foundation, both of universall Philosophy and Theology. For that the root and bases of them both, doth consist on the true understanding of these two contrarieties: And therefore if they be not first of all well opened and conceived, how is it possible afterwards that they should be rightly handled either in true Philosophy or understood in those places of Holy-Writ, wherein they are so often mentioned? Touching the explication of this most profound *Sphynx an Riadle* or abstruse question, namely Why God in his secret sense or mentall intent did raise up and ordain out of the informed matter or Ideally delineated in himself, these two contrarieties, to cause thereby that all things in the world, should be put into a mutuall dissonance, or fight and conflict with one another, so that there is found nothing which participateth of goodness, which hath not his contrary; that is to say, which doth not communicate with badness (insomuch that God himself is not without an adversary) verily it is too occult a Caball to be explained by mortall capacity, being that it may well be esteemed the profoundest secret of all the divine mysteries: wherefore there is required a mentall aspect, well purged and mundified from each misty cloud of ignorance and error, to search into the bowells of this question, and therefore it is impossible to be revealed unto any, but to such as God doth immediatly bestow his grace and holy Spirit, which is the searcher out of all mysteries, the which Spirit is in us, and breatheth and blows, when and where it listeth, and it is called in Scriptures the Spirit of Truth, the Spirit of Sanctification, the Spirit of Illumination, the Spirit of Revelation, which is the best interpreter of the Divine Secrets, mentioned in holy-Writ: neither verily doth it become us of our selves to enquire why God made this or that, or thus or after this fashion. But it behoveth the zealous to refer all this unto the time when these secrets shall be discovered, which will come to pass, when the seventh Seal shall be opened: for then that high mystery, which is the finall cause, why and for what end Gods Providence will by these two opposits reveal it self, and clean extinguish all enmity out of the world, shall be discovered. As touching nevertheless the end of this dissonancy, the Apostle saith, that it will be, when the Son hath delivered the Kingdom unto God the Father, and when he hath evacuated every Principality and Potentate, and Virtue, he must raign untill he hath made his enemies his foot-stool, and the last enemy that shall be destroyed is Death. So that as two contrarieties or discords, proceeded from one Unity or unison, namely Light and Darkness from one Divine Essence; So also these two dissonant branches or confusion of Unities, will at the last be reduced or return again into one harmonious Unity, in which there will be found no dissonancy, namely when these words of the Revelation are accomplished: *Ecce omnia nova facio: vetera enim transierunt: Behold I make all things new: for the old heaven and earth have passed away.* Rev. 21. But leaving this allaterall discourse, we will proceed directly in our Sympatheticall and Antipatheticall Argument or inquisition: into the which that we may penetrate with the greater celerity and facility, and dive the deeper into the research of their actions; it will be fit that we should describe in the first place, the manner how the world doth live, by the participation of these two, namely of the Light and Darkness, and that I will expresse unto you in few words, what the Ancient Philosophers have determined about the soul of the world; and lastly I will shew that their Opinions do not erre or vary much from the Testimony of the sacred Bible.

CHAP. IV.

Wherein it is evidently proved, as well by the ancient Ethnick Philosophers, as by the authority of Holy Scriptures, that there is a soul of the world: Herein also is expressed what this catholick Soul is, and whereof it is composed or made.

I Purpose in the first rank of my discourse, touching the soul of the world, to expresse what the opinions as well of the ancient Cabalists and mysticall Rabbi's, as Ethnick Philosophers are, concerning this Subject, so much condemned by some

some self-conceited and little skillfull persons, in so profound a mystery, and so highly prised and esteemed by others, who have with the *Lynceau* eye-sight of their understanding, dived and penetrated into the secret bowells of Nature, & with due reverence contemplated her Centrall and eternall Agent. And afterwards my meaning is, to set down the concordance which is observed betwixt them and Holy-Writ. The Cabalist's tenent is, that the great Angell whom they term *Metatron*, (which by interpretation is *Donum Dei, the gift of God*) is that very same catholick Spirit, which doth animate the whole world, and thereupon *Rabbi Moses* doth averre it to be *Intellectus agens, or the generall intellectuall agent, from which all particular forms do flow.* And they say, that from this universall angelicall Spirit, all singular vertues as well animall, as vitall and naturall, do proceed, which also they call Angells, whereof there are an infinite number in respect of our capacity. And the Philosopher *Democritus*, *Orpheus*, with divers of the Pythagoreans, do not much differ from this opinion of these *Rabbi's*, but in variety of name onely: for they imagine that all things are full of gods, and therefore they offered divine Honours, Praiers, and Sacrifices unto them in the creatures, and did worship each of them with a divers fashion of ceremony. But they had evermore that regard unto JEHOVA, the eternall Unity and Father of all things, that they referred all these gods unto one *Jupiter*. This point nevertheless being ill understood by the ignorant, was an especiall cause of Idolatry, being that hereupon, the simple fell unto the worshipping of the creature, in stead of the Divinity which was in the creature. And for this reason, *Solomon*: *Vani sunt homines omnes naturâ in quibus est ignorantia Dei, & qui ex iis quæ spectantur bonis, eum qui est, intelligere non potuerunt, neque ex operibus consideratis, ipsum opificem agnoverunt*: *All men are naturally vain, in whom is the want of the knowledg of God, and cannot conceive him that truly is, by such good creatures as they sensibly do discern, nor yet have scanned and discovered the Workman by the consideration of his works.* In like manner the Platonists did call the generall vertue, which did engender and preserve all things the *Animam mundi*, or *the soul of the world*. And to this their opinions, the *Arabick Astrologians* do seem to adhere: forasmuch as they did maintain, that every particular thing in the world hath his distinct and peculiar soul from this vivifying Spirit. To this opinion also *Mercurius Trismegistus*, *Theophrastus*, *Avicenna*, *Algazel*, and as well all the Stoicks and Peripateticks, do seem wholly to consent or agree. Again, *Zoroaster* and *Heraclitus*, the *Ephesian*, conclude that the soul of the world is that catholick invisible fire, of which and by the action whereof, all things are generated and brought forth from puissance unto act. *Virgil*, that excellent Latine Poet, calleth it that mentall Spirit, which is infused through every joint and member of the world, whereby the whole Mass of it, namely the heaven and the earth, or spirit and body, are after an abstruse manner agirated and moved: His words are these;

Reuclin. de Arte cab. lib. 3.

Sap. 13.

Spiritus intus alit totamque infusa per artus
Mens agitat molem, &c.

Æned. lib. 6.

A Spirit (saith he) *doth nourish within, and being infused over all the joints or members of the world, it doth move the whole substance of the same.* *Marcus Manlius*, as also *Boetius* and *Augurel*, being later Poets, are of *Virgil*'s opinion. For *Manlius* saith;

Psa. 19

Hoc opus immensi constructum corpore mundi
Vis animæ divina regit.

In Astronomicis ad August.

The divine power of the soul doth govern this work, which is erected in the body of the vast world. And *Boetius*

Tu triplicis mediam naturæ, cuncta moventem,
Connectis animam.

Thou dost frame or tye together a mean soul of a triple nature, which moveth all things. And *Augurel* saith;

Nonnulli quicquid diffunditur undique cœli,
Aeraque & terras & lati marmoris æquor,

lib. 1 Chri

Intus

Intus agi referunt animâ, quâ vivere mundi
Cuncta putant, ipsumque hâc mundum ducere vitam.
Ast anima quoniam nil non est corporis expers,
Mundus at & mundi partes quoque corpore constant;
Spiritus hic intermedius fit, quem neque corpus
Aut animum dicunt sed eum qui solus utroque
Participans in idem simul hæc extrema reducat.

Some say, that whatsoever filleth the Heaven, the Aire, the Earth, and wide Seas, it stirred up by a soul, through the vertue whereof all things in the world do live; and also that the world it self doth exist by it. But because there is not any bodily substance that is void of a soul, and that the world and every part thereof doth consist of a body, therefore there is an intermediate spirit betwixt this soul and body, which they neither call a soul or a body, but a mean substance, participating of them both, to reduce both extreams together into one. The wiser sort of Alchymists, do make the Soul a certain infinite
Arte chym. c. 4. nature, or power in all things, which doth procreate like things of their like: for this nature doth engender all things, yea, and multiplieth, and nourisheth, or sustaineth them: and they also style it, the *Ligament*, or *bond of the elements*, since by it they are fastned together with the Symphoniacal accords of peaceable harmony, although of themselves, that is in regard of their matter, they are dissonant. Also it is termed the true virtue, that mingleth and proportionateth every thing in this sublunary world, allotting unto each specifick creature a convenient and well agreeing form, that thereby one thing might be distinguished and made to vary from another: and, in conclusion, the mysticall *Rabbies* do averre, that this occult fire is that Spirit of the Lord, or fiery love, which when it moved upon the waters, did impart unto them, a certain harmonious and hidden fiery vertue, without whose lovely assistance and favorable heat, nothing could be generated of them, or multiplied in them.

Thus you may discern the manifold opinions, as well of Christian as Heathen Philosophers touching this *Anima mundi*, or *soul of the world*, which will appear to vary little or nothing at all from the tenent of Holy Scripture in sense, but in words onely; Neither are these their opinions so hainous or abominable, as some more superstitiously zealous than truly understanding Christians of this our Age will make them, if they will scan the matter wisely and with moderation: for then they shall really perceive, that it doth concurre with the Bible of Truth: And to confirm what I now say; my purpose is in the first place, to expresse unto each learned and well minded Reader, the harmony of the Scriptures touching this point, and then I will compare every one of the foresaid opinions, with the sense and grounds of the said harmony, that each wise man may thereby the better conjecture and guesse at the truth of the business, before he shall rashly enter into the censuring of that deep and profound mystery, which concerneth the Divine action in naturall effects.

I told you, in my precedent discourse, that the Eternall Unity, which is the God of gods, and Beginning of beginnings, did cause by a double property in one essence, two divers principles to issue out of himself, whereof the one was potentiall, and no way as yet inacted by the brightnesse of his emanation, and in that respect is termed Darkness, privation, Nolunty, opposit to Light, and a friend unto death and rest: The other was actuall, and nothing else but a pure catholick form and brightness, which is tearmed Light, Position, Volunty, and in nature opposit to Darknesse, and a friend unto life and action, or motion. And then I signified unto you, that by the bright appearance of Eternity, or the Eternall Spirit of Wisdom, (which I termed with the Scriptures, the radiant emanation, or effluxion from the Almighty, which is all one with him in essence) the deformed waters were inacted and made manifest, out of this dark Principle or Chaos, that is, reduced from *Potentia Divina*, or *the Divine Puissance*, without
Gen. 1. form, in which they abode, into *Actum Divinum*, *the Divine Act*: and because all the humid and passive catholick nature, of which both the heavens and the earth were framed, did issue from this Mass of watery matter, which the Poets call *Pana*, or the second birth of Chaos, we must imagine it to be that spirituall matter of the world, which was made fertill and multiplicable, by reason of that hidden active and formall Light or invisible fire, which this increated emanation imparted unto it, immediatly before the creation of the heavens and the earth. Whereupon

upon the holy Text hath it: *Spiritus Domini ferebatur super aquas: The Spirit of the Lord moved or was carried upon the waters.* And as St. *Augustin* addeth to it, *igneum illis vigorem impertiens: Bestowing upon them a fiery vigor or formall and act.ve vertue.* Now as we see that Man, which is called the little-world, is composed of soul and body, (whereof the soul is his heaven or spirituall part, or, as we may say, the superiour and higher waters, and the body with the humours thereof, as it were the lower waters, is the earth and grosser humours) and each of these two are informed, united, and vivified by the Spirit of life, which God inspired into it: even so we may observe, that the heaven or spirituall humid nature of the great world, is animated by the eternall emanation or spirit of the supernaturall wisdom of God, to give life and figure unto the world. And forasmuch as it is easie to discern, that the macro-cosmicall heavens are of two sorts, namely, composed of upper spirituall waters, which are called *Æther*, or heavenly; and of the lower spirituall waters, which are called *Aer*, or elementary, no otherwise than in the lesser world or man, the receptacle of the heavenly spirit is known to be *Aer*, so that Physitians distinguish by reason of this difference between the vitall or ætheriall spirits, and the naturall or elementary body: So we ought to consider, that this materiall humid spirit of the heavens, in both worlds, which are the subtlety of the waters, are in themselves dead, but in respect of the super-celestiall emanation into them, which informeth and vivifieth them, they live, move, and are thinner or thicker, according unto that more or less formall grace, which the all-informing Spirit doth allot them; for the more the sacred Spirit of life doth abound, or really act, in this or that region of the universall aire, the more that sphear is thin, subtle, active, worthy, and noble. Doth not Scripture seem to verifie, that *Deus sapientiâ suâ aptet pondus aeri, & appendat aquas in mensura, fecerit terram in fortitudine sua & preparaverit orbem in sapientia sua & prudentia sua extenderit cœlos, appenderit aquilonem super inane & suspenderit terram super nihilum. In cœlorum structura & cum Deus stabiliret fundamenta terræ, ipsa aderat cuncta componens.* And again Wisdom saith, *Ex ore altissimi prodii primogenita ante omnem creaturam, in initio ante seculum creata sum, usque ad futurum seculum non desinam, & habitatione sancta coram ipsum ministravi. In cœlis feci ut oriretur lumen inde ficiens, & sicut nebula texi omnem terram. In altissimis habitavi, & thronus meus in columna nubis, cœli gyrum circuivi sola, profundum abyssi penetravi in fluctibus maris ambulavi & in omni terra steti. Feci Arcturum & Orionem, converti in mane tenebras, diem in noctem mutavi, vocavi aquas maris, effudi eas super terræ faciem. Cœlos digitque, mediante Spiritu meo, ornavit Deus; converti cœlum in gyro in locum sunm uno die: omniaq; numero, pondere, & mensura disposuit & temperavit.* God by his wisdom giveth proportion of weight unto the aire, hangeth the waters in measure; He made the earth in his strength, prepared the world in his wisdome, and extended the heavens by his prudency. He hanged the North upon emptinesse and inanity, and ballanced the earth upon nothing. For she was present at the building of the heavens, and it was she that did compasse and fashion out all things. When God did establish the foundations of the earth, she was present, and composed all things. And in another place, this Spirit of wisdom saith, *I came out of the mouth of the most high, being first-born or brought forth before any creature. I was created in the beginning before all ages, neither shall my beeing cease in the latter age of the world: and I do administer before him in his holy habitation. I caused a never failing light to rise in the heavens, and I covered the earth after the manner of a mist. I dwelled in the highest places, and my throne was in a clowdy pillar. I alone did compasse round about the heavens, and did penetrate into the profundity of the abysse; and I walked in the waves of the seas, and I stood upon every earth. I made the North, or pole-star, and Orion, and I turned the darknesse into day, and the day unto night. I called the waters of the seas, and poured them out upon the face of the earth. I turned the heavens about unto his place in one daies space.* To conclude, *God adorned the heavens by my spirit, and did proportionate and temper all things in number, weight, and measure, &c.* By which testimonyes it is most apparent, that all changes, alterations, actions, ornaments of beauty, motions, numbers, weights, measures, and consequently all diversities that are made, in the generall homogeniall mass of the waters, are effected by this vivifying emanation of the benigne and bright spirit of the eternall Unity, whose root is the Word; for in verity, according unto St. *Paul*, it is onely *this Spirit that doth operate all in all.* And therefore I must needs conclude with the kingly Prophet, and say, *Opera Dei mirabilia & ampla sunt, qua omnia fecisti in sapientia: The works of God are marvellous and ample, which thou hast effected in thy*

Job 28. Psal. 147. Prov. 3. Eccluſ. 24. Amos 1. Ester 4. Jer. 51. Job 26. 1 Cor. 12. Psal. 103. 24.

Psal. 33. 6. *thy wisdom.* And again, *Verbo Domini firmati sunt cœli & Spiritu oris ejus omnis virtus eorum. By the word of the Lord the heavens were fashioned and fastned, and by the Spirit of his mouth each vertue thereof.* Which words do seem to infer, not onely the materiall substance of the world, which is intimated by that word *Heavens*, but also the inacting form, that is, the vivifying beginning of all things, which hath no beginning, and this is signified by the *Word*, and his off-spring, the Spirit from the which the waters first received their beeing; and then of these catholick waters were the heavens, the earth, and elements made, in number, weight, and measure, that is to say, were effected by a subdivision, through the spagerick act of the self-

2 Pet. 3. same word or spirit: And therefore St. *Peter* hath it, *Cœli erunt prius & terra de aquis & per aquas consistentes verbo Dei: The heavens and the earth were of old of waters, and by waters, consisting by the word of God.* As who should say, after the Spirit of the Lord had issued out of the dark abyss, (for it is said, *Verbum erat in principio, The Word was in the beginning*) and had given act and form, and consequently a name unto the waters, (for it was said, that *the Spirit of the Lord was carried upon the waters*) the same Spirit did operate to reveal explicitely and particularly, that which the Chaos did at the first contain in it self complicitely and confusedly, and that in a generality; wherefore when it had revealed the universall matter of all things, which was water, it did by little and little anatomise it, and open the secret closets thereof, to shew forth and make manifest that which from all eternity lay hid in it, and was without form or beeing, and therefore esteemed rightly for Nothing. And first, the substance of the world was made of it in generall, as it appeareth by this

Sap. 11. 18. Text, *Manus omnipotentis mundum ex informi materia effecit, The hand of the Omnipotent did make the world of a matter without form or shape.* And as St. *Jerom* interpreteth it, *Ex materia invisa, Of an unseen or invisible thing.* Then that watry and humid substance was divided into the heaven and earth, in distinguishing the waters from the waters by the same Spirit, which is the ministring hand of the Almighty; for

Eccles. 24. the Text hath it, *In habitatione sancta coram ipso ministravi, I did administer before*
Prov. 9. *him in the holy habitacle.* And again, *Sapientia apud ipsum fuit cuncta componens, Wisdom was she that composed all things with God.* And this was the second daies work. Then the lower waters were divided into elements, namely, earth, water, aire, &c. and that was the third daies separation, as *Moses* doth methodically demonstrate. All which, *Hermes* expresseth thus, (as is said before) *Ex luminis voce verbum fac-*

Pimand. 1. *tum prodit, verum hoc naturæ humidæ astans, eam fovebat. Ex humida autem naturæ visceribus sincerus ac levis ignis protenus evolans alta petit, aer quoque levis spiritûs parens in mediam regionem inter aquam & ignem sortiebatur; terra vero, & aqua sic invicem commixta jacebant, ut terræ facies obruta nusquam pateret. The word which was made did issue out of the Light's voice, and this Word being present and assistant unto the humid nature, did foster and preserve it. Then the light fire, proceeding out of the bowells of the humid nature, soared or mounted aloft. The thin air also, which is the father of the spirit, did elect the middle region which is between the fire and the water, for his abode. The earth and water did lie so intermingled together, that the face of the earth was no where overflowed or drowned by the waters.* Whereby it is evidently proved, that this thin spirituall water, or humid nature, in it self is no more than mans spirit, without the vivifying act of life; for as in the soul of every creature that liveth, there are two things chiefly to be required, namely, an Agent and a Patient; so where the one of these are wanting, there can be no created soul: for if that the world's life was onely the essentiall breath of God, without the vehicle of the created humid spirit, which is the matter of heaven; then that life would be simple identity, and of one and the same property, and consequently there would be neither variety of action, neither any contraction or dilatation of systole and diastole in things, and therefore no action or passion in the soul; for without a passive nature there can be no action, and also without an active nature there can be no passion. Now matter which proceedeth from water is the subject of all passion, as here, mother *Chaos* was the female or passive, unto the action of *Demogorgon*, or God. Also act or form, which proceedeth from light, is the subject of all action, as its father Eternity, or the bright emanation of the spirit of wisdom from the fountain of light, was the male or agent. From hence therefore it is an easie thing to gather, first, what the soul of the world is, and therefore of what parts it doth consist; for we must consider, that as every creature hath his interior and exterior, so also we must exquisitely search after an internall and an externall, in the soul, being it is a creature; and again, that it is a creature, it is most certain, because it is not Iden-

tity,

tity, but Alterity; for if it were Identity, it would be the divine unity or essence, and consequently it would not be created. Now that it is *Alteritas* it is plain, because it is compounded of two, after the consistence of Angells, forasmuch as his internall is a vivifying flame, issuing or proceeding from the eternall emanation of life; and his externall is an æviall spirit, which is created, inacted, and animated by this eternall emanation from God. And forasmuch as the nature of that most essentiall and never-dying fire, is said to be all, and in every part of the world, (and therefore Scriptures say, *Christus adimplet omnia*, *Christ filleth all things*. *Christus est omnia in omnibus*, *Christ is all, and in all*. *Dei Spiritus est in cœlo*, *in inferno*, *in extremis maris*, *in nocte & in tenebris*, *&c.* *The Spirit of God is in heaven, in hell, in the extreamest parts of the seas, in the night, and in darkness*. *Sapientiam effudit Deus super omnia opera sua*, *God hath powred out the spirit of wisdom upon all his works*. *Spiritus Dei incorruptibilis ineſt omni rei*, *The incorruptible Spirit of God is in every thing*. *Cœlum est ei sedes, terra autem scabellum pedum ejus*; *The heaven is his seat, and the earth is his footstool*. *Spiritus sapientiæ implet orbem*, *The spirit of wisdom filleth all the world*, *&c.* Forasmuch (I say) as it is in every particle of this humid spirit, the which by his presence is now full of dignity, that before was vile and deformed; it is certain, that it maketh this catholick spirit to live. And therefore this angelicall spirit thus composed of alterity, or of two, is called *Anima mundi*, because it is that catholick or generall spirit, divinely animated from the beginning, which doth vivifie afterwards each particular creature of the world, proceeding from the generality to the speciality, and from the speciality unto the individuality. So that the mighty question, so often revolved by the Peripatetick Philosophers, and so slenderly by them resolved, may hereby be fully determined, and enucleated, if it please the wise and impartiall Reader rightly to consider things, as indeed they do stand; for by this, it is easie to express and distinguish *mentem divinam*, or the *divine emanation*, from *anima*, or the *soul*; and again, the *anima* from *spiritus*, or the *spirit*; being that it is evident, that the mentall radication, is the eternall and formall emanation, which is given or sent out by the Creator in her positive property, to create the world, and consequently the earthly body and heavenly spirit thereof, of nothing, or non-actuall existence. The spirit is that inward created spirit of the world, or subtle substance of the waters, or humid nature, simply considered in its self, which is animated and illuminated by that Archetypicall emanation; and the soul, or *anima*, is that union, which is made between this humid created spirit, and the increated formall emanation, which doth inform or create. So that by this we may discern, first, what the *forma informans*, or *natura naturans*, is; then what the *forma informata*, or the *natura naturata* is. The *forma formans*, or *natura naturans* is God, or the divine emanation, which created all things; the *forma informata*, or *natura naturata* is the created light, or the spirit informed or illuminated, by the presence of the bright increated Spirit; and the increated Spirit clothed with, or enduing that created spirit, is said to be *vestitus*, or *amictus lumine quasi vestimento*, *cloathed with light*, that is, *with an illuminated spirit*, *as with a garment*. We shall find also in *Exodus*, that in the same Chapter, the spirituall creature in which the divine Spirit acteth and resideth, is tearmed an Angell, in regard of his externall spirit in composition; but again, in the same Chapter it is tearmed JEHOVA, in regard of the eternall form that acteth in it. Also the Angell is said to go before the Israelites in a pillar of clowd by day, and a pillar of fire by night. And again it is said in the same history, that JEHOVA went before them in the said order. And the wise man said, *Fuit sapientia iis tegumentum interdiu*, *& lux stellaris noctu*, *Wisdom was a cover to them in the day time*, *and a starry-light in the night*. And the reason of all this is expressed elsewhere thus, *Noli exacerbare eum*, *quia non feret delictionem vestram*, *quoniam nomen meum est in eo*; *Do not anger this my angel*; *for he will not endure your defections*, *because my name is in him*, *&c.* Where, by his name he signifieth his word, which is God; as if he had said, I do essentially animate him, and I am within him, &c. That the soul of the world, or *Mens divina in mundo*, simply taken, is the divine mentall emanation absolutely in it self, being distinguished from the created spirit, this Text in Scriptures doth warrant: *Animam & Spiritum dividit & discernit sermo Dei vivus*: *The Word of God doth devide the soul and the spirit*, &c. Where, by the word is ment the mentall beam; by the Spirit, the humid nature that existeth by the presence of the mentall beam, which God by his Word can withdraw unto himself, or emit according unto his will and pleasure. Whereupon *David* said:

Ephes. 4.
Coloss. 3. 11.
Psal. 139. 7.
Eccles. 1.
Sap. 12. 1.
Isai.
Sap. 1.
Psal. 142.
Exod. 3.
Sap. 10. 17.
Exod. 23. 20.

Deo

Deo recipiente Spiritum suum à creaturis, exspirant, emittente spiritum recreantur bono. God receiving or withdrawing his Spirit from the creatures they exspire, but sending out his Spirit they are recreated with life and goodness. And now I will prove all this out of such definitions or descriptions, which as well the Fathers of the Church as the Philosophers, both Christian and Gentile, have made upon the soul in generall, both as it hath a relation unto a body, and also as it is in its simple and separated estate: *Damascene* seemeth to define it thus: *Anima est substantia spiritualis a divinis fontibus emanans, simplex, indissolubilis, immortalis, libera, incorporea, & indivisibilis; quantitate, figura, pondere, & colore carens. The soul is a spirituall substance, flowing from the divine fountains, simple, indissolvable, immortall, free, incorporeal, indivisible; wanting quantity, figure, waight, and colour.* Unto this also *Bernard* seemeth to consent. And *Augustin* defineth it thus: *August.* *Est mens divina omnia intelligens omnibusque se assimilans: It is a divine Spirit, that understandeth all things, and doth conform it self unto the shape or likenes of all things.* And for this reason, certain Philosophers say, that it is made after the likeness of the Spirit of Wisdome, which is known to be the Image of God: For it beareth the likeness of every thing in it self. Wherefore it is defined by them, to be the similitude of all things. And verily it hath in it self this power, to apprehend, and find out all things. Again, it is like unto all things, being that it is one in all. There are some of the diviner sort of Mysticall Philosophers, that seem to conclude mans soul more fully in this definition; *Agnip. lib. 3. cap. 37.* *Anima est lux quædam divina ad imaginem Verbi, causæ causarum, primi exemplaris, creata; substantia Dei, sigilloque figurata, cujus character est verbum æternum: The soul is a certain divine Light, created after the Image of the Word, the cause of causes, and the first exemplar or image, &c.* Another defines it thus: *Est res incorporea omni decore adornata, Sanctæ Trinitati assimilata, æterna gloria coæquata: It is an incorporeall thing, which is adorned with all virtue, likned to or resembling the Holy Trinity, and coæquated unto eternall glory.* Some do describe it thus: *Est Spiritus intellectualis semper vivens, semper in motu, & secundum sui operis officium variis nuncupatur nominibus. Dicitur vita dum vegetat, spiritus dum contemplatur, sensus dum sentit, animus dum sapit, mens dum intelligit, ratio dum discernit, memoria dum recordatur, dum vult voluntas; ac ista omnia non sunt nisi una essentia sed proprietate diversa: It is an intellectuall Spirit alwaies living, alwaies in motion, and in respect of its divers operations in the body, it hath divers appellations assigned unto it: For it is called life, in regard of its vivificative and vegetative property. It is called a Spirit, as it is conversant about contemplation, and, is a spirituall substance: and breatheth in the body; it is called sense, as it is imployed about the Act of sensation; it is termed Animus, when it operateth in Knowledg and Wisdome; and it is named Mens, in regard of its Divine Understanding: and Memory, as it doth remember*; again, as it is affected to will any thing, it is called *Voluntas*: and all these names decipher but onely one *Anima* or Soul in essence, but divers and sundry properties or faculties, *&c.* And these later descriptions are assigned unto this vivifying Spirit, as it is conversant with the body. Now if we shall duly examine all these delineations, of the essence and properties of this *Anima*, as well in her freedom from the body, as when it is included in it; we shall find it not to vary one jot from the tenor of my precedent assertion. For first, we shall observe it to be in its essentiall virtue, the off-spring of the eternall emanation, which came immediatly from God, for the inacting of all things, and then that it hath for its substantiall Vehicle, the thin subtile created spirit of the world, which maketh it *alteritatem*, or a composition of two, namely of the bright emanation from the eternall Fountain, and therefore in the foresaid definitions, it is tearmed in regard of this its interior, in the first, a Spirituall Substance, flowing from the divine Fountain; in the second *mens divina*; in the third, the Image or similitude of the divine Wisdome; in the fourth, a divine Light, after the Image of the Word, the substance of God whose character is the Word; in the fifth, the similitude of the Holy Trinity, coæquated unto the divine Glory. Secondly, it participates of the mundane spirit, and therefore it is by the sixth and seventh tearmed (in regard of its substance) a spirit that breatheth in the body, and it is the Vehicle of the formall act, which is in truth the divine mentall beam: being considered in it self, as the substantiall and materiall spirit, in its simple nature, it is that which participateth with the created spirit of the world. The union of these two, is called *anima*, so that *anima* includeth *mentem* and *spiritum*, or the divine and created nature in one, which filleth all, and animateth and vivifieth all things,

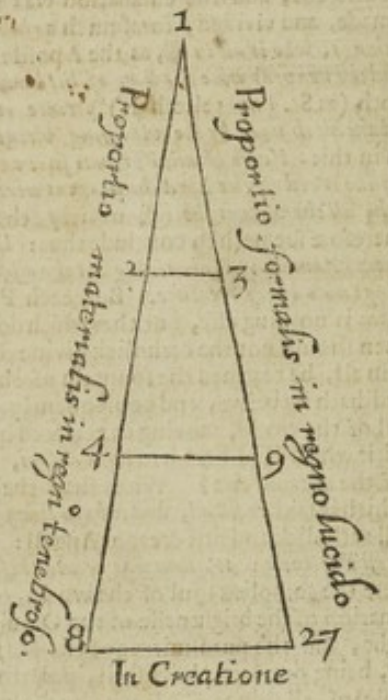
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according to the assertion of such Gentile and Ethnick Philosophers, as I have cited before, which I will prove no way to dissent or vary from the testimony of the holy Text. And to make this the plainer, I will compare them in order. And first, I will begin my relation, with the Cabalists great Angell, whom they call *Mitatron*: which by interpretation, is *Donum Dei*, *the Gift of God*, which (as they say) is the catholick intellectuall Agent, from the which all peculiar forms do descend. The Apostle saith, *that the Lord doth vivifie all things.* And *Solomon* saith, *that the Spirit of Wisdom is the tree of life and the fountain, or beginning of life: and if this Spirit be the fountain of life*, then the Son of *Syrach*: *effudit Deus illam supra omnia opera sua, & supra omnem carnem secundum datum suum*: *God powred it out upon all his works, and upon all flesh in his measure.* And this was that catholick angelicall Spirit, which God sent out as a Spirituall Messenger from himself, and out of himself, in the form of an emanation, to move upon the waters, and to inform and vivify them, and give life and being, not onely to the great world, but also to every particular thereof, and the emanation was this Word of God, by whom all things were made, and vivified, forasmuch as *in it was life*: I mean that *Christ which filleth all things, who is all in all*, as the Apostle saith, who *in the beginning made the earth, and the heavens were the work of his hands*; and after his creation of all things, he doth (as St. *Paul* telleth us) *portare omnia verbo virtutis suæ*: *bear up, suffer and sustain all things, by the vivifying virtue of this Word.* Which also *David* confirmeth in this: *Verbo Domini firmati sunt cœli, & Spiritu ab ore ejus omnis virtus eorum*: *By the Word of the Lord the heavens were framed and setled, and by the breath of his mouth, all the virtues thereof*, namely, the life, preservation, and being. The Apostle therefore seemeth to conclude thus: *Deus non aliquo indigens dat vitam & inspirationem & omnia*: *God needing not the assistance of any, giveth life and breath, and all things unto every creature.* But each Philosopher cannot but acknowledg, that *Anima* is nothing else, but that which doth animate or vivifie a body or spirit: why then should not the catholick divine Spirit which filleth all, and operateth all, and in all, be tearmed the fountain of the worlds life; by which it liveth, moveth, and hath its being, and consequently the essentiall life, and Centrall or mental soul of the world, moving the created humid spirit thereof, no otherwise, then the spirit which God breathed into *Adam*, did move and operate, in and by the Organ of the created aire? What shall the eternall and vivifying Spirit of Wisdome, which is said *to fill all, and to be in every thing*, which hath the nature of the universall catholick and first created Angell: (For *Ecclesiasticus* hath it: *prior omnium creata est Sapientia*: *Wisdom was created before all things*,) shall it (being that it is as it were the catholick soul of the world, or life of all things; forasmuch as it is the emanation of the brightnesse of the Omnipotent, and the splendor of the eternall Light, and the pure mirror of the Majesty of God, and the Image of his goodnesse, being one, simple, subtil, permanent in it self, and the most piercing or movable of all things. All which are the properties assigned by St. *Dionys*, unto an Angell, and by the learned Fathers before mentioned, unto a separated soul:) shall it (I say) be in all things, and fill the heavenly spirit of each world, I mean of the great world, and the little one, called Man? and shall it not operate and act the vivifying and multiplying effect of his nature, but be idle, and vacant in the creature? Did God send forth his operative Spirit to be still, and not to act? Yea verily, the Father operates in it by his Volunty, and he effecteth the Volunty of his Father in the creatures spirit, which it possesseth, animateth, and guideth, which way it pleaseth. And for this reason *Judith* saith: *Deo serviat omnis creatura, quia dixisti, & facta sunt; misisti spiritum tuum, & creata sunt.* So that the great world may say, and confesse, as well as man, that it was made after the Image of the Archetype or God, and that *in him it liveth, moveth, and existeth.* According to that of the Apostle unto man, which is the little world. Thus you see that the Cabalist's *Mitatron* or *Donum Dei*, whom they make the catholick intellectuall Agent, is nothing else but that universall Spirit of Wisdome which God sent out from this Throne (or as the Text hath it) even out of his own mouth, as the greatest gift and token of his benignity unto each world, and the members thereof: to reduce them from deformity, and non-existence, into act and formall being, and to endue them with lively feature, and to tender life, and being unto them explicitly, which before was but complicitly included, and comprehended, in the dark and gloomy shadow of death, I mean out of the deformed Chaos, into a beautifull shape; out of deadly sleep and dark rest, into

1 Tim. 6. 13.
Prov. 3.
Gen. 1.
Joh. 1.
Ephes. 4.
Colos. 3.
Heb. 1.
Psal. 33. 6.
Act. 17.
1 Cor. 12.
Wisd.
Wisd. 12. 1.
Eccles. 1.
Sap. 7. 22.
Judith. 16.
Act. 17.

into a lively action, and motion; out of obscurity into Light: And this therefore was tearmed rightly in the eies of wise men *Mitattron* or *Donum Dei catholicum*, which reduceth the universall Nothing into an universall Something.

But that I may the better expresse unto you by a Philosophicall Demonstration, the Angelicall nature of this supream intelligence, called *Metattron*, and consequently of the soul of the world; I would have you in the first place, to know the true manner how the Philosophers do demonstrate the harmony of the world, and his spirit. The Platonick's *Heptachord*, the which he did invent, and adapt for the demonstrating of the soul of the world, did consist of seven strings, or proportions, partly even, and partly odd, namely 1, 2, 3, 4, 8, 9. 27. The which proportions, although *Porphyrie* and *Proclus* have drawn forth in one line; nevertheless it appeareth unto me, that *Adrastus* and *Calcidius* have more fitly expressed, and adapted it unto the sides of a *Pyramis*, or Triangle in this manner.



In the summity or top whereof, namely where both lines meet in one point, the figure of 1. is expressed with Unity, because it participates both on the side with the materiall existence, and on the other it hath a commerce with the formal emanation, it is apparent that this point or Unity from whence both these different lines, or streames do issue, in the fountain as well of matter as form, and therefore it is as well *Synesius*'s as other Theosophers opinion, (not disagreeing in this point from Holy Scripture) That *Deus sit omne quod est; quippe à quo, per quem, & in quo sunt omnia. Quod sit mas & femina, vel, ut Mercurius Trismegistus ait, utriusque sexûs facundissimus; quod sit potentia, & actus, quod sit forma & quod sit materia. Imo vere nihil est quod ipse non existit*: God (say they) *is every thing that existeth; being that, from him, by him, and in him are all things. He is male and female*, (as *Synesius* saith) or, as *Mercurius Trismegistus* will have it, *He is most abundant in each sex: He is puissance and act, and finally, he is form and he is matter.* And verily they conclude, that there is nothing which he is not. All which seem not to differ from Holy Testimony, which is, that *God is all, and in all, and above all:* and that *in him are all things, and in his Spirit and Word all things consist, &c.* The six other figures which do correspond unto one another, from the materiall side unto the formall, namely the even numbers, that regard directly the odd, namely the materiall number 2. regards the formall 3; the 4. the 9; and the 8. the 27. do most lively expresse the generall kinds of all creatures, with their harmony.

mony. And in the first place, it deciphereth the Symphoniacall Degrees of the Soul of the world, as shall be told hereafter: For first, after the example of the *Archetype* from 1. issued 2. which is termed by the Pythagoreans, the confusion of Unities, and therfore it is the radicall or incipient imperfect number, which is in respect of his confusedness and imperfection in the same relation unto Unity, from whence it sprung, as the bright eternall Unity is unto the dark Chaos, which is, *rudis indigestaque moles, a rude or confused and indigested heap*: And it is rightly tearmed Imperfect, because that the eternall emanation which is all perfection, had not as yet made it perfect: and for this reason also, the watery matter that issued out of it, is of it self imperfect, no otherwise then the number of 2. is esteemed in regard of that of 3. because all perfection consisteth of 3. tearmes, namely a beginning, a middle, and an end. So that if you take one of the Unities of 2. for the beginning, and another for the middle, then there wants an end. If you put an Unity for the beginning and an other for the end, then you have two extreams, but no mean or middle, and therefore it is this way also imperfect: Or if you place one Unity for a mean and the other for an end, here also you have imperfection, because there wants a beginning. In like manner, if Unity had not emitted his actuall emanatiom as a bright Unity of life, the 2. or deformed matter of the Chaos had stood in his duall, confused, or imperfect estate; that is, without the form, or shape of any perfect thing, I mean a plain *Nihil* or *Aliquid in potentia & non actu*: *Something in puissance and not in act*. So that matter (I say) before it was informed by the Unity of Light (which maketh the third Unity) was *Vacuum & inane, Vacuity and inanity*, because it wanted the presence of the informing Unity, or actuall emanation, to endue it with the title of goodnesse: for after the bright emanation was made, then vacuity was changed into plenitude; puissance into act; darkness into light; and a deformed matter, into well formed, and vivified waters, and, in a word, imperfection into perfection. And thereupon it was said, that God saw that it was good, that is, it was repleniſhed with his virtuous Essence, who was all good and onely goodnesse. By this reason therefore, namely by the addition of the formall Unity, the manner of confusion and of imperfection, which is the materiall duality, that doth Symbolize with the Chaos, which is the mother of matter, perfection is brought into the world, which by animating the purest and subtiler waters, doth unite the mentall Light with the heavenly Spirit, in an Angelicall essence, which doth afterwards animate and inform all things. And this formall Union is Symbolically expressed, by the figure 3. which for this cause is termed, the first number of perfection, and the number of the Soul or the radicall number of form in the course of nature: henceforth therefore it cometh, that the Platonists and Pythagoreans do expresse matter, which is imperfect in it self, by eaven or imperfect numbers, and according as in the Achetypicall world, designed by 1, 2, 3. in form of the sacred Trinity, there appeareth to be three Ideall dimensions in one divine nature, or eternall essence, which present in their manner of progression a Root, a Square, and a Cube, which import a supream soul, a spirit and body of the world, Ideally painted out in the Archetype and that these three seem to be raised out of one 1. or Unity (for multiplying 1. by the root 1. doth produce 1. and its self which makes 2. or a simple Ideal square, and multiplying it again by 1. there riseth but 2. and 1. which make 3. or a Cube, which argueth the perfection of the Ideal world, which was in God, if we take the two radical compounded numbers for roots, we shall produce after this pattern the created or exemplar world, namely we shall find out three dimensions; to wit, longitude, latitude, and profundity of the matter, by the inquiry or searching out of the Root, Square, and Cube of matter, the root of matter therefore was 2. for though the supream unity had multiplied or dilated it self in 2. arguing its first-born issue, yet because the holy Spirit of Illumination shined not forth, all was dark *quoad nos*: wherefore we must imagin, that the multiplication of matter in the world, is nothing but variety of penetration of formall light into the watery abysse, or materiall multitude: For the thicker matter is, the nearer she appeareth unto her root 2. or the dark Chaos. Again, the thinner it is made by the opulency of the formall emanation's bright presence, the nearer it appeareth unto the root of formall Unity This mystery (I say) being rightly understood, all science even in the abstrusest Philosophy, may easily be decyphered. The root of matter therefore which is 2. imports the dark Chaos, the root of form which is 3. imports that the root 2. or the dark waters, is animated by the formall or bright emanati-

on of Unity or 1. and so the first 2. was accomplished, and the soul of the world created, namely by the Angelicall emanation. And thus was the Cabalists *Metattron* or *Anima mundi* first produced, which, according unto their traditions, is said to be the first creature that was created, agreeing with that of *Ecclesiasticus*: *Prior omnium creata est Sapientia. Deus creavit illam in Spiritu Sancto: Wisdom was created before all things, God created her in the Holy Spirit, &c.* And in and by this Angelical creation, all other Angels were also made, and therefore it is said: *Christus est Imago Dei invisibilis, Primogenitus omnis creaturæ, in quo edita sunt universa in cœlis & in terra visibilia, & invisibilia, sive Throni, sive Dominationes, sive Potestates, omnia per ipsum, & in ipso omnia sunt, & ipse ante omnes, & omnia in ipso constant. Christ is the Image of the invisible God; being brought forth before any creature, in whom all things, as well visible, as invisible are made, both in heaven and earth, whether they be Thrones, or Dominations, or Potestats, all are made by him, and in him, and he was before any thing, and all consist in him.* Loe here is evidently described the true vivifying Spirit, which not onely made all, and is all that he made, being that all are in him, doing the will of his Father in all that he hath made, whom the Hebrew Rabbies call *Mitatron*, or *Dominum Dei*, and the Prophet, *Magni concilii Angelum, the Angel of the great councell: Et vocabitur nomen ejus* (saith the Prophet) *magni concilii Angelus: And his name shall be called, The Angel of the great councel, &c.* Thus by the multiplying of 3 in it self, we have the created formall square, which imports the nine Orders of the Angels, which vary according to the multiplicity of properties: by which the effluxion or emanation, that is sent out from this infinite fountain of light, doth operate diversly in the world, according unto the will of the Father of lights, which sent it forth. And the formall square 9, being joyned with the materiall square 4, doth animate the heavens, which by inspissation or multiplication are made corporall or cubicall; so that all bodies are made of those thin substances, by multiplying of each square in his root, whereupon the cubicall form will be 27, and that of matter 8, which argue every elementated or compound matter: and as the more the matter is multiplied in it self, the darker and thicker will it be; so the more that light is multiplied in it, the lighter, thinner, and more spirituall will the creature be. Insomuch that the formall root, and square, and cube import the essence and souls of creatures, as well super-celestiall, as celestiall and elementall, which are more or less dignified with form; for according unto these multiplications in form, the more will the creatures be exalted in excellency. You see now how far, and by what proportions, as well spirituall as materiall, the Platonick harmony of the world extends it self, and may observe, that where this harmonious proportion between form and matter is not, there must needs be as well spirituall as corporall dissention, or discord, and consequently antipathy. We see also, that the root of life is fixed in the angelicall composition, which is of simple, light, & pure spiritual matter, so that the eternal sapience, or essential soul, is the act of the Angels; the ævial angelicall spirit is the act or essential life of the starrs, or heavenly influence; and the starry influence is the soul and life of the winds, the spirituall emanation from the winds do fourfoldly inform the catholick sublunary element, or lower waters; the element doth animate the meteorologicall impressions, and of these are the compound creatures compacted, which draw from the divine fountain of them all, being one spirit in essence, but multiform in regard of the variety of organs, by which it worketh variously in the world. So that it appeareth, that God animated immediately the Emperiall heaven, or the intellectuall spirit, which is the seat of Angells, and this we compare to the root; the emperiall heaven animates the stars, or ætheriall region, which we refer to the square; and the starry heaven is, as it were, the male, or multiplyer and vivifier of the elementary region, and his creatures, which we compare unto the cube. Verily, not onely the abstruse Cabalists, but also the profoundest Philosophers, have made an everlasting memory of this perfect and formall root, or ternary number, with his triple dimension; I mean not that which is taken for a mercatory number, or such an one as the vulgar Arithmeticians do use in their Algorism, but as it is a spirituall and essentiall character of numeration, proceeding from a certain circular revolution and square, and cubick multiplication: And therefore the Learned have founded on this subject their formall and mysticall *Arithmetick* and *Geometry*, which are not exercised about common and vulgar subjects, but wholly employed about the profound meditations of the true *Cabala*, naturall *Magick*, and essentiall *Alchimy*, which because the ignorant vulgar people do rashly condemn under those titles,

Eccles. 1.

Colos. 1. 13.

Isai. 6.

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are otherwise tearmed by the mysticall, with the name of the science, *Elementary, Celestiall*, and *Supermundane*, as well because it entreateth of separated Intelligences and substances, (as some do style them) as also because it is the worthiest of all others to be understood, as being conversant about the knowledge of the Creator; for the greatest perfection in which man may most glory, is, to attain unto the true knowledge of God, which also the Prophet doth testifie in these words, *Let not the wise glory in his wisdom, no the strong man in his strength, nor the rich man in his riches; but let him that will glory, vaunt and glory, in that he knoweth and understandeth me.* And verily these are the three mysticall sciences, which are by wise men appropriated unto the knowledge of the three worlds; I mean, the Intelligible, the Celestiall, and Elementary, represented, according unto the Cabalists by these three Letters of the name אדם *Adam.* Also the three parts of man, termed the little world, to wit, the Intellect, the Soul, and Body, which is subject to alteration and corruption, as also the elementary part. Upon this foundation also, the *Rabb. Zoar* said, That there are three things which correspond unto one another in this ternary dimension, forasmuch as they are framed or formed after the pattern of the Archetype, and radicall Idea, namely, the Tabernacle of God which *Moses* erected, the Temple of *Solomon*, and mans Body, according unto the three manner of numbers which were applyed unto them, namely, the vocall or operative, which is the extract of the measure unto the elementary world; the formall, which is extract from the vocall unto the celestiall; and the rationall or divine, which is extracted out of the formall unto the intellectuall. I will make all this plain by the reall description of the Tabernacle: This Tabernacle did symbolize with the three worlds in his parts, for the former of them was uncovered, and was exposed unto the winde, rain, hail, snow, and all other impressions, which are ingendered in the sublunary world, with perpetuall alterations and changes; and unto this part, the common sort of people, as also the beasts, in an assiduall vicissitude of life and death, did resort, by reason of the continuall sacrifices which were slain and offered in this place. And therefore this region importing the cube of matter, is rightly referred unto the elementary world, which is composed of the grosser waters, as of a substance fluid and unstable; and for this reason it is properly called, the world of darkness, wherefore the Evangelist in one place styleth the devill, the Prince of darknesse; and in another place, the Prince of this world. This region also hath his relation unto the body of man. Jerem. 9.

The second part of the Tabernacle, which was burnished over with gold, and illuminated with a Candlestick of seven lights, doth decypher out the starry heaven, and his seven erratick lights or Planets; and this heaven, as it is in the middle betwixt two extreams, namely, between the bright fountain of the formall or emperiall heaven, and the obscure and dark abysse of matter, or elementary world; so also it doth participate of the two extreams, namely, of water and fire: And for this reason the heaven is called of the Hebrewes אשמים, *Aschamaim*, of אש *esch*, *fire*, and מים *maym*, *water*; in Greek *Æther*, *quasi igneus aer.* But the watry body or matter of it is therefore incorruptible, because her appetite is so fulfilled by the affluence of the formall nectar from above, that it desireth not any alteration; and touching her activity and motion, it hath it from that eternall emanation, which is said by *Solomon* to be *the most movable of all things*; and, in verity, it is the first catholick mover, who is said to be the President of the *primum mobile*, at whose act, all the inferiour intelligences do move about their rouling and twinckling fires, no otherwise than at the motion of a centrall wheel, many externall wheels do move and have their life. Thus we may see, first, why this region of the world is tearmed Heaven, or sphear of equality, namely, by reason of his mixtion in equall proportions, of form and matter; also, why it is called the sphear of the soul of the world, by reason that it is composed of the pure spirit of the waters, which is female and passive, and the bright fire or act of eternity; for the mentall divinity doth by and through this humid nature, which is his vehicle, act and shew forth his vivifying and emanating property, in and by this spirituall organ; and therefore doth all life consist, *ex calido essentiali, & humido radicali; of essentiall heat, as the masculine or active; and radicall moisture, as the female or passive.* This region therefore is referred unto the vitall soul in man, and hath relation unto the square, as well of form as matter, which is in the midst between the cube and the root. Wisd. 7.

The third part of the Tabernacle was the *Sanctum sanctorum*, and doth represent the super-celestiall, or intelligible soul, or emperiall spirit, forasmuch as his sub-

stance is almost light and fire and it is thought to be the seat of the Angells, which are the ministers of their great Prince the Lord of light: And this is argued by the presence of the two Cherubins, or fiery Angells, which with their wings do shadow the propitiatory. This heaven hath his relation unto the intellect in man, which the Hebrews call *Neshamah*, and the Greeks Νοῦς, the Latins *Mens*, or the mentall beam, which hath the dominion in mans soul. So that we may discern, that in the great world, the angelicall heaven being most formall and fiery, is as it were the soul of the ætheriall heaven, for by it, and from it, this region receiveth his life's motion and being; as also by the like proportion the celestiall or ætheriall heaven is the soul or agent of the elementary region. For by means of the Sun, Moon, and Starrs, which dart down their beams and influences upon the earth, as arrowes against a butt, the earth, and water, and all things therein, do act, and live, and generate, and multiply; so that the heavens are esteemed by all Philosophers to be the Male, and the earth and other elements the Females, between the which, all generations are made in and upon the earth, and in the sea; for the earthly body cannot operate without a heavenly touch, yea, even man himself requireth for his generation the heavenly act and aid: and therefore *Aristotle* concludeth, that *sol & homo generat hominem, the sun and man doth ingender a man.* Again, all Philosophers in generall agree in this, namely, that *superiora agunt in inferiora, more maris in fœminam; the superior bodies do operate upon the inferiors, as the man upon the woman.* And the Maxim of all such Cabalists, as are conversant in the mysticall Theology, averr, that *omnes res inferiores sunt representativæ superiorum; & sicut sit inferius, sic agitur superius; All inferiour things are representours or images of the superiours; and such as the inferiours are, such also are the superiours.* And in verity, a notable person, and well seen in this abstruce learning, doth aver, that the æviall or angelicall heaven, is framed after the pattern of the eternall and ideall world, and the temporall elementary heaven or region, is the image of the celestiall or ætheriall; so that the images and the actions of the darker world, have their ideall shapes in and from the lighter and starry world; and the starry world's shapes and actions were first delineated in the intellectuall or angelicall one, and they again proceed originally from the radicall pattern without beginning in the Archetype.

Reucl. lib. 3. De arte Cab.

I conclude therefore, that both Theology and the mysticall Philosophy do consent, that God is well pleased with the holy ternary, which is the first odd number in the Arithmeticall progression; for we Christians honour a Trinity of Persons in one Deity; and *Aristotle* saith, That we are instructed by a naturall kind of instinct or habit, to honour God after the number of three; and he speaketh in this but reason, being that in the ideall world there was three properties extracted out of one unity, after whose example the reall world was afterward made; so that the Trinity in Divinity was the root of all the worlds formall composition. For by the root 3, the intellectuall or angelicall world was deciphered; by the square 9, the celestiall world; and by the cube 27, the elementary, as by the Platonick learning we may gather. But as for the Cabalisticall Rabbies, they consider the quantitative proportions of this Ternary after another manner; for as the cube of three consists of three 9, so they take these three 9, & order them in this ternary position, 999, which makes nine hundred ninety and nine. So that after the rule of Algorism, the first 9 towards the right hand is a simple digital number, which because of its simplicity, formality, and essentiality, is attributed by them unto the nine orders of Angells, which belong unto the intelligible world. The middle 9, importing so many Tens, doth seem to partake one way of form or simplicity, and on the other hand of matter, and therefore they allot it unto the nine orbes or spheats of the starry heaven. The third 9, which is the place of Hundreds, importeth a deeper and more materiall composition, belonging unto the elementary world, all which do at the last terminate in Man, who is as it were a passage after the figure of unity from them unto celestiall things, and from thence unto intellectuall. To conclude, unity, in whom the Philosopher *Lencippe* did place the soveraign good and happinesse, being added unto the three novenaries, will make a compleat thousand, which is the cube of ten, and the end of all numbers, according to the Hebraick calculation. Also the square of 3, which is 9, by addition of *Aleph*, which is 1, produceth a Denary, or the number of 10, beyond the which, as *Aristotle* averreth, no man hath ever found any number. After the foresaid type therefore or image, the antient Law did make a partition of the fruits and goods proceeding from the earth, ordaining the centenary number, as being more material and

grosse

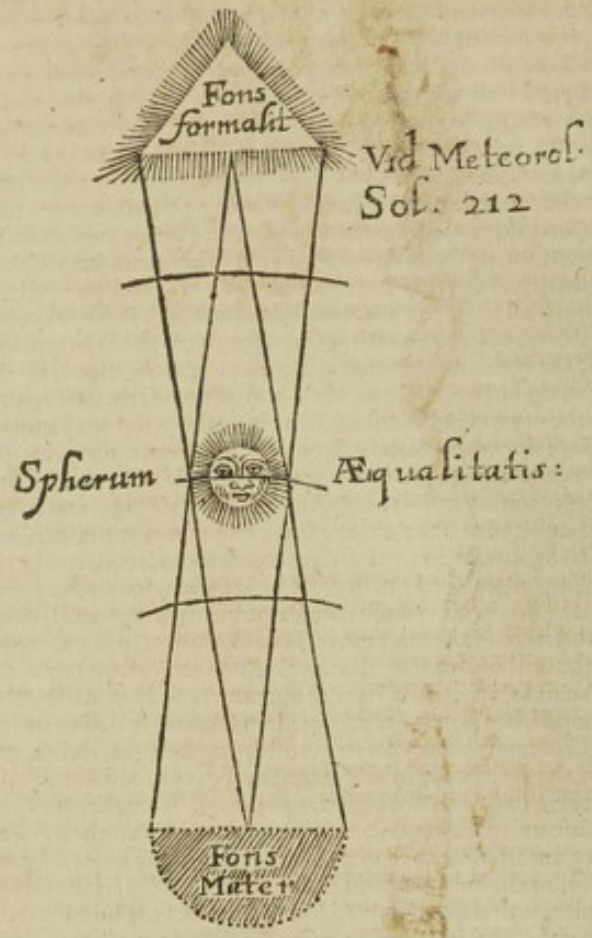
grosse, unto the Laicks and profane persons; the tenths it ordained & allotted to the Church-men, Priests or Levites; but the unity or denary it reserved for Gods portion, who (as is proved before) being all, is nevertheless but one; even as from the trunck of a Tree do issue many branches, and from those branches again many sprigs, and yet are all continuated and undevided from that one trunck, from which they have their life and being; or as from one body of the Sun, an infinity of beams do spring, not separated from the essence of that Sun. But to return unto our purpose. The said Cabalists have adapted and fitted the name of their great Angell, which they take for the soul of the world, unto this very triple ternary, or formall proportion, namely, 999. arguing thereby his radicall, his square, and his cubicall extention, or emission of his divine form unto the profundity of matter, and consequently that he is *Alpha* and *Omega*, the vivifier of all, and present in all, and through all: For the Letters of the name *Mitattron sar hapanim*, which signifieth the Prince of *Faces*, which is taken for the soul of the world, after the calculation of the Hebrewes amount unto 999. and therefore this name, with Letters befitting, do import this number, and yet nevertheless with this consideration, that the etymology of the word by interpretation may import *donum Dei*, or *the gift of God*; for what greater gift could God impart unto his potentiall creatures, and in generall unto the great world, then his eternall Spirit of wisdom, or his onely Begotten, to make them, of somewhat nothing, and to take away all deformity and nullity from the water, and to shape out of them a Heaven and an Earth, and to figure out in them all the creatures thereof, and to preserve them in existence, essence, and lively being? This was therefore indeed the true catholick *donum Dei*, or *gift of God*, whose incorruptible nature is in all things, and filleth all things; and as it is the most movable of all things, so it operateth all in all, according to the will of him that sent him. And therefore in regard of the office, and as he was an emissive Spirit, so was he not unworthily named by them, the great or catholick Angell, had not Scriptures in plain tearms seemed to intimate so much. Wisd. 12. 1. Wisd. 7.

I could also demonstrate, that the world, and his soul, or life, was shaped after the image of the Archetype in this manner: From 1, which was all light, in whom is no darkenesse, did 2 issue, which was *quoad nos*, darkenesse, or the dark Chaos, so called, because unity did not as yet shine forth to inform them. Betwixt these two extreams is 3 interposed, as a peaceable or charitable unity, between meer light and darkenesse, or the Spirit of divine love, who resting in the midst between these two principles, uniteth the divine formall fire with the humid materiall nature, or spirit of darkenesse, making a union of two opposite natures, so that both natures do remain in one sympatheticall concordance; and therefore this formall ternary is called, *Ligamentum elementorum litem & amicitiam concordiæ vinculis connectens*; *The ligament of the elements, tying together hatred and love with the bands of concord.* I expresse them thus.

Deus	1	*Lux.*
Cælum	3	*Sphæra æqualitatis.*
Terra	2	*Tenebræ.*

This excellent harmony of the soul of the world, is else-where most fitly expressed by me, by two equall Piramidicall shapes, whereof the one is formall, the other materiall; the basis of the formall is the immediate act of God, or the infinite and onely bright Unity, and it importeth the emanation of the creating and informing Spirit, so that his Cone doth penetrate unto the very center of the dark earth or abysse: And contrariwise, the basis of the materiall or watry Pyramis, is in the earth or center of darkenesse, and the Cone ascendeth unto the center of the basis of the formal Pyramis, in this manner.

Now



Now where the intersection is made between the two principal concurrences, I have framed a piece of a circle, which circle, because the portions of the formall Pyramis, and materiall, are there equall, we therefore with the Platonists do call *Spheram æqualitatis*, or *the Sphear of equality*; or, as they in another respect tearm it, the orbe or sphear of the soul of the world, which is just in the midst of the starry heaven, called for that reason *Æther, quasi ignem aer*, a fiery aire, as who should say, an equall portion of the spirit of the waters, and of the formall fire descending from God or Unity, (as I have expressed before). And therefore as we placed in the precedent demonstration the 3 in the center or middle of the line, between the divine illuminating unity 1, and the dark Chaos, or deformed duality 2; so in the world was the spirituall body of the visible Sun of this typicall world placed, in which the invisible and increated Sun of the Archetypicall world did put his Tabernacle: and for this cause it is rightly tearmed of the Platonists, the sphear of the soul. And verily by effect we find, that all vivification doth potently spring from the solar or Sunny influence: and as for the excellent beauty of the creature, as also in respect of the vivifying act thereof, it is an evident argument, that it aboundeth with the blessed sparks or vivifying beams of divinity. Again, that it is the bright organ, by which he that vivifieth all things, doth impart and pour forth the showre of his benignity, or divine Nectar of life, continuall experience teacheth, even the meanest plowman. Now that this most excellent and perfect concord of life doth remain principally in the midst of the line, drawn from unity, or the fountain of form, to the earth or duality, which is the fountain of matter, I prove it thus by the accords of Musick: The perfectest consonance in Musick is *Diapason*, and of all the other symphoniacall accords, it approacheth neerest unto the sacred Unity in Divinity, for it is half unison, and therefore it is rightly compared unto the blessed emanation of life which came from unity; and for that reason it is right-

rightly tearmed the Idea or image of a unison: And as the unison like one essence in Divinity, doth comprehend three Persons, importing the three accords in the Archetypicall harmony. So also the *Diapason* comprehendeth in it the two other accords besides it self, namely, *Diapente*, and *Diatessaron*. Now that this most perfect consonant of *Diapason* is planted in the midst of a unison, and doth, as it were, beget in it self two perfect chords, or *Diapasons*, which be contained within it self, I prove it thus: Take a Lute or Bandora, and strike any of the strings open, and then stop that same string exactly in the middle of it, and each half will sound a *Diapason* unto that open unison; so that the unison which is made by the striking of the whole string open, will be divided into two *Diapasons* or most perfect consonants unto the wholes; which is an evident argument, that the perfection of the *Diapason* is in the seat of the Sun, and consequently, that the formall and lively accord of all the world, is no otherwise in that centrall or middle place, then the heart, which is the seat of life, is in man: And yet by the beams of the Sun, this life of the world is made catholick, and filleth all, no otherwise than the vitall blood doth universally expanse it self in the Microcosm, by the channells of the arteries. But I fear I have followed this point too far, to prove and maintain the soul of this world; wherefore I leave it, to come directly unto the point, being that in my Mosaicall Philosophy, to wit, in the fourth book thereof, I have fully proved and maintained that Translation of *Jerom* to be right, namely, *Posuit tabernaculum suum in sole, he put his tabernacle in the Sun.* I will proceed therefore unto the second opinion of the Philosophers.

The ancient Philosopher *Democritus*, *Orpheus*, with the Pythagoreans, do judge that all things are full of gods; and again, all these gods they referre unto one *Jupiter*: where, by gods, they intend the divine virtues, infused into things, which *Zoroaster* called *divinos illices*; *Synesius* the Bishop, *Symbolicas illecebras*; others tearm them lines; others sorts, on which the virtue of things do depend. They erre not much in this saying, onely in appearing to divide the Godhead into diversities of gods: but they seem to excuse themselves of that error, in saying, that all those gods had relation unto one *Jupiter*, and so by that word [relation] they preserve the continuity and indivisibility in the Soul. They agree therefore with Scriptures, in that their meaning is, that this divine essence is in all things: For as Scriptures acknowledg, that the catholick Spirit of Wisdome is one simple Spirit; and yet it is tearmed by *Solomon*, *multiplex* or *manifold* in respect of his multiplicity of action, or property in creatures which it animateth: for it is said to fill the universe. And the incorruptible Spirit of God to be in all things, and to give life and motion unto all: forasmuch as it is *omni re mobilior, more movable and sprightfull then any thing, and being but one thing, it is able to do all things, it being permanent in it self, and therefore doth animate all, being that it is in all and every where.* For this reason also the Poets say: *Omnia Jovis plena, that all are full of Jupiter.* That is to say, the essentiall beams of this Eternall *Jupiter* or JEHOVA are in every particular place of the world, making things to live and exist, by a different property. And for this reason, they conclude that *omnia diis plena* (as is said) *all things are full of gods.* I come unto the third.

Sap. 7. Wisd. 1. Wisd. 12. Wisd. 7.

The Platonists, and all those Philosophers which partake with them, differ in nothing from *Orpheus*, *Democritus*, and the rest, saying, that those call that the Soul of the world, which the other tearm *Jupiter*; and the Gods which possesse all things, they nominate peculiar souls or mentall beames, which depend and have a continuated relation unto *the Anima mundi*: *as the incorruptible Spirit of the Lord, that filleth each particuler is not discontinued from that humid fountain which filleth the universe.*

Wisd. 12. 1.

It is evident therefore, by this which is already said, that all the subsequent opinions of the Philosophers, touching the *Anima mundi*, may be fully confirmed and maintained by the self same reasons, and therefore I will say no more touching this point, at this instant.

I conclude therefore thus, that seeing the Soul of the world hath for his internall act, the bright emanation of the eternall Unity, and the subtile catholick created Spirit for its humid Vehicle or materiall Organ, which is its externall, in which, and by which, it operateth in all, and over all. We must acknowledg that there is a kind of contrariety in the very catholick Soul; for else, would not action and passion be in the created Soul (which is so called, because it is made of alterity, that is of two, namely of a created passive, which is an off-spring of the dark Chaos,

Chaos, and therefore apt to move unto darkneſſe, by a naturall inclination; and of an increated active which ſeeketh to Deify this Spirit, if it do adhere or incline unto it, and to exalt its light. Hence cometh it, that, by reaſon of this Spirit's divers inclination, there are good or bad paſſions ingendred, not onely in the heavens and earth of the great world, and their creatures, as well celeſtiall and elementary, as animall, vegetable, and minerall; but alſo in the little world, which is man, as ſhall be expreſſed in the firſt Chapter of the next Book. But firſt, I deem it moſt fit, to open unto you the true myſtery, how the peculiar Soul of the little world, and then how all other Souls, as well animal, vegetable, and mineral, do proceed and ſpring from, and afterwards are preſerved and multiplied by, this catholick Soul of the world: which is a doubt, not fully decided by the beſt Philoſophers, even unto this very day. And therefore ought this diſcourſe of ours, not to be ſlighted, or lightly regarded, even of the learnedeſt of this our Age.

CHAP. V.

How all particular Souls are ſaid to ſpring forth or proceed, and then afterwards to have their preſervation and multiplication, from this generall Anima mundi, *or* Soul of the world: *and firſt to begin with that of the moſt noble, which is of the little world or Man.*

Pimand. 1. HErmes (called alſo for another reaſon *Mercurius Triſmegiſtus*) ſaid rightly, that the world was made after the ſimilitude or Type of God, and therefore as the one is reamed *Archetypus*, ſo alſo the other is ſaid to be *Typus*: For this Pimand. 8. reaſon therefore in another place he ſaith: *Scio mundum à Deo, atque in Deo, hominem vero à mundo & in mundo conſiſtere, principium autem comprehenſioque omnium Deus*: Pimand. 9. *I know* (ſaith he) *that the world is from God, and in God, and that man is of the world, and in the world: But God is the beginning and the comprehenſion of all things.* And again, he ſpeaketh thus elſe where, in a generality: *Deus eſt Coſmi Pater, coſmus vero eorum, quæ in Coſmo; & coſmus quidem Dei filius, & jure Coſmus appellatus eſt, quia omnia veritate generationis exornat, necnon indeſinenti vitæ operatione, perpetua neceſſitatis celeritate elementorum commiſtione ordine genitorum. Coſmus quæcunque ab ipſa origine ſuſcepit, à Deo perpetuò ſervat: God is the Father of the world, the world is the father of them that are in the world, and the world is the off-ſpring of God, and it is rightly called Coſmus, becauſe it adorneth with verity every kind of generation, and alſo with a never ceaſing operation of life, and a perpetuall celerity of neceſſity in the commixtion of the Elements, which by order are brought forth, &c.* In all this he varieth not from Scriptures: For that in the beginning, God is ſaid to have made the world of a matter without a form, and to have adorned his humid nature or the heavens with his vivifying Spirit, which filleth and operateth all in all, (as I have told you before) and that from the breath of the ſelf-ſame Spirit of life, all the creatures of the world are animated, and from the ſubſtantiall Elements in the world they receive their matter. So that as God by the pouring forth of his bright vivifying and all-acting Spirit, did make the humid and paſſive nature of the world to operate, and that ſo animated Spirit which is mixed, *ſecundum totum & in qualibet ejus parte, in all and every part*, with his increated Animatour, is rightly called the Soul of all the Univerſe; So we ought to make no queſtion at all, but that every particular Soul in this vaulted machin of the world, doth depend and is procreated, preſerved, and multiplied from that catholick Soul, becauſe it is an axiom infallible among Philoſophers, that the whole doth comprehend each part, and again, each particular hath his exiſtence and being from the whole. But the world's catholick materiall Spirit is inacted and preſerved by the catholick Eternall Spirit, ſent out from the Fountain of life, to inact and vivify all things: Which increated Spirit of life is indiviſible in eſſence, and therefore as it doth actually from his immenſe fountain of life, ſend down or breathe forth the influences of life, after the manner of an infinity of beams, from one Sun, unto an infinite ſort of creatures, to inform them and make them live: So are thoſe beams of life, thus ſent out, no leſs continuared and indiviſible, from that fountain or ſpiritual and indiviſible Son of life, then the viſible beams can be divided from the viſible Sun: Neither was it ſufficient for *Adam* to have indued a Microcoſmicall body, namely a maſſe of earth

earth for his materiall, had not this exalted formall essence, sent by God into the world, as not divided from divinity, added a lively force and activity, by breathing his Spirit of life into him. And therefore *Hermes* spake not amiss, when he said that the world was the Image of God, and man the image of the world: being that as God created and vivifyed the watery Spirit of the world, by adding unto it his creating Spirit of life, so that Spirit of life (which is all one in essence with the Father) being sent into the world, and filling the Spirit of the world doth vivify, multiply, and preserve, not onely man, but also every other animal, vegetable, and minerall, that is in the world. This being therefore in the first place to be considered, I proceed thus.

The variety of the Species upon the earth, did radically proceed from the very act of creation, when the word *Fiat* was spoken, and immediatly the will of the speaker was accomplished by his Son, which, by the way of emanation, was sent into the world to do the will of his Father. And there are some that will not shrink to say, that all the Species or kinds of creatures, were expressed in and by the 22. Hebrew letters, not those externall ones which are vulgarly painted out with Ink or Art, which are but shadows; but the fiery formall and bright spirituall letters which were ingraven on the face or superficies of the dark hyles, by the fiery word of the eternall Speaker in the beginning, and therefore they are tearmed originally *Elementa quasi Hylementa*, or Elements; as engraven in the forehead of the dark abysse or Hyle, and by reason of the essence of that divine Word, which received the mystery of the Typicall creation, and did trace it out after the Archetypicall patern, and delineated it in characters of formall fire the language which was framed out of it was called *Lingua Sancta, a language* (I say) much spoken of by the learned *Rabbies* of our age, but little known or understood by them, and yet of an infinite importance, for the true enucleation as well of sacred Mysteries, as of all true Cabalisticall abstrusities. But to proceed: According to the tenor of the divine Word, and his formall characters, the effects whereof passed unalterable into the world, each species or kind was framed; and again, every individuall of each kind was made divers, and distinct from others as well in shape and proportion, as condition and and property. Now, as I said, that this Spirit of the Lord did effect the will of his Father, in creating every thing thus differently, being in it self but one and the same essence; So also did it, and doth still continue and keep every one of these Species or kinds by multiplication or generation, in their successive estates, and preserveth every individuall, during the time of his being, as well by an elementary as æthereall kind of nutriment, which according to his spirituality doth descend, as it were from heaven, to nourish the spirits of each individuall, according unto his kind. For you must understand, that as the catholick soul of the world is generall unto all; So is the aire made the chest or closet of his golden treasury or spiritual food, which while it swimmeth occultly like a golden vapour, showred down from heaven in the aire, filling and replenishing all: So, whilst it is yet in the open aire, it is as apt to sustain and multiply the life of a serpent, a sheep, a fish, or a foul, an oake, a herb, or such like, as of a man: For so soon as the magnetick power or virtue of the creature, which causeth every minute a refection from this heavanly Nectar, hath drawn-in a portion of this catholick Spirit or nature, it leaveth his catholick or generall nature, and worketh specifically; that is to say, according unto the individuall nature of that kind which receiveth it; that is to say, it converteth it self, being in a dog into his nature; in a whale into his nature; in a man into his; in an oake or myrtill into his; in wheat into the proper nature of wheat, and so in all other kinds, and consequently it is the cause that every creatures spirit is nourished and sustained it it self: For this was the Creator's Ordinance, that by what spirit the creature was first created in his kind, by the same it should be maintained, preserved, and multiplied. Hence it was, that the Philosopher breaketh forth into this speech: *Est in aëre occultus vitæ cibus*: *The hidden aliment of life is in the aire.* Whereby he means, that quintessentiall food, which we receive from the generall Spirit of life in the world, which by the appointment of God, hangeth ready, and in every part of the aire, to strive for the spirituall food of life unto every elementary creature, the main virtue whereof consisteth in the eternall vivifying Word and Spirit of all things: and therefore the Text saith: *Deus dat vitam & inspirationem & omnia*: *God giveth life and inspiration and all things.* And again, *Visitatio tua conservat spiritum meum*: *Thy visitation doth preserve my spirit.* *In novo lumine chym.* Acts 17 25. Ioh. 10. 12. Psal. 30. 6.

Psal. 36. 10. *Vita adest benevolentiâ JEHOVÆ, Life is present by the benevolence of JEHOVA.*
Psal. 81. 7. *Vita fons penes Deum est, The fountain of life is with God. Vita prolongatio benignitas ejus,*
Psal. 36. 17. *The prolonging of life is the benignity of God. Quem visitavit Deus salute suâ, fruetur bono, Whom God doth visit with his salutiferous nature, he shall be partaker of goodnesse. Deo dante creaturis, colligunt; aperiente manum suam saciantur bono, abscondente faciem suam conturbantur, recipiente spiritum eorum exsperant, emittente spiritum suum recreantur. God giving unto the creatures food, they receive it; when he openeth his hand, they*
Psal. 104. 28. *are filled with all goodnesse. If he hide away his face, or abstain from giving them their daily spirituall bread, they are troubled, and will be sick; if he take away from them their spirit, they exspire and die; but if he send forth again his Spirit, they are recreated and refreshed again.* We are taught also by Christ in our *Pater-noster*, to pray for our daily bread, and it is called there, *Panem super-substantialem, the super-substantiall bread*, as *Jerom* interpreteth it. And our Saviour, meaning of this spirituall bread, saith, *Pater noster dat nobis de cœlo panem verum, panis enim verus est, qui de cœlo descendit, & dat vitam mundo. Our father giveth us true bread from heaven; for it is the true bread which descendeth from heaven, and giveth life unto the world.* But I know it wil be alledged against me, that the bread here mention'd is meant of spiritual bread, & not that which nourisheth corporally. I grant, that, in a true sort, they speak not amisse, for this bread or food is spirituall, and therefore it is reserved in the heart & arteries of the creature, and is nothing in it self but pure life. Doth not our Saviour say, *Non solo pane vivit homo, sed omni verbo quod procedit ab ore Dei; Man liveth not*
Matth. 4. Deut. 8. 3. *onely by bread, but by every word that commeth from the mouth of God.* And these words were understood by *Moses* of that *Manna*, by which the Israelites were nourished in the desert: And the Apostle calleth the food wherewith they were nourished,
2 Cor. 11. *The spirituall Rock, which was Christ.* And therefore that spirituall Rock said, *Ego*
Joh. 8. *sum panis vitæ, &c. I am the bread of life which descend from heaven.* In this word
Joh. 1. therefore is life onely, and in no food else; and it is this in the aliment which nourisheth, and not the creature alone; for in the word onely was life. And for this reason it was said, *Et vidit quod omnia quæ creavit essent bona*; that is to say, not *vacua aut inania, void and empty*; but full of Gods essentiall being, which is onely God; for it was he who by his presence made the creature good *participative*, or by participation. I will tell you what some of the Ethnick Philosophers say touching this point, who, in verity, (and the more is the pitty) had a greater insight into the divine mysteries of God in nature, then some of this our age, who entitle themselves Christians, and yet indeed are steril in the true grounds of a true Christian, being apter to judge and condemn the old Philosophers, and adjudge them for reprobates, and reserved (as they say) for damnation, and that onely for not bearing the name of a Christian, then to observe the beam which is in their own eye, which maketh them so blind as to judge rashly of their brethren, when indeed the judgment concerning that point belongeth unto God onely: They forget the Apostles saying, which averreth, *that*
Act. 17. *all men are of Gods generation.* But to the purpose. This is the reason that the Philosopher *Zeno* did call the vitall soul in a man, *Ignem naturalem*; and *Prometheus* tearmeth it, *Ignem cœlestem homines vitâ ditantem, The celestiall fire that enricheth man with life.* And because this *Prometheus did obtain the full possession of it*, the Poets feign, that he is punished by *Jupiter*'s command, for stealing of this celestiall fire. And *Hermes* calleth it, *The fire of the word, which adhereth unto the humid nature of the world.* And *Zoroaster* and *Heraclitus* do say, that it is *that invisible fire, of which all generation and multiplication is made.* Being therefore that the never-dying fire of life is in the animall creature, it is necessary, that for the conservation and multiplication thereof, it be nourished by its like in the aire every moment, or by the vehicle of the aire, lest it should vanish, and the creature should perish. And this
Parmenides. is that the Philosopher *Parmenides* seemeth to intimate, where he saith, *Natura suâ naturâ lætatur, Nature is rejoyced in his like nature.* For this very cause, the fiery vertue of the life having her position in the center of the heart of the creature, doth with comfort and delight draw and suck into it, by a certain magneticall power and faculty, his like out of the aire by inspiration; for (as I told you) this hidden food, or aliment of life, is in the aire. This is the reason therefore, that a certain Author, who was very profoundly seen in the mysteries of nature, breaketh out into this speech, *O Natura cœlestis veritatis, naturas Dei multiplicans! O thou heavenly Nature of truth, which dost multiply the natures of God!* And again, *O natura fortis, natura vincens & superans, duasque naturas gaudere faciens; O stout nature,*

nature

nature that dost conquer and overcome, and makest her natures to rejoyce. By which he doth intimate, that by the help and visitation of this celestiall nature, the vitall spirits, and flames included in them, do increase and multiply; for by the vertue hereof, not onely the life, but the fruites of generation, are produced infinitely. We infer by this which is already said, that the elementary aire is full of the influences of life, vegetation, and of the formall seeds of multiplication, forasmuch as it is a treasure-house, which aboundeth with divine beams, and heavenly gifts. Neither doth this our assertion onely touch the animal Kingdom of composition, but also that of the vegetables; for by this spirit they do vegetate, by this they do multiply into infinity, and, in conclusion, by this they exist and have their beeing: For in mine own ocular experience I am witnesse, and, if need be, I can quickly demonstrate, that in the vegetable is a pure volatil salt, which is nothing but the essentiall aire of the specifick, which is wheat or bread; this volatil salt is an unctuous liquor, as white and clear as crystall; this is inwardly nevertheless full of vegetating fire, by which the species is multiplied *in infinitum*: for it is a magneticall vertue, by which it draweth and sucketh abundantly his life from the aire, and sunne beams, which is the principal treasure-house of life, forasmuch as in it the eternall emanation of life did plant his Tabernacle, (as in the fourth Book of my Mosaicall Philosophy I have plainly demonstrated). I have seen this volatil salt-peter of this vegetable, being freed from his elementary bands, and being in his unctuous nature in form of a liquor, I perceived him so desirous of the beams of life, which lurked in the aire, and were darted from the sun, that in the space of three houres, it became from a white crystaline colour unto a bloody ruby: whereby I was easily taught the reason of formall multiplication, as well in animals as in vegetables; for by this reason, a grain of Wheat is multiplyed unto a million. Again, no true Philosopher can be ignorant, that the salt-peter of every thing, which is but aire, by vertue of that mysticall spirit which dwelleth in it, doth attract aire as well as the celestiall form, unto it, being the form cannot be inspired but by the means of his airy vehicle; and by this very means also, the quantity of the airy substance, as well as the formall quality, is augmented, which maketh as well vegetation as multiplication. By the strong magneticall attraction of the celestiall tincture, which hovereth in the aire, or volatil salt, which is of the substance and nature of blood in the animals, it is easie to know, how blood in the animals body is transmuted from a white chylous substance into a rubicund and ruddy blood. By reason of his vegetation and multiplication in substance, it is an easie matter to guesse the manner of augmentation and vegetation, and also of the quantitative multiplication, by way of generation, of the animal: For verily, I have observed so worthy an experiment in this vegetative salt in the Wheat, of which the blood of man by eating of bread is full, that we need not to make any doubt, but that it is the onely substance of vegetation, as well in the animall as vegetable: For on a day, when I had cast away the fæces, or superfluous part of the substauce, out of which I did draw the salt liquor, into a large Pipkin, and covered it with a thin plate of iron, within three weeks or a months space, I found it to have struck up out of the pot quite through the plate of iron, and to make above a thousand blades like an iron-coloured saffron to grow up out of the superficies of it, which argueth the admirable vegetative property that it hath in it. But letting this suffice to expresse the occult puissance of this secret fire of God in nature, in all vegetables, mineralls, and other animals, I will now convert the file of my speech onely unto that wondrous act and operation, which this admirable Spirit effecteth in the little world or man.

The spirit of life was by God so inspired into man, that he was made a living creature, no otherwise then when *Elohim Ruach* was breathed on the waters, they were animated and vivified, and became a great world, which the Platonists for that reason called, *Magnum animal, A great living creature.* But as the world was made after the image of God, before man was made, and afterwards man by the same Spirit in the world, was framed by the Word, after the pattern of that Spirit of life, and the substance of the waters, which were in the great world. Therefore we must conceive, that man hath the vivifying means of his sustentation, preservation, and multiplication, by generation from the soul of the world, and his elements. Wherefore *Hermes* doth not unadvisedly expresse the descent and ingression of the worlds vivifying spirit into man, after this manner, *Aer est in corpore, anima in aere, mens in anima, in mente verbum; Verbum verò est eorum pater. The aire is in the body,* Pimand. 10.

the soul or life is in the aire, the mentall Spirit is in the soul, the Word is in the mentall Spirit; and the Word is the Father of them all. And he concludeth in that place: *Quod Verbum sit imago Dei, mens verbi, anima mentis, aer anima, & corpus aeris: That the Word is the Image of God, the mental beam the image of the word, the vitall Soul the image of the mental beam, the aire of the vitall Soul, and the body of the aire.* Whereby we may discern, the admirable tie, which every portion of each dignity in the great world hath unto other, in the composition of the little world; and therefore it is made evident, that the purest portion of elementary matter is aire, the purest sublimity of the aire is the vitall form, in which is the mentall beam, and in it is the Word which is God; and we must observe that by *mentem*, or the mentall Spirit, is meant the vivifying Spirit of Wisdom, which filleth all things, *whose fountain*, as *Ecclesiasticus* doth teach us, *is the Word of God*: as if I with *Hermes* should say, the bright and eternall Spirit of life in the quintessentiall Spirit, maketh the Soul, the Soul in the aire is conducted into the body, where it operateth the effects of vivification, and internall multiplication of the Species, and therefore he saith in another place: *Anima hominis in hunc vehitur modum: Mens in ratione, ratio in anima, anima in spiritu, & spiritus in corpore: Spiritus per venas arteriasque sanguinemque diffusus, animal undique ciet. The Soul of man is carried into his body after this manner. The mentall beam is the reasonable spirit, the reasonable spirit is in the Soul or ethereall spirit, the Soul or ethereall spirit is in the airy spirit, and the airy spirit is in the body, which moveth through the veins and arteries, and being dispersed over all the blood, doth agitate and move the body on every side.* We must therefore imagine, that the aire which is drawn into our heart by inspiration, is full of that divine treasure of life, the which residing in the heart of man, sucketh and draweth his life into it, by a magnetick force and virtue: For nature coveteth and rejoyceth at the presence of its like, as is said. And again, that the heart is the precious store-house of the active treasure of life, we may collect out of this speech of *Solomon*: *Cor tuum custodi supra omnem observationem, quia ab eo procedunt actiones vitæ: Gard with the best diligence and keep charily thy heart, seeing that from it proceed all the actions of life.* The nature and instruments by which the Spirit attracteth magnetically, and expelleth after attraction, that of the humid vehicle of aire, which is inutil and superfluous, in this:

Eccles. 1.

Pimand. 10.

Prov. 4. 23.

Being that without the sparks of life, and generation, which swimme in the aire, no creature (amongst the which we esteem Man to be the chiefest) can live scarsly a moment of time, it is most necessary that they should be drawn and sucked in by the creature every minute; for without this necessary act, with the salutary effect thereof, the animal will forthwith be suffocated or strangled: for by the deprivation of the aire, the soul will soon cease his vivifying operation; forasmuch as it is nothing else, but a portion of eternall light in the soul of the world, which is composed (as I proved before) of the divine emanating virtue, and the subtil humid nature of the world, whereof the first affordeth the *Calidum innatum* or *natural heat* of life; and the last the *humidum radicale*, or *radical moisture*, unto the creatures existence, and therefore by the inspiration of aire, this double virtue is every moment renewed and refreshed in the creature. This Spirit therefore, the Animal (and by consequence man) inspireth or sucketh into the left chamber, ventricle, or region of the heart, by the contraction of the straight *fibres* of the heart, when the transverse and oblique *fibres* will be relaxed, whereby the heart will be dilated or opened, and this action is called of the Physitians *Diastole*. In the time thereof or interval of this motion, the heart doth draw into his left vessell by the *Arteria venosa*, or *veiny artery out of the lungs*, whither it first was conveyed by inspiration, through the *aspera arteria*, or *reed-pipe*, a portion of the airy store-house of nature, with his vitall treasury contained in it, being (as is said) ordained by God for vivification and spiritual and seminal generation's cause; that is to say, for the nutrition of the vital and internal generative Spirits; no otherwise then the liver is accustomed to suck and draw the chylous juice of the gross nutriment, for the engendring and fostering of the naturall spirits, which are ordained for vegetation or encreasing of the bodily parts. Again, after that nature hath received and drawn-in into her well-adorned, and subtilly adapted still-house or laboratory, I mean the heart, this aereal Spirit, with his concealed or occult treasure, she beginneth in it to anatomise, and sift or search the bowels of of this attracted aire; and separating the celestiall nature, or true vitall treasure, of the invisible fire of life, from the grosser and most inutil portion of the aire, it

reserveth onely the purest, which is nothing but a subtile volatile salt, adapted to serve as a vehicle for the divine fire of life, or true vivifying Spirit, in the æthereal and quintessentiall nature, and then, as for the selected Spirits of life, she encloseth them in her large arteriall store-house, called *Aorta* or *Arteria magna*, *the great Artery*, sending immediatly the more superfluous fuligions and inutil part of the aire back again the way it came, by exspiration. And this expulsive action is effected by the contraction of the transverse *fibres* of the heart, and the relaxation of the straight: for by this means, the heart is also contracted or compressed; which action of motion, is called by Physitians *Systole*. And we must understand, that for the better preservation of this golden treasure of life, within his arterial treasure-house God in nature hath so ordered, that there is a triple valve or gate like three half-moons, to close it in, and to keep it securely for the bodies necessity, lest it should fly away by the passage it came in, and therefore this three-leaved gate is fashioned after such a manner, that it doth open within, and is closed without; so that what gets into the great Artery cannot return back again: as in like manner, at the mouth of the venal artery, there is a double gate compacted of two valves, and they do open without, and shut within; so that fresh aire may easily enter, but the treasure included, after the expulsion of the fuliginous vehicle or superfluous aire, may be retained.

Now will I in few words, expresse unto you the action of this heavenly Spirit. After it is thus included in the arteriall trunk, it is certain, that it doth dilate it self, through the branches or divided channells thereof, over all the body: For by those branches called *Charotides*, a refined portion of it doth ascend unto the brain, by those smal conduicts; (I say) the super-celestiall part of this Chymicall extraction, (forasmuch as it is in dignity the most super-excellent of all the fountain of life,) doth challenge unto his seat and possession, the noblest and loftiest region of this micro-cosmicall palace, and as it were his Emperiall heaven; for hither soareth the mentall beam in his rationall vehicle, electing this place for its chief tabernacle or *cœlum cœlorum* yet so, that the beames of his power, are reflected unto every branch of his divided *Arterial* cabinet: For this reason therefore, all Physitians as well Ethnick as Christian, have concluded, that the voluntary humane action, hath his seat in the brain, being the region of the animal virtue or faculty; whereas the other two actions of man; namely the vitall in the heart, and naturall in the liver, seem to be subject unto this, being that they are *actiones involuntariæ*, *unvoluntary actions*, and this is the reason, that the Brain is the seat of reason and understanding. Then, in the second rank, that portion of the introducted Spirit, which in the forge of man's nature, is framed out and found fit for the action of life, is convayed into those branches of the great Artery, which are called *Cervicales*, *Humerariæ*, and those which assigne life unto the region of the Chest or breast, where it doth indue and take on it that impression of spirituall vivacity, which belongeth unto those parts; as also the *Coronariæ* do assume unto them the internal or ideal shape of spirits belonging unto the heart, and so forward touching the other Arteriall branches, and their contained heavenly treasure: So that this invisible spirit lurking, and (as it were) swimming in the thin substance of the airy spirit, doth not onely expanse and dilate it self, to the vivifying of each member in the body, but also by a contraction of it self into a spermatick cloud, (the which happeneth in the act of copulation, through a certain magnetick virtue, animated by divine love) this spirit is miraculously convayed into two preparing arteriall spermatick vessells, from every member, but especially from the three principalls: and there this celestiall Spirit full of divine fire, after the Image of the radicall Archetype, in whom all things were first spiritually and ideally delineated before they were, in the regard of man (even as the Prophet *David* did glory in that he had wholly received the image of the Temple, described by the hand of God, which afterward was put in act) containeth the invisible of that humane body, which shortly was to be inacted, and really to be delineated, and brought forth unto man's sight; that is to say, it did ideally possesse the shape of the inward or spiritual man; as also the image of the externall or corporall man, being compacted of the four Elements, proceedeth from the visible sperm, which issued from the two venall spermatick vessells. But that this is so, we have it plainly (as I imagine) confirmed by these words of Holy-Writ: *Tu possides renes meos ex quo obtegebar in utero matris meæ: non celata est vis mea tibi ex quo factus sum in abdito, artificiosè, confectus velut in imis partibus terræ. Massam meam vident oculi tui, & in libro* Psal. 139. 13.

libro tuo omnia membra mea sunt scripta ex quibus diebus formabantur, cum nullum ex iis extaret: Thou dost possesse my reines, from the time that I was covered in my mothers womb. My strength is not hid unto thee, from the time that I was made, and was artificially shaped, as it were, in the lower parts of the earth. Thine eyes do behold the masse whereof I was made, and all my members were described and delineated in the dayes that they were shaped or informed, when none of them did visibly exist. And to this purpose it
Job 33. 4. is said else-where, *Spiritus Dei fecit me, & spiraculum omnipotentis vivificavit me: The Spirit of the Lord made me, and the breath of the Omnipotent did vivifie me:* That is, *First he reduced me into a mass of seed, and afterwards did make it alive by his breathing into it.* And the wise-man, *Ut ignoras quæ sit via spiritus, & quomodo ossa pinguntur in ventre prægnantis; sic nescis opera Dei quia est fabricator omnium. As thou knowest*
Eccles. *not which is the way that the spirit moveth, and how the bones are shaped and made in the mothers womb; so art thou ignorant in the works of the Lord, who hath made and framed all things, &c.* Whereby it is manifest, that the Spirit of God operateth in the sperm, as wel before the emission of the seed into the womb, as afterwards. This also is plainly expressed by these words of *Job, Nonne sicut lac fudisti me, & tanquam caseum coagu-*
Job 10. 9. *lasti me: cute & carne induisti me, ossibus & nervis compegisti me, cum vita benignitatem exercuisti erga me, at visitatio tua præservavit spiritum meum, at ista recondisti in animo tuo. Novi hæc apud te esse. Didst thou not poure me out like milk, and didst thou not curdle me like a cheese? Thou didst indue me with skin and flesh, and compacted or joyned me together with bones and sinews. Thou didst exercise thy benignity towards me, in giving me life, and thy visitation hath preserved my spirit. And yet hast thou kept this secret in thy heart. I know well that this is so with thee.* In all which, this difficult point appeareth to be fully deciphered and opened, as well touching the act of generation, as in regard of the foresaid mystery, in the preservation and continuation of the life of the Infant, as well in his mothers womb, as after the birth thereof: For in this member, *Sicut lac fudisti me*, he seemeth to argue, that the spermatick masse was well disposed and composed by the spirit of life, of the which a man was afterward explicitely delineated and framed. Then goeth he forwards to the second degree in generation, *Tanquam caseum coagulasti me*, by which it appeareth, that the divine Spirit did thicken the seed into a more solid substance like cheese, according unto that other saying of *Job, Memento quæso quod sicut argillam fecisti me,*
Job 10. 9. *&c. Remember that thou madest me as clay, &c.* Then he proceedeth thus, *Cute & carne induisti me, ossibusque & nervis compegisti me, &c.* And now in this degree he commeth, after the coagulation of the spermatick masse, unto the complement of the particular human parts or members, of the which the externall man is made in the womb, as the spirituall image of the son was in the arteriall seed of the father, before it was cast into the womb. By all which it appeareth, that the divine Spirit did operate all this outward man in his own person, and then to the vivification of that externall man, so shaped out of the elementary seed, he proceedeth thus, *Cum vita benignitatem exercuisti erga me*; shewing by this, that the corporall work being effected, and made fit to lodge so noble and emperial a guest, as is the divine mentall beam, namely, of the builder of it, riding in a mundane vehicle, the lordly guest doth immediately possesse it, and make it live, and move, and feel, according unto
Act. 17. that of the Apostle, *In him we live, move, and have our being.* To conclude, after that *Adam* was by God shaped out of a lump of earth, he breathed into it the spiracle of life, and that masse was made a living creature, agreeing with the forementioned place of *Job*, saying, *The Spirit of the Lord made me, and the breath of the Almighty did vivifie me*; that is, the Spirit of God made both the externall and internall. Neither was that spiracle of life destitute of understanding, that is to say, without the reall beam of eternity; for it is said else-where, *In homine est spiritus, sed inspiratio Omnipotentis facit eum intelligere: In man it a spirit, but it is the in-*
Job 9. *spiration of the Almighty which maketh him to understand.* And for this reason also is man rightly said in Scripture to be framed after the image of God. Was not the excellent artifice of this eternal Spirit wel expressed by *Ezekiel*, after it came from the
Ezek. 13. four winds, and breathed upon the slain; *Ecce*, (saith the Lord unto the dead bones) *ego intromittam in vos spiritum ut vivatis; & dabo super vos nervos & succrescere faciam supra vos carnes, & extendam in vos cutem, & dabo vobis spiritum & vivetis. Et dixit propheta ex mandato Dei, A quatuor ventis veni, spiritus, & insuffla super interfectos istos ut reviviscant, & ingressus est in eos spiritus & revixerunt. Behold, I will put into you a spirit, and you shall live, and I will put on you sinewes, and I will make flesh to grow on you, and I will cover and extend on you a skin, and I will give you a*

spirit,

spirit, and you shall live. And the prophet said according as God commanded him, Come, O spirit, from the four winds, and breath upon these slain persons, that they may live again. And the spirit entred into them, and they lived again, &c. By the which file of speech we may gather, first, That it was the divine vertue which fashioned out the externall man, before it had a living spirit; and then afterward, that the spirit of life was breathed into the externall man, from the catholick spirit of life in the great world; for he said, *Come O spirit from the four winds.* And again, that the world hath a catholick spirit, by which it liveth; for the four winds had their breath and life from this one spirit, by the which the universall sublunary element seemeth to live, and is changed from one complexion unto another, and doth most lively operate diversity of effects, in the compound creatures of this lower region of the world; for experience doth teach us, that the common aire is of an earthly nature when the North winds bloweth, and of a cholerick, when the East wind hath dominion, &c.

Now touching the manner of the shaping out of the specifick individuall, it may be demanded, why this catholick vivifying spirit of the world, being but one, doth bring forth every fruit or birth according unto his kinde, and not all one. I told you before, that each specifick creature was radically created in his kinde, distinct and different from one another, according to the will of the Creator, and was by the same spirit maintained and multiplyed, evermore reserving the shape of the species or kinds which was allotted him in his creation; and it should seem, that God appointed, as it were, a certain secret mold to fashion out the potentiall creature, before it came to act. And for the better understanding hereof, we must know, that there are four spermatick preparing vessells, namely, two and two on a side, whereof the one is a venall vessell, and it issueth out of the *vena cava*, and from hence commeth the bodily sperm, made of the refined subject of the four elements of the body, and is therefore the principle or root of the Infants externall or body, and it is visible, and is called *Sperma*. And the other is an arteriall vessell, and this is the well-spring of the inward man, for it is the invisible fire of life, and it is called *Semen*, which when the mixtion of both is made, doth dwell no otherwise centrally in the visible sperm, then mans soul doth in the body. We must observe therefore, that as there are two vessells on a side, the one spirituall, the other elementall, so these two in their descent towards the testicles, do make by their subtle implication of the one with the other, that admirable and pleasant web or plex to behold, which the Greeks do call *Anastomosis*; the which embracing and secret weaving together of insensible parts, is effected by the artifice of that great builder, not onely (as the Anatomists do think) because that the red and bloody seed may be made white, but first, that it might divide the spermatick substance in the venall vessells, and seminall substance in the arteriall, from the bloody masse as; well naturall, which floweth from the liver, as vitall, which springeth from the heart: And then that by this Dedalian labyrinth, the seminall form, being the microcosmicall heaven, may aptly, and according unto the specifick creatures true similitude, be mingled together, no otherwise then we observe the form of a thing to be, by a naturall mixtion perfused, and spread over all his elementary substance. And without all doubt, the fabrick of this *Plexus* or *Anastomosis* is such, as is the impression of some notable Seal, the which in a Man is Manlike, in a Lion is like a Lion, in an Eagle is after the shape of an Eagle; and so according unto this impression, which is occult, and scarcely discerned by imagination, the sperm is formed after the manner of clay, and is moistned with his seminary nature as with water; and by the vertue of that divine spirit which dwelleth secretly in it, is made a living creature in the womb. These two natures therefore are so tempered together, according unto the law of this vivifying nature, and the semen or invisible spirit of the aire, is so agitated and moved by the divine nature, which moveth in that spirit, no otherwise then the aire is with the spirit of the blower, that the bodily visible sperm is shaped out, after the image of his created species or kind; even as we see a Mole to make and frame out it self a house or dwelling place under the earth. And this is the work of the secret spirit, after that this compounded and well mixed substance is cast into the womb.

To conclude, all that we have spoken touching this animal subject, may easily also be averred, and that without any offence of the vegetable kingdom; for the whole plant or tree did yet lie hid complicitely in the seed or kernell, and by the same reason is explicitely brought to light, by the operation of the hid and secret

spirit

spirit of light and life which is in it. But I have ranged too far from my mark, and that in a subject (I fear) which will prove offensive unto such, as will not radically consider these things as they are indeed, but after their sense and the wisdom of the world. I will therefore now approach unto the main point of our Discourse, since that I have thus largely expressed unto you, the two principal and radicall pillars of *Sympathy* and *Antipathy*, namely, light and darkness, or form and matter, being that all love, and therefore *Sympathy*, proceedeth from light; as contrariwise, all hatred, and consequently *Antipathy*, must needs spring and arise from darkness, whose first-born child was *Litigium*, or Discord.

The Second BOOK.

Wherein those mysticall Irradiations which spring occultly from the two foresaid opposite Principles, Light and Darkneſse, with their Sympatheticall and Antipatheticall effects; as also, the reason of each living, or concupiscible Attraction of like natures, and odious and irascible Expulsion in things of a contrary spirit, are detected and opened.

The Argument of this Second Book.

THe Author having by diligent enquiry, found out the essentiall root of Sympathy and Antipathy, as is already expressed in the first Book, where he proveth it to be but one catholick or universall simplicity in essence, though of a two-fold property, quite opposite unto one or other in nature and condition, no otherwise than Volunty is unto Nolunty: He thought it not sufficient to gather by circumstances, and conclude, ὅτι, namely, that it is so. And therefore in this present Book he attempteth, with the tightest and highest stretched nerves of his understanding, to enquire and search out the διότι, to wit, why, wherefore, and by what means, this double act is disseminated in the Universe. Indeed he finds this last branch so difficult to be found out by mortall capacities, that he esteemeth it no small master-piece in this his research; and for this reason is contented, to be directed or guided into this difficult path of so profound a speculation, by the light or Pole-star of such sublime and rectified, both Theologicall and Cabalisticall spirits, as have received the enucleation of so great a doubt, from that highest spirituall emanation, who is the onely revealer of deep and arcane mysteries, (as the Prophet Daniel and the wise Solomon doth assure us) who, forasmuch as he is the essentiall Actor, both in Sympathy and Antipathy, is most able to describe and set forth this doubt, which men so earnestly hunt after, in her liveliest colours. By the observation therefore of the rules and axioms, as well of the holy Scriptures, as learned Hebrew and Ægyptian Rabbies, he hath gathered, That the eternall or divine and archetypicall world, which hath neither beginning nor end, doth radically spring from one simple and catholick fountain of Light, and doth effuse a decuple emanation, endued with a ten-fold property, into the Æriall or Angelicall world, which hath its beginning from the eternall one, but no end. And the æriall world doth in like manner pour out these divine effluxions, or emanations of light, by angelicall vehicles, into the temporall world, which hath both a beginning and an end. So that the etheriall or celestiall region of the temporall world, is made the store house or treasury of the divine influences, from whence they are more or lesse, according unto the will of him who sendeth them out, distilled down into the elementary

mentary world, to effect his command or pleasure, either for the good or welfare, or harm and dammage, of the elementary creature. By this degradation therefore he perceived, that God sent out one essentiall emanation by his word, of a multiform and sundry condition, that things might vary and differ in this world from one another, and that the variety of properties in the manifold emanation, or flowing forth of the divine vertue, establisheth an angelicall creature, or spirituall organ, of a differing act, whereby and in the which it doth operate centrally, by a diverse nature. And consequently he finds it evident, that, being in the divine emanations there are properties of a contrary fortitude, it must needs follow, that there are differing Angelicall spirits, which correspond in nature and condition unto each divine property, under which they do administer in this world; so that by these spirituall organs, or angelicall instruments, the beams and brightnesse of the eternall influence do descend, first, into the starry region of the temporall world, and afterwards are shoured down into the elementary sphears, and penetrate even into the bowells of the earth and dark abysse, to operate the will of that eternall and radicall essence which sent them forth; by which means, the spirit of sapience is rightly said to be in the heavens above, and in the abysse beneath, and to fill or repleniſh all, and lastly to operate all in all. And lastly taketh into his consideration some especial particular object, well known unto the world, that by the experimentall enquiry, or searching out of his hidden nature, he might practically maintain and ocularly prove that unto the incredulous world, concerning the mystery of Sympathy and Antipathy, which before he had onely expressed and verified Theorically, or by speculation. The Loadstone or minerall calamite therefore, is the mark at which he aimeth, or subject which he electeth for this purpose, being that the effects of its secret and occult properties, do most aptly correspond unto those of the animal, vegetable, and minerall. Wherefore he prepareth in this Book a way, by the anatomization and ripping up the fardell of this marvellous stone's occult nature, that thereby he might with the better speed make his entry unto such experimentall conclusions and comparisons, between the one and the other, as shall be at large described and set forth in the third Book of this History, that thereby the nature and condition of the animal may be discovered, and demonstrated by that of the minerall. And lastly, for a conclusion unto this Book, he sheweth the folly of such persons, as being masked or overlaid with ignorance, do imagine, that any magneticall action can be effected essentially, by the devills artifice or power; averring confidently, that the devill is able to effect nothing, but by naturall means, which also is rather ordained for the use of man, then of the devill; and consequently, that man which useth the naturall creatures, which the devill hath practised on to work wickednesse, is no way culpable of Cacomagy, *as vain men would have it, being that the righteous use of the creature, for which God did ordain it, is not therefore to be rejected, because the devill with his adherents do unrighteously abuse them, by converting them to mischief.*

CHAP. I.

That Sympathy is the off-spring of Light, as Antipathy hath its beginning from Darkness: The Etymology or true signification of both words; as also the natures of them both, are herein described.

SInce the radical and essential Unity, with its two opposite branches or properties, which are the characters of his *Nolunty* and *Volunty*, have in generall terms been thus evidently described unto you, with the two catholick effects thereof, namely love and hatred, and all those passions as well spirituall as corporall, which are derived from them, whether they be good or bad, in respect of the creature that suffereth: I think it now most fit, to enter into our main discourse, and to anatomise the secret bowels of that Sympathy and Antipathy, which is not onely seen and made manifest in naturall but also supernaturall creatures by effect. For no man of learning can be so ignorant and blind, being instructed by daily experience, (which is the mother even of very fools) as not to discern the hidden miracles both of heavenly and earthly things, daily shining forth in Sympathy and Antipathy, that is, in concords and discords, which are caused, by reason of a secret league or friendship, which is betwixt them, even from their very mixtion in their first creation? But before we presume to enter into this profound discovery, it will be requisite to lay open the signification or Etymology of them both, that thereby we may the better conceive their distinct natures and essences.

Sympathia is a Greek word, namely συμπαθεία, and is derived from συν', *id est*, *una cum*, or *one with*, and πάθος that is, *passio* or *passion*, which proceedeth from the Verbe πάσχω i.e. *patior*, or *I suffer*, as *Antipathia* is composed of ἀντὶ i.e. *contra* or *against*, and πάθος: So that the first imports a passion, bred of unity, concord, and love, tearmed more properly compassion; and the other an odible passion, mooved by two resisting and fighting natures, of a contrary fortitude: I may therefore rightly define Sympathy to be a consent, union, or concord, betweene two spirits, shining forth, or having their radical emanation from the selfsame or the like divine property. As for example: All creatures that participate of those benigne emanations or beams, which are sent out from God, by his Angelicall Organs into the orbe of *Jupiter*, are from thence emitted down to the earth, and are conferred upon a multitude of creatures, that were created under this property; which, for that reason, do shine forth and emit their beams unto one another here upon earth, lovingly and joyfully, namely becaus they proceed all from one root, which descendeth unto *Jupiter*: also such as are friends to *Jupiter*, or like unto him in condition, send down influences in creatures, which are acceptable unto such as live, from their nativities, and are sustained and have their complexionary faculties from *Jupiter*, and therefore they send forth beams of friendship or benignity unto one another, as are also *Venus*, &c. But contrariwise, where the influences which are adverse in property, or of an opposit divine emanation, are sent down unto the Planet *Mars*, which is enemy to *Jupiter*, and from thence are poured out on creatures beneath, there will be ill and unwelcome encounters made betweene the secret emissions of those creatures beams: So that one by a naturall instinct doth seek to fly and escape the encounters of the other, or to resist and fight against the other, as shall more largely and plainly be expressed unto you hereafter. But becaus the generall cause of all Sympathy and Antipathy, is a hidden and secret emanation, or shining forth by emission of beams from one creature unto another, it will be most requisite for us, to unloose the fardle of this profound business, that we may the plainlier behold and contemplate the fountain and root of all beames and eradiations in generall, and thereby unfold and lay open the mysticall reason of their difference, and follow their extensions, even from the root, unto the trunck, and from it unto the boughs and branches, and from those branches, to descend even unto the individuall twigs, which nourish and foster an infinity of leaves, and bring forth fruit in abundance.

CHAP.

CHAP. II.

How and by what Attributes or properties the Hebrew Rabbies, and profoundest Cabalists do proove, that contrariety of natures doth proceed from one eternall Essence, as from the root of al things.

IT is most certain, that as there are an infinity of creatures of divers natures, in the universall machin; So also every one of them was variously first created, and then generated and maintained after generation, even untill the day of their corruption, by sundry celestiall influences, or many thousand of varieties of beams, descending from above. And therefore the wisest amongst the Cabalisticall *Rabbies* affirm: *Quod non sit ulla planta aut herba inferius, cui non sit stella in firmamento, quæ percutiat eam & dicat ei, Cresce: That there is not any plant or herb here beneath, which hath not a Star in the firmament, to beat on it with his influence, and as it were to say unto it, Increase or multiply.* Neither do the Scriptures appear to be repugnant unto this their opinion, as hereafter shall plainly, in his convenient place, be expressed. But because the radicall indication of this matter, requireth a more profound speculation, it will be most necessary, for the Reader's better edification or instruction, to make a diligent inquisition after the depth of this Mystery, namely, first to discover how all Creation was effected, by the sending forth of the beams of God's eternall Light, and whether that Emanation be of one or divers and manifold, in property. I told you and prooved manifestly before, that all things were in the beginning created by one eternall Spirit of Wisdom, which was sent forth from the infinite Fountain of Light, in the shape of an emanation, eradiation or effluxion, to inform and inact all things explicitly, which before were contained complicitly in the divine puissance of that everlasting Unity, which in it self is all in all. I prooved it by these expresse places in Scripture: *Solomon* calleth this holy Spirit of discipline *the vapour of God's Virtue, and the sincere emanation and effluxion of his brightnes, and the splendor or beams of his Divine Light, and the mirrour without all spot of his goodnes.* And St. *John* saith that *in the Word is the life of all things, and that this Spirit was Light in which was no darkness, and that by it all things were made, and without it nothing was made.* And the son of *Syrach*: *That it came forth of the mouth of the Most High.* And *Solomon, That it was with JEHOVA in the beginning of all his waies, in the creation; and was that holy Spirit whereby he composed or made all things in the Creation*: and therefore it is apparent, that it was by the emanation or sending forth of the catholick or universall beam of divine Light, that all particular things were diversly framed, shaped, and animated, and that by a many of streamings forth of more particular beames of light, proceeding by multiplication from the root unto the trunck or body, namely from the Unity, fountain or head, unto the generall emanation, which may rightly be compared unto the body of a tree, forasmuch as from it all boughs, twigs, leaves and fruit do spring: and as in this progression the trunck of the tree doth immediatly issue from the root, and yet is continued with the root, which is the beginning; so the divine emanation in like manner proceedeth directly from *Ensoph* or the fountain or root of infinity, by the way of emanation not divided or separated from his eternall Originall: and by reason of this his emanation, the Spirit is said, *to be the first created before all things*, as the trunck before the boughs, twigs, leaves or fruit. So that in respect of his essentiall existence he is eternall; but in regard of his emanation into the world, he is, said to be æviall, that is, to have a beginning without end, and therefore becometh the head and Prince of all the æviall world, I mean the Angelicall creatures. We proceed therefore in the progression and multiplication of this universall emanation, thus: From the trunck of the tree issueth the generall, speciall, and individuall branches, whereof the most strongest (after the trunck) are all armes of the body, the next boughs, then twigs, and lastly the leavs, &c. To this we compare, in our Angelicall or æviall world, the divers stations of the Angels, assigned unto them according unto their dignity and riches, in the divine influences, which they receive from the root or fountain of Light, by the mediation of their body *Christ Iesus*. And for this reason it is said, that, *He is the Image of the invisible God, the first begotten of all creatures: for in him are made all things, both in heaven and earth, as well visible as invisible, whether they are Thrones, or Dominations, or Potestates, all by him and in him are made, and he is before*

Reuchlin. de Art. cab. lib. 3.

Sap. 7.

Joh. 1. 8.

Joh. 1.

Eccles. 1. 24.

Prov. 8.

Reuchlin. lib. 3. de Art. cabal.

Colos. 1. 13.

fore all, and all consist in him. So that all Angells do no otherwise proceed immediately from him, and are continuate with him, than the branches of a Tree proceed from the body thereof; but as we see, that the greater armes of the Tree are neerer in distance unto the trunck, and therefore are more substantiall, and strong, and beautifull, than the rest; so are these Angels of the Emperiall or supercelestiall heaven nearer to the body, to wit, the everlasting stream of light, and therefore more rich and abundant in divine light, and that by degrees and order, according as they are nearer the face of the divine essentiall influence, that bestoweth that most excellent light and glory on them, to deck and adorn them with so perfect a formall beauty and existence. And as we see, that each main arme of the tree hath a dimension in longitude, in the which as it departeth from the body of the tree, it waxeth lesser and lesser; so each of the nine Orders of Angels are of a lesse proportion of light than other, and their preheminence in light is ever more diminished by little, as it is remote from the body that giveth it that light and life. Then as we see the lesser boughes, which by a subdivision do proceed from those armes of the tree, do immediately spring out of them, but have a place distinguished from them, although they are continued, and no way disjoynted or seperated from them, either in substance or essence: So also the Olympick or Ætheriall Angells, have their lights and souls poured out from the Emperiall diversly, and that according unto severall measures; and again, they send forth their beams or bright effluences from the starry Orbes, which they possesse and illuminate, unto the elementary spirits, which have dominion over the winds, with their legions, which we compare unto the many twigs which spring out of the said boughes: for as the twigs are small in substance in regard of the bough, and yet are continuate unto the bough, and have all one naturall life; so those Angels are not so illuminated as the Olympick Spirits, as also the Olympick Spirits are not so bright and affluent in divine riches, as those angelical Intelligences which approach the excellently-bright throne of Eternity. All this in effect we may collect from the Fathers of the Church, (for

Dionys. de Divines Nom. lib. 6. St. *Dionys.* saith) That an Angell is the image of God, and the shining forth of his hidden light, a mirrour pure and most bright, without spot, without wemm, and without defiling. And for this cause he calleth the Angels, *Algamatha*, that is, *most clear Mirrors, receiving the light of God*; arguing thereby, that they are the

Wisd. 7. images of the catholick Emanation, from whence they spring. For Scriptures say, that the *Spirit of wisdom is the brightnesse of the eternall light, a glasse or mirror of the majesty of God, without spot, and the image of his Goodnesse.* And *Bartholomew* saith,

Barthol. lib. 6. That an Angell taketh his hidden light from God by influence, and sendeth it forth unto those Angells which are of a lower order or condition. And *Austin* and *Damascene* say, that *Angells are intellectuall lights, receiving their light from the first light.* Again, *Bartholomew* saith, that *they are called Gold, by reason of the beams which they send forth.* Also they are called *Fiery Rivers, by reason of the bright influences which they receive, and send forth to those of a lower region.* Also St. *Dennis* saith, that *the higher Orders receive most plentiously the light of God, which afterward they impart by influence unto such Spirits as are lower. And this Law is observed in the Order of Angels, namely, that some be the first, and some the second, and some the last. For this cause therefore the SERAPHINS are Angels, so called, because they are said to burn and be set on fire, by reason of their immediate presence before the face of God.* But letting all these testimonies passe, we are instructed by many places of Scripture, that *Angels are bright shining lights; that they are above in the third heaven, attending on the Throne; that there are seven which are Presidents in heaven, as there are seven Candlesticks which import the seven Planets; and that there is one great Angel that is head or master over them all, which held the seven stars in his hand. And that there are*

Apoc. 4. *four Angels which have dominion over the four winds, who have power to hurt the earth and the seas: And that they are commanded and over-ruled by one great Angel, who beareth the soveraign seal of preservation.* And *that there is a Prince of darknesse,*

Ephes. 6. *who is that great opposite spirit which hath dominion in the aire.* And *that there are as well deadly, as hurtfull Principalities, Potestates, and Governours in this world, which are adverse unto Gods creatures, as good Angels, or Angels of light, which are friends unto them.* To conclude, the multiplicable fruit or seeds we compare unto the stars of heaven, and the leaves unto the creatures below, which have their natures and mutations, from those internall or spirituall organicall agents. So that we may see, that Eternity giveth life unto eviality, and eviality unto temporality. And as we see that in the eternall world, the First Person addeth a being unto

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the Second, and the Third proceedeth from them both; so the æviall or Emperiall Angells, poure down the influences of life into the Olympicall or heavenly ones; and the Olympicall or starry spirits do send them down on the Elementary. In the same manner, the Emperiall Spirits are the soul or life unto the Starry or Ætheriall heaven, which animateth by his influences the Elementary, and the earth is animated by them all.

Thus therefore we see, that God operateth by his divine organs variously, all in all, which being well understood in the first place, we may boldly conclude, that also all the peculiar angelicall lights, do proceed from one and the self-same catholick Emanation; and consequently we find, that the diversity and opposition of their natures, proceed from the multiplicity of properties, which is in that generall emanation, proceeding from the throne of God or Unity before all beginnings. And this is the reason, that this eternall creating Spirit of wisdom is tearmed by *Solomon*, *Unicus & multiplex*, *One and manifold*; One (I say) in regard of his essence, Wisd. 7. and manifold, in regard of the multiplicity of its properties, by which it worketh variously, and sometimes by opposition in the world. But all this is excellently expressed by the learned Cabalisticall Rabbies, in the description of their *Numericall* or *Sephiroticall* Tree. You must therefore understand, that as the mysticall Theologians did observe but ten speciall names or attributes, which were ascribed unto God in the Hebrew Bible, *appropriate*; so they did perceive, that each of these did import a diverse operation to be effected; so that the Hebrewes did call upon this or that Name of God, mentioned in the holy Text, according unto the nature of the severall necessity they had of Gods assistance. And though they collected by the word of God, that as the Divinity or Godhead is but one internall immutable essence, and therefore hath but one onely essentiall title to be expressed by, namely, *Tetragrammaton*, or *Jehova*, which is his unseparable name, forasmuch as it is appropriated unto him onely, for it includeth (as *Rabbi Moses* the Ægyptian hath it) and argueth by a pure signification, the substance of the Creator, without any respect or participation that it hath unto the creature; yet nevertheless they found, that the other names ascribed unto him in Scripture, do note or signify God, as he participateth with his creatures, or as he hath relation unto things that are created, and consequently are known by the effect of his works. As touching his essentiall name, it was had amongst the Hebrewes or Jewes in that high esteem and reverence, that it was never uttered but in the Sanctuary, and that by such Priests, as were consecrated and made holy onely unto the Lord; and then it was pronounced in that Benediction which the High Priest uttered in the day of fasting. For this reason that name was had in that honourable regard, that it was never rashly spoken or uttered, because (as the said *Rabbi Moses* saith) *denotat Deum esse & fuisse super omnem essentiam quatenus, antequam ulla res esset, existeret: It importeth, that God is and was above any essence, forasmuch as he did exist before that any thing was existent in the world.* And this was that pretious Name of God, which *Moses* was so desirous of him to hear and know, when he received from him this answer, יהוה, *Hoc est nomen meum in æternum, JEHOVA is my everlasting name*; Which name is so pure and simple, that it cannot be articulated, or compounded, or truly expressed by mans voice. As for the other denominations appropriated unto God, they do not expresse him according unto his Essence, but onely in respect of his works, (as is said) namely, as he appeareth all in all, and existeth in all things. We must understand therefore, for our better instruction, that seeing the Divine Nature is and operateth in all created things, as also without them, (for he is the center of all his creatures, whose circumference is not to be found) in this regard his essential name *Tetragrammaton* is the common agent in every bough or branch, of the Sephiroticall or Cabalisticall Tree, and hath the dominion or preheminence over all the trunck or body of that Tree; and consequently all the other ten names are assigned unto it, as having relation unto the properties or the effects of his multiplicity of vertues or actions, in one individuall essence, and therefore all the rest are subject unto it, and are wholly comprehended within it, for it containes the property as well of *Nolunty* as *Volunty*, of privation as position, of death as life, of curling as blessing, of evill, in regard of the creatures, as good, (though nothing is ideally bad in him) of hatred and discord, of love and concord, and consequently of Sympathy and Antipathy. All these opposite effects are testified by Scriptures to spring from one essentiall fountain, forasmuch as it comprehendeth *the power of life* Sap. 16. 13. *and death, and inducеth unto the brinck of the grave, and reduceth or bringeth back again*

gain unto life. It is JEHOVA *that is light, life, and health, and it is he that* [illegible] *with darknesse death, and sickenesse. It is* JEHOVA *that is gratious, full of mercy, and*
Psal. 27. 1. 1 Sam. 2. 6. Psal. 145. Psal. 9. 6. Isai. 45. Job 5. *that extendeth his benignity and mercy unto all his creatures. And it is he that is angry and severe against nations, and doth destroy the wicked. It is he that reprehendeth in his anger, and chastiseth in his displeasure. And it is he that is gracious and the onely Saviour. It is he that woundeth and healeth again. It was* JEHOVA *that threatned to send vengeance, vexation, and death on the disobedient. It is he that causeth the plague, the consumption, the burning feavour, the leprosy, scabs and botches, emerods, and ulcers of Egypt. It is* JEHOVA, *that striketh with madnesse and blindnesse. It is he which causeth*
Deut. 27. *fear & a trembling heart, yea, powreth down sorrow, vexation, timidity & sad melancholy* as in *Deuteronomy* we read of, & consequently produceth antipathy and discord. And
Exod. 23. 25. contrariwise, *It is* JEHOVA *that bestoweth benedictions or blessings on his creatures. He blesseth the bread and drink that the creature tasteth, for refections cause; so that they preserve, and do not destroy. And it is he that removeth and taketh away all diseases, banisheth sterility from the earth, and multiplies the dates of his creatures, and by consequence is the cause of loving Sympathy and concord.* To conclude, it is *JEHOVA, the*
Isai. 45. 6. *great God of gods, that formed light, and created darknesse, made peace or love and concord, and produced evil and contention or trouble*, as the Prophet teacheth us. Now forasmuch as this essentiall Unity did bring to light these contrary effects, by opposite properties, therefore did the secret Theologians ascribe unto him divers generall names, which they gather out of the holy Writ, and are appropriated unto him, according unto the effects which follow them, whereof some encline to darknesse and privation, others to light and position; some to severity, and others argue the fruits of his benignity. Some by a deprivation of his act, which happeneth by a reflection of his beams in himself, produce the effects of darknesse, namely, an essentiall frigidity, and stupidity, immobility, congelation, contraction, &c. Others by an actuall emanation from the center unto the circumference, do generate the effects of light, as are motion, heat, dilatation, subtiliation, &c. I will therefore rehearse or reckon up unto you, those divine Attributes which are ascribed unto the sacred Essence, in order as they are numbered in the Cabalisticall Tree, from the which the divine beams of different natures do descend, to accomplish the various will or volunty of him, that sendeth them forth into the world, to act and produce a multiplicity of effects.

The first name therefore of the Divine Attribute is *Ehieh*, and this Attribute importeth the fountain or originall of all creatures, and the foundation of misericord and clemency, because the effluxion or eradiation that springeth from this head, is full of grace, and spareth all; for it argueth the Father of pitty and misericord, and the God of all consolation, unto whom our Saviour bids us pray in this form, *Our Father which art in heaven, &c.* And hereupon it is else-where said, that *the Father judgeth no man.* Again, it is the part of a Father to deal favourably and mercifully with his children; so God under this Attribute is esteemed to be the Father of all, and is therefore benigne and mercifull unto his creatures, according to that of *Solomon, Thy creatures might fall and perish by the persecution of thy justice, and be ventilated or blasted by the spirit of thy puissance. But thou*
Sap. 11. *hast disposed all in number, weight, and measure; for that thou canst do much was ever present with thee. But thou hast therefore pitty on all, because thou canst do all things. And thou dissemblest the sins of men, that they might wax wise and amend; for thou lovest all things that are, and thou dost abhor nothing that thou hast made, neither didst thou ordain any thing to hate it. Could any thing exist which thou wouldst not have to be? or could it be preserved, if thou didst not send it the means of its being? But thou spares all things because they are thine, O God, which art the lover of souls.* Lo this is the fruit of the name *Ehieh*, namely, to create and beget all things as a Father, and to have a care of their preservation in his paternall affection. For this reason therefore, it is the President of the Capitall or radicall bright port, gate, branch, or numeration, called *Cheter* or *Corona*, which is the root of the whole Tree, by which, and through which, the clear beams, or lucid and sacred emanation of JEHOVA, in his creating effability, or positive volunty, doth descend unto the creation of all things. For *Ehieh* signifieth the father and root of all creation.

The second cognomination of JEHOVA in the divine numeration, or spherical Tree, is *JAH*, which imports the blessed and gratious emanation of the world, and extraction of the humid or created nature, namely the waters out of the

womb

womb or bowells of the dark and deformed Chaos: and therefore the Cabalisticall port, by which these active and all-operating beams do descend into the world, is called *Hochma* in Hebrew, *Sapientia* in Latin, *Wisdom* in English. And *Solomon*, meaning of this Divine Emanation, speaketh thus: *When JEHOVA did frame and fashion the heavens, when he did establish the fountains of the Abyss, when he gave limits unto the Sea, and did appoint a foundation unto the Earth, I Wisdom was with him as a helper to compass all things.* And we must note that this name *Jah*, whose influence or emanation is *Sapientia* or *Wisdom*, appeareth sometime to be conversant as well about the effects of severity, as clemency, although it happen but seldom. And therefore JEHOVA said of the Angell, which was appointed for the conducting of the *Israelites* through the Desart. *Ne exacerbes eum; quia non feret defectionem vestram, quoniam nomen meum est in eo: Do not displease him; for he will not endure your defections or errours: for my name is in him.* Whereby it is evident, that this princely Angell, which is taken for this Emanation from *Jah* elsewhere, hath a double property; but his greatest inclination is to preserve the creature which it made. Prov. 8. Exod. 23. Eccles.

The third cognomination is *Elohim*: and the bright port through which the reflecting beames of his property do stream forth, is called in Hebrew *Binah*, in Latine *Prudentia*, in English *Prudency*. And this name *Elohim*, according to the Cabalisticall interpretation, doth signifie fear, and terror, because they have observed that by this property or attribute of God, there happeneth unto each world, punishments, and stratagems: for under this denomination JEHOVA doth exercise his power, as well for the sudden alteration of the world, as unto the punishment of the wicked. And therefore the Spirits which do receive this divine influence, are called *Been Elohim* the sons of *Elohim*, which are his instruments in the Elementary world, for the effecting of his will in this property. By virtue whereof, also the commotions of the waters were made in the first creation, and the production of them out of the dark Chaos: which was not effected, but by the extream contradiction and oppugnancy which happened between the fire and the water, and consequently not without the dreadfull dissention and warre of the Elements, causing terror and many thundering commotions in the dark abysse or deformed waters, when each word *Fiat* was divinely uttered: For it was by the Spagericall or high Chymicall virtue of the word, and working of the Spirit, that the separation of one region from another, and of the distinction of one formal virtue from another, was effected or made: of the which business the Psalmist meaneth where he saith: *By the Word of the Lord the heavens were made, and by the Spirit from his mouth each virtue thereof.* 150 *Archang. cabal. de dog. cab.* Psal. 36. 6.

Ye may therefore perceive, that the whole power of the Cabalisticall Tree, is comprehended in these three first branches, no otherwise then the typicall world is comprehended in the Archetype, which consisteth in a triple property, most aptly referred unto the Trinity of Persons: For therein the intelligible world doth import, that which seaven doth in this materiall and watery world: For 2 is the root of Matter, as 3 is the root of Form. As therefore 1 is the formall root unto three, and the materiall root unto 2: So verily is 2 the materiall root unto 4; and therefore 4, which is the Symbole or character of matter, and 3, the figure of form, being added together, produce the universall substance of the world, consisting of form and matter: we must therefore with diligence observe, that those three first denominations, do belong unto these properties, whereby JEHOVA did create the three first daies work, wherein the whole world, with his heavens and elements were created, and received their due positions.

The seaven following branches of the Sephiroticall Tree, do appertain unto those various alterations or mutations, as well propitious as unfortunate, unto the creatures, which do befall them in this world, being thus compleated and finished by the virtuous properties of the three precedent emanations or streamings forth of the divine beames. Wherefore the fourth branch of this Tree, hath for his President the gentle and mercifull attribute of God or JEHOVA, called EL; whose bright port, numeration, or channell, by which it poureth forth its beames into the world, is for that cause styled *Chesed* in Hebrew, which in Latine is *Clementia*, in English *Clemency*, because the divine influence which shineth out of it is full of grace, benignity, life and goodness, as by the consequence it shall appear. For it is the fountain, from the which the good and fortunate Planet *Jupiter* receiveth his benevolent Emanantion or beams of life: this name

name therefore *Moses* used, for the healing of *Miriam*, when she was made leprous for her disobedience, saying: *El na rapha na la: Deus gratiæ, quæso sana illam.* 193

The fifth name, which is assigned unto the first branch of the Cabalisticall Tree, is called *Elohim Gibbor*, and it is an attribute which sendeth malevolent and unwholsome influence down unto the creatures, making disturbances and troubles in the world, by Thunders, Lightnings, Comets, Warrs, Contentions, Anger, Pestilence, and hot diseases, &c. And the celestiall magazine of this influence is the Planet *Mars*: for this reason therfore the port or channell, through which this fiery influx doth immediatly stream forth, is called in Hebrew *Geburah*, which importeth power, force, violence.

The next branch or numeration being the sixth, hath for its Lord, the name *Eloach*, whose influxion or emanations are full of life and golden beauty, and therefore the trunck or port by which it passeth, is tearmed *Tiphereth* in Hebrew, which noteth, Grace, ornament, beauty, and delight. By the golden emanation which floweth from this channell, the visible Sun of this world receiveth his bright beauty, and is adorned with that admirable vivifying virtue, which by effect doth manifest and testifie it self unto the whole world. And this is that Grace and ornament of which *Iob* meaneth, when he saith: *Spiritu suo ornavit cælos*; *He adorneth the heavens with the beauty of his Spirit.*

The seventh divine cognomination or attribute is JEHOVA *Seboath*, which is as much as to say, the God of Armies, the God of jubilation, rest, and perfection; & therefore the port or channell, by which his beames or irradiations do pass, is called *Netzeth*, which signifieth triumph and victory: as also Justice, Charity, and Love: and therefore the influence of generation, and multiplication, and delight issueth from this emanation, which maketh the rowling Globe of the celestiall *Venus* his store-house.

The eighth name is *Elohim Saboth* or *Deus exercituum*, the God of Armies, and his port or channell by the which he sendeth forth the influxes or beames of this his property into his celestiall treasury, which is the Globe of *Mercury*, is called by them *Hod*, or praise, honour and formosity; by which afterwards he operateth in this property, by his will on the earth by changeable and mutable effects.

The ninth, *Elchai*, that is the Living God, or *Sadai*, that is, the Omnipotent God: and his numeration, or the gate or channell by which he sendeth down his bright influences, is called *Iesod*, that is to say, the basis or foundation, Redemption or rest; and these are received by the Sphere of the Moon, which is as were the celestiall earth: unto the which all the influences in generall do fall, and this is the reason that it is subject to so many and divers mutations. The effects whereof, as well to generation as corruption, is observed on the Earth and in the Sea.

The last name or attribute is *Adonai*, or *Dominus*; and his port or gate by which he sendeth forth his illuminations or the active beames of his nature, is tearmed by the Hebrews *Mulchut*, that is, *Regnum* or *Imperium*. And this numeration importeth severity and servility unto the creatures, through Gods anger and wrath; and his influxion is directly into the Elementary world.

By which collections and observations of the wisest *Rabbies*, we find that in these Ten generall properties of God, signified by the ten attributes unto the Divine Essence, all things in the world, be they esteemed good or evill; or positive and primitive; or concordant, and aimeable, or discordant, or odious; or in a word either occultly or manifestly opposit, or else concurring in nature or quality unto an other, do originally descend from this fountain of Unity: which though it be one in essence, is nevertheless manifold in property, and that property is therefore divers and altering, according to the multiplicity of Volunty in the Father, or fountain that sent it out, according unto whose mind all things as well concordant as disagreeing, are ordained both in heaven and in earth, and that by a multiplicity of speciall emanations of different qualities, from that eternall generall catholick effluxion, and every of those specifick emanations do branch themselves again into an infinity of individuals, even as ten may be multiplied, *in infinitum*; So that every one of those specifick properties, do shine forth from the Star in heaven, as well fix as erratick, which is their receptacle or store-house, unto an infinity of earthly and watery creatures, which are generated or do grow upon the earth, and under the earth, according unto the influences of those Planets and fixed Starrs over creatures, be they animal, vegetable, or minerall. And the

reason

reason why the Divinity, created or sent forth one specifick eradiation, so contrary unto another, was, as well for the preservation as destruction of the creatures: For as the last effect of each of these contrary emanations or radious effluences, is the Creation, or generation, and preservation of creatures of their own nature and condition: So also are they to be applyed, either for the preservation or restauration of the decaying creatures, namely when we apply any venomouse simple, either animal, vegetable, or minerall, to expell a dangerous disease, or to poyson a nature, which is sound; as, in the animal kingdom, is the venomouse Viver, Scorpion, Toad, Spider, or blistering *Cantharides*; and, in the vegetable Kingdom, the Somniferous and stupifying Poppy or *Opium*; the searching and inflaming or burning *Flammula* and *Euphorbium*; the fretting *Scamony*; the vomiting *Groundsell*, *Daffodill*, *Asera Bacca*, *Bears-foot*, *Titimall*, and the venomouse *Aconite*. In the minerall ranck, the corroding *Asnick*; the quick, peircing, and infecting *Quick-silver* and *Sublimary*; the destroying *Realgar*; the vomiting *Antimony*, and such like, which have all as well the property, to take away dangerous diseases, as to bring them: For in some cases they take away dolorous maladies, and in other some, they bring them quickly, and hasten on destruction upon the creature: So that all things, in some cases, both wound and destroy, and in other some they heal and cure; yet unto him, that sent them the beams and irradiations of their form from some of his particular properties, they appeared all good, being they were ordained not onely to heal in his benignity, but also to destroy in his severity; and to conclude, to effect his will one way or another, even as it pleaseth him, who onely worketh essentially all in all. And therefore *Solomon* Sap. 11:
saith: *Could any thing exist which thou wouldest not have to be?* So that all is good unto God, although unto wicked men which suffer them, they may appear bad. *Opera Domini universa*, (saith the Wiseman) *bona valdè*: *All the works of God are* Ecclus.29.21.
very good. Bona bonis creata sunt ab initio, sic nequissimis bona & mala: *Good things* Ecclus.39.30.
were created originally for good men, but to evill men they were in effect good and evill. There are Spirits created for vengeance, and in their fury they execute their torments: in the time appointed they poure out their virtue, and effect his furie that made them, namely water, hail, the teeth of beasts, as of the Scorpion and Serpent, *&c.* All these rejoyce to execute his Commandements upon the Earth, *&c.* Even for this cause therefore, namely for the secret opposition of natures in the world, originally proceeding from the streams of those variable properties, which radically do spring from that one incomprehensible Fountain; Love and Hatred, and consequently Sympathy and Antipathy were created to justle, and as it were shoulder one another in this world, as well generally under the titles of Light and Dark, as particularly in that friendship and hatred, which is observed and testified in Scriptures, to be first between the very Angells themselves; then amongst the Starrs which receive these opposit natures from the Angells; and thirdly, amongst the winds and Elements, which have their spirit of contention from the Starrs: and lastly, amongst those compound creatures, which are composed of those Elements, by the active spirits of the winds. But because amongst all other opposite qualities in the world, this Sympathy and Antipathy are most occult and hidden; (For whereas we can produce the reason of contrariety of Elements, from their manifest qualities, namely cold, heat, moisture, or drought; in and for this occult opposition, we find not distinctly any such elementary ground) we will dive so farre as our steril capacity will give us leave, into the bowells of this Mystery.

CHAP. III.

Here it is demonstrated, that the occult action as well of Sympathy as Antipathy in creatures, proceedeth from Angelicall irradiations or shinings forth; that is, by the emission or ejaculation of their secret beams, the one against the other, out of such creatures as are created or generated under their Dominions.

SUch as are well seen in the Mysticall Theology, affirm, that Angells are all of one kind, in respect of their own creation, though the one is more or less illuminated, according to the importance of the office, whereunto they are called, *Reuchlin.lib.3. de Art. cabal.*

or the Creator's will and mind is to employ them. For we must consider, that the Angels are the immediate organs, by which and through which, the Eternity effecteth his will, and pronounceth his word *Fiat*, after that his will is decreed in himself. For that very reason *David* saith, *Angeli Dei validissimi robore, efficientes verbum ejus, auscultantes voci ejus, ministri ejus facientes placitum ejus. The angells of God are most strong in power, and do or effect his word, and listen unto his voice; they are his minsters, to perform his will and pleasure.* So that it is evident, that nothing is effected in the world, be it in heaven or in earth, but it is performed by one of these organicall spirits. And therefore *Reuclinc* saith, That all bodies, as well celestiall as terrene, have by the ordinance of God allotted them certain spirituall directors, and rulers of their vertues, and presidents of their operations, namely, as well they which are reasonable, namely, Man; as unreasonable, to wit, the Stars of heaven, and earthly creatures, both animals, vegetables, and minerals. And therefore *Archangelus* the Cabalist, maketh many degrees in the offices of Angels; For some (saith he) do stand before the divine tribunall of God, still praising him; some administer unto him, and unto us also; some have the custody of the watches of the night, of which *CHRIST* maketh mention, *If he come in the second or third watch of the night, &c.* Some have the government of the four quarters of the year, and these are Presidents over the four stations of the Sun; others are ordained rulers over the seven Planets; and some do dispose of the influences and vertues of the fixed Stars, and twelve Signes, of which St. *John* doth seem to make mention, saying, *That in the twelve gates*, that is, the twelve Signes, which (as *Plato* saith) are the ports of heaven, are the twelve Angels: Some are turelar Angels, and are ordained for the creatures safeguard; some have the custody of beasts, others of plants, others of pretious stones and mineralls. All these, the secret Theologians and wisemen do affirm; averring withall, that God worketh all in this inferiour world, by the administration of Angells. And therefore St. *Paul* saith, *That all are administring spirits, sent to effect that office.* Thus far *Archangelus*. And again, *Reuclin* argueth, That the influxion of angelicall beams from the stars, must be divers and of sundry natures, because that the Angells do not by their voluntary action, move the celestiall Orbe alwaies after one manner, though by reason of the violent motion, it doth move daily by a diurnall motion from East to West.

Pſal. 104. 4.

Reuclin:

In com. in cab. Dog.

But what needs many words, when the progression of the foresaid Cabalisticall work, doth open and discover all the mystical operation, and variety of action, in the Angells. For if once the ten names of God, which produce ten divers emanations, of different conditions, which are sent by the ten foretaid numerations, or sephiroticall ports or channells, do breed contrary effects, both in heaven above, and in earth beneath, it followeth by the foresaid testimony of the Prophet *David*, that there must be so many angelicall vehicles, to conduct them into the lower world, as there are Cabalisticall ports and channells; and consequently as many diversities of the divine properties, proceeding from the variety of his will, as also varieties of vehicles to conduct them. For I would have each judicious Reader to conceive, that the Hebrew Doctors did judge of the nature and property of each Name or attribute ascribed unto God in holy Writ, by that self-same effect which it produced, after the uttering or expressing of it therein, no otherwise than the Philosopher useth to judge of the nature and property of the complexion by the aspect of the Physiognomy; or as by the signes which he beholdeth in the heavens, he determineth of their effects, to wit, of rain, winds thunder, &c. namely, because such presages in the heavens, do use to bring forth such and such effects. Now (as I have proved before) if it be the divine influence of light, which animateth and informeth each angelicall spirit, it must needs follow, that every one of these angelicall conductions, or vehicles of these influences, must have also a divers property, because the formall influences which do animate these intelligences which carry them, are different; and therefore they will be naturally prone and enclined to operate the will of the Creator, according unto the nature of emanation, or beams of that property, which it receiveth from his proper port.

As concerning therefore those angelicall receptacles, or organs, which are ordained to receive the divers kinds of divine influences, or irradiations, I purpose briefly to expresse them in the first place, for the better understanding of the Reader, with the channell they do belong unto; and then the order of Angels which doth first receive them. After this I will set down the celestiall Orbes or Stars, in-

to

to the which, as unto their particular store-houses, they are conveyed. And lastly, I will speak somewhat of the effects that these influences, which are conveyed down from their starry treasury, into the elementary world, do effect, both in the aire, seas, or water and earth. Touching therefore the Names or attributes of God, as also their emanations, or streaming forth of beams, with their peculiar properties, I have in few words written them, in the precedent Chapter; as for the rest, I would have the Reader to know, that those ten severall divine emissions of ten severall lights, out of so many Sephiroticall or Cabalisticall spouts or channells, into the vast cavity of the world, to accomplish the will of the Creator, have their particular angelicall waggoners or conductors; for in this, the best Theosophers agree, that as the upper Order of the Angels, do receive their light and bright emanations immediately from God, so do they emit them and manifest them unto the inferiour Orders; and for this reason they are called Mirrours, because they receive their light from the face of God, or his eternall catholick emanation, which (as I have proved before) is the head and fountain of all these Angelicall lights. And again, as the secret Theologians have, by their serious observation of the holy Bible, espied ten distinct properties, as also ten divers cognominations, or Names of God, appropriated unto them; so they perceived, that there was a singular Angel appointed to receive each of these emissions of beams, endued with the self-same property or condition, as the lights which they receive do possesse, forasmuch as these Spirits do live, and are animated by them, being that as the externall of the Angell is a spirituall aire, so the internall of it is the formall irradiation or emanation, which is according unto Gods will emitted into it. And this is a generall note amongst all the secret Theologians, unto whom *Bartholomæus* and St. *Dennis* do adhere, touching this point, that no Angell can intermeddle with anothers businesse, or take upon him the work that belongeth unto another, except it be such inferiour Angels, as are destinated to serve under their Arch-angels in the same function or property, as shall be said more at large.

We must therefore understand, that the office of the great and catholick Angell *Mitattron*, was so universall, that it was employed first about the information of the whole world, and the division of light from darknesse; as also, for the vivifying of the watry spirit of the world, and the diurnall rouling about of the heavens: And therefore it is said, and not without a good cause, That it was the divine and generall Emanation, that is the eternall Sapience, which for this reason is said to be created before all things, by whom afterward all things were made or created. And for this reason it is said, That this Angel doth contain in it all the angelicall perfection, no otherwise than the universall beams of the Sun are comprehended in the body of the Sun. Wherefore we do with the Hebrew Rabbies justly apply the essence of the first emanation unto *Mitattron*, which emanation is said to enter by the royall port or gate *Chester* or *Corona*. For know, that this catholick Angell is said to be the first creature, because it importeth the spirit of the world, which did first receive the first-born son, or the Emperiall emanation, from the Attribute of God called *EHIAH*, which is a name of eternity, for that it containeth and doth respect the time past, the time present, and the time to come. For this cause therefore doth this great Angel style it self, *Alpha* and *Omega*, the beginning and the end. The first influence therefore which was of universall life and essence, is received by the Angel *Mitattron*, which is for this reason called *Donum Dei*, after it was shoured down from the port *Chester*, into the highest order of the Angells, called *Seraphin*, which by reason of their propinquity unto the throne of God, are said to burn, or be set on fire with divine love. And hereupon these have their excellent beauty and clearnesse, by reason of this sacred influence, which is so full of the loving benignity of the Father of light. From thence this potent angelicall nature conducts the beams of this light into the convexity of the ætheriall heaven, and there bestowes it as in a generall magazin or store-house; which place it afterwards informs or vivifieth, insomuch that by the admirable action and motion thereof, it is called *Primum mobile*, or that sphear which moveth first in the heavens, and by his motion it turneth the naturall or temporall world round about, from the East unto the West, in twenty four houres. The mover is this catholick Angel of the world, full of this eternall emanation, by which it animates the world. Therefore also is *Sapientia* said to be *omnium rerum priùs creata, the first of all creatures*; and, *Fluxus virtutis Dei, & emanatio claritatis ejus, omni re mobilior, penetrans ubique propter suam munditiam & permanens in se, omnia innovans. It is an influence of the vertue*

of God, and the shining forth of his brightnesse, which is the most movable of all things, penetrating all things by his pureneſſe, and being one in essence, reneweth all things, that is, it reviveth every thing. By which it is plain, that this catholick emanation is the soul of the world, having endued, or put on, the universall angelicall spirit, and therefore is called by the holy Text, a Creature; so that the catholick created spirit of the world is the *Primum mobile*, for by this first-born emanation from God, it is animated and moved, as by the swifteſt mover in the world; and the mover is tearmed *Primus motor*, both together; or called *Mundi anima*, which therefore is defined to be, in respect of the created spirit thus animated, *Primum mobile, sponte, & per se mobile*; *The first thing moved, which is moved voluntarily and by it self.* And for this reason also, the animal faculty in man, which is *sedes animæ intellectualis*, is said to move voluntarily, when the action of the vitall and naturall faculty, compared unto the etheriall and elementary heaven, do move unvoluntarily, that is, at the will of the first mover. And this work is therefore assigned unto this sphear, with the legions of intelligences, that are derived from, and created there by their catholick head, which is the said grand Arch-angell, as beams from one Sun, partly to hinder the starry lights, which were after created, from burning the elementary world, or working by their long continued impression, too violent and unnaturall alterations; as also to make a proportionable day and night unto the earth. To conclude, by this angelicall act, the whole spirit of the world was generally inacted.

The divine emanation, which issued from the second Sephiret or port, called *Hochma*, which is sent out by the Attribute *JAH*, passeth into the order of the Cherubins, (which signifieth the plenitude of Science, and abundance of the gifts of Wisdom) and is received of the Arch-angel *Zophiel*, which, by the etymology of his name, argueth pulchritude, as being repleniſhed with an infinity of particular beams of life: But another calleth this keeper, and conductor of these beams, *Ruziel*, who immediately doth direct them into the firmament or heaven of the fixt starrs, and principally into the broad girdle of the starry heaven, which is called the *Zodiack*, arguing by the etymology of his name, that the beams of this emanation do chiefly work, and fashion out ideally, the liniments of an infinity of particularities in the elementary world, as shall be demonstrated hereafter. 175 195

The third effluxion, which is made from the port *Binah*, under the protection of the name *ELOHIM*, descendeth immediately into the order of the Thrones, (arguing thereby Gods severe property, full of judgment) and is received by the Arch-angel *Zabkiel*, or, as others will have it, of *Kaspiel*, which is as much to say as *Genius Cholera magna*; and this effluxion is conducted down into the next sphear below the firmament, which it informeth, according unto the naturall property of the divine influx, and it procreateth the globe of *Saturn*, which it repleniſheth with spirits, or inferiour intelligences, called by the name of *Saturnine Intelligences*, which send down these influences into the elementary world, to produce effects according unto their nature, as well in the aire and water, as in and upon the earth.

The fourth emanation, which is derived from the conduit-pipe of *Chesed*, over which the word *EL* hath dominion, is received of the angelicall order of Dominations, which import power against evill spirits, and the benefit of life and breath; and then is committed unto the Arch-angel *Zadkiel*, which is by interpretation *Genius justitia*; and this Angel, according unto the nature of the influence which it carrieth, is a friend unto the true Justice, in the proportion of the elements, and a friend unto the creature's life; wherefore it conducteth the beams of this property into the next orbe below, *Saturn*, which they make a dwelling place for an infinity of spirits, that are created out of the same informing influence, and therefore are of its property. This *Terra Angelica Olympi*, is tearmed the Star of *Jupiter*, and these kinds of Olympick spirits are tearmed *Jovial* Intelligences, which do poure forth the streams of their influence into the elementary regions, and animateth the spirits of its nature, which work effects appropriated unto the property of this influence.

The fifth eradiation, or emission of divine beams, is out of the Sephiroticall numeration or port, called *Geburah*, whose President is the divine Attribute *ELOHIM GIBBOR*; and these beams are said to passe directly into the order of Potestats: and the Arch-angell unto the which these beams are committed is called *Samael*, or, as others will, *Hamael*; and it is a Genius which importeth horrour:

and

and this Intelligence doth conduct the beams of its Emanation into the Sphere, which is below that of *Jupiter*, and informeth the spirits thereof with the burning fire of this nature or property, making the starry Globe of *Mars* their residence, from whence they poure out their influences unto the Elementary spirits, which are of that nature.

The next emission of divine beams, is out of the gate or channell *Tipherith*, over which the Divine Attribute *ELOAH* hath dominion, and these are infused immediatly into the Angelicall order of the Virtues, so called, because the divine Virtue doth shine forth of it: For, as *Isidorus* saith, *The Angells of this order, do receive illumination, purgation, and perfection from God.* And this order doth send them down by the Archangell *Michael*: which signifieth *Quis tanquam Deus*, into the next region below the Sphere of *Mars*; and there these golden and vivifying beams do inform and animate such bright intelligences, with their like property, as do dwell-in and Illuminate the visible Sun in heaven, and therefore are termed Solar spirits, from whence this mighty Archangell, which is called *Custos animarum*, the keeper or preserver of living souls, doth order that they be hourly poured out into the Elementary region, to vivify and refresh those spirits, which are formed out after their own image and nature.

The seventh effluxion or irradiation, is out of the Sephiroticall port of *Neizeth*, over which the Attribute of God JEHOVA ZEBAOTH is Lord, and they pass immediatly into the Angelicall order of Principalities. And this influence is committed to the Archangell *Anael's* custody, who conducteth them down into the next Sphere below the Sun, where it animates, according unto his good property, all such Olympick spirits, which do inhabit the Globe and Sphere of *Venus*, which are therefore tearmed Venerian Spirits, from whence the like vigour and force is sent out unto the Creation of Elementary spirits, of the nature of these formal influences which are radically sent down from the divine influence.

The next flux of divine beams, issue from the spout or channell called HOD: over which the Attribute *Elohim Zebaoth* is President, and descendeth immediatly down unto the order of Archangells, and from thence is conducted downward by the Archangell *Raphael*, into the next Sphere below *Venus*; and there it createth, and continually vivifieth those Olympick spirits, which possesse and adorn the Orbe or Globe of *Mercury*, and are therefore termed Mercuriall spirits, which send down such mutable and changeable influences, to animate those Elementary spirits, which were created first by this Attribute, and therefore do Sympathise with the nature of such beams, as are sent down from this Sephiroticall gate.

The ninth effluxion or irradiation, springeth out from the eternall fountain, by the bright port *Jesod*, whose Rector or President is the Attribute *Sadai*, and passeth down unto the order of Angels, and is committed unto the custody and conveyance of the Archangell *Gabriel*, who directeth it downward unto the lowest æthereal or starry Orbe, where it animateth those spirits, which inhabit the Globe of the Moon, and are thereupon styled Lunary spirits; from whence they rain down showers of these influences, upon such spirits or demons in the Elementary world, as have received their Creation from the influences of this Property in God.

The last effluxion or flowing and streaming forth of the Divine beams, is effected by the channell or gate *Malchut*, whose President is the divine Attribute *Adonai*, and this descendeth immediatly (according unto the Cabalists opinion, into the order of the blessed Souls, from whence they deem them to be conducted directly into the Elementary world.

By the continuity therefore of these severall and opposite irradiations, or emanations of beams, from God unto the Imperiall Angells, and from them unto the Olympick spirits, and so continuated from these unto the Elementary spirituall shapes or demons, we may gather thus much, namely first, that God doth onely operate essentially all in all, in and over all: next, that according unto the variety of his Volunty, he worketh diversly in this world, and therefore we must know, that his Volunty is manifold in property, because that thinge are effected, as well in heaven as in earth, after a manifold operation; wherefore if God operateth all, and in all, the diversity of his work must proceed from the multiplicity of his Volunty. And for this reason *Hermes* saith, *Voluntas Dei summa est rerum perfectio, quam necessitas sequitur; necessitatem verò concomitatur effectus: The Volun-* *Asclep. 4.*

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ty of God is the highest perfection of things, which necessity doth follow, and the effect doth accompany the necessity: So that what God doth will must be perfect, and consequently the effect must follow o ne essity. And therefore he concludeth, that God accomplisheth at an instant of time, both his will and the effect thereof. But what he would not have that cannot be, and therefore what exiſteth *in rerum natura*, of what property soever it be, it is effected according unto the will or Volunty of one of these Divine Attributes. *Neque* (saith he) *credibile est, Deo displicaturum esse*
Asclep. cap. 4. *quod placuit, cum & futurum id & placaturum multo ante scierit*: *Neither is it credible, that that should displease God, which did please him, being that he did know long before, both the thing that was to come, and what should be pleasant unto him.* And
Sap. 11. therefore *Solomon*: *Could any thing exist which thou wouldst not have to be?* Thirdly, That according unto the variety of his divine Volunty, things were created, the one either Sympathising spiritually in affection with another, or Antipathysing among themselves, by reason of beams of a contrary disposition, according unto the concordant or opposit nature of the Angelicall irradiation or shining out of the beams of one spirituall creature another: which contrariety of conditions, did proceed from the varieties of properties, which is in the Volunty or will of one and the same radicall and eternall Essence. Thus therefore were all creatures in the world, as well spirituall as corporall, composed; and thus were they vivified and animated by beams, the one either contrarie unto the other, or else by reason of their concordance, and likenes of nature, rejoycing greatly when they meet together, by irradiation of all one influence. And we must know and understand, that although each creature had his radicall informarion by these Emanations, yet in their generations and multiplications, they may vary from the condition of their created or generated Parents, by the uniting together of two different irradiations at the hour of their birth; So therefore cometh it to pass, that a man both in shape and condition, may be unlike unto his Parents; a horse more fierce or sluggish then his sire; a plant or fruit more lax, wateriſh, or unwholsome then the stock from whence the seed or sap came, and consequently by the application of Angelicall beams of an opposite nature, in the birth of a man, it may happen, that the radiation of a plant, or flower, or beast, or such like thing, may for ever Antipathise with this man, which did aptly agree and Sympathise with another. And whereas the opposition which is made between the contrary Elements, is apparent and manifest, namely in respect of the fight or discord, which is made betwixt dissonant qualities or natures, as are cold, and heat; moisture, and drouth; So that in this case the Sympathy and Antipathy of Elements are well known to every one, namely betwixt the water and fire; and betwixt the earth and the aire: We must know that there is yet a more latent, and internall cause of Sympathy, and Antipathy in things, which by some is ascribed unto the occult natures of the Starrs; but in verity it proceedeth from those Angelicall influences, which do invisibly and after a most occult manner, stream out of creatures that are born under a discordant Emanation, which *Reuchlin* doth passingly well describe in these
Reuchlin. de Art. cab. lib. 3. words: *Philosophis Peripateticis id probatur, quod cœlum quodl bet Sphæricum præter formam suam essentialem, habet assistentem intelligentiam orbis sui motricem, qua vocatur Angelus, eo quod ad hoc officium missa, intelligens & volens complet jussa Creatoris, tanquam inter Deum & Naturam, virtus media; à qua sunt operationes in rebus, quas natura earum vel non faceret, vel non sic faceret, quas alii proveuire dicunt à proprietate occultâ, & aliis quia tale*: *It is approved of the Peripatetick Philosophers, that every Spherick heaven, hath besides his essentiall form, an assistent Intelligence, which is the mover of his Orbe; the which Intelligence, is called an Angell, because it being sent to perform that Office, doth understandingly and willingly accomplish the Command of the Creator, as a middle Virtue between God and nature, by the which are effected operations in things, which their nature either would not effect or would not do it after that fashion; the which are said by others, to proceed from an occult property, and others because it is so.* Whereby it appeareth, that the hidden Sympathy and Antipathy in things, as well celestiall as terrestiall, proceed from the mysticall and arcane actions of Angelicall spirits or Intelligences, who first receive that hidden property from a peculiar influence or irradiation, which descendeth from some of the Divine influences, which do inform and indue that Angelicall spirit with that Virtue. But because it is not the Office of an *Astrologian*, to penetrate thus profoundly into these hidden Mysteries, which belong unto the æviall world; forasmuch as his custom is, to make the visible Starres the fountains of all those effects, which by

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way of influence and irradiation, do descend to operate, as well by sympathy as antipathy, in things below. I will here, after the Astrologicians manner, make the well-spring of all sympathy and antipathy, to arise from the manifold influence of the stars, as shall more at large appear in the next Chapter.

CHAP. IV.

The Astrologicall reason of Sympathy and Antipathy is herein expressed, where also it is proved, that being all inferiour spirits receive the influence of their nature from above, and being that the elementall creatures are but the images of the celestiall; so also it must consequently follow, that as there are both Sympatheticall and Antipatheticall aspects or irradiations, between two or more of the heavenly bodies, and therefore there must of necessity happen, that there is an emission of essentiall beams, from one earthly body unto another, which according unto the nature of the creature, is either Sympatheticall or Antipatheticall.

I Will leave now a while to speak radically, with the mysticall Hebrew, and Cabalisticall Theologians, and will open this mystery of occult radiation, or streaming forth of hidden beams betwixt two creatures, whether they be celestiall or terrestriall, of a like and sympathising nature, or un-like and antipathising condition, after the manner of an Astrologian; namely, taking the visible organ for the invisible agent, the externall creature for the internall angelicall vertue, the starry influence for the hidden superceleſtiall emanation, which is poured out into the spirits or intelligences, which inhabit and illuminate the stars, and send it down again from them into the elementary world, to animate the winds, and by them the catholick element, altered after a four-fold manner, and by the element so altered, to inform the meteorologick bodies diversly, and by them the severall compounded creatures, both in the sea and land. We ought therefore to know, (speaking like the Astrologian) that there is a manifest opposition and agreement, not onely in respect of the manifest qualities of the elements, which are observed to be as well in the fixt, as erratick stars, (for the watry signes of the Zodiack are contrary unto the fiery, the nocturn unto the diurn, the orientall unto the occidentall, the male unto the female) but also in a more hidden regard. For the best Astrologians have noted, that as *Jupiter*, *Sol*, and *Luna* are friends unto *Saturn*; so *Mercury*, *Mars*, and *Venus* are his enemies. Again, all the Planets, but *Mars*, are friends unto *Jupiter*. Moreover, there is not any of the Planets that is *Mars* his friend, but *Venus* onely, and especially *Sol* and *Mercury* are his greatest foes. Also *Jupiter* and *Venus* are friends unto the Sun, as contrariwise his enemies are *Mars*, *Mercury*, and *Luna*. All the Planets are said to love and favour *Venus*, but *Saturn*. *Mercury's* friends are *Jupiter*, *Venus*, and *Saturn*; his enemies are *Sol*, *Luna*, and *Mars*. The friends of the Moon are *Venus*, *Jupiter*, and *Saturn*; her enemies are *Mars* and *Mercury*. The friends unto the head of the Dragon are *Jupiter* and *Venus*, the enemies are *Saturn* and *Mars*. Lastly, the enemies of the Tail of the Dragon are *Jupiter*, *Luna*, and *Venus*; as contrariwise his friends are *Saturn* and *Mars*.

Besides all this, we ought to note, that there is another kind of friendship or enmity between the Planets, namely, when the one of them hath his exaltation or dignity in another's House. In this case therefore, the things subject unto the influence of the one, will lovingly embrace the aspect of the other; and contrariwise, the depression or detriment of the one, in the House of another, maketh the spirit of the one creature, (who is born under that Planet which hath the detriment, and is oppressed by a bad aspect of the other, that is in his own house where the detriment is) to aspect antipathetically, a thing that is under the other; by this means, I say, the presence of the thing born, or springing forth, under the Planet of that House, will be ungratefull and odious unto the other person or thing, whose detriment is in the said House. Contrariwise, we must note, that two creatures will well sympathise, and joyfully agree with one another, where their Planets do consent together, in nature, quality, essence, and strength, as are *Mars* and *Venus*, for these sympathise by a naturall instinct: So also *Venus*, *Jupiter*, *Mercury*, and the Moon agree together; and so likewise the unfortunate Planets do agree, in the multiplying of misfortunes.

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We ought also in like manner to know, that the Signe which hath most dignity of a Planet, as House, Triplicity, Face, exaltation, Term, or such like, doth best sympathise with the Geniture of that Planet; whereas contrariwise, the Signes, or fixt impression of the firmament, which is opposite in nature, or full of misfortunes, (as is the fall or detriment, &c.) doth by his beams cause a secret hatred and abhorring, when the things appertaining unto one another, do occultly by their beams aspect one another. Also the manner of casting out of their beams, do make a wondrous alteration in the two subjects; for as the beams of the stars were unto one another, in the nativity of the animal, or sprouting forth of the plant, so shall the true character of them abide, and be expressed in the thing born or produced. I will therefore expresse the nature of these beams, or secret irradiations, which accompany the influence of the stars, in a more ample manner, because therein consisteth the secret Astrologicall mystery, of the Sympathy or Antipathy which happen between such things as are here below.

Alkindus de Radiis.

First, I must have you know, that the most internall, and profound Astronomers are of opinion, that every star of heaven hath a nature or condition appropriated unto it self, in which the projection of his beams with others is contained: and as every one of them hath a proper nature, which is not totally found in any other, wherein the emission of beams is comprehended, so these beams are observed to be of a divers condition, even as the stars themselves are divers in nature; for every star hath his scituation in the heavens, clean distinct and different from another. And therefore it followeth necessarily, that each of them hath a respect different from one another, and unto all other things or places contained in this world. Now it is certain, that the variety of the aspect doth vary the effect of the beams, as also divers other properties of the stars perform the same. Whereupon it commeth to passe, that each star doth operate otherwise, and effecteth another thing in divers places and subjects, how little soever, or how smally different, being that the whole operation of the stars doth proceed of the beams, which do vary in every diverse aspect in themselves. For the beams which issue from the center of the star, unto the center of the earth, are found, and by experience are justified, to be the strongest in the manner or kind of their operation; but the beam which is ejaculated or emitted obliquely, is debilitated and weakened in effect, according unto the proportion of his oblique motion, unlesse it be strengthned and comforted by the concurring beams of other stars, in the same place or point: for each particular star casteth his beams to every place. And therefore the diversity of beams being collected or gathered together, doth alter the content of each place or subject, being there is a divers manner of beams in every divers place and thing, which is derived from the generall or totall harmony of the stars. Hereupon it happeneth, that in every place, and at every time, diversity of individuall creatures are produced in this world; all which, the celestiall harmony is said to effect, by the projection of beams into this lower elementary region, which do continually vary and diversifie themselves. By this therefore it is evident, that the irradiations of all the stars, have divers operations in the things of this world, according unto the divers properties of the things; forasmuch as every thing doth rise or spring and exist, by these emanations, or streaming forth of beams. Moreover we ought to note, that the condition of the heavenly harmony is such, that since all the stars are of divers natures, and by reason hereof, all their beams are of divers effects in the elementary world, it happeneth, that the beamy operations are assisted or aided about the same matter or subject; and again, in another matter, are hindred of one another. Moreover we must observe, that over every thing in this world, there is ordained a predominant star. And again, there is some celestiall Signe, that in the work and government of the same thing, beareth the rule above all other. Out of this condition therefore of the starry beams between themselves, there ariseth so great a difference and diversity in things of this world, that there can be hardly found two things or more, which are alike in all respects unto one another, although human sense be not in some cases sufficient, to apprehend the difference.

To conclude, the celestiall harmony worketh so differently in divers places and times, that now it generateth or produceth like of like, and at other times it bringeth forth things that are unlike. Also it produceth like things at this time by a like motion, and at another time unlike by an unlike motion; now by a slow motion, and then by a swift motion. Thus therefore we see, that by innumerable kinds of other waies, the things of this world, and their motions, are observed to vary, according unto places and times.

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This being well pondered by every wiseman, and seing it is evident, that the Elementary world is made after the example of the heavenly; so that every thing, that is comprehended in it, doth contain his image; we ought not to make any scruple in affirming that all things in this world, whether they be substances or essentiall accidents, do emit beams unto one another, after their manner, by the imitation of the starrs, from whence they are derived: For else it were not possible that they should contain in them fully the figure of the starry world. But this is manifestly and sensibly confirmed by certain things: For the fire doth send forth heat unto the neighbouring parts: and contrarywise the earth doth expire or bring forth the beams of its coldnesse. Also Medicines taken inwardly, or applied outwardly, do send forth the beams of their virtue into the body. We observe also that the collision or dashing together of two hard bodies, make a sound or noise, pouring out or dispersing it self by beams after its fashion. Again, all coloured things do send out their beams, by the which they are seen: which being so, we may boldly aver, that every thing which hath actuall existence in this Elementary world, sendeth forth beams on every side, which filleth all the cavity thereof after its fashion. And therefore *Alkindus* averreth, that every place of this world, containeth the beams of all the things which do actually exist in it. And as each thing doth differ from another, so do the beams of every Subject, differ in nature and effect, from the beams of all other things. Whereby it happeneth, that the operation of beams in all diverse things, is varying or different. Thus far I have expressed the opinions of the learned *Astronomers*, touching the celestiall radiations, and thereby also it is manifested unto us, that each creature in the Elementary world, is not onely informed by these celestiall beames, which have been poured out upon them, but are preserved by assidual succession of their beamy influence, and consequently all things that are so made by the celestiall influxion, is the type or image of those celestiall spirits, whose beams did make them; wherefore it must needs follow by *Alkindus* his rule, that if they are the types or images of the celestiall shapes which did fashion them, they must in like manner emit their beams, though invisibly, no otherwise then the starrs do, from which they draw the influence of their beeing. For we must know, (as I proved in my Radicall Inquisition) that the essentiall beams descending from God to the Angels, and from the Angels unto the Starrs, and from the Starrs unto the creatures, are continuall because indivisible: For there is no formed Virtue issuing from God, that can be separated from its Fountain; which being so, it must needs follow, that they shine forth out of the body in which they are, unto other lights, which are sent out from other creatures, no otherwise then one star of heaven, doth behold another, in this or that aspect: Wherefore mark me well, what I now say: I told you that each star in heaven, hath his friend, and he hath his enemy; I told you that the reason of this opposition, as well among the Angells, as starrs of heaven, was the diversity of the Volunty of God, which was the cause of such opposite Attributes, as are by the Hebrew Text (which the Cabalisticall Rabbies do approve of) expressed and avouched; I proceed therefore thus, and say, That if in the heavenly harmony it happeneth, that there is a potent aspect or streaming forth of beams, which concurreth with the irradiation of the æthereall or starry Lord of life, of the thing generated or produced, being animal, vegetable, or minarell; And that if by Emanation the star so partaking with the Lord of Life, be an utter enimy unto the Lord of Life, then will the spirit of that creature so generated or made, be subject to discordant passions, as fear, anger, sadnes, and suspition; and that especially when the enemy unto the Lord of Life, being more potent in the celestiall Scheme or Horoscop, doth apply unto the Lord of Life, being any way debilitated by an evill aspect; So that this way happeneth a kind of insensible antipatheticall pertubation unto the spirit of the thing so generated or produced. Also if the thing produced or generated, do begin his nativity, when the enemy was most potent in heaven, then when his proper Lord, and he be joyned with the first Lord, in any bad aspect, if at that time that creature be brought into the presence of that other creature, which was first mentioned, there must needs be an antipatheticall distast in the spirit of the first, because the Genius of the last is timorous and affraid of the Genius of the first, which is his enemy, being more powerfull; and therefore the two earthly subjects of these different starrs being present, and emitting the beams of their nature, those beams must of necessity work antipathetically with one another, and the strongest must prevail no

Alkind de Radiis stellarum.

otherwise, than the two starrs of heaven, which made the mixtion of beams were enemies. But you must note and observe, that though the stronger beams be antipatheticall unto the weaker, it followeth not that the weaker beams be antipatheticall unto the stronger, being alwaies that the stronger passion is in the weaker, as the action remaineth in the stronger. But if the Subject of a star in heaven be brought in on earth unto the subject of his enemy in heaven, if there was not in the nativity any aspect between them, they operate not antipathetically with their beams being present, and yet their natures or beams will be by so much the more inclined to actuall opposition, if at the time of their meeting, the enemies aspect on one another with an evill aspect in heaven. As for example; If that *Jupiter* be Lord of the nativity, or production of the thing, and *Mars* do aspect him in a quadrat or opposit aspect; and this creature, suppose it be a Man, doth meet with a Cat, the Lord of whose nativity is *Mars*, most powerfull in heaven, aspecting *Jupiter* with a malevolent irradiation, then will the sight of this Cat be unpleasant unto that Man. But the truth is, that there may be some fixt star, which is the assigned originall, or protector of the cat or animal of what nature soever, which may be antipatheticall unto the fixt star with the Planet in it, that have dominion over the cat. But contrariwise, if the beams of two Planets or signs, or more, do meet, or concurre in one, and the same generation or production of a thing, where the star which hath most dominion is Lord of the thing, be it animal or vegetable, or mineral, and these Planets are friends to one another, then if any other Subject present it self, which is fashioned by the beams of the other Planet, these two Subjects emirting their beams upon the earth, will love each other, and sympathetically agree with one another, and so much the greater will their Sympathy be unto one another, by how much they accord unto one another in nature, property, and benevolence of aspect, in the instant of their nativities or beginnings. As for example: If *Jupiter* be Lord of a man's nativity, and aspect *Venus*, and *Venus* him, in a Sextil or Trine aspect; and again, *Venus* is the most powerfull in the nativity of a cat or dog; and hath a relation by his beams unto *Jupiter* in a good aspect: then I say, that there will be a reciprocall affection in Sympathy betwixt both creatures. Also, if the like friendship be made in heaven, at the bringing forth of any vegetable, the man or beast will be well pleased at the presence, view, and tast of that vegetable; and if he eate of it, it will well agree with his nature. And all this is to be understood in things, which from their Creation were not ordained quite opposit and antipatheticall unto the creature, as are vermin, and such like; the which nevertheless are made by these concordant irradiations of heaven, more amiable and less harmfull; yea, and more convenient for the use of mans or beasts bodies. Also there is since the fall of *Adam*, enmity set between the Serpent and Man; and yet by the like confluence in heaven, some affect Serpents or Snakes; some by the concurrence of contrary beams, do loth and fly from them, with an exceeding detestation, and do abhorre them beyond all measure. But to return again unto the root of this business, the evident cause of Sympathy and Antipathy of things, proceedeth from the radical Mystery of the opposite Attributes or properties in God, which have the originall of their Emanation, from the secret and hidden Volunty of Eternity, as I have told you here before. And yet these *Astrologians* have such reasons from their starry experiences, that they all take their Originall of Sympathy or Antipathy from them. And hereupon did the Philosophers in generall conclude, that *Inferiora à superioribus reguntur*, & that *Mundus inferior, sit corporibus superioribus contiguus*: *Inferior things are governed and directed by the superior, and the inferior world is contiguous unto the superior bodies.*

Ptol. Serm. 9. Centiloq. And *Ptolomy*: *Vultus hujus saculi subjecti sunt vultibus cœli*: *The effigiesses or shapes of this world, are subject unto the images of heaven.* And *Aristotle*: *Est mundus iste supernis lationibus fere continuus, ut inde vis ejus universa regatur*: *This world is almost continuall with the supernall lations, that thereby his universall power may be governed.* And *Hippocrates*: *De cœlestibus autem rebus, & sublimibus mihi nihil dicendum videtur, nisi quatenus homines, animaliaque cætera quæ in terris degunt, & gignuntur nataque sunt, principia & originem inde habere demonstrabo, & quod anima de cœlo est, quod dolere, languere, mori, & denique quicquid boni malive est in homine de cœlo proficiscitur*: *Touching celestiall and Divine matters, it seemeth to me, that there is nothing to be said, save onely, that I will demonstrate, that men and beasts which live upon the earth, and are begotten and born, have their beginning and Originall from thence, and that the Soul is from heaven, and to be dolorous, to languish, and to die,*

Lib. 1. Meteo. c. 2.

Hip. de Carnibus.

and

And finally, whatsoever is good or bad in man, doth proceed from above. And for this cause *Haly* saith, *Medicus qui Astronomiam ignorat, est tanquam cæcus viam baculo examinans, huc atque illuc miserabiliter cespitans, pro qualibet boni malive apparentia: The Physitian which is ignorant in Astronomy, is like a blind man, which examineth and searcheth out his way with a staffe, miserably reeling this way and that way, according to every appearance of good or evil.* But to come nearer the point, *Cichus Eschulamus* saith, That every one of the twelve Signes receiveth his particular and speciall name from the nature or property of some beast, because the nature of the one doth seem to symbolize with that of the other. And *Moses Arabicus* saith, That every animated thing hath a peculiar star, which sendeth down his influence to defend and preserve his like upon earth, and that by the divine will and command. *Haly in prælud. ante quoddam opus Hipp.* *Escul. in lib. de 12 Sign.*

As for example, The Stars which are in *Aries*, govern and send down their influence upon the terrestriall Ram, and on sheep; and the celestiall Scorpion upon the terrestriall one. And *Reuclin* saith, *Non est tibi ulla planta aut herba inferius, cui non est stella in firmamento quæ non percutiat eam: There is not a herb or plant here below, which hath not a star in the firmament to beat on it by his influence.* To conclude, you may discern by this the Astronomers and Philosophers intention, namely, to take the visible bodies action for that angelicall spirit or vertue, which ruleth and vivifieth all things that are beneath, and breatheth forth influences out of the starry organs, and not the starry sphear, as the worldly Ethnicks did imagine, who went no deeper into the mysteries of God, and his nature, than their corporall eyes, and ocular experience did guide them. But they which have dived more profoundly into these secrets, have evidently discerned a more hidden principle in these occult influences. Hereupon *Hermes* saith, *Dii in astrorum ideis cum signis eorum conspiciebantur; dinumerata sunt stellæ secundum eos, qui inhabitant illas, Deos: The gods were discerned in the idea's of the stars, with their signes; and the stars are numbered according unto those gods which do inhabit them.* Where, by the gods he meaneth, the variety of angelicall emanations, which proceed from one unity; or he may take the Arch-angels, which are the conductors of those severall emanations, for gods, at which the Apostle doth rightly except, when he saith, *Dii quidem sunt qui dicuntur in cœlo & in terra, nobis tamen unus Deus Pater ex quo omnia, & unus Dominus Jesus Christus per quem omnia. There are such creatures as are called gods, in heaven and in earth; but unto us there is but one God the Father, from whom are all things; and one Lord Jesus Christ by whom are all things.* As if he had said, God the Father, or the radicall Unity, is the fountain from whence all things spring; and his catholick emanation the immediate act, by which all vertues, actions, and vivifications, are diversly effected, according unto his will which sent it out, both in heaven and earth: So that it is not the Angel, but God in the Angel. Wherefore *Picus Mirandulanus*, *Ad cœlum non est referendum si quid à nobis sit, quod nostras vires videtur excedere, sed potius vel ad angelos vel ad Deum. If there be any thing from us that exceedeth our power, it is not to be referred unto the heavens, but rather either to the Angells, or to God.* For this reason therefore *Rabbi Moses*: *Angeli non movent semper orbes cœlestes eodem modo, quo fit ut non semper eodem modo fiant mutationes horum inferiorum; maximam namque vim atq; potestatem angelica exercet conditio in res corporeas: quapropter intellectus agens, à quo influunt formæ, nominatur Angelus, & appellatur præfectus universitati, ut dixerunt Sapientes nostri, vocaturque Mitattron, à quo quidem gubernantur omnes Virtutes singulares quæ pariter Angeli dicuntur, quorum est multitudo quoad nos infinita, sed quoad Creatorem determinata & finita. The Angels do not alwaies move the celestiall orbes after one manner. And thereupon it commeth to passe, that the mutations of inferiour things are not made after one fashion; for the Angelicall condition hath a great force and power over corporall things, and therefore the intellectuall agent, from which the forms of things do issue or stream forth, is tearmed that Angel, which is the President of all the world, as our wise men have testified; and it is called Mitattron, of whom all singular vertues are governed, the which are likewise called Angels, of which kind there is an infinite multitude in regard of us, though unto the Creator they are limited and finite.* And *Rabbi Bresitis* doth seem to confirm thus much, in these words, *Creator quotidie creat cœtum Angelorum, quos alii vocant Formas, quod sint substantiæ formales; quibus tota sphæra generabilium & corruptibilium absque numero plena est. The Creator doth daily create a company of Angels, which other men do call Formes, because they are formall substances; of the which kinde, the whole sphear of generable and corruptible things are replenished without number..* *Gen. 3.* *1 Cor. 8.* *Lib. 4. de Astrol. c. 4.* *Rabbi Mos.*

Now by this *Intellectus agens*, or *Mitattron*, forasmuch as it is the President over the

the whole world, which I said before to be that *Anima mundi* of the *Platonists*, which did animate every particular thing, by sending out of an infinity of his formall beams; we may perceive, that these mysticall Hebraick Theosophers did understand that very power, which the Apostle doth in the place before mentioned
1 Cor. 8. assigne unto our Lord Jesus Christ. Being that as they made this *Mitatron* the catholick Angell, or *Præfectum universitati*, the ruler of the world, proceeding by emanation from *Ensoph* or Infinity; so the Apostle saith, that all forms, and what else, proceedeth from God the Father, and have their being from our Lord Jesus Christ.

To our purpose therefore. As God ordained from his infinite fountain of Unity, two principles of a clean contrary nature, namely, Light and Darkness; so the first-born of Darkness was *Litigium*, or the Prince of darkness, which was termed Sathan, and his rule is in darkness, and over all dark things, or privative properties; and he hath his four-fold Angels or Demons of a different nature, which have their dominions over the winds and elements, and are ready to effect their Prince his behests, in a business of darkness, and therefore of discord and privation, be it of the property of what winde that bloweth, according unto that of the *Apoca-*
Apoc. 7. *lyps, I saw four angels standing upon the four angles of the earth, being presidents over the four winds of the earth, unto whom it was granted to hurt the earth and the seas, &c.* Now each of these Angells have many divisions, and subdivisions of legions under them, who do then act at their volunty, when they have dominion to blow and trouble the aire. All these are animated by the influences which are sent down from the Olympick spirits, as they likewise have their animation and times of dominion appointed them, by the Emperiall Arch-angell: And these are the immediate dispensators of the will of their eternall head and well-spring. For this reason therefore, as we ocularly behold that the Sun-beams do illuminate wholly what object soever the same looketh upon, being enlightned, by reason of an infinity of beams which are united in and upon it: So also all emanations which are carried down unto the stars, do fill them with an infinity of beams, which are insteed of subdivided Angells, having the nature of all that whole emanation which did animate the stars. And therefore all the Olympick spirits of each star are alike in property. The self-same reason also there is, from the angelicall beams which issue from each wind, and fill the whole aire, and water, and earth, with an innumerable number of hurtfull spirits, of their nature. And yet it is sure, that as God made all things to exist and be, (as *Solomon* saith) he had a care to appoint over the winds
Sap. 1. as many good Angells, with their inferiour spirits, which arise from their good beams, to over-rule the malice of the bad spirits, with their subjects, which also have their abidings in the aire. And, that each of these hurting or harmfull angelicall Presidents of the winds have a master to curb his malice, it appeareth by the
Apoc. 7. consequence of the foresaid Text, *Et vidi angelum ascendentem ab ortu solis habentem signum Dei vivi, & clamavit voce magna quatuor angelis, quibus datum est nocere terræ & mari, dicens, Nolite nocere terræ, & mari, neque arboribus, &c. And I saw another angel ascend from the east, having the seal of the living God, and he cryed with a great voice unto the four angels, in whose power it was to hurt the earth, and the seas, and the trees, &c.* So that we see here, that there is an Emperiall Angell, which is a spirit or Intelligence of goodness and preservation, who hath power over the Angells of the world, as well bad as good, and consequently is a Lord and commander over the harmfull Angels, not onely of that Easterly quarter, but also over all the other three: and that was *Michael*, unto whom the government of the Sun and East is ascribed. And this great and soveraigne Angell by others is said to be *Mitatron*, of which we have spoke before, whom others esteem to be the image of the eternall Sapience, by which all things were made. Howsoever, it was that emperiall Angell, that had victory over the Dragon and his Angells, and therefore hath them his vassalls. So that as Satan is the Prince of darkness, and an enemy unto light, and therefore unto Christ and his creatures; so this great Angell, in whom is JEHOVA's Name, (as the Scripture affirms) in which is life, and in whom is light without darkness, is the Prince of light, and hath power over light, position, and life, and therefore an utter enemy unto darkness, with the Prince thereof. And for that cause, as Satan hath his armies scattered in the aire, by the four winds; so also hath the emperiall and victorious Prince of light, his conducting Angells, dispersed over the face of the earth and waters, and in every place over the catholick element of the aire, to resist the violent and subtle or invisible assaults of the army

or

or spirits of darkness; which good spirits also are under the conduct of four good Captains, of the nature of the four winds; which Captains are full of goodness, and grace. Therefore the Mysticall Theologians and Cabalists do aver: *Quod ut in exercitu Dei quatuor sunt Ante signani, nempe, Michael, Gabriel, Uriel, & Raphael: Sic in exercitu pariter Satanæ latissima gerunt signiferi ultores vela, Samael, Azael, Azael, Mahazael*: as *Mnahem Racanat* affirmeth. Whereof the first of each kind, do war in the East, the second in the North, the third in the South, and the fourth in the West: For these four spirituall Captains of Satan, are thought to be the four harmfuls Angell, which are said to cause the four winds to blow: and as for the other four of God's Captains, that they are also Presidents of the four winds: we find it confirmed by Rabbi *Tedacus Levi* in this sense: *Deus quatuor ventis creavit quatuor Angelos, qui præfecti sunt super eos in die & in nocte: Michael, qui est ex parte clementiæ & miserationis constituitur Mamona* i.e. *præfectus super ventum orientalem usque ad dimidium diei, & usque ad noctem, regitque ventum Occidentalem: Raphael, qui similiter est de parte clementiæ: Tum Gabriel in virtute judicii, & severitatis, præfectus est cum vento boreali, super dimidium noctis, & duas mensuras mundi: Noriel verò vel Uriel præsidet Austro*: God created for the four winds four Angels, which are Rulers or Presidents over them, in the day-time, and in the night: Michael, which is of the part of clemency and commiseration, is made the Lord and Ruler over the East wind, untill midday, and untill night: And Raphael, which is also of the part of misericord, doth govern the West: Then Gabriel in the power of judgment and severity, is constituted Lord over the North wind: And Noriel or Uriel, is made Overseer of the South: So that we see, that as well there are good beams or benigne spirits, which by a secret and hidden Emanation, do stream forth from the fountain of the winds, namely those which are poured out by JEHOVA's benigne Attributes, as are *El* by *Jupiter*: *Eloach* by the Sun: *Sadai* by *Venus*, and then *Michael*, *Raphael*, *Gabriel*, &c. do by their Legions execute God's Will. And there are bad and corrupt or privative emission of spirits, of a contrary fortitude from the winds, which have their Originall from *Elohim*, *Elohim Gibbor*, and *Adonaia*, which make *Saturn*, *Mars*, and the *Moon*, their store-house; neither would I have any one to wonder, that I should derive the multiplicity of the good and the bad properties, which are effected by the winds, from one Divine essence, which imparteth his Will by the diversity of his lively properties unto the 4 Archangells; since the Prophet saith, *Veni spiritus à quatuor ventis, & insuffla interfectos istos ut reviviscant*: Ezek. 37. *Come (O Spirit) from the four winds, and breathe on these slain persons, that they may live again.* Here the Prophet acknowledgeth, that it is but one essentiall vivifying Spirit that effecteth all this, and consequently that the four opposite properties in the four Angells, which are the Governors of the winds, are the influences or essentiall beams, of one and the same Spirit of life in essence.

Lev. M. Rac. lib. 1.

Tadac. Levi. lib. de 10. Numer.

By reason of these spirits of a contrary fortitude in the aire, sometimes good and propitious events befall the creatures of this lower world, namely when the good spirits raigne, and wholsome winds do blow, which happen, when the benign starrs and Planets have dominion in heaven, and consequently their influences below; and again, somtimes bad and dysastrous accidents, armed with privative and destructive effects, befall the creatures of this Elementary region, by reason of severe emissions of beams from the winds, which animate those evill spirits, that in infinite multitudes do hover, though invisible, in the aire; who are rejoyced and revived at the blasts which issue from the stations of their cruell Princes, and are as it were summons and all-arms to stir and excite them unto wrath, and to blow the coles of their sleeping malice. All this we may gather from this speech, extracted out of *Joseph Castaliensis*: *A terra usque ad firmamentum, nonest locus vacuus, sed omne plenum formis, ex illis pura, ex illis capaces gratiæ, ac miserationum: & sunt infernis multæ effigies fœdæ, noxiæ, tentatrices; & omnes commorantes, & volantes in aëre. Et non à terra usque in cœlum locus vacuus, quin totum sunt species; ex iis ad pacem, ex iis ad bellum; ex iis ad bonum, ex iis ad malum; ex iis ad vitam, ex iis ad mortem, & omne id in habitatione inferiori in qua nos sumus*: From the earth unto the firmament, there is not a void place, but all is full of forms: Of the which some are pure, and some are capable of grace and mercy: and there are beneath many foul, hurtfull, and tempting shapes; and of all these do abide, and flie up and down, in the aire. And from the earth unto the heaven, there is not one spare place; but all is full of forms; whereof some are enclined to peace, some to war; some of them are given to goodness, some to naughtiness; and some of them are Agents to life, and some unto death;

Ioseph. Castalenensis Porta Lucis.

and

and all this chanceth in the lower habitation, in the which we are, &c. Whereby he signifieth, that the whole air is repleniſhed as well with ſpirits of darkneſſe, as with ſpirits of light. And therefore there is a continuall conflict made here below, betwixt theſe ſpirits of oppoſit conditions: Whereof the one do attend upon their Prince of darkneſſe, being alwaies ready to accompliſh his beheſts, and conſequently are very familiar unto the humid nature or matter of the world, which is the child of the dark Chaos, and for that cauſe have naturally a great dominion and power over it, which by reaſon of its inclination unto darkneſs, is eaſy to be tempted and allured from the Society of formal Light. And hereupon the materiall world, the fleſh, and the Devill, are joyned together; as alſo Satan is termed by the Apoſtle the Prince of the aire, which is the off-ſpring of the waters, from whence the materiall ſubſtance of the world was taken: The other do wait on the Prince of Light, their Maſter, who is the eternall Wiſdom, which ſpringeth from the bright word of eternity. And theſe two dignify the world with life, and do employ their greateſt care, to animate, vivify, and preſerve it, with ſuch ſalutary beams, as they receive immediatly from the eternall Emanation or fiery Word, in which is the eſſence of life and being. By this means therefore, namely from the oppoſition of theſe two ſpirits of a contrary fortitude, all the paſſions in the ſpirit, and conſequently of the Soul, yea and body (as well of the great world, and all the creatures therein, as of the little world) have their immediate beginning, namely the good paſſions as are, joy, charity, hope, confidence, miſericord, humanity, in the little world, which are cauſed by dilatation of the heart, and concord, appetite, Sympathy, deſire, or concupiſcence, delight, audacity, jucundity, cauſed by dilatation from the Center unto the circumference: and by conſequence Antipathy in the great world. And again, the bad paſſions, in the little world's ſpirit, as are ſadneſs, hatred, deſperatneſs, timidity, anger, furor, and baſhfulneſs, which ariſe from the contraction of the heart; and in the great world and his creatures, as are ſtupidity or congelation, diſcord, hatred, iraſcibility, fear, *&c.* and in concluſion Antipathy, which comes by contracting from the circumference unto the Center. All which are certain paſſions, either well affecting, and reviving the vital ſpirits with comfort by dilatation of thoſe ſpirits with the beams of a kind of joy and delight, or elſe choaking or ſuffocating them, with the gloomy fog of darkneſs, by contracting of thoſe ſpirits, with the miſt of grief or privative ſadneſs.

Ephes. 2.

CHAP. V.

What Actions in the Spirit or Soul in generall, do produce Sympathy, and what Antipathy: How Sympathy or Compaſſion proceedeth from a certain dilatation of ſpirits in two or more particulars, or an emitting of their internall beams of life or eſſence, poſitively and benignly, from the Center unto the Circumference, attempting thereby to make a concord or union, between two or more like or homogenial natures; and contrariwiſe Antipathy, by contracting the ſaid beams from the Circumference unto the Center, moveth after an oppoſite manner, namely by diviſion or diſcord; that is, quite contrary unto the beams of the other which are emitted.

I Have ſignified unto you firſt, in my precedent diſcourſe, that two properties were Archetypically, or Ideally, and after a complicite manner comprehended in one radicall Unity, or Eſſence, namely the one effected by its Nolunty, the other by its Volunty. Lo here the root and originall foundation, or point, from the which all Antipathy and Sympathy do ſpring, namely the firſt from the privative property or its Nolunty; the ſecond from its poſitive or Volunty. I told you next, that from this one root, or Unity in eſſence, a two-fold branch or member did ſpring forth, expreſſing typically, and explicitly, the effects and conditions of theſe two contrary properties, or diſpoſitions, which were contained complicitely in the Ideall root, namely darkneſs, (which is the privative fruit of his Nolunty,) and light, the true character or badge of his Volunty. And then I proved unto you, that theſe two were the beginnings of all things. Lo here the two Principles of Antipathy and Sympathy, extracted out of one root. Thirdly, I demonſtrated unto you, that by the ſeparation of the pure from the impure, from

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the dark Chaos, (which act was effected by the spagerick vertue of the bright emanation, or word of the eternall Unity) the humid or watry nature of the world was created; that is to say, essentially informed, by the lively presence of the said all-informing Spirit; so that through that union of two contrary natures in one, namely, the informing essence, or naturating nature; and the informed substance, or the nature naturated; the spirit of the world was animated, and afterwards by the wisest Philosophers termed the *Anima mundi*, which is that angelicall composition of two, called therefore by the Sages *Alteritas*, as God in his simple nature is called *Identitas*. Now the passive portion, of which alterity was made, is said to be the humid created nature, or naturated matter of the world, whose active essence is the ever-living emanation from eternity, which (as the Apostle teacheth us) doth vivifie all things, and filleth all things, and is all in all. The union of these two maketh the catholick soul of the world, called in respect of the simple, creating, and vivifying emanation, *Mens*; in regard onely of the spirit informed, *Spiritus*; and, as these two are united in one, *Anima*. Lo here the third degree of the sympatheticall and antipatheticall progression, from the simple root of eternity, namely, the created matter or spirit in the soul of the world, being the child or off-spring of darkness, or the dark Chaos, which is therefore naturally prone unto the negative or privative effects of darkness, and consequently apt in its own condition, to receive any discordant and antipatheticall impression, which the angelicall spirits of darkness shall imprint upon it. For as the sacred light, which animates the humid spirit of the world, and consequently the whole masse of the waters, whereof the heaven and the earth was made, (as St. *Peter* doth justifie) is the most movable, agill, and active of all things; so on the contrary party, the matter that is informed, and therefore the created body and spirit, is most degenerate from it, in that it is no way enclined of its own nature unto motion or life. For the Philosophers words are, *Materia est per se ad motum inefficax, & ab ipsa anima seu luce degenerans.* Wherefore of its selfe it endueth its mother *Chaos*, or *Hyles* her condition, and is enclined to rest, immobility, darkness, cold, spissitude, and congelation: For this cause therefore it suffereth the impressions and characters of both oppositions, to wit, sometimes it enclineth unto darkness, and then it groweth spisse, opak, cold, immobil, thick, and ponderous, and tendeth in that his property downwards to the cold center, or the seat of darkness, which is its mother; and then it is in rebellion and opposition with light, motion, and heat, and so it is antipatheticall unto the actions of light and life; as we see the airy spirit of the world, which is clear, light, diaphan, thin, movable, and soaring upward, by the operating power of the descending light, becommeth by the Northern cold congealed, opak, spisse, and immobil, or fixed into snow, hail, ice, frost, and such like. So that by this antipatheticall accession of the cold characters of the dark abysse, it is discordant from the loving union, and symphoniacall accesse, which it had unto the region of light. Contrariwise, the bright form of the soul, which is the essence of that eternall emanation, doth give the matter or spirit of the soul's life, action, motion, heat, tenuity, and diaphanity, and that more or lesse, according as it hath power and dominion over it. And we must note, that the more the spirit approacheth unto the nature of light, the firmer are the bonds of its sympatheticall accords. For as sympathy doth consist of things of a like nature, so the nearer the spirit approacheth unto form, the greater is the sympathy and accord, the surer the tie, and the more virtuous the effect; for the more that the created spirit is illuminated, the lesse it remembers that naturall inclination and love, that it had unto its dark originall; insomuch that by such an extream purified exaltation it becommeth as it were deified: And therefore *Plato*'s opinion is, that if the middle spirit, which is between the mentall beam, and the dark bodily substance, doth more adhere unto the divine or mentall beam, than the dark body, then it will become a good Demon or Angel; but if it respect the body more than the divine beam, it will descend unto the nature of a Cacodemon, or spirit of darkness. Also by Scripture we are taught, that by adhering unto this divine light, namely, unto Christ, we shall be transformed into the same image, to wit, if we forsake this dark world, and the lusts of the obscure body or flesh. But to return unto the soul of the great world. If the airy spirit be given over unto the power of darkness, it becommeth bodily, and turnes into the same image, namely, frost, snow, hail, &c. but if the hot effect, or the formall act of light, prevail a degree over the stupid cold of darkness, it leaveth his opake quality, and becommeth diaphan, and

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returneth from an earthly, fixt, and obscure nature, unto a clear, transparent, and fluxible substance; and by another degree of the divine act, it is made more subtle, more dilated, more invisible and pure, and it is called Aire; by a third it is purified unto fire; by a fourth unto æther, when it loseth all the appetite of mutation, and forgetteth the privative stock from whence it came: by a fifth it becommeth angelicall or emperiall; and so it is exalted more and more in dignity, according as it is more and more obedient unto the actions of the eternall and catholick influence of form, which shineth forth from the fountain of infinity. For we must understand, that the whole inclination of the eternall emanation, is to reduce this child of darkenesse unto eternall light, unity, and life; as contrariwise, the endeavours of the potentiall darkenesse, which is the stamp of Gods *Nolunty*, or privative nature, are clean contrary. So that all the end of the creating light's action, is to unite all by the symphoniacall band of love and unity, and consequently of sympathy, namely, by making the catholick child of darkenesse like it self, and therefore to make two to compassionate each other. But contrariwise, that of darkenesse is evermore enclined to make duality of unity, and to breed discord, by violating the bands of concord, and so to procreate a new antipathy and hatred, thereby to destroy the fruits of love. So that the spirit which light hath redeemed out of the dark Chaos, is the intermediate subject betwixt both the extreams, that is to say, between light and darkenes: and therefore is the passive subject ordained by the Creator, to endure the impressions of each opposite extream, whereupon it becommeth sometimes the subject of sympathy, namely, when it is obedient unto union and light; and sometimes of antipathy, to wit, when it rebelleth against that light. Thus do we see the true subject of all pasion in the soul of the world, and this was the onely reason, why the Philosopher *Heraclitus* avowed with such confidence, That all things were composed of strife and friendship; and *Empedocles*, That the soul was made of amity and enmity. I will now therefore expresse unto you, that concordant order, which that eternall love, who shined out from the Father of light and love, hath put and placed in each region of this world, to distinguish the two different natures from one another, by placing between them an intermediate subject, which doth agree with each extream. And first I will speak of the orders in the universall spirit of the world, and lastly, of every particular vivified, and inacted spirit, as well in the intellectuall or emperiall, as vitall or ætheriall, and naturall or elementary heaven, and that in order.

We must place the two opposite principles in this world, in the two extreams of the semidiameter thereof; and first, we imagine the seat of the God of light, or of the divine act, to consist in the convexity of the higher and purer Orbe of the Angells, or Emperiall Heaven, (I speak unto the vulgars understanding) that is in the circumference of the vawted world; and then we deem the throne of darkenesse, or the divine puissance, to be in the center thereof, as the furthest place from its opposite in nature, which is light. Here you may see the two principles of concord and discord, of love and hatred, and consequently of sympathy and antipathy, of the effects whereof all the Scripture and each member of Philosophy, is full. The catholick matter which was originally extracted out of darkenes, namely, the waters, which was made the materiall substance, (of which the heavens and the earth were framed by the divine word, doth occupy all that space which the world containeth) was by the celestiall Alchimy, or spagerick vertue of the divine illuminating emanation, divided according unto the contrary and discordant natures of the said two principles, into the upper waters, and the lower waters: whereof the first or higher waters were good, and obedient unto the bright Divinity, and were converted into a fiery nature, being thereupon tearmed the Emperiall nature, for their obedience unto the bright emanation, & were full of intellectuall fire, and angelicall light. And therefore this portion of the waters was ordained for the seat of the good Angells. The lower waters contrariwise, as being fecall, gross, impure, and therefore more rebellious unto light, and obedient by participation unto darkenesse, were placed next unto their dark beginning, namely, the earth, and did possess all that space between the starry heaven and the earth, which is called Elementary, and for this cause is subject to all changes of generation and corruption: And this was ordained to be the seat of Satan and his angels, which is for that cause called the Prince of this world, the Prince of the aire; and his prime subjects are called Principalities, Potentates, and Governours of this world. Lo here the two extreams in the created nature! from the upper whereof, a generall sympathy

Ephes. 2.
Ephes. 6.

and

and love, or a Symphoniacall consent of things, is made and effected in this world: by the other, namely the lower, an universall Antipatheticall jar, is by turns effected, and intruded into the Symphoniacall accord of things in the lower world, namely when the severe Attributes of God, do rain down into the starry world, influences of a contrary nature, which afterward by their emissions unto the lower world, give liberty and power unto the bad Angells, to work their destructive and Antipatheticall effects, on certain creatures thereof.

As for example, the attribute ELOHIM, doth send down into the starre, or Planet of *Saturn*, the fruits of his chill and frozen effects, whereby the spirits of that Sphere are corroborated; the which again do pour down their Boreall or Northern nature, unto the spirits which are their Substitutes in the Elementary world, to wit, those which have power to harm by the Northern winds. Hereupon *Archangelus Cabalista*: *Hoc nomen EL, quod nos Deum habemus interpretatu, omnia fovet, & omnibus succurrit, summa pietate, & clementia, id quod est illi proprium, & ideo illi gratia attribuitur: At per ipsum nomen ELOHIM veniunt severa punitiones & strages, & Angeli ei inservientes dicuntur BEN-ELOHIM* i. e. *filii ELOHIM: ELOHIM ergo terrorem significat, & pavorem: Hinc locus Aquilonaris ei assignatur, à quo procedit omne malum*: *This name or attribute EL, which is by interpretation God, doth foster or nourish all things, and assisteth every creature by his piety and clemency, which is appropriated unto him*: *But by the name or Attribute ELOHIM, come severe punishments and Stratagems, and the Angells which are his Ministers to effect his will are called BEN-ELOHIM, that is to say, the sons of ELOHIM: ELOHIM therefore signifieth terror and fear*: *And for this cause the Northern quarter of the world, from whence cometh all evill, is assigned unto this property*, &c. By this therefore we may discern, how the spirits, which are dispensatours as well of salutary as malevolent and destructive influences, are in the mass of the lower Elementary waters: whereby man and the other creatures of God, may be either preserved or destroyed. To conclude, that middle spirit in the world, called the Firmament, which divideth both the extreamly-differing waters from one another, and is that intermediate spirit of the world, which doth equally participate, and behold each extreme, is the Centrall mansion of that eternall Spirit, which emitteth his beams from his starely Solar, or sunny palace, even unto the Center of darkness, and extendeth his emanation even unto the seat of Light, which is his root: for his brightness is emitted from the attribute ELOAH, by the beautifull or glorious port, or gate TIPHERETH: which importeth, grace, beauty, and pulchritude, by the Angelicall order of the Virtues, into that purified pallace of the Sun: So that by his emanating presence, he penetrateth every where, and filleth all things by his presence, and vivifieth all things by his Virtue, and is the Father of life, vegetation, multiplication, and preservation, and hath made his seat in the Center of the heavens, that by one most perfect Consonant, namely a spirituall Diapason, he might illuminate the Angels above, and the stars round about him, and that by a more material Diapason, he might penetrate into the Center of the elementary world, to communicate his perfection to each creature thereof, that they might be beautified by his bright presence, and vivified by the penetrating beams of his essence, and consequently that the imps or spirits of darkness may be debilitated by the appearance of his Glory; as if one chord were extended betwixt the Fountain of Light and the abysse of darkness, which being struck, made an unison, but being pressed down and divided directly in the middle of it, each part will render, being struck, a double diapason, unto that unison, importing a double perfection, proceeding from the bright catholick Emanation; whereof the one respecteth the adorning of the lower waters, with life and virtue, and the other maketh an accord of friendship among the higher. Now as the body of the Sun, and substance of the Æther is of a middle or mean spirituall matter, or consistence of the waters, it is evident, that it also is subject to be altered by passion, as well Antipathetically, as Sympathetically: For else it would not be the immediate receptacle of those opposit and contrary Emanations, which descend from the differing Attributes: But by effect we find the contrary: For some starrs are friends, and Sympathise in nature, with some creatures below: Some again, do hate one another deadly, and consequently send down into this lower world, contrary influences, which move contrary passions or impressions, in the vitall spirits, or souls of certain Elementary creatures. Again, we find that the life of the Animal, doth consist of opposit actions, namely of Systole and Diastole;

Com. in cab. Dogm.

that is, of contraction by the property of matter, and dilatation by the Act of the formall Light; So that the nature of matter, is to draw by contraction from the Circumference unto the Center: but the condition of the formall essence is quite contrary unto it: For it doth dilate or emit his beams from the Center to the Circumference. Also the Philosophers testify, that in sleep and rest the spirits are contracted from the Circumference to the Center, after the manner of the dark Chaos, or cold North wind, which bringeth by that contraction, the agill and volatil spirit or aire of the lower world to rest, and fixation by condensation: But contrariwise, in wachfulness, or waking, they conclude, that there is an emission or emanation of spirits from the Center unto the Circumferentce, which is an Argument of two contrary effects, of the firmaments vivifying operation, in the souls or spirits of the creatures below, and yet by reason of the equality of each action and passion, they have a compound-disposition, according and agreeing in the naturall operation of life, which descendeth from above. Thus therefore you see, that even from the starry heaven there descendeth Sympathy and Antipathy.

As for the Elementary world, it aboundeth manifestly with the effects of these two contrarieties, and therefore lest there should follow any continuall unnaturall perturbation, which may deprave this great formall workman of his expectation, which was to put concord and peace in the machine which he had ordered and framed; he divided each region in this lower world, that there might be interposed an indifferent friend between two extream enemies, which he effected by weight, number, and measure; So that unto the weightiest portion of the lower waters is imparted the least proportion of form, that by its grosnesse and weight it might fall unto the Center, and remain fixt in it, and it was called earth; then, unto another portion he bestowed a double measure of Light, to make it reside in a higher region; and thereby the matter which was next the earth, became more thin, light, and movable. And therefore this augmentation of Light, melted the frozen waters a little, and did make them fluxible and transparent: So that he partly by reason of the continuity of his matter, with that of the earth, and partly because of its cold nature, it is a temperate friend of the earth, and taketh his place next unto him; So that it is not so cold as the earth, nor so moist as the aire: For it is not enough subtiliated, till the bright Agent of the world bestoweth on the dark watery abysse, above the water, three portions of his Light; So that it converted part of the gros lower waters, into a thinner and more light shape, than was the watery Element; and it was the aire which by reason of the triple proportion of formall light was hotter, and more dilated, then was the water; wherefore as the water was cold, (but not so cold as the earth,) and moist, (but not so moist as the aire;) So the aire is hot, but not so hot as the fire; and moister then the water. By reason therefore of his moisture, this portion of the catholick Element is friendly to the water on the one side, and on the other side unto the fire, because of his heat. Lastly, that in-created Spirit of life did yet multiply a part of those waters, by an other or higher degree, of subtility and purity; So that it became the most subtil and highest portion of the generall Elements, and is consequently hot and dry; wherefore by reason of its drouth, it agreeth on the one side with the earth, which in circulation is next unto him, and on the other side with the aire, in respect of his heat; but it is hotter then the aire, and not so dry as the earth. Lo here you see the effect of that Sympathy, which the Peace and Love of God, did put among the discordant enemies of this world: For thereby the water, as a friend to both the aire and earth, becometh a stickler, and mediator of peace between them. The aire, as a friend unto the two enemies fire and water, is made an indifferent judge betwixt them both; So that the one contrary is kept from strugling and tugging with the other, by the super-celestiall and golden tie of peace. Thus you see, that this Spirituall Christ doth (as the Apostle saith) *bear and sustain all things by the word of his Virtue.* And as *Hermes* said, *the humid nature by the assistance of the world, is ordered and disposed harmoniously into Elements;* So that by this Virtue, all Sympatheticall action was effected in the Sublunary world, of which the Wiseman speaketh thus: *In se Elementa dum convertebantur, sicut in organo qualita is sonus immutatur, & omnia suum locum custodiunt.* But when this harmonicall ranck and Symphoniacall proportion is violated, then the enemies come together and rage against one another, unto the disturbance of the whole Sublunary fabrick: For aire and earth do struggle against one another; as also the water

Heb. 1.

Pimand. 1.

Sap. 19.

water doth cruelly invade the limits of the fire, and all will be out of order, and in a destructive war with one another, were it not for the presence of this Lord of misrule. Thus, as you see, will Dyscracy and Antipathy reigne by their turnes, in the neather region of the world, when the tye of the elements are loose. Thus will friendship be quickly changed into hatred, when JEHOVA is pleased to send forth his altering winds, and to corroborate and animate by his influence from above, the ministers of his wrath here below, against the sublunary creature.

Now come I to prove, that all sympatheticall and antipatheticall effects, do proceed from the secret and occult actions of the ministring spirits of this world. That there is a mighty difference amongst the Angels, no man of wisdom can deny; for though all Angels were at the first united unto the divine Unity, yet by reason of the rebellion and ambition of *Lucifer*, that knot of union was broke; and then the waters were divided from the waters, that the good Angels might be separated and distinguished from the bad, by the interposition of the firmament, as a Diaphragma or middle bar, between each of their habitations: So that the dark Angels were enclosed in the lower, or dark, fecall, and dreggy waters; and the light Angels were lodged in the higher waters, which were illuminated and dignified by a super-celestiall light and glory.

Thus you may see, that the very Angells of heaven, forasmuch as they are created of aire, or the humid spirit of the world, (which is their externall) and the bright emanation from Unity, (which is their internall) are subject, by reason of their materiall substance, which participates of both extreams, unto affections or passions, as well sympatheticall as antipatheticall; and consequently they are able by reason of their contrary properties, to produce both sympatheticall and antipatheticall accidents, in the spirits of the elementary creatures: As for examples sake, we will compare the catholick sympathy and antipathy, which is in the soul of the great world, unto that peculiar soul or spirit which is in man, being that every particular was framed out of the universall. We ought therefore to understand, that the whole essence of the soul or spirit of man, though it be invisible, extendeth and manifesteth it self by her vertues and faculties; for by her irascibility it contemneth and hateth, and by her concupiscibility it doth covet and desire, and by her rationability she distinguisheth and discerneth between them both. And verily, the whole effect of the souls essence consisteth in these three powers, whereof the first is compared to the action of the lower waters, which is apt to jar and disagree, and is the region of *Litigium*, or the Prince of darkness. The second is referred unto the nature of the firmament, which is the region of life and salutary love; and the last unto the angelicall and intellectuall heaven, which doth discern between things that belong unto the lower heavens, or regions of the world. Whereupon it appeareth, that from her rationall property, every sense belonging unto the soul of man doth proceed; as, from the other two, every affection, motion, or passion of the minde, doth arise and spring. Now there are known to be four affections of the soul, whereof two do proceed from her concupiscible power, namely, Joy and Hope, (for at that which we love, we rejoyce and are glad; or, we hope for and expect, that which shall rejoyce us or make us glad) and the two other issue from her irascible faculty or vertue, namely, Grief or Dolour, and Fear; for now we grieve at that which we hate, or we fear that which would make us grieve, or be dolorously affected. And verily, we shall, after a due inquisition, find, that these four affections of the Microcosmicall soul, are not onely the beginnings, and common matter or subject of all morall vices or vertues, but also the originalls of Metaphysicall or occult, and Physicall or elementary, and apparent sympathy and antipathy, as well in the little as in the great world, and every creature thereof. For I would not have you ignorant, that being the soul in man is derived from the vivifying emination, dwelling in the words spirituall vehicle, it must follow, that that soul in the great world must needs have in it the faculties, which the little worlds soul hath; for, *Quod facit tale, est magis tale*. But these faculties in the soul of man were derived from the great world, and the eternal soul that vivified it. Wherefore it followeth, that there is a rationability, a concupiscibility, and an irascibility in the soul of the great world, though not made manifest unto us: First, because that it hath attributes of irascibility and displeasure; for from his Attribute *ELOHIM Gibbor*, he sendeth down by the port *Geburah*, the fiery 175
beams of his displeasure, by his Archangell *Samuel*, into the globe or sphear of 180
Mars, who is for that cause President of the irascible faculty of the greater world;

wherefore his influences do cause wrath and angry effects in the aire and earth, as thunder, lightnings, comets, and other wrangling accidents, which (as Scriptures tell us) are the arguments of Gods wrath and vengeance; also war, famine, and pestilence; and augmenteth the angry nature and spirit of men and beasts. And again, Gods Attribute *JEHOVA Sabaoth* poureth down the beams of concupiscibility, by the Arch-angell *Anael*, upon the globe of *Venus*, according to Philosophers and Astronomers, who for that reason, being moved thereto by experience and observation, have made this star the president and rectrix of the concupiscible faculty: As the Attribute *EL* doth pour out the beams of reason, justice, and religion, yea, and naturall vegetation and life, into the sphear of *Jupiter*. But principally this naturall faculty is rained into the soul of the world, by the Attribute *JAH*, through his port *Sapientia* or Wisdom. The second reason is, because the great world hath an intellectuall or rationall heaven, and a concupiscible property manifested in every creature; and an irascible, which is apparent also by reason of hatred and horrour, which appeareth between one thing and another. Also, that there is an irascible quality in the elements, that deadly hatred which is betwixt the fire and water, and the aire and earth, doth manifest. That also there is a love and concupiscence between things, it is evident, because one nature rejoyceth in his like; and therefore by a naturall inclination, every thing doth move and convert it self unto his like, by all possibility; but especially it is most inclinable unto it self. So we see, that fire doth naturally affect and move unto fire, water unto water, and earth unto earth. But above all, the vivifying spirit of every living thing, which is celestiall, and therefore exceedeth the place of the elements, doth with fervency affect and thirst after his like, and is rejoyced at the presence and concurrency thereof. And for this cause, this passion of what creature soever, will be the more truly sympatheticall; and the sympathy between things will be so much the greater, and of more force, by how much the nearer the spirits of the things, either present or dispersed, are in nature and consanguinity to one another. As for example, If that both be of one minier or thing, in number; also like specifick individualls, though they differ in number, as the *Uznea*, fat, or blood of one man do sympathise with another, *ad distans*; the Load-stone of one Mine may affect harmonically the Iron of another, *ad distans*: And I told you before the true reason thereof, as well radicall as immediate, namely, because both the natures belong unto one divine influence, or proceed from angelicall beams or an emanation, sent forth from one and the same star, as well fixed, namely, of the firmament, or eighth sphear, as erratick and planetary. For I told you, that there is not one animal, or vegetable, or mineral upon the earth, or in the seas, which hath not a peculiar star, that poureth out upon him his proper influence, as well to produce and generate its like, and to continue it in succession, as to preserve and maintain it in essence. Now each angelicall nature hath his appropriated beams, from the radicall emanation of some divine Attribute, which conveyeth it to his destinated or starry store-house; and from the Olympick spirits of that star, it is sent down unto such spirits in the elements, as are their inferiour ministers, which operate according unto the self-same nature in each specifick, and every individuall there. As for example, The stars in the *Ram* or *Aries* of the Zodiack, have chiefest influence over such like cattle on the earth; and the *Scorpion* over the like creeping things thereof; the *Crab*, over such like creatures of the sea; for we finde by experience, that if the Crab be taken when the Sun and Moon do joyne together, according unto the Longitude or degree of the Æquinoctiall, in which the great star of the celestiall Crab's claw is found, it is of mighty vertue and power against poyson; and if it be collected or taken at another time, it will have but small effect. Again, we must note, that each fixt star, or constellation of the Zodiack, hath his proper Planet, whose peculiar House he is, which concurreth in the fortification and alteration of that influence. For the diversity of application of other Planets unto it, doth cause a variety of operation, even in the same animals sperm, or plants seed, and mettles secret spirit. And yet howsoever, they do more or less agree and sympathize in nature, as the beams of each Planet, so applying unto one another, will give them leave; for if the concurrence be between friendly Planets, and of one and the same triplicity, namely, where their Houses are of friendly elements, then the sympathy will be the stronger. And thus much *Agrippa* doth seem to intimate in these words, *In rebus proprietates occultas non ab elementali natura, sed caelitus insitas, sensibus nostris occultas, rationi vix denique notas, quæ quidem à*

Agrip. occult. Philos. lib. 1.

vita spirituque mundi, per ipsos stellarum radios proficiscuntur, quæ à nobis non aliter quam experientia, & conjecturis indagari possunt. Scire ergo debes quod unaquæque res movet ad suum simile & inclinat ad seipsum secundum totum posse suum: The occult properties in things, which are not grafted in them by an Elementary nature, but descend from heaven, are hidden from our senses, and scarcely known unto our reason: Forasmuch as they are derived from the life and spirit of the world, by the beams of the starrs, the which cannot be otherwise scanned and found out by us, than by experience, and that conjecturally or by ghesse. You must therefore know, that every thing doth move unto his like, and by all the means possible doth incline unto it self, &c. Whereby he argueth that the catholick Angelicall spirit, which vivifieth the world, in whose Diviner part consisteth the Sephiroticall power or Virtue of all the Divine Attributes, in which also (as *Ezekiel* testifieth,) is contained the virtues of the four wind, is the main actor, who by his severall subdivided emissions, of diversly conditioned beams, doth operate in and by his starry Organs, all these occult and hidden effects below, which cannot fall into the Sphere or capacity of a common man's understanding, though by effect we find it to be thus and thus; So that there is not a particular beam, that is emitted from it, which hath not a secret disposed act, no otherwise varying from one another than, by ocular experience, we find the effects of them to differ: For whatsoever was originally decreed in the secret Counsell of the Archetype, is effected from a generality unto many Specialities, and from each Speciality unto an infinit number of individuall particularities; So that the æviall or Angelicall effect, is the image of the eternall *Idea*, and the temporall world, is the similitude of the æviall; and again, in the temporall or typicall world, every stellar shape is the likenesse or paterne of the Angelicall *Idea*; and again, the Elementary things are the shadows of the spirituall shapes or Images in heaven: Wherefore as God sendeth out his Emanation, which is his Image, unto the Angelicall world, in a diversity of fashions, and multiplicity of respects; So the Angelicall spirits do send out their severall different Lights unto each other, namely every order unto his inferior, and every upper Sphere unto the Spheres which are below them, and so from the starrs, which also apply their lights unto one another by severall aspects, infusing them in and upon the creatures by degrees downward, even unto the very Center of the earth: which creatures after the manner of their pattern do also shine forth unto one another by beams, which are either Sympathetical and harmonious or Antipathetical and discordant to eachother; neither ought we to doubt, that there are such agreeing and disagreeing beams here below, seeing that in the fountain of Unity from whence all things do flow, we observe an opposition of properties, namely a privative Nolunty, and a positive Volunty; Nor yet ought we to deem otherwise, then that the passive spirituall matter of the world's soul, is the subiect by which the Divine Virtue worketh, and in which it stirreth up as well loving and positive, or good and Sympatheticall passions, by pouring out plentifully his positive and vivifying beams of life, adding delight and joyes with a completion of the spirituall created matter's appetite; So that it forgetteth the rooted nature which its dark Parents or Mother Chaos, and the Divine Puissance did in her nativity bestow upon it, and is converted into a child of Light, by adoption; and therefore in this case, it doth Sympathize with those golden showers of charitable and vivifying Light, which are sent down from the benigne attributes of God, and begins to hate, and dread, and lothe or eschew, all such privative influences, as are poured down from the severe, insalutary and destructive attributes; no otherwise then Light flieth from darkness, and being delighted at the presence of more light, and life, avoideth and hateth the presence of his contrary, namely of death, and evill. Hence therefore it cometh, that the children of Light, which are grafted unto this catholick illuminated spirit, do flie, as from a pestilence the children of darknesse and their works. And the reason is, because this humid created spirit, finding now the pleasure, volunty, and felicity of its illuminated estate, is affraid least the privative beams of darkness, or the dismall Emanations of God's wrath, should dimm their light, and obscure the brightness of life; that is to say, lest they should turn their Sympathizing passions of joy and gladness, into the Antipathizing storms of sadness and mourning, by sucking or contracting the beauteous Emanations of joy, love, and gladness, from the Circumference into the Center of the Spirit, and so deprive it of that salutary and sprightfull irradiation of love and life, by hiding of God's face, which he did emit from the Center to the Circumference of the creature,

ture, to recreate and rejoyce it. According unto that of *Moses*: *God forsakes the wicked and hideth his face from them, that much evill may befall them*: Or unto that of *David*: *God hiding his face from the wicked they are troubled, receiving their spirit they expire*: That is, vexation and privative passions befall them: which may also be understood of the catholick Microcosmicall world's spirit, as of the Microcosmicall and other creatures, all which have their beeing from the Macrocosmicall Spirit: For when the Divine nature, which animateth the Sun of heaven, was displeased at the Passion of our Saviour, it did Centrally withdraw his beams from it, and it lost its beauty, and became dark, against the common course of nature; So that the pleasant Sympathy which it produced by its presence unto the creatures beneath, and in the heavens above, was quite changed into Antipathy for a while. This therefore was a privative passion in the heart of the great world, or as a man may say, a Syncope or swooning of the world, when *ELOAH* did abstain for that season, to pour forth his influence of beauty by the port of TIPHERETH: Also that palpable darkness which happened in *Egypt*, was a privative passion, caused by the hiding away of God's face, or by the contracting the beams of light within himself. Such privative passions also are menaced unto the Sun, Moon, and Starrs, towards the latter end of the world: For if the world was made by the sending forth of God's bright Emanation (for by the Spirit of the Lord the heavens were adorned, as *Job* telleth us) it followeth, that by taking it away, all will return again unto darkness, and plain nothing or deformity, even as it was before. But this producing of good and Sympatheticall passions, by emitting of light from the Center to the Circumference; and again, the effects of Antipatheticall passions, which do oppose the concord and Sympathy of life, is excellently described and painted forth, by the due examination of the vital action in man: For as there are noted to be in generall, two severall active Virtues in man's spirit; whereof the one is voluntary, which is the Prince over the other, and commandeth and moveth the inferior actions, even as the Divine Angell *Muatron* doth in the *Primum mobile* of the great world, which is referred unto the Volunty, and moveth by it the celestiall orbs, and Elementary world; so in the Microcosmicall Fabrick, the first mover is that Divine mentall beam which is the head of man's soul; and the other kind is involuntary, because it is commanded and ruleth after the will of the intellectuall or rationall beam, no otherwise then all the lower Orbs are constrained to move, after the will of the mover in the *Primum mobile*; So the vitall action in man, is one of those branches, which is involuntary, and no otherwise subject unto the Volunty of the mental beam, then the starry heaven; (which is the seat of life, forasmuch as the Sun which is the heart of the world, hath his residence there) is commanded by the Emperyall Spirit.

Deut. 31. 17. Psal. 104.

Now as we find, that according unto the will of the Divine essence poured out into the heavens, and consequently here below, as well joyfull and compassionate effects do spring from the positive and dilative property of Unity, to recreate and stir up volupty and pleasure in the creature; as also trist and sad effluxions, proceeding from the contractive Virtue, whereby God hideth the face of his benignity from the creatures, and thereupon as well concupiscible as odible or irascible passions are caused in the world: Even so we find it manifested, as well by experience, as by the observation of the learnedest in Physick and Philosophy; that the vitall action, which is over-ruled according unto the mind of the superior Volunty, either is opened or enlarged by the dilative property of the first movers will, and thereby openeth the cabinet of the heart, to produce in the vitall spirit those good passions, which Sympathize with life and light, namely gladness, hope, confidence, love, miserecord, and affibility; or it is contracted, and thereby gathereth together also the spirits in the heart, whereby is engendred in the vitall spirit such bad privative passions, as do antipathise with those good ones, which rejoyce and comfort the life, and these passions are termed Antipatheticall, because they are wholly contrary unto the nature of those which are good; of which number, proceeding from the hearts contraction, are sadness, care, dispaire, fear, harred, anger, furor, bashfullness, and so forth; So that as by the former, the spirit by dilatation did look up unto the Fountain of Light, and did rejoyce to see the voluptiee and pleasure thereof; So by the later, the spirit was forced by contraction, to be deprived from the vision of light, and to look prone ly downward into the abysse of darkness, and so participate with the dark passions thereof. And by this decifering and opening therefore of the two oppositt passions, in the

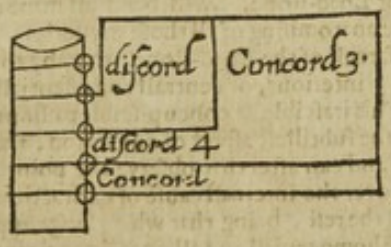
little

little world, we may easily collect the reason and manner of them in the great world, being that as *eadem sit ratio partis & totius*; so also the passions of the great world, may easily be considered by those of the little world. As for example, The Load-stone is in comparison of its mother earth, even as man is to the whole world; wherefore Man is called the Son of the world by *Hermes*, as *Cardanus*, *Bap. Porta*, *D. Gilbert*, and others, have made the Load-stone the child or son of the earth. We find, I say, in the Load-stone, all the passions, as well sympatheticall as antipatheticall, which do affect his mother earth; for it hath his Poles with the earth, and it escheweth all in conformity with the earth, it flyeth from that which is contrary unto its nature. And again, doth sympathise with that which is its like, it hath its Æquinoctialls, Colures, Meridians, and Tropicks, as the earth hath; and, in conclusion, it argueth not onely a sense in motion, but a kind of reason in its action, namely, its refusing that which is contrary unto it, or embracing and desiring that, which is agreeing and conformable unto its harmony, as shall be more at large expressed, as well in the second part of this present Book, as in the magneticall experiences, which shall be set down in the third or last Book of this Treatise.

To conclude, how this mentall beam receiveth the behests or influxions, of benignity or severity from above, is expressed in my precedent discourse, namely, by permitting of bad spirits of darkness to reigne and have dominion, or helping the good spirits to execute their offices of joy and delight. Lo, here is contained the sum of all mysticall and hidden sympathy or antipathy in the world, which some do therefore, by reason of the profundity and difficulty in the inquisition thereof, justly attribute unto the secret act and operation of an angelicall power, which is a middle vertue betwixt God and the creature. And for this reason (as is said before) an Angell is defined to be, *Tanquam inter Deum & Naturam virtus media, à qua fiunt operationes in rebus quas vel natura eorum non faceret, non vel sic faceret: quas alii provenire dicunt à proprietate occulta, & alii quia tale; As it were a mean vertue between God and nature, by the which certain operations are effected in things, which their nature (that is, their elementary form) would not produce, at the leastwise would not so effect, as that which is said to happen or come to passe by an occult property, and, as others will, Quia tale, Because it is so.*

How this is demonstrated by Harmony, what Sympathy and Antipathy is.

IT is a divers proportion or disproportion of matter, or mundane spirit, guided by one and the same eternall soul. *Veni spiritus à quatuor ventis.* Demonstrated by a Pipe, whose notes vary according unto proportion, in spirit or aire, moved by one and the self-same blast, whose proportions, when they disproportionably meet, do jar; but when they proportionably meet, accord and agree. All spirits in creatures are proportioned by more or lesse aire, all in spirit of life, moving and acting; and according unto the proportions in concord or discord, they agree or disagree: as the weights of *Pythagoras* his hammer, in bodies proportionate or disproportionate. Also two strings being as one stretched up, give concording or discording sounds, according to their greatnesse or shortnes. As for example, in this case of aire in a pipe.



The creatures quality doth good or evill, not the devill, but the devill by it: *Ergo*, Diabolicall, and to be abhorred.

The

The Second Member of this Second Book.

Wherein the Magneticall Nature is truly anatomised, and the reasons of Sympatheticall and Antipatheticall actions ripped up.

CHAP. I.

The Author maketh a preamble in this Chapter unto this his Magnetick Discourse, and then proceedeth unto the Chaos of opinions, touching the originall and attractive vertue of Magnetick Bodies.

I Did manifest unto you in the precedent Member of this Book, the principles and originalls of Sympathy and Antipathy; but because it is not every ones gift to soar so high at the first, as to be capable of a Theory or speculation, which penetrateth into Gods store-house or treasury, contained in the abstruse bowells or center of his created nature: I will stoop a little, for your better instruction, and more clear information, and elucidate or make more plain the abstruse subject we have in hand, by some vulgar or ocular demonstrations, which may guide them and perswade them to believe that, which may otherwise seem uncredible. That I may therefore proceed more methodically, I will onely in this member lay down the chief platform, on which I purpose to build such experimentall conclusions, as shall direct the misbelievers, yea, and such as by their ignorance do remain hitherto obstinate in their misbelieving errour, (being that, *Experientia est etiam stultorum magistra. Experience is the mother of fools*) into the more assured haven of faith, and solid belief. And because the exploits of sympathy, and also those of antipathy in every thing, are effected by a magneticall power, which is both to expell by an irascible or odible expulsion, and allure and draw unto it by a concupiscible attraction, (as shall be shewed you hereafter) I think it most fit to search out diligently, and that with the *Argos* eyes of my brightest senses, or to penetrate deeply with the Lyncean optick of my sharpest understanding, unto the dark mystery of the Load-stone's or Magnet's nature, that we may with the more assurance make our ingression into the practicall demonstration, of so arcane and occult a contemplation. For seeing that the secret operation, as well of the Weapon-salve, so exclaimed on by the ignorant, as the extraction of the Mummy, yboth corporal and spiritual, out of men or beasts; as also the transplantation of the animal's vitalls, infirm or wholsom nature, into any vegetable or animal; with the manner of the stealing of the vertue and strength from one animal, and infusing of it into another; the secret alligation of the plants spirit, with that of man, or any other animal; so that what befalleth the one, namely, either wet or dry, or cold and heat, the other also shall partake of. Seeing (I say) that these operations are tearmed magneticall, because they imitate the active vertues of the magnet or Load-stone, I will bend all mine endeavour to make an open passage, unto the anatomising of all those mysteries, by the unripping and undoing the spirituall fardell of the Load-stone, thereby to pry and look into the fountain of its formall, interiour, or centrall and essentiall actions; and to espy the grounds, as well of his irascible as concupiscible passions: For if once we shall be able to find out, by the subtilleſt aspect of our reason, the invisible passages and lurking places thereof, and can after that observe the point, or punctuall root of their essences, and discover the internall cause of each action, we shall with ease conquer, and surpasse all the rest, being that what things appear alike in externall effect, must needs prove homogeniall and all one, in their internall and hidden natures, as shall be proved more at large unto you.

But alas, why should I, being (*minimus Apostolorum*) the least of a thousand, presume to make so dangerous a voyage unto that unknown Island, where this occult magnetick Nature doth dwell, among, or in the middle of such dangerous and inaccessible Rocks, when so many wise Philosophers have failed and wandred

on

on the variable and tempestuous seas of opinion, and have at the last returned home, onely with the tidings of what others have related of her being, her essence, and her active vertues; and so know nothing of their own, but what they have attained to by hearsay, or perceived by externall operation? Good God! how many such ships of fools are there in this world? who when they have travelled in their studies and learning many years, floating through the wide seas of vain and scarce probable imaginations, have returned home now in their old age unto the port of their infancy, having their wit or understanding onely laded and charged, with the poor fragments or merchandise of *Ipse dixit*, or other mens opinions, but are able to say nothing centrally upon their own knowledge. So that we Christians, after we have travelled, and made our peregrination of life and studies in the world, think it sufficient in the end to say, *Aristotle*, *Plato*, *Galen*, *Hippocrates*, and, in conclusion, this man, or that man, said so; *Ergo*, it is so: When Scriptures do teach us a truer Philosophy, which is quite contrary unto theirs. This kind of students therefore are rightly pointed at by the Apostle, and numbered amongst those which are, *semper discentes, sed ad scientiam veritatis nunquam pervenientes*; *ever learning, but never attaining unto the truth.* For how is it possible, that the blind should rightly lead or conduct the blind? Others having long steered the Helm of their Bark this way, or that way, for to find out the abstruse seat or habitation of this Stones vertues, have scarce dashed their vessell against her rocky Island, but have thereupon returned with wondrous relations, of what they have by that means collected, and, in fine, have proved their new imaginations but as superficiall, as the effects of their search have been; and, in conclusion, all have proved but conjecturall. Others have so far been guided and directed in their search, by the Pole-star allurements, that they have stuck fast in the frozen seas, and have gone no further; but, at the resolution of the ice, they have returned with imaginary wonders, conceived of magneticall Mountaines, and iron Castles, even by eight degrees above the Moon, that is, in the eighth Sphear; yea, and others soar above that place also. Whereby we may conceive, how every man according unto his chimerian-fancy, imagines variety of Castles in the aire, yea, and above the stars also, for the magneticall soul's habitation. Some bogle not a jot from the continent of the earth, but imagine it to be numbered amongst those stars, which have the Sun for their fixt center, about the which they move perpetually; so that they feigne the earth to have the form of a star, which is far different from the Peripateticall form. In conclusion, every one hath his opinion somewhat differing from another; and that you may know all this to be true, I will express and recite some of their newes, touching this enquiry, which after their long voyage they have made in the suddy seas of their serious contemplations, and registred them in their written monuments, as in the Chronicles or Histories of their studious adventures, or speculative and spirituall travells. Amongst the which, some soar upwards, and call the heavens for witness, to confirm their assertions; some sail unto the hyperboreall mountains, others unto strange northern Islands, to find out the grounds of this miracle; others send their spirits of enquiry down unto the bowells of the earth, and find it to be the universall starry form thereof; some will make the originall to spring atomically out of the stone and subject to be attracted. But amongst all these rationall persons, I dare scarce rank one of another kind; forasmuch as this man surely is to be numbered among those Elders, which have travelled in the ship of fools, being that he, much like an other *Grillus*, or as the eighth wise Master of *Greece*, will have this vertue to be Cacomagical, or the act of the devill.

2 Tim. 3.

Now amongst such as have travelled in their spirits unto heaven, to find out this mystery, one will have the reason, for the direction of the Load-stone, to be sought for out of the Tail of the celestiall *Bear*-star, affirming, that the vertue of this starry *Bear* doth prevail, and hath dominion over this Stone, and is transferred from it into the Iron; and that is *Marsilius Ficinus*. But I reply, That this is not so, because experience teacheth us, that Iron of it self hath his Poles, as well as the Load-stone, and will by a due adaption seek out, and by its own naturall instinct turn and direct it self, unto the station of his proper Poles. Of this opinion also is *Petrus Peregrinus*, who following the rules of Frier *Bacon*, have sought the arguments of the magneticall directions out from the Poles of the heaven. Also *Cardanus* will have the immediate cause of the variation of this Stones vertue, to spring from the rising of the star in the *Bear*'s Tail; *Lucas Gauricus* is also of their opinion, but he joyneth also the vertue of *Saturn* and *Mars* in this negotiation,

confessing withall, that the main constellation in the Zodiack unto which this Stone is subject, is *Virgo*: *Albertus Magnus* saith, that the Load-stone and Iron are directed unto the Northern starrs, and followeth them no otherwise, then a Plant called the *Heliotropion* followeth the Sun. *Bessardus* will have his opinion apart: and maketh the pole of the Zodiack the fountain of the Load-stone's Virtue. Again, the *Conimbricenſian* Colledge, derive the cause hereof from a part of the heaven, not far from the Pole. But *Martin Cortesius* will have this attractive Virtue, to descend from a place beyond the Poles or movable heavens. On the other side, *Gaudentius Merula* tells us, that the Load-stone doth draw Iron, with an intent to direct it unto the North, because it is an order superior unto the Iron, with the constellation of the Beare. I must confess, that beams which are dilated are prompt to deliver their brethren, which are imprisoned, and to direct them to their native home: But I cannot understand *Merula*'s mind, in this sense. Others make the heavens in generall, the fountain of this Stone's virtue: For *Paracelsus* saith, that it is the starrs, which being full of the Load-stone's power, draweth the Iron unto them, *&c.* And this should seem probable, because the Iron moveth to it poles, even in the absence of the Load-stone. *Fernelius* staggers: for somtimes he confesseth the cause of this Action to be abstruse; and in another place, he maketh the heavens to be the Author. *Scaliger*, soring nearer unto the point of verity, assigneth to it also a celestiall cause unknown to himself, averring, that the terrestiall Load-stones are derived not from the Globes, or mountaines of the starrs; but from that essentiall power or essence, which was their Fabricator, which raigneth in that part of heaven, which hangeth over the Septentrionall point. And unto this opinion doth *Plato* seem to adhere, where he confesseth the Magneticall essence to be a Divine power. And verily, they speak well, but in so large a sense, that this their assertion appeareth unto their disciples, being rightly scanned, (as I said) *ignotum per ignotius*: For so in the generall terms we may say, that all things are from God: We will come down from our celestiall speculations, and look on the humility of such, as being too wary, and listning overmuch unto the Proverb, *Noli altum sapere*; *Climbe not too High*, have their regard more pronely, namely upon the earth, and her effects onely; and of this ranck is *Fracastorius*, who searching after the reason, and beginning of this attracting faculty, doth imagine that the Hyperboreall mountaines, which abound with rocks of this nature, do draw these Iron-natured subjects unto them. And this his figment seemeth so plausible, unto divers persons of learning, that they follow it as well in their Astronomicall writings as Geographicall tables, or descriptions of the world, and Sea-cards or maps; which if it were true, they would easily draw unto them all such Ships as pass in the Northern Seas: *Olaus Magnus*, and some other that follow his traditions, say, that the attractive force cometh from some northern Islands, which abound in that Magnetick subject. But leaving their fancy unto the empty wind, I proceed unto others. *Lucretius Carus*, a poet of the Epicurean Sect, dreameth that the attraction of Iron, is caused of an effluxion of atoms: For, saith he, according unto the Epicures opinions, as most subtill atoms do emanate and flow out from every thing; even so do atoms flie out of the Iron, as Magneticall seeds, by a certain coition of it with the Load-stone, into the interposed place, or space that is between them, and that by the union or complication of both bodies, the iron is drawn, *&c.* Unto this sense also do *Aphrodiseus*, *Joannes Costeus*, *Plutarch*, yea, and *Thomas Aquinas* incline; when indeed they ought to know, that no attraction is made by emission from the Center unto the Circumference, that is, by dilatation; but rather by sucking in, and contracting from the Circumference unto the Center, and therefore the emission of atomicall seeds, out of the Iron, can be no reason of its Union with or moving to the stone. But it must be the Load-stone, that must draw the beams or spirits out of the Iron: For it appeareth that the Iron doth not draw it self unto the Load-stone, but is drawn unto it: *Thales* and *Anaxagoras* think that the Load-stone hath life in it, because it attracteth a substance like it self, as lively creatures do: *Lucretius* and *Orpheus* think there is that Sympathy between the Magnet and the Iron, which is between the male and female; and in this they erre not much. *Averroes*, *Scaliger*, and the Cardinal *Cusanus*, would have Iron to move unto the Load-stone, as unto his originall Matrix. *Galen* thinketh that it draweth by his substantiall form.

And now I must come unto the opinion of my renowned Fellow or Collegue,

D. *William*

D. *William Gilbert*, for his Magnetick skill, and deep search as well contemplative as experimentall touching this Subject: His mind is, that this attractive virtue in the Load-stone, doth spring from formall actions, or originall and primary Virtues or vigours: For he concludeth, that the Magnetick force proceedeth from a particular or singular form, differing from that formall and specifick cause in mixt bodies, mentioned by the Peripateticks, but (saith he) it is a certain form, which is the proper entity and existence of the starry Globes, and their homogeniall incorrupted parts, which he calleth the Primarie, radicall, and astreall Form, namely such a one as is in the Sun, the Moon, and other celestiall Stars. And he averreth, that after a like manner, there is one in the earth, which is that true Magneticall Puissance, which is called the first act or vigor. And this he saith, is not derived from the whole heaven, affirming, that it is procreated by Sympathy, through influence, or occult qualities; neither is it from any peculiar starre: For it hath its Magneticall virtue from the earth, *&c.* This is my learned *quondam* Fellow-Collegue his opinion, whose pains and industry in the research of this Subject's practicall conclusions, as I cannot but commend and extol; So on the contrary side, reason will not permit me, to consent unto this his speculative foundation or root of the Load-stone's virtue in all: For who can believe, that the earth it self, much less the particulars thereof, can have any Virtue radically from it self; when it is evident, that as well the earth as the heavens, came radically out of the waters? And therefore as the heaven was before the earth, it must needs follow, that the formall Virtue of the earth, did totally descend from heaven, and consequently the earth had no such property from it self. But of this hereafter more at large. Among the Ethnick Philosophers *Plato*, and of the Christians *Scaliger* and *Fernelius*, do think, that the cause of this Attraction is Divine and from above; but how, and after what manner they express not. And therefore though in a generality they have spoken the truth, yet in these common words they seem to expresse, they know not what. In particular, I will conclude with the last opinion, which is the most idle and insufficient of all the rest, and therefore is worthy to be made the last and most unworthy part, namely the tayl, or excrement of them. *Franciscus Rucus*, maketh a great doubt, concerning the wonderfull property in the Load-stone, and because (forsooth) the pitch of his capacity can attain no higher then unto Superficiall things, and such as are subject unto sense; therefore he judgeth all effects beyond his reach, to be Cacomagicall, and consequently he maketh a doubt, whether the cause of these actions in the Load-stone be not an impostury or subtill slight of the Cacodemons or evill spirits. And yet this man is more to be born withall, then such as do boldly averre, that the act and wonderfull effects of the Weapon Salve is cacomagicall: For he speaketh not absolutely as they do; who without any farther doubting, do seem to attribute all hidden effects unto the Divell, and so deprive God of his due; but onely this man maketh a doubt, whether it be so or no.

CHAP. II.

In this Chapter, the Author's Opinion touching the originall, intermediate, and immediate Action or Virtue of the Load-stone is enucleated and set down at large.

I Am sure you do remember how in my precedent discourse, I have demonstrated, that God in a generality doth operate all, and in all, and then after what manner the self-same Unity in the Divine essence, is manifested in its property, according unto the multiplicity of his sacred Volunty, which is therefore proved to be manifold, because the particular effects of his actions, which are not put in execution but by his Volunty, are infinite in Variety. And for this cause I shewed unto you, that there are attributed unto one and the same sacred essence, Ten severall denominations or Attributes, whereof some send out emanations of dilatation and extension, by the which the waters were expansed and spread abroad by subtiliation, and shaped into bright, clear, and transparent heavens: and of such kind of influences, are those which are emitted and infused into the world by HOCHMA through JAH, or by the Spirit of Wisdome; and those which spring forth from ELOAH, by the Port of TIPHERETH (which importeth beauty

and brightnesse) into the Sun, who by dilatation doth clarifie and subtiliate the spirit of the world, and expelleth darknes ; and this action doth proceed from the center to the circumfere e. And contrariwise, there are other emanations, which pour out beams of attraction or contraction, as doth *ELOHIM* by the port *Binah* or *Prudentia*, into the globe of *Saturn*. By this therefore, the Spirit of God in his prudency did tie and hang the heavens, as it were lincks in a chain of gold together, and did bear up the elements in their places, and sucked or contracted the grosser part of the waters, from the circumference unto the center, and there did confirm and fix them in a dark and gros manner. So that the fountain of this attractive and contractive property, is in the divine Attribute *ELOHIM*, which for reasons that I have told you before, is the head of the northern property, namely, of cold, drought, opacity, congelation, incrassation, and rest, which is caused in the center, because it is the *terminus ad quem, the point unto the which the contraction or attraction is chiefly made, beyond the which, there can be no further penetration.* And for this reason, the centrall vertue which is in the bowells of the earth, doth draw and allure all weighty things unto this point, which when they attain unto the center, can passe no further; for it is at that centrall butt that the property of *ELOHIM* doth aime, and the Divinity which dwelleth in the earth's center, is the divine essence under the name and property of *ELOHIM*, the seat of whose immediate emanation, is the angelicall order of Thrones, which belongeth unto the earth or grosser waters; his magazin or treasure-house in the starry heaven, is the globe of *Saturn*, whose property for this reason is cold and dry, attrictive, contractive, attractive, and retentive; for his beams contract unto the center, and he is the Lord over the North-winds, which are cold and dry, contractive, attractive, sad, and melancholy; and it is the Planet which doth administer unto the Pole-star, called by the Ægyptians *Atruckaba*, forasmuch as it hath the nature and property of *Saturn* and *Venus*, and therefore it is the principall helper and assistant in performing, not onely the attractive effects of *ELOHIM*, and for that reason doth endue the nature of *Saturn*, which abounds in the Northern effects of *ELOHIM*, but also it participates with the condition of *Venus*, which is the Planet that commandeth the concupiscible faculty; and for this reason it maketh a naturall coition, namely, it draweth with a voluptuous delight his like, even as feminine matter is eagerly affected, to draw or suck masculine form unto it. This therefore is the reason, that the earth doth attract unto it the formall shapes, which descend down from above, and burieth them within its womb with delight. For heaven is affirmed by all true Philosophers and Cabalists, to be the masculine, and the earth the feminine. Neither can I but consent with *Lucas Gauricus*, the Astrologians opinion, where he saith, (as is recited before) That the star in the Tail of *Ursa major*, or *the great Bear*, is President of the Load-stone; as also, that *Saturn* is the Planet which is allotted unto him; and lastly, that it hath an speciall relation unto the Constellation of *Virgo*, and the rather, because *Virgo* is that Signe of the Zodiack, which possesseth the very self-same Longitude that the said star doth, and for that it is of an earthly, sliptick, and attractive nature, as also of the condition of *Saturn* and *Venus*. All these reasons have been strong motives to perswade me, that these are principall celestiall agents, in the Northern disposition and property of this lower world, and consequently in the attractive motion of the terrestriall northern Pole, and every particular thereof.

I proceed therefore in this my descent from above to the earth, in this manner: The Planet *Saturn* doth send down the influences of *ELOHIM*; as also the Pole-star and *Virgo*, for the better and stronger fortifying of the septentrionall attraction or contraction, doth assist him there in his office; and by them, the spirits of the northern wind wax vigorous, and contract by congelation the catholick elemene of the aire, insomuch that by sucking together the dispersed element of air, they contract it into the solid and dense mass of snow, frost, hail, & ice. Whereby we may learn, that the earth was a thin water first, but by the breath of *ELOHIM* it was turned into an earthly substance, by contraction; and therefore as long as it is earth, it hath the property of that spirit, which by congelation made it earth. For by vertue of this *ELOHIM Ruach*, the dry land did appear out of the waters, as *Moses* telleth us; and every member of the world, I mean, each heaven, and each element, were tied and fastned together; so that as by the property of *JAH*, (which argueth the immense benignity of *Ehieh*, the Father of all things) namely, the emission of beams by the port *Hochma*, the catholick created spirit of wisdom

did

did illuminate and create the waters in generall; but the division of them, which was also made by the word *JAH*, were fastned in formall ties by the properties of *ELOHIM*, or the vivifying Spirit of the Lord. And therefore *David* said, *Verbo Domini firmati sunt cœli, & spiritu ab ore ejus omnis virtus eorum*: *By the word of the Lord the heavens were made, and by his Spirit each formall vertue thereof.* Psal. 33. 6. For this reason, in all the separating creation and formation, not onely of the simple heavens and elements, but also of the creatures composed of them, both in heaven and in earth, evermore *ELOHIM* is named by *Moses*, namely, when the darknesse was sucked and drawn apart from the clear waters, when the grosse or inferiour waters were contracted from the superiour, when the thinner heavens were distinguished by inspissation from the thicker elements, when the dry land was by the colds coagulation gathered together in the center, when the thinner aire was coagulated into starry bodies, (wherefore *Aristotle* saith rightly, that *Stella sit densior pars sui orbis, The star is the thicker part of his orbe*) when the elements were compacted by congelation, into the compound creatures of the sea and land; for all this was the work of *ELOHIM*, who, after the heaven and the earth were made, did ordain and fashion by increasation, the erratick globe of *Saturn*, and the fixt constellation of *Virgo*, whose totall attractive and retentive nature is contracted in the Pole-star, as it were the whole basis of a Pyramis, into the point of the Cone; and therefore by contraction of the dilative privative vertue, the power is the stronger; as we see, that a broad River gathered into a strait betwixt two Rocks, is the more swift and violent; or as the Bugle-maker, by blowing the whole flame into a point, maketh that point of such power, that it is able to melt glass. And these two fixt Constellations are assigned, as principal ministers unto *Saturn*, being ordained for the distribution of his stiptick influxions, joyned with a concupiscible desire unto the neather world; and therefore the Astronomians have assigned them both all one nature, because they perform all one act, namely, that of *Saturn* and *Venus*, as is said. Wherefore as *superiora dicuntur regere inferiora, adeo ut sicut sit inferius ita prius factum esset superius*: *As*, I say, *the superiour heavenly bodies are reported to govern the inferiours; and that as things are acted here below, in like manner were they first effected above.* So of necessity is the Pole of the North in the aire, or sublunary element, pointed at and marked out by the wind *Boreas*; and that same Pole in the water, whose character is the frozen sea, and that in the earth deciphered and manifested by the Load-stones northern point, are animated from these contractive, or retentive, and cold, and dry celestiall natures, as they again have their power in the earth and waters successivly from the Orders of the Cherubins and Thrones, who receive radically their attractive and retentive power from the Attribute *ELOHIM Ruach*, which doth coagulate and inspissate, by contracting and drawing of the effects of *JEHOVA*'s dilating property, from a dilated transparent clear form and light, unto a thick, opake, and ponderous nature, as it appeareth and is made manifest in the creation of frost, snow, ice, and hail, by the northern act and property of God, which made the Psalmist say, *Emittit nives sicut lanam, & pruinas quasi cineres dispergit, dejicit gelu tanquam frusta, coram frigore ejus quis consistat? He sendeth out snow like wool, and disperseth the frost as ashes, he casteth down his ice as gobbets, who is able to endure before his cold?* Psal. 147. Whereby it appeareth, that it is the contractive act of JEHOVA, in his property of ELOHIM, which immediately effecteth these things, by means of his Boreall organs, which are first angelicall, next stellar or starry bodies, being animated by the angelicall; and lastly, windy and elementall, which are animated by the starry influences, the essence whereof is in God, and from God, or JEHOVA, being one God in essence, which is expressed by the name of JEHOVA, but in property distributed into many branches, and accordingly, every branch hath its peculiar illuminating boughes, and each illuminating bough dilateth it self, by a subdivision of formall twigs, or vivifying beams, into an infinity of actions, not varying from the capitall emanation in essence, but in property onely. As for example, The influence falling from ELOHIM by the spirit *Binah*, descendeth into the sphear of *Saturn*, under whose dominion are an infinity of creatures, namely, those which participate



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with the nature of *Saturn*, as are all things that are of a terrestriall condition, to wit, cold, dry, stiptick, attractive, and contractive. But leaving this Cabalisticall and Astrologicall way of proving, I will descend unto such testimonies, as sacred Philosophy doth afford me.

I told you before, that the eternall Unity, everlastingly One in essence, dividing or transforming it self by property into Trinity, did shape out or describe ideally, the archetypicall or internall world, according unto whose example he did afterwards delineate or frame out the typicall or externall. Wherefore it must follow, that if the typicall or naturall world was framed after the idea in the intellectuall or mentall world, then what parts or properties are made evident unto our capacity in this world, were also the same in the archetype; for, *Quod facit tale est magis tale*. There was no house that the Carpenter or Brick-layer builded, but it was first delineated in the idea of his intellect, and then drawn forth superficially in paper, and so afterward put into a solid execution; so also *David* confessed, that he had the Temple, which *Solomon* erected, first drawn forth ideally by Gods finger. Now when that God had in his divine counsell, thus ordered and shaped out an ideal world in himself, to put it in execution, and, as it were, to make it to appear unto mans sense, he emitted himself out of himself in the form of an eternall emanation, called his Image, which was his wisdom, by which the generall world, and every particular thereof, was produced according unto the ideall pattern, which was in it self. This therefore being so, and being that the divine essence can no way be divided, howsoever it varieth in property, it followeth, that every particular beam which shineth out diversly from that catholick emanation, to create differing things, is one indivisible essence with the whole emanation; and therefore he is said *to fill all, and to be all in all. And that the incorruptible spirit is in all things, and that he filleth the whole earth.* I proceed therefore thus: If the created world have his shape, his members, and every particular property assigned unto it, by that formall and vivifying world, which is described and imprinted in this divine and all-sufficient and creating emanation; then consequently, all the members, properties, and natures in this world, are graphically or curiously painted out in the supernaturall one, it remaining nevertheless one and the same in essence. And therefore as in him, the catholick image of the outward world is contained, so every beam or emanation that issueth from him, but is not divided from him, containeth the shape of the world. And for this reason, the wise Philosophers have said, That each creature enjoyeth a proportion of the great world, by which it is shaped and made in it self a little world, as shall be demonstrated by the Loadstone more plainly hereafter. And again, man is called, *Omnis creatura*, as he doth participate of all; so that his soul is said to be, *Ad imaginem totius sapientiæ facta, omnium in se gerens similitudinem*: *Made after the similitude of all wisdom, bearing in it self the likeness of all things.* And therefore it is tearmed of another, *Omnium similitudo*, *The likeness of all things.* And the reason is, because it is one Unity. Hereupon also it is reported, to be a certain divine and individuall substance; *Alkindus* in his Book, *de Radiis*, speaking after an Astrologicall manner, seemeth to aver so much in these words, *Si alicui datum esset totam conditionem cœlestis harmoniæ comprehendere, mundum elementorum cum suis singulis contentis in quocunque loco & quocunque tempore plene cognosceret tanquam causatum per causas; si etiam aliquam rem hujus mundi in tota sua conditione cognosceret, cœlestis harmoniæ conditio ipsum non lateret, sed etiam causam tanquam per effectum suum comprehenderet: omnis enim res, quantumcunque modica, in mundo elementorum agens, totius cœlestis harmoniæ est effectus. Whosoever doth comprehend the whole condition of the celestiall harmony, he may fully know the whole elementary world, with every content of the same, in every place, and at all times, as the effect by the cause. Also if he understand any thing of this world in his totall nature and condition, the celestiall disposition and condition will not be hidden from him, but will be discovered unto him, as the cause is by the effect. For every thing in this world, how little soever it be, that acteth, is the effect of the whole harmony of the heaven.* By which words, *Alkindus* being deeply seen in the mystery of nature, seemeth to aver, that as there is a descent from unity unto multitude, so all that multitude is in that unity as also that unity filleth all the multitude; so is 1 in 2, and 2 in 3, and 3 in 4, and 4 in 5, &c. and yet that unity which is the beginning, is the end, and all in all. So light enforms the angelicall creature, the angelicall the starry creature, the starry creature the elements, and the elements the compound creature: Wherefore open the compound creature, and look upon the elements, divide

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the Elements, and you shall find the starry and quintessentiall nature; open these and you shall conceive the subtill alterity of the Angelicall spirit, in which is the Divine act or immediate beam from God. In this work therefore there concurreth in the separation of the first a sensible aspect; in the other, we must behold with intellectuall eies; So that you may observe, how all is in every thing, and every thing in all. Hereupon it was also that *Hermes* said, (speaking mystically and not after the common sense) *Qui fornacem cum vase nostro construit, novum mundum conflat: He which maketh our furnace with the glass to it, he maketh a new world.* But what needs more words, when we find all this confirmed by demonstration? For we know that the Load-stone is but a part of the Earth, and yet it hath all his Circles, and both his Poles, yea, and that very nature in all respects, between each Pole, and Circle, that the whole Earth hath, and thereupon it is termed *Terrella*, or a little Earth; and so may the whole earth be tearmed *parvus mundus*, being it containeth the Poles, circles, and astrall, yea, and Elementall natures of the great world; no otherwise then the great world doth in all those respects, represent the Archetype, which is carved out intellectually in the all-working Spirit of Wisdom, or sacred Emanation; yea, and we go yet deeper into our diminutives: For if a piece of Iron rod, which naturally aspecteth the North and South, be brok off, that small piece will have also as exactly his North and South Pole, and consequently his circles as the whole rod, and nevertheless the rod keepeth still his North and South point as before. The like in the Load-stone will happen, as experience shall hereafter make it appeare more plainly.

That we may come a little nearer to the explication of this Mystery, ye must understand that this eternall catholick Emanation, is the essentiall and spirituall rock, out of which, first the great world in generall, and then all particular things therein, were carved or framed by generalities: first, according unto the Ten generall Emanations and their properties, which the Ethnicks in some sort referred unto their Ten generall Predicaments; and this again had their specialities or subalternate degrees of many ranks and orders of dignities, all which were at last made apparent by the infinity of individualls, which they did in their kinds produce according unto those divers beams of the multiplicite Will or Volunty of God, which this eternall Emanation poured out into them. All which particular beams, more or lesse, being not divided in essence from the universall Emanation, or the Spirit of Wisdome, which made all things, are the spirituall Corner-stone, on which every creature as well particular as universall, doth formally or essentially consist; and this Corner-stone, is that internall essence in every thing, which as it giveth life; so also it is all and over all the things that it inacteth with life, and therefore also the soul, whose Center this Corner-stone is, is said to be in all and every part. I will leave to speak of its action in other creatures, and will onely insist on our main Subject in hand, which is the earth and her off-spring or progenie, amongst the which the feminine Load-stone, and his ferruginous mass, are chiefly reckoned. Divine Philosophy teacheth us, that the Globe of the Earth is sustained by this Corner-stone, and consequently hath her manifold Virtues from it, *Ubinam eras*, (saith JEHOVAH) *quando fundebam terram? quis disposuit mensuras ejus, aut quis extendit super eam lineam? Super quo bases ejus defixæ sunt? Aut quis jecit lapidem ejus Angularem? Where wast thou when I laid the foundation of the earth? Who disposed of the measures thereof? and who did extend over it a line? upon what basis or foundation was it sustained? or who laid the corner-stone thereof?* Job. 38.

Lo here an axiom of Divine Philosophy, proposed by the Creator himself, how unworthy are the Aristotelicall rules concerning the structure of the earth, in respect of this Divine Oracle's rudiments and doctrine, which is founded on the true Corner-stone Jesus Christ: For this cause the Apostle justly biddeth us *not to be deceived by Philosophy, and vain fallacies, according unto the tradition of man, and after the Elements of this world, and not according unto Christ, in whom dwelleth all the plenitude of Divinity corporally; who is the head of all Principalities and Powers.* Coloss. 2. 8.

And elsewhere he giveth a reason, namely *quia ipse omnia est in omnibus, portatque omnia verbo virtutis suæ, ipse fundavit terram, & opera manuum ejus sunt cœli: Because he is all in all, and beareth up all things by the word of his Virtue; he did lay the earth on his foundations, and the heavens were the work of his hands.* Heb. 1. It was therefore this Spirit of Wisdome, which was that spirituall Corner-stone, on which the earth, and every particle thereof hath his assigned place or station, residing on it, as upon the surest Foundation, and which indueth every particle thereof more or

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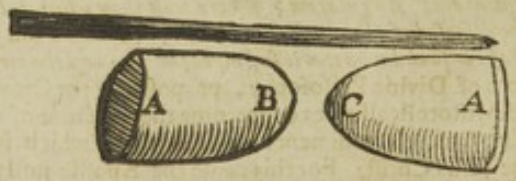
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lesse, with a severall distinct Virtue, as a gift bestowed on it for its self: For the Wiseman doth testifie, that *this essentiall spirit filleth the whole earth.* Wherefore as no essential virtue, which issueth from it, can be divided from it; So each particle of the earth must be indued more or lesse, with the property of the whole, being that it moveth all upon one spirituall line or axil-tree, (as *Job* seemeth to averre,) which by a twofold property, differeth according unto the two principles proceeding from the Divine Unity, namely his *Nolunty* or privative and contracting nature (for it operateth by a privative, contractive, cold, congealing disposition, which is effected lesse or more, according as it approacheth unto each Pole; that is to say, unto the North or South): and his *Volunty* or positive, dilative, and dissolving nature; forasmuch as this spirituall centrall Sun, doth in the middle point of the axis, emit his beams from it to the circumference, no otherwise than the celestial Sun, and his eternall Agent doth dart forth his beams from the *Æquinoctial*, which is the circumference of the middle point in the axil-tree towards the Poles thereof; but approacheth no nearer the Poles, then the limited Tropick of each Hemisphere. And this is the reason of that Antipathy, which is noted to be as well in the Iron as the Load-stone: For if you devide the Load-stone in the middle betwixt both his Poles, namely in his *Æquinoctiall*; and then afterwards, if you put the part of the middle of one Hemisphere, namely of the Northern C, unto the South Pole

Look for this experiment 1. Book of Dr. *Gilbert.* c. 5.



B thus, it will abhorre and fly from it, as being clean contrary in condition unto it. For the one is the seat of the dilative property, and the other is the naturall place of the contractive; the one hot, the other cold; the one attractive, by sucking from the Circumference unto the Center; the other expulsive by dilating of its beams from the Center to the Circumference: contrariwise the Sympathy in the Load-stone is there, where like is fitly applyed unto its like, as well in order as condition: For if you offer to joyn the *Æquinoctiall* of the one Hemisphere, unto that of the other, they will forthwith close and unite one with another: For, by the continuation of the spirituall Axil-tree, one Pole sucketh the Hemisphere which is next unto it, namely B draws the North Hemisphere C, A; and the North Pole C, sucketh reciprocally unto it the South Hemisphere B, A; and they both joyn in A. Also the two Poles do agree together in harmony: For the reasons above mentioned; So that if you put the North Pole unto the South, they suck and draw also one onother, and make a Union: Whereby each wise Specu-

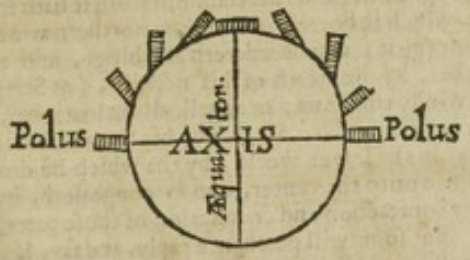


lator may discern the reason of Sympathy and Antipathy, in all things; as also the manner of attraction and dilatation in every creature; and how each nature enclineth properly unto its nature, but flyeth or inclineth naturally from its contrary; and all proceedeth from the opposit properties in one radicall essence, as I will prove here immediatly, by a more familiar experience.

In the Weather-glass, which I have described in my precedent Philosophicall discourse, you may discerne two points, corresponding unto the two Poles, namely the mattras head above, resembling the Northern Pole; and the water below, compared to the Southern Pole; the aire interposed betwixt them, unto the spacious

tious heaven, or sublunary spirit, which is betwixt these two Poles, the middle of which in the figure 1. the Æquinoctiall doth cut, as being in the mid-way betwixt the two Poles. We find evermore, that when the aire, included in the top of the Mattras, or bolts-head, is cold, namely, when the northern blasts are sent forth, it will be contracted, and consequently will suck or draw up the water, and thereupon we are taught the reason of the attractive nature, not onely in the northern or septentrionall winds, but also in the Load-stone, and all other things, which by contraction of the aire do draw and suck unto them, namely, that they have that property from the power of Gods Spirit, which, by his angelicall organs doth blow from the north. By this also it is made evident, why one Pole doth suck and attract from the other, in the Load stone, namely, by the continuity of the spirituall axle-tree, which is made and animated by one corner-stone, or essentiall and centrall spirit, as is said, though of two opposite conditions, in which also it worketh after many diversities of degrees: and therefore *Solomon* tearmeth it *simplex*, or *unicus*, simple, or one, in regard of his divine nature; and *multiplex*, in respect that it worketh and operateth after a manifold manner: for as it worketh about the poles of the axle-tree, by attracting and sucking unto it by cold and drought; so about the Æquinoctiall, and that more and more approching from the poles towards the Æquinoctiall, it varieth in ten thousand proportions more or less in dilatation, by reason of the manifold degrees of heat, which this centrall Sun of life imparteth unto the aire: And this is not onely manifested in the foresaid Weather-glass, forasmuch as we find, that by how much the more the heavenly Sun, with his divine centrall agent, approacheth unto us, by so much the more the externall aire, being dilated by his heat, doth also dilate the aire, contained in the neck of the mattras, or bolts-head, and driveth down the water, that is, it repelleth back the cold of winter, which came in by showers of rain, sent from the south unto his proper pole. So that we see, as the nature of the cold pole is to draw or suck unto it by condensation, which is effected by contraction, or made by a *Saturnine* faculty, so the nature of the hot Æquinoctiall, and his adjacent parts, is to expell his opposite by dilatation, which is effected by a subtiliating heat. And this is the reason, as is already demonstrated, that the Æquinoctiall of the Load-stone detesteth to be joyned unto the pole; as on the contrary side, the pole abhorreth reciprocally the Æquinoctiall. Also this is the reason, that in the pole of the said stone, there is so great power of attraction, and that it sucketh the iron unto it, *ad angulos rectos*, that is, *after a perpendicular manner*; and then the nearer the needle, or piece of steel, or iron-wier, approacheth unto the Æquinoctiall of the stone, the more will his obliquity in coition or conjunction be with the stone. So that when it commeth directly unto the Æquinoctiall, it will lose all angular contact, and lie flat, as it were, on its belly, as you may see by this true observation following.

Gilber de Magnet. lib. 2. cap. 8.



But because these demonstrations may seem unto the vulgar somewhat intricate, as being ignorant of the centrall sun of the earth, which the Philosophers call *Archæum naturæ*, or, *The master-workman of nature*. As also it will be difficult for them to conceive, what an axiltree of the earth may be, and what his poles. And again, the right use of the Load-stone, or practise in the Weather-glass, is unknown unto many a man. I will proceed unto a kind of proof and explication of this matter, which is familiar unto each person of what degree soever. It cannot be gainsaid, but that Man, and all other creatures, as well vegetable as animal, are composed of a living soul, which is internall, and a body, being his externall: The self-same also we ought to judge of the earth, for it hath an inward spirit, whereby it operateth diversly; And again, as there is no animal nor vegetable, that can exist

without the aire, forasmuch as by it each thing liveth and existeth, by inspiration, (for by that means they suck in the celestiall influence) so also the aiery element doth feed the inward spirit of the earth, and conveyeth from above all the heavenly influences into her body, and maketh her the mother of all mineralls and vegetables. I told you before, that all interiour things, with their operations, are the types or similitudes of things above; and that God did animate the Angels, the Angels did inform the stars, and the starry demons, or olympick spirits, send down influences unto the winds, and the winds do inform the catholick element of the aire four-foldly, that is to say, according unto the nature of the four winds; which four-fold information doth give or assigne a name unto the four elements. And although in the catholick aire, there is but one onely substance in essence, yet it varieth in nature after a four-fold condition, according unto the will and property of that one Spirit, which onely is the efficient actor or agent in this metamorphosis, or Protean transmutation, from one nature or form unto another, although he useth as well angelicall as starry organs; and is said, to ride upon the cherubins, and to glide upon the wings of the winds. For this reason therefore
Ezek. 36. the Prophet saies, *Come, O spirit, from the four winds, and breathe upon these slain bodies that they may live.* He said not, Come, O spirits; but, Come, O spirit; whereby he argued, that it is but one Spirit which bloweth essentially from the four winds, and consequently, that this one spirit in essence, is but onely one thing, though four-fold in regard of his property; and that as in this archetypicall spirit, the whole world was ideally divided into poles and portions, distinguished by spirituall circles; so also in all the regions of the world, he observeth constantly the self-same character of position, namely, in the starry world, as in the airy; and in the airy as in the water and earth. For in the heavens, the northern pole is pointed at, and marked out with the starry character, which is found in the Tail of the great *Bear*: in the aire it is manifested in that very point, from whence *Boreas* or the north-wind bloweth, which doth exactly correspond unto the pole-star. Again, that the earth observeth the very same order in the direction of her pole, is confirmed, by the conversion of the Load-stone and Iron, unto the north-star. Thus you see, that it is one onely spirit in essence, that worketh all in all. I proceed therefore thus to my demonstration, which is so familiar to each person, that not any one who is in his senses can deny it; for I am sure, no man can be ignorant, that when the north-wind bloweth, the aire is of nature cold and dry, and therefore is converted into the condition and consistence of earth, namely, from a clear transparent light, subtle, dissolved, and dilated consistence of aire, into a troubled, opake or dark, gross, ponderous, and contracted substance; for experience doth teach us, that it is transmuted into snow, hail, frost, and ice; that is, from an aery spirit, unto an earthly and solid body; from an invisible and mobile estate, unto a visible and fixt disposition. And, in conclusion, the whole aire is changed into a spirituall and corporall earth; and this transmutation it hath from that cold, dry, and attractive form, which it borrowed from the northern wind, or septentrionall property of the divine spirit; which ordereth all things, and altereth them from one form unto another, by the breath of his nostrills, (as Scriptures allegoriously speak) or by those windy emissions, or angelicall emanations, which it sendeth from the four corners of the earth. So that by his breath from the north, he exerciseth that property in the lower world, by the which he draweth or attracteth from the circumference unto the center, and so congealeth, inspissateth, and hardeneth soft spirits, by contraction and coarctation of those parts, which before were porous and dilated. But some will perchance reply, and say, How is it likely, that the emanation or emission of spirits, from the port of *Binah*, under the Attribute of ELOHIM, or the streaming forth of the breath or blasts from *Boreas*, and his two collaterals, can harden by contraction, or suck and draw in spirits, from the circumference unto the center, when their emissions are straight from the north sourhward, and make no reflexion, whereby any such motion, *a circumferentia ad centrum*, should be made? I answer, That this is effected after a wonderfull fashion, and worthy to be pondered by the choisest wits. We must consider therefore in the first place, that the property of the Attribute ELOHIM, was before all beginning ordained, to indue the negative or contractive nature of the eternall Unity's *Nolunty*, namely, of darkness; for when God will not shew the light of his countenance, he reflecteth his light in himself, that is, he withdraweth it from the circumference to the center, and leaveth onely darkness unto the creatures. This

property

property of God is antipatheticall unto such parts of the world, as also unto all such creatures, as have their life from a naturall heat, which heat had its beginning from Gods benevolent emanation, that is, from the act of unity, by an emission or dilatation from the center unto the circumference, I mean, from unity into multitude. It followeth therefore, that though the emission of winds from the north be streight, yet their essentiall property, proceeding immediately from Gods angelicall organ, is contractive and attracting from the circumference unto the center, seeing that it is an emission, which, by the divine Spirits emanation and action in the nature of ELOHIM, is cold, dry, coagulative, or congealing, and apt to rest, and is therefore antipatheticall and oppugnant unto the disposition of the air, forasmuch as it is hot and moist, and consequently is animated by the dilative action, which the catholick spirit sendeth or breatheth out of the celestiall Sun, and other vivifying stars, as are *Jupiter* and *Venus*. And for this cause it followeth, that when the Boreall spirits are sent forth into the aire, it must needs succeed, that, at the antipatheticall contract of these cold spirits, the naturall heat or life of the aire flyeth, or with-draweth it self from its circumference unto its center, and so partly by that contractive motion in it self, caused *per antiperistasin*, or by reason of the antipatheticall occurrence, or meeting of his contrary, and partly by mingling of a new terrestriall form, it is congealed, and falleth to the earth as if it were dead, because unmovable, in the form of snow, hail, frost, and ice. In like manner we see, that the aery life in other creatures, whose formall being consisteth of Gods dilating property, is forced to fly from the circumference unto the center, leaving the externall parts chil, cold, and apt to a deadly congelation, or lethall repose, which we observe not onely in animal creatures, but also in vegetables, seeing that their blood, (as I may tearm it) or vitall suck, is congealed, by the winter and northern cold, and is, as it were, liveless, untill by the vivifying and dilative force of the ensuing Vernall, or Springly and Australl vertue, it is resolved and melted again, and the severe tye or icy knot of the northern nature undone. For this reason therefore you may discern, that there is but one catholick element, which is partly subject and obnoxious unto the privative and dark contracting, and consequently attracting property of Gods Spirit, and partly capable to endue his positive and light dilating disposition; and that this common subject is the spirit or aire of the sublunary world, which by lesse inspissation or contraction, caused by the west winds, is made water; and by more compression and constriction, caused by the northern and winter blasts, becommeth snowy or icy earth: And contrariwise, by lesse dilatation and subtiliation, is made aery or vaporous, caused by the spring season, and south wind, and by a greater rarefaction and exaltation it is made fire, by the dominion of such spirits as are sent out from the east, and summers heat; and both these main, two-fold, divided properties, belong unto one and the same Spirit, as is before related. Verily, this common demonstration can deceive no man, being that the very unreasonable creatures are moved by a naturall inclination, either to sympathize and rejoyce with the clemency and comfort of the one property, or to fly from or eschew the severer assaults of the other, which do antipathize with their nature. But to our main business. It is manifest by that which is already said, that the northern breath is contractive, attractive, inspissative, and apt to darkness, immobility, and rest; and that the south-winde, or rather the winde from the Æquinoctiall, is contrary in nature unto it, as being ready to undo all that the north winde did effect, namely, to dissolve the congealed aire, which was made snow, frost, hail, ice, into water, and water into aire, to make transparent that which was dark, and render thin that which was before thick: And therefore between these properties there is no more sympathy, then I have shewed you to be between the Load-stones Æquinoctiall, and the Pole. And again, that both these opposite natures proceed, and spring from one and the same divine and catholick spirit, which operateth all in all, every where, and consequently as well in earth as in heaven., this testimony of the true Philosophy doth manifestly confirm and import: *Deo emittente sermonem suum in terram quam celerrimè excurrit, qui nives emittit sicut lanam, & pruinam quasi cineres dispergit, dejicit gelu tanquam frusta, coram frigore ejus quis consistat? Emittit verbum suum & liquefacit ista, simul ac efflat ventum suum, effluunt aquæ. God sendeth forth his word, it runneth forth most swiftly upon the earth, who produceth snow like wool, and spreadeth abroad the frost like ashes, and casteth down the ice as it were pieces, Who is able to resist against his cold? He sendeth forth his word and melteth or dissolveth* Psal. 147.

dissolveth all these; so soon as he breatheth forth his wind or Spirit, the congealed waters begin to flow and move. Whereby it appeareth, that the Word or Spirit of God congealeth by one property, and dissolveth by another: and consequently as God is all one in essence; so it is one and the same Spirit that effecteth these four-fold alterations, in one catholick spirit of the world, which are by the Ancients called distinct Elements; because they could never as yet throughly determine, what was the essentiall form of the Elements. But if they had well considered the four Elements, of the which they spake so much, and, as it should seem, understood essentially but little, or had they well conceived that heaven and earth were made
2 Pet. 3. of water, and by water by the Word, as Sacred Philosophy teacheth us, then they would have known also, that the common substantiall Subject of them all, was but one created watery spirit; also that this spirits four-fold information, was effected by one increating formall essence or Divine Word, acting and informing that universall Element by a four-fold emanation; so that the will of one creating Spirit, effected by, and working in, four Angells of an opposit nature, maketh disposeth, or changeth every day this one spirituall watery Subject into this or that Element, according unto the Will of the Creator. All which is evidently demonstrated by the wether-glass: For the aire therein inclosed, doth by contraction or dilatation, convert it self into the form of any of the Elements, and is altered therein, according as the nature of the Macrocosmicall blast or wind that bloweth. Now whereas it may be objectively demanded, From whence then came the earth and waters, that are resident perpetually here beneath? I answer, That they are the effects, which the winds by the Will of God or ELOHIM RUACH did originally produce, and these were framed first out of the aire, namely by thickning it by one degree into water, and ingrossing it by another into solid and fixt earth, as it appeared by the third daies Creation, where it was said, that *Aridum apparuerit ex aquis: Dry-land did appear out of the waters.* But the Divine Philosopher St. *Paul* doth confirm all this, where he affirmeth, that *we ought to believe by Faith, that those things which are visible, were first of things invisible and unseen.* And again, if that the two lower bodies did not resolve themselves by little and little, though insensibly into aire, it would not be possible that the earth or the water could hold that abundance of Water, Stones, Brimstone, caused of Lightnings, and such like, which falleth from the aire; and yet we see that neither the aire, nor water, nor earth, are at any time found bigger then their naturall accustomed proportions. By this therefore I have sufficiently expressed unto you, the attractive and contractive property of the Northern Pole in the aire; which inferreth thus much, that as the Northern blasts are enemies unto life, because they contract from the circumference to the Center, which is contrary unto the act of man's life, therefore all things that are reduced into a chill, cold, and Northern property, be they airy, watery, or earthy, they draw strongly unto them, as it is proved by the weather-glass: For the included aire being animated, by the effects of a strong and obstinate Northern wind, sucketh and draweth the waters on high, namely from the *Æquinoctiall* point of the glass, unto the Center of the North Pole, which is assigned by the head of the mattras; and also by the same reason congealed spirits in any earthly substance, do suck or draw from the exteriour to the interior; as we observe that *Bole Armoniack* sucketh moysture unto it; and also all other earth when it is throughly dry, and that in his own naturall condition, namely because it being of the quality of the North, it sucketh and draweth strongly a watery moysture; but this is by reason of his drought; the attraction therefore in the Load-stone is otherwise. For it having the essentiall nature of its mother Earth, and the virtue of the North in his Pole, draweth the masculine Sulphureous spirits out of Iron greedily, and that with a feminine appetite by reason of the propinquity, and likeness of one nature unto another. The like regard also hath the Pole star unto the Load-stone, as the Load-stone hath unto the Iron, which is his like: For *Natura Naturæ suâ gaudet & lætatur: Nature is glad and rejoyceth in her like nature*: as *Empedocles* doth truly testifie. But both the Iron and the Load-stone are of one myne, one vein, and one nature, seeing that both of them are of an earthly and boreall disposition, and therefore the Load-stone and his formall included spirits, being more encombred with superfluities, then the refined Iron, doth as it were (either for their assistance, namely to be delivered from that incombrance) draw unto them their like, out of the purified Iron or Steel, by a wonderfull appetite, and in this action suck unto it the Iron,

who

who (as unwilling to leave its formall spirit) doth follow by a naturall continuity, the motion of its formall beams, or else for comfort and consolation, yea, and formal refection's cause; no otherwise then the cold materiall female doth the more formall male, to be refreshed by the masculine seed or sulphureous Form, which they both received from that generall Agent's ideal Northern nature, that sustaineth and animateth the earth. I will prove it by a similitude, but in a vegetable substance. We observe, that the grain of wheat, not participating with the nature of the earth, that is, so long as it is above ground and not sown, attracteth not his like from heaven; but when it is committed unto the earth, and the earth by corruption hath unlooked his bands, his spirits suck down from above the Sunbeams, and celestiall influences of his fixt constellation and erratick Planet in quantity; that thereby it may be delivered, and rise again by the celestiall beams of his own nature, that descend from heaven, and principally from the Sun; so that like being added to his like, becommeth the stronger in ascention: For experience teacheth us, that the celestiall included form or vitall beam creepeth out of the earth upwards, tending by all his appetite unto its ethereal native home, from whence it came; but because the Element of fire is contiguous unto the æthereal spirit, therefore it will not permit these æthereall or sunny-beams, to ascend without it, and because the aire is a near-cleaving and continued neighbour unto the fire, therefore it will not permit the fire to ascend without his presence: and again, the water challengeth the self-same priviledge, namely to ascend with the aire: and lastly, the earth will not let the water move upwards without her company, as being next of her race, and therefore will have the self-same prerogative with the other three. But because the earth is ponderous and cannot ascend, she holdeth it fast below, and will not permit the spirit to sore higher; and so those beamy spirits which seemed to descend, for the freedom of their brethren, are by these Elementary ties, or rather the four-fold disposition of one Element detained, and made to hover, and hang in the aire; where instead of flying upwards to heaven, they do multiply into many graines. And I have noted by mine own experience, namely by anatomising of corn, with the fiery knife of distillation, that the female in corn, which sucketh down the celestiall influences of the like nature, is a pure volatil Salt, of a refined or aereall terrestrial condition; but rich in celeliestiall fire, and therefore made volatil and airy by the union of both extreames; so that it is this female, which allureth and draweth down magnetickly, beams from above, and holdeth them fast to multiply its own nature; even like the fowler, that maketh use of a captived bird, to allure others of the same kind unto his netts. But as for the female mineral nature, because the body of it is more compacted, and not corruptible; it sucketh unto it for the self-same reason, namely by the attractive virtue of his stiptick and attractive salt, the essentiall beams of Iron, as from a star of his own nature, to solace and redeem his spirits, and consequently with the spirit it sucketh also the masculine body; forasmuch as the one cannot be well devided from the other, and when it hath them it retaineth them; partly for a consolation and corroboration; and partly for a multiplication of his essence. And therefore those Philosophers are deceived, which averre, that the Load-stone doth not secretly feed upon the formall spirits of Iron, because though its force was preserved by immersing or burying of it in a bag of filings or scales of Iron; yet because neither the Load-stone was augmented, nor the Iron diminished in waight, they conclude that it doth not nourish. But they ought to know, that the formall beams in the aire, doth adde no more waight unto it, then the light of a candle doth to the glass, or water in which it shineth; and yet it nourisheth formally, that is, it multiplieth in formall essence, though not in materiall substance or quantity. To conclude, as the externall cold, causeth the formall heat in the aire to contract it self, in flying and retiring it self, from the circumference unto the Center, to eschew the assaults of his adversary; so also the externall cold, doth compact it into a more solid space by an antiperistaticall reverberation, and contraction, caused by the Northern cold's penetration. But in the Load-stone the spirit is Saturnine, and doth not otherwise suck in his like, by the assistance also of a Saturnine body, animated by the drouth of a Martial nature, which also is by some ascribed unto the North: But moreover, it affecteth his like in the Iron, and therefore by a sympatheticall desire is the more animated unto that business of Attraction. And it should appear, besides all this, that there is an attractive property also in the body of the Iron, which sucketh unto it the spirits

of

of the Loadstone, no otherwise than the male or *Mars* doth in his nature covet and affect *Venus*; but because the female, by reason of her coldness, doth more affect and desire the company of the male, the spirituall beams of her affection doth with the most fervency desire and covet, and therefore draw and allure the beams of the male, (which is of a hotter, and for that reason of a more perfect nature) unto her; and this is observed in the Iron, which I take for the male, for though it, of it self, without the Load-stones assistance, doth convert his poles, by a naturall inclination, unto the poles of the world, yet we observe, that it is more slowly, and with the lesser appetite, and therefore more formall than materiall.

I collect therefore, upon that which is already said, that two like things, which are of the nature of the Æquinoctiall and temperate Zone, do affect and embrace one another, by a sympatheticall emission of beams, from the center unto the circumference; and such is the love of those creatures, which live by the property of a positive emanation, as are animals, which are of a hot disposition, be they dry or moist; and therefore they do not sensibly draw one spirit unto another, but work by the union which is made by a conjunction, or concurrency together of lights, after an emission of their formall beams. And these have a reference unto the spirits property, which issueth from the east and south winds, whose natures are to dilate from the center, and therefore not to contract from the circumference. Contrariwise, two like natures, which embrace the property of the Poles, and cold Zones, do affect and hug one another by contraction, namely, by sucking and drawing of each nature from the circumference unto their center, even as we see one Load-stone divided in the middle, will draw and suck another unto it self, till both parts of it be fitly joyned together, in the very place or equinoctiall of their division; and after this fashion also is that attractive affection made, which is between the iron and the Loadstone, which are creatures subject unto *Saturn*, *Virgo*, and the Pole-star.

From these Physicall and Astronomicall assertions of ours, the Chimycall contemplation varieth not much; for if in that kind of speculation, we do observe the nature of the Load-stone, we shall find it not to spring from any naturall, but rather from a monstrous birth or generation, foraimuch as it is noted to proceed from unequall and unlike parents, as the Mule doth; for if we observe well the manner of its composition, we shall finde, that his mother, or passive corporeall masse, is a common, stony, and earthly *Mercury*; and that his father, or active form, is a metallick, or sulphureous Martiall spirit: And, in conclusion, we shall perceive, that their mixtion is effected in this manner: The Mercuriall liquor of a stony, earthly, or Saturnine nature, being as yet in its first matter or shell, as it were, and being a near neighbour unto the *Mercury* of *Mars*, (for these two natures are most commonly found near, and in company one of another) did hereupon, and for this cause, acquire unto it self, a light transmutation, and so do appear to be joyned together by a streight, contiguous, and almost continued union; so that the composition doth obtain a mean existence, between the nature of a Martiall mettle, and a Saturnine stone, and may well be tearmed a *Mercury*, metamorphosed by halves, or a kind of a Hermophroditicall Saturnine-*Mercury*; into the which, when the Sulphureous Martiall spirits, as the metallick form, do enter, it receiveth those Martiall spirits, and conserveth them in its womb, as their proper passive and mother; and by that means, the mass is coagulated into a stony body.

Now since every spirit, and consequently this of the Load-stone, desireth to be nourished by that which is neareſt and likeſt unto his own nature, the which nature or spirit is onely found in Iron, it happeneth for this reason, that the inward martiall spirit of the Load-stone, doth draw the body of Iron unto it, and after an occult manner, doth seem to suck his nourishment out of it; I conceive therefore, that the fixt salt in the Iron or Load-stone, is partly of a hot and dry Martiall nature, and consequently of a fiery earthly condition; and partly of a cold and dry, sliptick, and Saturnine faculty, which also it receiveth from its earth; and therefore there concurreth two testimonies of strange attraction in the Load-stone. And because *Venus* is said to be the female friend, and companion unto *Mars*, she doth add a strong concupiscible desire unto the attraction, and bridleth the irascible and odible property in *Mars*, by her feminine embraces. If we look seriously into the inward nature of Iron, or steel, we shall find all this to be manifested by effect, for I have with a certain familiar *Menstruum*, reduced all the body

of

of Steel into a kind of Copperis or Vitriol, which nature of minerall salt is familiar with, as well to Copper as Iron; for Vitriol is by the same reason extracted out of Copper. Now we shall find in Vitriol or Copperis, a hot burning corrosive nature, and an earthy attracting sulphur, which sucketh unto it as *Bole Armoniack*, or *Terra Sigillata* doth moisture: whereby it is evident, that as well a Martiall and Saturnine, as Venerian condition, concur in the magneticall or ferruginous salt. Again, we shall find, that the influxions of *Mars* do mingle themselves naturally with the northern wind, and agree well with the nature of the earth, by reason that in the circulation of elements, the earth doth, in regard of her siccity, consent and sympathize with the fire. Again, *Ptolomy* doth ascribe those Aquilonary winds, which are violent, unto *Mars* his influences; moreover, that *Mars* his spirit is the cause of the attractive vertue, in each corrosive salt, and gum that is subject unto it, it is well manifested in *Euphorbium*, *Scamony*, *Laureola*, *Flammula*, and hot corrosive Venomes; for these (as *Hermes* telleth us) are subject unto *Mars* his Constellation. Hereupon we finde, that Vitriol is cold, acid, and stiptick in his externall; and yet hot, caustick, and corrosive in his interiour. And again, Iron (which is called *Mars*, because it is subject unto *Mars* his influences) is Vitriol or Copperis in his interiour; as also Copper, (which is a minerall subject unto the Constellation of *Venus* and therefore is called *Venus*.)

CHAP. III.

Of the excellency of Man in the Animal Kingdom, and of the admirable nature of the Load-stone in the Mineral.

I May well presume to compare the Load-stone in disposition with Man, considering the admirable vertues and dignity of the one in the Animal kingdom; and the miraculous operations, and mysticall properties of the other, in the Mineral region. As for Man, (for dignities cause I will speak of him in the first place) there is such a super-eminent and wonderfull treasure hidden in him, that wisemen have esteemed, that the perfect wisdom of this world, consisteth in the knowledge of a mans self, namely, to find out that secret mystery, which doth lurk within him. For man is said to be the center of every creature, and for that cause he is called *Microcosmus*, or the little world: *Centrum & miraculum mundi*, *The center or miracle of the world*, containing in himself the properties of all creatures, as well celestiall as terrestriall, and consequently of the Load-stone. He is *Templum Dei*, *the Temple of God*; *Corpus Christi*, *the Body of Christ*; *Habitaculum Spiritus sancti*, *the Habitacle of the holy Ghost*, (as the Apostle hath taught us). Neither verily may it be imagined, that God would make choice of an unworthy dwelling place. And therefore in the consideration thereof, and our enquiry after so great a mystery, we had need to proceed with our exactest discretion and judgment, from the visible things of man unto the invisible, that is, to penetrate with the sharpest edge of our wit by demonstration, *à posteriori*; or from the externall man, into the bowells of his secret, mysticall, and internall beeing; wherefore we proceed thus: Seeing that Man is rightly reported by *Hermes* to be the Son of the world, as the world is the Son of God, being that it is framed after the image of the Archetype, (for which cause he is teamed the little world) It will be requisite to understand, that he is in like manner divided into a heaven and earth, as the great world was, and consequently containeth in it self no otherwise his heavens, circles, poles, and stars, than the great world doth. And also as we find, that the spirituall image of the heavens, with their circles and poles, are delineated also in the earth, and every particular thereof, (as it appeareth in the Loadstone and Iron) so the character of the inward man is deciphered and pourtrayed out in the outward man, no otherwise, than we may judge of the fashion of the sword by the scabbard, or the kernell by the shell. Concerning the re-search or enquiry after the worlds poles in man, there hath risen no small difference amongst the Philosophers; *Pythagoras*, *Plato*, and *Aristotle* have ordained the east part of the world to be his right hand, and their reason is, because the diurnall motion of the heavens, which proceedeth from the *Primum mobile*, is effected from east to west; and consequently the west must be his left hand, or sinistre portion: and in placing man according unto this position, his face must look to the north, and his posteriors unto the south. But

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Empedocles opposeth this opinion, affirming, that the Æstivall Solstice, or the Tropick of *Cancer*, is the right hand of the world; it followeth therefore, that the Hyemall station of the Sun, or the Tropick of *Capricorn*, must be the left; and according unto this direction, man's face must behold the west. As for mine own part, mine opinion is adverse unto both their minds, forasmuch as I, being moved thereto for reasons, as well Theologicall as Naturall, would rather adapt mans face unto the Orient, or eastern quarter, and then his posteriors shall respect the west, and so the north pole will correspond unto his left hand, and the south unto his right. That this position is not onely naturally, but also divinely, befitting the Microcosm, we prove it thus: The Patriarcks, Prophets, and Apostles, in their devoutest prayers, did use to convert their faces unto the east, which is an argument, that this quarter of the world was by the Creator alloted unto mans anteriour part.

Matth. 14. And in *Matthew* we read, that *lightning shall come out of the east, and shall passe unto*
Numb. 35. *the west*. And in another place it is said, *Metimini quamque ad plagam orientalem, & ad plagam australem, & ad plagam occidentalem, & ad plagam septentrionalem. Measure forth unto the east, and the south, and the west, and towards the north.* As if he had said, Measure out plots of ground before you, and at your right hand, and behind

Job 23. you, and at your left hand. And *Job* saith, *Behold, I go into the east, and he will not be there; and unto the west, and I shall not find him there; or unto the north, where he worketh, and I shall not discern him; he hideth himself in the south, and I shall not behold him.* But St. *Jerom* interprets this place thus, *If I shall go unto the east, he appeareth not; if unto the west, I shall not understand him; if unto the left hand, what shall I do? I shall not overtake him; if on the right hand, I shall not see him.* And *Tremellius* thus: *If I shall go forward, he will not be there; if backward, I shall not find him; when he operateth on the left hand, yet shall I not see him; he will cover the right quarter of the world, and yet shall I not behold him.* So that what *Pagnine* maketh the orient angle of the world, *Tremellius* maketh the face or fore-part of the world, and so-forth. Whence it appeareth, (and that, as I think, without further controversy) that the direct disposition of man, according unto the situation of the great world, is, when his face is disposed unto the orient, or east angle of the earth. And for this reason are the two eyes of man disposed in the frontispice of his fabrick, as also of all other creatures, that they might after a long nocturnall darkenesse, behold with delight the orientall Sun, that by the presence thereof, they might adore the Creator thereof, in whose power it is, by his golden aspect, to banish the presence of the gloomy night, and consequently to salute it, as being the visible type of the eternall Sun's invisible beauty; who also (as Scriptures hath taught us) will appear at the last day from that easterly point, to renovate and purifie by fire the corrupt world. It followeth therefore, that mans right hand, or right part, must respect the south, as his left hand the north. All which are by so much the more apparent, by how much they agree and concord with Philosophicall reason: For the Liver being on the right side of man, doth most conveniently sympathise with the southern nature, being that it engendereth by its vertue warm aery blood, and sendeth it forth by the channells of the veins, every where, over the microcosmicall earth, to make it to vegetate, even as the southern wind produceth tepid or madid showers, to water the microcosmicall earth, that thereby the plants and herbage which groweth on it, may encrease and multiply by vegetation. The left side, or left hand, is rightly compared unto the worlds Boreal quarter, or the Arctick pole: for as in that angle, the aire, water, or earth, is cold and dry, apt to congelation, & of a contractive and stiptick, or restrictive nature; so also we find, that the spleen which lyeth in the left part of mans body, is the receptacle of melancholy, or congealed, cold, black, sowre, and earthly humours; and as the northern blasts of the macrocosmicall or great world, do obscure and mask, or eclipse oft-times the fair sun-shine of the east, and by that means do procure an obscure darkenesse over all the hemisphear; even so in the little world, the flatuous fumes sent forth from this northern splene, contracteth the heart, and instead of wholsome and bright passions, namely, of joy, mirth, and gladnes, which the beauteous sun-shine of life procureth unto man, it bringeth forth dark passions, as are, sadnes, fear, dispair, and such like; yea, and causeth the heart to suffer the effects of syncopes, and palpitations. Thus therefore you see the two opposite poles of the little world, to concur in effect, and that in all respects, with that of the great world, counting the southern pole from the Æquinoctiall. For if we divide the Load-stone in the middle, that part in the Æquinoctiall which is next the north-pole, will serve and

stand

ſtand in place of the South Poſe; and if again, that half be divided in the Tropick of *Cancer*, the diviſion about the Tropick of *Cancer*, will be his South Pole. But to look more internally yet into the little world, we find that it conſiſteth on that ſpirituall Corner-ſtone, by which the world was made and the earth ſuſtained, and conſequently in which the world, and every point thereof, was ideally delineated from the beginning, before it was made after the manner of the earth, which is ſaid to be full of the Spirit of Wiſdom. Hereupon it is termed the Temple of God, the body and members of Chriſt, and the habitacle of the Holy Spirit, (as is ſaid before). For this cauſe therefore we muſt think, that there are ſecret Poles, circles, and ſtarrs, aſſigned unto man, as well ſpirituall as corporall, no otherwiſe then there is unto the earth, and every Magneticall portion thereof; So that in man is the properties of the Macrocoſmicall winds, and conſequently in it may paſſions be bred, and produced, which are as well Antipatheticall as Sympatheticall.

Now verily, if in the ſecond place, we ſhall duly obſerve the nature of the Load-ſtone, we ſhall not a little admire at the rare and ſingular properties thereof; yea truly, we ſhall find it almoſt to paſſe man's reaſon and underſtanding, that a hard mineral ſtone, unmoveable, and ſtupid, ſhould nevertheleſſe be poſſeſſor of ſuch ſpirits, which are able inſenſibly to diſplay and tranſmit their occult faculties and virtues, quite through or a travers the hardeſt ſtones, the moſt ſolid and cloſeſt grained wood; the thick and intranſpirable plates of mettal; yea, the impenetrable glaſs it ſelf, and other ſuch compacted ſtuffe, which have not any ſenſible Spiracle or porosity, and that it ſhould work on it ſelf, and on Iron; and that it ſhould behold the Pole Arctick at ſo long a diſtance, as there cannot be a greater in our regard, namely from the earth unto the higheſt heavens, or the eighth Sphere, the which is almoſt incommenſurable, I mean unto the Pole-ſtar. I dare boldly ſay, that all the Schoole of the Peripateticks, who made profeſſion to give a reaſon of all things, and to be ignorant of nothing, that toucheth the moſt occult and intimate ſecrets of nature, would find themſelves much troubled and puzzeled, and as it were incloſed in a confuſed Labyrinth of phantaſticall imaginations and Chimerian ſurmiſes, before they could diſcuſſe and unvaile this miſty buſineſs, or unrip the fardill of ſo profound a riddle; that is to ſay, ere they could hit the mark, or attain unto the wiſhed end of this inquirie, which is onely pointed at and demonſtrated by the finger of a far truer, and diviner Philoſophy, whoſe main Subject of all actions and power, is the ſpirituall Corner-ſtone Jeſus Chriſt, in whom is the plenitude of Divinity, as St. *Paul* teacheth us. Is it not wonderfull, that this ſpirit can paſs like that celeſtiall one in Man, where the aire is not able to penetrate? Is it not an evident Argument, that it is of an æthereall race, which is able to operate theſe effects quite through ſuch ſolid bodies? Wherefore let not *Plutarch* make his brags as he hath done, where he ſtriveth to undo this intricate Gordian knot or tye, reputing it a ſhame and defect in ſuch learned men, as have medled herein, and have not dived into the depth thereof, being that at laſt he himſelf ſheweth palpably herein his error, after he had made ſo ſtrict an inquiſition: For he concludeth, that the inſenſible emanations or emiſſions or effluxions which iſſue out of the Load-ſtone, and produce his attractive effects, are groſs and flatuous; whereas, if he had a little better conſidered the buſineſſe, he would have found that the ſubtileſt, and moſt rarified aire, is not able to find any porosity or ſpiracle to breathe through thick compacted boards, or ſmoothed and poliſhed ſtones, or plates of ſilver and gold; much leſs can any paſſage be admitted unto groſs and flatuous ſpirits, to breathe or expire through. But to return again unto the ſtraight line of our Hiſtory.

CHAP. IV.

Of a double attractive diſpoſition in Man; and how the one agreeth with the nature of the Load-ſtone; and the other is different from it. Herein alſo the Reaſon, why the dead carcaſs of a Man is indued with a Magnetick power or attractive nature, is diſcovered.

AS in the dimenſion of the Load-ſtone, there is obſerved to be a multiplicity in kinds or manners of attraction, (for the attraction of it is otherwiſe effected

fected at his Poles, namely perpendicularly, than it is on the *Æquinoctial*, which is flatling; so also there is a great difference between the attraction, which is made in man: For the Spleen being of the property of the North Pole, tucketh unto it by the *Ramus Splenicus* his like, namely Melancholly or terrestriall juices, directly by a Saturnine virtue, and the Gall attracteth, by a Martiall Sulphureous or fiery terrestriety, choller unto it; and the Liver by a Southern or Æquinoctial dilatation, dispersеth the blood which it hath rubified, by veiny channells through the whole Microcosmicall earth. But first, it attracteth by his porous Organs the like unto it from the guts. All which manner of attraction it would never effect, were it not by the incitation of naturall heat, which though in it self it rather dissipateth by dilatation, then attracteth by contraction; yet it inciteth and animateth certain corporeall instruments, ordained by nature for attraction's cause, namely to draw and suck by contraction, and to dilate again by relaxing or dilating of themselves. And for this reason is the Heart, the Stomack, the Inteslines, or Guts, the Veins, *&c.* made or compacted of fibers direct for attraction, transverse for retention, and oblique for expulsion. Again, the attraction of the aire by the *Aspera Arteria* and nostrills, could not be effected, but by the aid of the Pulmones or Lungs, the which would not move or work but by the animation of a dilating and vivifying heat; so that, in this case, all attraction of externall aire, which is made by the Pores, into the fleshy parts, and by the Lungs into the Heart, and by the nostrils into the brain, proceedeth from the dilatated action of heat, and is effected by instruments, and that properly by the lungs and heart: Even as we see that the Syringe or Squirt being pulled out, attracteth or draweth aire; but being thrust in, it emitteth or expelleth it again; and yet both these opposit actions in one Organ or instrument, proceed from one dilated humane spirit which acteth. We must understand therefore, (as I have expressed before) that man is composed of Matter which is his Patient, and Form which is his Agent; and as matter did first proceed of the watery Subject, which did issue out of the dark Chaos, and therefore is of it self inclinable unto a Northern and privative dispositition, namely to rest, cold, mortification, and immobility; so it is this Matter, that maketh contraction, as well in the heart, and consequently in the Pulse's motion, as in the other parts of the body; that is to say, the naturall inclination of Matter in man, is apt to contract spirits from the Circumference unto the Center; when contrariwise Form being derived from Light, is busie in dilatation, and therefore in animation, and exagitation of Matter, which would otherwise be sopified, and as it were mortified, by her mother's Northern cold. And this is the reason of *Systole* and *Diastole*, in the hearts motion, which commeth of that action and passion, or operation and resistence, which is made between the Light, heat, or Æquinoctial form, and the dark and cold, or polar matter in man's composition; whereby it is apparent, that as the great world is said to be composed *ex lite et amicitia, of hatred and friendship*; so also the little world, is rightly averred to be compacted of contraries, namely of the children of Light and Darkness. Now in this therefore, a live-man's attractive power, differeth from that of the Load-stone, because the Load-stone is not so appearing lively as man is; but may in some sort be esteemed dead, because it is divided from his ferruginous vein in the earth; and again, he attracteth not by any dilatation, made of a vivifying heat, through any organicall Substance or assistance, but by an earthly and Centrall, contracting dispositition. And for that reason, his greatest power of attraction consisteth in the Pole. The live man's attraction proceedeth therefore from a dilatation of lively heat, from the Center unto the circumference, which causeth materiall instruments ordained as well for attraction as retention or expulsion to effect their office; and yet sometimes it operateth chiefly to contraction, that is in motion from the circumferecne unto the Center, when it receiveth by the permission of God the beams of a privative Emanation, as when the heart is contracted: whereupon bad passions, as sadness, melancholy, dispair, envy, fear, and such like do follow, as we have told you before. Sometimes the naturall heat reflecteth, for the Senses repose and rest, his beams inwardly, as in the action of sleep, which is a type of death and darkness; but contrariwise, it dilateth its self from the Center unto the circumference, when it will have the animal spirits to watch and operate in their functions.

By this therefore we may imagine, that the Load-stone's attractive nature is from the circumference unto the Center, being as it were to man's externall view half

half dead, and by that manner of attraction it draweth unto it his like, namely spirits out of the Iron or steel, which by reason of its refination and homogeniety in nature, as being cleared from all his stony *Mercury*, which was heterogenious unto it, we may compare unto a live man, which is repleniſhed with lively emanating or dilating spirits: For I would have every man to know, that there is not a creature on the earth, which hath not his Astrological or starry influence, which (though we cannot discern it) doth shine forth, and maketh his aspect unto the like of his kind, namely unto such creatures, as are of condition with the starrs of heaven, from whence the creature's influence doth descend: But if the two creatures be dissonant in nature, then the one doth Antipathetically divert or reflect his beams from the other. The Iron therefore like a vivified mass, meeting with the Load-stone, doth easily emit his beams of love unto the Load-stone, who doth as greedily suck or draw them, by means of his inward earthly Martial Spirits, even unto her Center, and by the attraction of the Iron's formall beams, draweth with it all the Iron body, that possesseth the starry or Martial influence. In like manner a strong Magnet, is as it were a female unto a weaker. No otherwise is it with a live man, and the dead carcass of another; For though that many bodies appear to be dead, yet shall the naturall Magician know, that in his flesh and bones there abideth admirable spirits, which operate no less wonders, yea, and far greater then those of the Load-stone. And therefore I would have each self-conceited person, that are so apt to envy against the Mysteries of God in nature, to learn more discretion and experience, before they so vain-gloriously do judge the strange, and marvellous effects of man's royall nature, and pronounce so boldly without hesitation, or sticking, that there are no spirits in any amputated members or portion in man, no nor in the dead carcass, as *Casman* and *Foster* aver: Nay that the Devill himself can not conferre any into them or it: For I would have both them and other temerarious and bold Judges to know, that as the Load-stone, though appearing a dead mass, is observed to suck and draw Centrally unto it, with a lively appetite the beams and body of the Load-stone; and that all and every member divided from the Load stone, will do the like in its proportion: Even so I can prove it, and confirm it by an ocular demonstration, that by a right application of the fleshy parts of a dead man's carcass unto a live man, (if the application be long) it will make the live man faint and feeble, the which nevertheless a while after the materiall or corporall Magneticall Mummy be removed, will receive again his wonted strength: Moreover, lest this relation may seem to Mr. *Foster* and the rest of his Cabalisticall Sect, a figment or Chimerious fancy: forasmuch as he may alleadge, that the application of the thing may work in the live man's imagination, and cause him to perswade himself that he is faint, and that without any true ground, and that there can be no externall effect to prove it. I answer: That it will suck or draw forth of the live man the spirituall Mummy in a visible manner: For by the coldness of the part, the spirituall Mummy so extracted, will condense it self on the superficies of the corporall Magnet, even as aire into a cloud, or a cloud into Manna; so that it may be gathered and converted into a very pretious and wholsome *Panacea* or generall medicine (if the party out of which it is extracted, be sound, and of a wholsome complexion); as contrariwise, it may prove as corrupt and Antipatheticall a medicine, where the body out of which it is drawn is infected with any venomous or contagious disease, namely French Pox, Plague, Leprosie, and such like, as shall be more at large expressed in the next book. Now the reason of this act and operation in the dead man's Magnetick parts, is, that as when the body was alive, it was animated by light, and enjoyed all the properties of light, to wit, it was hot, active, moveable, dilative, and, in conclusion, of an Æquinoctiall or Southern condition; so that naturall fire being extinguished, it induceth the properties of darkness; for it is mortified by cold, and is congealed, potentiall, fix or immobil, contractive, and, in fine, of the rigid zone's, and frozen Pole's nature; So that whereas before whilst it lived, it did emit his beams from the Center to the Circumference, and did enjoy the blessings of God's vivifying and positive Emanation, now it induceth the condition of his contracting, privative and mortifying Emanation. And yet I would not that wisemen should think, that because the lively body is turned into a dead carcass, therefore it is void of all spirits of life, being that Scriptures confirm, that the incorruptible spirit is in all things, and consequently as well in those that are dead, as in those that are alive: For this incorruptible spirit according unto the

variety of his property in the four winds, is sometime in motion from the center of the thing in which it is, unto the circumference, for so he vivifyeth, and causeth the creature to act and live, by a southern or æquinoctiall faculty; so (I say) it operateth from the center of the celestiall sun, to the animation of inferiour creatures, namely, by evocation of their incorruptible spirits, (which were repelled by the winter or Boreal cold into their center) from their center unto their circumference, as it appeareth by such vegetables, which seem, for that reason, as it were dead all the winter season, because the spirit of life leaves and forsakes the circumference of the plant, and betaketh it self unto the center, to retire from the assaults of cold, which is its opposite, as far as it can. But when it perceiveth its fountain of light to approach, and to send them forth succours, they begin by little and little to spring again, from their center unto their circumference; and being united unto the externall beams which are come unto their aide, they expel dark privation, and congealing cold, from out their tabernacles, and do proceed to operate and act unto vegetation and multiplication; as also we see in the corn which is buried in the earth. Even so, (I say) and no otherwise, the Load-stone's Martiall nature being originally, by a Saturnine spirit, contracted into his center, is exagitated and stirred up, and with like joy doth suck unto it the formall beams of the Iron, from whose Martiall sulphureous spirit they did originally spring. And even so also, the spirits of the dead body being by mortifying cold driven from the circumference unto the center, and resting there at repose without any action, maketh the body and every part thereof fixt and unmovable; but when they are applyed unto the lively circumference of their species or kind, they spring forthwith and in their watery spirits towards the circumference, (as if they were almost famished in the center) and rejoyce to meet with their like in the live man, which doth, as it were, dilate it self, and issue forth of the pores in a streaming manner, for their assistance; and they being partly congealed in the center of the dead member, do with a greedy apperite suck them in with the spirituall Mummy, which is their vehicle, towards their centrall abiding, to endue it with life as it was before, and to recreate it with their presence; but the unctuous spirituall Mummy, being full of bright spirits, resting upon the superficies of the live man, inspissated with the cold and mortifying contact of the dead flesh, or part of the carcase, is forthwith congealed, and may be reserved for a private use. But can we (I pray you) better confirm this, than with the contractive, restrictive, or congelative vertue of the fumous excrescence, issuing from the salt contained in the dead mans bones? for by applying it, I mean, the Uznea or masse, which groweth on the dead mans bones, unto the irruptions of blood or hæmorrhoigy in a living man, the warm blood, as it were, moved by an antipathetical affection, returneth back again, and is denyed passage by the congealing and binding operation, of these northern effected excrescences.

But leaving these conclusions, touching the dead mans magnet and its vertues, for a while, what will you say, and there may be a microcosmicall Magnes or Load-stone, which may be selected and gathered out of the living man, without any detriment or prejudice unto his life, whose vertues, both in regard of its monstrous and unnaturall generation, being composed of unlike parents, and being compacted of two substances different in kinde, as the Mule is, namely, of an earthly Mercury, and cholerick sulphureous human spirits; as also in his manner of attraction of the spirituall Mummy out of the living man; yea, and what is far more admirable, by the transplantation of it, either to the animal or vegetable kinds, it worketh after a strange fashion, either sympathetically or antipathetically. I know, that these newes will streightway be esteemed by some, who are apter to judge amiss, than rightly to scan, to be diabolicall: And why? Marry because they passe the sphear of their capacities. And yet I know this to be true, and know them which have put it in execution, not without the wonderment of many; yea, I know this Microcosmicall Magnet, and the use thereof, the which when it is tryed by wise-men, and well pondered by them, will appear as naturall, as the effects thereof will seem strange, and the reason abstruse. But if that which I have said before be well understood, and seriously pondered, the cause hereof will not seem so hidden, as that it should exceed the limits of nature. Of this kind of magneticall action, as well sympatheticall as antipatheticall, I purpose, by Gods grace, to discourse more at large, in the third or last Book of this Treatise or History.

CHAP.

CHAP. V.

In this Chapter is expressed the secret cause why, and manner how, as well the Microcosmicall, as Macrocosmicall Load-stone, doth operate ad distans, *and that unto an unknown dimension, or unlimited intervall.*

MR. *Foster* hath sufficiently expressed the shallowness of his Philosophy, where he averreth, That because the light of the Sun and Stars cannot penetrate the thick clowds, and opake bodies; *Ergo*, the formall essence of a man is not able to pierce and penetrate directly in his course, without being stopped or hindred by Castles, Hills, Woods, and such like. But had he been a little more profoundly seen, or immersed in the bowels of true Philosophy, he would have known, that the Etheriall sperm, or Astralicall influences, are of a far subtiler condition, than is the vehicle of visible light: Yea verily, they are so thin, so mobile, so penetrating, and so lively, that they are able, and also do continually penetrate, and that without any manifest obstacle or resistance, even unto the center or inward bosom of the earth, where they generate mettals of sundry kinds, according unto the condition of the influence, as the antient Philosophers do justifie. The subtlety therefore of this spirit, *Plotinus*, according unto *Plato*'s minde, doth fully expresse in these words, *Tanta est Ætheris tennitas ut omnia corpora penetret universi tam supera quam infera, & cum ipsis conjunctus aut implicitus, ea majora minime reddat, quia spiritus iste interior cunctaopera eorum mole minima nullum prorsus augmentum recipiente, alit atque conservat. The tenuity of the Æther is such, that it doth penetrate all the bodies of the world, as well above in heaven, as below on earth; and this heavenly substance being joyned and mixed with them, it maketh them not a jot the bigger for all that, because this inward spirit doth nourish and preserve all bodies, without adding any thing unto their weight, or encreasing of their substance.* And by reason of this heavenly natures purity or subtlety, the heaven, or *cœlum*, is called by the wiser Philosophers, and mysticall Poets, the Husband unto the earth, which they tearm *Vesta*; yea, and the very stars of heaven, among the which the Copernicans ranck the earth, are likened unto his wife, being that they are extracted out of the ætheriall substance, no otherwise than *Eve* was out of the side of *Adam*; for they are defined to be the thickest portions of their orbs, by reason whereof, they are accounted as the members of heaven, and consequently there is nothing so thin, subtle, and piercing, as is that spirit from whence by condensation they are derived. This is the cause, that the true Alchymists do tell such wonders of their *Cœlum*, which they call their *Quintessence*, arguing, that by reason of its purity and subtlety, it is able to penetrate all things. And the Philosophers say, that it is their nature, which they define to be, *Vis quædam rebus infinita, omnia permeans entia, cunctas generans res, easque augens alensque & ex similibus similia procreans. A certain infinite power in things, which penetrateth and passeth through all things, ingendring every thing, and augmenting and nourishing them, and procreating like things of their like.* *De Arte Chimic.*

And verily, if you will be pleased to consider really what I have spoken before, you will remember how I told you, that the angelicall vertue proceeded from the archetypicall emanations, and are the types of the divine Idea. Again, that the ætheriall spirit was filled with the angelicall influences, which had their essentiall root from God. So that in verity, it is not the starry light which penetrateth so deeply, or operateth so universally, but that eternall centrall spirit, with which his divine and unresistable essence, penetrateth all things, both in heaven above, and in the earth and waters beneath. And all this the mysticall Philosophers seemed to verifie, though darkly, when they called *Saturn*, which was the father also of *Jupiter*, or the head of the catholick emanation, the father of *Cœlum*, or Heaven, arguing thereby, that in the emission of the spirit of wisdom, he produced, created, or informed the heavens, according to that of *Job*, *Cœlum ornâsti Spiritu tuo, Thou didst adorn the heavens by thy Spirit.* And *David*, *Verbo Domini firmati sunt cœli & Spiritu ab ore ejus omnis virtus eorum: By the word of the Lord the heavens were made, and by his Spirit each vertue thereof.* And St. *Peter*, *Cœli erant prius & terra ex aquis, & per aquas existentes verbo Dei: The heavens were first, and the earth of water, and by the waters, existing by the word of God.* It is certain therefore, that the whole essentiall act of the ætheriall spirit, is the divine emanation, or the bright incorruptible Spirit of the Lord; and therefore of necessity that spirit, which is worthy to be the imme- *Job.* *Psalm.* 2 *Pet.* 3.

immediate vehicle of so unresistible and emanating influence must be conformable to it in purity and subtility which is the informer, who is said by the wise *Solemon* to be *Omni re mobilior & subtilior & attingere ubique propter suam munditiam, & innovare omnia & implere orbem terrarum: To be the most active and moveable and subtill of all things, and to penetrate and pass everywhere, by reason of his purity in essence, and to renew and refresh all things, and to fill the earth with his presence.* This therefore was it that made some, even of our Christian Philosophers, to break forth into these speeches: *Deus est Natura, & Natura Deus: God is Nature, and Nature is God.* Whereby they ment, that the naturating or radicall informing nature, was the eternall emanation, which made and informed the humid nature of the world; which for that reason was called *Natura naturata, or the Nature which was made naturall*, namely by the presence of the Naturating nature or Spirit of the Lord, which moved upon the waters, and imparted unto them of his fiery informing Vigor or Essence, as we may find partly by Sacred Testimony, and partly by the confirmation of St. *Austin.*

Wisd. 7.

Wisd. 1.

We must therefore after a due consideration of this which is said, infer, that if the influence be compleatly animated by the incorruptible Spirit of the Lord, then must it be indued with the properties of that Spirit or Divine Nature, and consequently it must be the most subtill, quick, movable and penetrating of all spirits, and in that respect will be able to pass through all solid bodies without resistance, and also to ingender, augment, and nourish all things; and being incorporated or specificated, it procreateth like individualities of their like; and again, it hath in regard of our capacity, an infinite extension, and therefore cannot be limited. All which I purpose by experience or ocular demonstration, to demonstrate in this manner. We find in practice, that the Load-stone by virtue of his subtill spirit, which doth internally animate it, is made so potent through it, in his attractive virtue, that it is able without resistance to display and transmit the beams of his active virtue quite atravers the hardest stones, the most solid and finest grained wood, through thick plates, copper, tin, silver, or gold: yea, and to penetrate quite through the impenetrable glass it self, and other such like compacted stuff, which have no sensible porosity or spiracle, which is an evident Argument, that this spirit is of a far more peircing and subtill nature, than the sublunary aire: forasmuch as it is denied passage through the slightest paper-skin or bladder. In the like manner man's inward or celestiall spirit, which is the vehicle of this vivifying beam, is so subtil in it self, that nothing is able to resist it, when the inward mentall beam doth aime at any mark, how far or how inaccessible soever it may be esteemed in the fleshly mans conceit. For being this celestiall or æthereall spirit in man, is made after the pattern of the Divine Image which it beareth, it must also resemble it in its actions. Now the subtilty of the Divine act in man's spirit, is expressed by *Hermes*, in these words: *Quicunque hâc Dei Naturâ fulti sunt, intelligentiâ sua cuncta complectuntur quæ in terra sunt, & in mari, & siquid est præter ea supra cœlum, atque adeo seipsos erigunt ut ipsum quoque bonum intueantur: Who soever do rely on this Divine Nature, may comprehend by their understanding all things, which are upon the earth, and in the seas; yea, and besides all this, any thing that is in heaven above; and also they may elevate themselves in such a manner, that they may behold the face of goodnesse it self, &c.* Whereby he signifieth the all-sufficient act of penetration, which is in the mentall beam, by whose unresistable action the celestiall influence doth penetrate and operate without any intermediate resistance in and through all things. By which it is evident, that as every inferior specifick creature is indued with this essentiall spirit, and doth consist, and is as it were founded and edificated on it, as on an essential Corner-stone or Foundation; so the emission of his beams is not to be limited by any setled Sphere of activity, as the unadvised and more sensuall then intellectuall Philosophers have defined it to be, being that it is *Vis in rebus infinita, An infinite virtue or nature in things*, and therefore not finite or determinable: For look how far it shineth or emitteth his active spirit out of the Center of the celestiall star; even so far is this Centrall terrestriall bright Spirit able to make his *Semidiameter* of extension; So that as the heavenly starr's beamy influence doth penetrate downward unto the Center of the earth; even after the very like manner doth each terrestriall star peirce unto the Center of the celestiall star from whence it was derived; and the more rich and exalted is the starry form in the creature, the nearer it approacheth unto the nature of the most exalted star in heaven, and maketh his extension the more forcible. Now as we

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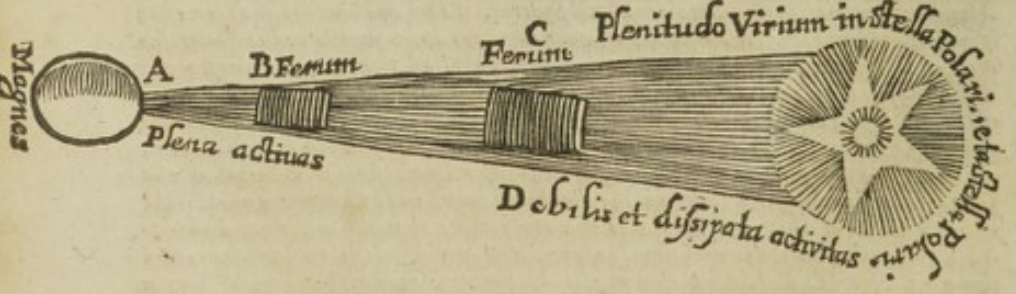
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see that every Astrall influence in the creature doth by a naturall inclination, and that Sympathetically, aspect the star or celestiall Fountain from which it did spring; and likewise that star in heaven, by a paternall respect, doth send down his influences to feed and nourish his like filiall fire or form in the creature here below, and both of them by a mutuall relation do rejoyce together at the spirituall presence of each other, (whereupon it is said: *Natura naturæ lætatur & naturam continet; O natura cœlestis veritatis, naturas Dei nutu multiplicans*: *Nature is rejoyced in nature, and containeth nature; O celestiall nature which by the Will of God doth multiply natures,*) so likewise each kind or species which is indued with all one influence, doth, because of his likness to another, tend forth by a sympatheticall consent, beams of one nature, making an harmonious Symphony in the concourse of their beams, by which they do agree in union of love. And for this reason the axiom of the Philosophers before mentioned runneth in this strain, *Natura ex similibus similia procreare solet*: *Nature doth use to procreate like of like.* And this is the cause why each specifick Form doth rejoyce in its like, and is ready to produce his kind, and doth not use to passe the limits of his kind, as for example: A Man's nature produceth a Man, a Horse a Horse, a fenel-seed fenel, a bean a bean, wheat produceth wheat, &c. And also the nature of each thing so created is most amiable unto the nature of his like, and sendeth forth the amiable and Sympatheticall beams of his affection, to concurre with the like beams, which are emitted from his like; so that both of them do easily consent and rejoyce at each other, and by contraction of beams, they indeavour to cause a union: For this reason therefore the Load-stone rejoyceth at the aspect of its like; for if one Load-stone meeteth with another, each will aspect the other by their Saturnine Sulphureous spirits, and embrace each other: For by their applications, they will Centrally suck and draw the one to the other, with a Sympatheticall imbracing. Also because that the Iron is subject unto the self-same constellation, and hath his Centrall star in all points correspondent unto the Load-stone, (for which essentiall consanguinity, they are both found in the self-same terrestriall vein, therefore they both are observed so lovingly to entertain and hug one another: For experience telleth us, that the feminine Load-stone above all measure embraceth as a luxurious harlot the masculine Iron, and not the Iron the Load-stone, as *Averroes*, *Scaliger*, and *Cusanus* the Cardinall, have erroneously surmised; affirming that the Iron moveth unto the Load-stone, as unto his beginning and matrix from whence it came: for, by that reason, the North Pole in the Iron should move of it self more swiftly unto the Pole-starr, which is the fountain of both their Centrall influences, than the Magnet: all which is by experience proved quite contrary.

Now to confirm the infinity of the extension of these Centrall beams in two like bodies unto one another, let us first be capable of some Theory, that we may afterward the better descend unto Practice. *Radius* (saith *Alkindus*) *quia centro stellæ ad centrum terræ procedit fortissimus esse probatur in operationis suæ specie*: *The beam which proceedeth from the Center of the star unto the Center of the earth, is proved to be most strong in the kind of his operation.* Whereby he signifieth at what an incommensurable distance the occult starry beam, or beamy influence, worketh with and in his image on the earth; for he saith elsewhere *Liquet quod Radii stellares diversa constituunt individua in hoc mundo*: *It is manifest, that the starry beams do make and ingender divers individuall creatures in this world.* Again, for the Centrall starrs, or starry influences of the lower bodies, and their beam's extension he speaketh thus: *Mundus Elementarius est exemplum mundi Syderei, ita ut qualibet res in eo contenta ipsius speciem contineat. Manifestum est quod omnis res hujus mundi radios faciat suo more ad instar Syderum; alioqui figuram mundi Syderei ad plenum non haberet: sed & hoc in aliquibus sensu manifestatur: ignis enim radios caloris ad loca proxima transmittit, & terra radios algoris. Hoc igitur pro vero assumentes, dicimus quod omne quod actualem habet existentiam in mundo elementorum, radios emittit in omnem partem, qui totum mundum elementarem replent suo modo. Præterea distantia unius rei ab alia facit differentiam in effectu radiorum in rebus hujus mundi*: *The Elementary world is the image or patern of the starry world; so that every thing that this world containeth in it, doth comprehend the form or likness of the starry world. It is evident that every thing in this world, doth emit his beams after his manner, even as the starrs of heaven do; for else it would not fully assume the figure of the starry world; but this is made manifest in some things unto sense: For the fire doth send forth the beams of his heat unto the bordering places, and also the earth the Emanations of his cold. We affirm there-*

Alkind. de Rad. Stel.

therefore for a certainty, that every thing which hath an actuall existence in this elementary world, doth emit or send forth his beams unto every part, the which do fill the elementary world after their fashion. Moreover, the distance of one thing from an other, maketh a difference in the effect of the beams, in things of this world. Whereby he maketh it plain, first, That there is nothing in the lower world, but hath his like in the starry world, whose beams and influences it receiveth. And again, that as the said star in heaven doth dart forth his beams even unto the very center of the earth, and therefore hath so large a sphear of activity, that it searcheth every place of the vawted world: Even so, and after the same manner, those starry scintills, or beamy sparks, which it sendeth down into his subject creature, being that it is all one in essence with its fountain, and therefore continued with it, and indivisible; searcheth in like manner each angle or corner of the sublunary region, yea, it penetrateth even unto the very celestiall fountain, from whence it is derived, as shall be more clearly demonstrated hereafter, being that every portion or small part of a large Load-stone, hath his poles and circles, as well as the whole. It is made therefore apparent by this, that the action of each elementary thing is effected, as well by disjunction of their bodies, that is to say, *ad distans*, as when they are joyned together by a mutuall contact of one another; but the action of elementary things, when they are separated from one another, is performed by a fit application, and infusion of their beamy influences unto each other, which would hardly be believed, by reason of the occultness of the action, did not experience guide us, by the observation of the Load-stones attraction of Iron unto it at a distance. Also we observe, that the images of things are seen afar off in Mirrors, or Opticall glasses; and it was no small artifice of the Pythagoreans, and some other of our Christian Philosophers, to express their minds unto friends, being in far countries, by reflexion, made through prepared Mathematicall glasses, in the circle or compass of the Moon. But forsooth, our externall Philosophers, which will onely be guided by their sense, do dream of a certain limited sphear of activity, and do ascribe bounds unto the action of this mysticall nature, as they please, or according unto their exterior sense's observation: As for example, Because the Load-stone draweth the Iron but at half the distance of a table, *Ergo*, they think and conclude, that the vivifying act of his vertue penetrateth or extendeth it self no farther, than at that distance in the aire, and consequently being led by their corporall eye-sight, they limit, after this externall and visible action, the Load-stones spirituall extension. But if they would duely close their corporall eyes in this inquisition, and look, as true Philosophers ought, in the re-search of so abstruse an action, with the aspect of their mentall intellect, they would find, that the extension of the beamy spirit in the Load-stone, doth equalize that of his proper celestiall star, being that they are both of one essence; as also is the like spirit in the Iron, and every scintill or spark of fire hath the properties of the whole, as is said of the Load-stone. But there are many things, which may hinder the evident effect in the Load-stone, namely, the ponderosity of the body of the Iron, and therefore it will not draw it beyond the circle of his sensible emanation; and another thing is the dispersing and dilating of the union of beams in the Load-stone: for the beams, after they are emitted, are the more dispersed the farther they pass, as it appeareth by this demonstration.



A, the Load-stone, *B D*, the basis of his emitted beams, which doth aptly terminate and adapt it self unto the Iron *B D*, so that nothing is lost, but all the force

is upon the Iron, for which cause it attracteth its spirits forcibly, because, *vis unitae fortior*. But when the Iron is planted at a further distance, namely, in *C*, the greatest portion of the basis of the spirituall triangular-emission, passeth by the Iron, without any streight encounter, and so his effect or vertue is made too weak, to draw so ponderous a thing at so far a distance. But because his celestiall star doth meet and embrace his emissions, and doth fortifie them, therefore it is evident, that the pole-star doth act in the Load-stone, to stir up and animate his like vigour in it; and the Load-stone being so vivified, doth correspond unto the action of the star, penetrating, by all one sympatheticall and symphoniacall consent, even to the center of his fountain, which is easily effected, being they are all of one essence. Do we not perceive this by an externall apprehension to be true, when we observe the northern pole of the Load-stone, in a kind of naturall duty, to regard and behold with a stedfast constancy the pole-star, which is so far off from the body of the Load-stone, though near and conjoyned in the beamy affection of one essentiall spirit? That this is so, we may perceive by the needle touched. Do we not gather by Astronomicall practise, that the distance of these two bodies, I mean, the celestiall star, and the terrestriall stone, is so great, as there cannot be esteemed a greater extension in our regard? namely, seeing that the space is between the starry heaven, or eighth sphear, in which the pole-star is; and the earth: And yet we find them to concur and meet in aspect, and to operate and sympathize with each other. What! and must this abstruse spirits action be limited by any phantasticall and imaginary sphear of activity, figured out by persons little skilled, and too too superficiall in the occult treasure, and arcane or centrall actions of God in nature? In like manner there must needs be a sympatheticall concurrence of occult beamy light, betwixt the Iron and the Load-stone, because they have both centrall stars, or beamy influences of one nature, and from one and the same fountaine, whose occult emanations pass, God knoweth, at how far a distance, although the effects do accidentally appear unto our sense, no more than the celestiall influences which descend from heaven, upon the Minerals, Vegetables, and Animals. Nevertheless, if we will believe the relations of History, we are told by *Serapio*, *Olaus Magnus*, and the Moors, that as well in the *Indies*, as towards the northern pole, there are Rocks of this Stone, which suck and draw ships unto them at a far distance, and pull the iron nailes out of them, which is a cause, as they say, that they fasten together the planeks and boards of their boats and ships with wooden pins. And again, what shall we say unto the opinion of *Fracastorius*, a learned Physitian, and a well grounded Philosopher, who blusheth not, after a tedious enquiry made by him in the Load-stones secret disposition, to conclude, that the reason why the Load-stone directeth his pole unto the north, is, because that in that angle of the terrestriall world, there are mountaines of Load-stone, which do draw Iron unto it. Verily, it is a great distance, that this magnetick Rock is able to operate upon the Iron, if that were true, namely, from the Æquinoctiall unto the frozen point of the North-pole; for unto the Æquinoctiall line, the Mariners make use of the Needle, to find out what altitude they are in. And although some do think this strange, yet for all that, many learned men, seen as well in Geography and composing of Sea-Maps, as delineating the description of the world, do firmly adhere unto this opinion. Whereby we see, that wise and learned men do confirm, that the limited sphear of activity, ascribed unto the Load-stone by the Peripatetick Philosophers, and Christian School-men of his sect is vain and frivolous.

But to come and ascend from the Minerall, unto the Vegetable and Animal Kingdoms, we observe, that there is an admirable relation between the fixed stars and the planets, and by the same reason also between plant and plant, yea, and between the plant and the mineral, and between the animal and the plant: As for example, Touching this sympatheticall relation, we find in the first place, that the beams of the herb and flower *Heliotropium*, and that of *Succory*, do sympathetically meet, and joyne themselves, and embrace lovingly the beams and influences of the Sun, for they are observed to turn and winde about, even in the most clowdy day, at the diurnall motion of him. And contrariwise, in the night time, by reason of his absence, they contract their flowers, as being enemies unto the dark and cold night, as *Mizaldus* affirmeth. Also the Oynion, as *Plutarch* doth testifie, waxeth green, and groweth, when the Moon decreaseth, and again it withereth when she encreaseth. There is also a great sympatheticall reference between the *Mizald. Arca. lib. 1.* *Plutarch.*

Crab, and Oyster, and the Moon, for when the Moon encreaseth, they encrease in their suece or juice; again, when she decreaseth, they also do decrease in their substance.

Munster Geograph. l. 19. c. 8. Moreover, touching the eradiation of one plant unto another, it is noted, that the *Rue*, otherwise tearmed *Herb grace*, doth entertain with exceeding great friendship the Fig-tree, insomuch that it never groweth or prospereth better, than under that tree; and, that there is a notable sympathy betwixt their natures, it is evident, because they smell and taste much alike. Also if the Myrtle be planted near the Pomgranat-tree, it maketh him more fertill and fruitfull, and it self more odoriferous, and each of them rejoyce at one anothers presence and society; and indeed, both of them agree in a nature, being cold, dry, and attringent.

Moreover, to express the exceeding sympatheticall relation, which is between the Vegetable nature and the Mineral, let us but mark diligently the occult property of the Hazel-tree. For if at certain times there be forked twigs cut from it, and each twig of the forked branch be held in each hand, so that the forked place where they joyne stand directly upward, and, as it were, perpendicularly: And with this kind of posture of the stick, the party that holdeth it pass over a mountain, that hath in its bowells some rich minerall, or mettalline veine, when as the man walketh right over the place of the mine, the perpendicular twist will forcibly, and that whether the bearer will or no, bow downward towards the earth; but if there be no mine or veine, it will not move. That this is true, my self can witness, and more than a thousand, which have seen the effect, and will justifie thus much; for even among us, certain Germaines performed the like feat in the Silver-mines at *Wales*; and in *Germany* it is a thing commonly exercised, in those mountains of *Saxony* and *Hungary*, where there are mines of Silver and Gold. Besides, lest my assertion should be of little faith among the incredulous, I would have them know, that *George Agricola* and *Munster*, do avow the same to be true. Lord, what a stir would the enemy of the weapon-salve make, to behold such a sight! What! an unsensible branch of a tree, consisting of two twigs onely, to discover hidden mettal, and to penetrate with his invisible beams above six hundred fathom in the solid earth, and that quite through craggy rocks, and stony veines! What, (will they say) is it possible that a vegetable, which is less active, movable, and hot, then is the animal, should perform this act, when it is impossible (as they say) that the animal's beamy influence or emanation, should pass or co-operate at any far distance with his like, by reason of castles, rocks, woods, hills, fogs, and such like? Surely they will conclude, that this wonder must be done by the act of the devill, or not at all. For, being an animal spirit cannot effect such an union in aspect, at so far a distance, how should the sensless vegetable move, and encline of it self, &c? Such will their censures be, I know, who are apt to judge before the case be known, when in verity it is that proportioned harmony in all these lower creatures, by which they do correspond unto the celestiall bodies, or rather to the divine influences in them, which spring from one capitall, catholick, and eternall emanation, who infuseth immediarly his vertuous beams, as well of sympathy as antipathy, into each starry globe, and they again do pour them down into this elementary world, causing a harmonious and symphoniacall consent betwixt both regions. And therefore *Alkindus* saith, *Omnia quæ fiunt in hoc mundo, & contingunt in mundo elementorum, à cœlesti harmonia sunt translata: All things that are effected in this world, and do happen in the elementary world, proceed from the cœlestiall harmony.* It is therefore certain, that the metallick beams concurring in their ascent with the beamy influences of the forked rood, do cause that portion in the hazel roods twist, to move downwards, no otherwise than the Load-stone is noted to draw Iron, or another Load-stone, most strongly by the pole. I know, it will seem strange unto these kind of men, to hear, that metallick substances in their veines should send forth beams; but if they were as well conversant with the lively natures of the mineralls, as the minerall men of *Tirol*, in *Germany*, and in *Hungary* are, they would be assured by ocular experience, that at times they send forth thunder and lightning in the earth, which appeareth most dangerous unto the workmen, so that except they get out of the mine when they observe the signes, they suffer.

Agric. lib. de Fost. vel. Munster in Geog.

Alkind de Red. Stell.

But to proceed. There is also noted and marked to be a kind of antipatheticall aspect, between the creatures here below, as well as between some speciall stars, both erratick, and fixt, above; and also one creatures beamy aspect is known to abhor

abhorre the other; So that in their applications of beams, the one is observed to eschew and decline or reflex from the other, with a kind of irascible, formidable or odible and hatefull aversion. *Miraldus* telleth us, that the Cowcumber being as it were terrified at the noise of the Thunder, is often changed. The Onion was refused by the *Egyptians* to be eaten, because it was noted by them, to vary from all other growing things: for as all herbs, saving it, did increase as the Moon did; So, onely the Onion did contrariwise, receive all his detriment and diminution, when that star did increase in his Light. There is an Antipathy between the Lightning and the Fig-tree, and the hide of the Sea-calf, and therefore these are never struck by it. Also there is known to be exceeding hatred between the reed and the fern or brake, insomuch that if either of the roots bruised be laid on the stalks or branches of the other, it casteth it offfrom it with a scornfull hatred. Of all beasts also the Elephant hateth and detesteth the little Mouse; so that if any of the food which is administred unto them, be eaten or touched by Mice, they will abhorre and loth it forthwith. The like Antipathy is noted to be between the natures of the Catablepa and the Weasell: for the Weasells are as poyson unto them. The Cock doth Antipathetically abhorre the Fox. All Snakes and Adders do fear and fly from the Ashen-tree, insomuch that they are carefull to keep themselves as well out of the forenoon as afternoon-shadow of it. Again, *Diascorides* reporteth that the *Taxus* or Ewe-tree is so venomous, that if any one do but sit under it, he is hurt thereby, and often times it costs him his life. And *Cœlius Rodiginus* saith, that the Adder is affraid of a naked man. It is well known and confirmed by many Authors, that the Catablepa being but a very small Animal, killeth with the beam of his aspect a thousand paces off from him. Also one blear-eyed person is able to infect another afar off by the secret emission of his contagious beames. We see that Onions draw teares from a person *ad distans*, by the emission of its beams. Again, we observe, that as like being wholsome and sound, doth commonly, by a Sympatheticall affection embrace his like; So also like being corrupted, doth Antipathetically, and that *ad distans* poyson and infect his like; as we see that a blear-eyed or Ophthalmiacall person, infecteth no member of another person but his eye, and one of Ptysicall ulcered and consumed Lungs woundeth onely the Lungs of another, and that *ad distans*, and by the application or concurrency of the two beams of one nature, being Antipathetically affected and impoysoned. But to return again unto our Magnetick Scope, which is as well spirituall as corporall; I say, there is such a spirituall respect of Sympathy betwixt creature and creature, that the beloved doth allure and draw unto it after an admirable manner of attraction, the spirit of the Lover, as I my self have seen marvellously effected by a water-Spannell of mine own in *France*: For as I rode post to *Lions*, and by the way had lost my vallise or male, in which my Letters of Exchange were, and seeking to return back again, I found my post-horse of that quality, that he would by no means recoile and go back again. Then I was forced to send my dog back to look out, and after he had been absent half an houre, he brought the bouget in his mouth, which is strange, considering that I was on horse-back, and that he could not discern any footing of mine; and yet nevertheless he came to the bouget which I desired, and finding by it a sent of me he brought it again. But that I may come more pertinently to the business. A friend of mine being in my company lost his dog in the night-time, we came into a private house where he never was before; and being in a chamber, the doore being fastned, about half an hour after the dog came, and did violently scrape and bounce at the dore, to find out his beloved: whereby it is evident, that the beams of his affection, did in the absence of his Master not forsake his Master's beams, which guided him unto the unknown place so directly, that he found him out. Is it not also a wonderfull Sympatheticall Emanation, that the Pigeon called the Carrier, doth make unto the place or dove-coat wherein he was bred and fostered? Which for that reason, it doth so dearely affect and love, that though he be conveied 500 miles from his nourcery in an enclosed basket, yet he will fly directly back again with a letter about his neck? Which is an evident Argument, that it is justly and straightly guided by the emitted beam of his affection, which is contiued, after a spirituall manner, with the place it doth most delight in. What shall we say in two persons; whereof the one doth love and affect without all reason, and therefore prosecuteth with the beam of his affection his beloved, though she or he altogether either abhorring or neglecting, and not corresponding with the like beams

Mirald. lib. 1.

Plin. lib. 8.

Plin. lib. 8. cap. 10.

lb. 11.

Plin. lib. 16. cap. 13.

Diascorid.

Cal. Rodig. lib. 15. cap. 25.

of affection, doth not reciprocally embrace, but rather refuse and avert the beams of his or her Love. But where two do joyntly affect by a Sympatheticall Union, there the action will spiritually be furthered at a far greater distance; as when two starrs of heaven send out their beams semidiametrally, and concur in one harmonious point of affections. Nay verily, as we behold, being taught by experience, that there will be a great Antipathy between the slain bodie's contracted spirit, and the murtherer; insomuch that the lively spirit of the dead, being contracted after death by cold, into its Center, doth through an angry Antipatheticall passion move again from the Center unto the Circumference, as it were to resist the deadly enemy; and doth cause the congealed blood to flow and move, as if it would meet with and assault afresh the murtherer's emitted spirit; So we must surely confess, that where one spirit concurreth in Sympathy with another of the like nature, the power must be the greater, and the action performed at a larger distance, as is evidently expressed in the abstruse operation which is in the Magnetick cure, effected between the weapon or ointment, and the wounded person: of which I have spoken so much, in that hot encounter, which hath been between Mr. *Foster* and my self, in the Book where I was provoked to squeeze his Sponge; and farther do purpose in this present Treatise to enlarge my self a little better touching that point, by way of a comparison made between the Magneticall virtue in Man, and that of the Load-stone.

The Argument of Mr. *Foster*, consisteth upon the impossibility of that operating virtue at so large a distance, as is propounded by some, to be effected by the Ointment, or rather of the lively bloods Emanation and emitting forth of his exciting spirituall beames or influences, unto the dead or congealed blood; which impossibility, if it were true indeed in the Animal kingdom, which is the most dilative and less bound with bodily bonds: I wonder that it should not be far more impossible, and unsezible in the mineral bodies, by reason of the firm and close solidity of them, which are therefore apter to retain their influentiall beams, then the bodies which are made lax, and porous. Besides all this, the Animal body is hot and fiery, and consequently the readier to dilate, and send forth his virtue the further; but the minerall is cold, and therefore the less active and powerfull in sending forth his beams. And yet for all this, experience teacheth us, that the Load-stone looketh towards the North-star, sendeth forth his spirituall aspect unto it: as also the star doth at the like distance send out his beams unto his Northern minerall mark, at an unmeasurable distance, as is said before; which being so, why should not (I beseech you) the Animall star derived from his celestiall Fountain, send out also his beams unto the frozen and chill blood, in his unctuous earth, I mean the Weapon-salve, or unto the blood's invisible spirit, sucked into the Iron by his attractive Sulphureous nature? For experience teacheth us, that though no corporall blood be found on the Iron, yet if the place of the weapon that wounded the person be anointed, it cureth by a like Sympatheticall aspect: For country-Chirurgions have made tryall, when they durst not search the wound with the Probe, and found by experience, namely, by putting the weapon into the fire, that the part of the sword or weapon will discover it self, which wounded the party, being that it will change colour from the rest; whereby they perceive how deep the wound is, by the observation of that part of the weapon which did penetrate. And therefore this is an evident argument of the ingression of the bloody spirits into the wounding instrument, and consequently it argueth, that there are essentiall spirits, which emanate or issue forth of the blood, quite forsaking the body: whereby also it is expressed, against Mr. *Foster*, that if the grosser spirits of the blood are able to pierce the close-grained steel, its finer and more subtil spirits are able to penetrate without any resistance, all other things in manner of an influence. But wee'l approach a little nearer to our purpose, and will remove our argument from the minerall demonstration, unto the vegetable, that thereby we may express like by like, in our animal subject. I will therefore insist upon the Grain of Wheat, which being dead and putrified in the earth, is suscitated by the beamy influences of the Sun. For like doth draw his like by a magnetick power, and like rejoyceth in his like, and like is suscitated, and revived, and quickened, or evoked from his rest or center, by his evoking, and alluring, or embracing like; and by this means, the beamy spark or atom of sunny influence in the grain, being idle, and doing nothing in the center thereof, is stirred up by his externall like, to act and operate his own delivery out of the elementall mire, or the slimy band

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of the elementary compound: And therefore, as it was before contracted from the externall cold into the center, it is now by the presence of fresh solary irradiation from above, exsuscitated, as is were, from death unto life; and so by the assistance of those celestiall beams, it passeth beyond the limits of the corrupted grain, and soareth above the earth, and seeketh by all means to ascend unto his native region, from whence it descended; but being cumbered in his ascent by the sublunary substance of the importunate elements, which enclose it on every side, it is beset with the volatil salt of the aire, and insteed of mounting into his desired place, it is contented to multiply in his kind, and to have companions, namely, other graines, procreated like it self. In like manner the microcosmical Sun of life, raigning (as Scriptures do teach us) in the blood, doth emanate and send out his spirituall beams which are inseparable, by continuity joyned unto, and continued with, the spirit of the congealed blood, which is sucked into the iron, or other weapon, and retained in it; for, so pure, worthy, and subtle is the spirit of man's life, that every creature doth by a naturall instinct affect to participate with it; yea, the very devills are said to affect a dwelling place in mans body, by reason of the excellent temper thereof. Neither would I have any man to scorn this saying of mine; for there is a concupiscible passion even in the very stones and minerals themselves, as in the Load-stone and Iron it is made manifest; and the spirit of the Iron, though it be minerall, is of the same condition in his catholick nature, that all other spirits are. And therefore marvell not, though I say, that the universall spirit affecteth the animal, being that for the same reason there hath been noted to be both a sympatheticall and antipatheticall condition between, as well the mineral and vegetable, and the mineral and animal, as between the animal and vegetable. But I will produce unto you a probable demonstration: There was an Earl (of whom, in my Book, intituled, *The squeesing of Parson Foster's Spunge*, I made mention) that had his Gardiner cruelly wounded in his hand with a syth, as he was mowing of grass, the wound bled shrewdly, and could not be stenched: They went up unto his Lord, and signified so much unto him, and implored his assistance, and desired to have some of his weapon-salve. He commanded, that forth-with the syth should be knocked off from his wooden handle, and conveyed unto him. The wounded fellow hearing so much, took a hammer himself, and holding it with one hand, he struck hard upon the weapon or syth with the other, and immediately (a wondrous thing to tell, and yet far from any suspition of diabolicall art!) the blood stenched, and he bled not one drop after it; as if the mineral spirit, which retained that of the animal, were terrified, and, as it were, in awe of the animal spirit that struck it, and thereby lost all the faculty of attraction; or that the spirits included in it, which did consent in harmony with the spirits of the bleeding man, had rejoyced in a kind of revenge which was taken on the weapon: For know, that there is a sympatheticall and antipatheticall irradiation, as well between the animal and the minerall, as between the animal and animal, or mineral and mineral. But mark, I pray you, a second notable observation, touching this point; Sir *Bevis Thelwell* told me, that for triall upon a Wheelers ax, that had wounded him grievously on his leg, after it was anointed and wrapped up, the wounded person that could not sleep for pain in five nights before, did sleep immediately after the oyntment, and was at rest; which when Sir *Bevis Thelwell* espied, he would needs make triall of a thing, which he had heard confirmed by many: He opened the anointed Ax, and scraped off the oyntment at one corner of it, and forthwith he was advertised, that the party complained of a grievous pain, which he felt just about that part of the wound where the ax was bare by scraping; whereupon also he anointed that protion over again, and suddainly the party felt ease. The same experiment was made and found true by the said Lord, Captain *Stiles*, and Sir *Nicholas Gilbourn*. I can also say upon mine own knowledge, that in the Church-yard on *Bred-street*-hill, a widow-Gentlewoman having a box of this oyntment, cured many of the Tooth-ake, by pricking the pained tooth with a sharp stick, till it bled, and putting that stick into her box of oyntment. Among the rest, one of her neighbours, a contentious woman, having the tooth-ake, made means unto her for her cure, or to have ease. Her teeth were pricked, and the stick put into the oyntment, and she grew well. But within three or four daies after, she fell out with the Gentlewomans maid, and gave her Mistress but bad language; all which the maid did certifie her Mistress of. The Gentlewoman being merrily disposed, said, She would make her repent it, and went unto the box, and took away the stick

Psellus de Demon.

stick belonging to this woman out of the pot, and put it into a bason of cold water, and immediately the woman had such pain, as she was forced to sue to the Gentlewoman, and she receiving another stick which had pricked her teeth anew, it gave her immediate ease. Which accidents, when I had well contemplated, I thought with my self, that the included spirit had his chiefest comfort from the oyntment, by keeping them warm; and that if the oyntment was removed, the cold aire, which is an enemy to the activity of the bloody spirits, was potent over it, and did congeal them; and so by consent of the beamy influence of life, emitted from the wound unto the included spirits, and continuated ever unto them, as inseparable, (for it was one and the same spirit, according unto *Ezekiel's* testimony, in two severall properties, that blowed from the north-wind, and the south) what distemper befalleth the included and congealed spirits in the weapon, happeneth, by effect of remission of evoked beams, and, as it were, by a report, unto the wound of the patient. Again, we must consider, that the separated blood hath in it each respect of the Microcosm, no otherwise, than a portion of a whole Loadstone, being divided from the whole, hath in it all the proportions of the World, namely, the Poles, Æquinoctial, and so forth, as well as the whole in it; so that the Idea of the wounded member, is in the spirits of the emitted blood, and maketh his relation to every part thereof, no otherwise, than the poles of a piece of the Loadstone do unto the whole. As also there is the like occult attraction and emission of beams, between the little blood emitted, and the whole bulk of blood retained in the veines, as is between the small amputated Load-stone, and the whole. I conclude therefore, that as the congealed bloody spirits in the weapon, or amputated blood, do by vertue of the homogeniall heat, and unctuosity of the salve or oyntment, ripen and exspire out by little and little unto his fountain, no otherwise than the spark in the grain of corn, being kept and preserved in the earthly matrix from the cold crude aire, doth aspire upward to the heavenly Sun; so also by little and little doth the wound heal, and mend in the wounded creature. And thus much for the manner of action, between the wound and weapon-salve. Now a word or two touching the intervall, or longitude of distance, between the wound and the oyntment.

The distance betwixt the Pole-star and the Load-stone is unknown, and yet the one doth operate in the other, by sending out their reciprocall beams upward and downward; therefore here can no certain limited sphear of activity be assigned unto their action. The Sun and the spirit in the grain of wheat do operate in like manner, by a continuation of one and the same nature. Lo here, is the limited sphear of activity also abolished, being no man can justly determine of the extension of the solar influence, of whose nature, the beam in the grain doth participate no otherwise, than one small Load-stone cut out of a great one, hath his parts, or poles and circles, in every respect corresponding with those of the great one. Man hath a most subtle influence, or vivifying spirit of life, sent down and infused into him by divine inspiration, in which is the property of the four winds, (as the Prophet *Ezekiel* telleth us) and consequently the Idea of every nature; but the essence of this spirit is indivisible, and therefore the vivifying spirit sent from it into man, hath all the properties of the spirit that infused it, no otherwise than a lesser Load-stone, cut out of the greater, hath in every respect the property of the greater. And consequently, the spirit of the one is no more divided from the other, than the Sun-beams can be divided from the Sun. But the Spirit of the Lord filleth all things, (as *Solomon* hath it) and maketh the dimension of his operation in man more or less, according unto his will; and therefore will admit no such phantasticall limited sphear of activity, as the wisdom of mans invention, I mean, the subject of the pagans Philosophy, which is folly before God, would inferr. For this reason therefore *Hermes* saith, *Anima mente Deoque plena, intima mundi replet, complectitur extima, vitamque hæc omnibus suggerit. The soul or vitall spirit being full of divinity, filleth the world, and embraceth externall things, and this giveth life unto all things without*; it giveth life unto the great and perfect animal the world, and breathing unto each thing that liveth within it. And again elsewhere, *Naturâ incorporea nihil est capacius, nihil velocius, nihil validius aut potentius. Sic iterum ate ipso incipiens meditare, atque animæ tuæ præcipito, quæ citius quam præcipies evolabit. Jubeto (inquam) ut transeat in Oceanum, illa prius quam jusseris ibi erit, indeub nunc est nequaquam discedens. Jubeto iterum ut in cœlum volet, nullis pennis egebit, nihil ejus obstruet cursui, non solis incendium, non ætheris amplitudo, non vertigo cœlorum, non*

Pimand. 11.

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Syderum antiquorum corpora, quin penetrans omnia ad supernum usque corpus transcendat. Quinetiam si volueris Globos omnes transire cœlorum, quodque supe ius est investigare, id quoque tibi licebit. Adverte, quanta sit anima tua potestas quanta celeritas: There is nothing more capable than the incorporeall or spirituall nature; nothing more swift, and quick or nimble; nothing more strong or powerfull. Again, *Beginning thus with thy self, do thou meditate, and command thy soul, what thou pleasest, and it will flye sooner than thou commandest: Command it (I say) that it pass into the Ocean sea, and it will be there before thou bidst it. Again, command it that it flye into heaven, and it will want no wings; nothing will hinder her or stop her in her course, no not the heat of the Sun, nor the vast largeness of the heavenly or athereall vault, nor the wheeling about of the starry orbs, nor yet the bodies of the other starrs, but peircing all these, it passeth quite through, even unto the highest body. Moreover, and if thou wilt have her to pass over the celestiall Globes, and to search out whatsoever is above, thou maist do it also. Mark therefore how great the power of the Soul is, and how swift and quick it is in its execution, &c.* thus far the wise *Hermes*. By both which places we may observe, first, that the Soul in generall, and therefore in particular, is full of Divinity, and consequently that it is this Divine Essence, that worketh in this soul all in all, in the world, and every member thereof, as the Apostle saith, and therfore the said Philosopher in the place before: *Anima mente Deoque plena, &c.* Secondly, that this Divinity in the catholick created spirit filleth all things, in an Angelicall existence; that is, indueth the mantle of the vast world's spirit. And this agreeth with Scripture, which saith, that *Spiritus Dei implet omnia, The Spirit of the Lord filleth all things. Spiritus incorruptibilis inest omni rei: The incorruptibe Spirit is in all things. Deus vivificat omnia: God vivifieth all things*, and consequently, is the essentiall act and life of the world, as I have proved fully in the first Book of this Treatise: wherefore *Hermes* in another place saith thus: *Animæ universæ per omnem mundum ab una mundi totius anima profluunt, tanquam distributæ circumferentes: The universal souls throughout the whole world, do proceed as it were distributed concurrents from one soul of the whole world*; which is all one with that which we have said before, namely that all Souls in this world, are certain beamy streams, proceeding from that catholick Emanation, which issued from the eternall Fountain of the illuminating act, to some more copiously, and to some more sparingly; and therefore *Man is said to be in dignity little less then the Angells*, by reason of the large portion of Light bestowed upon him: *Spiritus Dei fecit me* (saith *Job*): *sed inspiratio Omnipotentis fecit me intelligere.* Thirdly, That in the very twinckling of an eye, it is able to penetrate quite through all things, and that at what distance it pleaseth, and consequently will not be limitted by any imaginary Sphere of activity. But Mr. *Foster* and his complices will reply, that the spirit which should operate in the blood, and from the blood, to the Ointment, is a naturall spirit, and not this Divine Spirit. This Objection maketh me to smile: As who should say, that this act of vivifying, yea, and of every other faculty belonging unto man's spirit, doth not move from one and the same Divine Fountain, when the Apostle saith, *In him we move, we live, and have our being.* Again, it is said, *that in the blood is the soul or spirit of life.* And St. *John* saith, *In Verbo erat vita, in the Word was life.* I will tell you therefore what a true Philosopher saith, touching this point, *Anima* (saith he) *ad similitudinem totius sapientiæ facta, omnem in se gerit similitudinem, estque spiritus intellectualis, semper vivens, semper in motu, & secundum sui operis officium, variis nuncupatur nominibus. Dicitur vita dum vegetat; spiritus dum contemplatur; sensus dum sentit; animus dum sapit; mens dum intelligit; ratio dum discernit; memoria dum recordatur; dum vult voluntas: & ista omnia non sunt nisi una anima proprietate diversa sed essentia unica: The soul of Man framed after the similitude of all wisdom, doth beare in it self the likness of all things; and it is an intellectuall spirit, ever living, and ever in motion, and it is termed by divers names and appellations, according unto the office of the work which it effecteth: For when it vegetateth or causeth to grow and multiply, it is called life; when it contemplateth, it it termed a spirit; it is called sense, when it is conversant about the function, which belongeth unto the externall sense; it is termed the mind, when it is versed about wisdom; it is called Mens or the mentall beam, when it understandeth; it is termed reason, when it discerneth between good or bad; it is called memory, when it remembreth; it is styled Volunty when it willeth; and yet all these are but onely one soul, divers properties, I say, but one onely essence.* So that it is the same essentiall act, which causeth life, and contemplation; which maketh sense and intellect; which effecteth memory and reason:

Sap. 12. 1. Pimand. 10. Job.

reason; and, to conclude, that willeth or nilleth. Which being thus, Is it not a sinfull thing in ignorant persons, to make the occult actions of this abstruce spirit, by which they live, move, understand, discern between good and evill, remember, see, feel, hear, touch, and taste, the effects of the devill; and consequently to rob their bright soul of her honour, instead of giving her thanks for her assistance, by ascribing her arcane operations most irreligiously and falsly, unto the devill? And why I pray? Why, because they cannot dive into the depth of her activity, by whom they themselves do live, move, and have their being. Yea, and to limit her activity with bounds, according unto their pleasure, who (though they know not so much) have their life and volunty from her, which limiteth them according as she pleaseth, who is infinite in her beeing; for so much as she is a portion, not divided from that Divine Emanation which is infinite in his extention. It is evident therefore, that this vivifying Spirit can send forth its action unto any mark in the world, from any specifick nature, but especially from the Microcosmicall creature; and the rather, if the mark be of the same specifick condition, and the vehicle of the spirit, namely the effused blood, measuring first the distance between the wound and the Ointment. Moreover, we shall find this confirmed by other of her operations, effected in the same Microcosmicall Mine, from whence it emitteth its beams, at an unlimited distance. As for example: It is found by experience, and that by naturall means, without any suspition of Cacomagicall devices or superstitious artifices, that if a persons urine that hath the Yellow Jaundis, be conveied at the distance of a hundred miles (as by an honourable Person of no small rank, and entire in Religion, I am informed, who hath often times made the tryall hereof) unto a place where a composition shall be made of the urine, and ashes of a certain tree, commonly known and had in this Kingdom, with certaine blades of Saffron, (as hath been told you in my Book, entitled *The Squeezing of Parson Foster's Sponge*) it often-times cureth that disease, when the best of Physicall experiments have failed; and this Medicine misseth seldom, where the disease is curable. And now I will relate a true story, which befell this last yeare 1630, upon a Chirurgion's wife, who dwelled not far from the Tower of *London*: She fell desperately sick of the Yellow Jaundis, and had sick gripings, and shoutings withall, about her Stomack; my self after many others was called unto her, but prevailed but little by our Physicall means over the disease; wherefore she hearing me tell of the many cures which this Noble Earl I spake of, did perform in having the Parties water, she sent her man unto me with her water, to request me to make some means unto the Noble Man for her. The fellow was sent by me with a letter four miles into the country, and when he came unto the house, he found two that were there to give thanks for their recovery: For by that means they were cured. The urine was received for my sake, and the fellow sent away: But mark the consequence; so soon as the fellow was parted with the urine, the sick woman was tatled unto by demure Gossips, and told that it was done by witch-craft and the devill, and therefore dangerous for her soul, which made her rage and cry-out upon witch-craft, and was much discontented; which when I heard, I came no more unto her, esteeming her ungratefull, and sent suddenly to the Earl, to request him to undo the business, and break the clods; which he sent me word he would do, but told me it was to late: For (said he) it will work the effect howsoever. Indeed the woman mended immediatly after it, and no doubt did ascribe the cure unto some other inefficacious Physicall trash, applied per chance unto her by some Mountebank. All this I spake to my knowledg; and I am not ignorant of the manner of the cure: For it pleased the Noble Personage to impart unto me the manner; yea, and the Ladies his daughters have cured many of this disease; aswell rich as poore, who have made some means unto them for this cure. And this worthy Lord did assure me, that he had cured at an hundred mile's distance. I cannot chose but make you acquainted with another cure, which he effected upon a noble Lady that was my patient. She had extreamly the Jaundis, and though I did in some sort remove them for a while, yet it returned again. I then requested the Noble Knight her husband to send her water unto the foresaid Honourable Personage, and promised him to write my letter by him. All was done as I counselled, and the Countess her self took it into her care to dispose of the water; and the rather, because the Lady that was sick, was of a Noble Parentage. Somewhat it wrought with the disease, but not to our purpose: Whereupon I did visite this Noble Man, and told him of the small success that his Medicine had. He willed

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me to send her water once more; and told me, that a Lady was with him in the foresaid noble patients behalf, the day before. I sent again her water, and from that time forward she mended apace, and was perfectly cured. There are a hundred who can justifie this to be true. Neither can it be alledged, that it might be done by some medicine used in the mean time. To cut off this objection, she was prohibited for all that season to take any medicine, but bare food onely. Now the reason of this cure is no otherwise effected, then that of the weapon-salve; for the spirit of the blood in the infected person, hath a continuated relation unto his salt, yea, and its habitation is in the areall salt of the blood, which being a subtle earth, in the center whereof is the spirit contracted, and being partly dispersed in the urine, which is the whey of the blood, it sucketh and draweth unto it his like from the infected body, whereby it being, as it were, resuscitated, and newly revived, it emitteth new beams to meet, comfort, and correct the infected beams, emitted out of the sick body. And again, the infecting spirit of the icteritious humour is, by vertue of the salt in the ashes, and saffron, conquered and tamed; so that as it dieth, the insulting humour, and his venomous spirit, decayeth and fadeth by little and little in his strength, till it be finally quite extinguished. Whereby it is evident, that by one and the same medicine, the spirit in the urin's salt, and that in the sick-man's blood, are both sympathetically refreshed and purified, and the flame of the evill infecting spirit of the disease, as well in the urine as sick body, is antipathetically quenched and annihilated. In this respect therefore, we compare the composition of urine, ashes, and saffron in this cure, unto the weapon-salve, in the consolidating of wounds; and the urine carried from the sick unto the mass so compounded, unto the blood or spirit on and in the weapon; and the exsuscitating of the congealed spirit in the salt of the urine, unto the revivifying and exagitating of the spirit in the dead blood, or sucked up by the pory substance of the weapon; so that we see here all one consent: For as the dead blood came from the lively fountain of blood, so the urine was the whey or serous substance of the same well-spring, not left destitute of the bloody spirits.

What shall we say unto the admirable effects, in the transplantation of the bloody spirits in man, into other animals or vegetables? Verily, it is a thing well known unto such, as are well seen in the mysteries of naturall, microcosmicall, and macrocosmicall Magick, that the spirituall Mummy, whose seat is in the microcosmicall blood, may be sucked or drawn out of mans body by a Magnes, extracted out of the same subject, and transplanted into a beast, tree, or herb; so that the disease also of the sick man may be conveyed from the sick person into them, by means of this microcosmicall Magnes, the practise whereof shall be expressed more at large in the next Book. Also *Johannes Rumelius Pharamundus* doth profess, that he hath cured divers of the Gout, by cutting off the haires of the feet and thighes, and paring off the nailes, and thrusting of them into a hole which he bored unto the very pith of an Oke, and closing or ramming up the hole again with a peg or pin, made of the same tree, and afterward daubing it up, and covering it over with cow-dung. Then, saith he, if the Gowte come not again within the space of three months, the Oke will be sufficient to draw magnetically unto it the disease; but if the Gowt come again within three months space, it noteth the insufficiency of the Okes magneticall vertue. Wherefore then he proceedeth after this manner: He boreth a hole in another Oke as before, and keepeth those pieces which in the boring came out of the Oke, and bruiseth them, and quilts or stitcheth them up in a bag, and applyeth them to the member grieved; and this he doth just three daies before the new Moon: Then in the very hour of the new Moon, he taketh away the bag, and taketh out the bruised wood, and putteth it into the hole of the tree, and rammeth it in with a peg or pin of the same Oke. And if for all this the Gowt shall be perceived within three three months after, then he cutteth off the hair and nails of the feet, and tyeth them unto the back of a Crab-fish, and casteth it into the running water, and the gowty person will be cured. This Doctor of Physick doth professe in a certain Book of his, set forth by him in the German Tongue, that he hath cured many by the first experiment, and many other by the first and second, one after another; and lastly, many desperate ones by the first, second, and third. And he saith, that this manner of cure is commonly found certain in those Gowts, which happen of a sulphureous cause; but in those Gowts which rise from a Mercuriall and salt nature, it often faileth. And therefore leaving this magnetick manner of cure, he betaketh himself unto a more externall kind of remedy.

I have (also in my, Squeezing of Mr. *Foster*'s Spunge) related unto you, the strange sympathy which is betwixt the Vegetable, called *Rosa-solis*, and the matrix of a woman, and how it being laid in Plantain water, it closeth it self; and if a part of that water be drunk by a woman that is in Travell, and the herb in the water be removed into another house, yet at that very instant that the woman is upon delivery, the flower or herb will by little and little open it self, even as the matrix of the woman doth: An evident argument, that those beams which issue from these two, do sympathize with one another. To conclude, it is most evident, that seeing the spirituall Astralicall vertues, in each inferiour creature, do descend from celestiall stars, and are of one continued nature with them, as the Sun-beams which are here below, are not divided or separated from their fountain of light, it followeth, that they emit their beamy influences unto one another, even as the two stars do in heaven, from whence they are animated: so that if the two stars in heaven be friends, they both do sympathize in the occurrences of their emanations with one another; but if they be enemies to one another in heaven, they will, in their applications of beams, antipathize and decline from one another. And as touching the distance which they observe in their mutuall action with one another, we must imagine it to extend it self so far, as their beams are able to apply to one another. And I would have such men, as are onely conversant about sensible affairs, know, that the action of these creatures by aspect unto one another, do operate occultly, though the effect doth not alwaies manifest it self unto our sense; but withall they ought to conceive, that the nearer in naturall affinity the stars in heaven, and consequently the things beneath, which are subject unto those spirits, are unto one another, the more efficacious will the sympathising effects prove, by reason, that then their beams will meet directly, that is, without any swerving or declination.

CHAP. VI.

That the devill doth make use of naturall things to operate his stratagems amongst men, without the which, he can effect nothing truly, but onely prestigiously, or by delusion; And, whether those Naturall things are therefore Cacomagicall, and to be eschewed of Mankind, because their secret effects do sometimes conforme themselves unto the voluntey of the devill.

WE read in many places in Scripture, that the devill maketh use of Gods creatures, to bring to pass his secret devices and stratagems against mankind: as for example, Satan, to impoverish and ruinate the fortune of patient *Job*, did make use of the winds, and did call (as the Text saith) the fire of God from heaven to consume his cattle. God forbid, that we should esteem for this reason these creatures of God to be cacomagicall and diabolicall, because God made them act to accomplish the will of the devill: He made him also a Prince of the aire, insomuch as he hath power to stir up tempests in the seas, and storms in the elementary heavens; and therefore the aire by some is called, The Synagogue of Satan: What! must we therefore abhor the aire and winds, because the devill doth at sometimes act by and in them his mischievous feats? when as the aire is cleared and purified from all corruption (as *Aristotle* saith rightly) by agitation of the winds, for if it were not excited and moved by the winds, it would putrifie, as the standing waters doth. Again, if we should fly from, and loath the aire, how should we live? when the airy spirit is the spirituall seed of our life. We read also in Scriptures, that God causeth the Sun indifferently to rise upon the good and bad, and that the Sun and Moon do harm or hurt some, as again they are comfor-
Psal. 121. 5. table and propitious unto others; and therefore *David* saith, *The Sun shall not harm thee by day, nor the moon by night.* The Moon, which is termed by the Poets, *Hecate*, is the goddess of witches, for unto her did the famous Enchantress *Medea* make her orisons, for the furthering of her purposes; and yet the aire, the water, and the earth, are seasoned with her humid or madid vertues, and the plants, yea, and animals, do acknowledge her the Patroness of vegetation; she maketh the seas to swell, and again, by another kind of her position or aspect, the seas are abated in their pride, and humours are more scanty in every living or vegetating thing: Yea, we finde, that all the malignant watry spirits are subject unto her influences;

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and that Satan also taketh his advantage on the diverse positions of her, or conjunctions and applications with other as well fixt as erratik starrs to work his feats: for he is an old beaten Souldier in Astrology, and knoweth the effects of every situation of the heavens, and therefore can take the advantage of their strongest influences, upon animal, vegetable, or minerall creatures, which are subject unto them, he knoweth the due times when they are poured down upon them, and is expert in their virtues, which are then onely of greatest efficacy and force, when the powerfull point of their proper constellation striketh upon them, and stirreth up their Centrall spirits, to shew forth the uttermost of their occult or arcane natures and conditions, and then at the very instant, he collecteth the herb or stone, or maketh use of the Animal's members, or teacheth such as are Sorcerers to do it, without knowing the mystery of the constellation's concurrence or application at that time of the collection with the naturall creatures so collected; So that when they attempt to make use of the same Simples at another time, they find them weak and of none effect; because the spirits of every herb, animal, or minerall, are weakest, when the starre which is their nursing celestiall mother, hath least power or dominion in heaven. All which the true Astrologicall Philosopher knoweth right well by experience, to be true: For gathering of a Simple at the point, when the constellation, as well fixt as erratick, which hath the essentiall dominion over it, is in his greatest dignity and power in heaven, he findeth an admirable efficacy in it, as well in his occult as evident property; when contrariwise, if it be collected at a season, wherein the heavenly Patron is weak and feeble, they will appear as it were faint and almost dead in their power: Whereby it is most apparent, that it is the naturall creature's, which by their own essentiall natures work, even as well those sympatheticall as antipatheticall effects, which the devill doth make use of to perform his devices, even as the Physitian, Philosopher or naturall Magitian doth, to effect their own ends. What shall we say then? what? that whosoever shall use or operate by the same creatures, be they animals, vegetabls, or minerals, are Cacomagicians and their work diabolicall; because the devill at some times maketh use of their subtil and abstruse action, to build himself a name amongst fools? Is it not God that worketh such effects in these his creatures? Did he not by his Word bestow such virtues on them in their Creation, and continued it in their succession by generation? Why then is it not as possible unto Man, who is framed after God's Image, to know the true time of the collection of these creatures, with the uses and virtues thereof, as well as the devill? What? because, forsooth, he since the fall *Adam*, is blinded with ignorance, and cannot see or distinguish light from darkness? That *Adam* knew the virtues of the starrs and of every particular earthly creature subject unto every one of these starrs, we partly gather out of Scripture: For else could he not have assigned a proper name unto each of them, agreeing to his nature. But if the succession of *Adam* is blind, and cannot distinguish of colours, and therfore is ignorant also in these hidden treasures of God; How, I pray you, came the devill to have so deep an insight in them, being that he fell for his rebellion, farre deeper than Man, and is clogged with a darker vayl than he, and therefore is called the Prince of darkness. Oh, you reply, the devill is a spirit without body, and therefore is able to discern the hidden things of God in nature, sooner and better then Man, who is a gross bodily creature. And again, Man dieth every Age, but the devill by reason of his long continuance, is of great experience. I answer: That though Man die and continueth not long; and though he be obscured in his understanding by reason of his Fore-fathers fall; and though he be clad or indued with a dark and combersom body, yet hath he the revelation of the Truth, and a discovery of the abstruce mysteries of Naturall things first from God, bequeathed and left unto him by succession; that is, by a Cabalisticall tradition, even from our Fore-father *Adam*, and by the revelation of God's Wisdom, or the good Spirit, which he hath bestowed upon the Elect: Sap. 7. 17.
For by it (as *Solomon* him self doth testifie) he came to know the disposition of the Earth; the virtue of the Elements; the beginning, end and middle of times; the change of manners; the division of times; the course of the year; the disposition of the starrs; the natures of living creatures; the condition of beasts; the force of the winds; the differences of Plants; the virtues of roots; yea, saith he, and I discovered all hidden and abstruce things: For Wisdom who is the worker of all things taught it me, &c. And again, it is said, that he knew and was inst-u-

cted in the mysteries of all Plants, even from the lowly Hysop, unto the lofty Cedar of *Libanon*. Was it then a diabolicall action in *Solomon*, to look after, and to practise upon the abstruce natures of Plants and Animals, and to find out by his skill in *Astrology* the proper starrs, which are their true Patrons and charitable Mothers in heaven, and to make election of their due times and seasons in gathering of them; being that the Divine Wisdom that made them, operates in them, and by them, taught him this skill; because the devill also is by his acute observation made partaker of their knowledg, and doth make use also of all these things to serve his own turn: What? because, I say he, hath this knowledg to elect every Simple, in his force and season, by observation of that reference which is between the starrs and them; Therefore must not Man be partaker of their natural virtues, or be made cunning in the skill of collecting them, but by the aide and revelation of the devill? When in flat terms the Scriptures say, that God made them all for the use of Man, must they be esteemed diabolicall in all that use them, and therefore be forbidden, because the devill doth sometimes serve his turn with them? As who should say, that God should create any thing, onely for the devil's use, and not to serve man in each necessity, and that according unto his free will, being that it is said, that He gave man power, and made him Lord over all his creatures. What if the animal, or vegetable, or mineral Simple, do in some cases harme and prove venomous, yet in other respects it proveth salutary. There is no wind so bad, but bloweth unto some men, good.

The *Colloquintida*, *Scamony*, *Euphorbium*, *Cucumer asininus*, *Titimall*, *Bears-foot*, *Flammula*, *Garlick*, and such like, in the vegetable kingdom, prove in some respects venomous, and yet may be applied after a salutary condition, unto the body of Man. Also *Arsenick*, *Orpiment*, *Antimony*, *Quick-silver*, and such like, in the minerall Sphere do kill, being malevolously and without correction applied. The Toad, the Viper, or Adder, the Spider, the Scorpion, the Cantharides, and such like in the animal region, are deadly poyson unto man-kind; and yet they may be so prepared, that they may prove wholsome medicines unto him, and become counter-poysons. But besides all this, as there is nothing in the world, that worketh more effectually by Sympathy and according unto nature, than one wholsome and sound nature doth with another; So verily is there nothing, that operateth more Antipathetically, and contrary to nature or destructively, than the corruption of an empoysoned or infected spirit, doth with a wholsome spirit of his like Species. And the reason is, because it covereth and desireth by an earnest communication of his beams, to receive (as it were help and succor in its distress from the sound spirits, unto the irradiations whereof, it applieth it self for relief: as we see in the time of contagion, the spirit arising or emanating from the infected person, applieth his infected beams greedily unto the emanating spirit of his wholsome like; and so by a continuation of one unto the other, the fiery venome of the one impoysoneth and co-inquinateth the salutary nature of the other, and that onely with his specifick like: For commonly the Plague, familiar unto Men, doth not stick or cleave unto the spirit of beasts, namely unto that of Sheep, and such other. As in like manner, the Murren in beasts, infecteth not Man's spirit; but the like specifick nature is evermore apteſt, to embrace and apply his beams unto his like: For this cause therefore it is evident, that as out of a wholsome Man, there may be had a spirituall Mummy, which is wondrous healthfull and salutiferous unto mankind; insomuch that for his universall respects, it may be esteemed as a *Panacea* or catholick medicine, to preserve health. So also there may be attracted out of Man, after a strange manner of corruption of his spirituall Mummy, a venome, than the which there cannot be found a more pernicious or malignant one to mankind in the world: For this reason therefore, a certain *Jew*, (as I was by a Merchant that came newly from *Fes* in *Barbary* unto *Ligorn* credibly informed) after he had beheld an *English* Marriner in the ship, who had a red head, and faining himself to be much taken with the love of him, wrought so with him, that for 300 Pound, he agreed to sell himself unto him for his slave, thinking in time to come to give his Jewish Master the slip, and run away: Within a while after the ship being ready to return, and the Marriners going to take their leave of their captive fellow, they resorted unto the *Jew*'s house, who after they had demanded for their fellow, led them into a back Court, where they found the red-headed captive, his back being broke, and a gagge in his mouth and chops and throat swollen; which, as he said, was caused by the stinging of Vipers, which

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were forced into his mouth; and so hung up and exposed unto the hot Sun, with a silver bason under his mouth, to receive that which dropped from his mouth; of which (as he related unto me) the *Jew* made a kind of poyson so deadly, that it did surely kill where it touched; affirming that he sold it at an excessive rate. The like was effected, (as I was told by the Pope's Apothecary, dwelling in *Avinion*; and since, it hath been confirmed by others, that came from *Rome*) by a certain Cardinal, who immediatly after he had got his red-headed Mistris with child, and nourishing her with all the delightfull dainties that might be, till she was delivered, did in a secret Court in his Pallace bury her, armes and all, unto the paps, and so let loose unto her two hungry Asps, or, as a *German* heard it related, two deformed Todes, the which making immediately unto her dugs, sucked, and in sucking bit her, and impoysoned her dugs; and when the Todes were full, that milk became (as he said) so venomous and deadly, that it infected any one that touched it, it was so subtle and piercing. And besides, (as the former story goeth) the woman was taken up, and after her back was broken, was hanged her legs upward against the Sun, to receive that venomous liquor which distilled from it into a silver vessell, wherewith he intended to have poysoned that Cardinall, which stood as a block in his way between the Popedom and him. But all was discovered, and he, according to his merit, did endure the fiery triall for it. And the reason why the red-headed man or woman is elected most fit for this purpose, is, because they are subject by their nativity unto the influences of the Sun, and therefore are the more capable of, and obnoxious to corruption; wherefore their spirituall Mummy being contaminated by the animal poyson, is after his fermentation and putrefaction, made admirably subtle, and exceeding malitious. And although the sympatheticall desire be in the specifick Mummy, to be joyned with his like, yet by reason it is infected, and intoxicated by that antipatheticall spirit of the invenomed beast, which hath got the mastery over it, it cannot embrace his like sympathetically, but it infecteth it also by his antipatheticall additament, and so the accidentall venome converteth them both into his nature. That there was a certain Hermit, that lives not far off from *Aix* in *Provence*, is fresh yet in every mouth of that place, that with the like philtre did infect the whole City with so desperate a plague, that it did destroy most of the people thereof; onely they were preserved and cured when this Hermit pleased, who for that cause was styled by the name of Holy Hermit; for as he poysoned the hammers of each of the dores, so that whosoever knocked with them was forthwith infected, he that poysoned had his counter-poyson to cure. This devillish person was at the last discovered, and burnt alive, as he well deserved. By the like stratagem, a little before my comming into *Provence*, the plague was brought into *Turin* in *Piamont*, by certain lewd persons, who suffered for it, their flesh being torn from them by hot fiery pincers. Also lately, by the strewing of a venomous powder, the plague was multiplyed in *Millan*, the conspirators discovered, and executed: And thus by these wicked inventions, the internall spirits of men were infected, and the externall aire polluted. Neither can this to the true Naturalist apppear strange, since it is proved by experience, that a wholsome aire is oftentimes converted by a venomous blast of the southern winde, into a corrupted and contagious disposition, and the aire that was pure and unpolluted, is now by the pestiferous breath of a plaguy person, or the infectious carbuncle, or both, inquinated and made venomous; and that aire so corrupted, will also corrupt his next aery neighbour, which was sound and healthfull before. Let us but observe, how the infected spirit of the plaguy person, or one possessed with the small Pox, or Measels, Ptisick, or Ophthalmy, or bleareyes, doth infect the spirit of a found man at a good distance; and the Leprosy, Epilepsy, French-Pox, by an immediate contact; and we shall find, how that which was created wholsom and salutary in man, is become contaminating and venomous by disorder. What therefore shall I say? must we conclude, that we must abandon our own nature, because it may be made infectious and deadly unto us? Nay, must we therefore esteem human nature to be therefore abhominable, and abhorred of man, because the witches and sorcerers do, by the devills doctrine and instructions, make use of mans flesh, hair, nailes, excrements, blood, yea, and of both his spirituall and corporall Mummy, to bring their wicked purposes and inchantments to pass? That this is so, we find it as well maintained by History, as daily practise, observed amongst the witches; for *Apuleius* (who, for his magicall relations, was censured by some

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to be a witch) telleth, how his sweet-heart *Fotis*, was by her mistress, being a notorious witch, sent into a Barbers shop secretly for mens hair, to employ it about her witchcraft. Also he sheweth, that it was a thing so frequent in those daies, by reason of the abundance of sorceresses which abode in *Thessaly*, to have watch-men with store of lights, to attend upon the dead corses or corps, immediately after their death, to hinder and prevent the witches, which used to come in secretly by night, in the form of Weasels and such like shapes, to steal away some part of the carcase to serve their turns, about their wicked art. Moreover, it is a common thing, amongst them and the Necromancers, to frequent the Church-yards, and to visit the graves of such as are dead, either for some part of them, or else for a piece of their winding-sheet, or of the coffin wherein they were buried, by reason of the spirituall Mummy which sticketh unto them, to effect their ceremonies and naughty devices. It hath been confessed by a witch, that destroyed a Noblemans children of this Land, that she could have no power over one of them, till she had recovered an old glove that it wore, and afterward she had power over it: the reason was, because of the relation which the spirituall Mummy of the child, that entered by sweat into the glove, had with that of the body; no otherwise than that spirit upon the weapon hath, unto the spirit of the wounded body; so that as that fareth, either in hot or cold distempers, so also it fared with the spirit in the wound, as it appeared, when the ax or weapon was uncovered by chance, the wound would be dolorous and distempered with cold; and when of purpose part of the oyntment was pared off from the weapon, that part of the wound which corresponded unto it, would ake and be troubled; so also the witches, applying their naughty venom unto the Mummy in the glove, shooe, or other part of the worn-shirt, smock, sock, or such like, do produce their venomous effect afar off. We read also in cacomagicall books, in what esteem the members of young children were among enchanters, and especially their skin, of which, after many diabolicall and necromanticall consecrations, they create their virgin-parchment, on which they write the names of god, of the angels they invoke, and the character of the planet or star unto which they do belong. Must therefore the magnetick effect of mans nature, or spirituall Mummy, with his like, be esteemed damnable and diabolicall, because the mystery thereof is by the devill revealed unto witches, and the secret property thereof converted unto an evill sense, and unchristian-like use? Must aire be refused and banished from man, because it may be by bad means corrupted, and so be made to kil; or is fire to be excluded as condemnable, for that it, being ill applyed, proveth now destructive, which being rightly applyed, doth cherish and comfort? If by contaminating or changing our spirituall Mummy into a contagious and venomous disposition, we infect another, as one plaguy person poysoneth another, *ad distans*; and one house on fire setteth fire unto another, though it be not contiguous or touching; must therefore the use of the aire and fire be condemned, and banished from mans use? Or, must Gods fire from heaven be abhorred, because Satan made use of it in a destructive sense, and for the ruine of *Job*'s possession? Shall, I say, the occult property of the spirituall Mummy, and the admirable efficacy of mans spirit, in wholsome and salutary uses, be therefore eschewed and abhorred, because by infection it may be converted to a poysonsome disposition? Shall a good sword, which is ordained for the defence and safeguard of its master, be therefore broke and cast away, because a bad man killeth another with it? A good thing being ill applyed, may do harm. The influence and light of the heavenly Sun, in the which is the spiracle of life, being ill received, doth sometime breed unnaturall effects, yea, the devill himself maketh use of it, to serve his use at severall seasons; and yet neither it, nor his vertues, can for all that be esteemed diabolicall. In like manner, if we descend from the animal sphear, unto the vegerable and mineral, we find, that the notorious Enchantress *Medea*, made speciall use in her enchantments, (as also the same is related of other sorcerers and witches) of herbs, stones, and mineralls, without the help of which naturall things, neither they, nor their devill, which revealed unto them their secret vertues, could effect or accomplish their desires. And for this purpose, (as *Ovid* telleth the story) she searched the lofty tops of *Ata*, to find out herbs for her purposes. Many operate their feats by the vertuous property of stones, which the devill doth deliver unto them, though they themselves know neither the starry influence that giveth the force, nor yet how they should be prepared for the operations of such strange effects: As for example, There was a witch in *Scotland*, who

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at her arreignment did confess, that by the property of a stone which was taken from her, she could discover any thing, namely if a thing were true it would sweat, and if it were false, it would not sweat; and also it would reveal other things unto her by changing colours. And again, when they desired to see some conclusions from her, she said, that if they would let her have her stone, she would shew them some: But they fearing that she would escape by that means durst not let her have it, but did burn her at the Queens Ferry in *Scotland*. Some are instructed by him to take a metal and to prepare it under his proper constellation, and to grave on it the characters of the star, and Angells belonging unto it, at such a time as the star is most potent in heaven, and well encountred by other Planets. And then they find these plates to be of a strange effect, in many Magical executions. What? And because the devill knoweth the virtue and properties of these naturall things, and can instruct his ministers in the evill usage of them; therefore doth it follow, that *Adam*, and *Solomon*, and the wise Magitians of the East, and many other good and godly persons, do not know their virtues, their times of collection, and their manner of application in goodness; yea, and if they see a just cause in a contrary sense, and that without the transgression of the bounds of naturall and lawfull Magick, whose true subject is the Spirit of Wisdom, which is the Basis or foundation of true Naturall Philosophy? What make we of the means which *Moses* used, when he by dispersing of ashes, brought the botch over all *Ægypt*? But some will say, that this was supernaturally done: Let them but look into the occult Secrets in the nature of other animals, vegetables, and mineralls, and they shall find as great mysteries as these contained naturally in them, all suspition of commerce with the devill being set apart. Was the reverend Father *Albertus Magnus* a Cacomagician, because he reciteth the abstruce, occult, and mysticall virtues of Animals, Plants, and Stones. The like did *Hermes*, *Plato*, and many other profound Philosophers. Or must these be the pupills of the devill, because they know the times and houres of their collection, and manner of preparation, though they kept that secret unto themselves? No verily, for they had it from tradition, namely from the mysticall and profound Philophers or naturall Wisemen, such as *Solomon*, *Hermes*, and the wise men called *Magi*, or naturall Magicians of the East, which revealed them unto the worthy, by succession from one Age unto another. Was it not a wondrous propery in *Gyges* his ring, that cold make him, by the naturall property that it had, to walk invisible? And yet forsooth the blind buzards of our Age (such, I say, as Mr. *Foster*, and his Complices are) will have all these miraculous effects in the creatures, to proceed from the devill; and so deprive the Omnipotent Spirit of God, and his Nature, of their right; when *Solomon* in plain terms confesseth, that all the knowledg of the secret times of Election, of the mysticall natures in the stars, of the occult virtues and properties of Man, Beasts, Plants, and Roots, and all things else known or unknown, proceed from the Spirit of God, and therefore he concludeth in these words: *Omnium enim opifex me docuit Sapientia*: *For wisdom the worker or maker of all things taught me.* In which words he inferreth, first, That the Spirit of Wisdom teacheth, and discovereth unto man, the abstruce mysteries of Naturall Philosophy, which consisteth in the knowledg and discovery of naturall virtues, as well above as beneath. And secondly, That it is the same Spirit that made those virtues in every specifick thing, namely in the starrs above; and in the animal, vegetable, and minerall kingdoms beneath. Which being so, what can the devill, being but a reasonable creature as well as man, do, in the creating of these essentiall virtues by which he worketh his feats, more then man? Or why should we attribute that unto him, which doth rightly belong unto the all-creating and acting Spirit in the internall creature? If man please, he may attribute the wickedness of the action unto the devill, which instigateth man to evill, and teacheth him the means to effect his bad intent; that, verily, doth of right belong unto the devill: For he was created for a destroyer, as the Prophet *Isaias* testifieth to us; and to effect it he maketh use of God's naturall creatures; for he used the fire of God from heaven, to destoy *Job*'s cattle, and the corrupt aire to kill with the Plague or Pestilence the *Israelites* for *David*'s sins: Neither was it ever observed, that he could do ought against man of himself, saving onely in temptation: but he operateth to destroy, or make sick by such naturall antipathising means, as God hath framed for a directer usage; although also unto some of his veneficall schollers, he is pleased to show and reveal a counter-poyson, by which they may by a stronger sympathetical

thetical operation, drown or extinguish such antipatheticall effects as they have inposed upon man's externall spirit, when they are moved either for fear of punishment, or for gain, or for compassion to do it: which is the reason that some witches can undo those afflicting maladies, which they themselves, or other witches have laid on persons; but alwaies they must operate by a reall and manifest naturall Substance, as are Powders, Ointments, Herbs, and such like. As for example: *Claudea*, *Felica*, *Joan*, *Banno* and *Nicola Piscatrix*, with all their Society, in *Lorraine*, confessed the 9. of *May* 1581. that they had delivered unto them by the devill, subtill powders of three natures, the which were distinguished in colour: For (said they) that of a black colour killeth, being strewed on meat, or rubbed on the body, or sprinkled on the apparell; and that of an ashen or reddish colour, causeth diseases: but the white Powder did cure those diseases. And *Odella Boncuriana* being arraigned the 18. of *January* 1586. saith that it was the manner of the witches of his faction, to strew a poysoned powder in the way where they should pass, on whom they would work mischief. And *Francis Perine*, confessed the 4. of *November* 1588. that an herb was given her by the devill, to be laid in the way that *Riberianus* (who did beat her for stealing some of his peares) did pass, which caused him suddenly to fall sick. *Francis Follers*, and *Marget Warny*, and *Jacobit Equine*, confessed the 15. of *January* 1584. that they had Ointments, by which they anointed rods and whips; So that if they touched therewith, but the vestiments of any one, he died not long after. Also they said, that if they anointed their hand with this Magicall Ointment, if they but touched any one's garments, they died within a small space after. Thus you see how the devill cannot work but by naturall poysons: For nothing proceedeth meerly of himself, but prestigious apparitions, namely those which seem, but indeed are no more in effect, then a painted image is in regard of the true substance.

Nichol. Penningius Demonolo. lib. 1.

And therefore let not the devil's ministers make their braggs, that this commeth from his invention: For the true Alchymists speak upon their own experience, that their Matter when it is in rotting and black, is more destructive then the venomous Tyrean or Serpent, and therefore it killeth suddenly; wherefore they warn the operatours to beware of their Fumes: but when it appeareth in decoction between white and black, it reduceth the Patient into a straight between death and health; that is, into a sickly constitution; and the white, which signifieth perfection of maturity, causeth health, and cureth infirmities, and preventeth the malice, that the black and ash colour bring with them; So that you see the devill can do no more of him self then man is able. Again, for strewing of the destroying powder, the same was effected by man's wicked invention in *Millane*, the yeare 1629. And for the Ointment which killeth by an immediate contact, the *Jew* and the Cardinall knew that wicked craft, namely to abuse God's creatures as well as the devill: for whosoever it touched, it killed; and again, the Hermit effected the same busines by anointing the hammers of the doores, and had his *Alexipharmacon* or counter-poyson for it, as well as the devill; So that you may see that the wicked-minded man, that abuseth God's good creatures, as well as the devill, altering it from the true sense, for which it was created by God, for the benefit of Man; may rightly be rancked with the devill, and be termed justly, a devill incarnate, in that without the devil's furtherance, he can effect many deviliish wales, to destroy, as well as the devill, without flesh and bones. I conclude therefore, that it is a great absurdity; yea, and a gross foppery or madness in ignorant men, so lightly to adjudge and censure the abstruce *Magnalia*, or occult Mysteries of God in Nature, as to affirm them to be actions or inventions of the devill, though their effects were bad, much less when they are good, and salutiferous; as is that of the Weapon-salve, when it is commonly known unto God, and all truly-understanding men, that it is the animal, vegetable, or minerall creature, which effecteth the one by abuse, and the other in the true property and virtue; that is, for the use, for which it was created by God: For God created all creatures good, and consequently for a good use; but it is the malice of the devill, that diverteth it from his true use; which also is evidently confirmed by the Wiseman in these words, *Creavit Deus ut essent omnia, & sanabiles fecit nationes orbis terrarum, & non est in illis medicamentum exterminii, nec Inferorum regnum in terra, creavitque hominem inexterminabilem, & ad imaginem similitudinis suæ fecit eum: invidiâ autem Diaboli mors introivit in orbem terrarum: God created all things that they might exist or be, and made all the nations of the earth wholsome, and there is not any deadly thing*

Sap. 1. 14. & Sap. 2. 24.

to

to be found within them, nor yet the kingdom of hell and destruction upon the earth. And he created Man inexterminable, that is, to last for ever, and he made him after his own image; but death entred into the world by the envy and malice of the devill, &c. For know this, that before the fall of *Adam*, all things were streightly and rightly taken, and consequently not mistaken; but after that he had tasted of the Tree of good and evill, his corporall eyes were open, and the creatures were interpreted and distinguished for good and evill, and were converted unto both uses; for from that hour, the mysteries of iniquity and righteousnesse began to reigne in the world, and evill began in the very first practise after the fall, to shoulder goodness; and vice did first prevail against vertue, and by naturall means was employed by the first fruits of wickedness, to wit, the vegetable creature, or a piece of wood, by the envy of unrighteous *Cain*, to knock out the braines of his righteous brother *Abel*; when contrariwise this vegetable creature was in another sense a piece of wood, namely, in the form of a cross, (signifying the opposition which in this world is made between good and evill) an instrument of Christ's death, without the which, there was no assurance of salvation.

We see therefore, that all occult operations proceed from the hidden vertue in naturall things, which were discovered by Gods Spirit, as well unto mankind, as conceived by the sharp-witted observation of Satan. Unto good men, I say, they were detected by the good Spirit, to do good, and prevent evill; for except the evill be known, a counter-poyson will hardly be found out: Unto bad men, they were administred to execute mischief and iniquity. I will reckon up some of these secret vertues, in each of the three kingdoms of compound creatures, namely, Animal, Vegetable, and Mineral.

First therefore for the Animal. The Owl is said by *Albertus Magnus*, to have many notable vertues; For, saith he, if his heart and right foot be put upon one that sleepeth, he will forthwith tell what he hath done, or any thing that you shall ask him; and he saith, that it hath been tryed by some of his brethren to be most true. And again, if one do but put it under the arm-pit, no dog will bark at him. Also the Goat's blood is reported by him, to turn glass into a soft and malleable temper, if the glass be sod in it and vinegar, that one may handle it like paste, so that if it be cast against the wall, it will not break. And if one maketh an oyntment of the same composition, and do annoint his face with it, things will appear horrible and terrible unto him. And if the said composition be put in the fire, and there be present one that hath the falling-sickness, and a Loadstone touch him, he will presently fall into a fit as dead, and if some cold water be given him to drink, he will recover. So (saith he) if a candle be annointed with the Camel's blood, all men in the room will seem to have Camel's heads. And thus he proceedeth in his History, with a description of admirable wonders, which are effected by the occult properties of beasts, vegetables, and stones. If Mr. *Foster* and his adherents shall say, that all these are lies, I reply, That it was a learned Philosopher, and famous Theologian that relateth them, who, no doubt, would, if he lived, tell him, That he should learn to understand the hours of elections, the stars that have dominions on the earth, and their times of exaltation or fortitude on the earth. And lastly, over what creatures in the three compound Kingdoms they have their proper influences. For my part, I know admirable secrets in man and beasts, for the which the Peripatetick Philosophy can yield no reason; as for example, That the Pike or Jack-fishe's guts dried, should mightily provoke urin; the sucking of blood from a Mole, whose nose is cut off for the same purpose, will cure the falling-sickness, and that after the taking of it, it maketh the party exceeding sick; as experience hath taught us, by the cure of a Lady in *Kent*, who was cured thereby: Also, that it being burnt unto powder, it should, by an occult nature, expell the cholick. That the heart and liver of the Frogs should be approved, for the falling-sickness. That a Snake's skin should accelerate and hasten a woman's delivery. That the menstrues in a woman should cause a Leprosie. That the Toad dried should stench blood, as also the Spider, being applyed unto the nostrills of him that bleedeth, as I have often tried.

As for other occult miracles in stones, mettles, herbs, and animals, the true schollars unto *Solomon*, I mean, *Hermes*, *Plato*, *Albertus Magnus*, *Dioscorides*, and such like, are full; and doubtlesse they would not prove so sottish and indiscreet, to publish lies, and to write things of impossibility, averring them to be effected in their knowledge, and so by that means, lose that reputation, which they have

gained in the world by their wisdom But as concerning the practise of our main businesse, which is, touching the sympatheticall and antipatheticall respect, that is between the different Mummy which is in mans body, and the ocular demonstration thereof, produced from the Loadstone, I purpose in this next Book to shew and prove more unto you, than any one hath done before me unto this present, as I may imagine.

The Third BOOK.

Which toucheth many practicall Proofs, and experimentall Conclusions, to confirm the loving Microcosmicall Attraction, or sympatheticall Coition, and antipatheticall Expulsion or hatred, by the magnetick and expulsive property of the Macrocosmicall Load-stone.

The Argument of this Book.

The Author's Proem unto this present Book, wherein he briefly and in few words, reciteth what is said before.

Coloss. 2. 1.

Joh. 1.
1 Tit. 6.
1 Cor. 12.

Act. 17.
Sap. 1.
Sap. 12. 1.

I Have related to you in my precedent discourse, and made sufficient proof of it, that the spirituall Christ, the divine word, or eternall wisdom, is the true basis or foundation of the essentiall Philosophy, as is proved by the Apostle's testimony, forasmuch as he is the sure and never-failing corner-stone, on which every creature is builded, and in whom it consisteth; seeing that in it is life, and that life is the essentiall light, which vivifieth all things, and consequently operateth all in all, as the Scriptures do sufficiently testifie: For if the Spirit of the Lord doth impart unto the creature life, and inspiration, and all things: And if again that Spirit doth replenish the earth, and be in every thing, (as Solomon *confesseth) then must we also acknowledge, that this centrall Spirit of every specifick thing is that Divinity, wherein the essentiall root of all magnetick sympatheticall attraction, and antipatheticall expulsion in every kind, consisteth. For being it is the catholick love which imparteth it self unto every particular existence, to give it action and motion, to attract his like nature, for a convenient nourishment, assistance, and consolation; so also it maketh the organ in which it acteth, to resist and expell all such emanations, as either in order, quality, or essence, do disagree, and are opposite or harmfull to the specifick existence or conservation. For this reason therefore it endueth the creature with a double affection, namely, with a concupiscible desire, and an irascible hatred; whereof the one doth rejoyce or sympathize with his like, and therefore alloureth or draweth it unto him, to consolate and assist him in his being; the other doth eschew and drive away, by an antipatheticall and odious aspect, that which may be harmfull and noysome unto it. And this is the act of that all-creating and sustaining Wisdome, which made each creature, by a kind of successive preservation, which it sucketh from his like in the world, to be and exist; and consequently hath given it an irascible faculty to defend it self, from that which is contrary unto it: Whereby we may see, how this vivifying spirit doth moderate all things with an unpartiall hand, insomuch that though it hath framed all things by opposition, namely, light and darknesse, and therefore inmans regard both good and evill; yet he ordained, that each individuall should have the faculty, to eschew with an irascible and antipatheticall dis-*

disdain, that which unto it is contrary either in order or nature, or both: untill the time be accomplished, in which after he is exalted, he shall expell all contrariety and discord out of this world, by making a sympatheticall union amongst all things, which also St. Paul *doth argue in these words:* Cum evacuaverit omnem Principatum, & Potestatem, & Virtutem: Oportet autem eum regnare, donec ponat omnes inimicos sub pedibus suis: novissima autem inimica destruetur Mors, Omnia enim subjecit pedibus ejus: Cum autem ei subjecta fuerint omnia, tunc & ipse filius subjectus erit illi, qui subjecit sibi omnia, ut sit Deus omnia in omnibus: When he hath evacuated every Principality, and Potestat, and Virtue: For he must raign untill he put all his enemies under his feet: the last enemy death shall be destroyed: For he shall subject all things under his feet. And when all things are made subject unto him; then also the Son shall be subject unhim, who hath made all things subject unto him, that God may be all in all. *Whereby it is evident, that the catholick Magneticall virtue, which resideth in God's eternall Spirit, shall at the last be exalted after his glorious victory, and draw all things unto him, and all things shall be one in him, and he in them, and consequently all Discord and Hatred being banished and laid apart, Love, Peace, and Unity, shall erect the perpetuall and never-dying* Trophy *of this hallowed Victory. This universall Magnetick Virtue, is acknowledged by the Spirit of Christ in these words:* Si exaltatus fuero à terra, omnia traham ad meipsum: If I shall be exalted from the earth, I will draw or attract all things unto my self; *that is, I will, by mine attractive or conjoyning, Unite all things, and, as it were, ingraft them into mine own Nature; So that in the beginning, all things came from one Unity, as comprehending in it implicitly, all things which are explicitly unfolded, and comprehended under two contrary Principles; So in the end all things containd under discordant Principles, shall be again reduced unto one and the same radicall beginning. But as yet we are subjected under contrary Principles; for the whole world, and the members thereof, are composed yet of strife and concord; of enmity and friendship; of darknesse and light; of evil and good; and therefore under the protection of this Divine Wisdom, which governeth all things, and striveth to have the victory over confusion and dissention in this world, that a generall peace and union may be made. And therefore that all things may return and live in him, who is onely Love, the creature hath power to make a sympatheticall accord with his like, and to repell, by an irascible or antipatheticall property, his contrary.*

1 Cor. 15.

Heb. 2.

Joh. 12.

Now therefore since that this Spirit is all in all, and therefore in every Specifick, it consequently followeth that it attracteth sympathetically, that which is conservative, or of a like nature and condition, in the animal, vegetable, or minerall kingdom, and expelleth antipathetically from it, that which is harmfull, odious, and detestable, or of a contrary disposition unto it. And thus much touching a brief of my precedent sympatheticall and antipatheticall Theory, mentioned in my precedent discourse. I will now enter boldly into the Practick of them both, that thereby you may be the eastlier induced to believe, that such things as are spoke of before Theorically, are feazible and easy to be brought to practice, and that onely naturally, without any Cacomagicall act, or Diabolicall assistance; as many temerarious and rash-headed fools of this world have scandalously blazed abroad, not onely in their vain and windy Words, but also by their inconsiderate Writings. I will proceed therefore unto my purpose, and divide this present Book into two severall members: whereof the first shall handle such sympatheticall effects; and the second such antipatheticall events, as are Magnetically produced in the animal, vegetable, and minerall kingdoms.

Colos. 1. 13.

The first Member of this Book, intreating of the admirable effects in Sympathy, which are brought to pass by the Magneticall Attraction of like unto like.

CHAP. I.

Herein is expressed, how by comparing the Mineral Load-stone, and his attractive Virtues with those of the Animal and Vegetable, we may find out and bring to a demonstrable light, the wonderfull effects that do lurk in them both.

SInce it is a thing most worthy of observation among wisemen, that there is nothing in the celestiall Orbe, which hath not his like in the terrestriall; So verily, there is nothing in the minerall kingdom which hath not his like in the vegetable; and again, the likness of the vegetable Sphere is found in the animal, I mean in love and hatred; in attraction and expulsion; in union and divorce. But, because in the mineral kingdom, there is found nothing in all the world, so neare in virtue unto the action and life of the animal, as is the Magnet or Load-stone; Since that it affecteth sensibly, his ferruginous like, it seemeth to wooe and lust after it, and attracteth it eagerly, and lasty, uniteth it self unto it after a marvellous manner, even as the the female and male do in the animal kingdom. For this reason every like particle in the animal or vegetable kingdom, that worketh after the same manner, are justly tearmed Magneticall. Hereupon the well experimented Doctor, *Paracelsus*, when he writeth of the mysticall Mummies, as well corporal as spirituall, and of the attractive means or manner to extract them, as well out of the living as dead bodie; He, for the better instruction of his Schollers, and such as he termeth *filios Artis, the children of Art*, expresseth examples, drawn from the Load-stone and the Iron: For by it he doth sufficiently declare the manner of extracting the said Mummy, and consequently doth open after his fashion, what the Microcosmicall, or Animal Magnet is, by means whereof it is extracted out of the body, namely that it is a corporall or substantiall thing, as he seemeth to justify in these words: *Spiritualis Mummia non operatur nisi per corporalia media: The spirituall Mummy worketh not but by corporall means.* Where he intimateth by corporall means, those secret Magneticall bodies, which suck it forth of the living animal, and make it to operate, as well at home by an immediate contract as abroad, namely in or at an unlimitted distance; that is to say, by a naturall and convenient transplantation. He therefore who is wise and profound in these mysteries of Nature, and unto whom the Sympatheticall Concordance, abstruce properties, nature, virtues, and originall of the Load-stone, and the Iron, is well known, will know that their example may fitly be applied unto man: For by it he may easily discern the Microcosmicall Magnets, and understand the manner of their extraction of the spirituall Mummy out of man, and withall conceive the proper end and usage thereof. That therefore these things may be the better dilated and enucleated unto the well-wishing Reader, I think it fit in the first place, to touch a little the same string of one symphoniacall Concordance, that doth concern the nature and Originall of the Load-stone, and the Iron, which we have more fully mentioned in the precedent Book of this our discourse, that thereby we may with the greater facility, gather what the Microcosmicall Magnets are.

As I told you before, in the third Chapter of the second Book of this Treatise, that it was evident, that the Load-stone, otherwise called the Calamite, or minerall Magnes, proceedeth, not of any naturall beginning, but rather of a monstrous birth and originall, forasmuch as it seemeth after the manner of a Mule, to be procreated of unequall and unlike genitors or parents, being that his mother, or cor-

corporeal and passive mass appeareth evidently to be a common, Saturnine, stony, Mercuriall substance; and his father, or active form, a mettallick or sulphureous Martiall spirit: Now after what manner the mixtion of these two are made, I beseech you to observe in a word: When the Saturnine Mercuriall liquor of the stony nature was as yet in his first matter, near unto the Mercury of *Mars*, (for these two are most commonly found together) namely, the Magneticall nature, and the Iron mine; for this reason, to wit, because of their near alliance, and propinquity in existence, there was required but a light and easie transmutation, to unite them into one body, and therefore it seemeth to enjoy a middle nature, between a metall and a stone. And it may well be called a half transmuted Saturnine Mercury, into the which, when the spirit of the Martiall sulphur, as a metallick form, hath entred, it receiveth it as his passive mother, and conserveth it within it self, and is coagulated into a stony body, which is called the Calamite, Magnet, or Loadstone. Now since every spirit doth principally affect and covet, to be nourished with that which is neerest and likest unto his nature, the which nature and spirit is found to be onely in Iron; and therefore they are observed to proceed from one Mine, or the same terrene matrix; yea, that out of the Magnet body, the perfectest Iron or Steel is extracted, it ariseth from the consideration, that the Martiall and Saturnine spirit of the Load-stone, sucketh and attracteth from his center the body of Iron unto it, drawing forth of it his formall beams, as it were his spirituall food; but because the Iron-body will not forsake so easily his inward spirit, it followeth and is sucked unto it. And again, the Iron finding the like spirits in the Load-stone, doth covet as fast to be possessor of them, by an equall coition or desire, and so a conjunction or union is made no otherwise between them, than between man and wife. But because the Loadstone is fuller of the Saturnine stony Mercury than the Iron, which is purified from it by fire, and consequently more near unto the property of the male, therefore it sucketh not the Load-stone so greedily unto it, as the Load-stone doth the Iron. For it is an old confirmed axiom, That Matter doth desire and long after Form, and as eagerly doth draw and allure it, as the female doth the male. But that the Iron is in lieu of the male, it appeareth, in the strength that it addeth unto the Load-stone, for if the Load-stones pole be capped with steel, it doth so far animate it beyond his own proper nature, that it causeth it to draw unto it a far greater proportion of Iron, then otherwise it was able. This therefore being rightly considered, we may with the greater facility collect, what that microcosmicall Load-stone should be, that is able to extract the microcosmicall spirit, without any dammage or debilitation of the body.

If therefore we would attempt to effect this excellent exploit, we must do it by such a corporall Magnet, as shall be taken out of the Microcosm, or Man, whose production and generation must in every respect accord and agree with that of the macrocosmical, or terrene minerall Loadstone, which is mentioned before; the which I purpose onely by circumlocution, and not in plain tearms, to expresse unto you, that thereby so great a secret as this key, to unlock the balsamick cabinet of mans Mummiall nature, may be hidden from the unworthy, and yet sufficiently made manifest unto the worthy and religious Philosopher, by evident circumstances; for if that such hidden mysteries in nature were vulgarly discovered, there would be no difference had between a wise man and a fool. And therefore *Solomon* did teach us, *Quod sit sapientis celare rem*, *It is the part of a wise man to hide the thing*. And the wise Philosophers in their Writings, did so considerately express the secret of nature, that they might hide it from the ignorant and uncapable vulgar, and yet speak plainly to such as are the children of art, and sons of true learning. But this is not all, for I would have you to understand, that the property of the magnetick microcosmicall work is so universall, that it sheweth the way, as well to infect the Mummiall spirits of man with a venomous and pernicious antipatheticall nature, as to extract it in its wholsome and sympatheticall condition, whereby it may be employed in good and salutary usiges. And for that reason, namely, because evill-minded persons, as well witches and sorcerers, whom the devill hath instructed in the abuse of this excellent mystery, as also wicked minded-men, I mean incarnate devills, may do great mischief in the world, by the publick revelation thereof; for most men are proner unto mischief, than inclined to do goodness; I think it to be the wisest part, not to name the internall microcosmicall Magnet openly, but onely to express it in more generall tearms.

tearms. I would have therefore each wise man to understand, that the magnetick nature, as well antipatheticall as sympatheticall, of all things, consisteth onely in the sulphureous vertue of the vitall spirits, which by reason of their incarceration, are apt to attract their like unto them, by contracting of it self from the circumference unto the center: Even so the animal, vegetable, and mineral salt, which is the immediate receptacle of this sulphureous spirit, that by reason of its pure, Saturnine, Mercurial earth, sucketh and draweth by the act of the included spirits their like from the circumference, whereby they vegetate and multiply, both in their airy volatill salt, which by a Saturnine or northern condition, is like snow or frost condensed, and in their ætheriall or celestiall fire. And again, the sulphureous spirit flyeth back, or reflecteth his beams into its centrall salt, after it did emanate unto the circumference of the body by northern accidents, namely, by externall cold, as it appeareth by the fiery or heavenly seeds included in the aire, that is retained within the Weather-glass, which when the north-wind blowerh is contracted, by reason that the expansed spirits of the celestiall sulphure, or the heavenly fire which is in it, flying from his cold opposite, betaketh it self unto the center of the aire, compassing, as it were it self with a clowd, or making it a house, to resist the northern blasts inclemency. For (as hereafter I will shew you in my magnetick demonstration) that the sulphureous Æquator is an enemy to the cold Mercurial poles. Also in mans body, when a northern or stupid fear possesseth it, the sulphureous spirits contract themselves, and leave the externall aspect pale, blewish, and wan, and in so doing, contract the internall spirits of the body unto the center; but this motion is antipatheticall, and caused by unnaturall passion. Again, those sulphureous included spirits being at liberty, they dilate and expanse themselves into the open aire, as having no evident magnet to attract or contract them into a narrower room. To conclude therefore, the microcosmicall Magnet must issue and be ingendred from the microcosmicall sulphureous spirits in his proper salt, which is his form, & from a more strange Mercury, which by his vicinity and propinquity, is most familiar with it, and, as it were, akin unto it by adoption, and this is his passive matter. Wherefore of these two microcosmicall portions, I mean, the formall and materiall, our secret Magnes is framed, by the which, the spirituall Mummy is extracted out of the living man, by means whereof, admirable cures, and pernicious harms may be effected, as well *ad distans*, or afar off, as near at hand, or by an immediate contact or administration. Moreover, the same internall Magnet, or attractive salt in man, in whose interior the sulphureous vivifying spirit doth dwell, and of whose condition and root, our foresaid microcosmicall Magnet is, will perform the self same salutary effects, and many other rare experimentall conclusions, if it be conveyed into the blood by transplantation from the alive person by an effluxion; or in the nails and hair, separated from him to another subject. There is also another microcosmicall Magnet, which is taken from the dead man, by the means whereof, the spirituall Mummy may be drawn out of the living man, and applyed for mans health, as well by an immediate administration, as by transplanting of it into a vegetable plant, herb, or tree, as in the progress of this Book shall be more amply declared. But because the order of these things in our demonstration, *à posteriori*, or by progression from the effect unto the originall cause of these things, will be most convenient for the common and vulgar capacity, I will begin to ascend in this mine explication from grosser elements, unto more subtle, intricate, and abstruce things, as if by proportionate degrees I should mount from the earth into heaven. I purpose therefore first to express and demonstrate unto you, those things magnetically, which are onely wrought by the corporall contact of two severall bodies of the same naturall condition. But before I will begin with the Mummy, which is taken out of mans dead body, I think it in the first place most necessary, to entreat of the dead carcase his mystery, that we may proceed the more methodically in our intent.

CHAP.

CHAP. II.

That there are four sorts of corporall Mummy, whereof one onely is usefull and necessary for salutary purposes. In this Chapter also is set down an experiment, with certain ocular Demonstrations, confirming the magneticall or attractive vertue of the Balsamick spirits, which are in the usefull Mummy.

SUch as have profoundly considered, and deeply respected, as well the externall as internall nature of man, have perceived, that the microcosmicall Mummy is of two conditions, namely, corporall or spirituall; of the first, I purpose to speak in this present Chapter; the second shall be handled hereafter, and that at large. Touching the corporall Mummy, it is either naturally sympatheticall, or unnaturally antipatheticall. We find therefore by experience, that the naturall Mummy is onely medicinable and salutiferous, after his due preparation, which is effected chiefly by his own magnetick property; the rest are apter to breed diseases, and to infect such persons as are in health, than to afford them any salutary relief or consolation; for, as according unto the nature of the four elements, there are four kinds of corporall and substantiall Mummyes, so also are they distinguished according unto those elements, whose natures they have endued; of the which, three of these are corruptible, and inducers of death and sickness, namely, the earthly, the watery, and the fiery; and onely that which is airy, is util to mans life, and amicable unto his nature. Concerning those three kinds of Mummy which breed corruption, the reason why they prove corruptible, is this: We must hold it first for a generall axiom in Philosophy, *Quod corruptum corrumpentis naturam in se induit, That the thing corrupted, doth endue the nature of the thing corrupting*: As for example, If the dead carcase of a man be corrupted in the earth, it is changed and passeth into the nature of the earth, and becommeth inutil for mans health, and indeed rather destructive then constructive or wholsome. Again, if the corruption be made in the water, then the corrupted flesh or dead body will acquire or endue a waterish and masseluginous disposition, which also will prove very incommodious or unprofitable, for the conservation of the vitall spirits. And lastly, by the inordinate violence of fire, the spirits in the Mummiall body will be consumed, wasted, or expired. Now the reason why these said corporall Mummie's in those estates, are inconvenient for the conservation of health, is, Because the foresaid three do so destroy and corrupt the body of them, that they make and constrain his earth, his water, and his fire, to return unto their first matter; so that whereas the earth and the water are ordained, to be the receptacles of two vivifying elements, namely, of fire and aire, which onely can be conserved in a body that is incorrupted, it must of necessity follow, that in the three foresaid Mummies, those vivifying spirits must needs vanish and fly away, for want of a naturall body, which is now become corrupted and destroyed, and therefore unnaturall. Seeing therefore nothing is required in the true Mummy, more then that which is apt and proper for the conservation of life, yea, for life it self, which is the aire, which is banished and expelled from the three foresaid Mummies, therefore nothing can be extracted out of them, but sickness, death and destruction, and consequently antipatheticall effects; so that if a found, murthered, or strangled body, do rot under the earth, or in the water, it is not fit or proper for the wholsome use of mans body. The very self-same regard is to be had unto such bodies, as die through infirmityes and diseases, and although they are not visibly corrupted by the three foresaid externall elements, yet nevertheless it happeneth so, that a certain invisible corruptible influence and impression, is made or caused from the externall elements, into the internall. From hence therefore proceedeth that intestine war in mans body, whereby the elements do kill and corrupt one another, but after a divers fashion, namely, otherwise in one body than in another, according as one element or elementall alteration, is said to have dominion or rule over the other. And this is the reason, that such variety of diseases do haunt mans body: as for example, The Dropsie commeth of the strong impression of water, the Hectick or burning Feavor of fiery insultations, and the Leprosie of the dominion of earth, &c. And therefore also, where any such elementary corruption happeneth unto the body, there the wholsome spirit of the corporall Mummy, with his habitacle or dwelling mansion, is utterly overthrown, and the spirit is forced to de-

depart, and consequently contrary Mummiall spirits, do dominere, and are ready to operate antipathetically as shall be expressed in the second member of this Book.

But if the sound body, that is, not haveing any infirmity be killed onely by and in the Element of aire; that is to say, through strangling or by hanging, then there will be found no impression of the foresaid Elements in the corporall Mass of mans carcass. And for that reason it will remain incorrupted, and will not suffer any Elementall resolution, so long as it is conserved in the aire. If therefore the body or tabernacle of the spirits, and vital Balsom remaineth entire, then that aereall vitall Balsom is not compelled to depart from his lodging, so long as the body is not resolved by nature or art, But if it be resolved, then it will forsake the body, as the soul doth; as also the animal astral spirit, which did reconcile the one with the other. But the vitall, vegetable and Balsamick spirit, remaineth in the incorrupted body: It followeth therefore, that this airy kind of Microcosmicall Mummy, is most proper for the conservation of virall spirits in the living man, being extracted, prepared, and rightly after preparation to be applied, I will therefore come briefly unto our Magneticall Experiences, touching this Mummiall Subject.

The Proposition.

If this salutary kind of airy Mummy, with his vehicle or Magneticall instrument, be taken, or chosen, or selected rightly, it will indue by reason of the absence of actuall life, and the dominion of cold, the condition of the Northern pole, and consequently by that reason, those airy included spirits, which were whilst the body was living, of an hot æquinoctiall nature, and therefore more dilative from the Center to the Circumference than attractive, are now by death made to act from the Circumference to the Center, if they be excited by their like spirits, which are æquinoctiall and lively, and then they become attractive of the æquinoctiall Mummy, namely by contracting themselves into the Center, and consequently this airy microcosmicall Mummy, must be indued with the Magneticall property of the Northern pole, and therefore by a contactuall application of it to his like the living man, it will suck and attract greedily his like nature; and having drawn it in, will retain it; So that it may, by a due preparation, be made sympatheticall, and reduced into a singular medicine for mans health and conservation: Or it may be so contaminated, and made antipatheticall with the impure and infectious Mummy, of the infirm living creature, that it may free the infirm, by extracting out the poyson which did infect it, and infect a wholsome and sound body, unto the which it shall be given inwardly.

An Experiment upon this.

I collected a portion of this Northern Mummy, namely of the flesh of a man strangled in the aire, in which the spritual Mummy, was Centrally contracted by cold, and I applied it typically unto the part of my body, which was neareſt unto it in naturall position. I found it in the contact passing cold, and as it were ice and Northern. After it had remained on, a certain time, I found, that in the exciting of his frozen and Northernly contracted spirits, by the æquinoctiall heat of my body, they drew off my Mummiall and vivifying spirits greedily, and at some times, and as it were by fits, I felt them in their Magnetick operation sensibly, and after a kind of dolorous fashion, to tug and pull some adjacent parts close about it; in conclusion, after a certain time I took it off and found it much altered in smell and view, by reason of the quantity of my spirits, which they attracted unto them; both which Mummiall spirits, so Magnetically congregated together, I extracted, and prepared after my manner, for the use of mine own body. But because my assertion will perchance be of little credit, I will prove the feisibility of it, and probability of every particle or member hereof, by many and sundry examples or Demonstrations.

I. *Demonstration or Proof, made by a Relation unto the Microcosmicall nature.*

To prove and demonstrate, that the airy spirit of the Microcosme, is apt to take

take any polar impression, as well as the aire of the Macrocosm, and by consequence is more Magneticall, or attractive in his Northern or cold property, than in his æquinoctiall or Southern habit. Look considerately upon the aire included in the Wether-glass, which served as a catholick demonstration unto my precedent Philosophy, and you shall see, that when the æquinoctiall, namely the Eastern and Southern winds do blow in the aire, the particular included aire, and therefore the universall Element of air excluded, is less Magnetick or attractive, than when the Northern winds do blow. The proof is made evident, because that when those winds do blow, the externall aire, and therefore the internall, is more apt to be dilated, by reason of the Emanation of the Sulphureous or celestiall spirits, which are included in each airy spirit, from the Center unto the Circumference, making thereby a certain expulsion, or rather expansion of airy parts, by rarifying of the body of it. And therefore it is observed in the Instrument, not to draw the water higher then the figure 1. but to repell it down lower: Contrariwise when the North winds blow, the dilated and mobil aire is by attraction or condensation, contracted into immobil snow; that is to say, into an earthly condition. So that we see that the aire in this estate is admirably contractive, as it is expressed to the life, in the demonstrative Instrument or Wether-glass: For the included spirit attracteth the ponderous water upward, and contracteth it self out of a large room or place, into a narrow Angle or space, as it appeareth when the Northern Snow and Frosts, have had long dominion in the Macrocosmicall world, by a Northern breath, at which time we shall find the water against his nature, to be sucked up unto the upper figure 7. The reason whereof I have shewed you before, namely because the occult Sulphurous nature or spirit, which is the Sun of light, and the actor in life, being carried in his airy vehicle, flieth from the persecuting cold, which is his adversary, and armeth it self about in the Center, with a condensed aire, to hinder or break the universall assault of cold, which is the impe of darkness, and therefore hath his seat at the pole, which is furthest off from the presence of the Sun. In like manner, the dead and cold Mummial spirits being for this reason Centrally contracted, and as it were mortified and congealed by application of it to the lively Spirits, as the cold Northern aire, or spirit unto the æquinoctiall or Southern Sun then reviving, and incited by the living man's contactuall or contiguous presence, do greedily draw them in, as imploring their aid against their cold adversary, and having the possession of them seemeth better satisfied. I will prove this to be so by this demonstrative Example, taken from the Load-stone.

II. *Demonstration.*

That the dead spirits in a body, will not attract unto them dead spirits; nor, that lively spirits in a body, will not suck unto them Magnetically lively spirits, but very moderatly; it is argued by the operation of the Load-stone, in this manner.

Problem 1.

The Southern pole of one Load-stone doth with a certain hatred flie from, and eschew the Southern pole of another, and will by no means be joyned together in friendship, but avoideth by a naturall antipathy, the contact of one another. But if the Northern pole of the one be applied unto the Southern pole of the other, they will sticke and cleave together by a strong attraction.

As for Example:

Take a Load-stone with his distinct poles, namely his Australl and Boreall pole being marked out; put it into a little vessell or boat to flote in a basin, or cestern, or tub of water, in such a manner, that the two poles thereof be disposed unto the plain of the Horizon: then hold in your hand another Load-stone, whose poles are well known unto you; So that the South-pole of that in your hand, be directed to the North of that which floteth, the two not being far from one another, and you shall find that the boat will follow your hand whither soever it moveth, and will not leave untill it cleaveth unto it. But if contrariwise you shall offer or apply the North-pole of that in your hand, unto the North-pole *Gilb. l. c. 5. fol. 6. vid. Rid. 82. & 95.*

of that in the boat, or the south-pole of the one unto the south pole of the other, you shal perceive that the one Stone wil by his aspect drive away the other, & the little Bark will forthwith turn from it, as if the Helm thereof were moved another way.

Application.

Even so the northern natur'd Mummy will not at all, or but weakly, operate on his like; nor the southern, or hot lively flesh, on his like; but contrary poles will act, and by a magnetick vertue will be united unto one another, by the attractive faculty of the northern, or cold dead mans flesh or blood, which coveteth by a secret instinct the hot nature of the Æquinoctiall south.

III. *Demonstration.*

Touching the fortification and augmentation of spirits in the dead and impotent, or northern Mummy, by the contact of the southern or lively Mummy or flesh, it is magnetically maintained to be possible and probable, by this problematicall Demonstration, which proveth, that the northern Magnet, or airy Mummy, is exalted in his power by the southern.

Problem 2.

The stronger Magnet or Load-stone, and the bigger in quantity, doth augment the force of the lesser; as also of Iron, by putting the lesser Magnet upon the pole of the greater, so that the northern pole will become stronger in his attraction. As for example, A piece of Iron being put on the pole of the lesser Stone in that position, it will hold it up perpendicularly on the north point *A*. which on the pole *B*. will no way be effected.

Gilber. lib. 2. de Mag. c. 25. Vid. Ridl. c. 84



In like manner the northern Mummy, by the conjunction of it unto the southern nature, is exalted in strength, and suckerh new spirits and vigour unto it, by drawing power from the stronger, and so leaving the stronger weaker, which is better proved by this third Problem.

Problem 3.

Ridl. c. 24. If two Magnets, armed by two Iron steely teeth a piece, be set before you, the one being strong, the other weak, or much less, whose axis or diameter between the teeth are equall, and of a like length; then set the teeth of these together, that come from contrary poles and parts, and the stronger will apprehend and lift up the weaker; and the weaker being united and incorporated with the stronger, by the vertue that it receiveth from the stronger, will lift up from the ground, and retain the stronger and greater very firmly, although he be much heavier than the weight the small Stone doth ordinarily lift up.

Application.

Even so the weaker or northern Mummy being lesser in quantity, will gather force, and multiply spirits, by his faculty of attraction from the stronger and bigger mass, of the southern or lively Mummy. Lastly, that by the application of this dead, northern, or congealed Mummy, unto the lively, southern, or æquinoctiall Mummy, the most evident and strangest attraction proceedeth from the northern Mummy; it is manifested by this example in the Load-stone.

Problem

Problem 4.

There is a magneticall attraction from the æquator of the Load-stone, but far different from that of the northern pole, both in violence, and in manner of attraction; for the æquinoctiall attraction is more naturally mild, as if it were a mean betwixt the two poles; and yet in substance, all is but one earth, though various in formall execution: As for example, The erection of a piece of Iron will be the less perpendicular, and the attraction will be the weaker, by how much the nearer it approcheth from the pole unto the æquinoctiall. Again, all that have written the magneticall History, do ascribe the greatest force of attraction unto the northern pole of the Magnet, as shall also hereafter be declared and proved more at large.

I will conclude with a demonstration taken from the like Mummy of beasts; and it is this.

The fourth demonstration, which is Animal.

It is a common thing, and vulgarly in use, to take a piece of raw beef, and apply it unto the nape of the neck, to draw away rheumes or defluxions out of the eyes: And I was informed by one of credit and learning, that when a simple fellow that was troubled with sore and watering eyes, was counselled to apply raw beef behind in his neck, to draw back and divert the humour; he mistaking the business, applyed the raw cold beef upon both his eyes, and it was his bad chance, that it attracted so strongly, that instead of drawing out the rheum, it pulled forth his eye-holes. Also, a worthy Gentlewoman of mine acquaintance, had (as she telleth me) raw beef applyed unto her neck, for to divert the rheum from her eyes; but she confessed, that it drew so strongly unto it, that she felt her eyes, as it were, sucked or drawn into her head, and will not be perswaded to this day, but that her eyes are deeper in her head than they were. Whereby it is argued, that by far greater reason, the experiment above mentioned is in every respect demonstrated to be true, being the Magnet of it, is composed of subtle aire, Mummiall spirits, coagulated by an internall and centrall vertue, in the magneticall mass.

Another relative Animal Demonstration.

A Noble-man of *Bohemia* named *Burgravius*, did use for his Gowt this medicine; He took a piece of Beef, and did moisten it a little with wine, and laid it on the place affected, renewing the same medicine every six hours space, and it drew forth a great deal of filthy and sordid matter. And if afterward the same flesh be given to be eaten of dogs, it will infect them with the same Gowty disease as it did the man: and this was tryed upon a couple of that Lord's dogs, as *Hans Tanker*, the Minister of the Lord *Hofman*, did relate it from the said *Burgravius* his own mouth, and also he himself saw it effected on a dog.

If this grosse mass of magneticall stuffe in its simple nature, could draw so strongly unto it, much more should our faith be grounded on a more spirituall and airy animal Mummy, or mummiall Magnet, which I know, but am not disposed at this time, neither do I think it fit in this place, openly to reveal, or to expresse, either its manner of preparation or diversity in usage: because by the abuse thereof, wicked and naughty-minded persons may do as much harm thereby, in inducing of diseases, as the honest Physitian may do good, in expelling or curing of them. *A third of Mr.* Cotton's *Dog.* *Note here.*

A fourth relative animal-Demonstration.

It is esteemed to be an excellent magneticall cure in the plague; when the sore or carbuncle doth appear, to take a dry'd Toad, macerated in vinegar, and afterward to apply it to the infected place of the body: for it is reported, to suck or draw the venom to it strongly. This hath been often tryed, and it may be proved, by reason that the Toad is magnetically attractive, and stiptick, partly because of her cold venom, and Boreall, dull and heavy, or melancholly disposition, and then forasmuch as it is observed to stench blood. So that this gross and terrestriall ve-

nomous Magnet performeth his office, in attracting from the Botch or Carbuncle his like, though not so subtilly and spiritually, as the Elementary or airy Northern Mummy doth from the lively or Southern natured man. I could tell you of many vegetables, which have a Magnetick property, to suck and draw unto them, being applied unto the soles of the feet, or pulses of the wrists or armes, for divers Aguish distempers. But that I should in so doing, prove perchance too tedious, unto you; and therefore I will proceed unto the second degree of the Magneticall virtue in the Mummy, which is to draw or suck unto it his like; not by contact or touch onely, but *ad distans*, and that by a spirituall attraction in the aire, and at an unknown longitude, as shall better appeare in these Chapters following.

CHAP. III.

How by relation of Naturall things unto one another, they do, after that a corporall contact or touch is made betwixt them, operate wonderfully, and that by a Magneticall concent, or Spirituall continuity, both after a contact or touch is made in the curing of maladies, or wasting his like, by a mutuall operation at an unknown distance.

I Will proceed as I began, from a generall proposition unto diversities of experiences, the which afterwards I will prove feisible and possible, by divers Demonstrative relations.

The Proposition.

It is possible that two Mummyes of opposite condition, that is to say, the one being of a deadly Boreall condition; and the other of a lively and Southern; or æquinoctiall property, may after a corporall contact made betwixt them, operate from one to another a far distance, by a spirituall relation, which is continued between them, as well antipathetically as sympathetically.

Experiment to confirm the same.

An *Italian* Lord by an accident had his nose cut off, and by the counsel of his Physician made a wound in one of his slaves armes, and clapped his mutilated nose unto it, and so continued it untill a perfect union was made betwixt the flesh of the slave and his Master. Afterwards a gobbit of the slaves flesh which cleaved to the nose, was cut out, and formed into the shape of a nose. The servant's wound was healed up, and for his painfull service during this exploit was manumitted or freed, and with store of money in his purse went unto *Naples*, which was above a hundred miles from the place where his Master remained, whose adopted flesh on his nose, prospered and did nourish from the veins; so long as the man which was made free, did live. It came to pass that the manumitted person did die at *Naples*, and thereupon immediatly the adopted flesh unto the Master's nose did decay, and begun to gangrenate, insomuch that if he had not cut it off, it would have marred all the rest and killed him. This relation is known to be so true and certain, that to this day it is famous over all *Italy*, and in every man's mouth of that Country, and testified by some *German* Writers, and maintained as well by some *Scotch* as *English men*, which have been in that Country. By this History therefore we may see, that so long as the two bodies which made contact were of one disposition, namely Southern or æquinoctiall, they, though being in body far remote from one another, did operate spiritually, and were present in spirit; that is, they did concur together with the aspect of their sympatheticall beams, and the flesh was spiritually vivified from the slave's lively fountain, even as the grain of Wheat hath his nourishment, and vivifieth by the application of the Sun's beams unto it: but when the Southern, or æquinoctiall, or lively property of the bondman's spirit was changed into a deadly Northern and cold disposition, then the vivifying spirit did cease to apply any more unto the adopted flesh, and in liew of it, the deadly Northern spirit, did suck or draw away that which the Southern had bestowed upon it, no otherwise then the Northern Frost in the world killeth and draweth

out

out the life of the grain, or seed, or plant, or herb, by his contractive and Boreall property. And for this cause the Gangrene, which is a Northern disease, did take the borrowed portion of flesh on the nose. Here therefore we see, how the same spirit, altered from a Southern or æquinoctiall, unto a Northern condition, operateth by a contrary, and unnaturall, and depriving means, and that secretly and a far off.

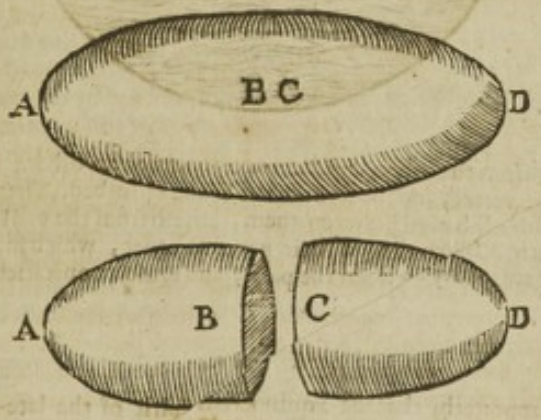
I. *A Corollary Demonstration, taken from the Macrocosme.*

We see in the Wether-glass (of which I spoke before) that between the bolts-head and the place of the water, to wit, in the whole pipe of the Matras, there is an invisible airy spirit, which though it be not seen of it self, yet doth it operate visibly in effect: For if the externall aire be very hot, then it dilateth the aire included in the bolts-head; whereby the water at the other end, is observed to sinck down, though no ocular Agent may be found: but by intellectuall eies we may discern, that it is done through the virtue, and lively Emanation of Sulphurous Light in the aire, by the secret emission of whose beams, the aire is rarefied, and by rarefaction beateth the water downward; and contrariwise, by Northern cold the water is lift up through the contraction of the emitted Spirits; So that we may discern how lively Emanations, and consequently acting and vivifying spirits, are sent forth from the lively and Microcosmicall fountain unto the creatures, which are apt to animate and vivify: but if the fountain become cold and icie, in liew of a Southern acting addition of life, it induceth a mortifying, and privative substraction, and that as you may perceive in the Wether-glass, by a spirituall concurrence, or rather an invisible, and insensible continuity, which is between both extreams; as you may easily see it demonstrated in the Wether-glass.

II. *A Demonstration derived from the Load-stone's property.*

Gib. lib. de Mag. cap. 5.

If we shall take an ovall Load-stone, namely



and shall divide it in the middle, namely in the æquinoctial about B, C, and then shal expose the part A, B, into his little vessel to flote on the water; and also put the other half C, D, in another little boat, or vessel in the same water, we shall find that these two halves B, C, being of one æquinoctiall nature, will desire to be joyned again together, and to be reduced into the same continuity it was before; and for that reason, the spirit which is continued between them, though the body be divided, being invisibly united unto both divided portions, doth direct them both, and by an actuall emanation out of each of them, attract, suck, and agglutinate as it were each of them in their naturall position, as they were before.

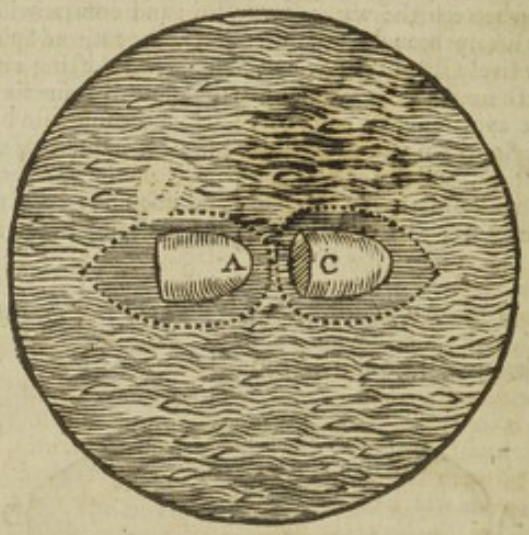
Appli-

Application.

By this therefore, the continuation of spirits betwixt the flesh of the forementioned captive at *Naples*, and that which the master borrowed, remaining elsewhere, is evidently argued and confirmed. And though it may be alleaged, that the Load-stone doth not draw without his orbe, yet I say, that though men do guess at the sensible attraction of weights, yet can they not limit the penetrating action which is between magnetick bodies, as I have proved in my precedent Book, and will hereafter demonstrate it more at large.

A Progression in the foresaid Magneticall Demonstration.

But contrariwise, if we shall attempt to apply the Æquinoctiall, or Southern place of the division in the Load-stone *C*, unto the pole *A*, in their barks thus;



the one will fly from the other, and be contrary unto the other; for in so doing, nature will be perverted, and the form of the Stone disturbed. Therefore this flight from one another, or hatred between them, ariseth from the evill position or application of natures, discording in their genuine order, which stir up an intestine war, hatred, or antipathy between the parts, and cause a contrariety or distortion of spirits.

Application.

By which it appeareth, that the æquinoctiall spirit of the late-living captive, being turned northern or Boreal, will in no wise accord with the southern nature of the yet-living adopted or borrowed flesh, which is possessed by the Master, as it did before; but proveth antipatheticall and destructive unto it, that is, it warreth with a contrary property against it, being that now it as fast withdraweth the beams of his spirits from the circumference unto the center, namely, from the flesh lent unto the Master, as, whilst it lived, it did send them after an æquinoctiall manner, forth from the center unto the circumference, namely, from the live fountain in the captive, unto the like in the Master.

III. *Demonstration, taken from the Load-stone.*

It is evident also, that the Needle touched with the Load-stone, will aspect the Load-stone at any position, whilst the Load-stone is strong and lively; but when the

the Load-stone is dead, or that he have lost his vertue by the fire, the property of the Needle will also dye.

A second Experiment, confirming the foresaid Proposition.

Against the time that I was to read my publick Anatomy in the College, I had (as our custom is) a certain body of one that was hanged, to be anatomized at my house privately: at which time I was sollicited by Mr. *Kellet*, the Apothecary, to permit a Gentlewoman, who had a Scirrhous tumor in her belly, to be touched and stroked with the dead man's hand, because experience had taught it to be very efficacious, for the abolishing of the like horrid protuberation in others, as they averred. The Gentlewoman, with her husband and brother, came unto my house, and, as they desired, things were effected. Within a while after the Apothecary, with the Gentlewomans husband, came to give me thanks for that courtesie, assuring me, that it had done his wife good, and taken away the tumorous swelling. Now this doth shew, how the contact of this northern Mummy in the dead mans hand, did cause the southerly growing and vegetating tumour, which did more and more send out its beams from the center to the circumference, to decrease and diminish, and caused it to rot and moulder away, by the centrall continuation or union of the northern spirit in the dead, with that which did vegetate unnaturally in the living, and that at a far distance.

A third Experiment, to expresse the self-same effect.

It is evident, and often approved by common people, that if Warts be rubbed with a piece of fresh beef, and the said beef be conveyed into a field, and buried under the earth, that as the beef wasteth and rotteth in the earth, so will the warts languish and pine away. In like manner it hath been oft observed, that if a piece of bacon be rubbed on warts, and afterwards be nailed on a post against the Sun; as the bacon doth waste and diminish, so also will the warts fade and waste away. Also a dead bodies hand touching warts, they will dye.

Whereby is evidently proved, that as things are sympathetically maintained in their being, that is to say, in their increase or vegetation; so also, by an antipatheticall aspect, or spirituall continuity, between two remote natures, after a corporall contact is made between them, whereof the one is Boreall, the other Southern or Æquinoctiall, the one which touched, will cause it to fade and vanish, after the nature of the toucher. So that as the northern property is an enemy unto life, and southern heat; so by his contact it causeth unnaturally-growing things to fade away by a like property, in changing the vegetating nature of the thing touched, into his decreasing, contracting, and mortifying nature. The experimentall Glass doth teach us, that the action of cold is quite contrary unto that of heat, in one and the same spirit. And Scripture tells us, (if we will not stand unto experience) that the self-same word in his southern property, doth undo and destroy the snow and ice, which it did make in his northern condition.

CHAP. IV.

How certain excrementitious parts, taken from the infirm member of the Animal, and transplanted into a vegetable or growing tree, hath a spirituall relation or continuity with the spirit of the sick and impotent member, and consequently of the sick creature.

I will for the better method's cause, expres in the frontispice of this Chapter a Proposition, as I have done in the precedent.

The Proposition.

THe magneticall force of the spirituall Mummy doth dwell and act, even in the excrementitious or superfluous excrescences, of any member of mans body, after that they are separated from it, and transplanted into some convenient magneticall vegetable or plant; so that by a secret emanation from them, or application unto the beam of the member, from whence they were cut or derived, and consequently by a continued spirituall relation which is had between them, and the body or member from whence they were extracted, they are able, by the magneticall

neticall plants assistance (whose vegetable nature they borrow and indue) to operate vegetatively upon the same defective dolorous decayed limbe or member at an unlimited distance.

The first Experimentall History.

My Mathematicall Master, excellent for his knowledg in the art of Ingeniery, (remaining with the Cardinall St. *George* at *Rome*) did assure me, that if any one had a withered or consumed member, as a dried arm, leg, or foot, or such like, (which Physitians call, An *Atrophy* of the limbs) and if he did cut from that member, be it foot, or arme, the nails, hair, and scrapings of the skin, and shall pierce a Willow tree, with an auger, or wimble, unto the pith; and after that shall thrust in those pared nails, cut hair, *&c.* into the hole; and stop the hole close with a peg or pin made of the same wood: observing withall, that this action must be effected, when the Moon is increasing, and the good Planets in such multiplying Signs, as is *Gemini*, and *Saturn*, who is a great drier, be depressed, the limbe so wasted, shall by little and little re-vegetate again, even as the Tree (in which the excrements are closed) shall daily increase, grow, and flourish. Also he did aver unto me, that I should find the self-same effect, if I did put those excrements into a hole, made in the root of a Hazel-tree, and close up again the hole with the bark of the same Tree, and afterward cover it with earth; assuring me, that it hath been tried, that as the Tree groweth so will the member prosper. But above all, he wished me to observe the due order of the heaven, and such secret and proper constellations, as he hath instructed me in; for, without them, the cure or amendment will be the lesse effectuall.

II. *Another Magneticall Experiment to confirm the precedent.*

Out of a smal Book, lately printed in the German Tongue.

Johannes Rhumelius Pharamondus, cureth the Gowt by the very self-same manner of transplantation in this manner. He cutteth off the hair from the feet, legs, and thighs; and also he pareth off the nails of the feet. Then he maketh a hole in an Oke, even unto the very Center or pith of the body, and pulleth into it the hair and the nails, and afterward he stopperth up the hole with a peg or pin, framed out of the same Tree; and lastly, he daubeth it without with cow-dung. This Author saith, that by this Magneticall experiment onely he hath cured many. But if it chance (saith he) that the Gowt shall for all this return again, within the space of three months, then it is an Argument that the Oke is insufficient to draw Magnetically: and then he proceederh thus, namely he boreth another like hole in a second Oke; and after this, he taketh the peeces, of the Oke, which fall out in the boring of the hole, and bruiseth them, and sticheth them in a little bag, and applieh it unto the dolorous or infected member. And this he doth three daies before the New-Moon. Then in that very hour, that the New-Moon is in, he removeth the bag from the part affected, and thrusteth it into the hole of the same Tree, and stoppeth it with a pin of the same wood, as before. And he affirmeth, that by this second practice, when the first hath failed, he hath cur'd many. But if it happen for all this, that the pain doth return within three other moneths; then he cutteth off the hair, and pareth the nails, the second time, and tieth them upon the back of a Crab, or Crab-fish, and so casteth it into the running waters, and the sick will be cured. He concluderh there, that he hath cured many by the first; many others by the first and second; and many, by the first, second, and third Experiments.

A third Experiment tried by the same Author.

The same Author doth verifie, that by this very manner of transplantation, he hath cured many of the Rupture or *Hernia*; and his practice is after this manner. He taketh a new laid Egge piping hot (as they say) and he rubbeth the Gowty place with it often, but gently: then he taketh away the bark of a good big tree, and with a great auger, he boreth a hole so big, as that the Egge might easily enter into it; then doth he lay on again the bark as before, stopping well the hole thereof with it, and anointing or daubing it with tree-wax or cæment. All which businesses must be effected in due order and time. And he telleth us, that when the barks

of

of the tree do grow together, then also will the *Hernia* and rupture also close up. But if it happen that the *Hernia* be not cured within one moneth, then bore a hole in an Oke, and take the pieces that fall from the hole, bruise them, and stick them in a small bag, and apply it to the grief as is said, about three daies before the new Moon; and then about the hour of the new Moon, put it into the hole, and do in all things as is told you before. He telleth many other observations, as well touching the time, namely if the *Hernia*'s first increase, were in the Moon's increase or decrease; which for brevity sake I here omit: Lastly, if the *Hernia* be not for all this sodered or glued up, then he boareth a hole in the Oke, and puts in the nail and hair of the Patient's hands and feet; as also the hair of his privy parts, stopping it as is before said: For he affirmeth that when the hole will be grown up, the *Hernia* will be also closed. There also he sheweth the reason, that he is forced to use more or less of these operations in his cure, according unto the nature of the *Hernia*, namely to the incipient *Hernia* one operation will serve; to the inveterate more will be required. And he saith, that in this cure is chiefly to be observed the time, the measure of the tree, and the depth or profundity of the hole.

Another Experiment by him.

Also he saith, that if we take the nailes of the feet and hands of an Hydropick person, and transplant them on the Crey-fish of the river, and bind them unto the back of her, and cast her into the river, it will cure the Dropsy. Whereby you may plainly observe by approved experience, that the marrow and strengh of the foresaid Proposition, is in every respect confirmed; and again, if we do but burn the nails, and hair, and scrapings of the skin, and take, by an alimbeck without a bottom, the fume of it, we shall find a kind of Balsamick oyle to issue from them, which is very attractive, drying, and agglutinating of wounds. And therefore it appeareth, that there is a Balsamick virtue in these kind of Excrescences; though unto the ignorant they appeare but of little value. But this Magnetick virtue of these Excrementitious parts, may, in some sort, be also demonstrated by the property of the Minerall Load-stone. As for Example.

IV. *A Magneticall Demonstration.*

We may rightly compare the mass of these superfluous Excrescences, unto a lesser Load-stone, capped with steel: For when it is transplanted into the Plant, it becommeth of a greater force of attraction: For as the Iron being added unto the pole of the Load-stone, though it be but weak; yet it doth fortifie it, and maketh it able to attract a far greater weight; for the Iron giveth it strength. In like manner, if Magnetick Excrescences, be grafted in the body of the Magneticall Tree; then that Tree will suck and draw his like, namely the spirit of defective limbs more strongly unto it; making them to become vegetative, and to increase and grow, which before did pine and wither: For the spirit sucked and continued by dilatation, from the member unto the vegetative nature of the Tree, doth indue the like nature; and doth by a continuity animate the fading spirits in the member, to increase, and vegetate, or prosper in his growth. Now to prove this Magneticall relation, I will produce certain Problems, touching the nature of the Load-stone.

1. *Problem.*

There is a strong Union in a Load-stone, armed with steel, and heavier weight may be by it taken up, than if it be not armed. *Gilbert. lib. 2. cap. 19. Magnet.*

Application.

The reason is, because *vis unita est fortior*; for the Iron addeth force unto a Load-stone that is weak, as is confirmed by this Problem.

2 *Problem.*

Ridley of the Magnet.c.24. If there be a thin plate of Steel or Iron held or fastned unto the neather pole of the Load-stone, between the Load-stone and the weight; then the Magnet will lift up double, and sometimes decuple, or ten times so much again. And from this practice came the capping or arming of the Adamant with Steel or Iron, after divers manners.

Application.

By the like correlation, If that the animal Magnet be armed with the vegetable power, it will more forcibly attract unto it, spirits from the greater animal Magnet, or rather the animal Iron. Also this Problem following is worthily to be noted.

3. *Problem.*

Paracelſ. Tract. 3. de Philoſ. Every Body unto the which the lively Mummy of another man is administred or drunk up, doth forthwith become a Magnet, and will be armed to attract his like.

Application.

And therefore the lively Mummy of the decaying member, being in part included in the nailes and hair thereof, and afterward conveyed into the vegetable body, that vegetable body which receiveth them, is made forthwith magneticall, and draweth to it the spirits of the member, and doth impart unto them of his vegetable power. And also the magnetick Mummy in the hair and nails, though of themselves they are but weak, yet are they made more strong and forcible, by being planted in a stronger magnetick vegetable, so that the one doth fortifie and enable the other. This is demonstrated by this Problem.

4 *Problem.*

A weak Magnet being rubbed at one of the poles of a stronger, will be bettered by it in his vigour and vertue.

Demonstration.

Ridley in his Mag. Treat. c.16 Also, set a Magnet of small force that can be perceived, upon a Load-stone of a good strength and vigour, especially upon the poles, and he will shew a vigour, as if he were as strong as the stronger Stone is, whereunto he is united.

Application.

So by the like reason, we may transplant the superfluous excrescences, in which there appeareth but a small signe of any magnetick vertue, upon a stronger vegetable Magnet, or magneticall plant, and especially in his pith or axil-tree, and he will shew forth a magnetick vigour, equall unto that of the plant, which appeareth in this, namely, because it doth direct by his beams the vegetable power, unto the decayed member. Now that the reference between the tree and the member is caused by a spirituall continuity, it is made plain by this magneticall Problem.

5 *Problem.*

Ridl. lib.c.17. If a long Iron be conjoyned unto the pole of the Load-stone, and unto the end of this another be laid, and at the end of that a third, and so forward, the Adamant will, by vertue of his beamy emanating spirit, hold them all, or most of them, according unto the vigour thereof, all touching one another, and cleaving together like a linked chain.

Ap-

Application.

Whereby it is evident, that as the spirit of the Load-stone is continuate, and by his continuity is apt to fasten and joyn bodies in a union, from his center unto his spirituall circumference; even so, by the emanation from the double Magnet united in one, from their center unto the weak line or member, there is caused and ingendred a continuall succession of vegetation in it, by degrees. Now that two Magnets uniting their forces in one, do emit a more vigorous emanation, and are endued with a greater magneticall force, it is proved in the second Problem of the third Demonstration of the second Chapter before mentioned.

CHAP. VI.

Herein is proved, that vegetables contain in themselves magnetica'l spirits, by means whereof, they do sensibly attract, as well from the Animal, as Vegetable and Mineral kingdom: And it is first expressed by two Propositions, and maintained by divers experimentall Demonstrations.

The first Proposition.

THere is a magneticall vertue, as well in the vegetable, as in the animal and mineral, which doth operate and act attractively, both on his like in the vegetable, and also in the animal and mineral.

The first experimental Demonstration.

The experience hereof is manifold, and by that which hath been related in the precedent Chapter, that the magneticall relation or union which is made between the vegetable and the animal, is sufficiently expressed, and shall be more at large enucleated hereafter. Again, if one that hath an Ague do take the herb called *Iberis*, namely, a handfull thereof, and put it into either of his shoes, and walketh upon it untill he wax very hot, he will find, that it will draw a great deal of waterish matter downward, and cure the ague. But (saith my Master that taught me) it is not to be cast in the way that man or beast doth pass, for the animal that treadeth on it will be infected, and be aguish. This *Christopher Schufzen*, a German, did affirm that he had tryed this, and found it to be true.

2 *Experience.*

Joannes Carfmannus delivereth it for a truth, that warts are taken away out of the hands and other places, by taking of strawes, and cutting the knots in them, and he preparеth in that manner two for every wart, and the strawes must be of a fingers length, which being thus prepared, you must put two sections of the knots in this fashion ✕ upon every wart, so that the nodes do touch directly the warts, and they must strongly be pressed down; and this must be done unto every wart with a double straw, as is already said. Then take those strawes, and dig a hole under a spout or gutter, and cover it with a stone; and you shall find (saith he) that as the strawes do rot, so also will the warts consume away.

3. *Experimentall Demonstration.*

Mr. *Balthazar Wagner* saith, that he hath often tryed this magneticall cure, in the inflammation and redness of the eyes most true; he taketh the root of the common Mallow, when the Sun is in the middle of *Virgo*, and applyeth it backward unto the nuke or nape of the neck, binding it fast thereunto, averring, that it will attract and draw unto it with efficacy, all the cause of the redness. *Experiment of the Cammelion.*

4. *Experimentall Demonstration.*

As there is a kind of Load-stone called *Evax*, which *Pliny* doth affirm to have a magne- *Plin. l. 37. c. 10.*

Magneticall power to attract flesh unto it ; So also in another place he telleth us that there is another kind of Magnetick Stone, called *Sarda*, which hath a property to draw wood unto it so strongly, that they cannot be separated from one another, except the wood be cut off from it. But leaving these things as uncredible, I will relate unto you, that mutuall love and sympatheticall affection, which (to my knowledg) hath been found between the Vegetable and the Minerall.

5. *Experimentall Demonstration.*

There are divers men which do work in the Mines in *Germany*, of which a couple were imployed about the Silver-Mines in *Wales*, who do use to gather at a due season, a forked rod of the Hazel-tree, and holding in either hand one of the two twigs in such manner, that the part where the fork beginneth to be perpendicular *&c.* there is so great a sympathy between this vegetable and the Mine, if it be rich, that the man that marcheth on the hill where the Mine is, and holdeth this Hazel-rod in this posture, shall presently perceive the top or perpendicular of the rod to incline violently downward, when the man treadeth on a place, where any Mine is; which is an evident Argument of the Magneticall affection, which is between the one and the other.

6. *Experiment.*

A man that hath many boils in his body, was counselled (when other things would not cure him) by an old woman, to find out a bramble which groweth out of the earth at both ends, or both ends rooted in the ground: and this man was counselled to creep in his clothes under the bramble backwards, three times, and he was cured; so his boils vanished by little and little, in five or six daies. Mr. *Fuller.*

2. *Proposition.*

The singular order, and sympathy or antipathy of the vegetable parts between themselves, is described and typically set forth, by a relation or respect, had between it and the Load-stone; whereby is argued, that the vegetable and minerall, and consequently the animal observe one sympatheticall, or harmonicall proportion, as well in their sympatheticall order, as antipatheticall irregularity in their disorder.

A Problem for the confirmation of the foresaid Proposition.

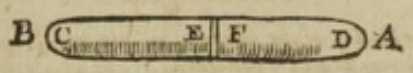
In all Magneticall things, be they vegetable or minerall, and consequently animall; evermore nature doth tend unto a convenient unity, both in nature and position: and contrariwise, where their parts do not according unto the course of nature, incline unto a conjunction, there happeneth a disturbance, and as it were a diversity between part and part.

Demonstration in the Minerall Magnet.

Gilbert. 3. lib. cap. 6. de Magnet.

Take a long Load-stone or Minerall Magnet, and let it be C, D; and let C, be the North Pole, B, and D, the South A; Then divide this long Load-stone in the middle between the two poles, where the æquator passeth, namely in E, F, and E, will be South or æquinoctiall unto the pole D, and F, unto the pole C. As therefore these parts of the Load-stone did respect one another in their entire disposition; So also nature tendeth after their division, to unite them again. And therefore where the division is made, the end E, desireth and coveteth to cleave and adhere unto F. But E. will not be joyned or have any commerce with D, nor yet F, with C, and then one must convert C, unto D, and they will well agree and be combinated together.

For





For D, turneth to the South as before, and C, to the North. But E, and F, which should be parts naturally conjoyned, and united in the Stone, are in so doing mightily displaced, so that they do not accord and unite together by a materiall union, but they receive their motion and inclination from the form of the Stone; So that the ends of this Stone, whether they are disjoyned or united, do Magnetically tend after one manner unto the poles of the earth, both in its first entire and divided figure, as in the second; and the Magneticall concourse F, E, in the second figure into one body, will be as perfect as that of C, D, even as it was engendered in his vein, and F, E, as the flote in their boat.

Application unto the Vegetable.

This self-same conveniency and inconveniency of the Magneticall Form, which is noted to be in the Minerall Magnet, will also be observed in vegetables: For take a wand or rod of a Willow Tree, or any other Plant, which groweth easily, and let it be A, B, and A is the uppermost part of the rod, and B the lower part, *Gilbert. lib. 2. cap. 7.*



next unto the root: divide this rod in the middle D, C: I say then, that if the end D, be grafted again in the end C, it will grow. Also if B, be grafted on A, they will be consolidated together, and sprout forth: But if D, be grafted upon A, or C. upon B, they will be at strife, and consequently will never grow, but one of them must needs dye, by reason of the prepostterous order and inconvenient position, because that the vegetative force or vigor, which proceedeth after one manner, is now diverted, and compelled or forced into contrary parts.

I will say no more touching this point, but proceed unto the main burthen of these practicall Magneticall Conclusions, with their infallible Demonstration.

CHAP.

CHAP. VI.

How the feisiblity and possibility of the Magneticall manner of cure by the Weapon-salve, is produced, and demonstrated to be naturall: The which that we may the better effect, we will first set down our main Proposition touching this kind of cure; and afterward elucidate and clearly demonstrate it by evident proofs, derived especially from the virtue of the Load-stone.

The Proposition.

IF after the wound is made, a portion of the wound's externall blood, with his inward spirits, or of his internall spirits onely, that have penetrated into the weapon, or any other thing, which hath searched the depth of the wound, be conveyed from the wound, at any reasonable, but unlimited or unknown distance, unto an Ointment, whose composition is Balsamick, and agreeing specifically with the nature of the creature so wounded, and be in a decent and convenient manner adapted, and, as it were, transplanted or grafted into it; the oyntment so animated by those spirits will become forthwith magneticall, and apply with a magneticall aspect or regard unto the beamy spirits, which stream forth invisibly from the wound, being directed thereunto by those spirituall bloody spirits in the weapon, or other thing, which hath received or included them; and the lively and southern beams streaming and flowing from the wound, will with the northern attraction of the oyntment, so magnetically animated, concur and unite themselves with the northern and congealed, or fixed bloody spirits contained in the oyntment, and stir them to act southernly, that is, from the center to the circumference; so that by this reciprocall action, union, or continuity, the lively southern beams will act and revive the chill, fixt, or northern beams, which do animate the oyntment with a magneticall vertue, and quickned spirits of the oyntment, animated by the spirits of them both, and directed by the spirits which were first transplanted into it, doth impart by the said union or continuity, his balsamick and sanative vertue, unto the spirits in the wound, being first magnetically attracted; and they afterwards by an unseperable harmony, transfer it back again unto the wound. And this is the reason of that sympatheticall and antipatheticall reference or respect, which is by experience observed to be between the oyntment and the wound, so that if the whole space of the weapon that made the wound, be covered and annointed with the unguent, and the unguent be well wrapped and kept warm, the wound will find consolation, and be at ease; but if a part of the oyntment be pared away, or wiped off from the weapon, it hath been often tryed, that pain or dolour will immediately ensue and afflict the wound. Moreover, if the place anoynted be kept temperately warm, the wound will also rest in temper; but if it be uncovered, and left in the open cold aire, then will it happen, that the wound will also be distempered and vexed with cold.

Certain Problematicall Demonstrations, to prove the foresaid Proposition to be true in every point, and consequently to manifest this manner of Magical cure to be effected Naturally, and therefore not Cacomagically.

The particulars of the foresaid Proposition are easily proved and maintained by such ocular demonstrations, as may be produced from the vertuous operation of the minerall Load-stone, unto the which we may rightly compare all magneticall bodies, with their actions, because they have their denominations from the mineral magnet, and therefore this weapon-salve is tearmed by some men, *Unguentum magneticum*, and the cure is also called Magneticall. I proceed therefore in my purpose after this fashion, to prove the Proposition punctually, and therefore I divide it into members or portions.

The first member of those Propositions, with certain experimentall Conclusions from the Load-stone to confirm it.

First therefore we gather by the said precedent Proposition, that two magneticall

call bodies of a like nature, may spiritually meet and conjoyne together by a like naturall inclination. And that the weapon wounding, or other materiall penetrating, doth imbibe the spirits, and is made magneticall.

1 *Problematicall Demonstration, taken from the Load-stone.*

Take two Loadstones, and place them in small wooden vessells, or boats of cork or wood, and set them upon a basin, or tub, or cistern of water, so that each of the Magnets may aspect one another, within the visible orb of his vertue, & you shal perceive them sensibly to move, and as it were, to incite each other to mutual embracement; so that at the contrary poles unto one another, they will meet and unite themselves; which is an argument, that dissevered spirits, of an identity of nature, do sympathetically operate and act one upon the other, at a distance.

2 *Demonstration from the same.*

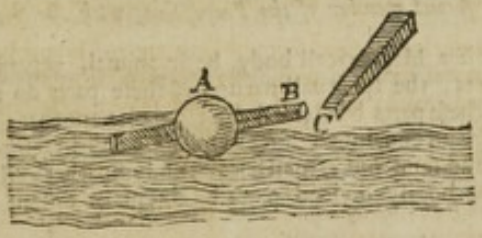
In the like manner, if we shall place a piece of Iron in one little boat, and a Load-stone in another, you will find, that the Iron will hasten with the like celerity unto the Load-stone, being also in his small barck; for you shall perceive, that each of them will be carried unto the other, and will the one stick and adhere unto the other in the mid-way; and after that the desire of each of them is accomplished, that is, after coition and union, they will stand still, and rest in their consents. *Gilb.lib. 1.c.5.*

3 *Demonstration.* 1 *Problem.*

One vein of Iron being rightly disposed, will draw unto it another if the vein be rich, and of the colour of Iron. As for example, put one peece of the vein in his little cup, or small boat or bark, as is said before of the Load-stone, and hold in your hand another piece of the same Mine, somewhat near the other, and you shall find the other in his bark to move unto it, but nothing so swiftly as will the Iron unto the Loadstone. *Gilb.lib. 1.c.9.*

2 *Problem.*

You shall find it also for a most true experiment, that if Iron be taken nakedly of it self, that is, not being excited by the Load-stone, or any thing else, it will draw another Iron unto it, though not so swiftly as the Load stone, that is vigorous; A tryall is made thus. Make a piece of cork round, and as big as a hazel-nut, and pierce it through the center with a reasonable big piece of wier, till the middle of the iron be in the center of the cork: put it into a quiet water to swim in, and apply it unto its other end very near; but so, that it toucheth it not, the end of another piece of wier; and you shall see, that the piece you hold in your hand shall draw the other in the cork, so that as you move the one, the other shall slowly follow. And this must be effected by the application of such of their ends, as shall agree in their pole. The Demonstration is this: *Gilb.lib. 1.c.11*



Application.

By these examples therefore it is made evident, how the two spirits of like disposition, or rather of one identity of nature, are apt and prone by a naturall inclination

nation to covet and embrace their like, and that at a distance, or space between each body, and consequently, that it is not the bodies that acteth. For they are divided and distant from one another; but the formall spirits, which by an astrall emanation do sympathetically and lovingly, first aspect one another, and then by an equall attraction, do, as it were, kiss and hug together. And therefore it cannot seem strange or impossible unto wise men, that the bloody spirits in the oyntment, and those in the wounded person, should at a far distance meet and apply together, by a sympatheticall aspect, being that they are but one continued and indivisible quintessentiall spirit, though altered in elementary property, even as the northern aire is by the north wind made to differ from the south, though all is but one essentiall and indivisible aire.

Touching the last branch of this Member, it argueth, that spirits may be, nay are imbibed by the weapon that woundeth, which by this axiom of *Paracelsus*, maketh the place of the weapon which woundeth a magnet, or magneticall. The Problem is this.

3. *Problem.*

Every Body, after that it hath imbibed the Mummy, which issueth from man, is forthwith made a Magnet unto him.

And this is proved Magnetically by this Problem.

4. *Problem.*

Paracels. Trac. 2. de Philos. Iron incited or touched by the Load-stone at the Pole, doth draw unto him the like of the Load-stone that toucheth it.

Application.

Now that the vitall spirits of the wounded animal, do penetrate in the very moment of the stroak into the weapon, and that the weapon doth greedily suck them in; it is proved by this following observation.

Some Country Chirurgions, not daring to search some deep wounds with a Probe, do use to take the weapon that made the wound, be it sword, dagger, knife, and such like, and put it into the fire; and though before you saw no difference in the colour of the weapon, yet after it cometh out of the fire, you shall see the place of it that wounded, altered in colour from the other, by reason of such spirits as it did imbibe. This is commonly found true by experience.

Another proof to maintain this, is, that if a Viper or Adder be cut with a sword or knife, in peeces, the venomous, odious, and irascible spirit of the Serpent will penetrate into the substance of the steel; which is confirmed by this, namely because that if a man be afterward wounded by this weapon, that did cut and divide the Adder or Viper, it will so invenome the wound, that it will be made incurable, except an Antidote made of Adder or Viper be applied: So also the Scorpion, being bruised and applied unto the wound, that is made by the Scorpion, will cure it; as also an Oyle made of the same.

The second member of the Proposition, with the proofs.

Secondly, that if a Magneticall body, be it animal, vegetable, or minerall, be divided into parts, the spirituall nature of these parts do alwaies tend unto Unity, although these parts be divided far from one another: which is an Argument, that they are no continued thing in spirits; and therefore one part doth directly co-operate and send out actuall beams of sympatheticall identity unto another, though the bodily divided parts be absent or distant in space from one another.

A Demonstration to confirm this.

This is sufficiently proved, by the ocular Demonstrations, recited for the confirmation of the first member; but more especially by the second Demonstration of the eighth Chapter of this present Book: where I have shewed you, that if a

long

long Load-stone be divided in the middle, between the two Poles; that is to say, about the æquinoctial line, and each of these divided parts be put to flote in his small vessell or bark on the still water. The influentiall spirit, which is one in essence, and continued between them, doth desire and covet to unite the divided minerall bodies, whose limbs are by a wound or Solution of continuity separated, and to reduce them into the naturall estate, they were in at the first; and for that cause B, and C; whereof the one is Meridionall, namely B; and the other Septentrionall, to wit, C, which were at the first continuated parts, but now divided, are by that unseparable Spirit, which giveth life unto both the parts, reunited, sucked, and drawn together, and reduced unto the estate of their pristine continuity; that is, of two stones they are made one; so that the portion of spirit in C, draweth and attracteth the bodily B, unto it, and the proportion of spirit in B, sucketh and inticeth C, unto it: For we must note, that the unity of spirit, doth evermore desire and effect the unity of the body, in which it dwelleth; for the quintessentiall or formall spirit, delighteth not in the variable disposition of the airy spirit, and therefore coveteth to inhabit the close specificall house or pallace, which it did possesse immediatly after his discent from his celestiall starry parents. This is the reason, that one specifick spirit is most easy, yea, and rejoyceth to communicate with his like; but especially one and the same spirit must needs act with, and never be absent from the other; and therfore when the frozen, Northern, and as it were congealed nature is incited and stirred up, by the æquinoctiall or Southern property, if it be rightly adopted; and the Southern Iron's property is touched with the Magneticall North-pole of the other, they will effect attraction the better; and to this purpose speaketh this Problem.

Problem.

If Magneticall bodies be divided, or any part broken off from the whole, each part so broken off, will have his North and South. *Gilbert. de Mag. l.2. c.33.*

And therefore each particle of Iron, or of the Load-stone, being divided from the whole, will have a Northern property, and a Southern, which doth manifestly confirm unto wise men's capacities, that the spirit of every Specifick, yea, of every individuall, hath a Northern and a Southern condition, and consequently an attractive and dilative property; and not only the spirit of the whole, but also of every particular of it (if it may be spoken) being that the formall spirit is in all, and in every part.

Application.

Yee may therefore perceive by this, how possible and sezible it is, that the spirit in the dead blood or weapon, being transferred, and as it were transplanted at a far distance in the Ointment, as having a Balsome not differing from the animall nature; but especially in respect of the vegetable Salt of the *Ilzneau*, in the which altogether lurke spirits, which by the present application of the Southern, lively, and warm spirits in the wounded man, guided unto it by the spirits transported or transplanted bood, doth re-vivify, and co-operate with the same spirit; not onely in the stanching of the flowing blood, but also in the healing and consolidating of the wound: as shall be shewed you more amply hereafter. *Urnea* staunch blood.

The third Member of the Proposition, is confirmed by these proofs.

Thirdly, that it is not the animal's externall blood, but the internall in the externall; which being separated from his fountain, and transplanted on another unctuous stock, doth operate Magnetically from the stock on which it is planted, unto the fountain or spring, from whence it floweth. And it is maintained thus. 3.

A Demonstration to confirm this first Problem.

It is not any corporeall thing, which floweth from the Load-stone, or which penetrateth into Iron, or that is poured, or extracted out of the Iron, being awaked by the Load-stone's power: but one Load-stone disposeth another, by an originall or primary Form; and the Load-stone doth revoke, and disposeth the *Gilbert. de Mag. l.2. c.4.*

Iron, which is familiar unto his nature, together with it self, unto a formed vigour, for which reason, the Iron runs unto the Load-stone, and doth greedily conform it self unto it, (each forces or vigours symphoniacally provoking).

Application.

Therefore it is a formall spirit, or subtle celestiall influence, which doth operate mutually from the wounded body, unto the transported or transplanted blood, and not the body, or the blood, or the aire, or the oyntment, in which the transported blood, or bloody spirits are contained; so that the excited spirits in the oyntment, do apply their regard unto the beams of the exciter, the north spiracle unto the southern; and so a union is made between the spirits of the oyntment with the adopted blood, and those of the wounded body. And as we see, that by the concourse in the macrocosmicall aire of the north-wind and the south, both spirits are united into one form, and are magnetically, with their airy vehicle, contracted into a clowd, which containeth in it a formall fire or lightning, and a watry body: So the two emanations do cause a contracted aery spirit in the place of their concourse or application, which doth in his contraction attract the balsamick spirit which the oyntment doth send forth; even as we see in the Weather-glass, that the contracted aire sucketh up with it the masse of the water, and yet the aire so contracted is not for all that visible. But this is further confirmed by this Problem.

2 Problem.

Gilb. de Mag. lib. 2. cap. 4. Iron is allured and drawn, onely by the immateriall act of form, that is to say, by an incorporeall proceeding, the which doth act and is conceived in the iron subject, as in a continuate homogeneall body: And this is the reason, that Iron is moved and drawn unto the Load-stone, without being impedited or hindred, by the interposition of dense and well-compacted bodies between them. And again, Iron draweth to it the Load-stone it self, and the concourse unto unity is moved by a mutuall consent and vigour, the which concourse is vulgarly termed Attraction.

Application.

Here we see that reference, which is between the Magnet and the Mine, out of which that spirit which doth animate the Magnet is drawn; As for example, In the forementioned Chapter, the spirit of the microcosmicall Mummy is in the excrementitious excrescence transported unto the Plant; and so the plant, animated by that spirit, becommeth a magnet, which directeth his vegetating spirit to apply unto the spirit or beam of the weak member, &c. I come now to the proof of the fourth Member.

The fourth Member of the Proposition is demonstratively proved thus.

Fourthly, that there is a spirituall penetration made from one body unto another, before any magneticall operation can be effected.

Demonstration.

This member is sufficiently confirmed by that which is already said in the other members, and yet it is more plainly expressed by this Problem.

Problem.

Gilb. de Mag. lib. 2. cap. 4. The Load-stone doth guide and direct magneticall things, the which do conceive vigour and force from it, not onely in their extremities, but also in their interiours, and very marrow: As for example, A piece of Iron, so soon as it is touched or attainted with the very breath of the Load-stone, it is excited magnetically at the end at which it is touched or regarded, and that very power which it received by that touch, passeth quite through from the end touched unto the other,

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not onely superficially, but also centrally, and (as I may say) at the very marrow.

Application.

It appeareth evidently by this, that as the formall beams of one Load-stone doth penetrate unto the very center of the other, and the other again reciprocally into the very center of it; so also the spirit of the wounded man doth penetrate, partly by emission from it self, and partly by attraction of his like in the oyntment, into the bowels of the oyntment, unto the spirits of his own kind that are hid in it, and reciprocally the oyntment being made a magnet by the imbibing of the Mummial spirits of the blood, applyeth his attractive beams unto those, which are emitted from the wound, being directed therein by the spirit of the dead blood in the unguent, as shall be shewed hereafter more at large.

The fifth Member of the Proposition, with the Proofs.

Fifthly, that the magneticall act and operation of celestiall, astralicall or starry, and influentiall spirits, are not to be limited, nor yet to be impedited or hindred in their motion, if we look into the mystery of this business with intellectuall eyes. 5.

We must distinguish this Member, for your better understanding, into two severall articles or branches, whereof the first must shew, that the extension of the emanations made from two astralicall or starry spirits, are not to be limited by mans understanding, howsoever by an externall effect, it may at random be guessed at. The second shall prove, that such influentiall starry beams, or quintessentiall emissions, as are sent forth from the Load-stone unto the Iron, or from one Load-stone unto his like in nature, and consequently from all other magneticall bodies, of like condition in essence, cannot be hindered by the interposition of any solid or well-compacted bodies, as some Fool-losophers, rather than Philosophers, have temeariously averred in their writings.

Touching the first, which includeth the imaginary termination or bounding of beamy or formall extensions, or emanations from magneticall bodies, within a setled, or known limited sphear of activity, the impossibility thereof (howsoever our Peripatetick Philosophers have feigned the contrary) is argued by these following problematicall Demonstrations.

Certain Problematicall Demonstrations, confirming the contents of this Members first Article 1. *Problem.*

The vigour in heavenly bodies, whereby they move themselves, doth argue a soul in them, and for that reason they are esteemed by the wisest Philosophers, to be endued and animated with a divine act or spirit, by means whereof they move; which being so, the extension of application of their beams must also prove uncertain, and therefore without limit, being that their spirits, after the emanation made, do concur sometimes in the aire, sometimes in the water, and sometimes, without resistance, they pierce even unto the center of the earth, to operate upon the mineral Kingdom, bestowing on the earthly subjects that are under them, of that very formall act and vertue, whereby they operate in their acute penetration: And therefore these inferiour creatures of a like nature, are able to send forth and extend their astralaicall or beamy vertues as far, and to apply their beams at as an unterminable distance, as their stars in heaven are observed to do.

2 *Problem.*

It is rightly then said, that the Load-stone doth move the Load-stone, and doth both dispose of one another by their primary form, which it receiveth from his starry fountain. And therefore it was not any absurdity in the wise man, *Thales Milesius*, nor yet any madness in *Scaliger*, to assigne a soul unto the Magnet, seeing that by it, it is centrally incited, directed, and carried or moved circularly: As for example.

Example.

Gilbert. lib. 2. cap. 4. If two Magnets be put one against the other in their small barkes, upon the water, they will not presently concur together, but first they do mutually conforme themselves unto one another, or else the lesser doth obey the greater, moving it self after a circular fashion, and when at the last they are disposed, according unto their naturall position, they run or concurr together.

The like effect also will appeare between the Magnet and the Iron, and the Iron and the Iron; as shall be expressed hereafter.

An Addition.

Whereby, although it may be replied, that this Act of the Load-stone with the Load-stone, or it with the Iron, doth by effect seem to be limited, within a certain dimension, and therefore what I say, proveth not much as yet, for the unbounded dimension of the Magneticall bodie's emanation. I answer, That the sensible act, which is between the Load-stone and Load-stone, doth not argue, that because the two ponderous bodies, have their motion but at such a distance, therefore their spirits can extend themselves, or apply their beams no further: For it is one thing to operate sensibly, by a violent attraction of a heavy mass, and another thing for one Form onely, to embrace and concur in a naturall rejoycing sympathy with another. And this alteration, is verified even of such as are well practised in the Load-stone's property, by this following Problem.

3. *Problem.*

Gilbert. de Mag. l. 2 c. 33. The Orbe of the internall or spirituall Magneticall virtue, doth extend it self at a larger distance, than the Orbe of any sensible, or externall, or visible motion can warrant: For the thing that is Magneticall, is effected in the extremity of it, a far off, although it doth not move by a locall motion: But if the Load-stone be applied nearer unto it, then will also the whole Magnetick mass move corporally unto it.

Whereby is acknowledged, that the virtuous extention of the Magnet, is farre beyond the limits of the Orbe of visible Magneticall motion. But I will prove it by degrees more evidently, namely that the starry influentiall virtue in the Magnet, extendeth it self beyond the limits of any sensible capacity.

4. *Problem.*

Gilbert. de Mag. l. 2. c. 33. The needle touched Magnetically, will aspect the North-pole, even from the æquinoctiall point, which is an Argument of the unlimited extention of the Load-stones virtue. As for example: Let there be a long Load-stone prepared, and directly in the middle upon the æquinoctial B, where the Axis runneth, plant an incited needle, and it will look directly unto the North-pole A. Also if within the O be you place another incited needle without the Stone in C, it will also look directly upon the said Pole: whereby we may discern, the long distance which is between the aspect of the Magnet, and that of the incited body, namely 90 Degrees.

Again, each part or fragment that is divided from the Magnet, (be it animal, vegetable, or minerall) hath therefore the self-same dimension, because it is as well indued with his polar virtues, as the whole. And this is sufficiently testified by this Problem.

5. *Problem.*

Gilbert. de Mag. l. 2. c. 33. Risley c. 91. If Magneticall subjects be divided, or any piece be broken off from it by any means, every part so broken off from the whole, will have an end as well Septentrional as Meridional, as well as the whole had. As for example: If a smaller part or piece be taken out of a greater Load-stone, it will be indued with the same life and vigor, which the whole Magnet had, no otherwise then the child will, touching his life wholly correspond with the Father in life & parts; and it will be as

it

it were a new creature, and will have his poles and æquinoctial as well as the whole Stone had. Also if an Iron-rod, as is that of the Curtain be hung up, and have his position North and South, without being touched (for being forged North and South, it will indue those properties, namely the polar virtues, and move in the aire being hung up by a thread, or put into a boat on the water, unto the North and South; If (I say) a small piece of the rod be broke off from the North part, it will have his North and South-pole, as well as the whole rod of Iron from the which it was broken. *Ridley c. 17.*

Whereby it is apparent, that if every portion or fragment of the Load-stone or Iron, have his pole as well as the whole, then the spirit which is within, hath his relation or application with the Northern pole-star of the great world; and doth also behold the Southern Virtue, with his South-pole; for except there were the Scintil of the *Anima mundi*, which is in it and operateth in it, according unto the small proportion of it, no otherwise then it doth in the great world, it could not aspect each Pole, as it is observed by experience to do; and consequently as the actions of the *Anima mundi* are so catholick, that they cannot be limited; so are the spirituall, quintessentiall, or astralicall Emanations. I prove it further thus.

6. Problem.

If you take an Iron rod, made of good Iron, and hang it up in the aire on a thread, as if it were touched with a Load-stone, *&c.*

The Experience is this.

Take a straight piece of Iron or steel of six foot long, and a finger thick, hang it up in a close chamber, into the which there cometh no wind, (and therefore this experiment ought to be tried when the aire is calm, and the day not windy; and must hang on a silken thread, which is not twisted but woven; and the Iron must hang directly equilibrous, or in an equall ballance) and you shall discern it slowly to move, and by little and little to attain with his extremities or ends of the points of North and South, no otherwise then the needl's do in the Dialls, which are touched with the Load-stone. *Ridley.*

Moreover, we shall find that the Load-stone, or any thing else, that is touched or excited by the Load-stone, will direct their aspect, being planted in small boats, on the needle on his vertical unto the North-pole.

The Conclusion.

Wherefore it is made manifest, that the extention of the Load-stone's spirituall or formall Emanation; as also that of other Magneticall bodies, is not to be limited, being that they do act and apply their beams, unto the very state of the Pole-star, and the Pole-star by his like emitted influences, doth operate reciprocally and apply unto or aspect the Load-stone, and so make a continuated Spirituall union betwixt them, being that we ocularly discern, that both it and the Iron, doth diligently, and with a manifest Sympathy aspect, and actually move unto the said star. And then, after this is well considered, let us but think and ponder the distance, which is between the Pole-star and the Magner, namely betwixt the eighth Sphere, and the earth, and he will perceive it to be in a manner infinite and incommensurable, and consequently the emitted beams of the Load-stone, cannot by any phantasticall Sphere, of sensible and sensuall Philosophers, be comprehended or limited. But if the act of the Pole-star on the Magner be denied. And *Fracastorius* his opinion, with that of many other learned men, be received, namely that the Load-stone, the Iron, and the needle touched, do tend unto the North-pole, by reason of the attraction of certain Rocks of Load-stone, which are in the *Hyperboreal* mountains; if this opinion (I say) were admitted to be true, yet may we see by it, that the act of the Magner, and the actuall respect, which the Magneticall body beareth unto it, is not to be limited; being that so they will be observed to co-operate from the æquinoctiall, unto the Northern Hyperborean Rocks. But this opinion hath been proved false by us in another place, and shall hereafter be demonstrated by us to be so. We will now come to our Application, touching this first Article.

Appli-

Application.

The first and second Problem teacheth us, that there is such a celestiall or astralicall subtle spirit, in all magneticall bodies of the earth, as is in the heavenly ones, and consequently, that the beams of each of them may penetrate as far, though they be not discerned by sense, as the beams of each star. By this therefore we may be assured, that mans heavenly spirit being of a more pure and subtle a stuff, than is that of the Load-stone, may send forth the astralicall beams of his vertue, not onely to the mark that the Load-stone aimeth at, but also unto the highest throne of divinity. Again, hereby it is argued, that the spirit in the transplanted blood, is able to operate at any distance on the wound; and the beamy spirit of the wound again, to co-operate, and have a continuated union and respect unto one another.

The third instructeth us, that though the oyntment and blood in it do not appear mobil or movable at a far distance, yet they may co-operate and be conjoyned with the spirit of the wounded, at an unknown proportion of space,

By the fourth and fifth we learn, that the extension of the northern bloods aspect unto the southern, may be so far, as the æquinoctiall is from the pole, namely, 90 degrees. But, I say, that as the northern and southern emanation of the soul of the world, filleth all the cavity of the world, so also by it, and in it, may this act of that soul in man extend it self, far beyond the capacity of flesh and blood and therefore is onely intellectually to be understood.

By the fifth, that each particle of mans blood, or spirituall Mummy, being divided from the whole, hath all the parts or proportions in it ideally described, that the whole hath, and therefore doth operate as well with a northern, as southern aspect, and consequently draweth down from the heavens a like property, as occasion is given: For so this one Spirit is said to come from the four winds, and yet
Ezek. 36. it is but one spirit in essence, though four-fold in property; for it was by the vertue of it, that the dead, mentioned by the Prophet, did rise again. And therefore so far as the north wind or south winds extension may be, so far is this spirit in man able to send forth his spirituall beam.

I will come now unto the proof of the second.

Touching the second Article, which sheweth the acute penetration of this spirit, and that it is effected without any impediment, contrary unto some ignorant persons opinion, who think, that castles, stones, woods, hills, and such like, may hinder the penetration of this subtle and all-penetrating spirit: The proof is made by these problematicall demonstrations.

Demonstrations confirming this Member's second Article.

1 Problem.

Gilb. de Mag. lib. 2. c. 4. Neither fire, nor water, nor earth, can hinder the ingressive action, or piercing vertue of the Load-stone upon the Iron, being it is proved by experience, that it sucketh and draweth it unto him quite through them; as for example, If a candle, or flame of fire, be interposed between the Load-stone, and a small piece of wyer, you shall find the piece of Iron will leap quite through the flame unto the
Gilb. de Mag. lib. 2. c. 4. Load-stone. In like manner, the Needle on his turn-pin, will, for all the interposition of a flame, turn unto the Load-stone, and that with the same celerity that it would do in the open aire. So that you may see by this experiment, that the coition of these magneticall bodies are not hindred by fire. Also if water or earth be interposed between them, it will do the like.

There is another Problem, which expresseth the unresistable penetrative vertue of this, more effectually, in these terms.

2 Problem.

Iron is allured onely by an immateriall act, or an incorporeall process, which doth operate, and is conceived in an Iron subject, as in a continuated homogeniall body, and therefore it hath no need of large or wide passages: And for this reason, the Iron is moved and drawn by the Load-stone it self; and again, the Iron doth draw

draw the Load-stone it self, and a concourse, or a meeting together in a unity, is made by their beams, although that thick bodies be interposed as ticklers between them.

So that you see, that the putting or applying of thick substances between the Iron and the Load-stone, cannot hinder the coition of spirits; which is a token, that the influentiall or formall spirit cannot be impedited in his motion. And therefore this subtle spirit, which hath his beginning from the soul of the world, is said by the wisest Philosopher, *Omnia permeare entia, To pass or travers all things.* But yet more plainly.

3 *Problem.*

The Load-stone, without any frication or rubbing, or being exsiccated by heat, or perfused with moysture, in the aire and in the water, doth provoke and allure unto it magneticall subjects, and also solid as well-compacted bodies, as thick boards, or tables of stone, or grosse plates of mettle, as silver, gold, or brass, being put between. *Gilb. de Mag. lib. 2. c. 2.*

And *Ridley* saith, That although such substances as be not magneticall, be placed between the Needle and the Load-stone, yet they cannot hinder the orbe and proceeding of the magnetick vigour: As for example, If a Load-stone should be placed in a box of wood, stone, tinne, silver, or brass, yet the Loadstone will extend his magneticall orbe. *Ridley in his Treatise of Magneticall bodies, cap. 14.*

Application.

I conclude therefore by this typicall expression, that the emissions of mans vitall spirits are so subtle, and so piercing, that no interposed bodies are able to hinder it in its motion to his pretended mark, nor yet the magneticall blood in the oyntment being excited, can be hindred in his concourse or union, with the same southern or vivifying spirit, and that especially, because the formall spirits of the one is continued and homogeneal unto the other. I proceed now unto the sixt Member of the foresaid Proposition.

The sixt Member of the Proposition, with the Proofs,

Sixtly, that after a Body (be it Animal, Vegetable, or Mineral) is made, by a transplantation of another bodies spirits, magneticall, or a magnet, unto that other body; it doth, by attracting of its beloved's spirits unto it, impart unto them of that vertue and property, which appertaineth unto it self; insomuch that as the lover doth participate with the nature of the beloved, so also the beloved doth partake and share with the lover's condition, especially if they be homogeneall in kind, and reciprocall in affection.

Certain Problematicall Demonstrations, to confirm this member of the fore-said Proposition. 1 *Problem.*

Quodlibet corpus cui Mummia viva in alio homine propinatur, illicò fit magnes: Every body, to whom the lively Mummy from a man is given or administred, is forthwith made a Magnet. *Paracelf. Tract. 3. de Philos.*

Application.

This Problem is animal, and not mineral, but it inferreth, that by the transplanting of mans bloody spirits into the oyntment, the oyntment is forthwith become magneticall and attractive; even as before I told you, that the hair and nails being planted or grafted on the Oke, make it forthwith, by communicating of the spirits of the one with the spirits of the other, attractive and magnetick.

2 *Pro-*

2 *Problema Magneticum.*

The Load-stone hath nothing, neither can do any thing, which the Iron being excited cannot do; and that not onely by contact, but at a reasonable distance.

Application.

Neither can the live man's spirit perform any action, that the dead blood transplanted in the Salve, by the Magneticall assistance of the Salve, cannot perform: yea verily, it goeth yet further; for it inspireth into the wound a Sanative influence.

3. *Problem.*

Gilbert. de Mag. l.2.c.4. Iron being touched, doth recreate another Iron, and instructeth it unto Magneticall motions; so that it draweth unto it a third. As for example: The Load-stone being applied unto A, it draweth unto it the piece of wier B; and also after B, it draweth C, and after C, it draweth D.

Application.

The Iron B, is compared unto the spirits, that are first animated by the lively spirits in man, and that animates the Oyntment's spirits, which are of a Microcosmicall nature, by reason of Uzneas volatil salt, which is the receptacle of such vegetating and vivifying Spirits as give life unto man, save onely they are of a Northern property, and as it were dead: These spirits in Oyntment are referred unto C, which work and operate, being so excited in D; which importeth the emitted spirits of the wounded man: so that we see, that it is but one and the same continuated Spirit, which putteth into action the three severall Subjects, and their spirits, namely the blood transported, the Oyntment and the Body of the wounded.

4 *Problem.*

Gilbert. de Mag. l. 2. c.4. The Load-stone and the veine of Iron are all one, and have all one matrix, and are found in one Mine as twins; yea, and the robust Magnet, hath Iron in it. And therefore the Iron which is extracted from them both, hath all the Magneticall virtues, as well in the vein, as being made by separation, but more weakly, except it be excited by the Load-stone, and added unto it by capping: For so it will be stronger in his Magneticall power, than the Load-stone it self.

Application.

In like manner, the blood in the wounded person, and that which is transplanted to be purified, and comforted in the Oyntment, came out of one and the same vein, and have all one matrix, and therefore that extracted blood, hath in it all the Magneticall virtues, but more weakly, and more in puissance than in act, except it be excited by the Southern fountain of blood, and capped with the Balsamick nature of the unguent, For being so prepared, namely incited and addressed, it will have his own Northern power, and that Balsamick and attractive virtue of the Uznea, is so powerfull in his Northern Saturnine condition, that it suddenly sealeth up and arresteth by congelation, the Southern blood that floweth; even as the Northern wind converteth the aire into fix, and immobil snow or hail.

5 *Problem.*

Gilbert. de Mag. l. 1. c. 16. The Load stone and the Iron, among all other bodies that are known unto us, are more near in nature and condition unto the earth; for they have in them a substance that is most genuine and homogeniall, and approaching unto the earth. And therefore these three do agree in nature together.

Ap-

Application.

By this it appeareth, what near reference there is, between the body of Man, which we compare rightly unto the Earth, and the blood which issueth out of the veins of the Earth referred to the Load stone, and the Ointment indued with a bloody spirit, and which was extracted out of blood: For the fat and the Uznea, and Mummy were of blood: For Scriptures tell us, that the Soul of the flesh, and consequently of the fat and bones, is in the blood. Whereby we may see, that though these three do differ in bodily Substance, yet they agree in the homogeniety of spirit. And therfore it is no marvel, though there is a continuity between the spirit of the bodily blood, and that transplanted; neither also ought we much to wonder at the naturall commerce, which is between the bloody spirits, and the Ointment, that so sudden a union should be made between them, and that it should forthwith become a Magnet, adopted onely in his Balsamick and sanative operation: for the wound, being that it is guided and directed by these bloody spirits, which are transplanted in it, and, after animation, did convert the beams of his nature unto his like, being as near in spirit and property unto the wounded man's blood, as is a piece of Iron, or Load-stone, which is broken from off the whole, which accordeth in every respect with the spirit of his Father, from whence it sprung. So also we see, that though the Macrocosmicall aire doth seem to vary in nature, according to his position, (for the Northern aire is cold, the Southern or æquinoctiall is hot); yet it is but one spirit, howsoever it is divided into this or that cloud. And again, the internall or formal Spirit, which animateth diversly the four winds, is but one and the same indivisible spirit, (as the Prophet *Ezekiel* telleth us). In like manner, it is but one and the same identity of spirit, which acteth in the wound, the conveyed blood and the Ointment, being all three, as it were but one blood, as the Apostle taught the *Athenians*, that all men came of one blood, and consequently of one spirit in the blood. I prove it also by this Problem. Acts 17.

6. Problem.

Attraction is made in the primary bodies, and these are neareſt unto one another, and of a mutuall consent, among themselves, by reason of their identity, in condition. And for this reason the Load-stone draweth the Load-stone, and Iron draweth Iron, and earth of them all draweth earth; and again, each of them draweth another.

Application.

Hence therefore is gathered a reason, why blood draweth blood, and one body his like, and the Ointment being animated by one and the same nature, doth attract his like unto him. And therefore *Paracelsus* saith justly, *Quodlibet corpus, cui Mummia viva in alio homine propinatur, illico fit magnes: Every body that drinketh or taketh inwardly the lively Mummy of another man, is forthwith made a Maguet.* And therefore we may say justly, seeing experience hath made it manifest, that every Microcosmical Ointment, that hath imbibed or comprehended the spiritual Mummy of another man's blood, is forthwith made a Magnet, and by the incitation of the Mummial spirit, which it containeth, doth greedily thirst, and covet after his like. And for that reason draweth, and allureth it unto it; thereby to impart as well unto it, as it doth communicate his vivifying property unto his attractor. I could say much more, to prove the reason of the strong attraction of this Ointment, after it is animated with the live man's spirits: but I shall be too tedious; and again, I shall touch it in the consequence; and for that reason, I will leave this member to proceed to the seventh.

The seventh Member of the Proposition with the Proofs.

Seventhly, that the Agent which causeth the Alien or strange body, much more that which is of his consanguinity, to become Magnetick, and affectionate, or concupiscible, and that by a kind of proximity in nature, is the bloody spirit transplanted,

planted into the animal unguent, or vegetable plant, (of which I have spoken before) the which spirit also is the director or guider unto the unctuous Magnet, to operate magnetically upon the subject, and his spirit from whence it was derived; the which spirit, if it be strong and potent, it worketh potently; if debil or weak, it operateth but weakly.

Certain Problematicall Demonstrations, to confirm the Member of the foresaid Proposition.

This Member, for the better explication of our purpose, we must divide into three Articles or Particles, whereof the first shall prove, That the transplanted spirit maketh the unguent, into the which it is committed, a Magnet unto the wounded person: The Second, That it is the onely guider and director of the oyntments force, and conductor of his balsamick faculty unto the wounded spirit: And the last shall demonstrate, how a weak and impotent spirit operateth but weakly of it self, and yet by the assistance of a sounder and stronger nature, it is refreshed, and becommeth strong again.

Demonstrations confirming the contents of this Members first Article.

Touching the first Article of this Member, which maketh the transplanted spirit the cause, that the oyntment is magneticall, we prove it thus.

1 *Problem.*

Gilbert. de Mag. l. 2. c. 25. Experience hath taught us, and *Baptista Porta* confirmeth so much, that if a weak Load-stone be hid in the dust of Steel for a season, it will become more strong and powerfull in his attraction, also the Steel will be bettered by his nature. But *Paracelsus* commeth more near in his relation, and saith, That by heating of the Load-stone, and extinguishing of him in an oyle of *Crocus Martis*, which is made of the best Carinthian Steel, so often, till it will imbibe no more, it will so corroborate this Load-stone, that it will have ten times more force then it had, in attraction,

Application.

By a like relation, the weak spirits in the transplanted blood being imbibed by the animal unguent, which hath the self-same relation unto the spirituall Mummy in it, as the oyl of *Crocus Martis* hath unto the weak spirits in the Load-stone, will be revived and recreated in his magnetick vigour, and being mingled with his unctuous like, will make a compounded Magnet, which will draw his like spirits more strongly by far, then it could before. Again, as the small or weak Magnet doth recover force, by being buried in the dust, or ferruginous earth, which is of his nature; so also the bloody spirits being interred in the unctuous earth of his own nature, doth by the attraction of his like from the fountain of blood, and of the salutary spirit from the oyntment, so unite it self unto the oyntment, that it createth by emanation a fit Magnet, which communicateth his balsamick nature unto them both, and by attraction of the spirit of the wounded member, it renderh it self medicinable; so that by a continuity and integrity of spirit, it conferreth, through an immediate spirituall contact, the balsamick spirit of the Uznea, and other unctuous ingrediences, into the wound. Do we not observe, that the water which passeth or runneth by a heap of salt, doth endue wholly the vertue of the salt, though the stream of it be long, and doth communicate that nature from one extream unto the other: And much more the aire will carry the nature of the place it passeth by afar off, and yet all that aire so animated, will be continuate, and therefore much more that subtle celestiall spirit which doth inhabit the aire.

2 *Problem.*

Gilbert. de Mag. l. 2 c. 4. Iron being touched, doth recreate other Iron by touching it, and instructeth it unto magneticall motions.

Ap-

Application.

By the like proportion in the Animal kingdom, the transplanted spirit being first animated by his southern or living fountain, doth animate and recreate magnetically the unguent, so that it doth operate upon the wounded man's spirit, being emanated and attracted unto it by bettering of his wounded nature, through his balsamick emission.

3 *Problem.*

Set a Load-stone of no force or strength that can be perceived, upon a Load-stone of good strength and vigour, especially upon the poles, and he will shew a vigour, as if he were as strong as the other Load-stone, whereunto he was united; but after he is taken away, he will be as weak as he was before, unless it be done again often. The self-same effect followeth, if a piece of Iron be placed on a strong Load-stone, but take it away from the Stone, and almost all the vertue will be lost. *Ridley in his Treatise of the Load-stone, c. 16*

Application.

In the like manner, the weak northern blood being transplanted into the oyntment, and applying it self unto the lively spirit's emanation, by the preservation and corroboration of the oyntment, waxeth strong, and draweth or operate the effectually, rendring the whole oyntment magneticall. But if it happen, that the oyntment be either pared off from the place of the weapon, in which the spirits did penetrate, (as Sir *Bevis Thelwel* did prove on the ax that wounded the Wheeler) or be struck or wiped off, (as did happen unto the ax that wounded the Ship-wright, by the striking down unadvisedly of Sir *Nicholas Gilburn*'s hilt of his sword) then it will leave his vertue, which it received from the bloody spirits in the live man, and the balsamick uncture of the unguent; and therefore will the wound by that division, be as dolorous, or more painfull, than before: But if the oyntment be reapplyed unto the place again, and it be wrapped warm, the magneticall concourse will be renewed, and the dolour will forthwith cease, as it hath been tryed by many; and this distemper is not made by the cold aire onely, causing a chill dolour in the wound, but also by the heat of the fire it becommeth inflamingly or burningly dolorous: For Mr. *James Viror*, sometimes my servant, but now Apothecary unto the Queen, and dwelling in *Black-Friers*, did this last year make of the unguent; and for a tryall, did wound with his Lancet a man in the arm, and afterward did annoint the Lancet, and applyed it to the fire, that the oyntment melted, and the Lancet waxed hot; and it so fell out, that at that instant the wounded person found so great a burning pain in his wound, that he could not endure it; and then immediately he annointed it again, and the wound was forthwith pacifick, and healed immediately. The Apothecary is extant, and will be ready to maintain it. The same is better confirmed by this Problem.

4 *Problem.*

If a weak Magnet be rubbed at one of his poles with a stronger Load-stone, it will be bettered by it by his vigour and vertue, if not augmented in power. *Ridley, ibid.*

Application.

The very same proportion of action, is between the Mummy in the nails and hair, and the vegetable Magnet; as also between that in the transplanted blood, and in the oyntment: for the vegetable Magnet or Oke did reduce the occult and secret Mummy in them, from puissance unto act, by opening the closets of nature, no otherwise than the earth doth the grain of Wheat by rotting; and even so also is the potentiall or northern nature of the spirituall bloody Mummy, being extracted and reduced unto action, by the unctuous earth, or magnetick oyntment.

5 *Problem.*

Ridley c. 19. If the magneticall Needle, being first touched with a Load-stone, be made red-hot in the fire, it will lose all his polar puissance or vertue, and directive faculty; but if it be freshly touched again, it will recover his vertue and act again.

Application.

So by converting the Proposition for *eadem est ratio contrariorum*, the reason of contraries point at one and the same. If the transplanted blood, which was touched magnetically with the spirit of life, be frozen or congealed with cold, it loseth all his strength, and operative and directive vertue; but if it be conforted by the oyntment, and re-animated with the Southern or vitall spirit, as before, it will not onely wax alive and act again, but also render the oyntment magneticall, and direct it in his course unto the member affected.

6 *Problem.*

Ridley, Treatise of Magnetick bodies. If there be a thin plate of Steel fastned unto the neather pole of the Magnet or Load-stone, namely, between the Load-stone and the way of it, then the Magnet will lift double, and sometimes decuple, or ten-times so much as it did. From this practice began the capping or arming of the Load-stone with Steel or Iron, after divers manners.

Application.

So is the translated northern blood rightly compared unto the Load-stone, and the Oyntment to the capping or arming with Iron: For by uniting the frozen blood unto the Ointment, the attractive power and Magnetical force is far the greater, and is able to suck and draw strongly unto it, the Southern spirit of lively blood in the wounded. I prove this better, by this Problem following.

7. *Problem.*

If two Load-stones, armed with two teeth a-piece be set before us; the one being strong the other weak, or much less, whose Axis or Diameter betwixt the teeth is equall, and of like length; then set the teeth of these together, that came from contrary Poles and parts, and the stronger will apprehend and lift up the weaker; and the weaker being united, and incorporated with the stronger, by the virtue that it receiveth from the stronger, will lift up from the ground, and retain the stronger and greater very firmly; although he be much heavier then the weight which the small stone doth ordinarily lift up.

Application.

By this Minerall type we are taught, (by changing the measures of weights into proportions, in vigor of spirit) that the frozen, evacuated, and transported bloody spirits, being capped and armed with the Oyntment, whose nature is as near as the blood unto the spirits, is made a Magnet so puissant, that it is able to attract unto it self, the bigger and stronger bloody nature, by applying to it the lesser Magnet's Northern nature, and as it were his Northern-pole, unto the bigger Magnets Southern nature; for by that means in the mineral kingdom, a natural Union is made, as is proved by this Problem.

8. *Problem.*

Ridley. ibid. There is a naturall Union, and a violent and depraved Union; and the naturall is, when the coition is made by contrary Poles, as by the North pole and the South. Again, that the strongest attraction is from the North-pole, this Problem doth confirm.

9. *Pro-*

9. Problem.

The North-pole is the most strong and vigorous pole, to all Magnetick intents and purposes, if he have the quantity that the South hath. *Ridley c. 6.*

Application.

Whereby it is evident, that the Northern nature; which is in the unctuous Magnet and his influentiall spirit, is by far more attractive than the Southern or warm spirit; neither can the Southern or æquinoctial draw unto it, but as he participates of the Northern nature, by a naturall concurrency, unto his like; and that is the reason, that the naturall Union, is said to be where a concurrency is made of opposite polar natures: For from them is the strongest attraction made; because that it is the nature onely of cold to contract; as contrariwise, heat doth dilate. This polar force therefore, is conclusively maintained by this Problem; with the which I conclude this Article's proof. *Ridley c. 6.*

10. Problem.

The Load-stones that be capped, take and apprehend at the Pole onely. *Ridley c. 24.*

Application.

As who should say, that the Northern or congelated Mummy, capped or armed with the Ointment of his own nature, and the Southern or lively Mummy, capped with flesh, do apply Magnetically unto one another at the Poles; namely the lively Mummy, at the Southern or æquinoctiall, and the weak and frozen at the Northen; and therefore the manifest attraction is from the unctuous Magnet, and his imbibed Agent.

I now come unto the second Article, or Particle of this Member. *2. Article.*

Demonstrations confirming the Contents of the Member's second Article or Particle.

As concerning the second Article of this member, which sheweth that the spirituall Mummy of the transplanted blood, is the director and guider of the Oyntments Magneticall force, or vigor unto the wound, at what distance soever; I demonstrate it, by these problematicall assertions following.

1. Problem.

The Load-stone doth guid and direct Magneticall things, which do conceive vigor and force from it, not onely in the extremities, but also in their interior and veiny marrow. As for example: So soon as a piece of Iron is apprehended, it is accited Magnetically into the end where it was touched, and that very force so bestowed upon it, penetrateth quite throughout, even unto the other end or extremity, not onely superficially but also centrally. *Gilb. de Mag. lib. 2. c. 4.*

Application.

By this Example it is proved, that the formall Mummy of the blood, operateth in the very like manner with the Oyntment; which is to it, as the Iron is unto the Load-stone; so that as the Load-stone by touching the Iron, maketh it after the imbibition of his spirituall vigor a Magner; So also after the imbibition of this bloody spirituall Mummy, the unguent becommeth a Magnet: Forasmuch as it is throughly animated with a Magneticall vigor. And doth by virtue of this Mummiall soul, direct his beam and Balsamick force, unto the fountain, from whence that Mummiall spirit did arise. I prove the direction to be true, by these other Problems following.

2. Pro-

2. *Prob'em.*

One Load-stone doth dispose of the other, one doth convert the other, and reduceth it in his order, and guideth and directeth it into his Concordances, and when they are met and joyned together, they do mutually adhere firmly unto one another. The example is evident: For if you take two Iron wiers of a length, being excited at the ends by contrary Poles, and thrust them through round corks, as big as Hazel-nuts, and put them to swim in the water; you shall find that they will by little and little order themselves, and the Northern spirituall contact of the one, will first direct his axil-tree, and after draw the South-pole unto it, untill both meet one another, in the manner of two Tilters or Horse-men with their speares.

The Demonstration. *Application.*

The spirituall Mummy in the transplanted blood, is one Load-stone, which doth dispose the Oyntment in such a manner, that it becometh a Magnet also; and this Magnet is directed by the spirit of the Mummy into the concordances of the spirituall Mummy, which breatheth forth of the living wounded man, which it attracteth and uniteth, and partly participateth with his vivifying force, and partly communicateth with him of his Balsamicall spirit; which by reason of his continuity with the wound, it doth easily, though invisibly transfer unto the wound. I proceed now unto the third Article or Particle of this Member.

Demonstrations, confirming the Contents of this member's third and last Article or Particle.

3 *Article.* As for the third and last Article of this Member, which sheweth, that a weak and impotent spirit operateth but weakly of it self, but by the assistance of a stronger nature, it is recreated, and becommeth vigorous. And lastly again, it is also confirmed by many sufficient Problematicall conclusions, which are produced from the Load stone's properties.

1 *Problem.*

Gilb. lib. 1. A Load-stone loseth his attractive vertue, and doth, as it were, decay with age, if it be long exposed unto the open aire, and not kept and put into the filings or scales of Iron.

Application.

Gilb. lib. 1. Also the life-blood, so soon as it is effused out of his warm mineral veins, and tasteth of the cold aire, loseth his active vertue, and becommeth dead and congealed, except it be with the weapon conveyed unto his oyntment, which keepeth it from the cold aire, and serveth the spirituall Mummie's turn to preserve it, as the filings of Steel doth the formall spirit of the Load-stone.

2. *Problem.*

Baptista Porta did take a Load-stone, and kept it in the filings of Steel a good while, and afterwards he found it more vigorous and efficacious in his attractive vertue. Also *Paracelsus*, by heating a Load-stone, and imbibing it with the oyl of Iron, did increase the vigour of it by many degrees, as is said before.

Application.

In like manner, if the spirituall Mummy in the transported blood be but weak or faint, yet if it be kept a while in the animal salve, it will become vigorous, insomuch that it will also animate the whole salve.

3 *Problem.*

Ridley's Treatise of Magnetical bodies, c. 17 Set a Magnet, of no force or strength that can easily be perceived, upon a Load-stone of good strength and vigour, especially upon the poles, and he will shew a vigour as if he were as strong as the Load-stone is, whereunto he is united; but after he is taken away, he will be as weak as before, unless it be often done.

Ap-

Application.

So also if the spirits, transported with the blood, be planted on a sound and balsamick unguent, it will gather strength; but if the unguent be either wiped, or pared, or melted off from the weapon, it will immediately lose his force. And again, if it be freshly annointed, and covered warm, it will be forth-with recreated again, as is said before. Moreover, this is also confirmed by this Problem mentioned before.

4 Problem.

If a weak Magnet be rubbed at his poles with a stronger Load-stone, he will be bettered by it in his vigour and vertue, if not augmented therein. *Ridley, ibid.*

5. Problem.

A stronger and bigger Load-stone doth augment the force of a lesser, if it be put on the pole of the greater Magnet, for then will the north pole of it be the more vigorous *ibid.*

Application.

The strong blood and spirit in the wounded man by aspect, maketh the weak blood and spirit, which is transplanted in the oyntment, to operate magnetically, and to apply and direct the spirit of the unguent unto it strongly, which it would not do, without the union which it hath with its fountain, which is more lively, agil, and robust.

The eighth Member of the Proposition, with his Proofs.

The eighth Member of this Proposition is, that in all magneticall operations, there must be a reciprocall application or aspect, made between the lover and the beloved, as between the matter or feminine which covereth,, and the form or male which is coveted; and by a likeness or continuation of formall spirits, like is united unto his like, which acteth in the matter. So the Boreall spirit, with his unctuous materiall body, covereth and allureth effectually the formall and æquinoctiall beams, or emanating spirit of the wound, and directeth the unctuous Magnet to bring to pass the effect of his concupiscence, which is easily effected, being that there is a continuation between their spirits. But to our Proofs.

Certain Problematicall Demonstrations, to confirm this Problem.

1 Problem.

The magneticall coition is an act of the Load-stone and the Iron; not of one, but of both, like man and wife. *Gilbert. de Mag. l.2.c. 4.*

Application.

As the woman that is colder, and of a more northern nature, doth covet the man which is of a hotter and southern disposition, so also by a sympatheticall likeness in either's spirit, they meet and unite their seeds of affection: In the very like manner, the cold spirit in the congealed blood, covereth the hot spirits of the lively and active blood, and after each of them are met, they unite natures, and procreate a third, as a child, which partaketh of them both.

2 Problem.

The first vertue of the primary form in the Iron, was at the first distinct, but is now confused, by the fusion or melting of his body, when the magneticall or iron-vein was examined; and yet nevertheless, after that a whole and strong Load-stone is applyed unto, it returneth again unto his former act; for his form being disposed and ordered with the magnet, they both do conjoyne together sociable forces, consenting magnetically and mutually unto unity in all motions, and are adjoyned together without any corporeall contact, and consequently are made all one. *Gilb. ibid.*

Ap-

Application.

The self-same is the reason of Contraries, and therefore the self-same may be said touching the extremity of cold, which is, in the Problem, reported of the extremity of heat. We say therefore, That the blood, which, whilst it was in his naturall vein, was distinct in his action, is now by pouring it out into the cold aire, made confused, and void of any manifest formall action; but when by the assistance of the oyntment it is stirred up, and applyed again, unto the spirituall emanation of the strong blood, it is rectifyed again, and doth conjoyne his nature with the adopted power it hath from the oyntment, and so a union of both natures is made, whereby the wound's spirit doth participate with the balsamick nature of the Mummy. Again, in the true nature of the said Problem, without any conversion of proposition, the bloody spirit in the unguent became confused through overmuch heat, as it appeareth by Mr. *James Viret* his experiment, in holding the Lancet by the fire, after it had wounded, and was annointed.

3 *Problem.*

Gilb. Two Load-stones being disposed into severed Boats, and placed on the superficies of the water, if they be sufficiently placed within the orbs of their vertues, they will with mutuall affection prepare themselves for a meeting, and at the last embrace or adhere unto one another.

Also if an Iron be fitted in one Bark, and a Load-stone in another, the Iron will hasten in the very same manner unto the Load-stone, and also the Load-stone being in his Bark, will move unto the Iron, insomuch that either of them are carried from their places in such a manner, that at the last they are joyned together, and so do rest, as being well satisfied and contented in their loves.

The like also will be effected, if two wiers, excited by the Load-stone, be put through like corks, and placed on the water to swim; for you shall see them make love to one another, and moving by little and little, they will sensibly meet, and with their ends strike and touch one another.

Application.

Ridley c. 14. In like manner, the Northern or congealed blood, or bloody transported Mummy, by the conduct of his unctuous vehicle, which is also by his presence made Magnetick, doth covet the Southern union, of the living and moving bloody spirits of the wounded, as Matter doth Form, or the female doth the male; and because the spirit is continuated betwixt them both, as the aire is continuated betwixt the North-pole, and the South æquinoctial in the great world, though each extremity be of different natures, namely the one cold and dry, congelative, attractive, and immobil; the other hot and moist, dissolutive, discussive, and mobil, or agill; therefore they easily do concur, and meet with a sympathetical embracing.

4. *Problem.*

Ridley c. 22. The naturall union of Magneticall Spirits, is, when the condition is made by contrary parts, as by the pole North or South.

Application.

So the Northern blood or the spirits in the transported blood, that are congealed, and have assumed a Northern property, will easily concur with spirits of a Southern or æquinoctial nature, namely with the spirits of the lively fountain, from whence they come, being that like doth naturally covet his like; especially when it is compassed about by the cold and crude aire, and so constrained to contract it self with its airy vehicle from his cold adversary: for spirits that are derived from the æquinoctial, do eschew by a naturall instinct, even as the airy nature doth, the chill disposition of the earth; and therefore being fled or contracted into the Center, it draws unto it the lively beams of the Southern blood. This is the reason in the Macrocosm, that when the North-wind bloweth strongly, and the South

South wind not so strongly, the aire is often times condensed into a cloud, by the contraction of the fiery, formal, and æquinoctial or astrall beams in the aire so condensed; which, by reason of the outward cold, do fly from the air's Circumference unto the Center: Insomuch, that for this reason often times it is seen, that it breaketh out into Lightnings and Coruscations. This contraction also in the included aire, when the externall aire is cold, is easily discerned in effect, by the Wether-glass, namely when the water is drawn up, and the included aire contracted or coarcted into a narrow room.

The ninth Member of the Proposition, with his Proofs.

The ninth member of the Proposition is, that the strong attractive faculties of every Magnet is of a Northern condition, or Boreal property, and consequently hath his chief attractive faculty from the pole-star. And therefore after the manner of the Load-stone, it draweth from the Circumference unto the Center. Again, all things covered or beloved; forasmuch as they are formal, do participare of the æquinoctiall faculty, which emitteth beams by dilatation from the Center; and therefore their union by application, maketh a mixtion of temper, which is between the Northern-pole, and the æquinoctial, that is partly attractive, and partly dilative, as is mans vitall spirit, which acteth in *Systole* and *Diastole*, or contraction and dilatation, even such is the Act of Magneticall coition.

Certain Problematical Demonstrations to confirm this Member.

First, I will prove unto you demonstratively, and that by a relation made unto the Load-stone, that the most vigorous Magneticall attraction is from the North-pole and consequently that by the blood's induing of a Northern and congelative faculty, it must needs become most attractive and contractive of his like, as we see that the movable and thin expansed aire becometh thick Snow, when the North wind doth blow, or ice, or frost, or hail.

1. *Problem.*

The North-pole is alwaies the most vigorous and strong pole, to all Magneticall purposes, if he have the quantity the South hath. 23. *Ridley c. 6.*

Application.

Therefore the bloody spirit induing the natute of the North, is most efficacious to operate upon the Southern nature Magnetically or attractively.

2 *Problem.*

The Loadstone draweth the Iron more strongly from the North-pole, than any point else of the said Stone. *Gilbert. de Mag. lib. 1.*

Application.

This confirmeth the fore-said Problem. To conclude, the Magneticall attraction of the Northern blood, is the cause of planting the light of more spirits in the unctuous Magnet; whereby it is made stronger in his operation.

3. *Problem.*

The Loadstone hath his points, that is to say, his true poles, in the which do abide his greatest virtue. And for this cause it doth not attract the Iron with equal force, from every part; and also the Magneticall Subject doth not move or flow unto every part of the Magnet. *Gilbert. de Mag. l. c. 4.*

4 *Problem.*

The parts that are neareſt the North-pole, are the strongest in attraction, and the parts that are remote, are observed to be the weaker and more infirm in their drawing virtue.

Demonstration.

Now that the greatest attractive virtue is from the North, I demonstrate it many waies. And first, If we shall hang up a long piece of Iron, by a threed (as is said before) the Northen part of the world will attract unto it, the end of it; So that it will stand directly North and South.

Ridley c. 14. Secondly, if a wier of four or five inches in length, be thrust through a cork, and touched by the Load-stone, and the cork be put into the water, the Northern-Star will suck the end of the Iron unto it.

Ridley c. 17. Thirdly, if a long Iron be forged North and South, and so be laid to cool in the same situation, it will be animated and indued with the virtue of the Pole, and move in the aire, being hung up by a threed, or put into a boat on the water, and it will be drawn by the North, and have as it were a coition with the North-star.

Ridley ib. Fourthly, if a long piece of clay newly burnt, doth cool North and South, it will then receive a Magneticall power from the earth, and pole.

Ridley ib. Fiftly, set two Load-stones with their poles of one denomination, namely the North-pole or South-pole of each, at each end of a piece of clay, while it cooleth, and both ends will be of one nature.

Ridley. Sixtly, put a piece of clay of a long form into the fire, and afterwards let it cool North and South, and it will receive a polar virtue: After that burn it again, in the fire, and let that end which cooled first North, cool now South, and it will be changed into the nature of the South, and the other into the nature of the North.

Application.

By the first therefore of these Problems and experiments, it is apparent, that the fountain of vigorous attraction is from the pole; because that the property of Northern cold is to attract, and therefore the bloody Spirit induing the nature of the North becommeth Magneticall, as well as that of clay or Iron.

I will come now therefore to demonstrate the effect, that this Northern spirit, and the Southern, do make by their mutuall concourse and union, as we see that the Northern and Southern-pole by their intermediate concourse, do produce an æquinoctial nature, which is vernall, and temperate; that is to say, hot and moist, as is the living blood; So that a *Media natura*, or mean nature, which participates of both extreams, is produced between the confluence of their aspect or application, which receiveth from the one, and communicateth with the other. My magneticall proofs are these.

5 Problem.

Ridley c. 19. Two magneticall bodies being joyned together at their poles, those two poles that touch together, have the nature of the Æquator or equinoctiall, and will not excite or hold a needle thus touching.

Application.

The northern or contracted bloody spirit, joyning by application with the southern equinoctiall, or lively or dilated one, will endue by this conjunction an equinoctiall nature, which will have relation unto each extremity, namely, by receiving from the oyntments spirits, and giving or imparting them sympathetically unto the wound.

The tenth Member of the Proposition, with his Proofs.

The tenth Member of the Proposition is, that by a lively southern spirit, a portion of his like being made, by effusion of it into the open and cold air, weak, drooping, northern, or congealed, may, after transplantation, be revived, quickened, and corroborated; and so by returning again unto his southern or equinoctiall nature, may, by a sympatheticall union, be made all one homogeneall nature with the lively bloody spirit, conferring along with it by little and little the nature of the plant or animal mass in which he is grafted, and so may cause each extream

tream nature to participate with the symptoms of one another, be they good and salutary, or bad and dolorous.

Certain Problematicall Demonstrations to confirm this Member.

1 *Problem.*

If a Magnet of no force or strength, that can easily be discerned, be set on the pole of a Load-stone that is strong, he will shew a vigour, as if he were as strong as the Load-stone is, whereunto he is united; but after he is taken away, he will be as weak as before, unless it be often done. *Ridley, c. 16.*

Application.

The Southern blood penetrating through the unctuous Magnet, doth animate it, and by animation doth revive it, and as well preserving the transplanted spirit from the externall aire's inclemency, as calefacting or heating of it by his attracted southern nature, it doth revive again the dead spirits of the fainting blood so transported, even as we see the spirits in the dead grain of Wheat buried in the earth, is by the earth animated with the Sun-beams, being revived, as it were, from death to life. But if that a part of the oyntment be taken away from the place of the weapon, where the blood doth stick, or the bloody spirits did penetrate, then will the revived spirits faint again, and the wound will be dolorous as it was before the blood was buried in the oyntment; even as also, if the earth be removed from the vigorous spirits in the dead grain, they will fade, and the plant will not grow and multiply. But if the oyntment, animated as before, be re-applyed, the wound will prosper, and heal without pain; no otherwise also then if the earth, that was removed from the revived spirit in the grain, be re-applyed unto it, suddainly it will prosper again.

2 *Problem.*

If a weak Magnet be rubbed at one of his poles with a stronger Magnet, it wil be bettered by it in vigour and vertue, if not augmented therein. *Ridley, c. 16.*

Application.

This typicall proof doth confirm also exactly the same member, namely, the lively spirits will vigorate fainting-ones.

3 *Problem.*

The Magnet will lose some of his attractive vertue, and will, as it were, languish with old age, if it be long exposed unto the open aire, and be not put again, and reserved or buried in the filings of Iron. *Gilb Mag. l. 2.*

Application.

So also mans blood effused out of his Mine, and exposed into the open air, doth languish, and becommeth weak, if it be not preserved in the weapon-salve, which is of his nature. *Gilbert. de Mag. L. 2. c. 4. Gilb. 1. cap. 16*

4 *Problem.*

One Iron being touched doth recreate another, and instruct it unto magneticall motions.

Application.

So the Mummiall unguent, animated by the emitted beams of the lively blood, doth recreate, incite, and corroborate the spirits in the transported blood,

The eleventh Member of this Proposition, with his Proofs.

The eleventh Member is, That the alteration of the aire doth operate equally upon either extream, which is an evident argument of a continued unity in spirit, between the transplanted blood in the oyntment, and the wound; so that what passion the distempered or unclement aire operateth in the one, is felt by the other, no otherwise, than if a thread be tyed at both ends of a Gallem, the one end being touched, the other end doth sympathize, or act likewise by consent, which is an evident argument, that the aire is the *medium* or vehicle, in which the spirituall influence doth pass; and that the said formall, celestiall, or influentiall spirit which is carried in it, doth, by an immediate contact, communicate with the distempers of its airy vehicle, and, by consequence, it is by that means changed by turns and by portions, into a northern or southern disposition. And therefore by the externall air's cold, it sucketh spirits from the wound, and leaveth it distempered and dolorous, it being by that kind of attraction deprived of some naturall heat. So that sympathy is turned into antipathy, as it appeareth, when the oyntment is taken off from the wounding place of the weapon, either totally, or in part, as is said before.

Certain Problematicall Demonstrations, to confirm this Member.

1 *Problem.*

In the Weather-glass, so often mentioned before, you shall find between the bolts-head or mattras above, and the water below, a continued aire in the neck of the glass; and you must imagine, that such included aire is not without his sulphureous spirits, which by dilatation of themselves, do also dilate the airy vehicle they are in, and with the dilated vehicle the water is stricken down; and by contraction of themselves, the airy vehicle is also contracted, and the water is sucked up. And yet we see, that the aire which is between both extreams, is all one continued aire from the one extream unto the other, and therefore much more the occult and celestiall sulphureous spirit, which dwelleth and acteth within it, and is as the soul in a body, *in toto & in qualibet parte*, and that indivisibly, or not separated into parts. And because this included acting spirit being but one in number, is derived from the soul of the world, Look as the generall worketh in the great world, namely, from the north or from the south; even so also doth this member of the generall operate in his included aire: For if the catholick spirit of the world acteth or breatheth from the north, and bringeth forth in the air, congealative and contractive effects, then the centrall spirit in the glass doth operate likewise after the same manner, for it contracteth his vehicle, and sucketh up the water: But if the world's catholick spirit bloweth from the south, then is the aire, before contracted, now again dilated; and then also will the included formall spirits in the glass operate after the same fashion, and dissipate or extend out their airy vehicle in a larger proportion or manner, as by ocular observation you may discern in the said Instrument.

2 *Problem.*

The north wind blowing in the great world, continueth the essence of his blast from north to south, but the nearer that it approacheth the equinoctiall line, the more weak is his effect in contraction and congelation, agreeing in this with the Magnet or Load-stone, whose parts the nearer they are unto the pole, the more potent are they in their operative or attractive power; and the farther they are off, the more infirm and debil they are. But this emanating spirit from the north to the equinoctiall, is one and the same spirit in essence, although in property it varieth in his parts. Likewise the south wind having dominion, doth send out from the equinoctiall unto the north his blast, without any discontinuance of his essence; and yet the nearer it approcheth unto the north, the weaker is his force in dilatation and dissolution, and yet the spirit is one and the same in essence with that of the north; for it is but one *anima mundi*, or vivifying spirit of the world, which

which the Platonist esteem, to have his dwelling in the Sun. And *David* saith, He put his tabernacle in the Sun. And therefore the winds are called by some *Titanes filii*, *the sons of Titan* or the *Sun*. And the Prophet argueth as well the Unity as the Omnipotency, of this vivifying Spirit, where he saith, *Veni, Spiritus, à quatuor ventis, & insuffla interfectos istos, ut reviviscant*: *Come, Spirit, from the four winds, and breathe upon these slain persons, that they may live.* Where he argueth, that it is but one essentiall Spirit, which (as *Solomon* saith) filleth the world, and is in every thing of the world; but after a manifold property. Ezek. 36. Wisd. 36.

The conclusive Application.

We conclude therefore, that the spirit in the wounded man's blood, not exhausted, and that in the blood exhausted, is all one spirit in essence, howsoever it vary in property; and therefore being continuate and indivisible in essence, it is no marvell though it acteth from one extreame unto another diversly, namely Magnetically and attractively from the Oyntment: for there by reason of its absence from the Southern or lively blood in the body, it indueth a Northern nature, and sucketh or attracteth his like, being emanated in the aire, and the Southern-pole or æquinoctial point by dilatation, sendeth out his spirit to be attracted; and so there is made a communication betwixt the Balsamick nature, and the wounded, the self-same spirit operating diversly. And I will express unto you a notable example in the great world. When the Sun is beyond the æquinoctial Southward, (which happeneth in the winter) then is the Northern nature most powerfull in attraction, congelation, and inspissation on this side the æquinoctial. As contrariwise, the Southern nature is most vigorous, and efficacious in dilatation, dissolution, and subtiliation; and yet you shall plainly discern, how one and the same Spirit in the world, doth operate from the one extream unto the other: For when the Sun in the South, doth dilate the aire and the waters there, which the precedent winter had thickened and incrassated by attraction of cold, and by dilatation doth dissipate it, then that aire and water so dissipared, requireth a larger place, and flieth from the aspect of the Sun Northward. And again, the Northern propertie of the same spirit, being now in the winter time most potent, doth by attraction suck and direct Magnetically, those spirits, which are chased from the South; and the nearer it draweth them unto the pole, the more suddenly it condenseth them into clouds; which by reason of the Sulphureous nature, which it bringeth from the Summer or æquinoctial, do immediatly dissolve themselves into rains. And this is the reason that the Southern winds are so rife among us in the winter, and consequently, that we have so much rain in that season; So that we may see how the double property of one and the same spirit, doth operate at one and the same time, about the effecting of one and the same thing, in one and the same catholick aire of the world; as I have told you before in my foregoing Discourse, As also, in the ascending or descending of fountains in each Hemisphere, the like is effected. All which is most lively demonstrated and performed in the Weather-glass; as I have expressed before. Whereby it is confirmed, that being the Microcosmicall spirit is all one in condition, with the Macrocosmicall. It followeth, that though the body of it be divided, yet the spirit remains indivisible, and can dilate and contract it self at any extention; as is proved by the properties of the two contrary winds, whose spirit is continued from both extremities; and by the small pieces in the Load-stone, which have their compleat poles as well as the whole. Also by this, a man way see, that this spirit's operation, is not to be limited by any of the Peripatericks imaginary Sphere of activity, and consequently that it may work at any distance, being directed and guided by a right and homogeniall Magnet; that is to say, agreeing at the least-wise in speciality, if not in individuality or both; as the blood of the wounded, which is transplanted, and that in the body, both which are identity in nature; and also as is the *Usnea*, and Mummy in the Oyntment, which is of the same Specifick, though not of the Individuall.

You see therefore (Learned Reader) how plainly this business, or the fore-said Proposition, hath been demonstrated, as well by the Load-stone, as the naturall practise in the great world, and in practise of the Weather-glass; which I term my

my Demonstrative Instrument. But because there are some strange accidents, which happen in this cure, by chance and unlooked for; a reason whereof, could never hitherto be expressed: I will speak a word or two of them in a second Proposition; and so I will end this Chapter.

The second Proposition.

It hath been observed, in the cure of wounds, by the Weapon-salve, that if there happen in the time of the cure, any issue of blood from some other part of the wounded man, as bleeding at the nose, pissing of blood, or by some other wound; or else if he have to do with any menstruous woman in the mean time, the force of the Ointment will be diverted, and the efficacy of it will stand but in little stead: and the reason that I can give, is, because the Southern bloody spirit, which, raigning in the veins, did emit and direct his beams unto the Ointment, was easily attracted, and imbibed by the Ointment: but when that spirit is diverted and turned another way, and is attracted by a contrary Magneticall Subject; then will a divorce, as it were, be made by the second Magnet, betwixt the emanating Spirit and the attractive in the Ointment. And I will maintain and demonstrate this to be true, by this Magneticall experiment.

A Problem to confirm the Proposition out of Gilb. *lib.* 2. de Mag *cap.* 31.

Two Load-stones or Irons excited, rightly cohæring by the comming of another fresher and stronger Load-stone or Iron excited, do make an abort; and the new commer will easily drive away the other, with a contrary face, and will command him; and so the endeavour or the desire of the other two, which were first joyned, will end.

Application.

Thus you see, how fitly these two do concur, namely the fore-recited animal act, with these of the mineral. I end this Chapter with this Assertion. Spirits that have their subtiliation and action from natural heat, do act livelily; so long as they abide within the sensible Orbe of Light's calefacting beams, being stirred up *a centro ad circumferentiam.* But if the said Spirits depart or wander out of the Orbe of Light, and are environed by the cold act of darknes, then they contract themselves from the Circumference unto the Center, and so resting in the Center, do cease to act except they be incited or provoked by the virtue of heat, which doth subtiliate, and by subtiliation make both extreames alike. As is proved by the Weather-glass, and by blood issuing out of the wound, *&c.* as is said before. Wherefore I will boldly conclude, that the spirits of the blood, conveyed either in the body of the blood, or sucked up into the wounding weapon, or in a stick, knitting-needle, probe, or such-like; may be evoked, extracted, or revived, and united unto his fountain; partly by preserving it from the externall aire's inclemency, till it be dissevered by comfortable warm heat of his kind; and partly by the lively coition, or concurrence, and conjunction of his like, by a favourable and salutary aspect. I have been (I fear me) too tedious in this Chapter; and yet not longer than the business doth rightly deserve; considering how the world hath been puzzelled, and all Philosophers put to their wits end, about the due search and enquiry of this curing exploit: Forasmuch as they in the conclusion, were able to say so little, and to demonstrate less to prove this manner of cure to be naturall; that they gave way without controlement, unto the rash and temerarious censures of such self-conceited persons, as would (forsooth) have this kind of cure, to be onely Cacomagicall, and Diabolicall; which they insultingly go about therefore to maintain; because great appearing Philosophers, which did write in the defence of this Subject, could say so little, and to so small purpose unto the contrary. I will speak a few words concerning some other Histories, which are, and may be referred unto the self-same manner of cure.

CHAP.

CHAP. VII.

How it is possible by Naturall and Sympatheticall operation, that a Disease in the Blood may be cured, onely by transplantation of the excrements thereof at a far distance, into a vegetable earth; not vegetating, but comforting the infected nature, by mortifying of the disease.

The Proposition.

IT is possible, that an infectious disease in the blood and body may be cured, by transplanting of the excrementitious whay of the blood, to wit, of the sick party's urine at a far distance, in the ashes of a vegetable, which is proper to comfort nature, and to kill and destroy the infection which doth debilitate it.

An experimentall history to confirm this.

There is a Noble-man of no mean ranck, and very wise, religious, and one of the best esteem, who useth commonly to cure the yellow Jaundies at the distance sometimes (as he hath related it unto me) of an hundred miles, and that onely by means of the sick parties urine translated unto him, and the manner is this: He taketh the ashes of a certain Tree, commonly known among us here in *England*, and mingleth the urine with it, and causeth his man to mould it up in the form of a paste, the which is divided into lumps, which he causeth to be framed up into 3, 7, or 9 balls, and in the top of each of the said balls he maketh a hole, and puts a blade of Saffron into each hole, and so filleth up the hole with the said urine; and then he putteth or disposeth these balls into a secret place, where no body may meddle with them, and immediately the Jaundies in the patient, be he further or nearer off from the place of the medicine, will by little & little fade and wear away. And this experiment hath been tryed on above a hundred poor and rich, and many of them were such as Physitians have dispaired of. This not onely he, but also the noble Ladies his daughters, who, for Gods sake, have in this case done good to many poor people, do affirm to be true. And thus much I can affirm my self, that being called unto a Chirurgions wife, *Anno*, 1637. after that other Doctors had been with her, but to little purpose, who was filthily infected with this disease; and having used some medicines, but to little purpose, at her request, I sent her man into the country with a Letter unto that noble personage, to implore his help: But in the interim that the urine was sent, the woman was perswaded by some sincere fools, that it was witch-craft, which made her half mad, and to rave, and to use her man hardly at his return: Whereupon I sent a messenger forthwith to desire his Lordship, to undo what he had caused to be done, because of the ingratitude of the woman. He sent me word, that he would; But, said he, it will be but in vain, for it will cure her, do now what I can: And indeed she mended immediately upon it. Also there was a noble Lady, daughter unto a Lord, who was much infected with the same disease, and finding that usuall remedies in Physick did her little or no good, I sent her water unto the said noble Earle, who did his endeavour: But when I found, that the disease did stick still upon her, though her urine did amend in colour, I took horse, and did certifie that noble personage of the small effect the medicine had. He wished me to send it again, and the sick Lady did send her water the second time, and did forthwith begin to mend, and within a few daies was perfectly well. There is another, who, unto my knowledge, hath cured forty of this disease, by boyliug of their water or urine away on a gentle fire; things (God he knoweth) far enough from either superstition or witchery.

Ashen Tree

Certain

Certain Problematicall Demonstrations, to confirm the probability of this Proposition.

1 *Problem.*

The nails and hair of the sick party being taken, and put into a hole that is bored in an Oke, and the Oke being stopped up with a peg of the same wood, cureth an Atrophiaticall or wasted member, as is proved before.

Application.

And therefore much more the serous matter which is separated from the blood, because the essentiall vegetable salt of the blood in the specifick, in which are some scintills or sparks, is mingled with it; and by vertue of them, there is a continuated sympathy or respect between the salt and sulphure in the balls, and the infected blood: For (as I proved in the precedent Chapter) the spirit in the urine is as continuated with that in the blood, as was the spirit of the wounded and the oyntment; so that by a continuity and union of consent, the curative faculty of the vegetable ashes doth operate spiritually, as well upon the infected blood in the body, as upon the urine; and therefore that is the reason, that as the salt in the ashes do work on the salt in the urine, so do both of them communicate their forces by a mutuall consent, through the reason of the same continuity, unto the blood; so that as the vertue of the plant with the Saffron do kill and poison the infection in the urine; so also, by the mutuall consent which is betwixt the two infecting extreams, namely, the blood and the urine, the infection also in the blood is observed by little and little to dye, wither, and decay. But I will produce unto you a magneticall Problem, to confirm the possibility of this Proposition.

2 *Problem.*

Two Load-stones rightly cohering at opposite poles, by the comming of a stronger Load-stone or Iron incited, do make an abort, and the new commer will easily drive away the other which is with a contrary face, and will command him, and so the coherence or union of the other two will cease or end.

Application.

So that union which was made between the spirit infected, with the corrupting humour and the corrupted blood is separated, and the unnaturall is forced to fly and depart from the naturall, by the help of another, which is more potent then the unnaturall, which is less homogeneall, and proper to rectifie and purifie by the union of his spirit, the impurity in the naturall blood, and to kill and mortifie the corrupter in the urine.

I need not to say much more for the proof hereof, being that the precedent Chapter doth fully confirm, and that by relation had unto the Load-stone, and Weather-glass, in every particle of this Proposition, being that as blood is transplanted from the wounded parties fountain of blood, and, as it were, grafted on the oyntment; so also is the urine with bloody spirits, transferred from the bloody fountain in the icteritious person, and is planted or placed in a bed of salutary ashes, from whence it operateth no otherwise in the living blood, then the blood or spirits in the oyntment do, in the veins of the wounded person.

I will now proceed unto the microcosmicall Magnet, which is taken out of the living man: and I purpose to describe unto you briefly, and in generall tearms, the wonderfull effects in sympathy, which it produceth by his extraction of the spirituall Mummy out of mans body, and by the transplantation and right application thereof.

CHAP.

CHAP. VIII.

Wherein the secret Magnet, which is extracted out of the Microcosm, or Man yet living, is in generall terms mentioned; with the manner of his attraction or extraction, of the spirituall Mummy out of Man, and the application; and as well the Antipatheticall as Sympatheticall operation thereof.

I Will now in few words relate unto you a History, of the abstruce manner of healing by Transplantation; which if it be rightly considered, it doth farre surpass that of the Weapon-salve: For it doth not onely cure at distance, as that doth; but it operateth that feat, by the vegetative spirit of the plant. And yet I hope that my Story shall no way sound unto Wisemens eares, as Cacomagicall, but onely naturally Magicall, and therefore ordained by God to be wrought upon in the right use thereof, for man's good and salutary benefit: For unto that end did the Spirit of Wisdom teach those which were inclined unto wisdom (as *Solomon* witnesseth) as well those things which are occult and hidden, as such as are manifest and apparent unto man's sense. And because that good things may, by abuse, be converted unto evill and unlawfull purposes; as a sword, to kill as well as to save, as shall be told you hereafter; Therefore is it God's will, that these mysteries should be hid from the unlearned, or at least-wise from such of the vulgar, as are wickedly minded; and ordained them to be laid open, unto such as are honest, wise, and discreet. But leaving all preambles, I will come to the point, and proceed with that style and method, in which I began.

The Generall Proposition.

There may be extracted out of a living man, without any prejudice unto his health, a Magnet, which by a several application of it unto convenient parts of the body, will draw or suck out according unto the pleasure of the Applier, the animal, vitall, or naturall spirituall Mummy, out of one and the same living Man, and that without any detriment unto his person, the which being rightly with the Magnet that imbibed it transplanted and made vegetative, will operate as well by an internall administration as at a far distance, or by a spirituall emanating relation, after it be duly ordered and adapted, both to the health and preservation; and infection, and damage, and destruction of mankind.

An Explication of every Member of this Proposition.

This Proposition doth consist of many Members; whereof the first, toucheth the generation, condition, and preparation, of the Magnet. The second, the manner of application, for the extraction of the spirituall Mummy. The third, openeth the fashion of a manifold Transplantation of that Mummy, being so extracted: and lastly, as well the usages as the abuses thereof. Of all which Particles or Members, thus in order.

Of the Microcosmicall Magnet.

We term this the Microcosmicall Magnet, because it hath the properties of the Minerall Load-stone. And it may therefore easily be conjectured and guessed, by such as are wise in their apprehension, what it is, by comparing the animal Magnet with that of the Minerall: For as the Minerall Magnet is not of a naturall, but monstrous birth, for it is not engendred of like and equall Genitors; but is begotten after the manner of the Mule, being that her mother or passive corporeal mass, is a common Saturnine and stony *Mercury*; but his Father or active Form, is a Metalline, Sulphurous, Martial spirit; So also this our Microcosmicall Magnet doth consist of a Sulphurous Martial spirit, being as it were his Formal Father; and of a strange or forrein *Mercury*, which is nevertheless, a near neighbour in position, and condition unto the Microcosmicall *Mercury*, as his passive or Mercuriall matter. As for the Mine of which it is extracted, it is the living Man, and it is taken

or derived from him without any prejudice unto his health, and after a certain preparation of it, it is made a fit Magnet, to suck or draw unto it the spirituall Mummy out of the living Man, and that without any detriment unto his health.

The Manner of this Magnet's application, for the extraction of the Spirituall Mummy.

As for the manner of its application, it is this; We take the Magnet so prepared, and, if we would extract the Animal's Mummiall spirits, we must apply it unto those places, which are apteſt for their evacuation. As for example: If we desire the Mummy of the vitall parts, then we must adapt our Magnet to suck at that place, which nature hath ordained to purge the vitall region. Lastly, if we would have the naturall spirituall Mummy, we must apply it unto that place of the body, out of which nature is accustomed to send forth the spirituall fumes, or sweaty evacuations from that member, namely from the Liver. To conclude, if you would make a generall Medicine, which should respect the animal, vitall, and naturall parts, all at once; then must your Magnet be applied unto them all, and after that it hath sucked a sufficient proportion, then ought you to reserve it, for to make your Transplantation.

The Act of Transplantation of the Spirituall Mummy.

Touching the act or manner of Transplantation: *Paracelsus* saith, that the extracted spirituall Mummy doth not ooperate unto health and preservation, but by mineral, vegetable, and animal means. And therefore it is necessary, that the spirituall Mummy attracted, or extracted out of the body, by the virtue of the Animal Magnet, must be introduced into a vegetative nature; whereby the said Mummy, not being of it self vegetative, may by adoption as it were be introduced into, and be indued with a vegetative nature or condition.

We ought therefore to mingle a proportion of this imbibed Magner, with a certain proportion of his mother-earth, and sow in this composition the seeds of such herbs, as are proper for this or that disease, and this or that ill affected principall part of man's body, or this or that infirm member, which is contained in his region. As for example: For the Lungs in the vitall region, when the disease is the Ptisick, sow Line-seed or Juniper, in the naturall region; when it is Dropsy, Pimpnel or wormwood; in the bruising or contusion of parts, *Hypericon* or Plantain; in tumour or wounds, *Persecaria*, or the great or lesser Cumfry; in Salt diseases as are the tooth-ach, pain in the eies, and flowing Menstrues, *Persecaria maculata*, and so forth. The herbs must grow in this compounded earth, and that in the open aire: and as the herb or plant groweth, it will sympathetically and Magnetically extract the imbibed Mummiall spirits out of the Magnet, and will by that means cause the Mummy extracted out of every particular member, according unto his condition, to be fit to cure the infirmity of his proper member.

Of the Use and Virtue of the Transplanted Mummy.

Lastly, as concerning the manner how to use this Transplanted Mummy, now that it is changed into a vegetable nature or condition:

If the disease be dry and of a combust nature, as is the yellow Jaunders, the Ptisick, *&c.* and you would cure it or expell it out of the body; then take the herb with his Magnetick earth, and cast them into the running water, and the disease will fade and die, by little and little.

But if the disease be moist, then you must burn the herb, with the Magneticall earth. Again, if the disease be more temperate, namely between the extremities of water and fire; then hang up the herb in the aire, or smoak, to dry; and the disease will languish by little and little, as the herb doth fade. If you shall give the herb or fruit unto the beast that is of a stronger nature than the sick, then the beast will be infected with that disease, and the sick will be free. Also if the spirituall Mummy so extracted, out of some peculiar member of a sound Man, be con-

conserved in his continuall vegetation, if you take of his fruit, and transplant it into a sound oken tree, by that means the member out of which the Mummy was extracted, will grow continually, and continue in his naturall and robuit proportion of vegetation, without defect. After this manner also, are the Willow trees, but that they increase so suddenly, and by reason thereof, they are not so fit for this purpose, lest the member should grow too hastily, for by that means, many inconveniences may follow: As for example, If after that manner the hair of a person be shut up into a willow-tree, they will grow so suddenly and so copiously, that unless they be removed thence, or the Willow be burned, the eyes and brains will indure dammage and detriment, as dolours, fluxes, &c. namely, by the suddain increase, or too much humidity of the Tree. And therefore according unto the proportion of the person, there must be a proportionate tree found out, into the which the Mummy is to be transplanted; but the Oke is to be elected before all others, because it increaseth and groweth but temperately and strongly, and a mans life will not easily exceed the daies of an Oke.

By this mysticall kind of attraction, the true and wise naturall Magician, (for so I may call the true Philosopher, that operateth, as *Solomon* did, by the properties of naturall things) may bring to pass such things, which in wonder will excell (as I said) by many degrees, the power or act of the weapon-salve; for by it, wise men have procured friendship & love, between such as have been utter enemies; & again, by the use of it, grace and affection may be recovered from another, whose favour is desired. *Paracelsus* speaking darkly of this Mummiall faculty, doth shew, how the Ape and the Snake (betwixt the which, a naturall antipathy, or strife and hatred, is ever observed to be) may be made friends, and familiar unto one another. But to our purpose.

If the members out of the which the second Mummy is extracted, are to be corroborated, then you must make the extracted Mummy to vegetate, as before, by transplantation temperately, and according unto the naturall proportion in the Oke, or other such like sound tree. But if the members be too dry, then let their extracted Mummy vegetate in the Willow tree, and from thence again be transplanted into some other temperate Tree. So also in a humid complexion, it may for a time be transplanted into a hot and slowly growing tree, as is the Juniper; onely observing, that the fruit in which the Mummy is transplanted, be preserved from all externall dammage.

Demonstration.

I need not waste the time in further demonstration, of the possibility and feazibility of these acts in the spirituall transplanted Mummy, when by the very selfsame proofs, whereby I have confirmed the manner of curing by the weapon-salve, and by transplantation, which is set down in one of the Chapters of this present Book, I have fully demonstrated the reasons of those occult and abstruse actions in this kind of cure, unto such as will not (with St. *Thomas*) believe any thing, but what is confirmed by sense. And therefore, for the manifestation of this hidden action, by a relation of natures, I refer you unto that very place also, where the salve is compared unto the vegetable and Magnet, the bloody spirits unto the spirituall Mummy, the manner of application of beams from the Mummy to the sick member, unto the application of the transplanted bloody spirits to the wounded member; the keeping the spiritually-growing spirit in the ointment from cold, unto the preserving the vegetable fruit, in which the Mummy is planted, from externall damage. So that *eadem est ratio utriusque*, and by consequence, *eadem est demonstrationis via in ambobus.*

It is too tedious in this place to express the efficacious operations of this secret mysticall Mummy; and I am assured, that some ignorant *Momus*, or Cynicall ignorant, will either laugh or bark at what is said already touching it; for, *Quis major scientiæ inimicus, quàm ignarus?* And therefore I will conceal the rest of his occult properties, and their sympatheticall effects, from such Criticks, and lock it up in the treasury of truth: Onely in a word, I say, that by it, the Dropsie, Pleurisie, Gout, Vertigo, Epilepsie, French-Pox, Palsey, Cancer, Fistula, foul Ulcers, Tumors, wounds, Herniaes, Fractions of Members, superfluity and suppression of

Menstrues in women, as also sterility in them; Feavors, Hecticks, Athrophy, or wasting of members, and such like, may by this naturall magicall means be cured, and that at distance, and without any immediate contact. And, to conclude, *Paracelsus* affirmeth, that this magneticall kind of cure which is effected by naturall Magick, doth excell in vertue all other Physicall secrets, which may be extracted or separated, either out of Herbs, or Roots, or Minerals.

I will now come to the second Part or Member of this Book, which speaketh of the antipatheticall effects of this Mummiall experiment.

The Second Part or Member of this Book, which handleth the practice of Antipathy.

CHAP. I.

In this Chapter the Author expresseth, how by the self-same internall spirit in the creature, as wel Antipatheticall as Sympatheticall effects may be produced. Herein is also set down the reason, why a spirit, that is infected and corrupted with a poysonsome condition, is most venomous and contagious unto his kind.

AS it is certain, that like doth naturally affect his like; for Nature doth rejoyce at the presence of his nature, and nature doth correct and corroborate his nature, if it be sound, and full of vivifying and wholsome spirits: So also nature, if it be poysoned and infected by a venomous nature, will, by uniting it self unto a sound and wholsome nature, quickly corrupt and inquinate it, and so by such a kind of abortive and depraved union, antipathy is placed instead of sympathy. Now how this is possible in nature, I will in few words relate unto you. As nature doth magnetically effect and allure unto it her like; so, if that like which it sucketh unto it be inquinated with corruption, the said attracting spirit, be it never so sound, will quickly taste of the bitter with the sweet, namely, of the poyson, and so will also be corrupt equally with that spirit, which is homogeneall unto it, in which the infection dwelleth, being forced unawares to entertain strife, dissention, and antipathy into his tabernacle unawares; even as we see a sound spirit in the Animal, which thirsting after his like spirituall celestiall food, which hovereth occultly in the aire, to be refreshed by it, doth unawares draw in an enemy with it, namely, a pestilent and corrupt fume, whereby it is oppressed and inflamed with a putredinous fire; so that it was not the appetite or desire of the sound spirit to draw in that poyson unto it, but the spirit like it self that was poysoned. And again, each spirit which is incumbered with any antipatheticall and unnaturall accident, desireth to shake off contentious antipathy, and to re-assume that peacefull sympathy which it enjoyed before; but finding it self unable, it is apt to cleave and adhere unto good and sound spirits for its relief, being that *vis unita fortior*; and if more sound spirits of his like were joyned unto it, then might it the easilier conquer and expell his antipatheticall adversary. So also we see, that one blear-ey'd person, by darting his infectious beams for relief at a reasonable distance, becommeth a flame, which setteth on fire the sound spirit unto the which it applieth: for spirituall poysons are like secret flames of malignant fire. Wherefore as spirits are by union joyned together and multiplyed, like oyle added unto oyle, so doth the infectious flame increase, and feed equally upon them both: For as the sound spirit desireth the society of his like, to comfort it, and the corrupted spirit so desired, doth also covet the sound spirit to assist it against his enemy. So corruption is sucked in by them both, and antipathy is forced to roust among them, and forsaketh them not, untill it hath penetrated and gnawed into even their bowells, and poysoned their very entralls. And we must note, that there is no poysoned spirit that doth sooner take hold of a spirit, then such as is specifick, and

and of a homogeneal nature: For that is the reason, that one Mans spirit being infected with the Plague, doth so multiply it in his kind chiefly; as also the Murren doth chiefly rage in the spirits of Sheep, and medles not with the spirits of Men. Do we not commonly see, that a like nature being altered by putrefaction, is most deadly unto his like? So worms avoided out of the body, and dried to pouder, do by inward administration kill the worms. Spitle that is avoided from the *Pulmoniack*, cureth after preparation, the Ptisick. The Spleen of a Man prepared, is an enemy unto the swelling and vegetable Spleen. The stone of the Kidney or Bladder, by calcination cureth and dissolveth the Stone. The touch of a dead man's hand cureth the schirrous tumors. The Scorpion being bruised, or his body macerated in oyle, cureth the wounds of the Scorpion; and the oyle of the Viper; as also the trochises of his flesh, the bitings of the Adder or Viper; dead and congealed blood, and the salt excrescence out of man's bones, is antipatheticall unto the flowing blood: In conclusion, there is nothing that is more powerfull to check or correct an impediment in a spirit, then by applying of the same Specifick spirit, being altered from his nature by a contrariety; So also there is nothing that infecteth a sound nature sooner, than a nature homogeneal unto it self, which hath indued corruption; and that is the reason, that the infirm and corrupted Mummy of one man, is so apt to putrify and corrupt that of another, as we may not onely discern by these words of *Paracelsus*: *Corrupta Mummia, corpus etiam sanum quod attingit, & cum quo unitur, corrumpit; ea autem sani corporis corruptio, est corporis alterus, ex quo Mummia sumpta est, valetudo & sanitas*: *The corrupted Mummy doth also corrupt the sound body, that it layeth hold of, and is united unto; and the corruption of the sound body, is the health of the other body, out of which the corrupt Mummy was extracted.* As for example: If a man be Leprous, and I extract, by the Microcosmicall Magnet, the Mummy out of him, and give it to a sound man, it will reduce the Leprous person unto his health again; but it will filthily infect the sound man that took it, with the same disease, as shall be told you hereafter more at large. But before we come unto the bulk of this business, it will be most fit, that I make an Apologeticall transgression, lest some persons, of more envy and indiscretion, than profundity in the true naturall *Magia*, may unworthily accuse me of Cacomagy, and that onely because they are altogether ignorant in the mysteries of those lawfull Acts in nature, which were taught unto *Solomon*, and revealed unto the wise men of this world, for the good and benefit of mankind, by the good Spirit of God; neither are they therefore to be eschewed, because that by evil men they may be converted unto evil effects, and so diverted from their true usages, for which God did ordain them; but rather a skilfull natural Magician, such as a true Physitian ought to be, should first know the good uses of such hidden mysteries in nature, that they might with the better effect imploy them, for the good of mankind, and then not be ignorant of those abuses, which may be produced by them, that they thereby may the better prevent, and put by, all such wicked effects, as naughty men would produce by them, unto the dammage and destruction of Gods creatures.

De Philos. Tract. 3.

AN APOLOGY.

A short Apology for the usage of the Mysticall or Spirituall Mummy, and to prove that as well the Antipatheticall abuses, as Sympatheticall uses of it, and all other naturall things, are to be known and well understood, by the naturall Magician or wise Physitian, for preventions cause; though not alwaies put in execution, but onely where need requireth.

I Know that there will be many barking *Cynicks*, inveighing Criticks, and railing or Satyricall *Momus*'s, whose onely delight is fostred with the fire of disdaine or malice; who, smothered as it were, with the blind and foggy smoak or fume of ignorance, will say, that if the Sympatheticall effects of the spirituall Mummy be allowable for a Physitian, yet are the Antipathetiacall properties thereof odious, and no way to be indured; nay they are Cacomagicall, because the divell doth instruct

Phlegm given to a child + Hooping cough

instruct his ministers, about the abuses of this Microcosmicall kind of corruption; and therefore for this reason, the very knowledg of such a thing is not to be indured, *&c.* These objections, I know, will these sensless and unreasonable kind of bablers make, touching the knowledg of so mysticall a business. But if their saying should take place amongst the wise, what should become of *Solomon*'s skil in naturall Logick? Or wherefore should he (who was esteemed the wisest among men) be so overseen, as to aspire unto the knowledg of all things whatsoever, and to understand as well the enemies as friends unto man's nature: For it is said Sap. 7. of him, that he knew the natures of living creatures; the fiercenes of beasts; the cogitations of Men; the difference of Plants; the virtues of roots, and all things else that were occult and secret? Nay, why should he say, that Wisdom, the Work-Mistris of all things, taught it unto him? Are there not Plants, and Animals, and Minerals, that are stark poyson and venomous unto mans nature, as well as benigne and saluriferous? He knew (saith the Text) the natures of all living creatures or animals; and why so, if that were true, which those Scoffers mutter? Why should he know or look after the property of such things, which are poyson and harmfull unto mankind? Are not the Aspis, the Viper, Adder, and that putrifying or corrupting Worm, termed *Seps* in Latin, or *Pourriſur* in French, by reason of his rotting venom. The Serpent called *Dipsas*, which infecteth the spirit with an immensurable drouth, the *Amphisbena*, the *Basilick*, the *Dragon*, the *Hollio*: Among creeping creatures, the Spider, the Scorpion, the Toad, the Lizard, the Salamander, the Canthacides, and an infinite number of other, as well earthly as watery Animals, venomous and wonderfull pernicious unto mankind? He knew also the differences and virtues of Plants. But say these temerarious Judges, What reason had Wisdom to show and discover unto him the abominable effects of the herb called *Aconite*? which is so pernicious unto Man and Beast, that the Poets fained, that it grew alongst the shore of the venomous River *Acheron*, in hell. The Hemlock, which was the character of death among the *Athenians*; for with the juice thereof they poysoned the condemned persons. The *Jusquiame* or Hen-bane. The Poppy of whose juce the somniferous *Opium* is derived. The Toadstool, *Scamony*, *Euphorbium*, *Colloquintida*, *Bears-foot*, *Titimal*, or *Spurge*, *Assenabacca*, *Grunsell*, *Flammula*, and an infinity of such like vegetables. Also amongst the Mineralls, *Antimony*, *Quick-silver*, *Arsenick*, *Rosalgar*, *Verdegrease*, *Litharge*, *Cerusse*, *Vitriol*, and an infinity of others? My answer is. That all these things, though in themselves they are venomous, yet being rightly handled and used by wise men, they are made passing medicinable. And I would have them know, that God created all things good; but it is the Divell and his instruments, who by ill imploying of them do make them odious, and detestable unto mans nature: For as by their right use and application, they may produce sympatheticall effects; so by their abuse they produce nothing else but antipatheticall actions, and rebellious conflicts with man's nature: God, I say, ordained them for a good use, namely for man's health; but the Divell doth apply them destructively, and malitiously, which also the foresaid wise naturall Magician, *Solomon*, confirmeth in these Sap. 14. 2. 23. words: God created all things that they should exist and be; and he made all the Nations of the Earth sound and durable; so that there was not a destructive medicine in them. Also God created Man inexterminable; but it was by the malice of the Divell, that death entered into the world. And the wicked imitate him and are of his seed. Whereby it is plain, that it was the Divell, and naughty men, which are his instruments, and indeed true Divells incarnate, which do adapt that for a wicked use, which indeed is good and righteous in it self: What shall I say more? what? becaus that the Divell doth apply a good thing unto a bad use, must that thing for ever be abhorred and eschewed of wise men? And must for that reason the good use thereof be excommunicated out of man's society, and be for ever after reputed for Cacomagicall, damnable, and diabolicall? As for example: Because the Divell and his adherents, I mean the witches and Necromancers, do by the Divel's instructions, apply the Mummy of man as well corporall as spirituall, about their pernicious and destructive inventions: Therefore must all they which use the same for a good and salutiferous intent be esteemed Cacomagicians? Is it a sign that the Physitian who cureth diseases by it, hath for that reason a commerce with the Divell? Or, must a Christian Physitian, becaus he is acquainted with

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the evill which the properties of naturall things may effect, by an unnaturall or antipatheticall adaptation, needs put that evill in execution unto the prejudice of mans health? Verily, if things are rightly considered, the knowledge of good and evill in the creatures, do well befit the science of a Physitian, for except he be acquainted with the evill as well as the good, how is it possible to cure the harms which are effected by the bad, being that except the cause be known, the effect wil hardly or never be cured. As for example, If the nature of the spirituall philtre which infecteth, be not discovered, how should the cure be performed, or the cause be extinguished or taken away? The true Magitian doth not intrude into the science of the Simples venomous nature, to do harm thereby, but to discern the counter-poyson which should prevent the mischief thereof, as the Scorpion cureth the Scorpions, the Viper the Vipers harms. Must every man that hath a sword needs kill, or do a mischief with it? May he not defend another from being killed or harmed? So also it followeth not, that he must therefore poyson his patient, because he knoweth the poyson, and the manner how to correct or amend his malice, which hath deprived his patient of his health. Except the poyson be known, the *Alexipharmicon* or counter poyson will hardly be had. If the Hermit of *Aix* (of whom I have spoken before) had not known the especiall antidote to cure those, which he had poysoned and infected with the pestilence, many of those which he afterwards cured would have died with the rest. If there be devills incarnate, whose delight is to destroy, (as some men that wear swords delight in quarrelling and killing; and othersome that know the good use of fire employ it naughtily, as he did, who destroyed with it *Diana's* temple of the *Ephesians*) God forbid that such natural creatures, as are fire, iron, and such like, should be abandoned, and not exercised in their right usage, because they do harm when they are abused. There are Saints as well as there are devills on the earth, who being acquainted with the impious inventions and devices of these devills, with their arch-master Satan, are able to challenge and combat them at their own weapons. Schollars learn of *Aristotle* the art of sophistry and fallacy, not that they should deceive, but that they should prevent deceipt; and the honest, and most skilfull and faithfull Physitian, prieth into the mystery of the most spirituall poyson, not with an intent to poyson, or do any evill by it, but that he may with the greater assurance, and vigorous efficacy, attempt the cure, and take away the cause after it is known; for the nature of the poyson being well understood, the cure will be the more certain. The venomous wound of the Viper (as I have said) is cured by the Theriacall antidote, into whose composition the flesh of Vipers doth enter; the oyle of Scorpions, or the Scorpion of it self being bruised, doth cure the sting of the Scorpion, and that by a magneticall attraction of his like. All which being so, why should not the wise Physitian look into the nature of spirituall venoms, as well as the spirituall counter-poysons that are in man. When we find, that the venom that woundeth, is, by reason of his homogeniety in nature, the perfectest Magnet to suck and draw unto it his like? If by the sound Mummy in man, I can cure or take away the corruption or venom, which his like nature hath accidentally imbibed, is it not a fit and convenient thing to know the one as well as the other.

I must confess, that there are fleshly devills upon earth, I mean, abhominable ministers and children of Satan, who being abandoned unto their master and head, commit (as I have told you before) many insolencies, and trecherous straragems, by the blood, hair, bones, skin, and corporall Mummy of mans body; but above all the rest, the wickedness of certain theeves, hangmen, and other of that Necromanticall faction, is abhominable before God and man, and worthy to be whipped out with iron, or wiped away with fire, out of every good Common-wealth, which by their diabolicall sleights, do make use of mans last breath in their expiration of life, to serve for their wicked employment, as spirits made obedient to their wills, and so do disturb the quiet rest of the dying man's spirit. Of which kind of wicked persons, *Paracelsus* speaketh thus, *Per triplices hasce Mummias multa passim præstita & confecta sunt, ab iis cumprimis quibus illas ipsimet preparârunt, ut sunt carnifices, lictores, latrones, &c. qui non solum vitam hominibus ademerunt: & jugulatos ipsos Mummiam fecerunt, sed etiam jugulatorum spiritum, quem spiritum hominis vocaverunt, exceperunt; illumque sibi in extremo mortis momento subjecerunt, seu subjugaverunt, ac variis impositis oneribus exagitârunt. Hinc ars enata est Necromantia,* De Philos. Tract. 1.

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taliter ab ipsis vocata. Va autem huic arti, ac illis universis qui tam fæde illâ abutuntur. Necromantia quidem & ipsa est; sed diaboli, seu à diabolo instillata, docta, & tradita; ac ab ipsius instrumentis seu mancipiis in abusum tam grandem conversa: sunt enim illi homines nocentissimi, quibus præstaret lapidem molarem de collo suspendi, ac ita in profundum maris ejici. By these three kinds of Mummies, there are many things done and effected, and that especially by such as have prepared them, as are the hangmen, the sergeants, and thieves, &c. who do not onely bereave men of their lives, but also they have received the spirit of those whose throats they have cut, or strangled, and do make them subject, or do subjugate it unto them. From hence springeth the art of Necromancy, so termed by them. Fie upon this art, and upon all such as are so filthily abused by it: Verily it is Necromancy, but of the devill; or it is instilled, taught, and delivered by the devill, and is by his instruments or slaves converted into so great an abuse; for these are wicked & harmful persons, about whose neck it were better that a milstone were hanged, & that they were with it cast into the bottom of the sea. I am advertised, that the hangmen of *Germany* are commonly artists in this devillish kind of trade, and by it can do wonders, the more is the pitty that they are suffered. Thus therefore each man may discern a manifest difference, between the true use, and the abhominable abuse of a good thing, and how (as I said before) there are devills incarnate, as well as Saints, or good and pious men upon the earth, whereof some do use Gods creatures to the benefit of man, and others unto his ruine and destruction: And consequently, that it is lawfull for a Physitian to be conversant in both extreams, though his onely practise ought to be imployed in doing good. I will now descend unto my subject.

CHAP. III.

How Sympathy may by accident or disorder be changed into Antipathy. Here also certain magneticall Demonstrations, convenient to prove each Proposition concerning this subject, are expressed.

I Purpose in this Chapter, which toucheth the effects of Antipathy, to proceed after the self-same method, which I observed in my precedent discourse of Sympathy; and therefore in the first place I will propose unto you certain grounds, which I for that reason call Propositions; and then afterward I will demonstratively maintain them many waies.

1 *Proposition.*

As by sympathy in naturall spirits, each member may be corroborated and fortified; so by their antipathy, members may be debilitated, corrupted, and infected.

An experimentall Example or Demonstration.

If the spirituall Mummy extracted out of man, be mingled with venomous things, and so be suffered to rot, or else be mingled with the Mummies of infirm or infected persons, or with the poysonsome menstrues of a woman, and then a herb be planted, or the magnet so imbibed, and be conserved in a continuall vegetation, it may be a cause, that the disease should be of continuance. Also if one give the herb or fruit which savoureth of a sick man's Mummy, unto a beast that is of a stronger nature then the sick, then the beast will be infected with that disease, and the sick will be free. From this experiment, many egregious abuses may and would be effected by wicked men, if this manner of diverting the creatures vertue from good to bad, were known unto them; for by it, they may disseminate agues and the pestilence over a whole Country: for the plant will suck out the spirituall Mummy of such persons, as are infected with such venomous diseases, by reason of its vegetating activity. Also, if the spirituall Mummy be extracted by means of this microcosmicall Magnet, out of a body infected with the Leprosie, and be applyed, or any way administred inwardly unto another, that is healthfull and sound, it will infect the sound person, and free the infected, as it hath been proved by some.

2 *Propo-*

2 *Proposition.*

The antipatheticall Mummy of the sick may be extracted, and infected or infused into another that is sound.

A demonstrative Example.

This is confirmed by the precedent proofs, and is further maintained thus.

If one do sow seeds or herbs pertaining unto the three principal members in the Mummy of a dead carcase, or in the Mummy extracted out of a sick or infected person, and the fruit of these vegetables be given or administred unto man or beast, then the disease will be transplanted upon the said man or beast. By this means also naughty men may infect and poyson. But because these mischiefs are horrible to a religious spirit, I dare not farther express the effects of antipathy in spirits, which may be brought to pass by the abusing of Gods blessings. I will therefore enter into another kind of antipatheticall practice, which shall rather tend unto the conservation of man, then the destruction of it.

3 *Proposition.*

If two lively flesshes that are wounded be applied to each other, they will sympathize and be united, assimilated, and made one continued flesh, so that as the one prospereth, the other will do the like also; conditionally, that the party from whom the added flesh is borrowed, continue in his lively and vegetable disposition; but if the animal tree from which the graff was taken, I mean, the body out of which the flesh was lent or cut, do wither or die, that is, doth leave to vegetate and act, then will that borrowed flesh also be at jarr and discord with the flesh of the borrower, that liveth and vegetateth; and consequently antipathy will spring out from that union, which was sympatheticall before; so that except the dying flesh be amputated, or taken off from the lively flesh, upon the which it was grafted or transplanted, it will cause the living flesh also to gangrenate, and corrupt with it self.

An experiment to confirm this.

This is well proved and maintained, by that experiment in *Italy* before mentioned; for when a certain noble personage had lost his nose by a wound, and had by the Physitians advice made a wound in one of his slaves armes, and clapped it unto his wounded nose, and so the flesh of the one was bound fast unto the flesh of the other, continuing after that manner, untill by a sympatheticall agglutination and union, both flesshes became one flesh. Then a gobbit of the slave's flesh was cut out of the arm, and was framed into the shape of a nose on the Noble-man; and the slave was manumitted, with mony in his purse, for his paines. It befell, that on a certain time after, the slave did die, and though he departed this life being far distant from his master, yet the borrowed flesh on the masters nose withered and gangrenated, insomuch that the antipathy between these two flesshes, though united into one substance, became so great, that if immediately that dead flesh had not been cut off, it would have corrupted and destroyed the rest.

A Problematicall Demonstration from the Load-stone.

One Load-stone doth draw another in his naturall position, but being unnaturally ordered, it driveth away or resisteth the other.

The demonstration of this Problem hath been expressed, as well by a Load-stone divided in Boats, as by two Irons swimming on corks.

2 *Problem.*

If a plant be cut off (as, for example, a willow-wand) and if it be regularly planted

or grafted on the same stick, it will grow; but if irregularly, it will die.

For the proof of this Problem, look the 2 Proposition of the 5 Chapter, in the Application unto the Vegetable.

The Application.

So if the spirits of the two fleshes be unnaturally disposed unto one another, and turned from their sympatheticall union, unto an antipatheticall duality or disunion, or discord in natures; then will it, after unequall jars, follow a generall corruption: for, (as is said before) *Corruptum corrumpentis naturam facillimè induit.*

4 *Problem.*

If a spiritual Mummy be corrupted by some alien, or strange infectious nature, yet in respect of the naturall Mummy of the sound and wholsom body which is so infected, the sound and wholsom Mummy of a body not infected, will magnetically attract it, though not so affectionately, but more slowly; by reason of the union or adhering of the strange venom unto it, which causeth a mixtion of antipathy with that of sympathy; and the reason of that slowness in the repelling of the antipatheticall insult, is, because the sound and homogeniall Mummy doth partly, by his concupiscible act, attract unto it his sympatheticall like, and partly expell his contaminating unlike, by his irascible property: But for that this antipatheticall unlike cleaveth so fast unto his infected like, therefore it happeneth, that the expulsive resistance is but slow; and so the sound spirituall Mummy becommeth as well corrupted and infected as the other, and by that means Sympathy is turned into Antipathy.

An Experiment to confirm this.

There are many proofs to maintain this, for when a corrupted spirituall Mummy is carried in the aire, from one infected with a pestilent Feavour, or small Pox, the Mummy so infected doth unite it self, being homogeniall unto the sound man's spirit, and in that regard the one embraceth the other; but the sound Mummiall spirit, perceiving and tasting of the heterogeniall, or infected nature, which adhereth unto his like, doth slowly expell or resist it, by reason that it doth covet his like, and therefore sympathetically attracteth; and again, hateth his unlike, and therefore antipathetically expelleth, which is, for that reason, but slowly performed; and this is the cause, that the expulsive crisis is not made suddenly, after the poysonsome infection is received; neither will sweats, or fluxes, or eruption of blood out of the nose, which are arguments of the resistance and expulsive faculty of contagious antipathy, suddenly appear: and this is effected sometimes by the sound spirits conquest, and sometimes by the vain attempt thereof.

1. *A Problematicall Demonstration derived from the Load-stone.*

When a small piece of Iron is put into a small Boat, with materialls of another loading, to float upon the water, and a Load-stone be placed in another vessell on the same water, near one another, the coition which will be made betwixt these two magneticall bodies will be depraved, weak, and unnaturall, because the Magnet affecteth and draweth unto it most strongly his like, or best-beloved, when she is not laded or mixed with materialls of a contrary nature, and consequently not agreeing in sympathy with it.

An Application.

To conclude, A Mummy which hath an antipatheticall infection joyned unto it, and applieth in conjunction unto a sound or strong and wholsome Mummy, is like as if a portion of the stone called *Theamides*, (which is antipatheticall unto that of the Magnet, for it repelleth Iron or the Magnet it self, as the Magnet doth attract them unto it) were joyned in a little bark unto the Magnet, or a piece of Iron also placed in it, and that bark or boat so burthened were applyed unto a stone

stronger Magnet in another bark in a bason of water; the strong Magnet or Load-stone would partly attract his like, namely, the Magnet or Iron, and partly resist and expell his enemy, and so by reason of his attraction, his expulsion would be the slower. Therefore also the magneticall Philosophers hold this for a Maxim.

2 *Problem.*

The coition or union betwixt two magneticall bodies is more quick and nimble, than the flight or divorce from one another; for experience teacheth, that magneticall bodies are more sluggishly repelled then they are allured or drawn unto one another; and the reason is, because there is some antipatheticall invasion which causeth that hatred, and maketh that irascible resistance between the homogeneall spirit of the Mummy, and the heterogeniall poyson or infection in it: for we ought to consider, that magnetick bodies do covet sympatheticall union.

5 *Proposition.*

Two Mummies of divers bodies, whereof the one is sound, and the other infected, though in their first coition they seem to agree, by reason of that homogeniall respect which is between them, being in their purity but of one and the same essence; yet, for that the one is infected, and for that cause hath endued a heterogeniall disposition, contrary unto the essence of them both; for that reason (I say) the second Mummy endeavoureth to be divorced from them both. And this is proved thus by this problematicall Demonstration, drawn out of the Load-stone's property.

3 *Problem.*

If you shall set two small wiers on the poles of a Load-stone, these wiers will be observed to adhere at the lower ends together, upon the point of the pole, but at their tops they will be at discord, and averse unto one another at their upper ends, so that they will be observed to make a fork, as if one end did eschew and fly from the company and society of the other. *Gilbert. de Mag. l.3.c.8. Ridl.cap. 21.*

THE CONCLUSION.

I Could (judicious Reader) have made a whole Volume of experimentall Propositions, with their problematicall proofs, touching the infinite abyss of Sympatheticall and Antipatheticall effects in the three Kingdoms, namely, Animal, Vegetable, and Mineral, both mutually between each species or kind, as from the individualls of one kind unto another: But it is not my intention to expres my more bold and setled opinions touching the true Philosophy and his appendixes, in a larger English phrase, considering the roughnes and harshnesse of my pen, by reason of my defect, and the insufficiency in the polished nature thereof. Again, I know, that filed words and phrases are but superficiall flashes, and flying shadowes of a wealthy and rich subject, the which as they are, *Proteus-like*, changable unto an infinity of colours, so also are mens fancies and judgments as variable, being the Proverb is, *So many men, so many minds.* I do imagine, and my minde giveth me, that although I be never so curious in my inditing, or laborious in the phrase of mine expression; yet will my best endeavours appear faulty in the curious eye-sight of some men, though perchance acceptable enough unto others. I esteem it sufficient therefore, that I dare be hardy and bold in the fundamentall subject of the essentiall Philosophy, being that it hath Truth it self to maintain and defend it, without any adornation made by the gilded tresses of superficiall speeches, or verball explication; and therefore as *veritas non quærit angulos*, so also she needeth not the expression of eloquent words, and refined sentences or phrases to illustrate it, and make it more perspicuous in the eyes of wise and learned men, being that it

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is not unknown unto them, that she doth conquer all, for she is the bright splendour or emanation, which springeth from the omnipotent and eternall fountain; she enlighteneth all, she acteth essentially in all, and over all, and revealeth her self in effect to all; and therefore she is so manifest in all her works, that she needeth not any golden-tongued Oratour, nor smooth and methodicall Rhetorician, or lip-learned Philosopher, to do her honour, in the expression of her excellency, and recording the perfection of her graces, revealed unto all the world, though the unworthy worldlings will not acknowledge or receive her with reverence, as they ought to do, but rather hide her perpetually, by their best endeavours, with the vail of obscure ignorance, and thereby do not desist to persecute and crucifie daily that spirituall Christ, which is the onely verity, true wisdom, corner-stone, and essentiall subject of the true Philosophy, whose Name be blessed for ever and ever; who onely hath made the heavens and the earth, and every thing therein, and sustaineth and preserveth them by the vivification of his Spirit; which operateth all in all, and reigneth in power and glory with the Father, for ever and ever: Who will defend his servants from the oppression of evill-minded men, and stand as a shield of defence, to preserve the proclaimer of his truth from the Serpentine tongues of malitious back-biters, and the venomous carpings of the Cynicall and Satyricall *Momus*. It is he that saith unto the adorer of his truth, *Ego dabo vobis os & sapientiam cui non poterunt resistere & contradicere omnes adversarii vestri*. And therefore I will say as the Prophet *David* did, *In alarum tuarum umbra canam*; I will sing the truth under the shadow of thy wings. O Lord, in thee do I put my trust; keep and preserve me from mine enemies, for thy mercie's sake, *AMEN*.

Luk. 21. 15.

FINIS.