

**A ternary of paradoxes. The magnetick cure of wounds, nativity of tartar in wine, image of God in man / Written originally by Joh. Bapt. van Helmont, and translated, illustrated, and amplified by Walter Charleton.**

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HELMONT

TERNARY  
OF  
PARADOXES

1650







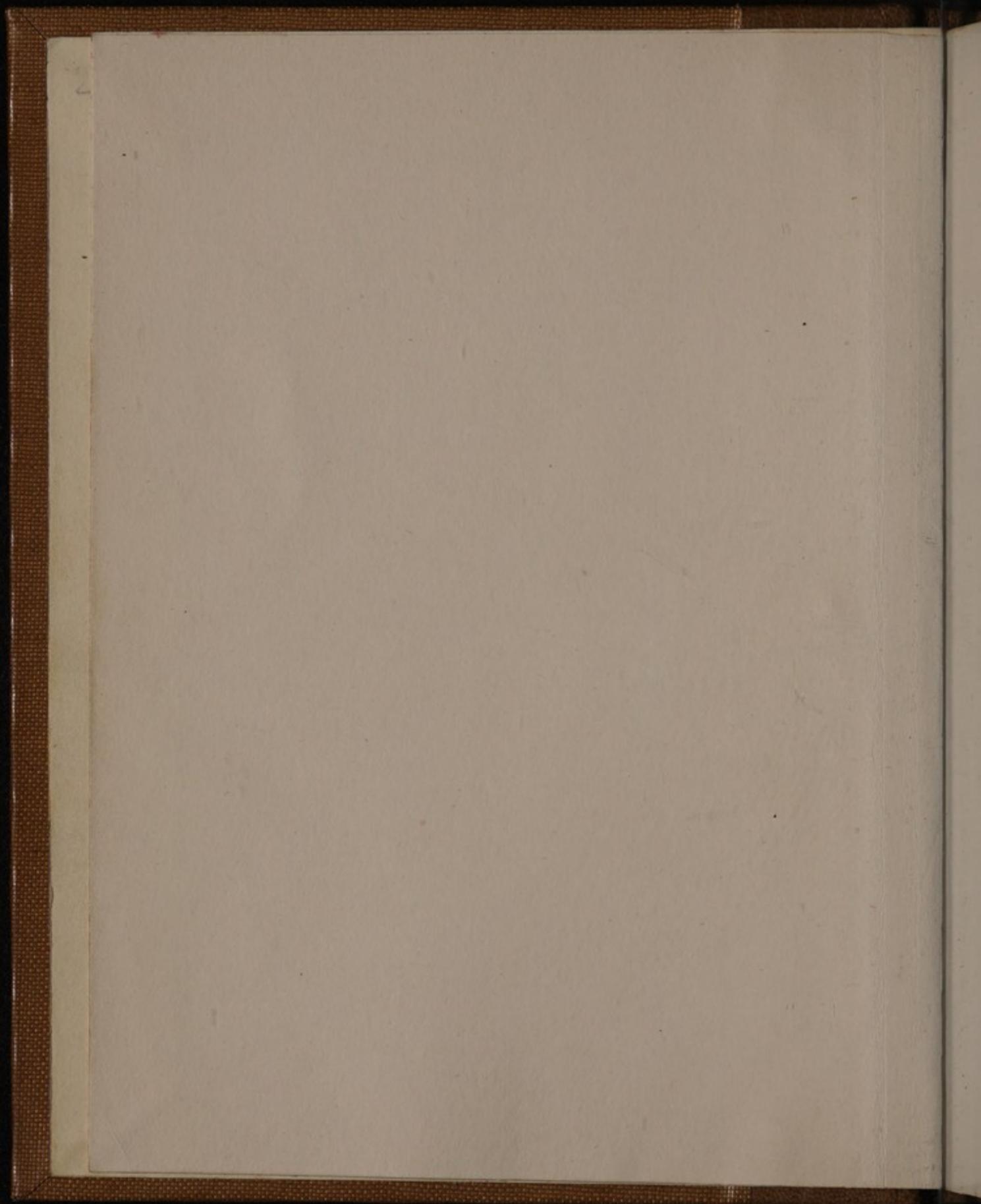
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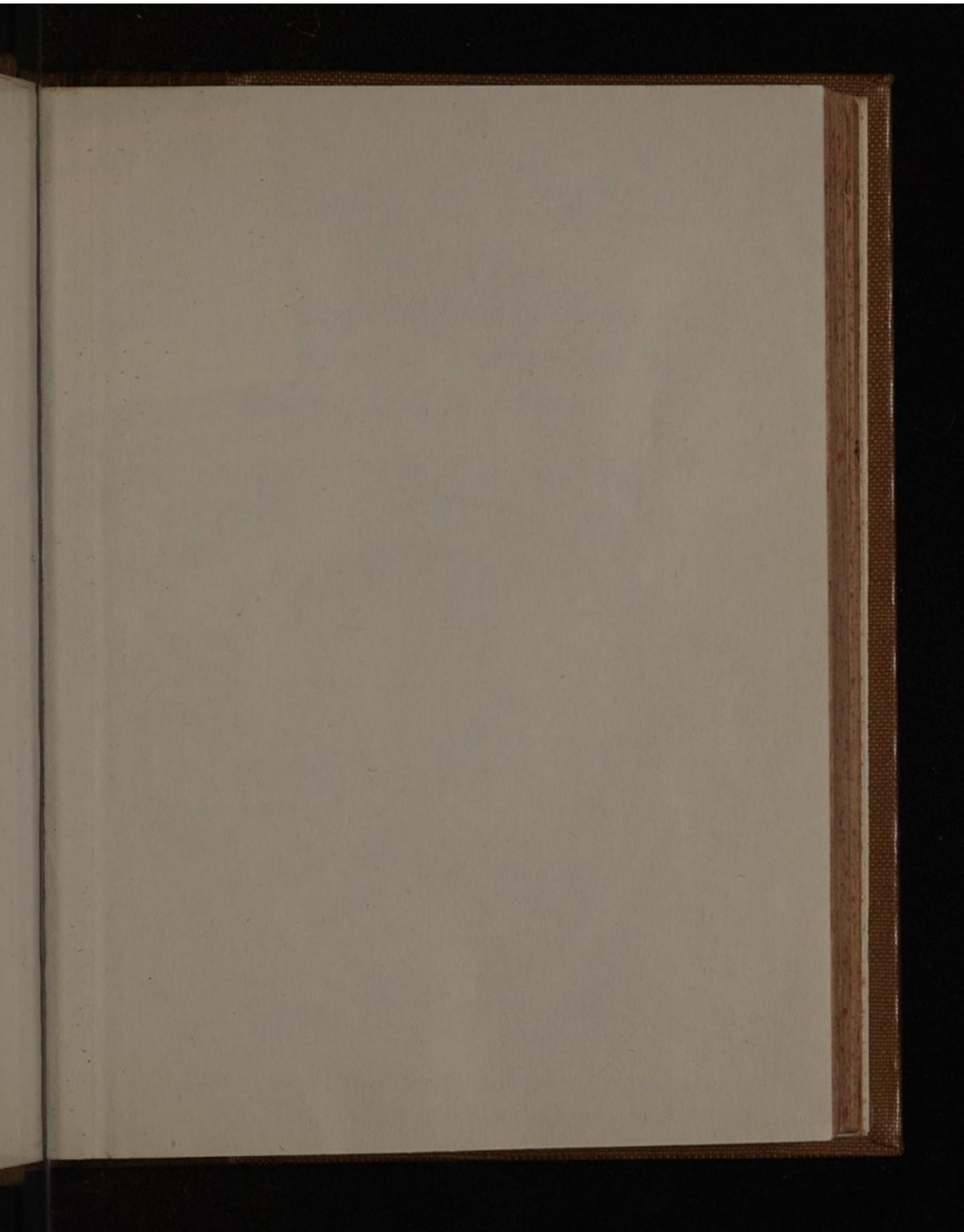
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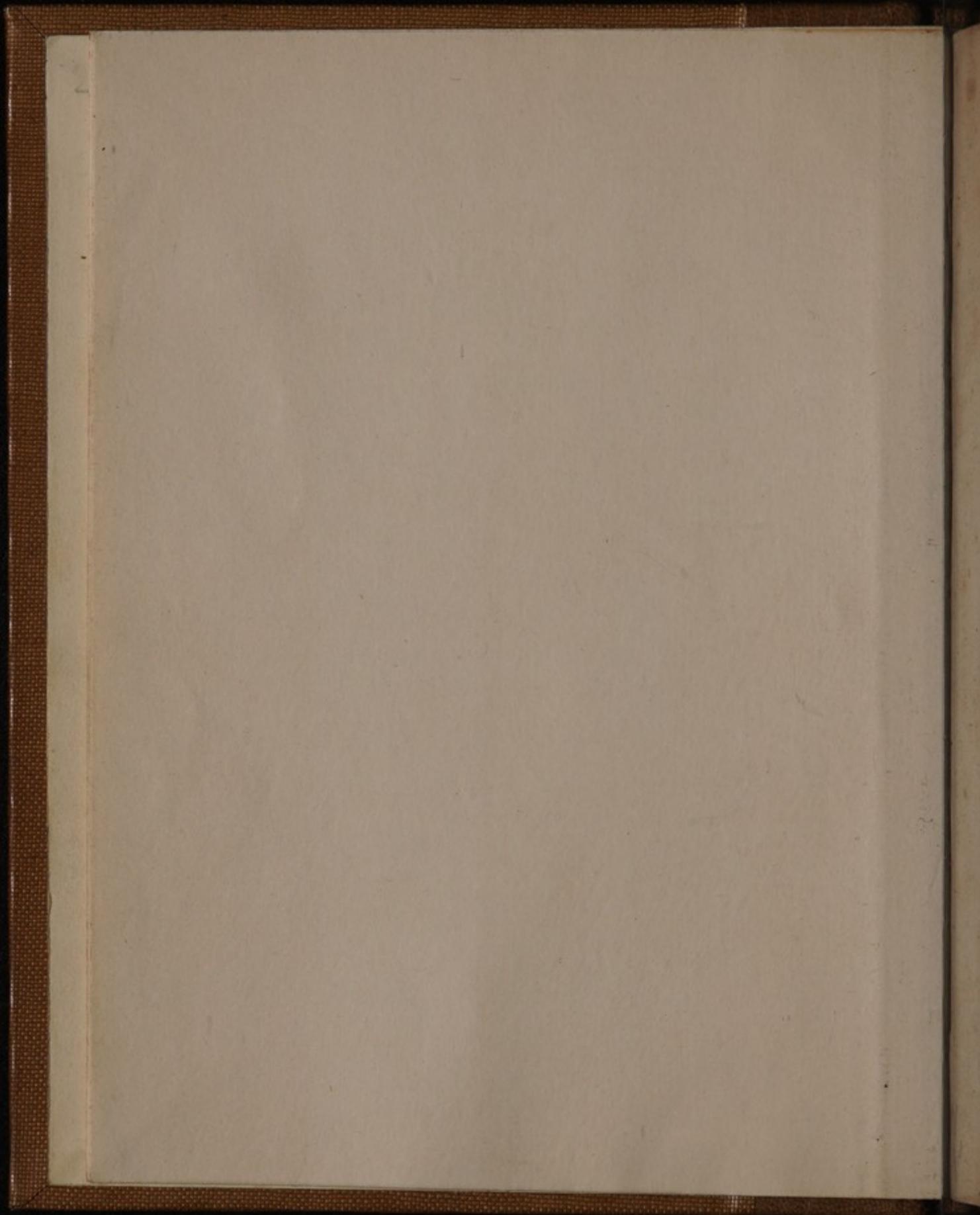
HELMONT, J.B. van

- 1) A Ternary of paradoxes 1650.
- 2) Deliramenta catantki 1650









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# Ternary of Paradoxes

OF THE

*Magnetick Cure of Wounds.  
Nativity of Tartar in Wine.  
Image of God in Man.*



*plid  
3-4*

The second Impression, more reformed, and enlarged with some Marginal Additions.

A  
A CRIBBY OF PRINCIPLES

OF THE

ARTS AND MYSTERY OF  
MAGIC OF THE ANCIENTS  
AND MODERNS

*Handwritten signature or initials*

The second part of this work is more  
interesting than the first

4567

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# TERNARY OF PARADOXES.

{ Magnetick Cure of Wounds.  
The { Nativity of Tartar in Wine.  
{ Image of God in Man.

Written originally by *Joh. Bapt. Van Helmont*, and  
Translated, Illustrated, and Ampliated

BY

*WALTER CHARLETON*,  
Doctor in Physick, and Physician to  
the late King.

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*Suspecta apud plures hujusmodi Sanationis Facilitas, atque celeritas permanebit adhuc dudum; vulgi enim labile & otiosum ingenium, in arduis ac insolitis, ad judicia ejusdem semper tenoris promptum, ob facilitatem, ideoque flaccidum est. Diabolice enim fraudi tantam restitutionum benignitatem libentius consecrat, quam Divinae bonitati, humane nature conditori, Amatori, Salvatori, pauperumque patri. Butler.*

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LONDON,

Printed by *James Fleisher* for *William Lee*, dwelling in  
*Fleetstreet*, at the sign of the *Turks head*. 1650.



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To the truly Noble, by the right of  
*Blood, Virtue and Learning,*

**WILLIAM**

Viscount Broucker of Lyons, Baron Broucker  
of Newcastle, &c.

My very good Lord,



Mong other Disparagements of  
this life, collected and sum'd up in  
my frequent retirements and con-  
centrations of my Minde, my  
Thoughts have, more then once,  
glanced on the exceeding vanity of  
that Heroick disease, incident to the best tempered Souls,  
the insatiate Appetite of posthume Glory. And  
though I must not but confess, this originary Feaver ele-  
mented in the innate Ardor and Scintillations of those  
Sparks of Divinity, which now lie raked up in the  
Mass or Chaos, of our eclipsed Nature; and that by the  
light of these secret Flashes, may be discovered the Im-  
mortality of that Semideity, or noble Essence, for a  
while immured in walls of Clay: yet when I make re-  
flections on the unconcernment, and happy insensibility  
of the Soul, once fled home, to an indissoluble Union with

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## The Epistle Dedicatory.

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the Soul of Beatitude; as to the trifling affairs of the swarm of Mortals, here below, and that all Relations to the visible and perishable World, are lost in utter oblivion, at the instant of her Transition to the invisible, intellectual, and immaterial: I cannot but smile at the Delusion of this Ambition, of having our Memories survive our Ashes, and listing our Names in the Legend of Fame, by the ingravements of memorable and worthy Actions, as seeming to be no more, then a provident Fraud of impaired Nature, whereby man is handsomly deluded into the attempting Actions of such difficulty or danger, as if presented without the specious disguise of Honor, must appear absolutely destructive, at least to the Tranquillity and sober Fruition of our selves, if not also to our Conformity unto that Catholique Maxime, deeply impressed upon the radical Principles of our Essence, Philautie or Self-conservation. For what individual Knowledge can we have of Cæsar? Or what intelligence can he hold with the spirits of those, who sacrifice the most of Veneration to his Memory? Or did the incense of humane Honor ascend so high, as to approach the Mansion of the Souls of Heroes, divested of Mortality; which can no more be granted, then that a man on our Hemisphere, should be sensible of the wagging of a straw in the Antipodes: yet what could the Access of that Nothing contribute to that  
State

## The Epistle Dedicatory.

state of Blessedness, whose measure is immensity, wherein to imagine either Defect, Satiety, or Mutation, would be a Conceit favoring too much of Sensuality, and of bloody advantage to the absurd Metaphysicks of the Alcoran? And how much more noble a plea, to the immarcescible Laurel, shall that modest head obtain, which, in all Anxieties and Difficulties of Virtue, drew encouragement onely from the simple and naked loveliness of Virtue; then that fond ambitious one, whose sufferings were caused by no better a Flame, then the Ignis Fatuus of Applause, and desires knew no other attractive, but Vain glory.

This Meditation, my dear Lord, as it could never stifle the irradiations of my Genius, or render me less sensible of the incitements of Virtue, to enterprize something, that might be grateful in the nostrils of Posterity, when my Dust shall be offensive: so hath it wrought my resolutions to that Stoical temper, that while I fix one eye of Reason on that domestick Security, and internal Serenity, which necessarily redounds from the severe practice of Goodness, in this life; and the other of Faith on that infinite Compensation, ordained to reward our pious endeavours, in the next: I can comfortably acquiesce in the secret discharge of my duty to God and the World, at least in the sincerity of intention: and though I should arrive at such unexpected Felicity, as  
to

## The Epistle Dedicatory.

to be an instrument, or accessory, either in the discovery of some Magnale in Knowledge; or in the Contribution of some Benefit, conductive to the repair of the Common breaches of Humanity; yet I dare confidently hope, I should have no ear open to the invasion of Popular Euges, nor admit any dream of happiness, in the estimation of succeeding Ages.

Now, though the too acute Severity of some, may here be furnished with latitude enough, either to charge this my Theory of Averſation from Praise, on my being conscious of such Fragility, Lapses and Imperfections of my Pen, as might conclude, that the best part of my Judgment lies in the politick Concealment of my Name; or deny me qualified with abilities of reducing it into Practice: yet I have this Comfort left to take Sanctuary in, that I may (without ingaging your Lordship, into the Patronage of a falsehood) appeal unto your judicious integrity, for determination, whether my Scepticity, even in such Notions, as my self hath, to the most precise, anatomical subdivision of each subject, and abstracted perpenſion of each minute particle thereof (not much below the accurate Method, invented by the Stoicks \*, and lately revived into use by the most ingenious Mons. Des Cartes \*) examined and transmitted to the World, for indubitate and irrefragable Truths; be not evidence

\* Plutarchus, in Ep. ad Phavorinum, de Frigore Primi-genio.

\* In sua dissertatione de Methodo Veritatis in Scientiis investiganda, p. 16.

strong

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strong enough to make good, that I prefer the manifestation of any one single Verity, to all other sinister interests, in this Vale of Error, and therefore should embrace and assimilate the decisive Contradiction of riper heads, with joy equall to that of benighted Mariners, at the eruption of their faithfull Pilot, the North starre, as the Sovereign Remedy to my former Wandrings. To the other branch of the præsupposed Scandall, may justly be opposed your Lordships privacie, to my obstinate reluctancy, against the Advisoes of my Honoured Friends, urging mee to a publick Appropriation and Avowance of some papers, not long since, dispersed through Europe, without the protection either of Author, or Dedication: as also my denyall of Light, to some Philosophicall Enquiries, whose Conception, Formation, and Maturity (though of inconsiderable value, in the account of more perfect Learning) cost mee the profusion of so much Time and Oyle, as if summed up by the Algebra of Candor, might well have purchased the Charitable Forgivenessse, if not the friendly Approbation of the Reader.

And in the serene darknesse of this Latency, I had still remained invisible to the effascinating Opticks of Envy, and celebrated a constant Jubilee of immunity from the virulent blasts of Detraction; had I not

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been intempestively drawn upon the Stage, by the superior violence of two invincible Magnets: whose potent Alliciency I could provide against by the opposition of no strength, but such as either a dangerous Rudeness, or indiscreet Morosity must have afforded. The first, the inexorable Commands of your Lordship and other Persons, of so much Honor, as Nobility in Birth, Knowledg, and Fortune can contribute, which led me from the more direct Path of other Contemplations more perpendicular to my Profession, into this wanton digression, and upon the penalty of the deprivation of that, which I have good reason to value much above my life, the place I held in your and their favourable Regard, charged me with the managery of this small Province, for the space of two moneths onely. And had I withdrawn my Obedience from such absolute Sovereignty, as, I must acknowledge, your Lordships and their more learned Spirits deservedly hold over mine: Doubtless I had inevitably fallen upon that so much to be abhorred rock, refractory Incivility, and run myself to an eternal loss of those Stars, whose conserving influence, and vigorous warmth, are so necessary to the Vitality and Growth of my Studies. Whereas now, in this election, I have adventured onely to bear up against the impetuous torrent of Censure. The other Attractive, the too early Diffusion of these sheets, and the immature admittance  
of

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of a multitude to the acquaintance of them, and the weak hand that Copied them; insomuch, that the concealment of the Translator, carried the face of an impossibility, without the joynt concealment of the Translation: It being (by an error of Necessity, the Conformity to the unresistible importunity of those Orbes, to whose motion, mine is, and must be, subordinate) transmitted to a Community, beyond the power of Revocation.

Thus much I was concerned to speak, as to the Precaution of Scandal, deductive out of my Apostasie, from my Resolution of Self-concealment, and the publick avowance of my self for the Father: It remains onely, that I endeavour a Palliation of this bold lapse of my judgment, in stooping your Lordship to so low a Patronage, as to be God-father, to this adopted Childe.

I ever looked upon Dedications, with the same aspect of neglect, and presumption of inutility, that I beheld Prologues in the Front of Comedies; having upon the unhappy Experience of most Poets erected this unrefutable Maxime, That a good Play may commend a bad Prologue; but the best Prologue never expiate the Errors, or peece up the defects of a bad Play; and upon a mature Audit of all the benefits, which the most Elegant, and Judicious Pens have acquired by this

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## The Epistle Dedicatory.

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imaginary Refuge, in the Sanctuary of great Names, or great Judgements, found that the totall result amounts to no more, but a delusive hope of security from the Contagious emissions of that Universall Basilisk Detraction; whose venome, in a proud confidence of Victory, laughs at the most vigorous energie of any the most sacred Antidote, and from the infection whereof, he onely can bee saved, that dares encounter it with Contempt.

Again, my faith hath long swam smoothly downe the current of the Popular opinion, that Translations present the life of their Text, at as great disadvantage of Dissimilitude, as the backside of Hangings exhibit the story interwoven: and are at best, but slender Adumbrations, or pale Counterfeits of those more lively Images, drawne with more strength of Art, in the Primitive Phansy of their Protoplast. Nor could I ever be alienated by the Phrensie of Narcissus, into such a fond dotage of Partiality, as to expect a better Fortune should belong to the lines, copied by my unæquall Pencil, then what I have observed to have accrewed to others upon more laudable Transcriptions. This I would not have rashly extended by any, to an imputation of occult Blasphemy, against the Venerable Majesty of our Mother Tongue; out of which, I am ready to assert, may be spun as fine and  
fit

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fit a garment, for the most spruce Conceptions of the Minde to appeare in publick in, as out of any other in the World: especially, since the Carmination or refinement of it, by the skill and sweat of those two Heroicall Wits, the Lord St. Alban, and the now flourishing Dr. Browne; out of whose incomparable Writings may be selected a Volume of such full and significant Expressions, as if uprightly fathomed by the utmost Extent of the sublimest Thought, may well serve to stagger that Partiall Axiome of some Schoolemen, that the Latin is the most symphoniacall and Concordant Language of the Rationall Soule.

These Diminutions as well of the Epidemick custome of Dedications, as of Translations in generall, and of my owne in particular, I have præmised with designe, to manifest my owne exceeding Audacity, in consecrating so contemptible an oblation, as this transcriptive Landskip of Magnetisme, to the Altar of so much sober Learning; as whoever hath the happy honour of admission to your closet lectures (the onely priviledge I can be proud of, and be forgiven) or but with a discreet eare to taste your publick Discourses in earnest, must allow your Lordship to be Master of.

Having thus devested my self of all other prætences, I direct my addressse to the Plea of those two Cardinall

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Motives, upon the swindg or rapt of whose violence, this my bold Error may seem naturally to depend. The first, (and in troth, the Prime) is your Lordships known Candor and humility; which acquired by a long and habitual Exercise of Virtue, endows you with an inevitable propensy, to forgive the Poverty of his offering, whose Wealth is onely Zeal. The other, your Animadversion and careful influence bestowed upon each sheet of this Work, successively, before the Ink could be fully dry: Insomuch, that the Justice of some might safely escape the imputation of Rigor, should it determine the Book to be properly your Lordships by a neerer right, then that of Dedication. This duly considered, I dare put myself upon the tryal of Æquanimity; whether an Alienation of what is rightly yours, to more then a moiety; or an equitable Resignation of the same, to your peculiar use, can best stand with the Justice of his Duty, who endevours, by all possible observances, to make good the title of

Your Lordships most humble  
and faithful Servant,

W. CHARLETON:

PRO



## PROLEGOMENA.

To the Candid and Ingenious  
READER.

### *The Summary.*

1. **T**Ruth and the Rational Soul are Twins. 2. The Souls Beatitude consisteth in her re-union to Truth. 3. Three Guides conducting Man to Truth. 4. Their several wayes of direction. 5. The Final Cause of their Manuduction. 6. The Cognition of natural objects, difficult to the exactest Reason. 7. The Application of all this, by way of apology. 8. The Hoti of Magnetical Remedies examined. 9. An example, de facto. 10. A second instance, considerable. 11. The Capital objection against Magnetism Vulnerary, that the cure is wrought by the sole power of nature, and not by any concurrent faculty of the remote Remedy, answered. 12. The first branch of the Solution. 13. Upon every Solution of Continuity, there is impressed an exotick Miasm, or putrefactive acidity. 14. This alien impression, the sole remora to redintegration. 15. The extinction of the same, the onely means to assist Nature. 16. All Acidity subject to the power of an Alchahal. 17. The ground of Traumatical Potions. 18. Vitriol referred to Alchahal Salts, and Vulnerary. 19. The Pedegree of Helmont's Drif. 20. Vitriol sanative at distance. 21. An Astral quality genial to some sublunaries. 22. Vitriol to be allowed

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allowed the like Prerogative. 23. The second branch of the Solution. 24. The effect of H $\alpha$ plochrisme not univocall; but variable, according to the superiour virtue of any third nature associated. 25. A second Objection, *Quòd Agens Naturale, ut agat, debet esse applicatum & approximare ad Patiens*, refuted. 26. A Consideration of the infinite extent of Divisibility. 27. Every Unctuous body emitteth consimilar effluvia. 28. Sympathy, longimanus. 29. An example of the vast extent of Sympathy. 30. A second. 31. A third. 32. The result of all, in a Comparative speculation of the extensive power of Magneticall Remedies. 33. The manner of the Armary Unguents operation, upon a wound at indeterminate distance, explained in brieve. 34. Acidity, the first degree of Corruption. 35. Tartar made in Wine, by the fixative power of a Saline Spirit, resident in the Lees. 36. Vineger caused by an exhaustion: not by a Congelation of the spirits of Wine. 37. *Helmonts* Paradox, that reason is not essentiall to the Humane Soule, maintained by eight Arguments.

The breath of  
God, by an easy  
Metaph.  
\* Gen. 2. ver. 7.



1.

Ell did the Primitive Græcian give the name  $\text{Ἀληθεία}$  unto *Truth*: whose Consanguinity, nay Consubstantiality of Essence with the *Humane Soule* which the Divine Philosophy of *Moses* \* hath defined to be the *Breath of God*, doth exactly make out that Etymology. For so uncessant a Magnetisme, or congenerous Love doth the *Soule* hold unto *Truth*, that she can know no reall or permanent satisfaction, in the fruition of any other object; but, like the Aguish magnetified Needle, reels to and fro, in a Phrensie of inquietude, distracted twixt various Apparitions, untill shee lye parallel unto the Center,  
or

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or *Unity* thereof: and having once fixed in that happy position, she is, by an eternal union, identified or assimilated unto that twin of her self; and in that mysterious penetration of homogeneal Forms, meets her Beatitude, which can never know any *Defect*, of *Satiety*, *Alterity* of *Desires*, or *Remission* of *Intensity*. Now, though the opacity of *Original Sin* hath so benighted the primitive Clarity of the *Intellect*, that it deplorably wanders in the infinite seductions of *Error*, and cannot recover that direct path, which leads to the Heaven of *Verity*, without the manuduction of *Divine Light*, in this Wilderness of Sorrow; and though the Opticks of Flesh and Blood are too dim to endure to gaze upon the naked and entire Glories of *Truth*; yet hath the exceeding Mercy of the *Fountain of Light*, furnished us with three faithful *Guides*, whose Conduct if we precisely follow, we may be reduced to that advantage of Knowledge, as will afford us a *Pisgah Sight*, or crepusculous prospect of her reflexive Beauties, now, and an assurance of being blessedly engulfed in the Abyss of her Pleasures, in the future. Those three Lines, perpetually deradiating from the *Center of Truth* (the eternal Principle of all Essences, and Soul of all Causalities) are *Religion*, *Reason*, and *Sense*: all terminated in our Nature. The first leadeth us by the invisible Clue of *Faith*, on towards the implicit and certain Apprehension of objects above the reach of the other two. The second bringeth us about, through the Circumambages and complex Labyrinth of *Discourse*; and from the remote dependencies of *Effects* upon their particular *Causes*, ushereth us along by a subalternate Series, or Gradation unto the Science of their ultimate Approximation and Individuality. The last by a shorter Cut, or

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blunter method of *Preception*, directeth to the immediate and actual Knowledg of the *Existence* and exterior or manifest *Qualities* of *Entities*; but leaveth the second to a laborious exploration of their abstruser *Forms*, or essential *Quiddities*: the repeated Acts of which apprehensive Power, informed by sensation, make up that body of Knowledg, called *Experience*. All which Pilots mutually conspire to steer our Mindes, perpendicularly toward our satisfaction of the main end of our Creation: the reverential and fiduciary Contemplation of the *Mercy*, *Wisdom*, and *Bounty* of the *Supream Essence*. But so deeply immersed in Sensuality, are all the wretched Sons of *Adam*, that few can ascend so many degrees toward the height of their primitive Capacity, as with equal and constant paces to pursue the guidance of these genial *Impressions*. For if some may usurp the license of *Concession*, that the habit of *Cognition* by *Faith* doth smoothly result from the *Idea's* of religious *Notions*, either insensibly instilled into our infancy, and naturallized by custom; or enthusiastically acquired, that is by the infusion of *Light Supernatural*, without much labor and difficulty precedent: yet none, that ever felt the weight of *Ignorance*, and endeavoured to struggle from the oppression of it, through the Anxieties of study, will adventure on an assertion of such temerity, as that the satisfactory and certain Comprehension of most *Natural Objects*, is easie and familiar to our *Reason*. Since the subtlest speculation will evict, that every the smallest piece of the Hexameron Fabrick, carrieth in the narrow round of its single Ens, Abstrusity sufficient to empuzzle the scrutiny of the most daring and Eagle-eyed Philosophy.

And if *Truth* be the most desirable Good, and yet the

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the most difficult to obtain; as on the one side, I have reason to applaud my vow, of unravelling my short thread of life, in the constant and eager search of this inestimable treasure; so have I also opportunity to hope, from all heads of Candor and Discretion, to receive a Charitable Consideration and Forgiveness of my frail mistakes and deviations, on the other; especially in my attempts of exploring the Causes, and manner of some operations of Nature, whose occult Efficiencies seem rather proposed to exercise, and perplex, then satisfy our desires of Comprehension. Among which knotty pieces, every intelligent man will readily account the *Theory of Magnetism*, or more plainly, the secret power of Natural Actives, working on analogous and determinate Passives, by invisible Emanations, or an *Influential Energy*, transmissive to remote distance; and more particularly, the Argument of *Helmont*, in this discourse. Concerning which subject, I shall, in some part, recede from my first intentions of Neutrality, to conform to the incitements, and pacify the importunity of some Friends, in the concise and extemporary delivery of my own Conceptions: though I stand fully convinced, as well of the vast disparity 'twixt the nerves of my Wit, and the considerable gravity of this Theme; as of the impendent danger of various *censures*, arising from the irreconcilable discord of *Opinion* in some, and the rancor or livid *Prevarication* of others, to both which Hydras, I must become exposed.

Having premised this preparatory Apology: I shall henceforward chain my extravagant Pen, to the sole indagation of this admirable (though secret, and therefore vulgarly despised) *Verity*; and allow it no wider range than what the modest rules of a Preface will admit.

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mit. Wherefore I come directly to the examination of the *Hoti*, or matter of *Fact*.

8. That Wounds have been frequently cured with more expedition, and less torment, then usually follow upon the use and daily renovation of *Topical vulneraries*; by the Confermentation of the *Mummy*, in the blood effluxed, and still retaining to Vitality, with the *Balsamical Faculty* of the *Magnetical remedies*: I must firmly believe, until my Scepticity may be allowed to be so insolent, as to affront the evidence of my own *sense*, and question the verity of some *Relations*, whose Authors are persons of such confessed integrity, that their single Attestations oblige my faith, equal with the strongest demonstration. Among many other *Experiments*, made by my self, I shall select and relate onely one: and that most ample and pertinent.

9. Upon an ardent dispute, with a Doctor of Theology, reverend for his Piety and Learning, concerning the *Legitimate* use of the *Sympathetick Powder*; that I might at one stab destroy his inveterate *Presumption*, that the *Capital Energy* of that *Magnetical Remedy*, adored for the sanation of wounds at distance, did proceed rather from the *Sophistical Activity* of that *Impostor*, who gave the first incurable wound unto humanity, derived by the mediation of an *implicit Compact*, then from any native and genuine endowment of the *Vitriol*: I prevailed with him, to enterprize an Experiment of the efficacy thereof after this manner. Having furnished him, both with the *Powder*, and a cloth distained with the blood of a *Gentleman*, freshly wounded, and not yet dressed by any *Chirurgion*: I also directed him in the *Application*. At the performance whereof, he made solemn profession, that he did utterly  
disavow

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disavow all *Confederacy*, immediate or secondary, with Satan, all expectance of his concurrence, and coefferency, and all confidence in the cooperation of intense *Imagination*: as also, that he adventured on this tryal, onely for information of his judgment, whether it lie in the destiny of Natural Agents, to transmit their Virtue unto, and execute the Commission of their specificall Proprieties upon objects at distance. However, within few hours, the Patient (wholly ignorant of the means used) found his blood retired to its wonted rivulets, and the lips of his large wound perfectly Consolidated! Upon which admirable success, the Divine, having also haply met with a cure for the nicety of his Conscience, from a prevaricate *Adversary*, became a fervent *Profelyte*, to our Doctrine of *Magnetism*: soon after writing his *Palinodia*, in these words; *Indubitanter credo, Causas Naturales, quanquam nobis ignotas, operari in praefata sympathetica sanatione.*

This justification was extorted from a professed *Enemy*: a second remarkable Example, I have received from the mouth of a professed *Friend*, to the speculation of *vulnerary Magnetism*; which is right worthy of recital, as well in regard of the Experimentator, as of the rare effect ensuing. Sir *K. Digby* (a noble Person, who hath built up his Reason to so transcendent a height of Knowledg, as may seem not much beneath the state of man in innocence) immediately before his late exile, was pleased to tell me; that not many yeers past, Mr. *James Howel* (who planted the *Vocal Forest*) interceding betwixt two Brothers of the sword, received a dangerous wound through the Arm: By the violent pain whereof, and other grievous Accidents concomitant, he was suddenly dejected into extream Debility and

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Danger. That in this forlorn plight, despairing to finde ease or benefit, by the fruitless continuance of Chirurgery, and fearing the speedy invasion of a Grangræn; he consulted Sir K. D. who having procured a Garter cruentate, wherewith the hurt was first bound up, insperfed thereon, without the privacy of Master Howel, a convenient quantity of *Roman Vitriol*. That the Powder no sooner touched upon the blood, in the Garter, then the Patient cryed out, that he felt an intolerable shooting, and penetrative torment, in his Arm: which soon vanished, upon the remove of all Emplasters and other Topical Applications, enjoyned by Sir K. D. That thenceforward, for three days, all former symptoms departed, the part recovered its pristine lively Colour, and manifest *Incarnation* and *Consolidation* ensued: but then Sir K. D. to compleat his Experiment, dipt the Garter in a sawcer of Vineger, and placed it upon glowing coals; soon whereupon the Patient relapsed into an extream Agony, and all former evils instantly recurred. And finally, that having obtained this plenary satisfaction, of the *sympathy* maintained betwixt the blood extravanated, and that yet conserved in the veins; as also of the Sovereign *Balsamick Faculty* of the *Vitriol*: he took again the Garter out from the Vineger, gently dryed it, and freshly dressed it with the Powder; whereupon the *Sanation* proceeded with such admirable success, that within few days, there remained onely a handsom *Cicatrice*, to witness there was once a wound.

Other Cures, so neer allied to Miracle, as the former, and no less conspicuous, have been wrought, with the same Magnetical Balsam, by Sir Gilbert Talbot, upon many wounded in the Kings Army; chiefly in the  
Western

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Western Expedition: of which few Gent. Attendant on His Majesty, in that march, can be ignorant.

So substantial and authentick are these Relations, and so frequently others also of the same kinde are obtruded upon vulgar observation; that I shall think requisite, to supersede the enrolment of any other evidence conductive to the illustration of the  $\delta\pi$ , when I shall have fel'd that *Goliath*, which I espie coming from the Army of the Philistins, to the opinion of the *Influential operation of Magnetical Remedies*, to bid defiance to my self, or any other Champion thereof: that is, the mighty *Objection*, that the Consolidation of Wounds, is the sole and entire Work of *Nature*, performed by the proper *Balsam* of the blood, flowing to the part wounded; and that therefore we may seem grossly deluded in our election of the *Cause*, erroneously adscribing the whole Arm of the Energy, to that unconcerned Principle, which indeed hath not so much as a finger in the business. Against this Gyant, I shall send onely two smooth stones: and those taken out of the scrip, or single stock of my own Reason.

The *first* seems to be of weight: and so requires the Care of more then one minute, to fit it in the sling of my Discourse. I conceive (with submission to the reprehension of riper Philosophy) that immediately upon the *Solution of unity*, in any part, the ambient Aer, of its own primigenious constitution, intensely Cold, and by Accident also repleted with the various Evaporations, or Aporrhoea's of mixt bodies, especially such as are then suffering the Act of Putrefaction, violently invadeth the part; and thereupon impresseth an exotick miasm, or noxious *Diathefis*: which disposing the blood, successively arriving at the wound, to *Putrefacti-*

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on, by the intervention of *Fermentation*, caused by some gradual *Acidity* (for proved it may be, that the Πρώτον δεικτικόν of *Corruption*, must be *Acidum Extraneum*, succeeding upon a desertion of *vital Heat*) introduced, maketh the same wholly unfit for the *Nutrition*, and destructive to the *Incarnation*, or reunion of the sides of the orifice. Against this *Hostile Acidum*, Nature instantly ariseth in Arms, sends a large supply of *Arterial Blood* (*Vital spirits* I understand none at least in a disjunctive acception) and doubleth both the strength and number of her *Pulses*; insomuch that most times, the overcharged part suffereth an increase of *pain* and *Intumescence*, from the distension of its vessels, membranes and intermuscular Capacities: but finding her self too weak to expel so subtle and potent an enemy, encamped within her borders, though she cannot preserve the blood from submission to the tyranny of this *Putrefactive Acidity*, in some degree, and so not transmute it into a laudable Cement, to soder up the disunion; yet she so far hindreth (especially in green wounds) the dilatation of *Corruption*, that she subdues the revolted blood into the form of a white *Purulent Effluxion*, which is therefore to be accounted an infallible signal, that Nature is not yet evirate, but holds out bravely, and if relieved in time, will be an happy Conqueress. This *Exotick Acidity*, by the forementioned means impressed upon the sides of the Wound, I apprehend to be the sole *Impediment*, that defeateth the design of Nature, in the *Redintegration* of the Unity of any part, infringed by external violence: and that by the rule of Consequence, the onely way of Assistance to Nature in this exigence, is the destruction, or *Extinction* of that *Alien Impression*; the *Factor of Putrefaction*,

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*faction*, by the specificall Counterviolence of some superior *Antagonist*. Now Pyrotechnical Philosophy, and the Mechanick Experiments of Chymistry, have sufficiently instructed us: that every *Acidum* is, at first encounter, subdued by any *Alchahal*, or *Lixivial Salt*; as is autoptically demonstrable, in the sudden Transformation of the *Spirit of Vitriol* into *Alumen*, by the inspersion of *Mercury* dulcified. The same effect may be also exemplified in the *Acid Spirit of Sulphur*, which for ever loseth its native *Acidity*, and in a moment degenerateth into an *aluminous* sweetness, at the Conjunction of the *Salt of Tartar*, resolved into an oyl by *Deliquium*. For which reason also (as *Helmont* hath profoundly observed \*) our Traumatick or *vulnerary Fotions*, which as well in regard of the *Balsamical Plants*, as of the stony *Concretion* found in the stomachs of *Creafish*, entering their Composition, acquire upon decoction, a *Lixivial Tincture*, or *Alchahal*; are most laudable, because in truth most smartly operative, Medicaments, in all wide Perforations or Incisions of the body: as hath been found true, by the unquestionable testimony of Experience \*, and sounds consonant to Reason. Since by reason of their *Lixivial Salt*, which doubtless passeth the several Concoctions, *viribus haud multum castratis*, they stand *è diametro*, opposed to the *Putrefactive Acidity*, the Capital Remora that impedeth the Consolidation of all Wounds and Ulcers. And whether *Roman vitriol* may not be justly referred to the Classis of *Saline juices Concreted*, or *Alchahal Salts*, since it must be a parergy here to dispute it, I shall with industry leave, as well to the experiment of its easie *Eliquation* upon the access of any *Humidity*, as to the decision of the most knowing *Mineralogists* \*.

16.

\* In tramite,  
Blas Humi-  
num nuncupato.

17.

\* Lege Guidon.  
pa. 2. Chirurg.  
par. cap. 9.  
Ambros. Parac-  
um lib. 18. cap.  
28. Joh. Andr. à  
Cruce, de vulner.  
tract. 2. l. 1. c. 1.  
Fallop. de Vul-  
ner. c. 14. Jero.  
Fabric ab A-  
quapendent. l. 2.  
c. 24. Sement.  
l. 5. part. 1. sect.  
1. cap. 9.

18.

\* Consule Agri-  
colam, lib. 3. de  
Natura Fossili-  
um, p. 212.  
Fallop. lib. 4.  
de Aquis Me-  
dicat. cap. 8.  
Dioscorid. l. 5.  
cap. 58.

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Who also have unanimously esteemed it, as the *Sacra Anchora*, or Panchreston, for the cure of Cheironian Ulcers, and inveterate Wounds: though the Cardinal efficacy, and manner of its operation, may well be thought to have continued in darkness, until of late the light of *Helmonts* Furnace had the honor of its revelation. And I am bold to conjecture, that upon this

19.

\* *Ad finem*  
*tract. Butler.*

single hint, of the incomparable *Balsamical* or *Muriatic* Virtue of *Vitriol*, *Helmont* first founded the invention of his admired *Drif*, or universal Medicine; whose master Ingredients are *Sal Marinus*, *Vitriolum Veneris*, and *Vsnea* \* : by the omnipotent *Odor*, or radial activity whereof, he rashly imagined, that all irregularities, exorbitances, and excandescence of the humane *Archeus*, or Vital Spirit, may be rectified, reclaimed, and calmed, and that in a moment.

Having thus brought within the reach of Verisimility, that, in many wounds, all the vigor of Nature cannot suffice to the ejection of that forein *Acor*, that hath once made an encroachment upon her tender confines; and that upon the first charge, the usurper must surrender, at the access of a *Lixivial Traumatick Salt*: It remaineth onely that we bring it quite home to our intended scope, and make a short enquiry, Whether the Sanative Faculty of *Vitriol*, may not be conceded so longimanous and extensive, as to produce the same effect, at distance. And this we must do with exceeding brevity: in this respect, that this speculation doth more properly belong to our disquisition of the *δι' ὄπιν*, or Causalities of *Hoplochrom*. I am bound to believe, that in the infinite Magazine of Nature are to be found various Agents, not obliged to the dull conditions of an immediate *Corporeal Contact*; but richly endowed with

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an *Influential* or *Radial activity* (so have I taken the liberty to Christen it, in reference to the Cognation and near Analogy, betwixt the manner of the Stars transmitting their Influence, by invisible Deradiations; and the imperceptible Emissions streaming, in a semi-immaterial thread of Atomes\*, from sublunary bodies, qualified with this kinde of *Astral Faculty*; which arriving at a determinate object, though situate at indeterminate distance, nimbly operate upon it, to the full satisfaction of the particular *end*, preordained in the primitive Intellect of the Creator.) I conceive also, that Vitriol hath a very just title to the prerogative of being listed in the Inventory of these *Astral Natures*: and that when the powder thereof is applied to the blood, effused out of a wound, the *Balsamical Faculty* of it is not confined to a meer *Topical Operation*; but being conducted by the *Mumial Efflux*, or Aporrhœa's of the blood, which undoubtedly, by a *Congenerous Magnetism*, holdeth a certain sympathy with that Fountain, from whence it was derived, (as is to satiety of satisfaction demonstrated by *Helmont*) in a stream of subtiliated Atomes, extendeth to the individual Wound, and there operateth to the *Deletion* or extirpation of the Acid Impression, against which it carrieth a Seminal Antipathy. If this be thus: I may be sooner destitute of leasure, then substantial Arguments, to enforce, that it was either *Ignorance*, or *Prevarication*, that first contrived this detractive objection, to the dignity of *Hoplœchristical Remedies*: as also, that Nature (though, according to the great Aphorism of *Hermes Trismegistus*, *Natura sunt Medicatrices*, I allow her to be the prime and proxime *Causatrix* of all Sanation; and all Medicaments no more but *Auxiliary*,

\* Hinc corpus Paris, i.e. Naturæ universæ, elegantissimè depingitur hirsutum, propter rerum radios; radii enim sunt tanquam Naturæ crines, sive villi, atque omnia ferè vel magis vel minus radiofa sunt: quod in facultate visus est manifestissimum; nec minus in omni virtute & operatione ad distans. Quicquid enim operatur ad distans, id etiam radios emittere rectè dici potest, &c. Fr. Bacon. de sapient. veterum, fol. 6.

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or Adjuvant, by the modification of excessive preternatural Qualities, and remove of Impediments) is not always able to play the *Chiron* to her self, but in this Case, owes much of the honor of her safety and conquest, to the assistant power, and amicable coefferency of the *Vitriol*. The same also I desire should be understood, of the Magnetical manner of operation proper to the Armory Unguent; though I apprehend the Ingredients of that *Magnale*, to work rather by a *Confermentation of Analogous Mumies* united. If I have not thrown this Peble home, nor directly to the mark: 'twas because I had neither time to take full aym, nor elbow room to extend their sinews of Reason so far, as my self desired.

23.

The other, I am confident, will hit our Enemy in the forehead. If the Effect of Hoplochrism be not constant and univocal, but doth ordinarily confess an Alterity or Variation from Good to Evil, conform to the friendship or enmity of any *Third Natural Agent* associated, at the Arbitrary Election of the *Experimentator*, that is, if from the Counter-activity of intemperate Heat, Actual or Potential, of any venenate or deleterious Quality, corrosive and septicall Medicament, putrefactive Acidity, &c. consubstantially applied unto, and confermentate with the Mummy of the blood, and magnetically-sympathetick *Remedy*, there immediately arise a *Reincrudescence* of the Wound, and a *Recidivation* or return of all oppressive symptomes dependent: then is it established, beyond the question of any the most Pyrrhonian Incredulity, that the Sanation of Wounds, at distance, is not rightly adscriptive to the single power of *Nature*, converting the blood successively distilling from its intersected Conduits, into a genial Balsam; but more properly attributary to the confederate

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rate virtue of the Vnguent or Powder, idiosyncratically opposed to the essential hostility of that Acid Vulture, which ravenously devours the *Cambium*, or rorid destillament ordained for the *Vegetation* and *Reunion* of the wounded part. But the *Hypothesis* is uncontrollable upon the evidence of Sir K. D. his Experiment, in tossing the life of Master *Hewel*, from hazard to safety, from safety to hazard, and back to durable safety again, at pleasure: therefore is the *Inference* also sound and justifiable. For the propense submission of Nature, to the fury of a deleterious influence, transmitted from a remote *Enemy*, by the mediation or convey of the Mumial Effluvioms, shot from the extravented blood back to its vital fountain; doth implicite-ly manifest her emolument and relief received, by the same invisible transvection, from the grateful and congenerous deradiations, or individuated Magnetism of a remote *Friend*. Since Contraries ever imply the necessary existence each of other.

Another Block there is, at which not onely the herd of Fools, but even the greatest Clerks use to stumble, in their quest of this Secret. Requisite it is (say they) that every Natural Agent be immediately applied to its determinate Patient; otherwise, its specificall Activity, though neer so potent and expedite, must be lost in a fruitless expence, and unsatisfaction of its particular end; but the *Sympathetical Remedy* is not topically approximated to the *Wound*; therefore must it be, either no Natural Remedy, or a vain and inefficacious one, at best. But this Argument, though at first appearance plausible, weigheth not one grain in the ballance of more exact Reason, against our theory, and may be easily blown out of the way, by this distinctive Answer.

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If it be understood, that every Natural Agent ought immediately, *immediatione suppositi*, to touch the Patient, upon which its virtue is proximely to be discharged; but remotely, by the mediation of other bodies interjacent, by which the Power of the Active is communicated to the distant Passive: we willingly grant the truth of the *Major*, to be solid and undeniable, in regard, it sufficeth to the support of our Magnetism, that the Active touch upon the Passive or Object proper and remote, *immediatione virtutis*. And therefore we cannot but smile at the weakness and incongruity of the *Minor*; because the Sympathetick Remedy ought immediately, *immediatione suppositi*, to touch that subject, upon which its virtue is first received: but not the part affected, on which the virtue is secondarily and ultimately received and terminated, by the interposition of accommodate instruments, whether bodies situate at convenient intervals, or continue by succession of parts. For thus, by the same extension of a *medium*, do we warm our hands at the fire: and the Sun transmits his vigorous influence and heat, to our opace Globe. And in this degree of affinity, are *Sympathetical Medicaments* allied unto *Celestial Influences*: insomuch, that not onely the Aer, but vast Rocks of Adamant, Walls, and any the most compacted and opace bodies are subjects qualified to admit and convoy this Magnetical Virtue, to its peculiar object, no less then any the most potent Astral Transmission. Vpon which ground, if any stick at the vast and unlimited extension of that *Spear of Activity*, assigned by the immense Bounty of Nature, unto *Sympathetical Remedies*; and yet can easily concede an infinite *Orb of Power* unto *Celestial Influxes*: he hath very great cause, either to lament his *Ignorance* of those, or  
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repent his *Credulity* of these. And I profess, that if my rude ear may have the liberty to judg, *Principium Actionis Sympathetica, est Facultas influentiis affinis, agens per irradiationem in objectum sibi appropriatum*: sounds as like an Axiom of constant truth, as *Idem Accidens non migrat de subjecto in subjectum*.

Hitherto hath my employment been to clear the Prospect, by the necessary remove of such *Doubts*, as seem'd very much to obscure the resplendent lustre of *Magnetism*, and render the Excellencies of Sympathetical Remedies imperceptible; especially to those purblind *Moles*, whose imperfect opticks could never endure to pry into the mysteries of the Intellectual and Spiritual World, but think the debt of their Creation fully discharged, in a flight and superficial speculation of the *Material*, and never were admitted to a neerer privacy with Nature, then to have touched the hem of her upper garment. And my now task should be, to endeavour an ample presentment of the *δι' ὄτι*, or Causes of Haplochristical Sanation. But of this I can here hold forth no more, then a thin, blew Landskip, or Abridgment: chiefly in respect the more learned pencils of *Bapt. Porta, Severinus, Hortmannus, Kircherus, Cabeus, Rob. de Fluctibus*, (that Torrent of Sympathetical Knowledge) and the choicest flower in our Garden Sir *K. Digby*, have already enriched the World, with ample and elegant descriptions of the manner, how Sympathetically Magnetick Agents transmit their Spiritual Energy, unto determinate Patients, at vast and indeterminate distance; and secondarily, because in my precedent Declaration of the Magnetical operation of *Vitriol*, I unavoidably fell upon a plain (though narrow) delineation of the same subject.

Consider

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26. Consider we, first the interminable, and almost infinite *Extent of Divisibility*: that is, with the razor of most acute thought, redivide the subdivisions of an Atome, and distinctly perpend, how large a round of *spiritual Aporrhæes*, or Evaporations may be made and maintained by a very small Body, actually subtiliated, and emitting a continued steam of most subtle effluvi-  
 27. ums. Let us remember also, that by a general consent of all the Secretaries of Nature, and the undeniable testimony of trivial Experience, every mixt Body, of an unctuous Composition, doth uncessantly vent, or expire a circumferential steam of invisible Atomes, homogeneous and consimilar, that is of the same identical nature with it self; and for that reason, efficaciously operative to the same Finality: which minute *subtiliations*, wafted on the wings of a convenient *medium*, interposed betwixt the accommodate *Object* and the body *exhalant*, and so arriving at an analogous Patient, do immediately discharge their Activity thereupon, and by degrees of mutation subdue the same to a Conformity or Qualification requisite to the Causation of that particular effect, originally enjoyned to the Seminal Entity of the Agent. Then let us stretch our Intellectuals, to fathome, how immensely long the arm of *sympathy* must be conceded, by all that shall observe, how the Contagion of the *Small Pox* and *Plague*\* is frequently darted from one Brother or Sister to another, at the distance of many hundred leagues, by invisible emissions, or *Pestilential Atomes*; without all

28. \* Non ra. d., quasi sympathia quadam occulta, integre familie eodem tempore insciebantur: Imò vidimus non nullas familias longissimè à se invicem dispersas, & in diversis locis habitantes, eodem

ferè tempore, exitialisimis hujus tyranni spiritibus graviter affligas, & seve delctas fuisse. Diemerbroeck de Peste. cap. 4. Ita etiam Evagrius, Histor. Eccles. lib. 4. cap. 28. refert, in Peste Antiochena, certas familias prorsus interiisse, salvis manentibus interim reliquis Urbis incolis. Causa verò dependet ab arcana quadam dispositionis similitudine, quam inter se habent, quæ apta est ad pestem recipendam.

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excuse of intelligence or mutual Commerce by inter-  
venient messengers : as also of Fear and Imagination.  
How a Tagliacotian Nose, enfeoffed with a Commu-  
nity of Vitality and Vegetation, by right of Transplan-  
tation, upon the face of a Gentleman at *Bruxels*, hath  
grown cadaverous, and dropt off, at the instant of that  
Porters death, in *Bononia*, out of whose arm it was  
first exected. And finally (that we may supersede the  
rehearsal of other *Naturally magical* examples ) how  
carefully good Huswives avoid the boyling over of  
their Milk ; lest the Atomes thereof subtiliated by the  
intense heat of Fire, and roving abroad hand in hand  
with the *Igneous Atomes*, should be attracted by the  
Cows Udder (for the *source* or Fountain of every effu-  
sion, acteth a magnetical part, and draweth to it self  
the subdivisions of that same effusion, situate within  
the Orb of its Alliciency) and so an *Inflammation* be  
caused, by the apposition of the Atomes of Fire con-  
comitant. And when we shall have thus cast about,  
summed up our reflections, and discreetly accommo-  
dated the like effects, daily occurring to the Compara-  
tive perpension of *Magnetical Vulneraries* : we shall  
naturally fall upon, and set up our rest in this Conclufi-  
on: *That the sanation of Wounds, by remote means appli-  
ed to the Weapon, or cloth imbued with the blood, is no  
Diabolical, nor prestigious, but a meer ordinary effect of  
Natural Causes, operating by Magnetism.* For very Fa-  
miliar must it be made unto us, that the *blood* effused  
from a wound, doth constantly (until the last act of  
*putrefaction*) hold an influential commerce with and af-  
finity unto its proper Fountain, yet enjoying a more  
perfect state of *Vitality*, in its native Conservatory, the  
Veins ; and in that relation, doth continually send

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forth subtle streams, or invisible *Emissaries* of *Mumial Atomes*, toward that Fountain, or grand Source, as Ambassadors, to intimate the faithful Correspondence and Amity yet maintained: that these Magnetical Nuntii, being joyned in commission and confermentate with the Balsamical Emanations of the *Sympathetick Vnguent* or *Powder*, do carry them home to the wound: And lastly, that the Exotick and destructive *Acidity*, impressed upon the sides of the Wound, and defeating the attempts of Nature towards the redintegration and accretion of the Continuity infringed, may be subdued and eradicated by the *Medicinal Faculty* of the *Atomes*, deradiated from the *Vnguent*, and conducted along to the wound in the arms of the *Mumial Atomes*. Since we are of opinion, that no man, who hath but Philosophy enough to examine the Natural endowments of each single Ingredient of the Composition, as also of the third Quality resulting from their Com-mixture of Confermentation: will deny, that the *Ar-mary Vnguent*, is impregnated with a *sanative Faculty*; but such as may be too violent and intense, if the *Vnguent* were applied in body, without the requisite allay and refraction of previous Attenuation.

Thus (judicious Reader) have you seen me, in very few minutes, run over my main course of the Reasons of *Hoplochromism*; wherein, since I may not come so neer to the guilt of Arrogancy, as confidently to say, I have won; I freely submit to your equitable Arbitration for censure, whether I have not contended fairly, at least, for the Garland of *Truth*, and far outstript those my two hotspurred Adversaries, *Ignorance* and *Presumption*. But yet must I become a further exercise of your Patience, by holding you to the trouble of going along with me,

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over two other very short Stages : which I am obliged to measure, in order to my plenary discharge of a rash promise, which the clamorous importunity of some friends prevail'd upon my too flexile *genius* to enter into.

The first is, to scan over the second Paradox, concerning the *Nativity of Tartar in Wine*. Here, I profess, I highly admire the sagacity of *Helmonts* wit, in so exactly tracing this obscure Entity, back to its first single constitutive Principles, hunting through all those gradual mutations, which he distinctly scented, as well in the *Conglaciation* of Wines, in cold Climats, as their *Fermentation*, in hot, immediately upon their being brought home from the Press. Nor can it be gain said, by any, that the Spirit of Wine, in avoidance of its irreconcilable Antagonist, *Cold*, retreating to the Center of its liquor, doth leave the Cortex, or outward round, open to the invasion of *Acidity*; which being the first degree of Corruption (for if we boyl any Flesh, that hath been but newly seized on by *Putrefaction*, the broth thereof will have a manifest sowreness) and wanting an object, whereon to sate its Appetite of Corrosion and Dissolution, doth instantly dive to the bottom, and there operate upon the dregs, or residence of *Terenity*, subsiding upon a precedent *Diacrisis*, or sequestration of Heterogeneities : and so doth, by a second ebullition, cause them to reascend to the Convexities of the Liquor. But whether, the *Acid Spirit*, being coagulated in the very act of Dissolution, according to that Chymick Axiome, *Omnis Spiritus dissolvens, eadem actione, qua corpora dissolvit, coagulatur*, be the immediate Cause of the Concretion or Coagmentation of the dissolved and fluctuating Fæces : I confess, I am yet unsatisfied. The ground of my hæsitancy, in

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35. this particular, is that upon a strict and laborious exploration of the Causes of *Coagulation*, conductive to *Lapidescence* or *Petrification*, in my Dissertation *De Lithiasi*, of stones in the Microcosm, I found; that the onely *Gorgon*, or Lapidifactory Principle, to which all Concreted substances ow their Coagulation, and upon the destruction of which, they return to their primitive *Incontinuity* and *Volatility*, is a *Saline Fixative Spirit*, as I have in that discourse sufficiently proved: and therefore I should rather derive the pedigree of *Tartar* after this manner. When the *Acid Spirit*, immersed in an excessive quantity of *Terrenity*, becomes evirate, languid, and insufficient to the volatilization of the more gross, ponderous, and fixt parts of the *Fæces*; it is wholly overcome by the predominant power of the *Saline Gorgon*, ambuscadoed in the terrestrial Residence: and so immediately upon this conquest, all the *Terrestrial Atomes* are fixed, coagmentated, and ferruminated into a solid *Concretion*; which is the *Tartar* adhering to the sides of Wine Casks.

36. Here also doth my constant Fidelity to Truth, make me to observe; that if *Vineger* be made of *Wine*, whose spirits are all *Exhausted*, by the destructive embraces of *Heat*, surrounding the vessel, and so insensibly extracting all radical vigor and essential vitality from the mass of liquor, *propter omgion*, to be united to a consimilar substance; as seemeth most consonant to Experience; then doubtless, that great Privy Counsellor to Nature, *Sennertus*\*, hath deserved the refuge of that Proverb, *Bernhardus non videt omnia*, in his mistake, That *Vineger* should be made of *Wine*, wherein the spirits are *fixed* or *congelated*, by reason of an oppressive quantity of *Fixative Salt*, arising from the immaturity.

\* In libro de  
Scorbuto, cap. 2.

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maturity, austerity and defective Fermentation of the Must, and not out of Wine, whose spirits are separated by *Exhaustion*; and by consequence, must have miscarried in his design of drawing Spirit of Wine out of Vineger, which project he mentioned both in his *Chymical Operations*, and in his incomparable Tract, *De Consensu Chymicorum cum Galenicis*.

My last unwilling task, is the delivery of my suffrage, upon that inscrutable Paradox, asserted by *Helmont* in his Discourse of *The Image of God in Man*, as the main point he drives at in all that Meditation; namely, that *Reason is no radical, primitive, essential part of the Human soul, but a caduce, spurious Faculty, accidentally Adventent upon the Degradation of our Nature, by eating the poisonous Fruit of the forbidden Tree; and by consequence, separable from the soul, at the instant of her emancipation from her prison of Clay, and wholly useles to her in her state of restitution to the Clarity of Abstracted and Intuitive Intellection.*

To this opinion (I blush not to profess) I have formerly leaned, as well by reason of a propensity thereunto kindled in me by a short passage in *S. Augustine*\*, as by finding, in my solitary speculations, a readiness in my beleif to submit to the conviction of these ensuing Arguments. (1.) The Soul layeth hold on her hopes of future Beatitude, with her right hand of *Faith*, which is a firm and unalterable Apprehension of objects, to which her left hand of *Reason* can never be extended: yea, so far short doth our most advanced and illuminated Reason come of the true Cognition of the essence of *Omnipotence, Infinity, Eternity, &c.* that, in every step of our journey towards the true *Elizium*, we must quit the dark Lanthorn of *Reason*, and wholly

\* *Præstantique intellectui rationabilem actionem, tanquam viro sceminam, subdidisti. In Soliloq.*

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- throw our selves upon the implicit conduct of Faith. For a deplorable truth it is, that the unconstant, variable, and seductive imposture of Reason, hath been the onely unhappy cause, to which Religion doth ow all those wide, irreconcilable and numerous rents and schisms, in the seamless and indivisible Coat of *Faith*, made by men of the greatest Logick, and even such, whose intenser flames of Devotion had rendred their mindes the whitest and most purified from the lees of *Temporal interest*: every Faction alleading a *rational* induction, or ground for its peculiar Deflection, from the unity of *Truth*; Reason having, in their judgments, erected the rotten and fragil reed of meer *Futation*, in the room of the sound and inflexible Pillar of certain and fiduciary *Cognition*. (2.) The Minde of man, squared by the rule of Faith, stands ascertained, that the form or essence of *Verity*, is *unical*, single, and devoid of all *Alterity*; and that the *Intellect*, in its abstracted simplicity, apprehendeth onely the *unity of verity*: but *Reason* is unavoidably obnoxious to the delusion of *Multiplicity*, and distraction of *Alterity*, and therefore unfit to steer the *Will*, in the act of *Election*. *Quippe que* (as *Helmont*, most significantly) *facile per linguas, nunc ad unum, nunc vero ad alterum extremorum, nutabunda fluctaretur, rationesque ubique inveniret, fingeret, substerneret, juxta placita desideriorum*. (3.) The Minde, having once fathomed the extent of her wings, in Metaphysical speculations, becomes assured, that after her delivery from the Dungeon of Flesh and Blood, she shall have all her knowledg full, entire, abstracted, in one single act; not successive, not extorted by the oblique violence of premises, not erroneous, controversial, or dubious: that she shall no longer groan under the

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the perplexity of framing *Demonstrations*, by wresting, deducing, inferring, concluding one proposition from another; whether in order to her act of *Conception* or *Notification*. (4.) Where precedeth no Discourse, no Composition, nor Connexion of Premises; there, doubtless, can succeed no Conclusion, Consecution, or Reason: but the Science of the Premises, is always more certain, then the Science of the Conclusion (since the certitude of the Inference, is extracted out of, and doth necessarily depend upon the Certitude of the proposition conceded) and that Science is radically seated in the *Intellect*, without the concurrence of *Reason*, because we finde it elder then the *Demonstration*. And questionless, this were a fair ground for any able pen to contend upon; that *Reason* doth not generate, in the Understanding, any more, then a Caliginous or Spurious Cognition, which we may call a specious *Putation*: as also, that the indubitate Science of the Verity of Essences, of the simplicity of things abstracted, and of first Propositions, or leading notions in Syllogisms, doth not flow from the polluted and tempestuous stream of *Reason*; but, indeed, from a more divine, serene, luminous Fountain, the *Intellect*, which I may, with *Solomon*, adventure thus to describe: It is *The breath of the power of God, and a pure influence flowing from the Glory of the Almighty, the brightness of the everlasting Light, the unspotted Mirror of the Power of God, and the Image of his Goodness, and being but one, she can do all things, and remaining in her self she maketh all things new, &c.* (5.) Let any Probleme in Philo-

4.

5.

I dare

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- I dare promise, you shall observe, the variety of opinions will stand in æquilibrium with the number of Persons; every single head being deluded by the imposture of specious *Reason*, and so contumaciously adhering to its particular Apprehension, that the most modest of them all will be ready to swear, that his Solution hath touched the white and Centre of Truth; when, peradventure, not one among them hath ever shot near it. Such a Chameleon is our Reason; and so variously delusive.
6. (6.) Truth is impressed onely upon the *Intellect*, in regard, the *verity* understood, is nothing else but the *adequation* of the *Intellect* to the object; or more plainly, the *Intellects* putting on the Form of the thing comprehended (for the *Intellect* knoweth objects in the reality of their distinct *Essence*, and is therefore interchangeably certified of the Nature of things, by the things, themselves: Since the *Esse* of things is, of it self, ever true, and their *Essence* and the *Essence* of Truth, are homogeneal and identical) and therefore the *Intellect*, which is in a manner carried forth to a *Conjunction* with the abstract Forms of objects, is always directly true. Now since the *Imagination*, or its laborious Faculty, *Reason*, is a certain oblique and circulatory way of intelligence, wyerdrawn through the devious meanders, and complex paths of *Discourse*; but not by the immediate *Metamorphosis* of *adequation*, or Protean shifting of its own Form, into the Form of the thing apprehended: therefore is the way of *Cognition* by Reason, Fallacious and Non-scientifical.
7. (7.) Whatever foundeth but analogous or affine, that doth *Reason* positively judg, consonant and homogeneous to *Verity*: when yet *Reason* and *Truth* are infinitely *Disparate*, as to the roots of their *Essences*.

For

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For Verity is, *Ens reale, verum*: But Reason is, *Ens mentale, problematicum*, and onely plausible, or apparent; and hence do our Metaphysicians account of *Ens rationis*, no more then *Non-ens*, as deriving its geniture from no more substantial a Father, then Imagination, and its production, from the wanton and inconstant womb of Putation. (8.) Many wise men, great Scholats, and extreamly tender, in the point of their Allegiance to the Church, have thought it no dishonor to their Creation, nor Diminution of the *ἄλογον*, or transcendent dignity of Humane Nature, to opinion, that the *Faculty of Discourse*, though in a greater degree of obscurity, may be attributed to brute Animals. I presume, this hard saying will, by the unisone vote of the multitude, be soon condemned to relish more of the *Philosopher*, then the *Christian*, and so be exploded for Contagious and Ethnical. But that indifferent Ear, that shall have so much patience, as to hear St. Jerome relate his story of the \* *Faune*, or semi-humane Monster, that having vocally acknowledged the true God, embraced the Christian belief, received the symbols of the same, and earnestly desired the mediatory Prayers of *Anthony*, the Anachoret, conversed a long time with him, in the Wilderness: shall observe the Arithmetick of *Bees* \*, in computing their Hives morn and even, having no other method of directing themselves each to his proper home, but the number of their particular Common-wealth, which when they miss, upon a transposition of them, they stray and are lost in their mistake of entering another Hive; And finally shall to

*8.*

*Testimonio St. Anthonii, per B. Jeronymum descripto, Paulus Anachoretarum primus, in Divorum numerum est relatus. Eiusdem quoque relatu, Faunus legitur Animal loquens rationale: Imò Deum Naturæ & Christianorum cognoscens, colens, & supplicans Antonium, ut pro se atque suis Deum oraret. Constat, imprimis, hunc Faunum non fuisse hominem ex monstrosa figura; neque Cacodæmonem, quòd hic adeo superbiat, ut ne quidem, si sciret se salvari posse prece, vellet rogare, ut aliquis pro se oraret, neque se prosterneret pro impetranda venia. \* Musselus de Insectis, & Ulyss. Aldrovandus affirmant.*

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these evidences, annex the serious Lecture of that eloquent Legat *Hieron. Rorarius*, in his two Books, *Quod animalia Bruta ratione utantur melius homine*, and other Writers on the same Argument; will, I doubt not, arise fully satisfied, that a well tempered Enquiry, *Whether the Power of Ratiocination, be not in common to some Beasts, as well as to man*, though *Imperfectiori modo*, cannot misbecome, though not the *Pulpit*, yet the Study of the most rigid Divine.

These, I say, were the Temptations that first drew me into a belief, that the Power of Ratiocination seemed too low and trivial an Endowment, to make out the Imperial Prerogative, of mans being created *in the Image of God*; though at the same time, I could not but make a strong reflexion upon my own Frailties, and there inform my self, that I wanted not cause to despair, of ever being so happy, in this life, as to become enabled, by study, to husband my share of *Reason*, to the best use, and utmost improvement of its capacity. But my second thoughts are more wary, and hold it a part of Prudence, to suspend my positive assent unto this nice Particular; as well in respect, this dispute would better beseem the *Metaphysical Speculations of the School Divine*, then the gross and corporeal disquisition of a young *Physician*: as also, that I have observed Sculls of the largest capacity, most subject to *Scepticity*; especially, in Notions relating to the Condition of the Soul, when struggled from the eclipse of *Flesh*. To which may be added, that absolutely to determine *pro or con*, on this debate; though it may manifest the fineness and subtilty of his wit, who can handsomly set *Reason* against her self, and wound her at heart with arrows stoln out of her own quiver:

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quiver; yet must it be, a bold usurpation of the priviledg of *Death*, to whose decision properly doubts of this kinde belong; that being the universal Moderator, that will fate our Curioſities, and in a moment, determine all our Controversies.

Βέλτιον διακρίματ' ἢ ἐν ἑπιγραφῇ εἰδῶς, Arist.

W. CHARLETON.

London, the 2. of  
November.

1649.

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F 2

In

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In Elegantissimam *Triadem*  
Tractatum Philosophicorum Doctis.  
Van-Helmont de *Magnetismo*,  
*Tartaro, & Anima*;

AD. GUALTERO CHARLETON  
Clarissimo Chimiatro Londin. Anglico  
Idiomate cum notis donatorum :

Hoc, in amicitiae tesseram, apud *Belgas* discessurus,  
Epigramma Operi suo praefigendum reliquit :  
*P. de Cardonnél.*

DOcta Trias ! Magnum *Sophia* quae condidit elixir,  
Quod puto *Termagnum* vel latuisse *Senem* :

*Eia* avibus prodi latis ; Te fama secundet

*Prospera*, suffragiis intemerata suis.

*Digna* Trias *Cedro* ; *Phæbi* Lauróque perenni,

*Digna* vel invitos conciliare *Sophos* :

*Aonidum* munus sacrum, doctæque *Minervæ*,

*Cui* nil posse addi *Fama* putabat iners :

*Addere* *Suada* *Novos*, ó *Charletone*, *Lepores*

*Ausa* tamen *Calami* est *Dexteritas*que *tui*.

*Alter* dicèris merito nunc omnibus \* *Hermes* ;

*Et* tua jam summis proxima *Laurus* erit :

*Quaque* *Theophrastum* evexit *Germania* laude,

*Helmonti* in \* *Batavis* gloria quanta fuit :

*Tàm* debere *Tibi* *Britones* se jure fatentur,

*Vtiliora* illis qui *Monumenta* paras.

\* *Allus.* ad *Her.*  
*metem* *Trismeg.*  
*et* *vocab.* *Gr.*  
*ἐπιπέδω* *ἑσπερ.*  
\* *Belgis.*

V. KAL. VII<sup>BRIS</sup>. ÆRÆ CHRIST.  
MDCXLIX.

*Alexandri Rossæi Epigramma* O T

In Politam hanc Translationem Anglicam

Trium D. *Helmontii* Tractatum,

A Domino *Gualt. Charletono*, M. D.

Clarissimo emissam.

**Q**ua nèque *Phillyrides*, nec noverat ipse *Melampus*,  
Iafidèſve ſenex :

Nec qui *Pæoniis* caſtum revocavit ad auras

*Artibus* *Hippolytum* :

Nec qui inter *Danaos* Doct̃or *Podalirius* olim

*Artis* *Apollineæ*

Noverat ; hæc nobis *Sermone* *Helmontius* *Heros*

Tradidit *Auſonio*.

Quamvis illi omnes potuère expellere morbos

*Arte* *Machaonia* :

Non tamen hi rerum cauſas novère latentes,

Quas docet iſte *Liber*,

Quem puro *Sermone* & *vocibus* edidit *Anglis*.

*Charleton* *Iatricus*.

*Herculeas* rerum vires, animamque recluſit

*Splendidiore* ſacè :

Et velut *Alcides*, reſeravit *Tartara* nobis ;

Non *Acheronta* tamen.

Hic *Phœbo* eſt charus, ſed longè charior eſſet

Si *Peripateticus*.

ALEX. ROSSE.

To the Learned Dr. Charleton, on  
his elegant Translation of some most select  
pieces of *Helmont*, accompanied with his  
excellent *Notes*, candid *Animadversions*,  
and opportune *Enlargement*.

**H**elmont, though dead, is now reviv'd. Your Pen,  
Like *Asons* Bath, instill's fresh youth agen,  
Into his pale and elemental *Clay*. His *Tomb*,  
By your fair *Midwifery*, becom's a *Womb* :  
From whose now re-impregnate *sperm*, He  
Buds forth into a second *Infancy*.  
Your *Sheets* new swath him (Sir) where he appears  
More vigorous in this *youth*, then in his *years*.  
We're now convinc'd, that *Sympathies* combine  
At distance ; that dispersed *Mummies* twine :  
That *Nature*, on one string, like coupled *Beads*,  
Her *Rosary* of twisted *Causes* threads.  
Since what of those he first asserted true,  
Gathers new *strength*, and *Argument* from you. (thence  
Those active *Flames*, which thaw'd your *Brain*, do  
Espouse his widowed *Earth*, with *Heat* and *Sense*.  
Those *Spirits*, which that publike *Mint* o'th' *Blood*,  
The *Liver*, back retails to th' purple *Flood*,  
Still through their azure *Limbecks*, and entrust  
New *Sap*, and *Verdure* to his wither'd *Dust*.  
Sure, when the *Soul* of *Helmont* shook away  
The *Frippery*, and *Luggage* of her *Clay*,  
She seem'd to steal into your *Brest* ; and there  
To fix herself, as in her second *Sphere*.  
Yet left two inmate *Souls*, both so immense,  
They cannot be unactive, chain'd in *Sense*,

Or

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Or close immur'd in walls of *Flesh*, should rent  
Uncircumscrib'd, the brittle *Tenement* :  
They virtually *diffuse* themselves, and come  
Into this *Book*, by an *Effluviu*m.  
Within whose *Pages*, they'l joynt *Tenants* dwell,  
As in some nere to be demolisht *Cell*.  
And when the *Wardrobe* of your *Dust* shall be  
Dispers'd themselves into more *Dust* then ye ;  
This to your *Names* (from *Times* impressions safe)  
Shall stand at once, both *Urn* and *Epitaph*.

OF

Thom. Philipot.

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OF

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Or close murther'd in walls of Flesh, should rent  
Incontinently, the brittle Tement :  
They virtually diffuse themselves, and come  
Into this Book, by an Effluvia  
Within whose Page, they I joynt Tament dwell,  
As in some more to be demolish'd Cell.  
And when the Wards of your Days shall be  
Dispers'd themselves into more Dust than ye :  
This to your Names, and Impressions like  
OF THE  
**MAGNETICK CURE**  
OF  
**WOUNDS.**

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Οὐδὲν ἐν ἀνθρώποισι διακρίδ' ὄν ἐστὶ νόημα,  
Ἄλλ' ὃ σὺ θαυμάζεις, πᾶθ' ἐπέροισι γέλωσ.

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OF

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*The summary.*

1. Fascination, Sympathy, and Magnetisme differ. 2. The Sympathetick Unguent one, the Magnetick another. 3. Mumie what. 4. Philosophy immediately subject to the reprehension of reason onely. 5. The difference of Law and Philosophy. 6. From an ignorance of the Cause, Magnetism ascribed to the Devill. 7. Who the interpreters of Nature. 8. Why Chymicks only fit to unriddle the mysterious oracles of Nature. 9. He is tacitely guilty of pride, who from an ignorance of the cause, beleeves a Naturall effect to be Diabolicall. 10. Who are the Devils Flatterers. 11. Magnetisme no new invention. 12. The Armary Unguent. 13. The intention, scope, ingredients, and manner of the application of the Unguent, good. 14. The Unguent, why not unlawfull. 15. Nor superstitious. 16. Superstition, what. 17. Why the manner of the Unguents operation, unknown to the Censor, concludes nothing against it. 18. Magnetisme what. 19. Some effects of the Loadstone. 20. The Magneticall cure of (otherwise) incurable diseases, perfect. 21. Milk burned, dryes up the breasts. 22. Vitrioll destroyed by Magnetism. 23. Mumie operates from Italy, as far as Bruxels. 24. The Carline Thistle, in the shadow, attracteth wonderfully. 25. The same numerical disease may change subjects. 26. From Magnetism flowers follow the Sun. 27. Mumiall Philtres, how they may be magneticall. 28. The secret mystery of the blood is the Chymist's Loadstone. 29. Herbs, how, and why magneticall. 30. Asarabacca and Elder, magneticall. 31. An implicit compact, the refuge of the ignorant. 32. Sympathy præsupposeth sense. 33. The Mumie of a dead brother, long since impressed upon a chaire, yet magneticall. 34. A Saphire, in magnetisme, rivals the Unguent. 35. A Saphire, by the touch of one Carbuncle, cures many others. 36. Why the grand Prælates of the Church wear carule rings. 37. Man hath a magnetick virtue. 38. A Zenexton, or Amulet, against the Plague. 39. Necessary it is, that one and the same Accident passe from subject to subject. 40. Magnetisme a cœlistiall quality. 41. A thiefe or murderer, and an honest man, or woman, yeeld the same mosse. 42. Whence, and what the seed of the mosse. 43. The fruit of the aër. 44. The mosse, a production of fire. 45. In the mosse also is the back of the Magnet, the scope being changed. 46. God, in miracles, follows the course of Nature. 47. God, by reliques, approves the Magnetisme of the Unguent. 48. Supernaturall Magnetisme warranteth naturall. 49. A lock of the mosse, worn in the forehead, is defence against a sword: but of the stole of Saint Hubert, against the biting of a mad dog. 50. A lock neatly inserted into the forehead, is a præservative, during life, from the biting of a mad dog.

The Summary.

51. Pepper degenerateth into Ivy. 52. How we are to judge of persons. 53. Paracelsus the Monarch of Secrets. 54. Every thing hath its peculiar heaven. 56. Whence every naturall inclination. 57. Whence diseases are astrall in man, and portend foule weather. 58. Whence diseased men have a foreknowledge of tempests. 59. What causeth the flux and reflux of the Sea. 60. Whence the winds are stirred up. 61. The heavens doe not cause, but onely denounce future events. 62. Every seminall Entity, hath its own peculiar firmament, and the virtue of its influence. 63. The Vine, not the stars, troubleth the Wine. 64. Antimony observes an influence. 65. The Loadstone directeth it selfe, but is not attracted, to the pole. 66. Glasse, magneticall. 67. Rosin, magneticall. 68. The power of Garlick over a Loadstone: and why the same over Mercury. 69. The power operative on a distant object, is naturall even in sublunaries: and magneticall. 70. Every Creature lives, *suo modo*: by the peculiar information of his own essentiall forme. 71. What the Unguent can attract from the wound, at distance. 72. Every Satanicall effect is imperfect. 73. Why Satan cannot cooperate with our Unguent. 74. What may be called, the will, and phansie of the flesh, and of the outward man. 75. A twofold Ecstasy. 76. The ecstatique virtue of the blood. 77. Corruption educeth that dormant virtue into action. 78. The essences of things not subject to Corruption. 79. The designe of Spagyricall putrefaction. 80. The Cause of Magnetisme in the Unguent. 81. The heart attracted by treasure, magnetically. 82. The originall of Necromancy. 83. What man is, in the notion of Animal: and what in the notion of the Image of God. 84. How an Eagle is invited by the magnetism of a Carcase. 85. How the blood, in the Unguent, is alleccted to its treasure: and why Eagles flock together to a Carcase, magnetically. 86. Sensation Animal, and Sensation Naturall, different. 87. The effects of Witches, impious. 88. The power of the Witch, is Naturall: and what that power is. 89. Where in Man, the magicall power is seated. 90. Whether man hath a dominion paramount, over all other Creatures. 91. Why a man is indowed with a power of acting, *per nutum*. 92. The magicall faculty of man, what. 93. This magicall activity lyes ambuscadoed in man, severall wayes. 94. The inward man, the same with the outward, fundamentally: but materially diverse. 95. What is the Vitall spirit: its science and endowment. 96. In a Carcase, extinct by a voluntary death, there is no inhærent spirit. 97. The division of spirits according to the doctrine of Physicians. 98. The Soule operates in the body, onely *per nutum*, magically. 99. In the body, the Soule operateth onely by a drowsie, somnolent beck, or restrained intuition: but out of the body, by a nimble, and vehement. The knowledge of the Apple, eclipseth the know-

*The Summary.*

knowledge magicall. 100. The beginning of the Cabal, drawn from dreams, divinely infused. 101. The defect of understanding in the outward man. 102. How far the power of Satan extends in Witches. 103. What are the true and proper works of Satan. 104. Sin took away the endowments of Grace, and obscured those of Nature. 105. The end of the pious exercises of Catholikes. 106. The grand effect of the Cabal. 107. Two subjects of all things. 108. Man hath a power of acting, as well by spirit, as body. 109. What kind of ray, or effluviu, is transmitted from a witch, to a brute. 110. How a Witch may be discovered. 111. How the spirit of a Witch may be captived, and bound fast in the heart of a horse. 112. The intention depraves a good work. 113. The Virtue feminall, is Naturally Magick. 114. The cause of the Cruentation of a murdered Carcase, in the presence of the homicide. 115. Why the Plague a frequent concomitant of seidges. 116. Works of mercy, to be done upon the distressed, though only in order to the avoydance of the Plague. 117. Plagues arising from revenge, and execrations of men dying under oppression, most fatall. 118. Why the carcases of malefactors were to be removed from the gibbet. 119. Why excrements can be no authors of a Plague. 120. Why the blood of a bull is venomous. 121. Why the fat of a bulis made an ingredient into the Sympathetick unguent: namely, that it may be made an Armary Unguent. 122. Why Satan cannot concur to the Unguent. 123. The basis of Magick. 124. When vanities and impostures are reputed for magick. 125. A good magick in holy Writ. 126. What may be called true magick. 127. The cause of the idolatry of Witches. 128. The Excitators of magick. 129. Satan excites it imperfectly. 130. Whence beasts are also magicall. 131. The dominion of Spirits fostereth contention and love. 132. Man, why a microcosm. 133. The mind generateth reall Entities. 134. That reall Entity of an ambiguous, or midle nature, betwixt a body and a spirit. 135. The descension of the Soul, causeth a conformativ Will. 136. The cause of the fertility of seeds. 137. Why lust doth in a manner, alienate us from our mind. 138. A Father, by the spirit of his seed, doth generate *extra se* beyond the limits of his own body, in a subject suddenly removed to distance. 139. What spirit that is, which is the Patron of Magnetism. 140. The will doth transmit a spirit to the object. Unlesse the will did produce some reality, the Devill could have no knowledge of it: and unlesse it sent this produced reality forth from it self, toward the object, the devil being absent, could never be provok'd thereby. Where therefore the treasure is, thither doth the heart of man tend. 141. Magnetisme done by sensation. 142. There is a plurality of sensations in one single subject. 143. From the superiour phansy commanding it. 144. Why glasse-makers use the powder of

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Loadstone. 145. The Phanſy of Attra-hents changed. 146. Inanimate creatures, endowed with Phanſy. 147. Why ſome things eaten, introduce madneſs. 148. Why a mad dog biting a man, cauſeth madneſſe. 149. The ſting of the Tarantula cauſeth an alienation of the mind from reaſon. 150. Why beaſts defend not themſelves againſt the biting of a mad dog. 151. The ſympathy betwixt objects removed at diſtance each from other, is done by the mediation of an Univerſall Spirit, which governing the Sun, and other cœleſti- all orbs, is endued with exquisite ſenſe. 152. The imagination, in Creatures enriched with an Elective Faculty, is various, arbitrary, and unconfined: but in others, of the ſame determinate identity alwayes. 153. The firſt degree of power magicall, dwelleth in the formes of the three grand Principles, viz. Sal, Sulphur, and Mercury. 154. The ſecond is by the Phanſies of the Forms of the Mixtum, or integrall Composition: which being deſtroyed, the Principles yet remaine. 155. The third ariſeth from the Phanſy of the Soule. 156. What beaſts are endowed with magicall power, and can act beyond the circumference of themſelves, *per nutum* onely. 157. The fourth degree of power magicall, is from the excited intellect of man. 158. The word Magick, is analogous, and appliable to many things, in a third relation. 159. Every magicall power, ſtands in need of, and is improved by Excitation. 160. What may be ſaid a ſubject capable of Magnetism. 161. How Magnetism differs from other Formall Proprieties. 162. The ſuperfluous humours & Excrements of the body, have alſo their Phanſy. 163. Why Holy Writ doth give the attribute of life, rather to the blood then to any other humor in the body. 164. The ſeed inhæriteth the Phanſy of the Father, by traduction: Whence Nobility hath its originall. 165. The ſkins of the Wolfe and ſheep retain a Phantſtique enmity, of their former life. 166. What the Phanſy of the blood, freshly added to the Unguent, can doe. The manner of the Magnetisme in the Unguent. 167. The difference betwixt a magneticall cure done by the Unguent, and that done by a rotten egg. 168. The grand myſtery of humane Imagination, the foundation of Naturall Magick. 169. The Intellect impreſſeth the Entity, it ſelfe created, upon the externall object: and there it really perſeveres. 170. How to make powerfull pentacles or magicall Characters. 171. The Phanſy, by a naile, as by a medium, holds captive the ſpirit of the Witch. 172. If Satan can move a body, without any corporeall extremity: why cannot the inward man doe the ſame? and why not rather the ſpirit of the Witch? 173. The virtue of the Unguent, not from the imagination of its Compounder: but from diſverſe ſimples married into one Composition. 174. The Author makes profeſſion of his Faith.



OF THE  
Magnetick Cure of Wounds.

**I**N the eighth year of this age, there came to my hands an Oration declamatory, made at *Marpurge* of the *Catti*, wherein *Rodolphus Goclenius* (to whom the publick profession of Philosophy was lately committed) paying his first fruits to the University, endeavours to make good, that the cure of wounds, by the *Sympathetick*, and *Armarie Unguent*, first invented by *Paracelsus*, is meerly natural. Which Oration I wholly read, and sighed, that the history of natural things had fallen under the protection of so weak a Patron. The Author, nevertheless, highly pleased himself with that argument of writing, and with a continued barrenness of probation, in the year 1613. published the same work, with some enlargement. Not long since, I also met with a succinct *anatomy* of the fore-mentioned Book, compiled by a certain *Divine*, favoring more of a fine-witted *Censure*, than a solid *Disputation*. Whereupon my judgment, what ever it were, was much desired; at least, in that relation, that the thing invented by *Paracelsus*, nearly concerned him, and myself, his disciple. I shall therefore declare, what I conceive of the *Physician Goclenius*, and what of the *Divine*, the *Censor*. The *Physician* in the first place, proposes, and with ostentation promises to prove, the magnetical cure of wounds to be purely natural; but I found the undertaker insufficient, to perform so weighty a task; in regard he no where, or at best but

very slenderly, makes good the title, or his own large promises. Collecting, hence and thence from divers *Authors*, many *rhapsodies* or gleanings, by which he conceives he hath, to ample satisfaction, proved, that in the inventory of created natures, there are certain *formal* or *essential* virtues, which men term *Sympathy* and *Antipathy*; and also that from the concession of these, the *Magnetical Cure* is meerly natural. Many things, I say, borrowed from the *Egyptians*, *Chaldeans*, *Persians*, *Conjurers*, and *Impostors*, he hath amassed together into this one discourse, that thereby he might evidence and confirm that *Magnetism*, which notwithstanding, himself was wholly ignorant of. With design, partly, that by a delightful entertainment of those mindes that are eager in the quest of novelties, he might seduce them from a direct progression to the mark; and partly to raise them to an admiration of the *Author*, who seemed to have read, and ransacked not onely *vulgar*, but also all other more *rare* and *antique* writers.

For which consideration, the *Physician* does very absurdly confound *Sympathy* (which erroneously, and under various notions he very often introduces) with *Magnetism*; and from that concludes this to be natural: For I have observed this *Vulnerary Unguent* to cure, not onely *men*, but *horses* also; with which our Nature holds not so neer an affinity (unless we grant our selves to be *Asses*) that from thence the *Sympathetick Unguent* should deserve to be accounted common to horses, as well as to us.

With the same absurd indistinction, he also confounds *Sympathy* with *Fascination* and *Ligation*, and both with *Magnetism*; namely, with great anxiety and travel of minde, he crouds together upon the Stage, in one Scene, without any distinction, all secret, and more *abstruse effects* what ever; that being destitute of reasons, he might thereby support his own *Magnetism*. I will by an example difference *Fascination* from *Sympathy*, and both from *Magnetism*. A *Dog* holds an *Antipathy* (for *Sympathy* and *Antipathy* are both daughters of the same Mother) with a *Hen*; for he preys upon her, and she flies from him; but when she hath newly hatched her *Chickens*, and excluded them from the protection of their shells, she boldly  
assaults,

assaults, and puts to flight a dog; though of himself very courageous; to wit, the soul of the Hen, by fascination, chaining up the soul of the dog; the former Antipathy, disparity of weapons for guard, and great odds of strength affording no hinderance to the action: But in this, *Magnetism* is nowhere to be found.

Moreover, what other instances the *Physician* interts, concerning *Impresses*, *Characters*, *Gamabou*, or *Magical Images*, *Ceremonies*, and such like, for the most part, vain *observances*, are but random shots, wholly impertinent to the present scope, and rather stagger the doctrine of *Magnetism*, by rendring it suspected, then support or advance it. But of these positively to determine any thing, is a task not sutable to my wit.

*Goclenius* furthermore wanders from truth, and indeed with no less *temerity* then *ignorance*; fondly dreaming from the prescript of *Paracelsus*, that the weapon, wherewith the wound was inflicted, if rolled up in the weapon salve, did work the cure on the wound. For in vain is the weapon, or point of the sword anointed with the *Armary Unguent*, prescribed by him, unless it be distained with blood, and that blood be first dried upon the sword. For to *Paracelsus*, the *Symparhetick Unguent* is one thing, in respect of the blood effluxed out of the wound; and that *Unguent*; wherewith arms, which have received no tincture of blood, are to be emplastrated, clearly another; and for this reason, he Christens the former, the *Magnetick*, and *Symparhetick*, the latter, the *Armary Magnetick Unguent*: Which therefore (and to good purpose) receives into its confection, besides the ingredients essential to the former, *Honey*, and *Bulls fat*.

In fine, *Goclenius*, to humor his own *genius*, hath altered the prescription of *Paracelsus*; affirming, that the *Ufnea*, or moss, is to be selected onely from the skulls of such, as have been *hanged*. Of which his own, and grossly erroneous invention enquiring a reason, he blushes not foolishly to imagine, that in strangulation the *Vital spirits* violently retreat into the skull, and there constantly shroud themselves for some time, until the moss shall, under the open canopy of the Air, grow up, and periwig the *Cranium*. *Paracelsus* hath expressly taught the

3.

the contrary, and by multiplied experience we are confirmed, that *Usnea* gathered from the skulls of such, who have been broken on the wheel, is in virtue no whit inferior to that of men strangled with a halter. For truly from *Animals* there is not drawn the *Quint Essence* (in regard the principal, and paramount essence perisheth together with the *influent spirit*, and *life*) but onely the *virtue mineral*, that is, the *originary, implantate, and consermentate spirit*, safely remaining, and in an obscure *vitality* surviving, in bodies extinct by violence.

What other things *Goclenius* hath delivered, of remedies to repair a ruinous memory, as we cannot but declare them, in no relation, congruent to the scope intended; so also we nothing doubt to prove them meer pageants and impertinent flourishes.

Betwixt our *Divine* and *Physician*, there is at all no dispute *de facto*, about the verity of the *fact*; for both unanimously concede the cure to be wrought upon the wounded person: The contention lies onely in this, that the *Physician* asserts this Magnetical Cure to be purely *Natural*, but the *Divine* will needs have it *Satanical*, and that from a compact of the first *inventor*. Of which censure, in his *Anatome* of our *Physicians* discourse, he alledges no positive reason; conceiving it sufficiently satisfactory, if he, on the score of his own solitary judgment, abolish it, though he subjoyn no grounds for the abolition; that is, acquiescing onely in this, that he hath removed the feeble and invalid arguments of the *Assertor*; which, in sober truth, is a matter of no diligence, no learning, and of no authority to erect or establish beleif. For what avails it, to the procurement of faith, from no stronger evidence, then the futility of specious reasons, urged by some ignorant head, to give a definite judgment on the thing it self? and to declare it impious, if himself hath not so much as in a dream thought upon any one petty reason, for the support of his sentence? What if I, being a Laick, should with course and untrimmed arguments, commend Presbytery, and another reject my reasons as unworthy and insufficient, will the order of Priesthood it self be therefore rejected? Of what concernment, I pray, is the ignorance, or temerity of any one to realities

realities themselves? In the Court of Truth, *Philosophy submits not it self to naked and single censures, unless there also concur a considerable gravity of the Censors, fortified with firm and convincible reasons.*

4.

Wherefore I, who have undertaken, in opposition to our *Divine*, to make good, that the Magnetick Cure of wounds, is the single, and ordinary effect of Nature; in the first place, think *Goclenius* worthy to be excused, if without success he hath sweat in the indagation of the grand and approximate Cause of this rare effect. What wonder, when our *Divine* makes publick confession, that himself is utterly ignorant of that cause, and onely for that reason refers it to *Satan*, as to the *Author* and master-wheel in this abstruse motion: *For such is the infirmity of our delapsd nature, that we are destitute of the knowledg of the most, and most excellent things.* And therefore, to palliate this defect of our understanding, we, though not without some tacite reluctancy within, obliquely wrest many effects, whose efficientes are beyond the ken of our blear-eyed reason, to the *sanctuary of ignorance*, and refer them to the Catalogue of *Occult Qualities*. For who, among *Divines*, ever had a plenary and demonstrative knowledg of the true and proper cause of *Risibility*, or any other *Formal propriety*: For example, of the *heat of fire*. Dost not thou fall upon that *Fallacy, Petitio Principii*, an absurd begging of the question, if thou answer, that extreme heat belongs to fire, because it is of the essence of fire? In truth, the *Essences of Forms*, in regard they are unknown to us, *à priori*, from their *Causalities*; therefore also is the original, or pedigree of *Formal proprieties*, wholly abstruse, jejune, and undiscovered; and where we perceive any *Formal passion* subjoyned, the minde, as if tired with vain scrutiny, soon ceaseth from the disquisition of it, and reposeth it self, sitting down contented with the empty notion, and bare name of *Occult proprieties*. Go to, I beseech thee, does the *Anatomist*, our *Censor*, happily know the reason why a *Dog* swings his tayl when he rejoyces, but a *Lyon* when he is angry; and a *Cat*, when pleased, advances hers in an erect posture? What therefore, when himself cannot give a reason for the motion of a tayl, will he so much wonder, that *Gocle-*

nus hath given an improper and insolid reason of *Magnetism*? and from the refutation of that, presume that he hath more then sufficiently demonstrated that sanation of wounds to be *Satanical*, which is the genuine effect of *Magnetism*? Far from us be so great temerity of censure.

5. Come on then; why dost thou call that cure *Diabolical*? Insooth, thou oughtest to have annexed the reason of thy censure, unless thou expectest it should be denied by others, with the same facility, wherewith thou affirmest it to be diabolical. *Lawyers* require onely the affirmative confirmed; but *Philosophers* both parts, that the ignorance or protervity of the *Negant* party, may not appear greater then that of the *Affirmant*. Dost thou happily maintain the Cure to be *Diabolical*, because it cannot be clearly understood (by thee) that there is any natural reason for it? I will not beleeve, that from thy own infirmity, thou mayst deliver so idle and stupid a sentence of the vertue of it. For thou well knowest, that *the imbecillity of our understanding, in not comprehending the more abstruse and retired causes of things, is not to be ascribed to any defect in their nature, but in our own hoodwinkt intellectualls.*

- Proceed therefore; whence hast thou assurance, that *God*, in his primitive intention, hath not directed this *vertue Magnetical* to the benefit of the wounded? Shew us your Commission; hath *God* elected you the *Secretary* of his Council? Certainly, however you may waver in your belief, you shall in conclusion finde, that amongst you *Divines*, the Magnetick cure can be accounted *Diabolical* for no other reason then that the shallowness of your *judgment* cannot comprehend, nor your *Function* admit it to be *natural*. What wonder, that no *Divine* hath ever scented these *subtilties*? for after the *Priest* and the *Levite* had both passed on to *Jericho*, there succeeded a *Samaritan*, a *Lay man*, who deprived the *Priests* of all right of disquisition into the secret causes of things. Whereupon *Nature* from thenceforth summoned not *Divines* to be the *Interpreters* of her nicer operations, but adopted *Physicians* onely to be her darlings, and none but such, who instructed by *Pyrotechny*, examine the *proprieties* of things, by sequestering the impediments or clogs of *vertues ambuscadoed* in their grosser materials,

materials, such are their *crudity*, *venenosities*, and *impurities*; that is those *bryars* and *thorns* every where, from the first *Malediction*, inoculated into the creatures in their spring or virgin estate. For since Dame *Nature* (the *Proto-Chymist*) her self doth every day sublime, calcine, ferment, dissolve, coagulate, fix, &c. Certainly we also, the onely faithful interpreters of *Natures Oracles*, do by the same helps and advantages draw forth the *Essential qualities* of things from the dark prison of their materials, and bring them to the Meridian light of reason.

But the Divine, that he may be able to discern what is *prestigious*, from what is *natural*; it is requisite, that he first borrow the definition from us, lest the Cobler shamefully adventure beyond his Last: Let the Divine enquire onely concerning God, but the Naturalist concerning Nature.

Assuredly the goodness of the Creator was largely diffused on all the works of his hands, who created all things for the use and benefit of ingrateful man: neither admitted any of our Divines as an Assessor in his Council, how many, and how excellent vertues he should endow his Creatures withal. In the interim, I am wholly unsatisfied how he can be excused from the sin of Pride, who because he comprehends not the natural cause, as measuring all the immense works of God by the narrow extent of his own head, does therefore audaciously deny, that God hath bestowed any such vertue on the Creature; as if man, a vile worm, had fathom'd the power of God, and were privy to the designs of his Council. He estimates the mindes of all men by his own, who thinks that cannot be done which he cannot understand.

To me, seriously, it appears a wonder in no respect, that God hath, besides a body perfectly resembling the *Loadstone*, bestowed upon his Creatures a noble *vertue* also, which our reason can explicate by no other term then that of *Magnetism*. Ought it not to suffice, to the indubitate concession of *Magnetism*, that onely one single example (I shall hereafter bring in others, numerous and apposite) be introduced, of the natural efficiency of that stone, according to the model or pattern whereof, even other endowments, variously distributed

amongst the creatures, may be clearly understood? What, because the thing is new, *paradoxical*, and above the reach of your understanding, must it therefore be *Satanical* also? Far be it from us to conceive so unworthily of the *Divine Majesty* of the *Creator*; nor indeed ought we thus to court or gratifie the *Devil*, by transferring this honor upon him; for what can ever affect him with a more full delight, then that the glory of good works be ascribed to him, as if he had been the grand Author of them?

10.

11.

That material nature does uncessantly by its secret Magnetism, stuck down forms from the breasts of the superior Orbs, and greedily thirst after the favor and benign influence of the celestial Luminaries, you willingly concede; and moreover, that the stars in exchange attract some tribute from inferior bodies, so that there is a free commerce, and reciprocal return from each to other, and one harmonious concord, and conspiracy of all parts with the whole universe: And thus Magnetism, in regard it is vigorous and pregnant in every thing, hath nothing new in it but the name, nor is it paradoxical, but to those who deride all things, and refer to the dominion of *Satan*, whatsoever falls not within the narrow circle of their own understanding. In good truth, this kinde of wisdom is never to be found by him that seeks it with derision.

12.

But I beseech you, what of *Superstition* hath the *Armory Unguent*? whether because it is compounded of the *moss*, *blood*, *mummy*, and *fat* of man? Alas! the *Physician* uses these inoffensively, and to this purpose the *Apothecary* is licensed to sell them. Or perchance, because the manner of using and applying the Medicine is new to you, unaccustomed to the vulgar, but admirable to both; must the effect therefore be *Satanical*? Subdue your passion, and calm your rage, ere long you shall be more fully satisfied.

13.

For the *manner of its application*, contains in it nothing of evil. First, the *intention* is good and pious, and directed onely to a good and charitable end; namely, the healing of our sick, languishing neighbor, without pain, without danger, and without the consumption of his purse: And do you call this *diabolical*? In fine, the *remedies* themselves are all meer *natural* means,

means, to which we shall in the progress of our dispute, by convincing arguments demonstrate, that this generous faculty was peculiarly given by *God* himself. Our wishes are that your self had, by so firm evidence, ratified your negative position, *viz.* that *God*, the supreme Good, did not, in the Creation, confer upon the ingredients of the *Unguent*, any such *natural vertue*, and *mumial Magnetism*.

This *Magnetical* remedy can, on no side, be laid open to the encroachment of suspect; since, both in the *confection* and *use*, it hath no superstitious rites performed, it requires no mysterious words, no characters, or impresses, no prestigious ceremonies, or vain observances conjoynd: It presupposes no planetary hours, or punctilioes of constellations, it prophanes not sacred things; and what is more, it forestals not the imagination, requires not a confidence, or implicit faith, nay not so much as bare leave or consent from the wounded party; all which are ever annexed to superstitious cures.

14.

15.

For we account that properly to be *Superstition*, when men relie upon the single power of an implicit faith, or imagination, or both concurring, above any particular vertue, which of it self is not sufficient, or by the primitive intention of the Creator, not destined to the production of that particular effect. By which it is clearly manifest, that our *Magnetick cure* hath none the smallest tincture of *Superstition*. Do thou therefore, O *Divine*! great with a sarcasm, with design at least to detect and deride the *Devil*, make an experiment of the *Unguent*, that so thou mayest destroy and totally abolish that *implicit compact* with him; nevertheless thou shalt, *volent* or *nolent*, without either direction from, or obedience to thy will, finde the same effect result from thy application of it, that usually does upon ours; which does not at all succeed upon the conjunction of superstitious causes.

16.

Whoever reputes the *Magnetical Sanation* of Wounds to be Diabolical, not because it is performed by unlawful means, or directed to an unwarrantable end; but because in the manner of its operation, it progresses in a path, which his reason cannot trace: He also convicted by the same argument, shall either give the quidditative and peculiarly express causes

17.

18. of all those admirable effects of the Loadstone, which in the sequel of my discourse I am to mention; or confess, that those rare operations of the Loadstone, are the impostures and the legerdemain of *Satan*; or shall compulsively concede with us, (which indeed will be the safer way) that in nature there is a *Magnetism*, that is, a certain hidden property, by this appellation, in reference to the conspicuous and confest prerogative of that stone, distinguished from all other abstruse, and to common heads unknown, qualities.

19. A *Loadstone* placed upon a thin small Trencher of wood, floating on water, does instantly in one determinate point *australize*, and in the other *septentrionate*. That extreme, which by its verticity regards the *Southern Pole*, when by touch it hath impregnated a piece of steel or iron, will immediately steer it to the *North*; and the other extreme which looks upon the *Northern Pole*, having invigorated a needle of steel, will incline it to the *South*. By its *Septentrional* point, which is its *belly*, it attracts iron or steel to it; and by its *Australe* end, which is its *back*, it thrusts iron or steel from it. The *Aquilonary* side, by friction of the point of a *Compass needle*, positionally from the right hand to the left, endows it with a vertical or polary faculty, whereby it is directed to the *South*: But if the friction be ordered in a quite contrary position, from the left hand to the right, the direction of the point of the needle will also be contrary, and near to the *North*. Thus also the *Australe* side of the *Loadstone*, according to the variety of locality, or position in friction, varies the polarity. Nay, what carrieth a neerer face of miracle, if a *Loadstone* by its affrication hath invigorated and excited a piece of iron, with a magnetical activity, that is, a power to attract another piece of iron; the same new made Magnetical iron, if inverted upside down, and in that Antipodean position, a second time, rub'd upon the *Loadstone*, will, in the same moment, be devested of its magnetical infusion, and clean forget its lately acquired power of attraction. All which various and admirable effects of the *Loadstone*, thou mayest, if thy judgment relish them, finde made good by multiplied observations, by *William Gilbert*, not many yeers past, a Physician in *London*, in his Book

*De Magnete*: Of which subject no man ever writ more judiciously or experimentally; and by whose industry, the variation of the *Compass* may be restored. The needle, which now points directly upon the *North*, coming under the Equinoctial Line, staggers to and fro, hovers from Pole to Pole, and in a trembling unconstancy fixes on neither: But once brought over the Meridian, nimbly wheels about, and fixedly applies it self to the *South*. I shall annex this Medical vertue of it: the back of the *Loadstone*, as it repulseth iron, so also it retrudeth the gut, by reason of too wide an expansion of the process of the *Peritonæum*, prolapsed into the *Scrotum*, cureth the *Enterocæle* or intestine rupture, and likewise all *Catarrhes* or destilments, that have a private affinity, or analogy with the nature of iron. The iron-attracting faculty, if in a composition, married to the mummy of a woman, then the back of the *Loadstone* applied to her thigh, on the inside, and the belly of another imposed upon her loyns, about the lowest spondil of the back, will safely prevent an abortion threatned; but on the contrary, the belly of one *Loadstone* applied to her thigh, and the back of another to her back, will both wonderfully facilitate her travail, and expedite her delivery. All which various operations of the *Loadstone*, our *Anatomist* is obliged to illustrate, by reasons, drawn *à priori*, from the fountain of their distinct and determinate efficiencies, and expound to us the subtil manner of the progress of each cause, in the production of each severall effect: otherwise, I shall by a parile argument of ignorance, conclude, that these in like manner, are also meer *illusions* of *Satan*, and no effects of *Nature*.

I shall now infer some certain examples of another *Magnetism*, cousin-german to the former; that so with our judgment better informed we may at length come to the positive reason; and clear refutation of all the objections of our adversaries: What can I do more? I my self will contrive reasons for you, which you have not at all urged. You may argue thus; Every effect either immediately proceeds from *God*, the sole Operator, and so is a *miracle*; or from *Satan*, and so is *prodigious*; or from *natural* and ordinary causes, and so is meerly *natural*; but *Magnetism* is neither a *miracle*, nor a *natural* effect; and therefore

therefore *Satanical*. I answer; Though I might, with great facility, declare this enumeration delivered, to be invalid, in regard the *inward man* hath a power of activity, by none of the forementioned ways, (which, in the pursuit of our debate, we shall largely, and to ample satisfaction, treat of) yet however we now, with a dry foot, pass by the *assumption*, making it our chief task to deny and subvert the *inference*, namely in that part, whereby it is asserted, that the effect is not natural. For, by the rules of orderly and artificial disputation, that was first to be made good, that we might not fall foul upon that *elench*, *Petitio principii*, a precarious concession of that *Thesis*, which is yet questionable and undetermined; but in this point, our *Censor* hath yet been, and ever will be defective, to affirm the effect not to be natural; unless he thought, that a bare *affirmation* is equivalent to a *confirmation*, and that to have substituted his single *authority* in the room of reason, was evidence strong enough to silence doubt, and procure credence. For there are many effects natural, which yet do not ordinarily happen; namely, such as are rarely incident. Wherefore to gratifie our *Anatomist*, I shall all along the tract of this exercise, not onely maintain the affirmative part, but also perspicuously commonstrate it by reasons, and ratifie it by examples. For so the mighty argument, even now urged, will fall by its own weight.

20. There is a Book, imprinted at *Franckera*, in the year 1611. by *Uldericus Dominicus Balck*, of the *Lamp of life*. In which you shall finde, out of *Paracelsus*, the true Magnetical cure of most diseases, as of the *Dropsie*, *Gout*, *Jaundies*, &c. by including the warm blood of the Patient in the shell and white of an Egg, which exposed to a gentle heat, and mixt with a bait of flesh, you shall give, together with the blood, to a hungry dog, or swine, and the disease shall instantly pass from you into the dog, and utterly leave you; no otherwise then the Leprosie of *Naaman* did, by the exsecration of the Prophet, transmigrate into *Gehazi*. What, do you account this also Diabolical, thus to have restored our languishing neighbor, by the Magnetism onely of the mumial blood? however, he is perfectly and undoubtedly recovered. ¶

A woman weaning her childe, to the end her breasts may the sooner dry up, strokes her milk into a fire of glowing coals, and thereupon her paps suddenly grow flaccid, and the fountain of her milk, is stopped. What doth the devil suck and drain them?

21.

Hath any one with his excrements defiled the threshold of thy door, and thou intendest to prohibit that nastiness for the future, do but lay a red-hot iron upon the excrement, and the immodest sloven shall, in a very short space, grow scabby on his buttocks; the fire torrifying the excrement, and by dorsal Magnetism driving the acrimony of the burning, into his impudent anus. Perchance, you will object, that this action is Satanical, in regard the end of it is revenge, and the lesion of the party, which offended us; but assuredly, the abuse of such powers depends on the liberty of mans will, and yet the use is no whit the less natural.

22.

Make a small table of *Bismuthum* \*, and on the one extreme, place a piece of *Amber*, on the other, a piece of green *Vitriol*; the *Vitriol* will in a moment lose both its colour and acidity. Both which are familiarly observable in the preparation of *Amber*.

22.

\* Consule supplementum infra.

This one experiment, of all others, cannot but be free from all suspect of imposture, and illusion of the Devil. A certain inhabitant of *Bruxels*, in a combat had his nose mowed off, addressed himself to *Bagliacozzus* \*, a famous Chirurgeon, living at *Bononia*, that he might procure a new one; and when he feared the incision of his own arm, he hired a Porter to admit it, out of whose arm, having first given the reward agreed upon, at length he dig'd a new nose. About thirteen moneths after his return to his own Countrey, on a sudden the ingrafted nose grew cold, putrified, and within few days, dropt off. To those of his friends, that were curious in the exploration of the cause of this unexpected misfortune, it was discovered, that the Porter expired, neer about the same punctilio of time, wherein the nose grew frigid and cadaverous. There are at *Bruxels* yet surviving, some of good repute, that were eye-witnesses of these occurrences. Is not this Magnetism of manifest affinity with mummy, whereby the

23.

\* Alii scribunt Taliacotius.

nose, enjoying, by title and right of inoculation, a community of life, sense and vegetation, for so many moneths, on a sudden mortified on the other side of the Alpes? I pray, what is there in this of Superstition? what of attent and exalted Imagination?

24. The root of the *Carline Thistle* (which is the *White Chamaeleon* of *Dioscorides*) pluckt up when full of juice and vigor, and contemperate with *Humane Mummy*, does, as it were by an operative ferment, exhaust all the natural strength and courage of a man, on whose shadow thou treadest, and infuse it into thee. But you may account this praestigious, because Paradoxical; as if the same identical Leprosie were not traduced from *Naaman* to *Gebazi*; and the same numerical Jaundies transplanted from the patient to a dog. For a disease is not under the Predicament of Quality; but all the Predicaments are found in every particular disease. Since indeed, *it may be lawful to accommodate names to things, but not things to names.*
25. The *Heliotropian* or *Solifequous Flowers* are wheeled about after the Sun, by a certain Magnetism; not for his heat, whose comfort they may long after; for in a cloudy and cold day they imitate the rhythme of the Sun; nor for his light, are they the Lacqueis of the Sun; for in the dark night, when they have deserted him, they face about from the West, to the East. You will not account this Diabolical, in regard you have another subterfuge at hand; namely the harmony of superior bodies, with inferior, and a faculty attractive, purely celestial, and no way communicable to sub-lunaries. As though the Microcosm, unworthy this heavenly prerogative, could in his blood and moss observe, and correspond to no revolution of the Planets.
27. I might here, with pertinence, discourse of Philters, or amorous Medicines, which require a Mumial Confermentation, that the affection and desire of the minde may be forcibly drawn, and rapt on to one determinate object. But on a sober consult with thought, it seems more advised, to supersede that theme, when I shall first have mentioned this one observation; I know an Herb, commonly obvious, which if it be rubbed,

rubbed, and cherished in thy hand, until it wax warm, you may hold fast the hand of another person, until that also grow warm, and he shall continually burn with an ardent love, and fixt dilection of thy person, for many days together. I held in my hand, first bathed in the steam of this love-procuring plant the foot of a Dog, for some few minutes: The Dog, wholly renouncing his old Mistress, instantly followed me, and courted me so hotly, that in the night he lamentably howled at my Chamber door, that I should open and admit him. There are some now living in *Bruxels*, who are witnesses to me, and can attest the truth of this fact. For the heat of a mans hand warming and resolving the plant, I say not a bare, simple and solitary heat, but excited and impregnate with a certain effluvium, or emanation of spirits natural, doth peculiarly determine and individuate the vertue of the plant to himself; and by this ferment communicated to a second person, doth by Magnetism affect the spirit of that person, and subdue him to love.

I omit the cures of many diseases, which the Arcanum, the mystery of humane blood, doth Magnetically perform: For unless the blood, yea the very sanies or purulent effluxions from Wounds and Ulcers, the Urine, and that subtle effluvi-um, which by insensible transpiration evaporates through the pores of the skin, did continually exhaust, and carry with them some part of the *vital spirit*; and unless these had also some participation of vitality, and conspiracy with the whole body, after their remove from the whole concretum: Undoubtedly the life of man could not be so short. For indeed this is the cause of our intestine calamity, and that principle of *death* we carry about us, ambuscadoed in the very principles of *life*.

The Herbs Arsemart or Water Pepper, Cumfry, Chirurgeons Sophia or Flixweed, Adders tongue, and many other of the Vulnerary tribe, have this peculiar endowment; that if, when cold they are steeped in water (for an Oke felled, when the North wind blows, will grow verminous and rotten, if not instantly sunk under water) and then applied to a Wound or Ulcer, until they grow warm, and after buried in a

28.

29.

muddy uliginous Earth; when they begin to putrifie, they then operate upon, and draw from the Patient, whatever is evil, superfluous, and hurtful to him. And this the Herbs perform, not while they grow in the earth, nor so long as they remain in their primitive and *pristine form* (for necessary it is that the grain be mortified, that it may bring forth fruit) but in the putrefaction of their *Corporeities*, for the *Essential virtues* being then as it were released from the prison and impediments of the corporeal matter, do put forth and freely execute that *Magnetism*, which otherwise had lain dormant and enchained, and according to the contagion and impression received from the wounded or ulcerated part, powerfully suck out much of the remaining evil, though seated deeply and at great distance in the body.

30. If any one in gathering the leaves of *Asarabacca*, shall pluck them *upward*, they will perform their operation respectively, and purge any third person, that is wholly ignorant of that positional traction, by *vomit* onely; but if in gathering they be wrested *downward*, they then will purge onely by *stool*. Here at least can be no suspect of *superstition*; for what need I here to mention any thing of *Imagination*; when your selves concede, that by the power of imagination nothing can be acted upon a third object, especially where that third object is utterly ignorant of the position, which the decerpent used?
31. Will you again take hold of the sacred anchor of ignorance, and accuse this secret of an *implicite Compact* with *Satan*? But herein lurks no vain observance; chiefly when the decerpent shall have, the assument being wholly inscious of the position, pluckt off the leaves, either upward or downward. Doubtless, besides *Asarum* and the extremities or clusters of *Elder*, no other *Cathartick Medicines* are enriched with this propriety; for they, in what position soever collected from the plant, do ever operate univocally: that is, either constantly upwards, or constantly downwards, according to the destination of their gifts. But in *Asarum*, in the integral plant, there sensibly appears a *Magnetical propriety*; and so it doth variously endow its leaves, according to the sense of their decerption. That not onely plants, but also almost all created
32. Entities,

Entities, have a certain *adumbration of sense*, or obscure sensibility, they largely declare as well by *Sympathy*, as *Antipathy* (which presuppose, and cannot consist without sense) maintained amongst themselves; which satisfactorily to manifest, shall be the subject of some succeeding lines.

A second Fit of the Gout surprized a Noble Matron of my acquaintance, after the first paroxysm had gone off, and left her; and thenceforward the Gout, by an unwonted recidivation, and periodical recourse, infested her without remission, for many moneths together. But she not apprehending whence so violent and unexpected a return of the disease had happened to her; at length she rising from her bed, as often as the fury of the fit, by intervals, somewhat remitted, reposed her self in a Chair, wherein a brother of hers, many years past, and in another City, cruelly tortured with the Gout, was wont to sit, she instantly found that from thence the disease did awake, and afresh invade her. This effect likewise is, on no pretence whatever, to be ascribed to *Imagination* or *doubt*; since both these were much yonger then the effect. But if it hapned that any third person subject to the Gout sat in the same Chair, to him there succeeded not any reincrudation of the disease. For which reason, the *mummy* of her dead brother deservedly rendred the Chair suspected of *contagion*; which penetrating through all her cloaths, did to the sister onely, and not to any other podagrical person, excite those frequent reflexes and paroxysms, which otherwise had slept, and not invaded her. The cause truly was the *Magnetism* of the brothers *mummy*, infected with a *podagrical miasm* or tincture, effluxed from him, and impressed upon the Chair, determinately operating on the *uterine mummy* of the sister; and that a long tract of time after his funeral. I beseech you, what can you discover in this of any *implicite Compact*, with our grand adversary *Satan*?

A *Saphire* enobled with a deep *cœrule* tincture, if it be applied to, and a small time rub'd upon a *Carbuncle*; whereby the *Plague* pathognomonically discovers it self, and after a while be removed, the absent Jewel then ceaseth not *Magnetically* to allect and extract all the pestilential virulency, and

33.

34.

contagious poyson from the infected party; provided that this be done, before the Patient hath suffered too great a prostration of spirits, and decay of strength. Physicians therefore use (which to us much advances the reputation of *Magnetism*) gently and slowly to draw a circle with a *Saphire*, round about a pestilential rumor. To this end, lest the venome exhaling, should in that part, where it insensibly evaporates, exspatiate and dilate it self to a wider range, and so in that circumferential expansion infect some noble part adjacent. For in that place where the virulency exhales, magnetically attracted from the infected body as it were through a trunk, or conduit-pipe, all the round or circle instantly grows black, and at length torrified into an *Eschar* falls off: the heart, in the interim, being preserved from the fatal contagion. Nor is there any postern door left open to evasion, by objecting, that we are to conceive the poyson attracted to the *Carbuncle*, in the same moment, when the round was drawn about the place, or at least then critically conquer'd by the internal champion of life, the heart; and not to attribute it to any *Magnetism* of the *Saphire* removed at distance. But however, the sick will give in their testimony, that they did not perceive any relief in the instant of the *Saphires* touch; but a good while after: The poyson indeed, gradually, by little and little, departing from the body, by the *Magnetical attraction*. Yea, the place it self will afford a more certain and satisfactory evidence on the behalf of *Magnetism*; for it grows not black and torrid in the minute of, or by the affrication of the *Saphire*; but many minutes after, being immediately combust by the pestiferous, that is *Arsenical*, vapor, in that one path, and no other, expiring from the *Centrals*. For where the venome does continually exhale, the venomous *radii* being congregated and bound up into one *Cone* or pyramidal point, there it is of necessity that the part suffer extreme violence, grow black, and be torrified; which effects, as they are performed in successive motions of time, so also they inform us, that the virulency does successively breathe forth, in obedience to the *Magnetical alliciency* of the absent *Gem*.

Your reply perchance will be, that every Agent doth require  
a cer-

a certain, and limited duration of its impression: that the *Saphire* did not benefit the Patient in the present, but left behinde it an *impression*, which was by degrees to subdue the remainder of the *Plague*; but not that the *Saphire* did attract any thing at all, after its remove from the *Carbuncle*. Here you shall observe, that every Agent of Nature does act in an instant in the first moment of congression, unless there be some obstacle or remora of disobedience in the Patient; but in the body infected there can be no impediment from reluctance, or stop of reaction, since it longs for a relief with all expedition, and in expectation of it, incessantly pants and labors in all veins of the body.

It would be clear another thing, if the *Saphire* were first to suffer preparation, concoction, or alteration, that so from the concretion there might be educed the imprisoned Agent, which should afterwards diffuse and spread it self through all parts of the body. But when the *Saphire* conserves its native integrity, and continues *undissolved* and *incorrupt*, it requires onely a certain determinate time for this; that it may, by the touch and mediation of the *cury*, associate and unite its own *influential ray* to the pestilential *vapor*, and so captive it, that afterwards being withdrawn, it may forcibly command it from the heart. To this association and marriage, I say, that there be a convenient alligation of the *virtue Saphirical* to, and as it were a Conglomeration with the *venome*, there is required a determinate measure of time (grant the eighth part of an hour) wherein the Compass line may be drawn about the pestilential *Bubo*. For if there were onely some bare, single impression of the *Saphire*, which constantly adhering to the place after the touch, should by little and little conquer and eradicate the *venome*, within the precincts of the body; and no *Magnetical alliciency* of the absent stone. There could no reason be found out, why that particular place of the circle, should be benegroed and torrifed, nor why the virulent exhalation should not range in a larger circumference then the circumscribed line. What is more, if many *Carbuncles* freshly shew themselves in divers places at once; yet that onely *Carbuncle*, which was circumscribed with the *Saphire*, undergoes combustion

combustion and denigration, all the other sinking down again, and vanishing insensibly. And therefore, I beseech you, what impression attractive can the *Saphire* leave behinde it, after its remove, if not a *Magnetical* one? Principally, when the *Attractum* doth imply an inseparable relation to the *Attrahent*; and so transpositively. A virtue that, *videtur illi non*  
 Yea, if the *Saphire* should from its self transmit any virtue into the sick body, after twice or thrice using, it would inevitably be subject to diminution and decay of power, (for so the hoof of the *Hob*, by oft use of it, to suspend and resist the invasion of *Epileptick paroxysms*, by degrees becomes evirated and despoiled of all activity) that faculty, which is impress'd upon the *Carbuncle*, being exhaust and spent; which manifestly in the *Saphire* falls not out alike; for so much the more excellent and efficacious a *Saphire* is esteemed; by how much the more frequently it has suckt out the venome of the pestilence. It may be you'l answer, that the *Saphire* does generate a new third quality in the Patient, by reason whereof it begins to attract and drain the poyson, that way onely; and that although the *Saphire* be then removed, yet that nature nevertheless, once encouraged and invited into action, ceases not to persevere in the expulsion, and maintains that Crisis, through that passage onely, where the poyson first began to be expell'd. First, we enquire, whether the *Saphire* does attract by a first, manifest quality (imagine heat) or by a formal magnetical propriety? But this Magnetical essential faculty requires not any previous generation, or result, of a new quality, within the body; but onely the conjunction of its virtue attractive, to the pestilential aer, so that it may perform its office of attraction. From whence the inference is; that the attraction is performed by the absent *Saphire*. This assumption holds clearly good, because every natural *Attrahent* does attract *ad se*, to it self; for to this end onely does it attract. For which reason, a new third quality, generated in the body, would rather attract the virulent exhalation concentrically and inwards, and could by no means be invited outwards, by an eccentrical attraction.

Our second enquiry is; whether the *Saphire* may not have generated, and emitted a virtue from it self, and impress'd that

virtue

virtue on the *skin* onely? For neither can this stand; since then, it would not be necessary, that a circle should be drawn about the *Carbuncle*, with the *Saphire*; but it would be sufficient, that any other more remote and commodious part of the *skin* be toucht; which, by the suffrage of experience, is absolutely false. Our *third query* is, whether the *Saphire* haply can unlock and expand the pores of the skin? and whether *Nature*, on the single stock of its power, could not have made use of its own *expulsive faculty*, without the attraction of the *Saphire*? If we say, not; then the *Saphire* cannot be allowed to attract, but onely to have assisted and corroborated the *expulsive faculty*. But this opinion is soon subverted by the effect; in that no place suffers combustion, either without or beyond the *round*; and also because the other *Carbuncles*, beginning to bud forth, do at the same time sink away and vanish, though never toucht by the *Saphire*. Since indeed, if onely the *expulsive faculty* were corroborated, that would expel the venemous fumes every way round, and could not be restrained to any one certain and elect place.

Fourthly, *Nature* had already, before the admotion and affriction of the *Saphire*, giving sufficient testimony of its own valor and ability, in expelling the *Carbuncle* singly and of its own accord. Whence also it appears a gross falsity, that *Nature* once excited and rouzed up to expulsion, by the saphirical infusion, does afterward persevere in, and stoutly maintain that critical motion; since observation assures us, that frequently the *Saphire* is but slowly applied, and comes too late, to assist the beginning of the expulsion. For which considerations, notwithstanding any thing you shall be able to oppose, it is of absolute necessity, that *the pestilential venome is magnetically attracted by the absent Saphire*.

Will you therefore, that the natural magnetism of the *Armary Unguent* be more plainly and amply discovered unto you? or will you disparage and calumniate the noble allicency of the *Saphire*; and also write to the *Calumniator*? you will (I suppose) judg it to have much more of reason and solid truth. to comply with our faith; that as death, wounds, diseases, slaughters crept in, and made encroachments on

humane nature, by means of the Devil, from whom nothing proceeds but mischief: So also that every good gift comes down from the *Father of lights*. It being a position universally assented unto by all men: That *that must be good, which neither the subject, nor the object, nor the means, nor the end proposed, can accuse and convict of evil.*

36. Hence was it, that the antient *Prelates* of the *Church* were wont heretofore to wear rings enricht with a *Saphire*; the use and excellent virtue of that precious stone being, for the major part, hardly understood among them. For to whomsoever the charge of *souls* is committed, to them also of equity, and duty, it belongs to visit and be assistant to the infected with the *plague*; the dark mist of ignorance, in our days, obnubilating and eclipsing the knowledg of the most excellent pieces of *Nature*; in whose room have succeeded, an affected spruce-ness of language, a vain-glorious trimness of the windy and dead letter, and a confident, presumpt garrulity. Which may be the subject of our serious *sorrow*, but more of our *wonder*; that all mechanic Arts do daily receive advancement, and ascend by the degrees of new discoveries, neerer towards their perfection; but the study of *Philosophy* onely stands ever perplext and discouraged with *unjust censures*, and now is in its *Apogeo*, or retrogradation. I have dwelt the longer upon this subject, the *Saphire*, in respect it contains a case, in all points alike, and wholly quadrant to that of the *Armory Unguent*.

37. In this particular, therefore, *Man* also hath his *magnes*, or domestick power of alliciency; whereby, in time of the *plague*, he draws in, through the invisible pores of the skin, the *pestilential Atomes* exhaling from the infected. For *Nature*, which at all other times is wont to admit nothing but wholesome and alimentary juice, and with great diligence and exactness to sequester that juice, from the inalimentary and excrementitious parts of it; at this time, yeelding and wholly submitting to its *magnes*, greedily sucks in the pestiferous aer, and invites *death* into the inmost closet of *life*. E diametro contrary to this *intestine magnes*, *Providence* has furnisht us with another peculiar, *antagonistical magnes* (this we insert, that our dispute may not become barren and fruitless, in any one part of it,

it, namely the *Saphire*, or a translucent piece of *Amber*; which rubbed to calefaction upon the *seven planetary pulses*, (those on the jugular Arteries, on the handwrists, neer the instep, and on the throne of the heart) and hung about the neck instead of a *Periapt* or *Amulet*, are too hard for the *humane magnes*, conquer and destroy his attraction, and by that superiority of attraction, become the most certain *Amulets* and *Counterpoysons* to the fatal contagion of this plague: Otherwise, if there precede not a requisite confriction of the Pulses, they are altogether invalid, and of no efficacy. For those things, which in their primitive constitution were a *Saphire* and *Amber*, having from the affriction changed their family, first lose their originary appellations, and are afterwards called a *Zenexon*, or preservatory *Amulet* against the pestilence.

38.

Will any man, think you, account these effects Diabolical; and attribute them to a *covenant* made with Satan?

It is sufficient, that we have introduced a few, but select, satisfactory, and pertinent *examples*, whose case holds a perfect analogy, and even proportion with that of the *Armory Unguent*; we shall now seasonably turn our selves to your *Arguments*.

You argue *Goclenius* of ignorance of the doctrine of *Aristotle*, in that he insinuates that the same numerical *Accident* can pass from one subject to another (my wish is, you had been as able at *probation*, as you are at *refutation*) namely, that this also is an assertion of huge pertinacity, to conceive, that a *Cicatrice* or scar in a dead body is not identically the same, it was in the man yesterday living. For in vain do we honor, and pay an humble and fiducial veneration unto the *reliques of Saints*; if nothing but that simple, impossible matter, which the disciples of *Aristotle* dream of, can remain, and not some *accidents* constantly continue in the *corrupted* body, which were heretofore in the *living*. Behold! whither a paganical error may precipitate those, who improvidently carp at others. I say, to imagine that to be absolutely impossible, which is absolutely necessary, is the part of the most absurd and grossest ignorance: For example, that *light*, from the body of the Sun even down to the earth, in a more swift

39.

motion then the twinkling of an eye, through all the smallest Atomes of the air, does produce new *species*, and those *species* produce another stock and supply of *species* of *light*. This properly is to be blinde in Sunshine; for if we had not diffused upon us the identical *light* and vigorous *influence* of the *Sun*, but onely the thousand, of thousands of millions, *species* of *light* and *virtue solary*; no *sublunary* could have growth or vegetation, nor could ever any *fire* be kindled by the refraction and union of its beams. For the *species* of *species* of *light*, since in reality of essence they are no more *light*, then the *species* of *colours* are really *colours*, they can never be of activity strong enough to produce *fire*. For my part, seriously I cherish and applaud my self for that ignorance of *Aristotles* doctrine, of which *Goclenius* is accused as rude and illiterate. Doth not the needle of the *Mariners compass*, through a firm glass, closely sealed up with melted soder (in which there can be no pore or crany discovered) steer it self to the *Artick pole*? and is it not attracted to a piece of iron placed within the orb of attraction, the pole during that seduction, wholly neglected? Wherefore the same numerical *Accident*, streaming in one continued *radius* from the *Loadstone* into the *aer*, passes through the glass, and perhaps goes as far, as to touch the *pole* it self. And *Magnetism* likewise is a *Celestial quality*, of neer affinity to the *sidereal influences*; neither is it confin'd to any determinate distance of place; as neither is the *Magnetical Unguent*, of which our dispute.

40.

41.

Fur.

You smile, because *Goclenius* chooses for an ingredient into the *Unguent*, that *moſs* onely, which is gathered off the scull of a man of three letters\*.

Nor in this truly is there any ground for your conjecture, that in the herb there lies a snake in ambush, any vain touch of superstition couch't. For if a *Jesuite*, put to death by strangulation, or any other kinde of martyrdom, be left *sub dio*, in an obedient position to receive the influence of the stars; yet his head will yeeld the same crop of *Moss*, equivalent in use, and equally ripe, with the head of a *Thief*: since the *Seminality* of the *moſs* drops down from Heaven upon Mount *Calvary*. For sometimes there distils a frothy dew, which is called

called *Aurora*; and after that, a more tenacious *Viscid Mucilage* descends, which is called *Sperma siderum*, the seminal emission of the stars; sometimes the Heavens have shower'd down clouds of *Frogs*, *Spiders*, *Locusts*, and other such insects, which in their descent became solid, tangible, and vital substances: in other mountainous places the prodigious clouds have rained *milk* and also *blood*; frequently also there is found lying upon stones and bones a *white bituminous matter*, sweat from the celestial orbs, which turns into *moss*. This candid substance, in some places, where it petrifies and is changed into stone, induces a crustaceous surface, or parget upon stones; in other places it degenerates into a *moss*.

To this *Classis* of *Meteors* we are also to refer, the *Dew*, *Manna*, *Throni*, *Thereniabin*, *Nostoch*, *Nebulgea*, *Laudanum*\*, and other such aëreal productions. Though these partake more largely of the substance of aër; while, in the interim, the ordinary principles of the *moss*, growing upon sculls, are of a higher and more noble pedigree, the seminary excretions of the stars; and are called by *Hermetical Philosophers* the flowers or fruits of the *Celestial Orbs*. By these the prudent have attempted and atchieved many notable designs; and indeed, they being enriched with the favor and continual influence of the Heavens, want not the ground and foundation of excellent and generous faculties. The *moss* therefore of a scull, since it hath received its *seminality* from the celestial orbs, but its *Matrix*, conception, and increment from the mumial and medullary substance of the scull of man; it is no miracle, that it hath obtained excellent *Astral*, and *Magnetical* virtues, far transcending the common lot of *Vegetables*; although *herbs* also, in the capacity of *herbs*, have their peculiar *Magnetisms*: I will insert an *observation* of my own; A certain Souldier of a noble extraction, wore a little lock of the moss of a mans scull, finely enclosed betwixt the skin and flesh of his head; who in friendship interceding betwixt two brothers, that were fighting a mortal duel, unfortunately received so violent a blow with a sword on his head, that he immediately fell to the earth. With which blow his hat, and hair were cut through, as with an incision knife, even to the skin; but he escaped

42.

43.

44.

\* Quid velit  
 Author per hæc  
 nova & mandita  
 nomina, ex  
 cabalístico Para-  
 celsi vocabulario  
 mutuata, expli-  
 catum invenies  
 infra, in nostro  
 supplemento.

45.

without the smallest wound, or penetration of the skin. I need not anticipate, your selves may without much difficulty guess, to what cause the guard of the skin may be justly ascribed. It hath not been the custome of my *genius*, to perplex and rack my minde, with *uncertain conjectures*; since indeed *lightning*, of far greater violence then a sword, if it ever touch a *Bay tree*, does yet never discharge it self upon a *Sea Calf*, or *Horse*, whose snaffle is anointed with the fat of a *Sea Calf*, nor ever falls upon that stable, whose dore posts are emplastered with the same fat. The *experience* is trivial and frequent. But I pass lightly over this scene, and resigne it to others; so soon as I shall have mentioned one other *example*, like the former.

In *Arduenna* \* Saint *Hubert* is worshiped with solemn and publick veneration, whither all people bitten by any *mad dog* speedily address themselves (as elsewhere others flock to the shrines of Saint *Domirus* and *Bellinus*;) there the *Flamen* or *Priest* burles a small lock of wool. from the stole or upper garment of the *Saint*, which is artificially inclosed within the skin of the forehead of the patient, bitten by a mad dog; and from thenceforth for ever he can be no more wounded or smitten, by any mad, or wilde beasts whatever; for the sacred magick of the lock is the shield, that secures from the violence of enraged teeth, and renders the wearer invulnerable. \* Your answer will be, that this extraordinary effect is done by an immediate *miracle of God*, cooperating with sacred *reliques*. Well, grant it be a *miracle*; yet that *God* in the production of miracles, does, for the most part, walk hand in hand with *Nature*, and in a manner oblige himself to an observance of, and conformity with her customs and rules, these Patients of Saint *Hubert* do plainly evidence by their lock of wooll. For that uncircumscribed *Omnipotence*, whose power is

\* Est stola S. Huberti, in arca, sed diversis clavibus obserata, a diversis quoque clavigeris custodita. Quotannis autem præscindunt stola illius partem, remanente interim stolâ semper integrâ, ab octingenis jam & amplius annis. Nec est impostura locus, quod nesciatur hodie, an stola sit ex bysso, lana, lino, vel bombace, adeoque nec posset quotannis nova substitui. Præscindunt autem de stola partem, ut filamentum singulis demorsis à rabido, intra cutim frontis incarnent. Inde enim aliud miraculum. Quod qui semel suscepto filamento è stola, per ritus suos convaleuit, potest alteri demorso differe terminum, & sapere rabiem adventantem, per quadragenarias, idque in annos aliquot, dum tandem suo commado adire queat S. Hubertum. Ea tamen sub conditione, ut tantillum se quis supra 40 dies expectet, nec prorogationem termini ante impetraverit, confestim in rabiem incidat deploratam. Hæc Mysagogus omnibus, quotquot devotionis ergo peregrè sunt profecti, hospitibus; elato supercilio, prædicat. Sed viris eminentioribus potius olent fraudem, quam veritatem Christianismo dignam.

limited by no law but that of his *will*, who can do all things by the single efficiency of a *Fiat*, does sometimes make use also of *natural* means.

Thus let the sweat in the *Sudary*, or *Stove* of *Saint Paul*, be also a *Magnetical Unguent*; but the sweat of the sick persons, or the insensible effluviū exhaling from them, be the blood of the wounded, sprinkled upon a piece of wood, and put into the box of *Unguent*; immediately all harm and evil depending on the wound, is from all parts of the body attracted *magnetically*. And this effect is by so much the more powerfully wrought, by how much more efficacy the *supernatural magnes* is endowed withal. For in both, truly, there is the same reason, and the same manner of the causes operation; the difference lies onely in this, that in the *material* world, the effect succeeds upon a requisite conjunction and co-efficiency of *corporal means*, the blood and the *Unguent*; but in the *supernatural*, by a holy *magnetism*, arising from the sacred *reliques* of the *Friends of God*, which in this relation, undoubtedly deserve our venerable esteem. That these miracle-producing *reliques* might in the manner of their operations, by a neerer similitude approach to the nature of the *Magnetical Unguent*, *God*, the *soul of mercy*, moved with compassion towards our frail and calamitous estate, hath in some of them called up a *fountain of oyl*, perpetually pouring forth streams of *Balsam*: To this end, that every where relieved and supported by magnetical remedies, we might for certain be assured, that the *Magnetical cure of wounds is received from God*, and both in the *supernatural* and *natural* world doth proceed in an equal order of causes, in an equal pace and manner of operations, and by the conduct of the same *Director* and *Guide*. Hence is it, that fresh and new *reliques* work more, and more noble miracles when they are carried about, or applied to the Patient by the touch; because it is of unexcusable necessity, that the *magnes* be first rub'd, touch't, and stir'd, if we will have it to attract.

I return to thee, O *Ufnea*! the noble issue of celestial seed: for whoso hath enjoyed a convalescence from the *Hydrophobia*, by the lock of wooll, and other pious rites observed, is not onely

47.

48.

49.

50.

\* In exemplari  
Elzeviriano  
legitur, instar  
Zone: sed ex  
incuria typogra-  
phi literam I pro  
Z mutata esse  
conjeci; eo quod  
metaphora Zo-  
ne, civitatem  
Niniven cir-  
cumambientis,  
è nimis longin-  
quo esset pe-  
tenda.

onely himself for ever after protected from a rabid dog; but, what is far more noble, he can grant to any other person bitten by a mad dog, a *supersedeas* to prorogue the time of the Venoms energy, for many moneths, until the Patient can, with convenience, take a journey to the shrine of St. *Hubert*; the poyson in the mean time charmed into an inactivity, and the *fermentation* of the humors suspended. Nature hath also granted another magnetical magnale, cozen german to the former. The *Zinzilla* (which is an excrement of the *Diaphragma* or Midriff, degenerating into an inflammation and *Apostem*) when once it hath like a *Zone*\*, environed the chest of the Patient, becomes fatally destructive; but it is safely and with great celerity cured, if the place be outwardly, though but slenderly, anointed with the blood of another, who has once recovered from the same disease. For he who hath once recovered from that disease, hath not onely obtained a pure, *balsamical* blood, whereby, for the future, he is rendered secure and free from any recidivation of the same evil; but also infallibly cures the same affection in his neighbor, and by the cutany external contact of his own blood, by the mysterious power of *Magnetism*, transplants that *balsam*, and conserving quality into the blood of another.

You may object; if the *Magnetism*, or grand magnetical arcanum, lie onely in the *Usnea*; then all other ingredients of the composition are fruitless, vain, and unnecessary. *Physicians* soon salve this doubt, by replying; that some of the ingredients are efficient paramont, and principal; others of inferior virtue and subordinate; some are conjoynd as impediments, to obtund and refract the violence of contrary intense qualities; others as spurs, to excite the dormant; and others to advance and promote the weaker and less active *Magnetism*, to a higher and more noble *entelechy*. And that these reasons support the necessity of a multiplicity of simples, in the confection of the *unguent*. On this consideration, as it was a flat impertinency to argue, that if the *usnea*, chiefly comprehend the magnetism, then is man, to no purpose, exenterated to furnish the *Unguent* with some other ingredients; so also would it be a direct absurdity to plead, that if the *usnea*,  
on

on the single stock of its own endowment, be not enriched with sufficient *magnetism*; nor the *fat*, nor the *blood*, &c. therefore will not that *magnetism*, which we attribute to the *unguent*, also be found in the whole composition; since single ingredients cannot impart that virtue to a composition, which they formerly did not contain in their primitive constitutions and simple natures. I must ever now and then be compelled to act your part, and contrive arguments and cavillations for you, against my self. But however, it had been your duty, formerly to have been instructed from vulgar and rustick experiments, that in a compound medicine there doth frequently emerge and result a new third quality, which was never before, in the least measure, couched in the single essences of the ingredients. For example, it would become you to have observed, that neither *Vitriol* nor *Galls* are sejunctively black; but married in the composition of *Ink*, they immediately beget a perfect deep black.

You may again object; if the *Usnea* hath acquired its *magnetism* from the mumial virtue of the bones, and the seminal influence of celestial orbs: then, of consequence, may the same be gathered, not onely from skulls, but from all other bones of the sceleton. But this illation is also ridiculous; for *Nature* her self confesseth a subjection and conformity to the condition of the *soyl*; and for that reason, *Pepper* new gathered transplanted into *Italian* ground, degenerates into *Ivy*: *Hellebore* set in the *Tridentine* \* fields, quite looseth its purging faculty; and *Poppies* with us are wholly devoid of any deleterious or deadly quality, however our Countrey be ten times colder then *Thebes* \* it self. Therefore the *usnea* varies in its efficacy, according to the various *soyl*, or *matrix* of bones, wherein it is conceived and nourished. For if *lightniug* melt money, the purse remaining untouched, and of ten companions sitting close together, choose one out of the middle, and strike him into ashes; and this happen not casually, or by chance, but by the permission of that *Providence*, which will not have so much as one leaf drop uncommanded from the tree; and by whose onely power, all virtues are founded and established; it can seem no

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wonder

Mores etiam animalium pro locorum qualitate differre, venaque serpentum, vel mitiora, vel asperiora effici, asserit Stagyrita, de hist. Animal. lib. 8. cap. 29.

51.

\* The City Trent, on the North side of Italy.

\* The Metropolis of Bæotia, in our age called Stibes or Stiber, situate in longitude 50. in latitude 38.

wonder also, that one distinct *magnetical seminality* of *isnea* be, from the celestial sphears, distilled upon the *scull*; and a second seminality, of another peculiar *classis*, upon the other *bones* of the *Skeleton*. Onely the bone of the head is of excellent use against the *Epilepsie*; but so are not any of the other bones. Then, to conclude, all the brain is consumed and dissolved in the scull, by the continual irroration and imbibing of which precious liquor (I mean that of the brain) the scull acquires such virtues, which we have discovered to be wanting to the other bones.

I have sufficiently known the customes of *contradicents*. For when they have nothing more of moment to alleage against the *thing* disputed of, they become the more contumelious, break forth into reproaches, and fall foul upon the person of him, that is their adversary in opinion. Wherefore it may be, some or other will exclaim, that *Magnetism* is some new fangle, invented onely by *Paracelsus*; but that he was a lewd, dissolute, and ignorant fellow. And again, if there had been any such excellent virtue in nature, it could not have remained in darkness, and undiscovered to so many ages, and its revealment have been suspended till the advent of *Paracelsus*.

As concerning the reproaches, and scurrilous subsannations of many, shower'd down upon the head of a man, that was the Ornament of *Germany*: I answer, that they are empty, vain, and below a sober thought, and do no more, then render the assertor of them more indign and contemptible then before; as one that earnestly endeavours to condemn, not onely the *living*, but the *dead* also. For there is no reason why I, an unequal Orator, who have undertaken the Encomium of no man, should fall upon the praise of him for those things, which his own monuments hold forth to the world, concerning his learning, wisdom, and divinely infused endowments; but I come directly to ballance the *invective arguments* themselves. This *Objection* therefore is barren of any thing but *pride*, since it insolently dares to assume the condemnation, not onely of the living and dead, but even of *God* himself; namely, that he ought not to have infused the knowledg of  
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so divine a secret into *Paracelsus*, but some other person (some *Jesuite* perhaps;) nor to have manifested so great a consonancy and harmony of Nature, in the days of *Paracelsus*, but much earlier, in the infancy of the world. But I beseech you, why came *Ignatius Loyola* so late, and in the evening of the world, to be the founder and establisher of a *Society*, so useful and profitable to the whole world? Why did he not spring up, and appear many ages sooner? Alas! wretched man, whither doest thou hurry thy self by presumption? Is not God the free and unconstrained giver of his own benefit? and doth not he delight himself in an undeserved donation of it? Himself has vouchsafed to bequeath us a touch-stone, by which we may give infallible judgment of the persons of men; namely, that we shall know them by their works. But what the works of *Paracelsus* were, and how much greater than all expectation of Nature, and the mordacity of malevolent tongues, his own *Epitaph*, by the most illustrious, and most reverend Prelate, the Bishop \* of *Saltzburg*, appensed to that well deserved Monument of his, doth in despite of envy, sufficiently declare.

52.

\* *Principe Salisburgensi.*

body; and in the year 1541, on the 24 day of September, he made an exchange of life for death.

in paper distributed to be distributed and given to the poor. In the year 1541, on the 24 day of September, he made an exchange of life for death.

the year 1541, on the 24 day of September, he made an exchange of life for death.

Paracelsus, therefore, is so far from having believed in that he hath revealed the secret, unknown to mankind, and in the room of that body of knowledge, which with

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paracelsus is taught in publick schools, introduced another more solid and real one, which by the *Alchymists* and *Physicks*, the diacritical resolution of heterogeneous, and fancritical conjunction of homogeneous bodies, is made profitable, and brought home to a familiarity with our sense, and yields a more wealthy harvest of knowledge; that thence he hath rather, by a just title won the denomination of the *Alchymist*, than from all his predecessors; unless with those

THE  
Epitaph of *PARACELSUS*:

Engraven in stone, at Saltzburg, in the Hospital  
of Saint Sebastian, on the erect Wall  
of the Temple.

*\* Aliis Philippus Aureolus Paracelsus, ut idem Helmont. in tract. de lithiasi.*

*\* Alii erogavit, vel ordinavit: ut Adamus Brelchior, in vitis medicorum German.*

**C**onditur hic Philippus Theophrastus\*, insignis Medicinae Doctor, qui dira illa vulnera, Leporam, Podagram, Hydropisim, aliaque insanabilia corporis Contagia, mirifica arte, sustulit; ac bona sua in pauperes distribuenda, collocandaque honoravit\*. Anno 1541. die 24 Septembris, vitam cum morte mutavit.

**H**ere entombed is *Philippus Theophrastus*, a famous Doctor of Physick, who by his wonder-working Art took away those mortal wounds, the Leprosie, Gout, Hydropsie, and other incurable contagions of the body; and ordained his goods to be distributed and given to the poor. In the year 1541. on the 24 day of *September*, he made an exchange of life for death.

53.

*Paracelsus*, therefore, is so far from having deserved ill, in that he hath revealed *Magnetism*, unknown to *Antiquity*; and in the room of that study of *Natural wisdom*, which with great barrenness is taught abroad in publick *Schools*, introduced another more solid and real one, which by the *Analysis* and *Synthesis*, the diacritical resolution of heterogeneous, and syncritical conjunction of homogeneous bodies, is made probable, and brought home to a familiarity with our sense, and yeelds a more wealthy harvest of knowledg; that thence he hath rather, by a just title, won the denomination of the *Monarch of secrets*, from all his predecessors; unless with those

those that malign him, we, as ignorant Judges, discommend all his good actions, and disparage those benefits, he accumulated upon pious uses. I am thus a man, (*i. e.*) this is the prerogative of my humanity; all things appear cheap and light in the ballance of my reason, that pretend to a dominion over my belief, by no stronger title, then that of *Custom* onely. Since there is nothing, that enshrouds our mindes in a greater mist of error and seduction, then that we are conformed to *Custom*, out of an easie and ungenerous credulity, submitting our assent to rumor, and the dreams of the multitude. We are therefore gallantly to attempt the emancipation of our faith from the tyranny and pedantism of popular tradition, to pursue the liberty of our intellectuals, and to enjoy, not enslave the habilities of our judgment.

You may again plead, that in *Sublunaries* there is no influential virtue, that can be paralleld to the impressions of *Superlunaries*; but if you shall stumble at this stone, you will at the same instant fall upon the reprehension of all those learned men, who have taken the direct path to *Philosophy*; since they have rightly observed to us, that in *inferior* bodies there is an inference or tribute delivered down from *superior*, and reciprocally an analogy or resemblance of *inferior* in *celestial* bodies. Do not Herbs, Animals, and diseased men foreknow and presage the future mutations of times and seasons? Are we not to expect so much the harder Winter, by how much the deeper cave or lodging the *Frog* hath scraped in the earth, to harbor himself in the succeeding Winter? For from this ground proceed the *Meteorical Anguries*; not indeed, that those prophesies of weather arise from the too early and yet future motion of the stars; in regard, it would then follow, that that motion must cause this presagous sensation, long before its own contingency.

Far be it from a sober head to dream so palpable an absurdity, For the firmament does onely denounce future events; but has no hand in their Causation. But indeed, every single created nature contains its peculiar *heaven* within the sphere of its own dimensions, and holds within it self the rotation or revolution of that *heaven*, dependent on its *seminal Entity*, in

whose *spirit* (which comprehends the *Calature* or *Idea* of the whole, in *landskip*) there is comprised its own peculiar *heaven*, and moreover its own *ascendents*. Nor is there, why you should conceive, that we by this doctrine, stagger and demolish the *Fabrick* of *Astrology*; but rather that we elucidate, and render it more bright to the prospect of our understanding; since truly every single *seminal ens* contains its own *heaven*, and by that relation holds a *Syzygia*, or conjunctive interest of the other *sidereal heavens*. But the motion of the *universal heavens*, in regard it is the most known and most common, does govern, and according to the rule of it self direct the *particular heavens* (suffer me to borrow that name, since I want another more proper and convenient) of single inferior *Creatures*. This properly is the cause of every *natural inclination*; and when the single creature, by the persuasion and seduction of its own domestick heaven, becomes exorbitant from the motion of the universal heaven, as the most common rule, immediately there succeed irregularity, acrasie, confusion and defects. For a sheep without a guide, looses himself in the devious paths of error. And from this conspiracy and conjugation of the motion of the universal, with that of every particular heaven, is it, that diseased men carry an *Almanack* in their bones, presage foul weather, and the future mutations of seasons; but not those that are sound. For if the Sea did flow and re-flow by the direction of the *Celestial*, that is the *pyromantical*, or fiery Moon onely, and not of its own *hydromantical*, or watry Moon; and if the windes were stirred up by the command of the *Celestial Mercury* onely, and not of their own *Chaomantical star*; truly there could be no *Provincial* winds in any quarter of the earth, but (since there is but one single *Mercury*, and one single *Moon* in the whole Arch of heaven) the same wind would constantly blow alike through all the world; and the Sea would in all places flow, if not at the same time, yet in the same *rhythme*, or interval of tides, which our modern *Navigation* disproves. It is enough therefore, that we have here, by way of digression, made it appear, that in every single *seminal entity* there is comprehended a virtue *celestial*, & *enormantical*<sup>b</sup>, which

<sup>a</sup> *Venti regionales. sicut enim Κοινὰ Πνεύματα, Venti communes, & ἐπιχώρα, particulares seu Vernaculi; ut Hippocrat. lib. de Aere & locis.*

<sup>b</sup> Depending upon a foreign motor, for a regularity of motion.

which doth yet excite it self, and is regulated by the orderly motion of the *celestial orbs*, distilling an impression upon it; so long as it will not be accounted refractory and exorbitant. And that the *Firmament* also doth not cause future accidents, unless by a remote interest, and that too but by first qualities onely, as it were acting the part of a *Cook*; but otherwise doth signifie and loudly proclaim the handy works of *God*. But that every particular Creature doth in its *seminal Entity*, possess a particular *firmament*; by the mediation of which, *superior bodies symbolize*, and hold a reciprocal correspondence with *inferior*, obliged thereto by the law of friendship and *philanty* or desire of self-conservation. From all which we may now at least collect, that there is a Magnetism, and powers influential, every where implantate in, and proper to natural bodies; which powers who so excludes from the scene of *Sublunaries*, does seek to shelter himself in a rotten Sanctuary.

61.

62.

You will further urge, that we are to come yet neerer to the main point, nor is it yet placed above doubt, that in *Sublunaries* there is a quality that holds a parity to the impression of *Superlunaries*, and such a one truly, which can transmit it self to an object removed at large distance; which notwithstanding is presupposed in the *Army Unguent*; and so that *Magnetism* is indeed a *virtue celestial*, but yet in no degree of emulation, to be ascribed to *Sublunaries*, much less to the counterfeit *weapon-salve*. But what else, in the main, is this (I beseech you) then to deny Magnetism, without or besides Magnetism? For if, in an universal notion, we call every influence of sublunaries reciprocally transmitted from each to other, a Magnetism; and if in defect of a more proper and distinctive *Etymon*, or adequate denominative, we christen that occult coaptation and requisite connexion of Active and Passive, whereby an absent Agent does operate upon an absent Patient, by *instance*, by an invisible emanation and intercourse of virtues, whether it be done by *attraction* or *impression*, a *Magnetism*: Seriously, whoever denies the influential power of *Sublunaries* mutually transmitted and entertained each by other, to be performed by Magnetism; and requires

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an instance to be given him to the contrary; in sober truth he requires a flat absurdity, a Magnetism (forsooth) without Magnetism, and knows not well, what he would deny, or what demand.

Since in earnest I have held forth examples of the Fact, in *Sublunaries*, and brought upon the stage very many and very apposite instances, as that of the insidious or engrafted *Nose*, of the *Saphire*, of *Arsmarte*, *Asarum*, and most other *Herbs*. But you deny (I sufficiently know, because you know it not) either that those effects, mentioned in the list of examples, do not at all succeed upon the coaptation and marriage of such and such causes; or else you will affirm those effects to be caused by the sole power of the Devil. And that it is not agreeable to the custom of Naturalists, to argue from bare Authorities; but that it becomes us Defendants, to come up, with those that strive against us to handy-blows, namely to *experience*. Do you make tryal therefore, and call any of the recited examples to the touchstone of *experiment*, that so you prove us guilty of falshood; if you cannot, then at least come over to our side and believe them. For it is an action of insolent petulancy for any, therefore to deny the *contingence* of that *fact*, which is every where so trivial and frequent, that it can hardly escape the observation of any, because (forsooth) himself never found, nor indeed ever endeavoured to finde it good upon *experiment*; and of a far more unpardonable insolence, to ascribe that effect to the Devil, which in most pieces of the Creation is purely consonant to Nature, as shall hereafter be made good; and that too, for one single fault, because (in faith) the secret manner of its production from the confederacy and co-efficiency of natural causes, can by no means sink into the head of our Censor. A Censor, who presumes, that by the subtilty of his own vast *intellectu-als*, and the study of *Aristotles* Physicks, he hath exactly surveyed the great round of *Nature*, fathomed the Moon, and to a hair taken the just dimensions of all pieces of the Universe. A Censor, I say, who though upon a severe scrutiny he can discover nothing of *superstition*, and nothing of unconformity to any divine or humane laws in the *Unguent*; the

doth yet, onely because the manner of its application to the weapon seems paradoxical to him, highly cry it down as unlawful, condemn and detest it as impious, and accuse it to contain some strange and horrid interest of the Devil. But what in the manner of its application (I beseech you) do you stumble at? Verily because the sword, or splinter of the weapon distained with the blood, is emplastered over with the *mumial* and *Magnetical unguent*; because the blood once extravented, or effluxed out of its proper conservatory, the veins, looseth its interest of vitality, and can observe no concordance with that blood, which is yet conserved and cherished in the veins; and because he doth not believe, that the action of the *unguent* can be extended to an object at large distance removed. But return to your self, good Sir, for ere long you shall both understand, and firmly believe it, unless your pertinacity render you incapable of instruction. For we will make it our business now, for your information, to call the action of Magnetism to the bar, and by the evidence of Meridian truths, convince the ignorance and stupidity of its adversaries.

For I will now shew, that there is, without that *Classis* of things and herbs, which you have undeservedly suspected, a mutual influence and commerce of some certain pieces of *Nature*, by effluvium or emanation of spirits; and that this concordance is observed between objects at very great distance removed each from other. The *Vine*, when it is in the flower, perturbs and causes a kinde of sickness (for so Vintners term it) in the Wine. You will excuse that this conturbation is not caused by any violence or impression of the Stars; when we solidly prove the contrary. For if the Stars did immediately occasion the germination and efflorescence of the Vine, and also the turbulency and sickly fermentation of Wines in their Vessels; it would of necessity be, that both those effects should happen every yeer, in one determinate, appointed, and definite moment; which observation concludes to be false. For sometimes the Vine emits her flowers, and the Wine is troubled before the solstice, and in the same Country, not until another yeer, long after; but the Sun and all the Chorus

of fixed Stars constantly, onely some few minutes of difference allowed, return to the same point of heaven, once every year; therefore would the Vine flower, and Wines suffer a conturbation always at one and the same set time. But if you seek an evasion, and shall rejoyne, that other Planets, beside the Sun, which possess not annually, about the solstice, one constant and equal position or situation in heaven, are the causers of this languor in Wines; onely in this relation, that the motion of the superior Orbs is most common, as to which all subordinate and particular heavens are to conform, all Vines would for the plurality of them flower in the same yeer, in all places at once; which is false upon the testimony of experience. For as there is a *Nature Astral* conferred upon, and implanted in the ground; so also the same particular *Nature* is inserted into the Vine; which particular *Nature* doth *per se*, by its own domestick power (no otherwise then the Earth hath, from the fructifying benediction of the *Creator*, received a power of *germinating per se*) produce the flower, fruit, and seed, and conform and dispose it self to the rhythm of the most general motion of the Celestial Orbs. Men positively affirm further, that Wines are never perturbed in those Regions, in which no Vines grow; wherefore the flower of the Vine, and not the motion of the Celestial Spheres, doth perturb Wines, and that many hundreds of miles from thence; but truly, so much the more powerfully, by how much the neerer the Wines are to the Vine, that produced them.

64. I gratefully applaud those studies, that contribute towards the advancement of the Common-wealth of learning; and highly honor him, who discovered, that vulgar *Antimony*, in its preparation, doth, though in an obscure manner, conform it self to an influence.

I expect no more, but to have the same measure returned to me, which I deliver to others; when I shall to plenary satisfaction make good, that there is a certain influential power ordinary and familiar to *sublunaries*, which knows no confinement or restraint to any local distance; and in order to the more vigorous and substantial support of Magnetism  
dec lare

65.

declare, that the *Loadstone* doth of its own accord, by the swinge of a native inherent verticity or polary directive faculty, steer it self to the Pole, but is by no means attracted by the Pole. For one *Loadstone* in a lateral variation deflects to three, another to six, seven, and eleven degrees from the Pole; but none (for what I could ever discover) doth in a direct line lie parallel to the Axis of heaven, and punctually point upon the Pole. Therefore if the *Loadstone* were attracted by the Pole, it must receive that convulsive influence, either from the Pole it self, or from some other Star adjacent to the Pole; but not from the Pole it self, in respect every Attrahent does attract towards it self by a direct, and not by an oblique line: wherefore if the *Loadstone* were attracted by the Pole, it would in a just level point upon the Pole; and so the result is, that *Loadstones* (at least according to what solid and multiplied observations have taught me) suffer no attractive force, or vertical invitement from the *North-star*, nor from any other neighboring *Star*. For since the whole *Asterism* of *Charls his Wain* knows no Sabbath, but is ever wheel'd about by a perpetual circumrotation; if it did at all attract, it would occasion a perpetual inquietude, and uncessant revolution of the *Loadstone*, by reducing it one while many degrees towards the East, and another while as many degrees towards the West, and every twenty four hours sometimes elevate it towards the *Zenith*, and anon deprefs it towards the *Nadir*; which experience positively contradicts: Wherefore the *Loadstone* owes its polarity to a natural inherent faculty, flowing from its own seminal Entity, and not to any forain alliciency, or attractive influx transmitted from the *North-star*. But that otherwise the *Loadstone* may, by its own instinct, be elevated towards the *Zenith*, we have upon ocular demonstration found it true, by a certain Instrument invented by *Guilielme Guilbert* (the glory of which excellent invention *Lodovicus Fonseca* hath lately endeavoured to ravish and arrogate to himself, in the presence of his *Catholique Majesty*) which, by the spontaneous elevation of the *Loadstone* in a brass Ring suspended by a thred or small wier, shews not onely the latitude, but also the altitude of the Pole, in all places of the Earth.

M 2

Laboring

Diagramma  
hujus instru-  
menti extat in  
lib 4. de Mag-  
nete.

Laboring your reason to finde out a way of evasion you will thus contend for the prerogative of the Pole; that the Pole doth indeed attract the *Loadstone*, but according to the various and certain material disposition of several *Loadstones*, it doth alleect them not in a right line towards it self (for such is the condition and will of the *Attrahent*) but to some other place situate in vicinity. The substance of which is; the Pole truly invites the *Loadstone* to it self in a direct line, but the *Loadstone* becomes refractory, and comes not in a direct line, by reason of some unknown *impediment*, (which you term a certain peculiar disposition of it) existent in the *Loadstone*, which is superior in power to, and vigorously resists that traction of the Pole; although the influential alliciency of the Star, at the distance of so many thousand miles, arrive at the body of the *Loadstone* entire, and without the least decay or diminution of vigor. You perceive, how much truth you have granted to your *subterfuge*? and how, though by compulsion, you affirm that in the *Loadstone* there dwells a certain (you call it *certain*, which indeed to you is purely *imaginary*, and to all men else wholly *uncertain*) *motive disposition*, besides, and superior to the attraction of the Pole; which yet at the same time, you peremptorily deny the *Loadstone* to possess? which in the ballance of reason carries this weight: the *Loadstone* is endued with a *domestick Pilot*, a *directive faculty*, which guides it to some determinate place, but is not at all attracted by the Pole.

Driven from this starting hole, you flie for refuge to some other Celestial *Attrahent*; seated in vicinity to the Pole; by replying, that the *Loadstone* is attracted, and doth not direct it self, by any internal polary virtue; attracted not by any one-particular and determinate Star, or point of Heaven, but by a certain Circle or Zone, at a neer distance, environing the Pole. I answer, That this evasion is far fetched, for this imaginary Circle must be extended to the latitude of eight degrees at least; namely, from three to eleven degrees: for I have observed some *Loadstones* to fulfill that large variation. Wherefore if there were a power of attraction equally inherent in all parts of this Circle, one and the same *Loadstone* would

would continually vary, and in the same hour deflect, now to three, and anon to eight or eleven degrees from the Pole, or Central Star; which is a falshood manifested upon frequent experiment. Therefore, to help out this *Chimera*, there must be conceived many lesser Orbits or rounds one within another, in a Circle of so great latitude; every one of which subalternate Zones must select and attract its particular Loadstone. Which being conceded, you inevitably fall again into the same *pitfal*; namely, that the Loadstone contains within it self a certain disposition or *elective power*, whereby it should conform to the traction of one round, rather than of another; and by consequence, when you have stretched your absurd conceptions to the highest pin of phansie, there will be nevertheless a *motive virtue*, or *native verticity* in the Loadstone.

Yet we have not a clear prospect into the nature of this *abstrusity*. If the Pole did attract the Loadstone, the attraction must depend either upon the elemental and material temper, or upon the specific form of the Loadstone; but a *Gl s*, wherein the Magistery of Loadstone hath been prepared, though never so much washed, and cleansed by often rubbing, doth acquire a polarity, and for ever after conform it self positionally to the two Cardinal points of Heaven; by reason of an impression, by invisible aporrhœas or emission of magnetical atomes, without any corporeal remains, communicated to the *Glass*. *Steel* also once excited and invigorated by the contact of the Loadstone, how often soever rinsed and polished, doth yet inherit the Magnetical infusion, and point out the Pole. Which two distinct bodies, since they neither have a *parity of temper*, or *homogeneity of forms* betwixt themselves; nor hold any proportionate *analogy of temper*, or *identity of form*, with the Loadstone: carry with them evidence clear enough to satisfie a rational belief, that the Pole can attract the Loadstone for neither of those two ends; namely, *affinity of temperament*, or *cognition of essence*. You may rejoyn, that immediately upon affrication, there succeeds a participation of the substance of the Loadstone in the *porosities*, or *atomical incontinities* of the *steel*, or spondils of the

67. *glass.* A miserable excuse! for the *rosin* of the *Fir tree*, is of it self, by an internal *Gorgon*, coagulated into the hardness and solidity of a stone, which having undergone this petrification or lapidescence, doth alleect iron to it self, no otherwise then the Loadstone. Here your dream of the corporeal participation of the Loadstone vanisheth.

68.

Hac de Allucti-  
ve virtutis  
Magnetis, ex  
allio ei affricto,  
consopitione, a-  
liorum potius ex  
relatione, quam  
fide autoptica,  
scripsisse, merito  
censeatur Hel-  
montius. Si e-  
nim experienci-  
am hac de re  
semel saltem con-  
sulisset, primo  
indubitanter re-  
perisset aspectu,  
quod nedum  
ferrum, igne re-  
verberii candens,  
& mox succo  
allii extinctum,  
haud obscuram  
nihilominus ver-  
ticitatem, ex  
terra, acquirat,  
australemque  
versorii, magnetis  
invigorati, ex-  
tremis sat suos in  
amplexibus rapere  
possit: ast etiam,  
quod dens mag-  
netis, succo allii  
altè imbutus,  
ferreos acus, eodem succo, usque dum crassiorem rubiginem contraxerint, incubriatos, promptè se  
versus allicere valeat.

The Loadstone onely by the affriction of *Garlick*, amits its verticity, and neglects the Pole, conserving to it self, in the mean time, its peculiar form, material constitution, and all other dependent proprieties. The reason, because *Garlick* is the Loadstones proper *Opium*, and by it that *spiritual sensa- tion* in the *Magnet* is consopited and laid asleep; which sensation, we have in our precedent discourse, manifested to be the sole and cardinal cause of the act of all formal proprieties. Verily, that alliciency of the Pole must be extreme weak and of inconsiderable energy, which passing through so many and so immense orbs of heaven, and striking through great and firm buildings, and thick walls, cannot yet be of power sufficient to pierce the thin juice of *Garlick*, or the fume of *Mer- cury*: the material radix, or temperamental foundation, and also the specificall form of the stone, remaining unimpaired and inviolate.

A *Magnet* swimming freely upon a calm water, in a small boat of cork, hoiseth sail, and gives one broad side to the North, and the other to the South. Therefore if this position- al conversion were occasioned immediately by the sollicitati- on of the Pole, onely the Northern side of the Stone would be constantly courted and drawn by the North Pole; which is apparently false upon the test of experiment. For if a *Magnet* hath impregnated and magnetified a gad of *iron* with its North side, it doth not, according to the law of its own propriety, dispose and incline that *iron* to the North, but to the South, although the atomical powder or dust of the stone adhere to the *iron*; but on the contrary, if it hath excited and spirited *iron* with its South side, then it converts that *iron* to the North. Again, the *Magnet* with that part, where-

by it formerly applied it self to the North, on t'her side the Equinoctial line tackes about, and faceth the South.

Yet further let us pursue this Argument. A *Magnet* floating in a skif or shallop of Cork, on a quiet pond, if the *Boreal* quarter of it be violently ravished from its own beloved position, and turned about to the South; immediately, as if wheeld about by some counter-violence, it readdresseth to its old mistress the North. For which reason, if the *Magnet* were by an influential line from the Pole, drawn back again to the Pole, and this return did not proceed immediately from the *spontaneous direction* of the stone; of necessity, by that convulsion of the Pole, the whole skif would be towed and haled to the North bank of the Pond, which never happens; for both the *Magnet*, and its *Shallop*, by the acquisite direction of the *Septentrional* side, stand still upon the water and remain unmoved. There is therefore inherent in the *Magnet* an influential virtue, which being not obliged to the propinquity or contiguous admotion of its object, is, after the nobler manner of celestial influences, freely and without interruption or languor transmitted so far as to the Pole it self; since there is a *spontaneous eradiation*, or emission of atomical *radii* from the body of the *Magnet* to the Pole. And thus, when there hath been found and presented to the view of reason, onely one *influential virtue* in *sublunaries* (conced it in the Loadstone) diradiating, and in one continued thread of atomes arriving at an object seated at remote distance, which cannot upon any pretence be ascribed to Satan; it will also be sufficiently demonstrated, that there may be many other influential proprieties equivalent to this of the *Magnet*, wholly and purely *natural*, as in the forecited examples, and the *Armory Unguent*.

Now since the *Magnet* or *Iron* excited by the *Magnet*, do by instinct of their own pilot, and the spontaneous direction of themselves convert to the Pole; there must of necessity be conceded some certain *Quality* eradiated and extended from the body of the *Magnet* to the Pole; which, in regard we assuredly know it to be done without any *Corporeal efflu-*  
*vium,*

*vium*, we denominate a *spiritual quality*; in this particular dissenting from our *Divine*, who places a *Spirit* in irreconcilable difference to all *corporeal nature*, as an *essence* wholly *preternatural*. But *Physicians* oppose a *Spirit* against the more *gross compage*, or more material and less rarified substance of a *body*. And in this distinctive notion we say, that *the light of the Sun*, *the influx of celestial bodies*, *the narcotical ejection of the Torpedo*, *the fatal optick emission of the Basilisk*, &c. are *qualities purely and wholly spiritual*; why, because they are darted at and strike upon an object at great distance, not by the communion or association of *substantial evaporation*; but are; as by a medium of imperceptible light, deradiated and shot from their Subject to a fit and determinate object.

These things thus conceded and made indubitate by arguments of reason and experiment, it is sufficiently manifest, that our *Divine*, when yet he understood not *Goclenius*, hath nevertheless carped at him, and indeed many times when he deserved it not. (1) Because *Goclenius* placed a *spiritual quality* in so coarse a lodging, as a *corporeal unguent*. (2) That he affirmed the influential alliciency of a magnetick body to be derived to its appropriate object, through a *medium* or *vehicle*, as light is deradiated from the globe of the Sun. (3) That such *spiritual qualities* are, by the mediation of a certain *sensation of the universal or mundane spirit* (the grand and sole causant of all *sympathy*) transmitted to a remote and determinate object. This *Archeus* or *universal Spirit* our *Divine* interprets to be some *Cacodamon*, some cursed *genius*, but by no law, that I understand, except that of his own licentious judgment; since in real verity, it is a more pure and vital breath of Heaven, a Spirit which comprehends and cherishes within it self the Sun, and all the herd of lesser Stars, a *minde* or *intelligence* which diffused through all the limbs or parts of this great *Animal*, the *World*, doth inform and regulate the whole; and so by a certain commerce, communion, and conspiracy of otherwise-discordant parts, and an harmonious marriage of the distinct virtues of single essences, doth order and govern the vast engine of the Universe, according to the unanimous

unanimous consent of all, who have read and commented on the true *History of Nature*. To example, the *Solissequous flowers* sensibly observe the travel of the Sun: and the Sea conforms to either *Lunestice*, and swells her obsequious tides high in the full, but shrinks them low again in the Wane of the Moon. In sum; all Creatures by their life, (let us, the master-piece, and abridgment of all, do homage to the Majesty of that *King*, to whom all things live) essence, existence and sensation visibly attest the *majesty, liberality, and presence* of the great *Creator*. For which consideration, our *Divine* is deservedly to be checked, in that he hath, with insufferable audacity, thrown rebukes at our *Physician*, whom yet he understood not, writing in a philosophical stile. For such a piece of difficulty was it to observe a *mean* in all things.

70.

You enquire of us what can be attracted from the body of the wounded party? and how any attraction can be performed by the absent *Unguent*? But in troth I might, without injury to the modest rules of disputation, return, that when your self shall fully resolve us, for what reason the Loadstone doth attract iron, and convert it self to the Pole; then shall I also satisfy you, how and by what means Mummy can, by the mediate efficiency of Mummy, work a cure upon another Mummy, which it hath touched upon: but in regard we have substituted our selves to relieve the insufficiency of *Goclenius* in this particular abstrusity, we shall, in the sequence of our discourse, by a didactical or scientific *Analogism*

\* demonstrate unto you, by what means the Magnetical attraction of the *Unguent* is performed, if at least I shall to satisfaction inform you, what can be by the *Unguent* attracted from the Wound. We are to observe therefore, that in a Wound, there succeeds not onely a bare *solution of continuity*, or *disunion* of the part; but also that there is an *exotick* or *forain quality*, whereby the lips of the Wound being enraged and provoked to a certain *excandescence*, by and by grow tumid and apostemate, yea, the whole body from thence becomes afflicted with *Fevers*, and a grievous *syndrome* or concurse of dangerous *symptomes*: for thus an *Eg*, whole shell

\* Ratio que ab evidenti rei obscurae cognitionem affert. Hec ratiocinatio fit comparatione & praeceptione causarum efficientium per similitudines. ut Galen. in lib. ad Thrasibulum.

71.

is but slenderly crackt, soon putrefies and turns adle, when otherwise it might have been a long time conserved. Now this *extraneous* and *peregrine quality* the *Armary Unguent* immediately sucks out of the Wound, whereupon the lips of the Wound, being at length oppressed and impeded by no Accident, are delivered from all pain and sickly a situation of spirits, and suddenly hasten to accretion, incarnation, and consolidation. *Nature* her self is the sole *Chiron*, that by the *Soveraign balsam* of the vital blood doth reunite the severed parts, and soder up the incontinuity: the *Physician* is onely her servant to be assistant to her in the remove of those *impediments*, which otherwise might oppose and infringe the power of her action: nor does the *Medicine* deserve the attribute of *Sarcotical*, or by its own virtue regenerate flesh in a Wound, but then to full satisfaction of our hopes executes the commission of its faculty, when it hath removed those accidental remoraes that did retard and hinder the operation of *Nature*: all which *impediments* the *Armary Unguent*, upon its own single stock of power, doth securely and effectually take off and banish.

Your rejoinder will be, that the *Armary Unguent*, in probability of reason, ought not to exhaust the forementioned *quality*, rather then the natural vigor of the body, and strength of the veins: and that the blood, since it continues uncorrupt in the Unguent, ought to procure health, and not any indisposition, to the wounded party: according to the example of the *Carline Thistle* above mentioned. I respond, that there is a plurality and variety of Magnetisms: for some attract Iron, some Straws, some Lead, others Flesh, the purulent effluxion of Wounds, &c. and the Magnetick endowment of some consists onely in this, that they can onely extract the pestilential Atomes from the centrals of an infected body, &c. Yea, if you shall annex the sanation in our Unguent to your own Argument, your own weapon will wound you.

For from thence, that the genuine effect of the Unguent is to cure perfectly, speedily without pain, without cost, danger, and decay of strength: Hence, I say, it results a manifest truth,

truth, that the Magnetical virtue of the Unguent is simply natural, and proceeds from *God*, and not from *Satan*. The reason thus; if *Satan* did cooperate to this Cure (according to your assertion) the cure would of necessity be imperfect, attended with great amission of strength, an universal languor and enervation of the body, manifest hazard of life, a difficult, and at best a tedious convalescence, an alienation of the minde, a lesion of some more noble faculty, and success of some notable misfortune. All which events as they are ever annexed to *Diabolical* cures: so are they never observed to follow upon a cure wrought by our Unguent. Our appeal lies to *Experience*, for so many as ever received a cure by the Unguent will freely give in their testimony on our side. Now *Satan* is no Oracle that delivers truths, no Counsellor to good, unless with design to insinuate his delusions the smoother, and cannot but betray himself by this, that he never long continues in the truth, he so speciously pretended: for always, when he has been an instrument of any good, constant to the hostility of his nature, he in the close tempers his favor with a larger allay of evil. And introth the same method would he according to the custom of his malicious friendship, have observed in the Unguent, had he been interess'd as an *Author* or *Factor*, either as *Principall* or *Accessory*: at least this remedy would then have failed and become evirate, when the wounded patient is rescued from the jaws of death, and reprieved from the Gates of Hell, who otherwise, tainted with the mortal contagion of sin, would by reason of his dangerous wound have poured forth his *soul* together with his *blood*; unless perchance you seek to evade by saying, that *Satan* in that *Crisis*, that *punctilio* of danger, suffered a change of his *cruelty* into *compassion*, divested himself of his essential and inveterate enmity, and put on the good *Samaritan*, nay, fell not onely to commiserate, but even dress the *wounds of humanity*; and that he hath acquired some interest, some jurisdiction over the wounded patient, himself leaves doubtful and open to dispute, in that he preserves him by the Magnetical Unguent, whom he had rather should perish. It may be that *Satan* is in your esteem

72.

73.

now held a strict and punctual observer of his word and bargain, and no longer a turncoate, fraudulent dissembler and perjured impostor. Besides, we positively deny, that your *supposition* can carry weight in the ballance of truth, that the blood once extravented continues uncorrupt, and conserves its interest of vitality; but rather that it is deprived of all community, and participation of life, and immediately undergoes some degree of corruption; but that it obtains onely a Mumial vitality. To this purpose conduces the corrupted, and yet magnetical blood in an Eg. Wherefore I pass by the absurdity of your *objection*, since it hath been so bold as to wrest the Magnet of the Unguent to another intention, then that which the wise bounty of *God*, in the primitive decree of his counsel, ordained it unto.

The

The Positive Reasons of Magnetism more neerly brought home to our knowledg, by Metaphysical and Magical principles.

Opportunity now invites us to discover the *grand and approximate cause of Magnetism in the Vnguent*: First, by the consent of mystical Divines, we divide man into the *external*, and *internal* man, assigning to each distinct part the powers of a certain *minde*, or *informative principle*; for in this disjunctive acception, there is a *will* competent to *flesh and blood*, which properly is neither the *will* of *man*, nor the *will* of *God*; and our *heavenly Father* reveals some things to the *inward man*, and some things are revealed by *flesh and blood*, that is, the *outward man*, in the single and abstracted relation of *Animal*. For how can the adoration of idols, envy, and other such branches arising from the root of *Concupiscence*, be justly listed amongst the works of the flesh (since they consist onely in the *imagination*) if to the flesh also there did not peculiarly belong an *Imaginative faculty*, and an *elective will*?

74.

Again, that there are miraculous *Ecstasies* competent to the *inward man*, is a tenet true beyond the dispute or hesitation of a Sceptick. And that there are also *Ecstasies* in the *outward man*, is unquestionable by the most impudent infidelity: Yea *Martin Delrio*, an Elder of the Society of *Jesu*, in his *Magical Disquisitions* brings in a certain youth, in the City *Insulis*, rapt with so intense and violent cogitation, and ardent desire to see his mother, that as if transported by an high *Ecstasie*, he saw her many leagues distant, and returning again to himself perfectly remembered all things his fancy met with in this more-than-*Pisgab* Vision, and reported many signes to attest his real and presential visit of his mother.

75.

Many such examples occur to our quotidian observance, which in conformity to our purpose of brevity we with industry omit. But that this desire did arise from the outward

- man, namely, from flesh and blood, is most certain; for otherwise the soul once disliged and enfranchised from the body, can never, unless by miracle, be again reunited to it.
76. Therefore in the blood there dwells a certain *Ecstatical power*, which, if at any time it shall be excited by an earnest and ardent desire, is able to transport and on the immaterial wings of fancy waft the spirit of the outward man to some determinate object though at vast distance removed; but this *Ecstatical faculty* lies dormant in the outward man, as *in potentia*, in hability; nor is it deduced into act, unless first rouized and excited by the *imagination* accensed and exalted by *fervent desire*, or some other art equivalent to *affection*.
77. Moreover, when the blood has undergone some gradual corruption, then and not till then are all the powers of it, which before lay lock't up *in potentia*, and slept in an unactive hability, awakened and called forth to action, without any pravius excitation of the *imagination*: For by corruption of the grain, the *seminal virtue*, otherwise drowsie, torpent and steril, springs forth into the act of fertility. For since the *essences of things*, and their *principles of vitality* know no obedience to the tyranny of *corruption*, by the dissolution of the inferior harmony, the separation of their corporal *Heterogeneities*, they awake into a vigorous *activity*, and freely execute the commission of their *faculties*. And from hence is it, that every *occult propriety*, the compage of their bodies being, by certain pravius *digestions* (which we call *putrefactions*) once dissolved, as it were emancipated from the bondage of *corporeity*, comes forth free, expedite, and ready for action.
78. Wherefore when the Wound, by the ingression of the offensive aër, hath admitted an *adverse* and *extraneous quality*, from whence the blood immediately astuates and ferments in the lips of the Wound, and otherwise is converted into a purulent matter; it happens that the blood in the Wound freshly made, doth, by reason of this *exotick quality*, suffer some degree of *putrefaction* (which blood then received upon the weapon, is emplastered with the Magnetick Unguent) by the mediation of which gradual *putrefaction*, the *Ecstatick power* of the blood, formerly latent *in potentia*, is drawn into act,
79.   
 80.

act, which because it holds a commerce and secret friendship with that body, from whence it was effluxed, by relation of its hidden *ecstasie*; hence is it that this blood constantly carries an individual respect and determinate amity to the other blood yet running in the veins of the same body. For then is it, I say, that the Magnet sets it self a work in the Unguent; and by the concurrence and mediation of the Ecstatick power (for so I christen this quality, in defect of a more convenient Epithite) sucks out the *noxious tincture* from the lips of the Wound, and at length by the mumial, balsamical and attractive virtue acquired in the Unguent, the Magnetism is consummate, and the Cure perfected.

Lo now you have the true and positive reason of the Natural Magnetism in the Unguent, deduced from Natural Magick; to which the *Soul of Reason, and Light of Truth* is pleased to assent, in that sentence, *Where the treasure is, there the heart is also*: For if the treasure be in Heaven, then the heart, that is, the spirit of the internal man is fixed upon *God*, who is the true *Paradise*, who onely is the *life of eternal life*. But if the treasure be laid up in transitory and fading things: then also is the heart and spirit of the outward man chained to things that must perish and confess their dust. Nor is there cause why you should infer any *mystical signification*, or second intention by understanding not the *spirit*, but the *cogitation* and naked *desire*, for the *heart*: for that would sound frivolous and absurd, that where-ever a man should place his treasure, in his cogitation, there also would his cogitation be placed: and *Truth* it self interprets this present Text literally, and without enfolding any mystery or deuteroscopia; and by an example annexed manifestly shews the real and local presence of the *Eagles* with the *Carcase*. And in this signification also the spirit of the *internal man* is said to be locally in the *Kingdom of God* (which is very *God* himself) within us: and the heart or spirit of the *external man* locally dwells about its treasure. What wonder, that the astral spirits of fleshly minded men should, long after their funerals, appear wandring about such places, as their treasures are hidden in? by which apparitions the whole *Nectromancy*

81.

82.

83.

\* of.

\* *Necromantia* \* of the Antients emancipated it self. I say therefore, that the external man is singly an *Animal* governed by the reason and will of the blood: but in the interim, not barely an *Animal*, but also the *image of God*. Let *Logicians* therefore hence observe, how defectively and improperly they use to define man from his power of *ratiocination*. But of this subject more largely elsewhere \*.

For which consideration, I shall in this place opportunely insert the Magnetism of *Eagles* to *Carcases* newly slain: for Fowls of the aër are not endowed with so much acuteness of the *sense of smelling*, that by the nostril they can receive an invitation in *Italy*, to come and feast on dead bodies in *Africa*. For neither can an Odor be diffused to so vast a circumferential distance, since both the great latitude of the Sea interposed must of necessity hinder, and the elemental propriety of the Odor, subject to diminution and impairment in so long a tract of aër, forbid so huge an expansion of the Atomes streaming from the odorable Body; nor is there any ground whereon to build your conception, that birds can by their sight discover carcasses at so large distance, especially when they lie Southward, behinde some high Mountain. But what need is there for us, by the tedious force of words, to inculcate the Magnetism of Fowl; since *God* himself, the *Alpha and Omega of Philosophy*, hath in exprefs terms decreed the process of intercourse or commerce betwixt the heart and its treasure, to be the same with that betwixt *Eagles* and their prey of dead bodies: and so on the contrary, interchangeably? For if *Eagles* were carried on to their prey the *Carcases*, by the same incitement of appetite, whereby all *Quadruped Animals* are goaded on to their pastures, assuredly he would have said in a word, that *Animals* are directed and congregated to their food by the same motive, that the heart of a man sallies forth and invades its treasure. Which would contain a most gross falsity: for the heart of man progresseth not to its treasure, with design to devour it, and fate it self therewith, as *Animals* are by the swinge of appetite rapt on to their food. And therefore the comparison betwixt the heart of man and the Eagle holds not good in the final cause

or

\* *est species quaedam manganie, qua defunctorum manes, vel potius demones sub eorum specie larvati, stygum incantationibus excitati ad revelanda arcana ex orco evocantur: ut tempore Saulis, & Sexti Pompeii apud Lucanum.*

\* *In tractatu ejus de Venatione Scientiarum.*

or attractive, for which they tend to desire of fruition: but in the manner and proceſſe of tendency, namely that they are equally invited, affected, & carried on by Magnetism really and locally to their determinate objects. Wherefore the ſpirit and will of the blood effuſed out of the wound adhering to the weapon, and together with it embalmed in the *Vnguent*, inſtantly tend and egreſſe towards their peculiar *treasure*, the *reſidue of blood* yet running in its proper conſervatory, the veins, and enjoying a community of life with the inward man. But the Pen of *Divinity* in a peculiar Elogy writes that the Eagle is allured to the Carcaſes of the ſtaine: becauſe he receives his ſummons and invitation from the originary, implanted, and *mumiall ſpirit* of the carcaſe; but not from any *odour* exhaling from the body under the arreſt of putrefaction. For this *Animal*, in aſſimilation appropriates to himſelfe onely this *mumiall Spirit*: and hence is it in Sacred Writ ſaid of the *Eagle*, *My youth ſhall be renewed like an Eagle*. In regard the renovation of its youth proceeds not from the bare eating the *ſleſh* of a carcaſe, but from an *Elixir* or eſſentiall extract of the *ſpirit baſamicall*, exquisitely depurated and refined by a certaine ſingular digeſtion, or concective faculty proper only to this *Fowle*: for otherwiſe Dogs, Ravens and Pies, would alſo receive an equall benefit of rejuveneſcence; which experience aſſures us to be falſe.

You will ſay, we have travelled far indeed to fetch home a reaſon to ſupport and illuſtrate our *Magnetisme*. But what will you infer hereupon? if you confeſſe that what ſeems far remote from the capacity of your intelligence, muſt alſo to you ſeem far fetched; truly the book of *Genefis* teacheth us, that the *Soule of every living creature dwels in the blood* of it, as in its proper manſion. For in the blood there inhabite certaine noble and *vital powers*, which, as if they were endowed with animation, cry loud to heaven for revenge, yea from the hands of Judges here below, demand vindictive juſtice to be done upon the homicide: which ſince they cannot be denied to be naturall Citizens of the blood, I ſee no reaſon, why any man ſhould reject the *magnetism* of the blood, and unjuſtly reckon its rare & admirable effects among the ridicu-

lous acts of *satan*. I wil say this further, that men which walk in their sleep, do by the conduct of no other *Motor* or guide, then that of the *Spirit of the Bloud*, that is of the *outward man*, walk up and downe, clime wals and præcipices, and performe many other actions difficult and impossible to men awake: I say, by a *magicall virtue* naturall to the *outward man*. That *Saint Ambrose* was *visibly* present at the exsequies of *Saint Martin*, though *corporally* at home in his owne Chamber many Leagues distant. Yet he was visibly present at the celebration of his holy brothers funerall, in the *visible spirit* of the *exteriour man*, and no otherwise: for when many holy Fathers of the Church have seen the transaction of many secret and distant things, this hath been performed without the circumscription of time and place, in that *ecstasy* which is only of the *internall man*, by the *superiour powers of the soule*, collected and twisted into unity, and by an *intellectuall vision*, but not by a *visible presence*. For otherwise the *soule* is never divorced from the body, unless in earnest once and ever, and then is not capable of a reunion until the resurrection: which reconnexion notwithstanding is otherwise familiar and naturall to the *spirit of the outward man*, divorced *pro tempore* in some *ecstasy*.

86.

In so great a Paradox it can hardly suffice to erect a firme building of belief upon one single pillar of reason: wherefore we conceive it our duty, to frame a second basis for the more substantiall supportment of our doctrine of *Magnetisme*, and to advance to the explanation of that mysterious cause, by which this *Magneticall alliciency* is performed also betwixt bodies devoid of animation, not by any *Animall*, but a certaine *Naturall sensafion*. Which that we may more seriously enterprise, and solidly performe, we are obliged by way of præparation to præmise an enquiry, what *Satan* can of his own power contribute to, and by what meanes he can cooperate in the meerly nefarious and impious actions of *Witches and Conjurators*: for from hence will it clearly appear, to what particular and just cause, whether *Naturall* or *Diabolicall*, every effect arising from abstruse originals, ought properly to be ascribed. And finally, what kinde of *spirituall power* that is, which tends to and arrives at an object removed

ved at large distance: or what is the action, passion, and velitation or reactive encounter betwixt *Naturall Spirits*: or wherein consists the *superiority and prerogative of man*, above other inferiour Creatures: and by consequence, why our *Unguent* compounded of *human Mumies*, should also cure the wounds of *horses*. I shall explain the matter by an example.

Let us therefore grant a *witch*, who can vigorously torment an absent man by an image of wax, by imprecation, incantation, or onely by some prævius touch (for in this place we have nothing to doe with *Veneficious Witches*, properly called *Sorcerers*, in regard they execute their malice, and destroy onely by poyson, which every common *Seplafarie* and petty *Apothecary* can imitate) that this action is *Diabolicall*, no man will doubt. However it pleaseth us to distinguish, how much *Satan*, and how much the *Witch* can contribute to this mischief.

87.

*The first Supposition.*

First, you shall take notice that *Satan* is the sworne and irreconcilable enemy of mankind, and so accounted by all, unlesse any please to esteem him a friend: and therefore that he doth most readily, without any the least hesitancy or negligence, attempt and procure what mischief soever lies within the reach of his malice or power against us.

*The second supposition.*

Next you shall observe, that although he be a mortall adversary to *Witches* also, in so much as 'tis essentiall to him to maintain a most destructive hostility against all the *Sons of Adam*: yet in respect they are his confest slaves, and sworn Subjects of his own black Kingdome, he never, unlesse against his will, and by compulsion, detects them, never betrays them into the hands of the *Magistrate*, nor exposes them to the scorne and reproches of other persons; and that for three reasons. (1) Since he is the *Grand-father of pride*, he very well knowes, that by the detection of his favorites there is much detracted from his reputation, authority and dominion. (2) Since he is an insatiate *Nimrod*, an implacable persecutor

of soules, he is not ignorant, that by the punishment and flames, which justice inflicts upon his Zanies, many other men, else willing and prompt to list themselves in his regiment, and fall under his jurisdiction, are discouraged, deterred, and quite averted. (3) Because he often observes many a Witch, whom with an obtorsion or wresting round of her neck, and secret stopping of her breath he could heartily wish to destroy, converted by her punishment, to become an Apostate from him, and repenting at sight of the flames, and by this meanes snatched out of his clutches.

From the former of our propositions I conclude, that *Satan*, if he were able singly by his own power to destroy man, whom the guilt of mortall sinne hath made obnoxious to the tyranny of death, would upon no motive whatever be induced to suspend and procrastinate the execution of his destructive malice: but he doth not, therefore he cannot destroy him. But yet the *Witch* doth very frequently murder man; and hence also it is clear, that the *Witch* hath a power to destroy him, no otherwise then an *assassine* hath a power, at the liberty of his own will, to cut the throat of him that is fallen into his hands: and therefore in this detestable action there is a certain power peculiarly belonging to the *Witch*, which depends not upon *Satan*; and by consequence *Satan* is not the principall efficient and grand executor of the homicide; for otherwise, if he were the prime executor, he could in no respect stand in need of the *Witch* for a *Coadjutrix* and *Assistant*; but would ere this time, by his own single power, have cut off and swept into the grave the greatest part of mankind. Most miserable and deplorable indeed were the condition of the posterity of *Adam*, which should lie in subjection to so horrid a tyranny, and stand obnoxious to the fate of his arbitrary cruelty: but we have the *Almighty Preserver of men*, more faithfull in his mercies towards us then to subject the workes of his own hands to the arbitrary dominion of *Satan*. Therefore in this impious act there is a certaine power clearly peculiar, and naturall to the *Witch*, which proceeds not from *Satan*.

88.

Moreover, what the nature, extent, and quality of this *Magickall*

gicall (yet naturall) power of the *Witch* may be, we must exactly explore and gravely consider. It is manifest in the first place, that it is not any *Corporeall* strength of the masculine sex; for there concures not any forcible attraction of the members of the body, and *Witches* are for the most part old, feeble and impotent women: Wherefore of necessity to the production of this notable mischief there must concur some other power, of farre more vigour and activity then the strength of the body, and yet purely *naturall* to man. This power therefore must be ambuscadoed in that part, wherein we most nearly resemble the *Image of God*. And although all pieces of the hexameron Creation doe in some relation or other represent that most sacred and venerable *image* of the *Creator*: yet in regard man doth most elegantly, most properly and most exactly reflect that shadow of Divinity, therefore doth the *image of God* shine more transcendent in man, and as Lord Paramount beare rule and exercise dominion over the *representative Divinity* of all other Creatures. For haply by this prerogative all created Sublunaries are made subordinate to his royaltie, and prostituted at the feet of his Sovereign will. Wherefore if *God* execute his will, and produce reall effects *per nutum*, intuitively, and by the single efficacy of his word: then *man* also to make good his title of being the true mirrour or representative of the *Deity*, ought to enjoy a power of doing some actions *per nutum*. For neither is that new, paradoxicall or troublesome to our faith, nor peculiar onely to *God* himself: since *Satan*, the most vile and abject of all Creatures, can also move solid and ponderous bodies from place to place at pleasure, onely *per nutum*: for he hath no corporeall organs, no extremities, wherewith to touch, locally move, or assume any new body to himself. No lesse therefore ought this priviledge to belong to the inward man, in his *spirituall capacity*; if we allow him to beare the *image of God*, and that no idle and unactive one. If we name this faculty *magicall*, and this appellation sound harsh, and terrible in the eares of your ignorance, I shall not quarrel with you, if you please to denominate it a *spirituall vigour* or *energie* of the inward man: for wee are not at all sollicitous about *names*, but

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93. ever with as direct an eye of reason as I can, I look upon the reality of the thing it self. This *magickall* power therefore naturally resides in the *inward man*: whether by this title you understand the *soule* or *vitall spirit* of man, is now indifferent to us: since the *inward man* doth hold a certain correspondence with the *outward* in all things, which commerciall influx, thriving and as it were glowing with a fervour of activity in a peculiar manner, is an appropriate disposition and proportionate propriety. On which ground it is necessary, that this active faculty be disseminated and diffused through the whole *compositum* of man: but indeed in the *soule*, more intense and vigorous, and in *flesh and blood*, far more remisse and languid.
94. The *Vitall Spirit* in the throne of *flesh and blood*, that is the outward man, sits Viceroy to the *Soule*, and acts by her commission: and is the same *plastick spirit*, which in the seed comprehends, contrives, and models the whole figure of man, that Magnificent structure, limms out all the lineaments and accurate adumbration of the parts, and understands the predestinate ends of all its designs and undertakings: which as President and guardian accompanies the infant from the first moment of its conception, to the last of its dissolution: and which although together with the life it bid adieu to the body, yet some little remains, as if strongly united unto and fermented with the corporeall masse, for a while sojourn in a *Carcase* extinct by violence. But out of a dead body, whose lamp of life languished and went out of its owne accord, both the *implantate* and *influent* spirit depart hand in hand together.
95. For which reason *Physicians* distinguish this *spirit* into the *originary, implantate and inherent, or Mumiell*, and the *influent or acquiste* vanishing together with the former life: and afterwards they againe dichotomize or subdivide the *influxive spirit* into the *naturall, vitall and animall*: but we in this notion bind them all up together in this one terme, the *vitall spirit, or inward man*. The *Soule* therefore, by essence wholly *spirituall*, could by no meanes, move, inform, and actuate the *vitall spirit* (which truly carries something of corporeity and bulk) much lesse excite and give loeomotion to
96. flesh
- 97.
- 98.

flesh and blood; unlesse some *naturall*, yet *magicall* and *spirituall*, power inhærent in the *soule*, did streame down from the *soule*, as from the first *motor*, upon the *spirit*, and so descend to the *body*. I beseech you by what way could the *corporeall Spirit* obey and execute the command of the *Soul*, unlesse it first receive commission and ability from her to move the *Spirit*, and afterwards the *body*? But against this *Magicall Matrix* you will instantly object, that indeed there is such a naturall power, but her wings are clipt, she is restrained and confined within the walls of her owne tabernacle, the *body*, so that she cannot extend her authority and influence beyond the circumference of it; and therefore although we give her the proud name of *Magicall*, yet we cannot escape the guilt of wresting and abusively applying that *Epithite*, since the true, genuine, and superstitious *Magicall* power desumes not her *basis* from the *Soule*; in regard the *Soule* her self is devoyd of all ability to move, alter, or excite any the least thing at all, without her own orbe of activity, the *body*. I answer, that this Vigour and naturall *Magick* of the *Soule*, which acts *extra se*, beyond the dimensions of her selfe, by virtue of the *image of God*, doth now lye raked up and obscured in man, and being impoverished in its force of excitation, is grown unactive, somnolent and stupid, ever since the prævarication of *Adam* (all which particulars we shall hereafter, in convenient place and order commonstrate) which power, however it be charmed into a lethargick inactivity by the opium of originall sin, and drunk with the narcoticall fumes of concupiscence, within us: yet it retaines force sufficient to performe all its requisite offices in the *body*. This *science* therefore and *Magicall* power in man, acting only *per nutum*, intuitively, grew dormant and evirate, from that minute the *Science* (or rather nescience) of the *Aple* was drunk in: and while this malignant *Counter-science* of the forbidden fruit (that is, of flesh and blood, of the outward man, and darknesse) growes up and flourishes, the more noble *Magicall* power withers, is ploughed up and buryed in the rubbish of sensuality. But in regard ever now and then the science of the aple is suspended and chained up in the leaden fetters of sleep: hence it is also,

that sometimes our dreams are propheticall, and that often God himself vouchsafeth to make a neerer approach and familiar visit to the sons of men, in dreams or abstracted visions of the night: for when the *interior magick* of the *Soule* stands unmolested and free from any disturbance of the *Science* of the *interdicted fruit*, then and onely then doth the *intelligence* keep holy-day, enjoy an halcyon Calme, and freely diffuse its selfe through all its royaltie: for thus doth it, when it demergeth it self into the inferiour and subordinate faculties, safely conduct and lead along those that *walk in their sleep*, over such horrid præcipices, where the strongest brained man awake durst not adventure to clime.

100. Whereupon the senior *Rabbies* of the *Jews* affirme, that the *Cabal* \* was originally conceived in *sleep*: namely when the *science of the Ap'le* was wholly consopited. The *intellectuall act* of the *Soule* is ever clear, enjoys a constant *Jubile* of calme serenity, and continues in some sort perpetuall; but so long as the principall *Agent* hath not transmitted its power so farre as the limits of *Sense*, this kinde of action is not diffused through the whole man. For we who are wholly imployed and taken up with the exercise of our *sensitive Facultie* together with our *Carnall intelligence*, are perpetually (oh misery worthy a deluge of teares! distracted and impetuouly hurried away from the use and benefit of our more cœlestial & *Magical science*, and held captives rather in the crepusculous and *owle-light* of *cognition*, then in the *Meridian* of *truth*. Nor do we the inhabitants of *Ægyptian* darknesse understand our own intellection, untill there succeed a certaine mutuall *traduction* of the severall faculties, a successive delivery of the *image* of the object from each to other, and untill as it were certain *angles* of actions, propagated by divers *agents*, concurre and become complicated about the *Medium*.

101.

102.

Now *Satan* excites this *Magickall power* (otherwise dormant, and impeded by the *Science* of the *outward man*) in his vassals: and the same awaked into activity serves them in stead of a sword, or instrument of revenge in the hand of a potent adversary, that is the *Wick*. Nor doth *Satan* adfer any thing

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\* Cabala vel Chabalia, idiomate Chaldeorum est occultissima scientia, qua divinitus unâ cum tege Moyli tradita fertur, non scriptis, sed viva voce, & patribus auriculariter traducta asserventibus etiam Rabbis Hebrais, cujus Perse diligentissimi cultores atque professores extiterunt. Graeci reddunt α' γαρον α' γβαλια.

at all to the perpetration of the murder, more then the bare *excitation* of the somnolent *power*, and a consent of the *Will*, which in Witches is for the most part subject to his compulsion: for which two contributions, the damned miscreant, as if the whole *energy* of the act were soly attributary to himselfe requires by compact, a constant homage, a firme and irrevocable oppignoration, and devout adoration at least, and frequently a surrender of the very soule into his possession. When intruth this *power*, was freely conferred upon us by *God*, our *Architect*, and is no more then purely *naturall* to man. For those *prestigious* acts and impostures, the effascination by the optick emission of the eyes, the false disguises of Witches in borrowed shapes, and other delusions of this kind, are onely derived from the *legerdemain* of *Satan*, and his *proper acts*. And for this reason all the operations of this *Montinbanco*, this *Hocus-pocus*, are meerly ridiculous pageant delusions and counterfeit apparitions, by the *presentment* of *formes that delude the sense*; because the *God of mercies* permits him not to enjoy any greater range of power, but holds this mischievous *Leviathan* by a hook in his nostrils: but on the other side, the *Witch* doth by the magick of her own *naturall faculty* perform *reall* and *impious effects*. Since that by *sin*, not the endowments of *Nature*, but of *Grace*, were obliterated in *Adam*, no man disputes: and that these gifts of *Nature*, although they were not totally cancelled and lost, yet remained eclipsed and as it were enveloped in the obscurity of a midnight sleep. For as man from that unhappy moment, wherein he forfeited his primitive Sovereignty, became inevitably obnoxious to the same fate of *mortality* together with his fellow creatures: so also were all his heroick and *imperial faculties* withdrawn behind a cloud, and so oppressed with the opacity of *fleshly lusts*, that ever since they stand in need of *excitement* and *eduction* from that *Cimmerian umbrage*. And to the procuring and advance of this *excitation*, abstracted *Contemplations*, fervent and uncessant *Prayers*, tedious *vigils*, macerating *Fasts* and other acts of *mortification*, are strong and pravalent conducements; that by these spirituall antidotes the *Lethargie* of flesh and blood being subdued, men

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may obtain this faculty renewed into its primitive agility, and in a calme requiem of spirit offer up their addresses to that pure *Essence*, which requires to be worshiped no other way, then in purity of *spirit*, that is, in the zealous abyffe of the *Soule*, the profundity of the *inward man*.

106.

To this purpose also mainly conduceth the practice of the *Cabal*, which may restore to the *Soule* this her naturall and magicall prerogative, and rowze it up from the slumber and enchantment of *Carnality*.

107.

I will explain my self yet farther, like a Mathematician, by *Examples*, and assume the very operations of *Witches*: which although of themselves they are full of impiety and horrid mischief; yet they grow upon the same root indifferently disposed to the production of *good* or *evill* fruite, namely upon this *Magicall facultie*. For it proclaimes not the majesty of Free-will, or the tractate of it, if we from thence collect argument concerning a thiefe, an assassine, a whoremonger, an apostate, or Witch. Grant therefore that a Witch kill a horse, in a stable removed at good distance: there is some certain naturall power derived from the spirit of the Witch, and not from Satan, which can oppresse, strangle, and perish the vitall spirit of the horse. Grant that there be two *subjects* of diseases and death, and that one of these is the *body* wherein every disease takes up its quarters: and because all Entities discharge their activities on this, as the most passive and flexible, men have conjectured, that the other spirituall dominion was derived immediately from Satan: but the other is the impalpable and invisible Spirit, which is constituted in a capacity of suffering every disease, *per se*, in its own solitary nature. The Spirit once invaded by any forreign hostility, and subdued to the obedience of *passion*, the body also cannot but submit to *compassion* and deuteropathy; since every action is terminated in the body (for the *mind* after once it is adliged to the body, alwaies flowes downward, as when the *Palate* is misaffected with paine, the tongue alwaies tends thither, on the designe of relieving it) but on the contrary, the *body* may often be assaulted and entered by the force of a disease, and yet the *spirit* remain exempted from *sympathy*. For there is a  
classis

classis of diseases onely *materiall*, which arise singly from a *materiall tincture*. So various and numerous are the occasions of death, that, when we have taken the just dimensions of our frailties, we shall finde no ground left us, to erect any structure of pride upon. The act therefore of the praxious touch of the Witch is purely *naturall*: although the excitation of this magickall virtue depend upon the auxiliary concurrence of *Satan*, in as near an interest, as if the Witch had cut the throat of the horse with a sword, which *Satan* had put into her hands. This act of the Witch is *naturall* and *corporeall*: as the other præcedent act is *naturall* and *spirituall*. For indeed man doth naturally consist no lesse of a *spirit*, then a *body*: nor is there reason, why one act should be accounted more naturall then the other; or why the *body*, the courser part of man, should be allowed a power of action, but the *spirit*, the more noble and cœlestiall part, (in its relation of being the *Image of God*) accounted idle, unoperative, and altogether devoid of any activity peculiar to it self: yea the *Vitall spirits*, in most exact propriety of language, are the immediate actors of *sensation, motion, memory, &c.* but the *body*, and dead carkasse cannot, in any respect whatever, owne those faculties: wherefore every action stands more relatively and properly regardant to its *Agent*, then to the *body*, which at best is no more then the transitory lodging of the *Agent*.

108.

And thus it is evidenced, that there passeth a *spirituall radius*, or gleame of magickall virtue, from the *Witch*, to the *man* or *horse* appointed for destruction, according to that *Axiome*: *That no action can be done, without a due approximation of the Agent to the Patient, and a reciprocal union or marriage of the virtues of each, whether the admotion or approximation be corporeall or spirituall*: which by an example ready provided to our hand we can both prove and illustrate.

109.

For if the heart (which is the presence-chamber of the vitall spirit) of a horse slain by a witch, taken out of the yet warme and reaking carcase, be empaled upon an arrow, and roasted upon a broach, or carbonadoed, immediately the vitall spirit of the witch, without the intervention of any other *medium*, and anon the whole witch (since not the *body*,

110.

but onely the *spirit* is capable of *sensation*) becomes tormented with the unsufferable pains and cruelty of the fire; which truly could by no meanes happen, unlesse there preceded a conjunction or reciprocall intercourse of the *spirit* of the *Witch*, with the *spirit* of the *horse*. For the horse after strangulation retains a certain *ummiall virtue* (so I call it, whenever the virtue of the vitall nectar, or blood, is con-fermentate with the flesh) which is the originary, *implantate spirit*, such as is never found resident in bodies, that are extinct by voluntary deaths in any chronique disease, or other ataxy, irregularity, or disruption of the inferiour harmony, that is the temperament of the body: to which the *spirit* of the *Witch* is associated, as joynt commissioner. In the reaking and yet panting heart therefore, the *spirit* of the *Witch*, before it shall, by the dissolution of the precedent conspiracie, or divorce of the united spirits by putrefaction, have returned backe into her bosome, is imprisoned and held captive, and the retreat of it prevented by the arrow transfixed, and by the torrefaction of both spirits together: and hence comes it to passe, that the witch is afflicted and throwne into a horrid agony in her *sensative spirit*. This effect admits a *change*, or double *construction*, from the *intention* of the experiment. For if revenge be the motive or incitement to the experimenter, then is the effect unwarrantable and inconsistent with the charitable rules of Christianity: but if an honest and conscientious designe, to compell the *Witch* to detect herself, to betray her to the justice of the Magistrate, to procure security to our neighbour and our selves by the remove of so impious, blasphemous, and nocuous a vassall of Satan, that the greater glory to God, and peace and benevolence to men, may redound from the discovery; then undoubtedly the effect cannot be disallowed or condemned by the most rigid, precise, or puritanicall judgement. We are not to conceive, that all the *spirit* of the *Witch* sallyed forth, and transmigrated into the heart of the *Horse* (for so the *Witch* herselfe had perished, false into an eternall swoune) but that there is a certaine *univocall participation*, or *identicall traduction* of the *spirit* and *vitall light* of the *Witch*: in an equall analogie

to the *Plastique spirit*, or sole delineator and architect of the most curious and magnificent fabrick of man, which in every distinct emission of the geniture or seed is covertly ambuscadoed and propagated, sufficient to the procreation of a numerous issue, the originary *spirit* of the father yet remaining unimpaired, and conserving its individuall integrity. For in sooth that participation and inheritance of the *virall light* is *magical*, and a rich and fruitfull communication of the specificall essence, by the fertill virtue of that benediction, delivered by the *Protoplast of all seminall formes*. *Let all Animals and Vegetalls bring forth seed*, and hence is it that one individuall seed produceth ten myriads of other seeds æquivalent, and as many seminall spirits comprehending the whole specificall essence, by the same mysterious way of traduction, whereby one Tapor is lighted by the flame of another. But what the proper nature of this Magneticall spirit, and what the Magical entity begotten in the wombe of phansie may be, I shall more largely declare in the proesse of our discourse: For it becomes me to retreat from my digression, and now to progresse in that path, which directly leads to our intended scope.

Nor is there any pretence of reason, why any should conjecture, that this *reaction*, or rebound of *magical* power upon the heart of the *Witch*, is only imaginary and a chimæra of licentious *phanse*, or a plainly superstitious and damnable imposture and delusion of *Satan*; since by this token the *witch* is infallibly detected, and *volent nolent* compelled to appear in publick, which in one of our præcedent *suppositions* we have sufficiently demonstrated to be *è diametro*, opposed to the intention of *Satan*: for the *effect* holds constantly good, and never failes to succeed upon experiment, as having its fundamentall causalties laid in *reason* and the *spirituall nature* of the inward man, but not at all built upon *superstitious* supporters. Hath not many a murdered carcase, by the operation of the same *magneticall spirit*, suffered a fresh cruentation upon the Coroners inquest, in the presence of the Homicide, and very often directed the Magistrate to a just and infallible judgement of the crime, although the blood, before that mi-

114. nute, stood congealed and frozen in its cold rivulets? The reason of this *life in death*, this *plea of the grave* and loud language of silent corruption, which hath empuzled the anxious disquisitions of many subtile heads, we conceive to be thus: in a man dying of a wound, the *inferiour virtues*, which are *mumiall*, (for these are not subject to the restraint of our will, and operate not in conformity to the dictates of reason) have deeply impressed upon themselves a certaine Character of revenge: and hence is it, that at the approach of the assaffine, the blood whose fountaine death had sealed up, begins a *tumultuation* and *ebullition* in the veines, and violently gusheth forth, being, as in a furious fit of anger, enraged and agitated by the *image* or *impreffe* of revenge conceived against the murderer, at the instant of the soules immature, and compulsive exile from the body. For indeed
115. the blood after death retaines a peculiar *sense* of the murderer being present, and enjoyes a certaine, though obscure, kind of *revenge*: because it hath its peculiar *phanisie*: and for this reason, not *Abel* himselfe, but his innocent blood cries loud in the eares of divine justice for revenge.

This also is the cause, why the *Plague* is so frequent a concomitant to *seidges*, and why the beleaguered see the revenge of their dead acted upon their enemies by the surviving Magick of their friends blood: for the *magicall spirit* of the inward man, in the heat of the encounters & sallies, hath conceived a character and impression of revenge, and sometimes the defendants, especially th common Souldier, being by want and other extreame miseries reduced to desperation, and man and wife, conjoynd as well in death as life, falling into the cold armes of the grave, bequeath heavie imprecations and maledictions to the surviving Officers, who engaged them in the calamity, and might, had their charity been but halfe so weighty as their wealth, have relieved their famine: by which earnest curse, there are more strong and durable *impressions* engraven on the *sidereall spirit* of the dying man (chiefly of a great bellyed woman) which survive the funerall of the body. This *posthume spirit* (call it *Ghost* if you please) immediately after death taking a vagabond progresse in the lower

lower region of the ayre, applies it selfe to the contrivement of such spirituall means of revenge and ruine, as lye within the sphear of its activity, and having once designed the way, most readily advances to execution. And *Plagues* of this originall are most fatall, aswell in the universality of *contagion*, as *destruction*, sparing no sex, age, or constitution, but impartially blasting all, as if immediately shot from the quiver of incensed *Divinity*. But our pen is tender, and feares to divulge the mysterious cause, why such *spirituall plagues* scorne to obey the empty and frustaneous help of *corporeal remedies*: for to reveale the reciprocall connexion of *mumies*, & the concordance of their interchangeable and cooperating faculties, might prove unsafe and offensive to vulgar heads, in regard of the whole *Necromancy* of the Antients was originally founded on this basis. For the same reason also *God* in the *Levitical Law* severely prohibited the suspension of the bodies of Malefactors upon the Gibbet, expressly commanding their remove before the Sun went downe upon them. You will answer, that *Camp-plagues* are generated from the odious and unwholsome nastinesse of the Souldier, and from the unburied *excrements* of men, and entrails of beasts, polluting the ayre with putrid and malignant vapours: but to this erroneous opinion we oppose the example of Coriars, Tanners, and such who imploy their industry in the sordid manufacture of *glew*, made of skins dissolved by putrefaction, for all these are observed for the most part (so farre are they from being obnoxious to the infection of the Plague) to enjoy the blessings of health and longavity; so conspicuous and admirable is the finger of *Divinity* in the *spirit of the Microcosme*.

¶ Doe you desire to be informed, why the blood of a *Bull* is *toxicall* and poysonous, but that of an *Oxe*, though brother to the Bull safe and harmelesse? the reason thus, the *Bull* at the time of slaughter is full of secret reluctancy and vindictive murmurs, and firmly impresseth upon his owne blood a *character* and potent *signature of revenge*. But if it chance, that an *Oxe* brought to the slaughter, fall not at one stroke of the *Axe*, but grow enraged and furious, and continue long in that violent madnesse: then he leaves a depraved and unwholsome

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wholsome *tincture* on his flesh, unlesse he be first recalmed and pacified by darknesse and famine. A Bull therefore dyes with a higher flame of revenge about him, then any other Animall whatever: and for that transcendent exandescence, his *fat* (but by no meanes his *blood*, lest the humane blood in the *unguent* be subdued and overawed by this *exotique tincture* of the Bulls blood) is an ingredient wholly necessary to the composition of the *Armory unguent*, where the weapons, which made the wound, are not besprinkled with the blood of the Patient.

122.

For if we expect a perfect cure from the dressing of the weapon, truly the *mosse* and other its fellow ingredients will prove insufficient to worke a cure, when the weapon is not distained with blood effused from the wound: Since there is required a more violent and efficacious, namely, a *taurine* impression, and an aëreall communication of *florid honey*. And thus have wee, to the satisfaction of the most incredulous and prejudicate, made it out, that the admirable efficacy of the *Unguent* ought to be imputed, not to any auxiliary concurrence of *Satan* (who could performe the cure without the use of honey and Bulls blood) but to the communion of *Naturall qualities*, by the energy of the posthume *Character of Revenge*, remaining firmly impressed upon the blood and concreted fat.

123.

Our Adversaries will whisper, and secretly exult, that the power of our *Magnetical Unguent* could have hardly been supported, but by *Analogical Arguments* drawn from the abstruse operations of *Witches*, from the impostures of *Satan*, and the *spiritual magick* of the invisible world, which is a *science* onely imaginary, of no solid concernment or weight in the ballance of reason, and a dangerous, if not damnable, error. Nevertheless, not any sinister obliquity or perversion of truth, nor any indirect design in us, by specious similitudes to impose upon the weaker credulities of the illiterate: but the gross ignorance of others, and the deplorable condition of humane fragility, which by the propensity of our vitiated nature more readily inclines to evil, more nimbly apprehends evil, and is more familiarly instructed by evil, then good,  
hath

hath compulsively directed our pen to observe this method in the explanation and probation of our thesis. However, what we have represented in this scene concerning *Satan*, and his familiar Zany the *Witch*, affords no encouragement or ground for others to hope a perfect conformity or resemblance of the power of our *Unguent* with that of *Witches*; for neither the *spiritual faculty* of the *Unguent*, nor the *ecstatic phansie* of the blood, are excited by the manuduction or impulsion of *Satan*. The mark we shot at was, that there is inhabitant in the Soul a certain *Magical Virtue*, infused by the primitive bounty of her *Creator*, naturally proper and of right belonging to her by that just title, that *Man is the image and noble effigies of the Deity*; and that this virtue is qualified with a celestial activity, and semidivine prerogative of operation, that is, a power of acting *per nutum*, intuitively, spiritually, and at vast distance, and that too with much more vigor and efficacy, then by any corporeal helps and assistance. The reason briefly and plainly thus; the soul is the diviner particle, and more noble moiety of man, far overweighing the body both in dignity of essence and extraction: therefore also is the activity competent to it spiritual, Magical, and of superlative validity. That the Soul by the dictates of this Virtue, which hath suffered a consopition and abatement of its primitive agility by the counter-magick of the forbidden Apple in Paradise, doth regulate, manage, and move onely her own peculiar body: but the same being ex-fuscitated and awakened again into action, she extends her dominion beyond the narrow limits of her earthly cloyster to an object at distance, and becomes so longimanous as to operate onely *per nutum*, by intuition conveyed through convenient mediums: for upon this point is founded the whole basis of *Natural Magick*, but in no respect upon the brittle and sandy foundation of *Benedictions*, *Ceremonies*, and vain superstitions; for these vain and impious observances were all introduced by him, who hath ever made it his study, to conspurcate and defile the best things with the sophistication of his tares. And in this sense we have not trembled at the name of *Magick*, but with the Scripture

123.

124.

125.

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understood

126. understood it in the best interpretation : and yet we have allowed it, to be indifferently imployed to a good or evil end, namely by the lawful use or abuse of this power. And so under this term we comprehend the highest ingenite cognition of natural things, and the most vigorous power of action, equally natural to us with *Adam*, not wholly extinguished nor obliterated by original sin, but onely obscured and as it were consopited, and therefore wanting expegefaction and excitement. And therefore we declare, that
127. Magnetism is not exercised by *Satan* : but by that which hath no dependance upon *Satan* : and consequently that this power, which is peculiarly connatural to us, hath been abusively fathered upon *Satan*, as if he were the sole patron and promoter of it : that this Magical Faculty lieth dormant in us, charmed into a somnolent inactivity by the opiate of the primitive sin, and therefore stands in need of an *Excitator* to promote it into action : Whether this *Excitator* be the *Holy Spirit* by illumination, as the Church commemorates to have happened in the Eastern Magi, and frequently happens in many devout persons even in our days : or *Satan*, for some previous oppignoration and compact with Witches ; in whom this excitation is wrought as by a *Coma* \* *vigil*, or *Catoche* \*, and is therefore imperfect in regard of the manner, evil in regard of the end, obscure in regard of the means, and nefarious in regard of the Author : nor doth the versipellous or Protean impostor endure that the Witch should know this power to be her own natural endowment, on purpose to hold her the more strictly obliged to himself, and
128. to sleep, and yet cannot, by reason of various images and phantasms crowding into the imagination, and perturbing their slumbers. *Vid. Sennert. in Institut.* \* *Catoche*, or *Catalepsis*, is a violent symptome of the Animal Faculty, wherewith who is surprized, remains deprived of all sense and arbitrary motion, and rigidly congealed like a statue in the same posture, wherein he was first invaded, *Consule Jul. Cesar. Scaliger. Exerc. 3 12.* *Hoc admirandum sanè symptoma, ex eo oriri videtur, quod sensorium commutæ, sive Conarion, & interdum etiam partes ei vicinæ, multis occupentur humoribus, dum reliquum cerebrum ab eis minus est affectum. Hinc enim nullus objectorum motus ab anima in hoc affectu percipi potest : & spiritus in cerebro satis copiosè quidem geniti, sed determinationem in alias partes non accipientes, in eosdem musculos, in quos antea erant determinati, perpetuò fluunt, corpusque in eodem statu retinent. Nullo autem modo a Congelatione spirituum, quod vulgus Medentium docet, fieri potest : Illa enim cerebri subsidentiam, nervorumque compressionem, & hinc Apoplexiam potius induceret.*
129. \* *Coma vigil*, by others *Typhomania* & *sopor delirans*, is a symptome or depravation of the internal senses, wherein the sick are oppressed with an inexpugnable propensity

lest the exercise of so noble a faculty, once excited, should be employed to any other atchieveme, but what is impious and destructive to mankind; and so he keeps the reins in his own hand, nor can the Witch know how at her own pleasure to excite this *dormant Magick*, who hath wholly prostituted the freedom of her Spirit to the will of another tyrant. That man of himself, without the auxiliary concurrence of any forreign Causality, can where and when he please, by the practise of the *Cabalistique Art*, awaken and excite this grand *Virtue* into action: and such who have attained to this renovation of their impaired nature, are honored with the title of *Adepti*, *Obtainers*, or *Acquirers*, the select vessels of *God*, whose wills stand in humble and full conformity to the dictates and advisees of the *Holy Ghost*.

That this *Magical Virtue* is also naturally inherent in the *outward man*, namely in flesh and blood; but yet in a far less measure, and of a more feeble energy: yea, not onely in the outward man, but even in *Brutes*, in some proportion and of inferior vigor (for so the Book of *Moses* hath positively observed unto us, that *the soul of every beast is lodged in its blood*, and therefore he deservedly forbids it to be listed in the bill of humane fare) and perchance in all other created natures; since every single entity contains, within the narrow tablet of its own nature, an adumbration or landskip of the whole Universe; and on this hint the Antients have left it on record unto us, that there is a *God*, that is an universal Entity, in all things. That this *Magick* of the *outward man*, no leis then that of the *inward man*, doth want excitation: nor doth *Satan* excite any other *Magick* in his base miscreant vassals, then that of the *outward man*; for in the interior closet of the *Soul* is seated the *Kingdom of God*, to which no Creature hath access. We have further demonstrated, that there is a mutual connexion between spiritual Agents, and that spirits as they combat, which we have shewn in the example of the Witch, so also they hold a friendly and amicable correspondence each with other, which we prove by the testimony of Magnetical experiments, and proper arguments, for the fascination and ligation of souls, as in the amours of

130.

131.

Q 2.

David

*David* and *Jonathan*, &c. Finally, we have stretched the sinews of our reason to manifest, that man enjoys a *dominion paramount* over all other corporeal Creatures, and that by his own natural Magick he can countermand the Magical virtues of all other sublunaries: which royal prerogative and predomination some others have erroneously and abusively transferred upon the power of *charms* and *incantations*. By which *Hierarchy* we have to satiety of satisfaction, made it manifest, that all those admirable and abstruse effects are wrought, which the rustical and too corporeal Philosophy of others hath ascribed to the dominion of *Satan*.

That those who are ignorant of most things we have delivered, should yet remain dubious and unsatisfied in many things, is necessarily certain: wherefore we have determined to make a summary rehearsal of all: chiefly that so what we have spoken in the former part of our dispute, concerning the duello or conflict of spirits, and the reciprocal amity or mutual conspiracy of their united virtues, may receive the clearer explanation. It is a task worthy our sweat and oyl, to discover and handsomely define the arms, militia, and encounters of spirits, and their Commonwealth: in order whereunto we are with great sobriety of judgment, and acuteness of reason, to perpend the *example* of a *pregnant* or great bellied *woman*, who when she hath intently and with violence of desire fixed her minde upon a Cherry, immediately there is impressed upon the fruit of her womb the model, or pourtract of the Cherry, in that part, whereon the ingravidated woman laid her hand. Nor doth there remain onely a bare and idle figure of a Cherry, and a spot or maculation of the skin: but a certain *real production*, which buds, blossomes, and ripens in its due season, at the same time with other trees, the signatures of colour and figure passing gradual changes till it come to maturity. High and sacred, in good troth, is the power of the *microcosmical spirit*, which without any arboreal trunk produceth a true Cherry: that is flesh, by the sole feminality and conception of Phansie, qualified with all the proprieties and virtue of a real Cherry. Hence we understand two necessary consequences. The *first*, that

that the *seminal spirits*, and in some latitude of acception the very *essences* of all creatures do lie ambuscadoed in our nature: and are onely educed and hatched into *realities* by the *microcosmicratical Phansie*.

132.

The *other*, that the *Soul* in the conception of thought doth generate a certain *idea* of the thing conceived in the minde: which as it before lay concealed and raked up, as fire in flint; so by the concitation of *Phansie* it doth produce a certain real *idea* or exact pourtraict, and an essential determination, in every part responding to the *quiddity* of the Cherry, which cannot be a meer *quality*, but something like a *substance*, of an ambiguous essence between the *body* and the *spirit*, that is the *Soul*. This production is so far *spiritual*, that it is not wholly exempted from a *corporeal* condition; since the actions of the *soul* are terminated in the *body*, and the other inferior faculties subservient to her: nor yet so far *corporeal*, that it may be circumscribed by dimensions, which is onely proper to a *seminal Entity*, as we have formerly related. This *ideal Entity* therefore when it falls from the invisible and intellectual world of the *microcosm*, it then puts on *corporeity*, and then first becomes subject to be circumscribed by the determinate dimensions of *Locality* and *Numeration*. The proper *object* of the *intellect* is an abstracted, naked and pure *essence*, subsisting of it self; and not an *Accident*, by the consent of *Practical*, that is *Mystical Divines*. This *Proteus*, the *intellect*, doth thus as it were cloath and apparel this conceived *essence* with *Corporeity*. But in regard every operation of the *soul*, whether external or internal, hath its *fieri* in its own proper *image*: therefore cannot the *intellect* discern and know, the *Will* like and select, and the *Memory* recollect and recogitate, unless by images: and this same image of the object the *intellect* doth cloath in *corporeity*: and because the *Soul* is the *simple Form* of the body, which readily converts and applies her self to every member, therefore cannot the *intellect* entertain and harbor two images at one and the same time, but successively first one and then another. And thus the *Soul* wholly descends upon the *intellect*, and the yet-tender and embryon *image*

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135.

newly conceived and impressed, and afterwards forms the cognition of the peculiar essence into a persistent and durable image, or *ideal Entity*. The *minde* being once polluted by the leprous miasm, or contagious tincture of sin, soon became obnoxious to the wrath of *God*; and because this was at once deturpated and depraved, being destituted of the Nobility of its primitive condition; therefore *Death* found an entrance upon our nature, not by the original decree of the *Creator*, but by the degeneration of man delapsed into filthiness and impurity, and ungenerously degrading himself, by reason of this *ideal entity* now arrayed with comparative corporeity; which corruption and turpitude, with deplorable fertility springing up in every the most venial peccadillo, we must extenuate and mortifie by showers of penitential tears in this world, or too late bewail in the next. This *entity* therefore, while it remains in the forge of the *intellect*, is but lightly and slenderly characterized, nor doth any where, but in a pregnant woman, receive a more firm consistence, which in the masculine sex it never obtains but by the *Will*; more familiarly thus, the *Agent Intellect* always procreateth an *ideal Entity*, or *semi-substantial pourtrait* of the essence of an object; but cloaths it not with *corporeity*, unless by the immediate action of the *Will*, great-bellied women onely excepted. *Sin* therefore, whether we allow it to be a *reality*, or *non-reality*, at least a consent and propensity to evil, can never be committed without the real production of this kinde of *Entity*, and the assumption and indution of it. And this truly hath ever been the Cause of the *fœcundity of seeds*: for the *Phansie*, excited by the orgasmus or heat of *lust*, produceth a slender *reality* or *ideal entity*, which when the *soul* hath clothed with *corporeity* (for the action of the *minde*, while it remains immured in walls of flesh, always tends downward and outward) it instantly diffuseth this new *ideal entity* into the liquor of the *seed*, which without this impregnation had still continued barren and devoid of any *Plastique power*: which action is performed as it were by an alienation of the *minde*, the *will* being ravished, by the true Magick of the outward man, into a kinde of short *ecstasie*, in which there

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there happens a communication or bequest of a certaine *Mentall light* to the *entity* descending into the body or masse of *seed*.

Whensoever therefore the *Cogitation* draws the *sense* and *will* into consent; so often is there hatched and incorporated a filthy, spurious *ideall entity*: by which production the *will* is said to be *confirmed*: and this *ideall entity* with all expedition rangeth through the body, whithersoever it is sent on an errant by the *will*: and by this meanes the *will* now moves the arme, now the foote, anon the tongue, and so all other parts.

Againe when this *entity* is disseminated upon the *Vitall Spirit*, on a designe of love, reliefe, or harme to any object, then it wants no more then a slight and easie excitement from the auxiliary hand of *God*, of the *Cabalistrique Art*, or of *Satan*; that so the portion of the spirit, which is impragnated with the *ideall entity*, may sally abroad and atcheive the enterprize enjoined it by the *will*. Thus every *male* projects his seed at distance from the dimensions of his body: which seminall emission carries along with it that fecundity, which it drew from the infused *entity*, and executes its procreative commission beyond the trunk of the individuall protoplast. Undoubtedly bodies scarce make up a moiety of the world: but Spirits possesse a full mediety, and indeed the major part of the world. And therefore in this whole Context, I call *Spirits the Patrons of Magnetisme*: not those that are sent downe from heaven doe we mean, much lesse those that ascend from the horrid Abyss below; but such only which have their originall, and existence in man himselfe: for as fire is, by excussion, kindled from flint, so also from the *Will* of man, by a kinde of secret scintillation, something of the vitall influent spirit is desumed, and that something assumes an *ideall entity*, as its *ultimate forme* and complement. Which perfection once obtained the *Spirit*, which before was purer and more refined then the æthereall aër, becomes subtilitated like *light*, and assumes an ambiguous or midle nature between *Corporeall* substances and *incorporeall*. But it is sent ambassador whithersoever the *Will* directs it, or thither at least, whither the *innate*  
*infallible*

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*infallible science of spirits* doth command it, according to the intentions and scopes of the taskes to be performed: the *ideall entity* therefore, being now ready prepared for its journey, becomes a *light* (understand it in some latitude of sense) and shifting off corporeity, confesseth no restraint or circumscriptive laws of places, times, or dimensions. And this refined and exalted *semisubstance* is neither the *Devill*, nor any *effect*, nor any *conspiration* of his: but a certain *spirituall action of the inward man*, plainly and purely naturall and hæreditary to us. This mysterious *wisdome* who ever entertaineth with that solemnity of judgement and præparation of nature and unpræjudicate thought, which becomes the gravity of a mind greedy of magnalities, shall easily understand, that the *materiall world is on all sides governed, regulated, and coerced by the immateriall and invisible: and that all corporal created natures are placed at the footstool of man, as being subordinate to the regality of his will*. And this very thing truly is the *Cause*, why even the *mumie*, the *fat*, the *mosse*, and the *humane blood*, namely the *Phansy* naturally existing in them, in the *Unguent*, should domineer over the blood of a *Dogge*, of a *Horse*, &c. shed upon a piece of wood, and buried in a pot of the *Unguent*.

141. Yet we have not said enough concerning the *Magnetisme of the Unguent*: We shall therefore now pursue a hint, which we started in our præcedent lines. That the *Magnetisme* of the *Loadstone* and other inanimate Creatures is performed by a certain *Naturall sensation*, the immediate Authrix of all *sympathy*, is a truth unquestionable. For if the *Loadstone* direct it selfe to the *Pole*, it must have a certain *knowledge*, lest it become subject to deviation and error in its direction: and how, I beseech you, can it have that requisite knowledge, if it be not *sensible* of its owne locall position? In like manner if it convert to iron placed at great distance, and neglect the *Pole*, of necessity it must first know the situation of the iron. Wherefore the single *Magnet* is endowed with various *senses*, and also with *imagination*: nor will it be enough, that it be provided of *sensation*, unlesse we also adde the provokement and goads of occult *friendship* and *Philauty* or selfe-love; and so that

that the *Loadstone* is endowed with a certaine *Naturall phansy*, by the power of whose impression all *Magnetismes* in the whole Catalogue of Creatures are performed. For by one *phansy* it is directed to *iron*, and by another to the *Pole*; for then is its virtue diffused onely through a small space of the aër to the object near at hand: but that *Phansy* is changed, when it prævents an abortion, restraines the impetuous flux of *Catarrhes*, or hinders the falling downe of the intestine in a rupture: and by a third *phansy*, different from both the former, doth the *Loadstone* attract any thing of glasse melted by fire: for any the smallest fragment of a *Loadstone* injected into a good quantity of glasse, while it is in decoction, of green or yellow turns it into perfect white. For albeit the *Loadstone* it selfe be of a deep (though something shadowed) sanguine tincture, and be wholly destroyed and consumed by the fire that dissolves the glasse: yet notwithstanding while it retains any relict of its *vital essence*, it exhausteth the *tincted liquor* even from the candent glasse, and devoureth the *tincture* of it: and thus we discern, that the attraction of the *Loadstone* is not determined onely to *iron*; but also extends to that *aerial part*, which otherwise could not, without great difficulty, be divorced from the body of the glasse: and to this purpose is it commonly used by Glasse-makers. The *phansy* of *Amber* delights to allect strawes, chaffe, and other festucous bodies, by an attraction, we confesse, obscure and weake enough, yet sufficiently manifest and strong to attest an *Electricity*, or attractive *signature*: for married to the *mumie* of our bodies, it appears superiour to the *humane Magnet*, draws counter to it, and by that interest entitleth it selfe to the dignity of a *Zenexton*, or preservatory *Amulet* against contagion. But *Amber* mixed with *Gummes*, its *imagination* being then transplanted, attracteth the *Venome* and bullets out of wounds: for the pleasure and desire of attraction is varied on either side, that is according to the various contemperation and allay of the *humane mumie*, and of the *Gummes*. But alas! What wonder can it be (unlesse amongst those, who being ignorant of all things,

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foolishly admire all things ( that inanimate creatures should be enriched with an *imaginative faculty*? when that infinite Effence, who is all life, and the very *Soule of Vitality*, hath created all things in perfection, and so prevented all expectation of deficiency and inutility in the least peice of his handyworke: nor can the subtlest Curiosity finde out any one peice in the innumerable list of Creatures, wherein the reflex of his *Divinity* is not conspicuous: for *the spirit of the Lord fill's the whole earth*; yea this expression, *that he comprehends all things*, carries the emphaticall and significant force of the word. Doe we not beleive that there was a large stock of malignant *science* ambuscadoed into the *forbidden fruit*? and that our unhappy *Protoplasts*, together with the aple, swallowed downe that *science*. and received it into the very entralls and profundity of their nature? and doth not this *science* presuppose a *phansy* peculiar to it? For thus some *simples* induce an *Amenty* or short alienation of the reason, others cause a constant madnesse, or *Maniacal* fury: not by a distraction of the brain, or a dissipation of the Animall spirits ( for then the strength and vigour of the maniacall persons would of necessity suffer impairement and decay, which never happens, but rather on the contrary they become much stronger and almost invincible ) but indeed, by the exotick and distractive *phansy* of those peculiar simples introduced, which overmasters our *phansy*, and subdues it to full obedience, sometimes only *pro tempore*, as in periodical *deliriums*, *phrensies* &c. and sometimes for ever, as in *Lunaticks* and *Maniacks* or *Bedlams*.

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Doth not the *rabies* or madnesse of *Dogges* by this meanes transmigrate into men? the *Maniacall phansy* of the *Fury* beeing transplanted into the slaver or salivous froth of the doggs tongue, which soone conquers and triumphs over the blood of any Animal, into which it hath insinuated it selfe, through any the most slender puncture of the skin? for then the primitive and genuine *Phansy* of all the blood in the wounded body surrenders up its inferiour power, becomes subordinate, and compulsively

fively assumes the \* *Hydrophobical phansie of the Exotick Tincture*: from whence, in excess of time, comes a *Binsical Death*, (i. e.) from the sole disease and exorbitancy of the minde, the *Magical virtue* of the Dog being excited and exalted above the non-excited, but somnolent *Phansie* of the Animal. By the same mysterious traduction, in all respects, is the *Phansie* of the *Tarantula* impressed upon man, by a slender thrust of his sting, and the wounded suffering an immediate alienation of their reason, fall into a violent fit of dancing, and capering high levoltoes: onely the poyson

of the *Tarantula* differs from that of the *mad dog* in this particular, that this operateth by a magical power excited, and so by *magick* truly, and without the favor of a metaphor, so called; but that acteth by a magical power *non-excited* and somnolent, as the same difference is undeniably manifest in *Monkshood, Aconite, &c.* deleterious plants, which are speedy and inevitably destructive, in very small quantity: in regard, no Animal endeavours to secure or defend it self against the biting of a *mad dog*, since the magical power of his excited phansie being diffused, is *binding and obligatory*, against which neither the teeth, nor horns of any beast can make the least prevalent resistance; which cannot be affirmed of the Venome of the *Tarantula*.

In the *outward man* therefore, as also in all his fellow Animals, the *Magical power* is *latitant*, and as it were *consopited*; nor is it capable of excitation onely in man, (though we confess, with greater facility, and to higher atchievements) but even in many other Animals, consorted with man at the Creation. Again, it sufficeth not, that the *Spirit* of one individual maintain and observe this law of *concord and monomachy*.

\* A derivative from *Hydrophobia*, a fear of water, which is a symptome of the Animal Faculty, or alienation of reason introduced from the peculiar propriety of the venome of a mad dog. The reason of this strange accident Physicians refer either to the occult quality of the venome, by secret and specifical fermentation of the blood subduing the Imagination to this absurdity; like as the sting of the *Tarantula*, operating chiefly on the seat of reason, the brain, alienates the Phansie, and so infatuates the minde, that the patient dances to death, if not cured by harmonious musick; or to the imagination of the patient, from the remembrance of the occasion of his harm, a dog, perpetually fixt upon and troubled with the image of a dog, so that he conceives the apparition of a dog in the water, or liquor presented to him, and therefore abhors to drink it. Examples of this are recorded by *Aetius, Tetrab. 2. cap. 24.*

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or *duello* with the *Spirit* of another individual: but moreover there dwells a certain *universal* or *mundan spirit* in the whole world, (*i. e.*) in all things within *Trismegistus* Circle, which we Christen the *Magnum magnale*, which existeth the universal *Pander* of all *sympathy* and *dyspathy*, the invisible *Mercury* or common *Intelligencer*, and the *Promotor* of all natural actions; and by whose mediation or convoy the Magnetism is, as by the most convenient vehicle, transported and wafted to an object at vast distance. This is made good by an *autopractical demonstration*; for if upon the miniking of a tuned Lute you place a slender straw, hanging with a doubtful extremity (*i. e.*) equilibrated in the aër, and at convenient distance in the same room strike the minikin of another Lute, when there succeeds a consonance in the eighth note, you shall see the straw to tremble; but when the notes concord in an *unison*, then the minikin of the untouched Lute, impatient of delay, will quaver, caper for joy, echo the same aër, and by a nimble subsultation throw off the offensive straw. What, will you impute this effect to *Satan*, and make him the Fidler? Now you shall never observe the straw to rebound from the string, though all the strings of the other Lute be unanimously, strongly, and neer at hand plaid upon; for it is not the bare and simple *tone* that compels the untouched string to quaver; for then every tone would cause the same effect; but it is onely the *universal spirit*, the *Common Mercury*, inhabiting in the middle of the universe, and being the faithful *executor* and *adutor* of all natural actions, transports, promotes and causes the *Sympathy*.

152.

But why tremble we at the name of *Magick*? since the whole action is *Magical*; nor hath any natural *Agent* a power of activity, which is not emergent from the *phantse* of its peculiar *form*, and that magically too. But in regard this *phantse* in bodies devoid of voluntary *election* is onely of a determinate and limited identity: therefore have some vulgar heads erroneously and dully imputed the effects of such restrained bodies, not to the *phantse* of them, but a *Natural propriety*; out of an ignorance of Causes substituting the effect

effect in the room of the Cause. When indeed every *Agent* doth operate on its proper object, by a *præsensation* or distinctive foreknowledg of it, whereby it is directed not to discharge its activity rashly and at random, but onely on its own peculiar object. For the diffusion or emission of activity necessarily succeeds the sensation of the object; and the effect results from an excitement of the *phantie*, by transmitting of the *ideal entity*, and conjoyning it with the *radius* or *gleam* of the *passive entity*. And this, in our dialect, hath ever been the *Magical action* of *natural bodies*; yet in most accommodate language and just propriety of denomination, this *Magical* and *phantaſtique activity* belongs principally (if not solely) to *Creatures* ennobled with a power of *election*. I shall muster up the *Creatures*, and guide our disquisition through every *Classis* of them. All *formal proprieties* flowing from the forms of the three universal principles, *Sal*, *Sulphur*, and *Mercury*; or the salt, Unctuous fat, and liquor, whereof every body is composed, and into which it is, by corruption of the corporeal harmony, again resolved; and the Mercury or liquor is so often diverse and differently qualified, as there are different species of compound bodies, which same variety of impregnation we are to conceive also of the other two, *Sal* and *Sulphur*: All specificall proprieties, I say, are derivatory from the *phanties* of these *forms*, which in regard they are very *corporeal*, and deeply immersed in the bosome of *Elements*, therefore are they called *Formal and occult proprieties*, out of a gross ignorance of the *forms*, which in another (and introth more Philosophical) acceptation are *Magical effects* produced by the *phantie* of the said *forms*: but (we confess) less noble, and more corporeal, yet abundantly satisfactory to those ends, which, by the primitive destiny of their Creation, they regard. To this series belongs the subductive virtue of Cathartick or Purgative, the somniferous faculty of *Hypnotick* or dormitive *medicaments*, &c.

Besides these there are other nobler *Proprieties*, taking their original from the *phantie* of the *forms* of the whole *Compositum*: and these are diffused through and inherent in the

whole *Compositum*, by reason of the Form of it; such are the Magnetism of the *Loadstone*, the virtue of *Tinctures*, and all specificall and appropriate *Medicaments*; which are occasioned by reason either of the *whole homogeneous mixture*, or the particular *form* of some integral part, but not of any *single* or divided *principle*: such as these are naturally inherent in the trunk, leaves, root, and fruit of plants, and not in any one of the three principles diacritically separated from the compage or conjuncture. Thus also *Antimony*, while it remains in its primitive form, and native integrity, is enriched with noble and excellent qualities, which it could never aspire unto in its solitary and divided principles. But these are also closely enshrowded in *Corporeity*; and therefore the *natural magick* lies covertly ambuscadoed and obscure in them, and hath been thought wholly attributory to *Nature*, by an unjust and unadvised distinction of *Nature* from *Magick*, opposing the former è diametro to the latter, when in sober verity they are both one and same, though commonly received under distinct appellations. Thus the *leaf* of a *rose* hath a distinct virtue, which the *stem*, or *yellow rust* in the middle of the *rose* hath not: and that virtue ariseth not to the leaf from the three *Grand principles* united, or any one of them paramount in the conjuncture; but immediately resulteth from its *Vital Form*, which, when it is destroyed, amitteth its *primitive*, and acquireth other *secondary virtues*; as in example, a grain of *Corn* in its primitive vitality *nourisheth*, but when degraded from that first life, it *fructifies*. Thirdly, there is another *Magical power* proceeding from the *phantasy* of the life of the *integral compositum*: and this is implanted in *brutes* and the *exterior man*; which being spiritual, is more absolute in soveraignty then the former, but yet not advanced to the zenith or highest pitch of energy, though sometimes by much excitation, and a strong phansie introduced by a real entity, it ascend to a very great height of activity, and by a neer emulation rival the true *Magick* of the *inward man*. Again, the *Soul* of every *Bruite* enjoyeth a power of creating a *real entity*, and of transmitting the same, by the mandate of the *Will*, to an object at very large distance: of this

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this sort of *magical brutes*, are the *Basilisk*, a dog, many fishes described by *Olaus Magnus*, &c. such also is the virtue inhabitant in the *blood* of many *Animals*: and hence doth *Holy Writ* deliver expressly, that the *Soul* sojourns in the blood though extravenated, though decocted on the fire, yea, and (for ought can be alleaged to the contrary) though totally altered by corruption. Finally, there is also a *Magical* virtue as it were *abstracted from the body*, which is wrought by the excitement of the *interior power of the soul*: and from this arise most potent procreations, most noble impressions, and effects of supreme vigor and efficacy. For (introt) *Nature* in most of her operations playes the *Magician*, and acts by the energy of her own *phantie*; and since this activity is by so much the more potent, by how much the more spiritual; therefore is the term or appellative of *Magick* exactly analogous and concordant.

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Of all which gradually different *species of magical virtue*, there is hardly any one that stands not in need of excitation. For that of the lowest *Classis* requires excitement and eduction, by some previous warmth, or gently fomenting heat, by which there is educed a certain vapor, or *spiritual effluvi-um*, by reason whereof the *phantie* restrained in a profound sleep, and drowsie inactivity, is awakened into action, and then begins a mediatory encounter between the *corporeal spirits*, which is of *Magnetism*, excited by a precedent touch. But that of the highest *Classis*, such as belongs to *bruits* and *men*, receives excitement from an *intellectual conception*; and that of the *inward man* is not at all excited, unless by the *Holy spirit*, and by his excellent gift, the *Cabal*; but that of the *outward man*, by strong *imagination*, by assiduous and intense speculation, yea, and in *Witches* by *Satan*. But the *magick* of the *extravenated blood* (wherein the *soul* hath taken up her quarters) which lies lurking onely in *potentia*, is excited and invited into act, either by a more strong *imagination* exalted, conceive it of the *magician* making use of the blood as a *medium*, and fixing his newly accensed entity thereon; or conceive it by the ascendent *phantie* of the *Armory unguent*, the excitatrix of the proprieties latent in the blood; or by a  
previous

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previous destination of the blood to corruption whereby the Elements are disposed to separation, and the Essences (which know no corruption) and the Essential phansies, which lay obscured in the *potentia* of the proprieties, fall forth into action.

160. The *phantie* therefore of any subject whatever hath obtained a strong and vigorous appetite to the spirit of its peculiar object, in order to the locomotion, attraction, expulsion, or repulsion of it: now in this, and no where else, we acknowledge Magnetism, as the natural magical endowment of that subject, conferred upon, and firmly implanted in it, by the wise bounty of *God*.

161. There is therefore a certain *formal propriety* segregated and manifestly distinct from the *Sympathetique and abstruse qualities*, in this particular relation: that the *phantie*, which is the motrix of those qualities, doth not directly tend to the Locomotion, but onely the Alteration of the object. And thus, though we grant, that every Magnetism be either *Sympathetical*, or *Antipathetical*; yet notwithstanding the inversion will fail, that every sympathy must be Magnetical.

But we retire from our digression to the grand mark our intentions level at. By this time (I conceive) it is clearly understood, that there resideth a *phantie* and *magical appetite*, not onely in the *blood*, but even in the superfluous *humors*, *meats*, and *excrements*; since the various and numerous progeny of diseases affordeth convictive manifestoes of it. For pregnant women labor with an absurd and ridiculous appetite to strange and unusual meats, and Cachectical Virgins, by a natural *œstrum* or libidinous fury of the exorbitant womb, do with extraordinary celerity (though not without great inamœnity and paleness) digest what ever they long for: but indeed, not from reason of similitude of substance, nor from any consanguinity of humane nature requiring that particular meat, their irregular appetite so ravenously covets; but seduced by the *exotique phantie* of the *vitious humors*, accumulated in the vessels of the womb, and restagnated or belched up into the stomach, which  
over-

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over-mastering the true and natural appetite, goadeth them to this absurdity; by the expulsion of which noxious impurities, we have frequently cured such perversions and absurd appetites; or else we have mitigated and composed them, by permitting the irregular and frantick phansie of such humors to fate it self by fruition. In the *blood* therefore there inhabiteth a peculiar *phansie*, which in regard it is of more vigorous energy therein, then in other things, therefore doth *Divine History*, in a singular and emphatique Elogy, call the *blood* (though strongly decocted, and ready cooked for the table) the *Mansion of the soul*. And in regard this *phansie* of the *blood* is capable of *traduction*, and may be devolved to posterity; for this reason is it, that the manners, gestures, conditions, and genius of the Grandfather are revived and become resplendent in his issue, long after the resolution of him into dust. *Nobility* took its first rise from well-deserving *Virtue*: hence most nobility be without just merit, suspected to be encreased by the continued and successive propagation of the family, unless the heroick inclinations and virtues of gallant ancestors; obscured by mortality, might, with probability of hope, be expected to finde a resurrection, and shine again in their late posterity. Again, doth not the *enmity* conceived betwixt the *Woolf* and *sheep* remain firmly impressed upon their pelts? Wherefore the *phansie* of an *Animal*, per-  
 vicaciously surviving death, is impressed not onely upon the *blood*: but also whoever sleeps under the coverture of a blanket made of the skin of a *Gulo* or *Gluten* (a beast of incredible, because insatiate, voracity, very common in *Swedland*) is forced continually to dream of feasting, hunger, voracity and the ensnaring of wilde beasts, according to the natural condition of that *animal*, while it was living: and thus, onely by an external coverlet, the *phansie* of the beast, which during life sojourned in the skin, is devolved and traduced unto a man, that sleeps beneath it. And thus also, by the ministry of the *Phansie* of the *blood* comes it to pass, that the blood extrav-  
 enated, being received upon the sword or weapon, is introduced into the *Magnetick Unguent*. For then the *phansie* of the *blood*, before unactive and somnolent, being by the vir-  
 tue

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tue of the *magnetical unguent* excited, and there finding the balsamical and medical virtue of the *unguent*, earnestly covets the newly-induced quality to be communicated to it self throughout, and from thence, by spiritual magnetism, to exhaust and drain out all the foreign *quality*, that had invaded the wound: which when it cannot sufficiently perform upon the single stock of its own strength, it implores the aid of the most of the blood, fat, and mummy, which by coalition degenerate into such balsam, that by no other means, but its own *phantse*, becomes *medical, magnetical*, and also *attractive* of all the foreign quality out of the body, whose fresh blood, abounding with spirits, is applied unto it, whether it be the blood of a man, or any other Animated Creature. The *phantse* therefore is *reducible* and *ecstatical* from part of the blood freshly and immediately after the effusion brought unto the *unguent*: but the *magnetical attraction*, begun in the blood, is perfected by the medical *virtue* of the *unguent*. But the *unguent* doth not attract the evil and depraved tincture or inquinament of the wound, unto it self, and so put on as much contagion, as was enclosed in *Pandora's box*: but onely works a salutiferous *alteration* on the spirit of the newly effused and freshly applied blood, makes it medical, balsamical, and rouzeth up its dormant virtue: whence there results to it a certain medical and magnetical virtue, which makes a speedy return to the body, from which the blood issued forth, with full commission and power to cure its cousin german, the spirit of the blood yet flowing in its proper conduits, throughout the whole man. For it sucks out of the wounded party, the exotick and dolorous impression, diminisheth it by a medical power, exileth it; which medical virtue, being the puissant conquerer of the evil, is partly *excited* in the blood, and partly ingenerated in the same by the *unguent*, that is by the spirit of the *unguent*, upon the *magick of its phantse* (*i. e.*) its created endowment, thus exercising imperial power, and efficacious sovereignty, over the spirit of the blood. In another case, the blood enclosed in an egge shell, putrefying with all its vigor about it, and so as it were redeemed from the bondage of corporeity, and the spirit delivered from all impediments, by

previous putrefaction, becomes attractive, by the mediation of the mummy of a dog, and really transfers that disease, which was before seated in the phansie and astrality of the excrementitious impurities in the patient, into the dog that devours it; for no other reason, but this, that the magnetism cannot be advanced to perfection of operation, without the intercession of the balsam of the *unguent*. We have observed, if it happen that the wounded party hath received many wounds at once, that it sufficeth to have the blood effused out of any one of the wounds; and that by the single application of that blood, all the other wounds are cured together: because that blood observes a correspondence and sympathetical concordance with the spirit of the whole man, and from the same educeth the offensive extraneous quality, communicated not onely to the lips of the wound, but also to the whole body; for from one wound there ordinarily is kindled an universal fever throughout the whole body of man.

Hitherto have I suspended the revealment of a grand mystery; namely, to bring it home to the hand of reason, that in man there sits enthroned a *noble energy*, whereby he is endowed with a capacity to act *extra se*, without and beyond the narrow territories of himself, onely *per nutum*, by his single beck, and by the natural magick of his *phansie*, and to transmit a subtil and invisible *virtue*, a certain influence, that doth afterward subsist and persevere *per se*, and operate upon an object removed at very large distance: by the discovery of which sole mystery, all that we have hitherto treated, concerning the *ideal entity*, conveyed in the arms of a spiritual emanation, and sallying abroad to execute the mandates of the *will*, concerning the *magnetism* of all Creatures, proceeding as well from humane *phansie*, as from the native and peculiar *phansie* of every thing, and also concerning the *magical superiority* of man over all other sublunary bodies, will receive illustration, and shine bright in the eye of our understanding. Tis a meridian truth, too clear to be eclipsed by controversie, that of steel there may be made a needle, which invigorated by the confriction of a loadstone, doth point out the pole to

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Seamen: but in vain is the steel hammered into a needle, and placed at free range in the navigatory Compass, to level at the north Star, unless there hath preceded a fit and requisite affriction of the loadstone. Which assertions since they sound loud enough to pierce the ears of the deafest incredulity, it remains convenient, that we frame and qualifie a Mariners needle, *solo nutu*, onely by the *magnetism* of our *phantie*, and magick of *intuition*. On the anvil therefore, whereon the steel is hammered into a figure of a needle, let the north point be chalked out, and that in a strait line: then stand you, when you play the Vulcan, with your back to the north, that so when the steel is beating under the hammer, you may draw it out into a needle towards your self and the north: I say therefore, that such a needle, thus *positionally* and *intuitively* framed, will acquire a vigorous *polarity*, and punctually observe the north Star, without any forein impregnation or magnetical infusion, and indeed without any variation, to which the ordinary needles invigorated by the loadstone are subject, which carries with it a very great mystery. Moreover that needle, which is made upon the foresaid line, by *chance*, and without the *knowledg* or *intention* of the Fabricator, continues bare steel, devoid of all verticity, and directs not to the pole. Hence is it a natural Consequence, that the imagination of the Fabricator, in the very moment of the needles nativity, when the glowing heat of the fire is somewhat abated, and the steel but obscurely red, doth impress this magnetical faculty into the steel needle, as a convenient and appropriate subject. Not that the celestial orbs do, in that punctilio of time, infuse the verticity; for then it would descend and be impressed upon the steel, without the intention, consent or observance of the smith; which cannot satisfie experience: for if the Stars did transmit their influence at some certain hour, and in some determinate position, then might the *Characteristical and sigillary science* of the *celestial orbs* be allowed to put on triumphant wreaths, which we pass by.

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But that *Constellation* which descends upon the steel (and it may be upon every *magical image and seal*) is derived from the *Microcosmical Heaven*, that is, from our own  
*Olympus:*

*Olympus*: vain and unsuccessful therefore have been those *Magical seals and pentacles*, which were not framed and configured by the magician in an high *ecstasie* and exaltation of his *phantie*: for all inferior *Entities* and *Phansies* are compelled to do homage to the transcendent magick of ours, by which prerogative *Sapiens dominabitur astris*, a wiseman shall regulate and countermand the influence of the Stars, to the dominion of whose sceptre the *Parent of Nature* hath subjected whatever is contained in the vast Amphitheatre of Heaven. What we have here alleaged concerning the *phantie* impressing a verticity upon the steel, as we have learned from the authentick testimony of many judicious pens, and from our own frequent experience: so may it be confirmed ten thousand times to the observation of any whose curiosity shall encline him to the easie trouble of the experiment. Thus the leaves of *Afarum*, and the tops of *Elder*, submit and conform unto the *phantie* of the decerptor, who impresseth upon the plant, and the plant upon the leaves a *magnetical virtue*, which in operation shall justly respond to the position of the hand that gathered them: when otherwise, the leaf being decocted (as the needle heat again in the fire) and given in a potion, the virtue of the *phantie* impressed upon it would of necessity perish, if the *Magnetism* were not cherished and maintained from the integral plant. That the blood of any *Animal* decocted and ready cooked for the trencher, doth yet contain the *soul* of that *Animal*, is true: but that virtue doth not depend upon the impression of *humane and forein phansie*, but ariseth immediately from the proper endowment of its own *phantie*. By the same reason also doth a dart thrust through the heart of a horse, killed by the execrable magick of a witch, binde up and hold captive the *vital spirit* of that *witch*, and twisteth it together with the *mumial spirit* of the *horse*, that so both may be torrifed together, and by that torment, as by a sharp goad, the witch may be driven to betray her self: and that at length, by the justice of the magistrate, the base miscreant, detestable to *God*, and pernicious to man, may be eternally exiled from the conversation of mortals, and cut off, according to the Law of *God*. For if the operation be

determined to any *external object*, the *magical soul* doth never attempt it without a convenient *medium*: and for this reason she makes use of the *dart* or nail transfix'd through the heart.

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Now this position, that man is endowed with a power of acting, *per nutum*, or moving any object at remote distance, being proved by convictive evidence: it is also sufficiently confirmed, by the same natural example, that this transcendent energy was conferred upon him by the wise indulgence of his Creator; and therefore, by the Charter of his Nature, doth justly belong unto him. Their conjecture hath ever had a strong hautgoust of absurdity, who have hitherto conceived, that *Satan* hath moved, altered, and transported any thing, and really applied *Actives* to *Passives* in locomotion, onely *per nutum*; while they have taken for granted, that the Devil was the first and grand *Motor* in the forementioned motions, that by those corporeal extremities requisite to contaction, he could violently snatch away, transmit, or any way move; at least an aëreal body (which they fondly imagine) though destitute of a soul. Absurd, I say, is it to believe, that *Satan* since his exile from the presence (I mean, the merciful influence) of *Divinity*, and fall from the glory of his own essence, doth still retain a *magical dignity*, whereby he can really act upon any natural subject, and produce what effect soever he please, onely by *intuition*, because in the primitive excellence of his once Angelical nature, he received such an endowment: but that the same prerogative was taken from, and ever since denied unto man, and given to the Devil, the most vile and despicable of Creatures: and that if there be any such real effects performed by man, they are to be ascribed to a servile *compact* with the devil. Open the eyes of your reason: for *Satan* hath hitherto proudly triumphed in your so great and so dangerous ignorance, with so high content, as if you had made his altars smoke with the grateful incense of *glory* and *dignity*, and devested your self of your own native prerogative, pulled out your own eyes, and offered them in sacrifice to him.

We have said, that every magical virtue doth lie *dormant*,  
and

and want *excitation*: which holds perpetually true, if the object, upon which the energy is discharged, be not neerly disposed and qualified to admit it, if the phansie of it doth not promptly conform unto the impression of the *Agent*, or also if the *Patient* be equal in strength, or superior to the *Agent*. But on the contrary, where the object is conveniently, proximately, and obediently qualified to entertain the magical influx, as steel is to receive the magnetical infusion of a loadstone: or plainly weak, and conscious to it self (as are the homicide, adulterer, thief, and witch) there the *patient*, without much excitation, the sole *phansie* of the *outward man* being deduced into action and adliged to any convenient *medium*, at the first assault surrenders its self, and obeys the Magnetism. I say, the magician ever makes use of a *medium*: for thus, unless a pregnant woman hath extended her hand to her own thigh, forehead, or buttocks, the infant in her womb shall never be stigmatized in his thigh, forehead, or buttocks. Thus do the words or forms of *Sacraments* ever operate: because *ex opere operato*, from the work performed. But why *exorcisms* do not alway succeed in their operations; the defect is not in *God*, but onely because the *unexalted and dully-excited minde* of the *Exorcist* doth blunt the edg of the Charm, and render the words invalid and ineffectual. For which reason, no man can be a happy and perfect *Exorcist*, but he, who hath learned the art to excite the *Magick* of his own *phansie*; or by practise can do it *ecstatically*, without that knowledg.

It may be you'l say, that our *Armory unguent* acquires no other magnetical virtue, then that which redounds to it from the *phansie* of him that compounds it: you are mistaken. However, should we allow you that error for truth, your cause could receive no support or advantage thereby; since then you would implicately confess the effect not to be ascribed to *Satan*. So the *Unguent* would not be magnetical from any innate and natural *phansie* peculiar to it self, but from an external adventitious inspiration, nameiy the *phansie* of the *Compounder*, impressed upon it: since there can be no neerer *medium* of the foresaid Magnetism, then humane blood with  
humane

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humane blood; truly, the blood alone, as the most proportionate and predisposed subject, would suffice to the composition of the *Unguent*, and all the other simples ingredient into the confection, would be frustraneous and unnecessary, especially the *blood of a Bull* and *hony*, where the cure is to be performed by applying the salve to weapons not distained with the blood of the Patient, which is manifestly false by experiment. Finally, the Magnetism of the *Unguent* would then be *general*; in respect the *Confectioner* may, by the wilde and universal range of his Phansie, intend to make the impression, uncertain, undeterminate, and extensive to the wounds, not onely of *man*, but of *all beasts* whatever. What if the *Compounds phansie* were not fixed upon a dog; must the *Unguent* therefore have no virtue to cure the wound of a dog? Away with such idiotism, such ridiculous dotage. What hath *Bole Armeniacke*, what *Line seed oyl*, what *Hony*, and in fine what hath the *blood of a Bull*, of peculiar disposition, or determinate respect to the wound of a horse, or man; that upon them onely, as upon the most proper *medium*, and not upon any other things, the Phansie of the *Confectioner* should be impressed? and yet if these were secluded the Composition, the *Unguent* would be barren and devoid of all power and vulnerary efficacy. *The Natural phansie therefore of the Unguent is the sole and grand cause of the Magnetism, and the immediate and proper cause of the Cure: but not the imagination of the Component.*

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Behold! you have our (understand true, *Christian*) Philosophy; not the frantick sophisms, or idle dreams of *Ethnicks*. Be cautious, I beseech you, that you bring not me into censure, who have been your self more forward and rash in censuring others. I am yours, and a Roman Catholick; who have cordially and firmly determined in my self, to meditate or write nothing, that may be contrary to the *Word of God*, or the fundamental *Articles* of the *Church*. I well understand the constellation of my own *genius*, and know my self born, not to allow or foment contentious debates, not to write *Comments* on, or defensive *Apologies* for the pens of other men; wherefore, what I knew, I desired, with  
a free-

a freedom becoming a Philosopher, to communicate to the world.

I shall annex onely this one clause: Whoever attributeth to the Devil an effect arising from *Natural Causes*, so created by *God*, and so conferred upon the Creatures: he doth alienate the honor due to the *Creator*, and ignominiously (others might say blasphemously) apply it unto *Satan*: which (under your favor) if you shall strictly call under the test of your *Anatome*, you will finde to be expresse *idolatry*. My earnest prayer to the fountain of all *Clemency*, our *God and Father of Mercies*, is now, and ever shall be, that he would be pleased to look, with the eye of *compassion and forgiveness*, upon those errors and lapses of our *understanding*, which from our native, not stubborn, ignorance, and humane fragility we have contracted. *Amen.*

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**T**Here are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one: (And anon speaking of the Humanity of Christ) there are three which bear record in Earth, the Blood, the Spirit, and the Water, and these three are one. To us therefore, who have the like Humanity, it is no wonder, that we contain Blood and a Spirit of the like unity: and that the action of the Blood is meerly Spiritual. Yea for this reason, in Genesis it is not called by the name of Blood: but dignified with the appellation of a Red Spirit.

Withdraw therefore, whoever thou art, from thy incredulous pertinacy, and ingenuously acknowledge another Spirit in the blood, besides the Devil: unless thou wilt dare to oppose thy mis-informed Faith to the Book of Truth.

## The Translators Supplement.

**N**emo huc Geometria expertus ingrediatur, was the Motto which the semi-christian Philosopher, Plato, caused to be engraven on the porch of his Academy\*: implying not onely the exact measure of lines, but also the Geometry of a mans self, the dimensions and just extent of the passions and affections of the minde, to be the previous qualification necessary to any, that should hope to benefit by his Lectures. And Nemo huc Philosophia expertus ingrediatur, shall be our inscription in the front of this Translation; understanding by Philosophy, the ample knowledg not onely of the Elemental and visible World, but also of the Intellectual and Spiritual; not onely of the more plain and obvious tracts, wherein Nature progresseth to the production of ordinary effects; but even those obscure and unfrequented paths she walks in, when she advanceth to Abstrusities and more mysterious Magnalities; together with that acquired Candor of judgment, and habitual Equanimity, which as well emancipateth the understanding from the pedantick tyranny of subscription to all that's read, if but disguised in the specious dress of probability, and ushered in by Antique Authority; as it inclineth the reason to a sober assent, and modest conformity to such Assertions, which carry the face of judicious Enquiries, and serious majesty of Truth, though they be presented at disadvantage, under a cloud of Novelties, or Paradoxes. Nor can we fear that this our device, or impress, will be suspected of impertinency, by any that shall do so much right to their own judgments, as to conced, that a Reader thus qualified, must be the onely he, that can survey, understand, censure, and enrich his head with the subler speculations, and profound Dialectics of our more then ingenious Helmont; while it is of confessed necessity, that the gross ignorance of some must obscure, and the prevarication of others pervert the prospect of these splendid (though

\* Masfl. Fici-  
nus, in vita  
Platon.

*Heterodoxical*) Notions, and *Natural* (though spiritual, or magical) *Causalities*, which his finer pen hath drawn, in landskip, upon this tablet, *The Magnetically-Natural cure of Wounds*.

Now though the pensive Consideration of the incapacity (some would have said, *Barbarity*) of the numerous multitude, on one side, and of the deplorable *inflexibility* of the leading part of learning, more then a moiety of Schollers being swallowed up in a deluge of *Presumption* and *Prejudice*, on the other, might in some measure excuse our despair of finding many heads of this soveraign temper, wherein sufficiency in *knowledg* ought to have received the just allay of *Candor*, and *non-adherence to Antiquity*; yet may we not incur the odious premunire of *singularity* so far, as not confidently to hope, that our worthy *Author* will fall into the hands of some, whose unbyassed intellectuals will smoothly run him over, and gather so full satisfaction from many of his *Experiments*, that *Gratitude* her self will prompt them to confess the sacrifice of *Honor* deservedly due unto his *memory*.

And upon this evidence of *Hope*, we are bold to promise our self supportment for our resolutions of not attempting either any *Comment* on, or *Defence* of those *Metaphysical* (understand onely *Ideal* and abstracted) conceptions, and novel *Hints*, rich asperfed upon these sheets; such as that of a *Phansie*, or *Natural sensation*, by the Charter of their Creation, properly pertinent unto, and inseparably inherent in all mixt bodies, though devoid of *Animation*, and power of *voluntary election*; and this not onely single and of determinate identity, but multiplex and various according to the diverse predisposition and capacity of the object, whereon they discharge their activity; that of the *magical prerogative* of *man*, or that transcendent endowment, whereby he is empowered to act *per nutum*, by the sole virtue of *Thought* or *Spiritual intuition*, upon an object removed at vast distance, by means of an *ideal entity*, formed in the womb of more attentive *Imagination*, and transmitted by the *Will*; that of the fatal *Consopition* of this Hierarchy, or semi-divine Faculty of the

the soul, by the Opiate or Counter-magick of the *Forbidden Fruit*; and the resuscitation or excitement of the same, by the enfranchisement of the *inward man* from the eclipse and oppression of *Corporeity*, in *Enthusiasms*, *Raptures*, and *Ecstatical Contemplations*, &c. Since the known poverty of our Reason could not but throw infinite disparagement on the wealthy harvest of his; nor the access of our plenary *assent*, or *vindication*, confer any thing at all of estimation to fulfil the *Authority* of his *Name*, or determine the establishment of his *Positions* for solid and unrefutable *Truths*. Wherefore in conformity to the advisees of some riper heads, to whose friendly decision we humbly submitted our hesitancy in this point, together with the concurrent vote of our own thirteenth thought, we have stood resolved, neither to dim the lustre of our *Authors* sense, by the interposition of our *Bœotian* \* *interpretation*, or melancholick enlargement; nor make our pen guilty of so uncivil encroachments on the liberties of the comprehensive *Reader*, as to preoccupy his head, with the abortive results of our shallower scrutines, or prevent his more ocular *disquisitions* and maturer *animadversions*; but so far to assist younger capacities, as to endeavour the explanation of some unfrequent *idiomes*, and uncouth *terms*, which the *Author* seems to have borrowed from the *Cabalistic Vocabulary* of *Paracelsus*; annexing onely, for satisfaction of the more illiterate, the more select, and less superstitious *Forms*, or *Prescripts* of the *Magnetick Armary Vnguent*.

\* *Bœoti enim, apud antiquos, stoliditatis & stupiditatis nomine malè audierunt, de quo Horat. in Epist. Bœotum in crasso juraves aere natum.*

In the mean time, in order to our avoidance of scandal, as we cannot smother our wishes, that the ardor of debate with his opponents, *Father Roberts*, the *Jesuite*, and *Goclenius*, the *Physician*, and the eager quest of reasons to make good his theory of Magnetism against future *Assailants*, had not seduced his gravity to stumble upon some few Examples, whose constant verity Experiment may have just cause to question, or sober Philosophy, at first sight, smilingly refer to superstition: so we cannot but sigh at the apprehension of our own want of abilities to sustain so considerable and weighty a task as the due perpenision and mature disquisition of some

abstruse notions, which the conciser pen of our Author hath onely hinted, *per transennam*, and so proposed to the more deliberate discovery of some worthy *Enlarger*. For (to omit others of less value) upon that one cardinal pin of Magnetism, or the Magical virtue of Naturals, it seemeth to us, that the whole speculation of those three grand *Arcanaes*, whose obscure and yet inscrutable Causalities have captived the greatest Wits, in all ages, in a labyrinth of perplexed and uncertain *Enquiries*. (1) The *Original and cognation of Forms*; (2) The *causes of Sympathy and Dyspathy*, or of idiosyncritical Friendship and Enmity or averfation; (3) And the so universally magnified *Power of Imagination*, necessarily depend. To the clear and satisfactory solution of which *Problems*, whoever is ordained, by the exceeding benignity of his Constellation, will perform a work of highest benefit, and unparalleled merit to the *Common-wealth of Learning*, will advance his memory to so high a pitch of *Honor*, that 'twill be accounted humility in him to look so low as *Cesar*, and shall have our free Vote, that his statue cannot be uncivil, or ambitious, if it take the right hand of *Aristotles* in the *Vatican*. But alas! this must be a work of *Time*, *Pyrotechny*, and many heads cooperating. And therefore the wide and almost irreparable encroachments, which the late deluge of *Barbarism* hath made upon the studies of our own ingenious *Nation*, and ominously threatned to most *Seminaries* of Arts and Sciences in *Europe*: together with the general contempt of severe Philosophy, amongst those, whose wealthy Fortunes might sustain the charge of Experiments and forein Explorations requisite to the laudable atchievement of so magisterial a piece of knowledg, may probably encourage our fears, that it may be late ere posterity be blessed with its revealment, nay, perhaps not until the whole material World be ready to confess the *Chymistry* of the last day.

Having hitherto seduced the minde of our Reader, into a short prospect of those few pieces, which our devout Zeal to the advancement of the knowledg of *Natures* choisest *Magnalities* hath inflamed us to desire in a larger draught; and

and presented him the slender summary of what our *Supplement* intendeth: a longer digression cannot but tacitely scandal the weight of our Theam, and rudely disoblige attention. Wherefore, we return to the direct discharge of our undertakings: the interpretation of some Fanatique words, which in the opinion of Grammar know no signification, because no Etymology, nor can the greatest Philologer deduce from any original higher then the *Babel of Paracelsus*; and the supply of the *Antiquity*, and *Forms* of the *Magmetical Vn-guent*.

*Bismuthum*, in the dialect of *Hermetical Mineralogists*, admits of a double signification. For some accept it for a simple, and list it in the inventory of *Marchasites* or *Fire stones*, taking it to be no other, then that which the Noble *Geber* called *Magnesia*, and the shops *Black Lead*: \* others intend by it a compound made by the hand of Art, and that of two sorts: The first, when upon melted Tin, the Chymist affuseth Mercury, and makes thereof a fragil substance and snow-white mass; \* the other a mixture of Silver and Mercury, which submitteth to the first assault of fire, as easily as wax, and is of exceeding whiteness, which we conceive to be the true *Magnesia Philosophorum*. But we had rather incline to the autoptical testimony of the judicious Doctor *Jordan*, \* who renders *Bismuthum* to be in English, *Tinglass*, or the sterile *Marchasite* of *Lead*. Now *Marchasites* are the immature materials of metals, and vary according to each several and distinct species of metals: \* and hence doubtless *Paracelsus* took occasion, in the separation of Elements from *Marchasites*, to compare the golden *Marchasite* to *Gold*, the silver one to *silver*, *Talck* to *Tin*, *Bismuthum* to *Lead*, *Zincum* to *Copper*, *Cadmia* to *Iron*, *Stibium* to *Mercury*, &c. *Consule Paracelsum in tertio Archidox*.

I.  
*Bismuthum.*

\* *Vide Casalpin. lib. 2. de metall. cap. 54.*

\* *Dornæus in dictionar. Parac. l. f.*

\* In his Book of Natural Baths, and Mineral Waters.  
\* *Libavius in syntagmat. Arcan. Chymic. lib. 2. cap. 24. in commentar. ad finem.*

2.  
*Throni.*

*Throni*, or *Tronos* and *Tronossa*, in the wild Language, or rather Canting, of *Paracelsus*, implies a rorid *Meteor*, or *Celestial dew*, being a species of *Manna*, in sweetness, density, tenacity, and whiteness, far transcending all other: generated by the Mercury of the middle region, infusing its astral feminality into the fertile matrix of the Aër; and wholly separated.

separated and refined from all Sulphur and Salt. This delicate extract of the Stars is in good plenty found, if we regard the time of its distillation, in the spring and entrance of harvest, when the Sun begins to leave the torrid Negro, and make his more temperate courtship to the starry Virgin: if the place, in most Eastern Countries, upon the leaves of Trees and Herbs.

3.  
*Thereniaben.*

*Thereniaben*, or *Tereniabin*, meaneth the same, which the more regular and orthographical pen of *Aristotle* hath properly named *ἀσέμελι*, *mel aereum*, *vel roscidum*; an oleaginous kinde of *wild hony*, not confected by the Chymistry of Bees, but distilling from the Retort of the inferior Aër, upon Meadows, Campaniaes, Trees, and Herbs. This delicate collation the civility of the Planets entertaineth us with, in the moneths of *June*, *July*, and *August*, as if they intended the refreshment of the laborious swain, exhausted by the heat of Summer and sweat of Harvest. The Antients called it *Threr*, if we may credit the traduction of *Dorneus*, in his comment upon the distracted meteorology of *Paracelsus*.

4.  
*Nostoch.*

*In dictionario  
Paracelsi.*

*Nostoch* understandeth the nocturnal Pollution of some plethorical and wanton Star, or rather excrement blown from the nostrils of some rheumatick planet, falling upon spacious plains, fields and sheep pastures, of an obscure red or brown tawny, in consistence like a gelly, and so trembling if touched: which the philosophy of the clouted shooe affirms to be the ruines of a Star fallen. Some there are, saith *Dorneus*, who by *Nostoch* intend *Wax*: but by the favor of a metaphor.

5.  
*Nebulgea.*

*Nebulgea* we English a *Salt*, or *Nitrous exudation* and destillament from the clouds, by the deliquium of the colder aër resolved into an unctuous liquor, and descending upon solid and stony bodies; which suffering induration, by the exhalement of its aqueous parts, assumes solidity, and by the interest of exact similitude and cognation, doth more then pretend unto the dignity of *celestial Nitre*.

6.  
*Laudanum.*

*Laudanum*, if the same that all the Druggists of *Europe* call *Ladanum*, is the Woodseer, or liquid spumous exudation of the shrub *Cistus*, or *Ledon*, growing in great plenty in the

the Island *Cyprus*, which the Natives, (unless the syth of time hath lighted upon that custom, since the days of *Dioscorides*) \* use every Spring to gather from off the long shaggy hairs of the thighs and beards of Goats, feeding among and brushing themselves against the stalks and leaves of the plant, and after due clarification and percolation thereof, to conserve in convenient pots: But if, in the account of *Helmont*, a kinde of aëreal meteor, or production arising from the coition and conspiracy of some seminary celestial influx with fit and proportionate matter, the fat evaporations of Plants; we confess that after a tedious search of *Paracelsus*, *Severinus*, *Dorneus*, and others his interpreters, we cannot receive positive satisfaction concerning its name, nature, manner of generation, or specificall difference, but must acquiesce in a contented ignorance of what it is.

We dare not countenance error, or stifle our own habilities of disquisition, so far, as not to take notice of the incogitancy, or partiality of our *Helmont*, in ascribing the honor of the invention of *Hoplocrism*, or the Cure of Wounds by unction of the weapon, to his Master *Paracelsus*: When we stand confirmed, upon evidence of substantial and convictive Arguments, that this secret is much younger then *Paracelsus*, as bearing no date of its revealment beyond those yeers, wherein he had long confessed his dust, and experimentally confuted his own arrogant Treatise of the art of spinning out the thread of *Mans life* to a length equal with the clue of *Time*, and making our *vital Oyl* of the same durable and invincible temper, with that which maintaineth the flames of *Eternal Lamps* \*. For first, upon strict (and introth tedious) lecture of all the leaves of the extant Works of *Paracelsus*, we cannot meet with any the least mention of it: nor indeed the grave *Libavius* before us, as he solemnly professeth, in *Apocalypseos Hermeticae, parte priore, & cap. ultim.* And to those, who have appealed to posthume *Manuscripts*, and gloried in their inheritance of some Papers bequeathed to the secret custody of *Opporinus*, his *Amanuensis*; we must with smiles rejoyne, that a sober and well ordered belief can

\* In libr. 1.  
cap. 110.

\* Prodit Porta,  
lib. 12. Mag.  
natural. cap.  
ult. in agro Pa-  
tavino, non pro-  
cul ab oppido  
Atestino, reper-  
tam fuisse urnam  
fistilem, intra-  
quam erat altera  
urnula & intra  
eam lucernula  
ad huc ardens,  
quã rusticis ma-  
nibus imprudenter  
profusa & ru-  
pta, mox eva-  
nuit flamma.  
vide etiam Ca-  
sium de minera.  
lib. 3. cap. 7.  
Seç. 20.

\* *Consule Librum in examine Philosophicæ novæ, an magia Paracelsica possit probari, &c. c. 6. pag. 25.*

as soon swallow down the monstrous figment of the *Book of Adam*, \* which the impious credulity of *Magicians* doth confidently deliver to be given, by the Archangel *Rhaziel*, unto him, immediately upon his exile from Paradise, and contrition for his sin, and from *Adam* devolved to *Seth*, from him to *Enoch*, from him to *Noah*, thence to *Sem*, afterwards to *Abraham*, *Isaac*, *Jacob*, *Levi*, *Caath*, *Amram*, *Moses*, *Joshua*, and so down to the Prophets and holy Seers successively; whereby they were in a moment illuminated, the veil of sin withdrawn from the eye of their reason, and all those mountains of fleshly lust, which hindered the prospect of the intellect, levelled, so that they beheld *Nature* face to face, and freely gazed upon all her beautiful parts, in the nakedness of their *Essences*, and *Forms* divested of all corporeity. Again, though an Argument drawn from the printed sheets of *Paracelsus* be of no considerable validity, in regard he is so ridiculously subject to self-contradiction, through all his works, that a witty Adversary might easily beat him out of the Schools with his own weapons; yet it may be lawful for us, from the masterpeice of his pen, his tract of *Chirurgery*, to collect some proof, that he was wholly a stranger to the doctrine or practise of *Hoplochromism*. For in that discourse, reducing all the several kinds of *Vulnerary remedies* to a constant method, he is positive, that there is no other *Curation* of a wound, but what is performed, either by means of the *Natural Balsam*, or by the apposition of *Brassidella* upon the green wound, or by *Magorreo*; the first of which is *Natural* and the same that all rational Physicians allow, the second *Brassidellical*, so denominated from the Herb *Adderstongue*, or *Ophioglossum*, which he was pleased to nickname *Brassidella*, the third *Magical*, for *Magorreo*, in the interpretation of *Dorneus*, is *Medicamentum Magicum*: and who can finde amongst these differences any room for the intrusion of the *Sympathetical Armory Unguent*? Lastly, if the exceeding Candor of any, willing to palliate this lapse of our *Helmont*, recur to Authority, and transfer the guilt upon *Baptista Porta* (from whom, in probability, this erroneous tradition was derived down to our Century) who fathers the invention  
upon

upon *Paracelsus*, in these words: *Unguentum Armarium*, *Græcis ὀπδόχρεια* dictum, olim à *Paracelso Maximiliano Cæsari* datum, & ab eodem expertum, maximè que carum ab eo habitum, quamdiu vixit, cujus aulæ nobilis mihi communicavit: We shall modestly return, that so incredulous and independent a pen, as was *Helmonts*, (whose genius scorned *sapere ex alieno commentario*, and seems constellated rather to confute, then subscribe) could hardly be so incircumspect, as not to discover the gross mistake of *Porta*, in the point of Chronology. For what he affirms of *Paracelsus* his communicating the prescript and use of the Unguent, to *Maximilian*, Emperor of the *Romans*, is easily confuted as well from the *Annals of Salteburg*, as the *History of Paracelsus* life, written by the learned and faithful hand of *Melchior Adamus*\*, from both which posterity may receive ample satisfaction, that *Paracelsus* was fast luted in his grave, and resolved in *terram damnatam*, in the reign of *Charles* the fifth, about the year of *Christ's* Incarnation, 1541. Now *Maximilian* was made *Cæsar*, after the death of *Ferdinand* his brother, in the year, 1565. Wherefore to reconcile *Porta's* story to his computation of time, we must conced a possibility of *regression ab inferis*, and allow *Paracelsus*, as in his life time to have descended to the *Abyss* below, out of curiosity to dispute with *Avicenna*, and returned victor over the pale *Philosopher*; so also after his death, full twenty four years, to have ascended to the Court of *Maximilian*, and presented him the form of the *Sympathetical Unguent*. Nor can the assertion of *Crollius* (who drank as deep of the spittle of *Paracelsus*, as his predecessor *Porta*) that this secret was first imparted to the King of *Bohemia*, be made good: Since *Maximilian* obtained not the Scepter of that Kingdom, until the year, 1562. as we are instructed by the almost omniscient *Libavins*, whose pen hath been large upon this subject, in *Apocalyps. Hermetice part. prior. cap. ultim.*

\* In Libr. de  
vit. Medic.  
Germanar.

But whoever was the true Father of this modern production; should he obtain a parol from the grave, and return again to converse with men, we may with reason doubt that he would hardly now know the *Minerva* of his own brain;

but would borrow that exclamation of *Hercules* returned from his Avernall expedition, *Unde tam fædo obsiti pædore nati? quæ clades domum gravat?* so much hath the squalid disease of *Reformation* disfigured it, and varied that originary comeliness, which was restrained to a determinate number of select ingredients, into as many uncouth dresses, as the licentious Phansie of every Commentator thought fit to present it in, every second hand adding, abstracting, or altering what simples it pleased. For in *Libavius* his contest with *Crollius* and *Severinus*, about the *Dihoti* of *Hoplochrisma*, we finde no fewer then thirteen several and different Forms of the Magnetick Unguent enumerated; and in the private studies of many Noblemen (who have thought their Cabinets infinitely enriched with this Jewel, and valued it equal with that precious trifle, the *Countess of Kents Powder*) we have seen many other dissenting from the original in all, but the title. So that while some have usurped the liberty to multiply the simples, and run through the whole series of Vulnerary remedies: others have contracted the whole Magnetical Energy into one single mineral; as may be exemplified in the so much magnified *Sympathetick powder*, that wears the name of *Sir Gilbert Talbot*, which we assuredly know to be nothing but *Roman Vitriol* calcined with Promethean \* Fire. In this we are tender not to have the sincerity of our thoughts exposed to the danger of misapprehension. Wherefore to provide against mistake, we profess in the ears of the world, that we have not, in this our dislike of innovating the receipt, tacitely been injurious to the just freedom of any judicious pen, in making sober enquiries, profitable enlargements, and modest corrections of any piece delivered down from the hand of more antient Learning; for the happy industry of our Forefathers hath not precluded, but opened the door of Exploration, and our sight must needs be confessed weaker, if standing upon their shoulders we see not farther: nor confined the Magnetical Virtue to that just number and quantity of Simples, found in the primitive composition of the Unguent; for we cannot be destitute of valid reasons to assure us, that the same admirable effect might arise from many other Vulnerary medicaments,

\* *Ignem æthereæ  
domo subduftum,  
vocat Hor.  
lib. 1. Carmin.  
Od. 3.*

medicaments, as well in the operation of their single Essential Forms, as of the neutral Quality resulting from their conjunction into one compound Salve: but onely insinuated our wishes, that every sick Phansie might not be tolerated to exercise an arbitrary power of innovation over such well composed Medicines, which by the constancy of their effects sufficiently assert the maturity of their first contrivers knowledge, and manifest their own perfection; as also that the Adversaries to the Doctrine of Magnetism had wanted that advantage and encouragement of contradiction, which the unnecessary variety of prescripts of the Armary Unguent hath unadvisedly given them. But our proper business is to furnish the Reader less acquainted with the Books of Physicians, with the faithful Copies of the most ancient, authentick, and rational descriptions of the Sympathetick Unguent: with industry omitting those, which seem to offend the nostrils of more precise Philosophy with the ingrateful smell of Superstition.

The Prototype or Original of the Unguent, vulgarly imputed to *Paracelsus*; but in probability contrived long after his death, by the hand of *Barthol. Corrichterus*, Physician to *Maximilian* the second, in whose Court it was first divulged and practised, is thus drawn.

Of the Moss grown on a humane skull two ounces: Mummy half an ounce: Humane fat depurated two ounces: Oyl of Linseed twelve drachmes: Oyl of Roses, and Bole Armeniack, ana one ounce. Mix them, and by frequent agitation incorporate them into an Unguent. Into which a splinter of wood, or the weapon stained with the patients blood, is to be immersed: the wound, during the time of its sanation, being defended from the injury of aër, bound closely up with clean swathes, and mundified with the urine of the patient. But to the efficacious consecution of the Armary Unguent, to cure a wound by unction of the instrument of the harm, though not distained with the blood, we are to admix to the former, of Virgin Honey (we should rather choose the best Mel Atticum, or Honey of Athens, for its excellence worthily esteemed by the Antients) two ounces: the fat of a Bull

I.

\* De hoc enim constat, quod de herbarum lectione multa Superstitiosa commentus sit: vult, ut Carduus benedictus catarros sistat, secundum vigilia Joban. Bap. post solis occasum retrocedendo: & tunc fortasse ad aulam Maximil venit illud quoque Unguentum it. de Paracelsi.

one drachme. And this we conceive to be the same, which our Helmont intended: as the observation of every diligent Reader cannot but collect.

2. *Baptista Porta, in Magia Natural. l. 8. c. 12.* compoundeth it, of the Moss of an unburied Cranium: the fat of man, each two ounces: Mummy, Humane blood, each half an ounce: Oyl of Line seed, and Turpentine, each one ounce: Bole Armen, as much. Incorporate all these, in a clean Marble Morter, into an Unguent: whose use and effect exactly correspond to the former.

The most magnified (because, indeed, most difficult and ceremonious) method of compounding the Unguent, described by *Oswaldus Crollius, in Basilica Chymica*, together with a Panegyrick of its excellencies, runs thus:

3. *℞ Of the Fat of a wild Boar, and a Bear (the elder the Beasts, the more efficacious their fat) ana four ounces. When these Fats have been, for the space of half an hour, decocted in good red wine, they are to be effused into pure, clean, cold water, and the floating unctuous substance to be skimmed off with a convenient instrument, but the ponderous residue in the bottom to be ejected, as excrementitious and useles. This done, ℞ of the fairest Earthworms, frequently purified in white Wine, two sextaries\* : Let them be torried in a well varnished earthen pipkin, in an Oven close luted, provided they burn not, and then be finely pulverated: Of this powder ℞ one ounce; the brain of a wilde Boar exsiccated: red odoriferous Sanders: Mummy: the Bloodstone; ana one ounce. Finally, ℞ of the mossy periwig of the skull of a man, destroyed by violent death, sheared off in the increase of the Moon, and her existence in a propitious house of Heaven, of Venus, if possible, but on no condition of these two malevolent Planets, Mars and Saturn, the quantity of two Nutmegs. To all these decently pulverized and searced conjoin the foresaid Fat, and confuse them, according to the art of the Apothecary, into an incomparable Vnguent, to be conserved with extraordinary diligence in a Glass or Gallipot, closely sealed up, and if it grow dry, with long keeping, to be remollied and humectated with*  
*Virgin*

\* Civili viz. mensura, quarum una est librarum circiter sesquiterium aut trium: alias sextarius est unciarum octo-decim, & respondet cantharo Rotemburgo tubarino.

*Virgin Honey.* All this is to be performed while the Sun is quartered in Libra.

Somewhat different from all these is the Composition of *Oswaldus Gabelchoverus*, recorded in *Practica Germanica*: which contains of the Fat of a Septennial Boar, and Bear, each, one pound: afterwards melted in boyling red Wine, and affused into cold water, for the better depuration and collection of them: of the powder of a Bloodstone, half an ounce: of red aromatical Sanders, six drachmes: of Earthworms prepared with wine, two drachmes: of Usnea, a great quantity: Married all together into an Unguent, by an artificial hand. The use is the same with the former of *Crollius*.

4.

No less variation, as well in the number, as quantity of the ingredients, may we observe in that famous description, which *Pancratius Gallus*, chief Physician to the Duke of Saxony, in great privacy, communicated to *Libavius*: it being confected of the Fat of a Male-Bear, and wilde Boar, in the quantity of two ounces apiece; boyled and clarified in red Wine: of red Saunders, Bloodstone prepared, each two drachmes: of Earthworms cleansed in Wine, one ounce: of Usnea two drachmes: of the dried and powdered roots of the greater Consound, or major Cumfry, and Colcothar, each half an ounce: Com-mix them exactly, with a silver spatule, into an Unguent.

5.

The

# The Translator's Landskip,

Or Abstract of

## HELMONTS

Theory of Magnetism.

I'M satisfi'd, that *Sympathies* combine  
 At distance: that dispersed *Mummies* twine.  
 That our *Souls* act *per nutum*; when awake  
 From that *Enchantment*, the first *sin* did make:  
 And that this native *Magick* of the mind,  
 Is the sole *Devil* and *Witch*; if once refin'd  
 By *Ecstasie*. That *Reason's* but the Brat  
 Of *Sensuality*; and is lost with that.  
 That none can chain up *Astral Energy*,  
 Or circumscribe *Radial Activity*:  
 And *Magnetism* extends its arm as far,  
 And potent, as the most triumphant Star.  
 That *Earth* hath *Heaven* in't. That *Atomes* may,  
 At vast remove, their *Virtual Forms* display.  
 Tho' *Heat* and *Cold* are languid Agents, when  
*Seminal Tinctures* (though obscure to men)  
 Are brought in play; for these, like *Angels*, cure  
 Onely by th' touch *invisible*, procure  
*Natural Miracles*, and eas'ly in an hower,  
 Cicatrize *Wounds*, that scorn *Chirurgeons* power.

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That nice *Divines*, who scruple at this *Art*,  
Commit implicate *Sacriledg*; and impart  
*Gods* honor unto *Satan*: while wise *Zeal*  
Call's it safe *Natural Magick* thus to heal.  
All this I now assent to; but invite  
Each wiser head, to make me's Profelyte.  
My *Mercury* is not fixt: my *Virgin Faith*  
Scorns to submit to what an *Author* saith,  
Barely because he said it. To enquire,  
To doubt, is to advance our Judgment higher.  
For I've been told, That *Knowledg* most doth lie  
Enshrin'd in Sceptical *Neutralitie*.

W. C.

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X

The

For I've been told That Knowledge most doth lie  
Embroid'ed in sceptical Arguments.  
To do this is to advance our Judgment higher  
Butly because he saidic To endure  
Some to think to what an other said  
My way is not his: my Virgin said  
Each willer head to make me's Follower  
All this I now allow: but my way  
Call it his way: what I think to be  
Each honor have gain: while we live  
Common in public Schools; and in part  
That are in our schools: who scribble at this rate

W. C.

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X The

THE  
Nativity of TARTAR in WINE.

*The Summary.*

1. **A** Fishing for Whales. 2. The spirit of Wine, depressed by cold, retires to the center of its vessel. 3. How Vineger differs from Wine. 4. Wine in the superficies of a vessel, why less generous. 5. The Concretion of Tartar in Hogsheds. 6. How it affixes it self to the sides of a vessel. 7. It is coagulated in fixing. 8. The premises are made good. 9. The error of a Chymick Axiome. 10. The reason of Wine coagulated in Tartar, holds no analogy to that of Excrements coagulated in the Microcosm. 11. The difference betwixt Tartar, and the Stone concreted in the body of Man. 12. Tartar not altogether, or truly, the excrements of Wine. 13. A grand error of *Paracelsus*. 14. Tartar of Wine totally differs from any coagulated recrement in diseases. 15. A second lapse of *Paracelsus*. 16. Why Tartar is not incrustated on the Lees, in the bottom of a vessel. 17. Wines distinguished by their Tartar. 18. Tartar neither Wine, nor the dregs of Wine. 19. Why an Alcalé, or Lixival Salt, extracted from Wine, or Tartar, does dissolve Tartar. 20. The dregs of Wine, in some part the material of Tartar. 21. How ill the resemblance holds 'twixt Tartar, and coagulations in the Microcosm. 22. Tartar to be referred to coagulated Salts, not to Stones, or excrements.

**B**Efore I attempt the explosion of that necessity, which *Paracelsus* vainly imagined to himself, of the constitution of *Tartar* in all aliment, for the discovery of the causes of most chronick diseases; and that the folly of that fiction may be more clearly demonstrated, I have thought good, to premise an *Enquiry into the original of Tartar in Wine*: Since from thence (according to the new belief of vulgarity) most diseases derive their *Causes*, and borrow their Appellations.

1. The *Cantabi* (now *Biscons*) natives of a Province in *Spain*, before their conversation with the *Hollander*, in a voyage for the fishing of Whales, being on the coasts of *Groenland* (which Modern Travellers conceive lost) among the vast Quickfands, called *Atalaya*, surpris'd by intense cold, had their decocted Wines, of themselves generous and excellent, frozen to Ice. Instructed by this exigent, they beat off their hoops from their vessels, and expos'd, to the open aër, the naked conglaciated Wines; with design, that the residue of Liquor might be totally frozen: This accordingly succeeding, they boared the Ice, and at the Centre of it found a clear, transparent Liquor, of the colour of an Amethyst, being the pure spirit of Wine, a fiery and vital essence, uncapable of conglaciation. This discovery taught them understanding; for they drank the Ice, melted at the fire, restoring to it a small quantity of this essential vital Nectar. The story is introduced for this end, that hence it may be observed, *That the spirit of Wine, by a natural tendency, flies from cold, as from his proper enemy; and gently withdraws it self, from its former mansion, into the Centre of the Wine.* But on the contrary, Wines are therefore expos'd to the heat of the Sun, that they may grow Acide, and the spirit exhaling, leaves behinde it a flat, cadaverous substance, devoid of spirit and life, which is Vineger. But since it is far more noble and useful, that the spirit of Wine should retreat into the Centre, then perish by exhalation, therefore hath necessity, for the conservation of Wines, hinted the invention of cold, deep Cellers. The *Austrian* Wines, still operating on themselves by an uncessant, tumultuous heat of *Fermentation*, are, for the most part, gross and viscid. For which reason, the Cellers at *Vienna* are ordinarily digg'd to no less then a hundred foot in depth. The *Spanish* Wines also, would suffer the same restless ebullition, and conflict betwixt their *Heterogeneities*, were they not prevented by the admixture of a Lime, which the *Spaniard* calls *Hiesco*, at the very instant of their flowing from the Wine Press. Whence results it a clear and unquestionable truth, that the spirit of Wine, in cold Cellers, retreating from its adversary, cold, returns to the heart.
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heart of the Liquor, as to a safe refuge, and there conceals it self. Wine, therefore, in the cortex, or outward circumference of it self, is less generous, as having fewer spirits, then in the middle, or inmost retiring room. Hence it is a necessary consequent, that as, by reason of the exhalation of spirits, Wines set in the Sun, grow acide, and phlegmatick; so also, proportionably, the exterior *Cortex* of Wine in a cold Celler, must be more acide, then the Centrals. And thus, when the musts of Wines are freshly brought in from the Press, lodged in Store-houses, and have suffered *Fermentation*, the spirit by and by flying from cold, concentrates it self; and therefore the superficies of Wine, having already entred some degree of *Acidity*, immediately begins to operate on the dregs, floating on the yet troubled and unclarified mass of Liquor. For an absolute impossibility it is, that there can be any the least *Acidity*; which having once met with a proportionate object, does not immediately begin to operate on it. This really is the *Law, and unavoidable necessity of Naturals*. By example. Vineger, how flat and weak soever, having once touched upon the stone concreted in the head of a Creafish, vulgarly (but erroneously) called Crabs eye, can by no means contain it self, but must immediately act, to the dissolution of it, and resolve it into a clear, diaphanous Liquor. The *Acidity* of Wine, having once sated it self on the dregs, and spent much of its activity, by degrees, inclines it self to coagulation. But coagulate it cannot, without a conspiracy with, and assistance from the Fracid Odor of the vessel, impregnate with a spirit, or power of *Fermentation*; whereby it may, in some measure, admit of putrefaction. And for this onely reason, is the Coagulation made at the sides of the vessel; to which it affixes it self; according to that familiar *Chymick Axiome*: *Omnis spiritus dissolvens, eadem actione quâ corpora dissolvit, coagulatur*: Every dissolvent spirit is it self coagulated, in the same action, wherein it dissolves other concreted bodies. The more acide Wine, therefore, in the extremities of it self, dissolves the dregs; and at the same instant, the acide dissolvent spirit is coagulated, together with the newly dissolved faces, and soon applies it

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- self to the neereſt ſide, or concave of the veſſel. And this, left both (the diſſolvent and diſſolved) might not be hindred from coagulating; but on one ſide, at leaſt, they might not be invironed by Liquor: And thus, by this progreſs and ſucceſſion of natural motions, there is affixed a new production of Coagulation, *Tartar*. Obſerve alſo, that before the compleat act of Coagulation, there is no exiſtent *Coagulum*; and therefore the acide ſpirit in the verge of the maſs of Wine, having newly diſſolved the dregs, in a moment, before the act of coagulation finiſht, ſeazes on the veſſel, and by a Cement, or glue, native and proper to it ſelf, there fixes, and conſtantly adheres. Otherwiſe depreſſed by gravity, it would immediately ſink to the bottom. And this new *Entity*, thus coagulated, is the *Tartar of Wine*; of which our Diſcourſe.
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8. That theſe are ſober, ſolid truths, we have clear and demonſtrable evidence from Vineger it ſelf. For Wine inſolated to a calefaction of the veſſel, may produce Tartar; but Vineger never. And yet Wine and Vineger are one and the ſame matter, differing onely in thoſe qualifications, heat and cold; in the former, indeed, with Tartar, in the latter without it.
9. From the premiſſes, there breaks forth a conſiderable truth; that our forementioned *Axiome*, by *Chymicks* concluded of eternal verity, groſſly fails in that it makes the diſſolution of any concreted body, to be done in the inſtant of time, and numerical action, with the coagulation of the ſpirit diſſolvent. For if there intervened not, in ſome ſhort interval of time, a diverſity, and ſucceſſion of motions, the Coagulation could not ſoder it ſelf to the circumambient planks of the veſſel, as is there affuſed by liquefaction; but would of neceſſity, if it were coagulated at the inſtant of diſſolution, ſink down to the loweſt region, in the form of a ſimple coagulation, and not cement it ſelf to the walls of the hogſhead. But on the other ſide, in the bottom, the peculiar region of the Lees, there is never found any Tartar. Here alſo accurs to our ſerious conſideration, a ſecond and more weighty verity: that the Analogy, or reſemblance, which the vulgarity of
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Physicians conceive, betwixt the *Tartar* in Wine; and those preter-natural *Coagulations* in the *body of man*, is erroneous, vain, and altogether impertinent; and therefore the name, history, manner and end of *Coagulation* of *Tartar* in Wine, are foolishly and unfitly accommodated to the causes of diseases. All which I shall demonstrate to ample satisfaction, when I come to discover that grand and popular delusion of the *Existence of Tartar in our meat and drink*. Allowing to Wine onely a fertility of *Tartar*. For that we acknowledg to be no Alien, no son of an exotick mother, from the concurrence of forein principles, intruded into Wine, having its production contrary to, or besides the ordinary and simple nature of Wines: neither owing its original to the adjuncts of the primitive *Malediction* delivered in Paradise, by divine providence, for the expiation of those Crimes committed by man, in the heat and distraction of Wine. Again, neither is the *Tartar* of Wine ever coagulated by any ordinary activity, or power of coagulation, proper to its own nature (though *Paracelsus* dreamt so :) but then undergoes *Coagmentation*, when the circumferential *Acidity* of the Wine, hath newly exhausted much of its Energy, and wasted it self, by a profuse operation on the dregs. That is, the *Active* being swallowed up in the embraces of the *Passive*: the *Acide* spirit imbibed, and subdued to obedience, by the freshly dissolved *Feces*; then, and not till then, contrives and sets about the act of *Coagulation*, not with design or power to make a real, true stone, but a counterfeit, such as afterwards may be again dissolved in hot water, as an *Acide salt* in liquor, which for that reason, the vulgar call, *Cremor Tartari*. All which do very ill correspond with those preter-natural *Coagulations* in the bodies of men: and yet they are, in a drunken fiction of *Paracelsus*, by an imaginary analogy of essence and identity with *Tartar*, in all meat and drink, grossly obtruded on the faith of vulgar Physicians, wholly over-run by that epidemick, lazy, evil, subscription. Here also we are fallen on a third *Magnale* or *Violentum*. That *Tartar* is not an excrement of Wine, unless on one part, which is the dregs dissolved: which truly *Paracelsus* was not ignorant of, who does very frequently

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- frequently extol the Medicinal faculties of *Tartar*, far above those of Wine it self, as inheriting many more and nobler endowments. Wherefore he very absurdly refers Tartar of Wine, by an identity of essence, and formation, to the same Classis of *Entities*, with those solid Concretions in diseased bodies; which yet, in many other places, himself concludes to be a meer excrement, yea, the sorrowful fruit of that curse of the Earth, pronounced by God, in Paradise, *Bryers and thorns shalt thou bring forth*, and calls, *Ens Cacedonium, in puro saphyrice entererum*. The Tartar of Wine therefore, and that which is erected in the Schools, for the material cause, and foundation of most Chronick diseases, if any such were in reality of Entity, can keep no concord in their Original Forms, even according to the doctrine of *Paracelsus* himself, if we accept the former, as a preternatural production, directed, by the destiny of its being, to the generating diseases, as to its proper end. And thus also, hath he most impertinently, and at best, but by the favor of a Metaphor, reduced the causes of diseases to Tartar: Since they no way agree, either in their matter, efficient, manner, or cause of Coagulation, in the term of the Coagulum, Object, or Originals. For neither gravel, nor the stone is capable of dissolution in boiling water; as the Tartar of Wine is. This usurpation therefore, of name and propriety, is wholly metaphorical, rash, and frivolous; and an assertion tacitely injurious to *divine wisdom* and *providence*, by polluting the purity of all sublunary creatures, with the bold imputation of a Curse, as if in the totality of their natures, they were nothing but Compositions, amassed out of the seeds of Tartar. And to so high a pitch of impudence hath this error flown, that men dare imagine Tartar in the very marrow of Animals; which yet they allow incoagulable, nor did ever *Paracelsus* finde any where, but in his own wilde imagination. And so the result of all is, that he falls upon a manifest contradiction, making Tartar to be no Tartar, that is uncapable of Coagulation: so that, not onely every coagulable and solid body, but also every liquid substance, that is every created nature, subject to the influence of the lower orbs, would be nothing but Tartar, by  

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*divine Vengeance.* destined to the punishment of the first sin. No sooner hath the *Must* suffered *Fermentation*, parted with its former sweetness, and assumed the perfection and dignities of Wine, but the whole Mass of Terrenity, the Lees, falls to the bottom of the vessel; and then begins the new made Acidity of the Wine, in the circumference, to execute its power dissolutive, on the earthly residence in the bottom.

For the more essential portion of the Wine, the spiritual Nectar, by a gentle and gradual concentration, crowding into the middle, forsakes the protection of the superficial round of the Liquor: This done, and the extremity of the Wine thus destitute of Vitality and radical heat, soon grows acide, and not meeting with any fit object near it, whereon to discharge its activity, but onely the dregs in the lowest region of the Wine, immediately assaults them, and by degrees dissolves them: And thus the Acidity is both confirmed and enlarged.

But since every Acidum, by reason of its corroding Energy, doth operate in a perpetual Ebullition: hence is it, that that Acidity, which had dived to the bottom, when it hath operated on the Lees, doth reascend from thence, and fix it self in a higher mansion, the circumstance of the vessel. And for this cause, is the generation of *Tartar* done, by successive, gradual, and slow motions. For the same reason also cannot Tartar be concreted and affixed to the bottom; hindered by that inquietude, and tumultuation of perpetual Ebullition. Hence is it, that rich and generous Wines, being not easily subject to this destitution of spirits, unless on an assault of intense cold, do not soon grow acide, nor yeeld any considerable quantity of Tartar.

But old Rhenish Wines easily pall, grow sick, and loose their grateful and vigorous taste; in regard their activity of eagerness is, for the most part, devoured by their Lees; and yet they continue wholsom and friendly to the stomach, in that their spirits are not exhausted to an equal proportion of their dregs and acidity. But red French Wines, unless nourisht by their Lees, (which for this effect, Vintners call, the

*Mother, or Nurse of Claret*) dissolve their own Tincture, continually preying on it by their subtilty and eagerness. And this is the cause, why Claret Wines, if not very rich, and excellently vigorous, at the age of two yeers grow pale and discoloured. For the Tincture of Wines, is a substance familiarly subject to separation. But strong, generous, and spirital red Wines, in that they more slowly grow acide, hold good to the age of many yeers. On the contrary, small White Wines, if not sequestred from their Lees, in short time, grow flat and cadaverous. For their Lees drawn off, their Acidity wanting a proportionate matter, to imploy its corrosive faculty upon, the Wine continues good, sprightful, firm, and in its primitive integrity. From these experiments, we naturally collect, *That Tartar*, in the acception of its entire nature, is no longer either Wine, or the dregs of Wine; but a Neutral, or third Nature, resulting from the conjunction, and coëfficiency of both. That this is thus, is demonstrable from the Mechanick experiment, that a greater quantity of *Tartar* may be dissolved in ten ounces of Rain water, then in two hundred of Wine, though never so much stirred in boyling. The reason belongs to the Acidity of Wine to which the *Tartar* owes its Coagulation.

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To conclude; six ounces of the salt of *Tartar*, will dissolve seven ounces of crude *Tartar*; because the Lixivium, or Lee of that Salt imbibes and sucks up the Acidity of *Tartar*. That *Tartar* consists of the Lees of Wine, and not Wine only, we need no other eviccion, but that experiment of Printers, who indifferently use *Tartar* or the Lees of Wine, for the Master ingredient in their Composition of Ink: the same effect arising from either, on good reason, preventing the election of either, and confessing a plain consanguinity, if not an identity of the Causes. Again, in distillation, they both belch up one and the same Acide Odor, and yeeld one and the same Oyl. Onely *Tartar* is not dissolved in cold water: because the saculent and earthy substance of the dregs, does so closely environ and shroud the Salt, that the cold water is not of force sufficient, to transfix that counterscarfe, or penetrate the atomical parts of the Concretion, and by consequence, not so dissolve it.

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Now since *Tartar* hath its originary principles and nativity, no where but in Wines, grown lightly Acide, by a desertion of spirits, flying from circumstant cold, to the Centrals of the Liquor: Hence let the so much illuminated (that is infatuated) Disciples of *Paracelsus* be instructed, how ill the speculation of *Tartar* does quadrate, even with those diseases, for whose sake chiefly it was first invented and embraced. For plain it is, the stone concreted in the body of man, can never be dissolved in boyling water; as *Tartar* commonly is. For which consideration, *Tartar* is more justly to be listed in the number of Salts, or Juices coagulated by Salt, than of Stones: *è diametro*, contrary to the doctrine of *Paracelsus*.

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# The Image of GOD;

OR,

## Helmont's Vision of the Soul, Englised.

### The Summary.

1. THE fear of God, the beginning: and Charity, the end of Wisdom. 2. Man made in the Image of God. 3. Three sorts of Atheists. 4. A wish of the Author. 5. The intellection of the minde, intellectual. 6. The intimate integrity of the minde suffereth from caduce faculties, without the passion of extinction. 7. The action of the minde scarce perceptible in us. 8. Atheists of the first Classis deride the image of God, in man. 9. Atheists of the second Classis, have lately sprung up. 10. The Atheistical ignorance of such is manifested. 11. A variety of vital Lights. 12. How the minde differs from Angels. 13. An intellectual vision of the Authors. 14. All optation vain, without God. 15. The misery of the Author. 16. A vision of the soul, separate from the body. 17. That the minde hath a figure. 18. The minde an immortal substance, representing the figure of God. 19. A vulgar error, concerning the Image of God. 20. The error of such, who conceive the Image of God to be seated in the ternary of faculties. 21. The doctrine of *Taulerus* opposed. 22. The Image of God never yet discovered, nor positively described, because incomprehensible. 23. The minde subject to damnation, onely by accident. 24. After death, is no more Memory, or Reminiscence. 25. The will was superadded to the minde, accidentally, after its Creation. 26. In Heaven, the Will is useless and frustraneous. 27. In Heaven the Will appears no power, or Faculty: but a substantial and intellectual essence. 28. If the Minde be the Image of God, this was anciently known to *Plato*. 29. The definition of the Minde. 30. Reason not the Image of God. 31. The Authors opinion. 32. These two Quiddities lie obscured in the soul, by reason of the corruption of our nature. 33. The love of the soul is excited onely by an *Ecstasie*; nor otherwise in these calamities of Nature. 34. A precision of the Intellect. 35. An Objection solved. 36. That triplicity, or ternary of diverse Faculties in the

Minde, is expressed also in every systeme, or composition of the world. 37. A more noble and exact similitude, then that of a Trinity of Faculties, requisite to make out the Image of God in man. 38. The description of the Minde, rehearsed. 39. How the Minde may survey it self. 40. The original of the Imagination, constitutive. 41. The Minde understandeth far otherwise. 42. The prerogative of the Minde. 43. An explication of living love. 44. The discrepancies of intellections in Mortals. 45. Why that amorous desire, or divine Love, cannot cease in Heaven. 46. The description of that desire. 47. How sin may be harbored in the desire of the Minde. 48. The love of the Minde is a substance, even in men, that have not yet confessed their dust. 49. How great a cloud of darkness is drawn over the primitive splendor of the Intellect, from the corruption of Nature, by the original sin. 50. The Image of God, defaced and demolished in the sons of perdition.



1. *Wisdom* begins at the Fear of God; and the *Fear of God* begins at the meditation of *death*, and eternal life. But the *end* of *Wisdom* many conceive, with the *Stoicks*, to be the knowledg of a mans self; but I account the ultimate end of wisdom, and the Crown of the whole course of our life, *Charity*, which alone will faithfully accompany us, when all other things shall have deserted us. And although self-cognition, in our opinion, be onely a *medium* to the *fear of God*; yet from that, must our *Tractate* concerning long life, assume its beginning; in this relation, that the *cognition* of *life* presupposeth the *cognition* of the *Soul*, since the life and soul (which we have more then once intimated) are Synonymaes. Tis of Faith, that *man* was created, of nothing, after the Image of God, into a living Creature; and that his minde shall never perish; while, in the mean time, the *Souls* of *Bruits* suffer annihilation, so soon as they cease to live. The weighty reasons of which difference I have declared, in my discourse of the *Original of Forms*. But hitherto is it not manifested, beyond dispute, wherein that similitude of Man with God, our Archtype, or prime exemplar, doth consist. For in the Soul alone, many determine this majestick Pourtraicture. I shall deliver what I conceive; yet under an humble protestation and subjection

to the censure of the Church. Thus it is. The *Original of Forms* being, in some degree of comprehension, already known; it is just we make a grand enquiry concerning the *Minde of Man*. But, seriously, no cognition is more weighty then that, whereby the soul comprehends her self: Yea, and hardly is any more *profitable*; in this interest, that *Faith* doth establish her foundation upon the unperishable, and indelible substance of the *Soul*. I have found, indeed, many demonstrations, concerning this verity, divulged in Books: but none at all *propter quid*, touching the Cardinal *Quiddity*, in relation to *Atheists*, denying one single, and from all Eternity constant, Deity. *Plato*, insooth, hath decreed three orders of *Atheists*. (1.) *A first*, which beleeveth no gods at all. (2.) *A second*, which indeed doth admit of gods; but such as are incurious of our condition here below, and idle contempters of the trifling affairs of Mortals. (3.) *A third*, which although it beleeveth, that there are gods, and such as are both knowing and observant of the smallest occurrences in the World; yet imagineth them so exceeding merciful, that they are flexible, by the finger of the weakest prayer. And this kinde is most frequent among Christians, and even such, who profess themselves the most perfect in our days: and on this presumption, they dare any thing, and beleeveth *Religion* to be no more but an engine of mature policy, to coerce the people, with the terror of *Laws*, the obligation of *Faith*, and the penalty of Hell. For these impose heavy burthens on the shoulders of others, which themselves touch not with one of their fingers; drain the purses of their disciples, prostitute Heaven for money to dying men, and continually intrude themselves into secular affairs, in regard they opinion, that *Religion* cannot subsist without *State-policy*. My highest wish should be, that they had once, though but in a moment, tasted what it is to understand *intellectually*; that so they might perceive sensibly, as it were by the touch, the immortality of the *Minde*. I confess, I have not invented rules, or a method, whereby I might be able to illustrate the intellect of another man. I protest therefore justly, that such who ever study, making disquisitions concerning truth, but can never attain  
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- the knowledg of it, in respect, being puffed up with Learning, they have no *Charity*, do foster secret Atheism. But
5. this one mystery I have learned, That the *minde* doth not at all understand by the mediation of the *Phansie*, nor by figures and images; unless the miserable, and afflicting discourse of Reason be annexed; but when the *Soul* comprehends her own nature, Reason falls off from her, and the image of herself fails her, by which she might represent herself to herself: therefore the *Soul* can, by no means, apprehend herself by the discourse of Reason, nor by Images. For after that I had known, that the verity of an *Essence*, and the verity of the *Intellect* were one and the same: I certainly knew that the *intellect* was a certain *immortal Entity*, far removed from all frail and perishable things. The *Soul*, indeed, is not perceived; yet we firmly believe her to dwell within us, not to be idle, not to be weary, nor afflicted with diseases. Therefore
6. *sleep, madness, and ebriety*, are not symptomes of the *immortal soul* suffering exorbitancy; but the attendants of *life* and onely passions of the *sensitive Faculty*; since bruits also frequently endure the same passions. For just it is that the *immortal Being* owe these disturbances to her adligement to caduce and mortal things. For as the *minde* inhabiteth within us, and yet is not perceived by us: So neither are her continual and uninterrupted operations subject to sensation; because if they were sensible, verily they could not have been spiritual and meerly abstracted. And although it appear to us, that we understand nothing by the total sequestration and abstraction of discourses from all things corporeal, which can fall under the comprehension of our sense, *minde*, and intellect; and that in the very beginnings of our Contemplations: yet really, the *Soul* doth, all that while, act by her own insensible way, and by an *efficacy* wholly *spiritual*: which I thus understood. The *penitentiary* very often doth not sensibly perceive the effects of his contrition, and with groans deploareth that his insensibility: yet being asked whether he would willingly commit a sin, would perchance answer, that he had much rather die. Insensible therefore is the operation of the soul in *penitence* and confession, being the supernatural effect

effect of *Faith*: because the intellectual actions are derived from a higher principle, and are clients of a more noble and indefinient Magistracy. And on this ground *Mystical Divines* lay their Doctrine, That the soul doth more effectually operate, and in her operations more benefit her self, in *faith* alone, without discourse and cogitation; then he who prayeth in a multitude of words, and by tedious discourses exciteh compunction in himself. But happy he, who hath obtained that excellent endowment, to perceive these insensile operations of the soul, and by secret emanation to reflect them upon the operations and powers of the *sensitive Soul*; since such frequently leave their impresses upon the whole after life, and excite the *memory*, in *faith* operating together with *grace*, for the future.

The *Libertines* of *Christianity*, and *Atheists* of the first *Classis* deride this Article of our Creed, as if the Image of God, in us were onely imaginary, and it a meer traditional fiction that man was fashioned after the similitude of the *Deity*. But other *Atheists* of the second and third sort beleeve, not onely that we are created in the Image of God; but feign also that in our nature there is an *identity* with the essence of the immense, uncreated Divinity; and that man doth differ from God in substance no otherwise, then a *part* doth from the *whole*, or that which had *beginning* from that which is non-principiate; but not at all in point of Essence, or internal propriety. Which besides the Blasphemy, doth comprehend very many and gross *absurdities*. Since whatever once *began* is in that very notion a Creature; and it doth tacitely involve an imperfection in God, to be able to create *extra se*, without the limits of his own nature, any thing in substance equal to himself: Since truly from Philosophy it is evident beyond doubt, that all *the parts of an infinite are infinite*, of necessity. The Creature therefore cannot be in *substance* more infinite, then it hath been in *duration* equal to its eternal principle: and much less is the Soul of man a part of the *Divine* substance, or essentially like unto it; which in power, magnitude, duration, glory, wisdom, &c. in her self, and of her self, is a meer nothing. If therefore she was not made out of God,

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much less out of her self; but out of nothing. Infinitely therefore do they wander from truth, who beleeve a *quiddity* of the *Divine Image* implanted in the *Soul*, by an *identity of substance*: when they are distinguished each from other by infinite disparity; yea, the soul would at length, of her own accord, be again resolved into that nothing, from whence she began, unless she were constantly conserved in being, by the *Divine goodness*. Seriously, the damned souls might wish to be resolved into their primitive nothing, which the Divine Justice doth conserve in Being. The *Soul*, indeed, from the minute of her creation forwards to the future, hath an eternal *permanence*; not from her own essence, but from her native eternity, freely conferred upon her by the *bounty*, and constantly conserved by the *providence* of her Maker.

ix. Suffice it therefore, that the *Soul* be a *spiritual* and *vital substance*; and a luminous Creature. And since there are many kindes and species of *vital lights*, this light of the minde differs from all other vital lights, in this, that it is a *spiritual* and *immortal substance*; but all other vital lights are not *substances Formal*, though they be Forms substantial; and therefore, by the Chymistry of Death, they are reduced into their ancient nothing, no otherwise then is the flame of a Tapor extinct. But the *Minde* differs from *Angels*; in respect it is framed in the similitude and representative figure of the *eternal God*, for the soul hath that light and luminous substance from the gift of her Creation, since she her self is that vital light: but an *Angel* is not that *substantial light*, nor hath he any light genial and inherent to his essence, but is onely a *mirror of the increated light*; and so in this particular falls short of the excellence and perfection of the *Divine Image*. Otherwise an *Angel*, since he is an incorporeal spirit, were he luminous from the right of his own essence, would express the Image of God more perfectly then man. Moreover, whatever God doth bestow more love upon, that is more noble: but he hath loved man, much more then the *Angels*; for not to the redemption of the Angelical nature did he assume the figure of a *Cacodemon*, as the thrice glorious *Lamb of God*, the *Saviour* of the world, assumed the nature of a *Servant*.

Nor

Nor can this Doctrine be staggered by the opposition of that, *The meaneſt in the Kingdom of Heaven is greater then John the Baptist*: For the *Son of Man* is not inferior, in *dignity of eſſence*, to the *Angels*, though he was pleaſed to become a little lower then the *Angels*; for in the calamitous condition of his life, he was made a little lower then the *Angels*, as alſo was *John the Baptist*. And for this reaſon, an *Angel* is conſtantly called a *miniſtring Spirit*: but is no where read a friend of *God*, the *Son of the Father*, the delight of the *Son of Man*, or the *Temple of the Holy Spirit*, wherein the thrice glorious *Trinity* takes up his *Manſion*. For that is the majestic prerogative of the *Divine Image*, which the *Light Eternal* doth impreſs upon every man that comes into this world.

In the year 1610. after a long wearineſs of contemplation, that I might acquire ſome gradual knowledg of my own *minde*, ſince I was then of opinion, that *ſelf-cognition* was the complement of *wiſdom*, faſn by chance into a calm ſleep, and rapt beyond the limits of reaſon, I ſeemed to be in a Hall ſufficiently obſcure. On my left hand was a table, and on it a fair large *Vial*, wherein was a ſmall quantity of *Liquor*: and a voice from that *Liquor* ſpake unto me: *Wilt thou Honor and Riches?* At this unwonted voice, I became ſurprized with extream amazement. I walked up and down, ſeriously conſidering with my ſelf, what this ſhould deſign. By and by, on my right hand, appeared a chink in the wall, through which a light invaded my eyes with unwonted ſplendor: which made me wholly forgetful of the *Liquor*, voice, and former counſel. Then penſively returning to the *Vial*, I took it away with me; and attempted to taſte the *Liquor*, but with tedious labor I opened the *Vial*, and aſſaulted with extream horror I awakened. But my ancient intenſe deſire of knowing the nature of my ſoul, in which I had panted unceſſantly for thirteen whole yeers together, conſtantly remained with me. At length, amidſt the anxious afflictions of various fortunes, when yet I hoped a Sabbath of tranquillity from the ſecurity of an innocent life tranſacted, in a viſion I had the ſight of my ſoul. *It was a transcendent light, in the figure of a man,*

whose whole was homogeneous, actively discerning, a substance spiritual, Crystalline, and lucent by its own native splendor. But enshrined it was in a second nubilous part, as the husk or exterior cortex of it self, which whether it did emit any splendor from it self, I could hardly distinguish, by reason of the superlative fulgor of the Crystalline spirit inshrowded within it. Yet this I could easily discern, that there was no sexual impress, but onely in the cortex or shrine. But the mark of the Crystal was light ineffable, so reflexed, that the Crystal Image it self became incomprehensible: and that not by negation or privation (since these are terms onely accommodate to our imbecillity) otherwise then this, that it presented a majestic *Ens*, which cannot be expressed by words; yet so finely, that you could not have comprehended the quiddity of the thing beheld. And then was it revealed unto me, that this light was the same, which I had a glimpse of twenty three years before. And these things I saw by an intellectual vision, in my minde; for had the eye of my body once beheld this resplendent excessive object, it would for ever after have ceased from vision, and constantly have celebrated a blinde mans holy day. And thus my dream discovered unto me, that the beauty of the humane Soul doth far transcend all conception of thought. At that instant I comprehended thus much, that my long desire of seeing my soul was vain and fruitless; and thereupon I did acquiesce. For however beautiful the Crystalline spirit did appear; yet my soul retained nothing of perfection from that vision, as at other times she was wont to do after an intellectual vision. And so I came to be instructed, that my minde, in this somnial vision, had as it were acted the part of a third person; nor was the discovery sufficiently satisfactory to compensate so earnest and insatiate a desire of exploration.

14:

But as to the Image of God impressed upon the Soul; according to my slender capacity, I confess, I could never conceive any thing, whether a body, or spirit, whether in my phansie, or the most pure, and abstracted speculation of my intellect, which in the same act of meditation, did not represent some certain figure, under which it stood objected to my conceptions.

15:

tions. For whether I apprehended it by imagining an *Idea* probably correspondent to its essence, or whether by conceiving that the *intellect* did transmute it self into the *object* understood; still it occurred unto my thought invested in some *figure*. For although I could familiarly understand the *minde* under the notion of an incorporeal and immortal substance: yet could I not, while I meditated upon the individual existence of it, consider the same devoid of all figure; yea, nor so, truly, but it would respond to the figure of a man. Since when ever the soul being sequestred doth see another *Soul*, *Angel*, or *Cacodemon*, requisite it must be, that she perfectly know, that these are presented to her, to the end she may distinguish a *Soul* from an *Angel*, and the *Soul* of *Peter* from the *Soul* of *Judas*. Which distinction cannot be made by the sense of tasting, smelling, hearing, touching; but onely by the proper *vision* of the *Soul*; which vision necessarily implieth an *alterity* or difference of *figure*. Since an *Angel* is so far restrained to *locality*, that at once he cannot possess two different places: in that also there is included as well a *figural*, as a *local* circumscription. Thence I considered the *minde* of man figurated after this manner.

16.

The body of man, accepted under that distinct notion, cannot give to itself the figure of a man; and therefore hath need of an external *Sculptor* or *Delineator*, which should be secretly ambuscadoed in the material mass of the seed, and descend upon it from above. Yet this, in so much as it is of a material condition, and far below the fineness of a spiritual nature, cannot derive the plastick or conformative virtue no more from it self, then from the gross mass of the body: necessary it is therefore, that there be some precedent or elder principle, which must be wholly and purely immaterial, yet real, and operative, to which may be justly attributed the power of figuration or delineation, by a figillary impression upon the *Archeus*, or Regent Spirit of the *Seed*. The *Soul* of the *Genitor*, therefore, when it descends to visit and relieve the inferior faculties, and makes a progress to survey the *Seed*, in a paroxysm of carnality, doth upon the mass of seed, engrave and adumbrate the impress and *figure of it self*, (which,

17.

in sober truth, is the onely cause of the fecundity of seeds) and thence is that comely and magnificent structure of the Infant. Otherwise if the Soul were not figurated, but the figure of the body did arise spontaneously: a father maimed in any one member could not beget a son but maimed in the same member; in regard the body of the *Generant* hath lost its primitive integrity, and is become imperfect, at least in the *implantate spirit* of that member. If therefore the figure be impressed upon the seed; undoubtedly it must receive that image or model from some other *more vital and elder principle*, alien to it self. But if the soul impress that figure upon the seed, she will not counterfeit an exotick, or strange image; but accurately pourtray the similitude of her self. For by this means also Beasts, by the souls modelling of her own picture, constantly maintain their species. And although the *minde* of man, if we relate to its original, far transcend the Laws of *Nature*; yet by the same method or way, whereby it first entred the portal of Nature, was incorporated and associated to her, it is constrained to progress in traduction, and is constantly adliged to the observance of her rules and prescriptions; in this respect, *That the progress and end of vital generations is always univocal.*

Nor otherwise could it want many and gross absurdities, that so excellent an operation, as is the generation of man, should be performed without the consent and cooperation of the Soul. Which if it be thus, it is also of inevitable necessity, that the fecundity be given to the seed by the Soul, by the communication of its figure, and other vital determinations requisite to specification. Which verily doth not come to pass otherwise, then by the sigillation or engravement of the Soul upon the seed, whereby the matter of the seed doth obtain a requisite maturity and adumbrated figure: that at length it may acquire from the *Creator* the *formal light* of life, or soul of its species, whose similitude is expressed in the figure.

18.

Moreover, we apprehend it as matter of Faith, that our soul is a spiritual substance, that shall never know annihilation: the fabrication of which substance out of nothing be-  
longeth

longeth to the Almighty God alone. Who since he hath vouchsafed to adopt onely the soul of man to the Image of himself: it appears also a genuine consequence, that the *immense and ineffable God is also of humane figure*; and that by an argument drawn *à posteriori*, if arguments be of any validity in this incomprehensible subject. Since the body is like wax, whereupon the impression of the image of the Soul is imprinted: but the Soul hath her image and essential perfection from him, whose stamp or similitude she wears. But on consideration that the body of man doth frequently become subject to mutilation and monstrosity; hence have most Divines conceived that the glorious *Image of the Deity* is wholly consistant in the *Rational Faculty*: not at all considering, that the representative Divinity of man doth in a more perfect and proxime relation consist in the Soul, and so in the Body formed after the exemplary character of the Soul; nor perpending, that the *Rational Faculty* is but *Handmaid* and subservient to the *Intellect*, no part at all of its essence, nor adliged to it by the inseparability of union, or identity: which we have to satisfaction demonstrated in our Treatise, of the *Veneration of Sciences*. Now if any error be in the *confirmation* of the body, in the womb of the *Conceptrix*: that error is not adscriptive to any imperfection of the *Image of God*; but to the incapacity of the material principles, and other external causes, invading the *Plastick virtue* of the seed, and perverting its exact *delineation* of the parts. But the more Learned number of Christians doth hold it of Faith, that the Soul doth proximly expresse the Image of the *Trin-une God*, in the *univocal simplicity* of her *substance*, and the Trinity of her *Faculties*, namely, the *Intellect*, *Will*, and *Memory*. Which analogy ever sounded, in the ears of my reason, so ridiculous and empty as an old wives dream; and improper to make good the proxime, singular, and excellent reflex of the God-head in the Soul: since the term, *Image*, doth include a similitude of *Essence* and *Figure*, and not onely a bare parity of numbers. Again, if the Soul, in her *substance*, represent the thrice sacred *Deity*; but the *Intellect*, *Will*, and *Memory* reflect the *Trinity of Persons*: necessary it is that these three

*faculties*

19.

20.

faculties are not *proprieties*, or *accidents* of the Soul; but the very *univocal substance* of the *minde*; or else, that the *postructure* doth ill quadrate and respond to the *Prototype*, or prime exemplar, whose image it is beleev'd to be. I considered moreover, that not onely the *minde* of man, but even the whole man was framed after the Image of God; and that it was a bloody absurdity to compare the persons of the *Trinity* to the *Memory*, or *Will*: since no *person* of the most *Holy Godhead*, can in any latitude of resemblance, represent the *Will*, nor the *Will* the *Person*, none the *Memory*, or the *Memory* none; as also that no one, separated from the other two, can hold any analogy to the *Intellect*. And then, that the three faculties of the Soul are ever accepted under the notion of *Accidents*: but, insooth, *Accidents* fall short of expressing the Image, in any nearer relation, then the naked *Ternary of Qualifications*, heaped together upon the substance of the Soul. In which sense, the Soul doth express the *Image of God* far less, then any the smallest piece of *wood*: which by retrograde *Analysis* or resolution of it self into its primitive Entities, holdeth forth, *Sal*, *Sulphure*, and *Mercury*: and not onely (as the *Minde* in the forementioned similitude, credited by the vulgar) three diverse *proprieties*, or a naked *Ternary* of accidents. For every *Wood* hath three several substances, comprisd under the unity of the concretion, distinct in the supposed *Essences* of their principles; but concurring in the composition of the whole, they make onely the single substance of *Wood*.

21.

*Tanlerus* hath divided the Soul, not into three faculties, but two distinct parts, *viz.* the *inferior* or *outward*, which by peculiarity of appellation he denominates the Soul; and the *Superior* or *inward*, which he entitleth the profundity of the Soul, or Spirit; in which he affirmeth the Image of God to be comprehended, since therein is seated the Kingdom of Heaven, and therefore the Devil can obtain no access unto it. And to each of these parts he hath assigned several *acts* and *proprieties* mutually distinct each from other. But alas! this holy man expungeth that *simple homogeneity* of the Soul, wherein she ought principally to express the similitude

similitude of the *Deity*: or at least hath hitherto denied the Image of God to be propagated and diffused through, not onely the *whole man*, but even through the *whole Soul*. Verily, the ears of my Faith are not easily open to this Doctrine of the *Duality* of the immortal Soul; nor the alterity of those two parts: especially when in her essence, the Soul ought to resemble the Image of the most simple *Divine Nature*. I should much rather assent, that the minde of man doth carry the resemblance of the most immense Godhead, in the most simple unity, and indivisible *Homogeneity of spirit*, under the *symbol of immortality, of indissolution, and identity, beyond all connexion or alterity*. Wherefore my assertion is, that the glorious *Image of God* is neither separate, nor separable from the Soul; but the very *minde* is the very *Image of God*, fully so intimate to the Soul, as the Soul is to her self, that is, the *Image of God is the Soul of the Souls essence*: and for that reason, that no sober head can conceive or express any the least analogy essential betwixt the supream increated *Ens*, and the soul of man; since the nature of *Divinity* is wholly incomprehensible, and the most subtile thought can never finde any character of identity and unity with God, impressed upon the minde, whereon the similitude should be founded. Sufficient it is, that the minde is a spirit, dearly beloved of God, homogeneous, simple, immortal, created after the Image of the immense *Deity*, a single *Ens*, to which death can adde, and from which Death can detract nothing that is proper and genial unto it in the essence of its simplicity. And in regard the Soul, in the primitive constitution and destination of its essence, is participant of *beatitude*: therefore is *damnation* supervenient to it by accident, besides the originary decree of Creation, by reason of a succeeding defection.

This Semideity, the Soul, thus nobly enriched with science, when once enfranchized from her prison, the body, doth then for ever suspend all use of *memory*, and no longer makes use of the tedious induction of *Reminiscence*, intuition of *place*, or *duration*; but being single, in that homogeneal simplicity comprehendeth all things. For which reason, should any *Memory* remain to the Soul, after her flight from Earth, it

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would of necessity be not onely frustraneous and useles, but burdenson : when it must eclipse her transcendent actual intellect. And from *Reminiscence* must arise the same inconvenience ; since that can never be invited into act, but by the circumambages and complex discourse of *Reason* ; and therefore it possesseth no room in Eternity ; where in the full prospect of verity, without being subject to declination, defatigation or defect, the soul standeth exalted far above the necessity of *Recognition*. The inference is, that the Soul must be constituted in beatitude (understand, in her primitive destination) without the conjunction of the forementioned *Ternary of Faculties* ; and so in that analogy cannot resemble the Image of the incomprehensible *Deity*, for the sole representation whereof she was created. Yea, upon a more intimate scrutiny, I do not finde the Memory to be any singular and distinct power of the Soul : but onely the bare manner of recognition. For such, who have shallow memories, to relieve this infirmity do, by the help of the *imagination* (Vicegerent to the *intellect*) contrive for themselves an artificial memory, and that far more retentive then otherwise their natural memory could have been.

25.

Moreover, the *Will* also taketh an eternal farewell of the Soul in death : why, because it is not *essential*, but accidentally *advenient* to the *Soul*. Since *God*, so soon as he had finished his Creation of man, constituted him in the absolute power of his own *Free Will* ; which in sober truth, according to my apprehension, doth plainly import, that the *Will* is not, by any peculiar manner, *essential to the Soul*, from the first of her Creation : but onely annexed to her, by way of *concession*, or *trust*, as a talent to the hand of a servant ; to this end, that man might have free power to choose what path best liked him, to unravel his life in. Otherwise I deny not, but in the whole scene of things, there can be no one more pernicious then a free and unregulated will, as being that onely, which introduceth all variance and discord betwixt *God* and man. This *faculty*, therefore, must be for ever exiled from the beatitude of *Eternity* : for the *liberty of willing* being taken away, the *will* it self doth also of necessity perish ;

and

and of what use can the power of *Volition* be, when there is no longer remaining any occasion to *will*? And on this basis the *Schoolmen* found their doctrine, that in Heaven the *will* is confirmed, or rather wholly evacuated by death: that is, the beatified Souls in Paradise, have no power to *will*, nor *will* to *will*, but what is conform to the *will* of the highest; and those who are compleat in *Charity* and *Glory*, retain no power of willing any thing which is not of *Charity*. The Will therefore expires, when the liberty of *Volition* is dissolved; and by sequel, the Will can be no essential, but temporary and caduce power of the Soul; since it cannot be of use or advantage to that Soul, which in the consummation of beatitude and highest fruition, hath suffered an utter evacuation of desire and hope: when it can no more be deduced into act, but must be a bare *optation*, which cannot be admitted in the state of bliss, where is a full satiety and abundant possession of all desirable good. Sufficient let it be for us; by the power of *Volition* in this life, to thesaurize, or make provision for the life to come.

26.

Now after this transitory power of *Volition* is abolished, in the next life there springeth up, and manifesteth it self, a *Substantial Will*, in no respect an alien to the *intellect* and essence of the *minde*; and therefore having a being absolutely distinct from the *accidental* and variable *Will*. For as the *Imagination* is aliened in Phrensies, distracted in perturbations of the Animal Faculty, and eternally suspended at the disunion of the Soul and body: even so is the power of *Free Will* for ever abrogated by death. And thus I came to believe, that the Image of God in man is seated in the spiritual substance of the Soul; and not in the ternary of its Faculties. In a word, the Analogy stands thus. God is an *Eus* increate, single, incomprehensible, eternal, infinite, omnipotent, good, a *super-substantial Light and Spirit*. But the Soul is a *Creature*, single, indivisible, dependent, immortal, simple, and from the date of her creation eternal, a *substance spiritual and lucid*. Finally, in God there can be no accidents: but all and every one of his *Attributes* are the very indistinct and most simple essence of the *Divine Spirit*: which *Plato* his *Parmenides* in some measure

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understood. And so the Soul, since she is the representative of God, doth also admit no *accident* in her nature: but her whole substance must be a simple light, and the very intellect. For as smoak ascending from flame, is in figure and matter the same thing with flame: even so *the Soul is the naked, pure, and simple intellect, and the luminous shadow of the increated light.*

29. So that as the eye doth behold nothing more truly, and more neerly then the Sun, and all other objects by the Sun: even so the beatified Soul understandeth nothing more neerly then that *light*, by whose irradiation she is illuminated, and upon which she doth totally and immediately depend. And as the eye of our body cannot endure to gaze upon the excessive lustre of the Sun: so cannot the Soul by intellection comprehend the glorious *Essence of God*, much less while, in this vale of ignorance, she stands obliged to the obscure mediation of her transitory *Faculties*. Otherwise the intellect, emancipated from the thraldom of flesh, doth by the act of intellection acquire the *figure* of the object understood; in so much as it transformeth it self, by commigration, to that *unity of Light*, which penetrateth, and by penetrating invigorateth it with beatitude. And thus the Soul doth principally and primarily contemplate the immense Nature of God, in the act of *intellection*; and for this end was she created the true and real representative of the *Divine Essence*.

30. They who opinion the *Image of God* to be seated in the *rational faculty* of man, depend upon this Argument. The *Law* is the *Image of God*; but this Law is engraven upon our Souls, by Reason: therefore, is the *Soul the Image of God*, as she is onely *rational*. But such consider not, that according to the intent of this Sophism, the Soul, indeed, would contain the Image of God; but yet the Soul her self would be the Law it self essentially. Which absurdity is too palpable to escape the observation of any, who shall but perpend, how much the Law and the Soul differ in the suppositionality of *Essence*; and that the constitution and engravement of the Law succeeded the Creation of the Soul. Verily, I abhor metaphorical locutions in serious and abstruse subjects. As if these words, *God created man in his own likeness*, would naturally

naturally bear this onely interpretation, that *God gave man the use of reason* : and that such who enter this scene of mortality, with native *idiotism*, or a durable infatuation of reason, about them, have forfeited their plea to this grand prerogative of mankind, the *Image of the immense Deity*. Again, to impute the Image of God to Reason, is to prophane and blaspheme the Sacred Majesty of God, as I have amply declared in my discourse of the *Veneration of Sciences* : When there is no adequation of *reason to God*, no comparison betwixt a transitory and uncertain *faculty*, and an eternal omniscient substance. But omitting the opinions of other men, I shall presume the liberty to declare my own.

The *Intellect* hath a *Will* coequal, and substantially united to it self; not such as may be accounted a *power* or *accident* : but the very *light intellectual*, a *substance spiritual*, an *essence spiritual* and *indivisible*, onely distinguished from the *intellect* by *suppositiounality*, not *reality of essence*. Beside these, I finde also in the Soul a third native propriety, which in defect of a more proper appellation, I name *Love*, or *constant Desire*; not of acquisition, possession, or fruition; but of *Complacency* : which is equally essential to the Soul with the other two, the *Intellect*, and the intellectual *Will*, and equally simple in unity of substance. Which Ternary of proprieties meet in the single and indivisible substance of the Soul, and make one perfect unity. But this *Love* is no *act* of the *will* singly; but proceedeth from the *intellect* and *substantial will* together, as a distinct and glorious act: for even in this life, we may love those things, which our understanding concludeth not to be amiable, and which our will adviseth us not to love: and frequently we love objects, that transcend the comprehension of the understanding, and will, as in an Ecstasie both the *intellect*, and *will* are suspended, and consopited, during the abstraction of the minde, for so long have they resigned their scepter to *Love*. Nor is this *Love* a *passion*: but an *Essence* dominant, and an *Act* glorificant. The *Will* therefore, and *Love*, of this place, hold no community at all with the sensual and transitory will of man, or of flesh and blood: in regard they are essential titles, by which (in our great poverty of words) we

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32.

endeavour to demonstrate, wherein the minde of man doth represent the Image of God: forasmuch as the intellect enfranchised from the body doth intuitively *understand, intend,* and from the abyss of the minde, *love God,* in one entire and never-discontinued act of love, or desire of complacency, according to the simplicity of her substance. But so long as we sojourn in walls of flesh, we come not so neer beatitude, as once to use our *substantial* and purely *intellectual intellect*; but most of our obscure cognition of any Entity is derived from the information of *Phansie*, which, as Viceroy, usurpeth the throne of the *intellect*. For (as before) in an ecstasical rapture, the *intellect, will,* and *memory* keep holiday, and are as it were lost in a somnolent inactivity; the ardent act of *Love* onely remaining vigorous and operative: yet so distinct from the three former, that it cannot subsist without the *intellect,* and *substantial will*; since, when the Soul is totally homogeneous in her substance, she would plainly lose that her absolute simplicity, if any one of the three could subsist without essential dependance on the other. *Love* therefore, while the other two proprieties continue bound up in an Ecstasical slumber, doth as it were ascend to the superficies: or rather, in terms of neerer similitude, the other two are as it were imbibed and overwhelmed in *Love*. While we sojourn in the Tents of *Kedar*, in this vale of misery, *Love* is elder then *Desire*; because it is a passion of the Amatory Faculty, which proceedeth from that suppositiounality of the Soul (which is true love indeed) and representeth the *idea* or resemblance of the *corporeal Faculty*: and hence is it, that all the affections are, by invincible propensity, rapt on to irregularity and confusion. But in the Citizens of *New Jerusalem*, this *Love* knows no priority, or distinction from *Desire*: neither is it a *Faculty,* nor *Habit,* nor *Act* of willing, nor subsisteth without the *Intellect*.

34. And thus the *Intellect* is a formal *Light,* and the very substance of the Soul, whose Cognition is perfect by intuition, without the help of eyes, which discerneth, willet, and desireth, in the unity of it self, whatever it comprehenderth within it self, and judgeth by volition. Nor doth it then any longer remember by

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a repetition of the species, or image of the object once known; nor is it any more induced to the cognition of an Essence, by circumstances: but then becometh the onely and exact cognition of all intelligible objects, and the intuitive aspect, within it self. Yet so, that it knows one object more presentially than another, while the Intellect reflecteth it self upon the objects understood, in the distinct Unity of Verity: even as it frequently happens in the artificial Memory, where that recordative memory is no distinct act from the inductive judgment of the intellect. And will this not be more genial and proper to the minde, when once delivered from the tedious, turbulent, and complex way of understanding by the imagination? Nor can the stability of these our assertions be shaken by this objection, that frequently in exorbitances of the Brain, the *Memory* doth perish, and yet the *Judgment* continue firm and sound; and on the contrary, the *Judgment* doth suffer impairment and desolation, and yet the *Memory* conserve its integrity and tenor, as many Drunkards perfectly remember all passages as well before, as in and after their Wine: in regard these are *Heterogeneous Faculties of the sensitive Soul*, seated in distinct provinces of the body, and subject to intension and remission according to the exact and irregular temperament of the Organs. And to *inanimate* *Creatures* also, according to our observation, there undeniably belongeth a kinde of imperfect and obscure cognition of their particular objects: as also a blinde sense and dull affection of the most convenient and adæquate; which *Creatures* have, for this determinate election of their determinate objects, lately acquired the name of *Sympathetical*: and this dark perception of the most accommodate objects, serveth them in stead of the sense of Vision, and faculty of reason. Besides this, there is also implanted in these *inanimate sympathetical Creatures* a certain Virtue, or Vital endowment, of infallible valor, and energy; as to those ends ordained by the Creator. There is also a third power conferred upon *Creatures* of this qualification, resulting from the conspiracy, and coefficienty of the two former: which sitteth as a silent Counsellor, and dispenseth commands to them, either to ad-  
vance

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vance towards the amiable and beneficial, or retreat from the offensive and harmful object. In which the most blear-ey'd reason cannot but behold a certain *natural sensation*, or affection of determinate objects; yea, and what is more, a *dislike and aversation*. Which *Climax*, or threefold degree of *non-intellectual cognition*, is more manifest in the most stupid sorts of *Insects*, as also in Fools and Mad men; who are no subjects to the prudent scepter of the *Intellect*, but subordinate to the duller advisoes of *sense*, and conform to the provocations of onely *visual light*. And yet in these there is moreover a second power, or act of their virtues specificall and functions vital: for the onely exercise whereof they were ordained. And thirdly, there is comprehended in them a far more conspicuous act of *Address* or *Application*, and *Aversation* or *Avoidance*: which ariseth from the instinct of their Forms. All which natural proprieties do yet more powerfully declare themselves in *sensitive Creatures*: for to these belongeth a certain sensitive *Imagination*, with a gradual discourse of obscure reason, which supplieth their defect of an *Intellect*, and is more or less resplendent and conspicuous in every single species: so that *sagacity*, *voluntary election*, and *memory* in such fall under the apprehension of a *comparative intellect*: their objects being yet changed, according to the variety of matter, propense to variations, distinctions, and singularities. Moreover, in such there is an emanative or effluxive power collaterally annexed to their virtues; whereby their Souls are more or less propense to the exercises of their element, benign, and wholsom, or wilde and destructive endowments, or qualities essential. And finally, they are enriched with a native desire of *complacency*, of *abhorrence* or dislike, and of *concupiscence*, immediately ensuing upon their consideration of the good or evil of the object: which power or propensity is so firmly councited to the *sensitive soul*, that it seems almost impossible to observation, that any man should at once see two strange persons together, and not instantly become more affected to one then the other. And these things, which are sufficiently operative even in meerly *Corporeal* and *inanimate* natures, of confessed efficacy in *sensitive*, and in both admit  
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of more or less acuteness, according to the obedient or refractory predisposition of the *recipient* : cannot but be, for the same reason, of more clarified and sublime energy in *man*.

Finally, it is not the sense of our thoughts, that the *Image of God* in man should fall under such gross disparagement, as to be considered as dependent on any *Ternary of Faculties* ; which naturally belongeth also to other inferior natures in this scene of the world. Because the dignity of the Image of the most glorious *Jehovah* is not, in any the largest latitude of Analogy, participated by any other Creature whatever : since the *Divine Image* is peculiarly radicated in the humane Soul, and equally proper to it with its very essence : but all other proprieties of the Soul are not of the essence of the *Minde* ; but productions and subsequent acts. Nor can it stand with the Majesty of the *Divine Image*, to be defumed from so poor an original as *qualities* ; for the proprieties and excellencies of all other created forms concur, and are as it were colliquated or melted together into the essence of the Soul, by virtue of the *Divine Image*. But if these be accounted as *attributes* and *productions* : that must be charged upon the miserable manner, and customary abuse of understanding, according to the capacity of the Vulgar. For in equitable truth, the *minde* is one single act, pure, simple, formal, homogeneous, and indivisible ; in which the Image of God doth subsist proximely and essentially. So that in this Image, all faculties do not onely lay aside the nature of *Attributes* : but also collect and binde up their suppositionalities into an unity indistinct. Why, because the Soul is a certain substantial light within her self ; or a substance so lucid, that in suppositionality of essence, it cannot be distinguished from the very light : and her intellect is so the light of the *Minde*, that the very *Minde* is the meer lucid intellect. And in this self-light the *Minde*, once uncaptived from the opacity of flesh and blood, doth wholly and intimately survey it self, and understand its own nature : and therefore hath no need either of brain or heart ; in which material Organs, the substance of the *Minde* doth seem to stoop unto the assumption of the progeny or stock of *proprieties* ; that is, the Soul is diffused or emissively

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expanded into several *transitory Faculties*. To speak more plainly; in the body, when the Intellect is abstracted in speculation, it makes use of corporeal Organs, to which it is obliged; and assumes a certain *Virtue qualitative*, called *Imagination*; which from the conjunction or society of the power *phantastical*, and concurrent splendor of the *intellect*, suffering some degradation in the Organs, springeth up, by a certain combination, into the forementioned *qualitative Faculty*. And hence comes it to pass, that this *Faculty* groweth weary by long and intense Imagination, seemeth wholly vanquished by difficult, knotty, and abstruse meditation, and frequently submits to dementation or madness: nay, as the observation of Physicians telleth us, with one nights pensive study, and anxiety of thought, the hair of young heads hath put on the silver Livery of old age. But the minde, once emancipated from the pedantism of flesh and blood, is never weary with continued intellection. Moreover, the Imagination in this life is not onely subject to lassation: but from the magazine of it self hath not any *intellective species*, which it hath not drawn in from sensible objects. And therefore the *Intellective Faculty*, which concurrereth and cooperateth with the *phantastical* function of the *Sensitive Soul*, followeth the constitution or temperamental disposition of the *Organ*, and arbitrary dictates of the *Sensitive Life*: no otherwise then in Naturals the effect followeth the weaker part of their Causes.

40. But the Soul, whatsoever is requisite for Cognition, Commemoration, or Volition, either for one single act, or many, hath wholly from it self, and borroweth it from no other forein Causality concurrent. For the good substantial Will of a Soul advanced to beatitude, ariseth not from the object understood: but from the radical goodness of her own *Formal* love, which is, indeed, no proper passion of the soul, no habit, no propension, nor any quality; but a substantial act of goodness, by which the blessed Soul is *substantially*, univocally, and homogeneally, not *qualitatively* good. And this prerogative it enjoyeth, because it is the *Typical Image of Divinity*. But bodies, of their own accord, perpetually fall into the attributes of forms, heterogeneity, vicissitudes, and at length.

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length into dissolution. Therefore *Love* or *Desire* of the Minde, is no function of the *Appetitive faculty*: but is a part of the substantial Minde, or rather the very Minde it self, flowing from the *Intellect* and *Will*. Which three are, by the hand of the Creator, married indissolubly into an eternal unity, in the purest and most absolute identity and simplicity of substance. Yet in Mortals they are separate and distinct, as well in respect of the necessity of *Organs*, and disparity of *functions*; as the collateral society and conjunctive operation of the *Sensitive Soul*: Since now we frequently desire those things, which the *Intellect* judgeth not desirable, and the *Will* would wish never to enjoy. But necessary it is that such things, whose operations are different, should be also different in the root of their Beings, by a manner of distinction, whereby each single nature is separated from others: in the *Minde* truly by a *Suppositiounality relative*: in the *Sensitive Soul*, according to the *corporeal* and *qualitative nature*. And therefore that amorous desire of the Minde, is the radical essence of the Soul, consubstantial and coævous to it. So though in Heaven be a satiety and perpetual fruition of all desirable good: yet doth not this *desire* of the Soul therefore cease, which is a constant study of *Complacency*: nor doth it more infer a passion into the Minde, then *Charity* it self; since *Love* and *Charity* are in the Soul radically one and the same thing. Otherwise should this *desire* cease, and the ardor of *Love* suffer extinction, either a *satiety* or *insensibility* of fruition would instantly spring up; which cannot consist with a state of full beatitude, and would infer discord upon the calm and constant harmony of a Soul once admitted into the *Chorus* of Saints triumphant. And thus this *Desire* is the incendiary that doth both kindle and maintain the flames of interminable delectation, and joyes insatiate and inextinguishible; in which consideration the Soul wears the resemblance of the *Holy Ghost the Comforter*. Now manifest it is, that in the Minde, the *Intellect*, *Will*, and *Love* are substantially cointed: but in the sensitive Soul, their operations are distinguished, according to the determinate alterity of *Faculties* and their *Organs*; when we understanding many objects, we do not

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desire, and desire many we hardly understand, and such indeed as our will, if let to the swinge of its own native propensity, would decline the enjoyment of; as in example, we will what we desire not, when we willingly submit to the stroke of the Executioner: and desire what our will abhors, when we call for the dismemb'ring sawe of the Chirurgion, and gladly embrace the horror of amputation. Whence it comes to pass, that sometimes the Will giveth laws to the desire; and on the contrary, frequently the desire usurpeth the scepter and commands the Will: So that these two Lords mutually vanquish and succeed each the other, by vicissitudes. Which Civil War must so long continue in these our walls of flesh, as the sensitive Soul draweth and engageth the Intellect, and the body draweth and engageth the sensitive Soul, into a multiplex and various ataxy or irregularity of division. And from this intestine Duello arise those absurd desires of objects impossible to be obtained, and wishes of things in the *present tense*, which the unalterable Grammar of *Time* hath made in the *preterperfect*, and excepted from ever being declined in the *future*.

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But this *Desire*, enshrined in the substance of the Soul, must be of the essence of the Minde: Otherwise he could not commit a sin, who looked upon a woman to lust after her, before the plenary consent of the *Will*. Our desires therefore are elemented and coyned in the mint of mortal and caduce faculties; which seated in the *Sensitive Soul*, rival the operations of the immortal and rational: whose objects are many times rejected by the *Will* as inconvenient and ungrateful. As to the manner also, the *desire*, in this life, operateth one way, and the *Will* another: and in the narrow circle of a day, sometimes the *desire* precedeth the *Will*, and anon again the *Will* getteth the start of the *Desire*, and one subdueth the other successively, that the victor may restrain and coerce something distinct from it self: and this wholly in the transitory faculties; because each ariseth from the concupiscence of the *Sensitive Soul*. But in the glorious denizens of Paradise, this excellent *Love*, or amorous *Desire*, feeleth a resurrection and brighter ascension, as being the luminous substance of the

the Soul: for there is nothing desired, which is not also the full object of the Will: and that is collected into an unity, as well in regard of the *act*, as of the *substance*: although *Volition* and *Optation* seem two diverse branches expanded from one root; which far transcendeth the manner and method of intellection in those, who have not yet confessed their dust.

Lastly, in man is situate the *Kingdom of God*, that is the very *Deity* it self, by whose perpetual splendor all things are collected into the unity of verity. The *Image of God* therefore is primarily in the minde of man, whose very essence is no other then the very *Image of God*. Which Image falleth not under the comprehension of the most subtile thought, nor can be expressed by any the most significant words, in this vale of ignorance: in regard it is the mirror of the incomprehensible *Divinity*; and hence also is it, that the soul while immured in this cloyster of flesh, cannot reach the knowledg of her own nature, but must remain a stranger to it self.

But in the Cortex or shrine of the Minde, the *sensitive* and *vital Form*, this Image of Divinity is visible by reflexion, as being relucet in the Faculties: yet suffering a great allay of splendor from the opacity of the body; because obumbrated by the cloud of brutal generation, and infected with mortality and pollution by the iniquation of our nature fallen from its primitive purity: by reason whereof the body hath not received the Image, but at second hand borrowed onely the Figure of the Deity. But alas! the miserable Minde, devolved into outward darkness, as it hath divorced it self from an unity with the *Light uncreate*, and infringed the ordinary energy of this Image of Divinity: so also hath it lost the primitive light of that Image, by the bold appropriation of it as justly proper to it self by the title of merit; so that ever since the fall it can *understand*, *will*, or *love* no object besides it self, and in order to it self. For the damned shall arise from the dead unchanged: because their bodies, in the resurrection, shall receive their determinations from their souls, which since they appear with all their depraved affections, reflected onely on themselves, after a corporeal manner; they shall not, in the resurrection, represent the *Image of God*, being

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as it were suffocated within them, unless in that corporeal similitude derived from *Adam*, the Protoplast, by the means of generation; that is, they shall have no more of the *Image of God*, then what is weakly and darkly reflected in the *figure of the body*. Lastly, the Soul (understand onely such, as is excluded the *New Jerusalem*) being once faln, by the horrid Cataract of death, upon the privation of those assistant Faculties, the Imagination, Memory, and Will; doth for ever after understand, will, and love all objects, by a blinde apprehension, addicted onely to it self. For it knoweth its own immortality, becometh sensible of its damnation, and with secret murmurs complaineth of it, as an act of high injustice done upon it. Because all the bent and scope of its love is onely to defend its excuses for sins, secretly to recriminate upon the hand of Justice, by palliating the guilt of Crimes, as if committed in the days of ignorance and innocence, with great fragility of nature, many crafty wiles and treacherous invitements of our three Adversaries, the World, Flesh, and Devil, and the defect of Grace sufficient to encounter such forcible temptations: and that an eternal punishment (as far beyond all patience to endure, as all flux of time to end) cannot according to the laws of Justice, be due for a momentany transgression. And at this it burneth with blasphemous rage and furious hatred against God: chiefly because it is too well ascertained, that the judgment can never be reversed by any replea of error, nor the arrest taken off by any reprieve, till the impossible period of eternity; all hopes of evading the uncessant scourge of Gods wrath being for ever cut off in despair. Thus the impossibility either of evasion or cessation being as long lived as Eternity, the Caitiff soul, plunged in a deluge of desperation that shall never know an ebbe, from the first minute of her disunion from the body, passeth into an abyss of horror; where shall be no piety, no compassion, no consolation, no relaxation, and no redemption or revocation. To which sad truth we may adde, that since the *intellect* doth naturally transform it self into the idea of the object understood (which the ancient *Ethnick Philosophers* well knew, and elegantly blended under the parabolical fiction of *Proteus*)

*Proteus*) that is, into the full similitude of those cursed Devils and Spirits created for revenge, that are ever objected unto it : Hence is the Soul continually possessed with an high hatred of God, and his blessed Army of Saints and Angels ; together with desperation, malediction, damnation, and the vindictive tortures of those infernal executioners. O may the *Mercy* of *Omnipotence*, upon the sole motive of his own infinite *goodness* and *clemency*, vouchsafe to break those snares laid in all the paths of our life, to precipitate us into this misery, that must finde neither remedy, release, nor end. *Amen.*

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FINIS.

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