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The Philosophical Epitaph of W. C. Esquire for a Memento Mori on the Philosophers (Tomb) Stone.

Cooper, William -1689

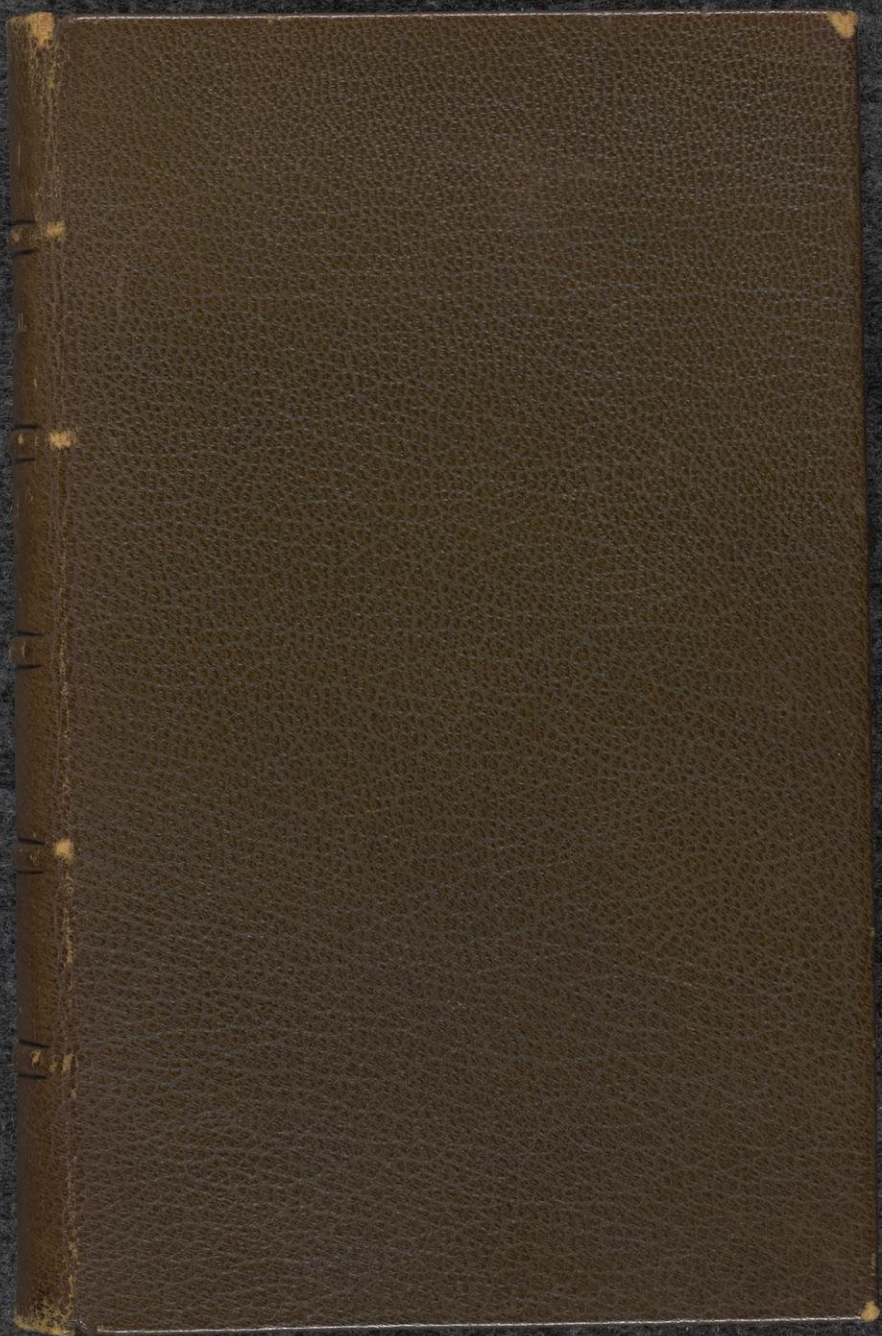
London: Printed by T.R. and N.T. for William Cooper, 1673

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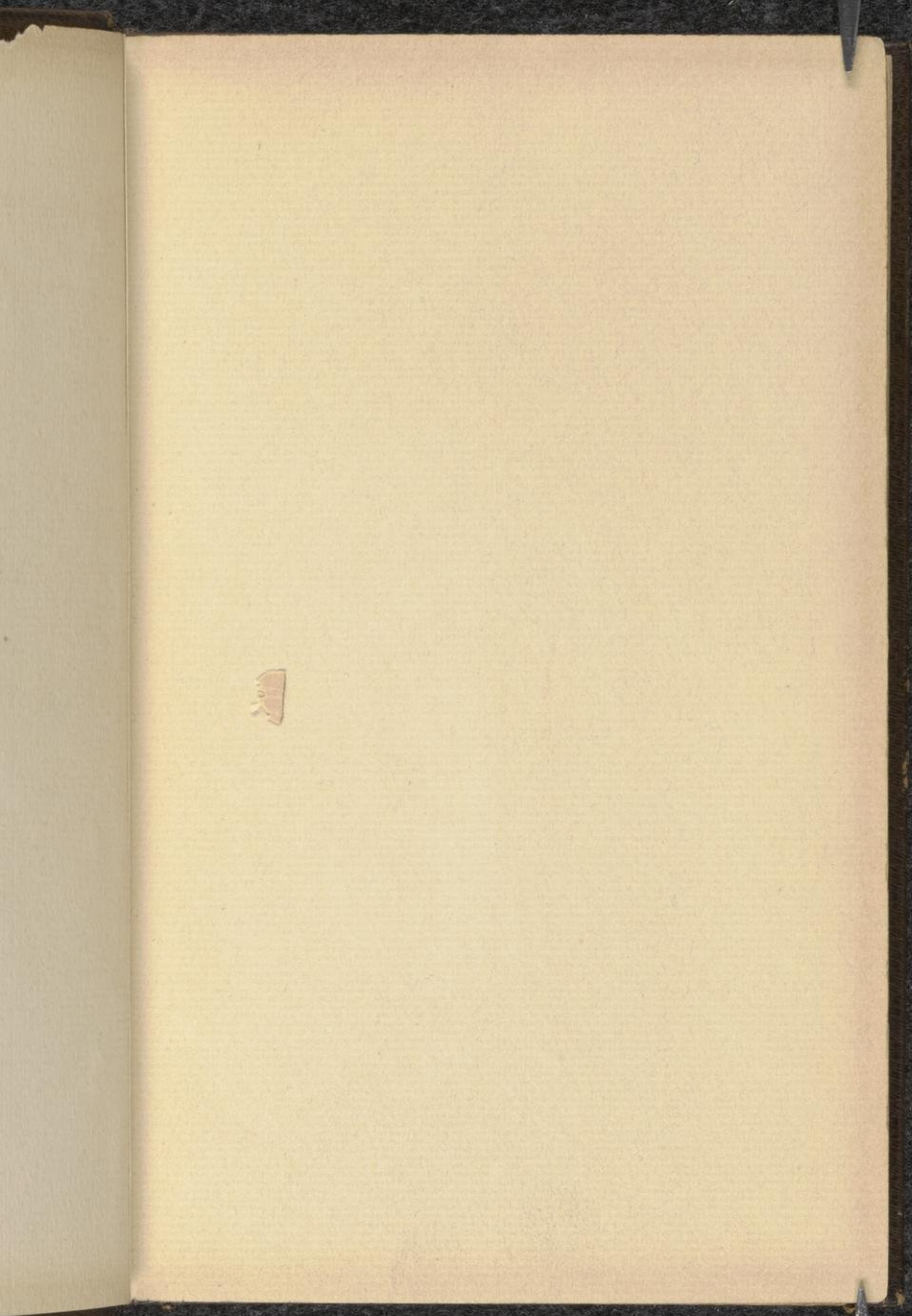


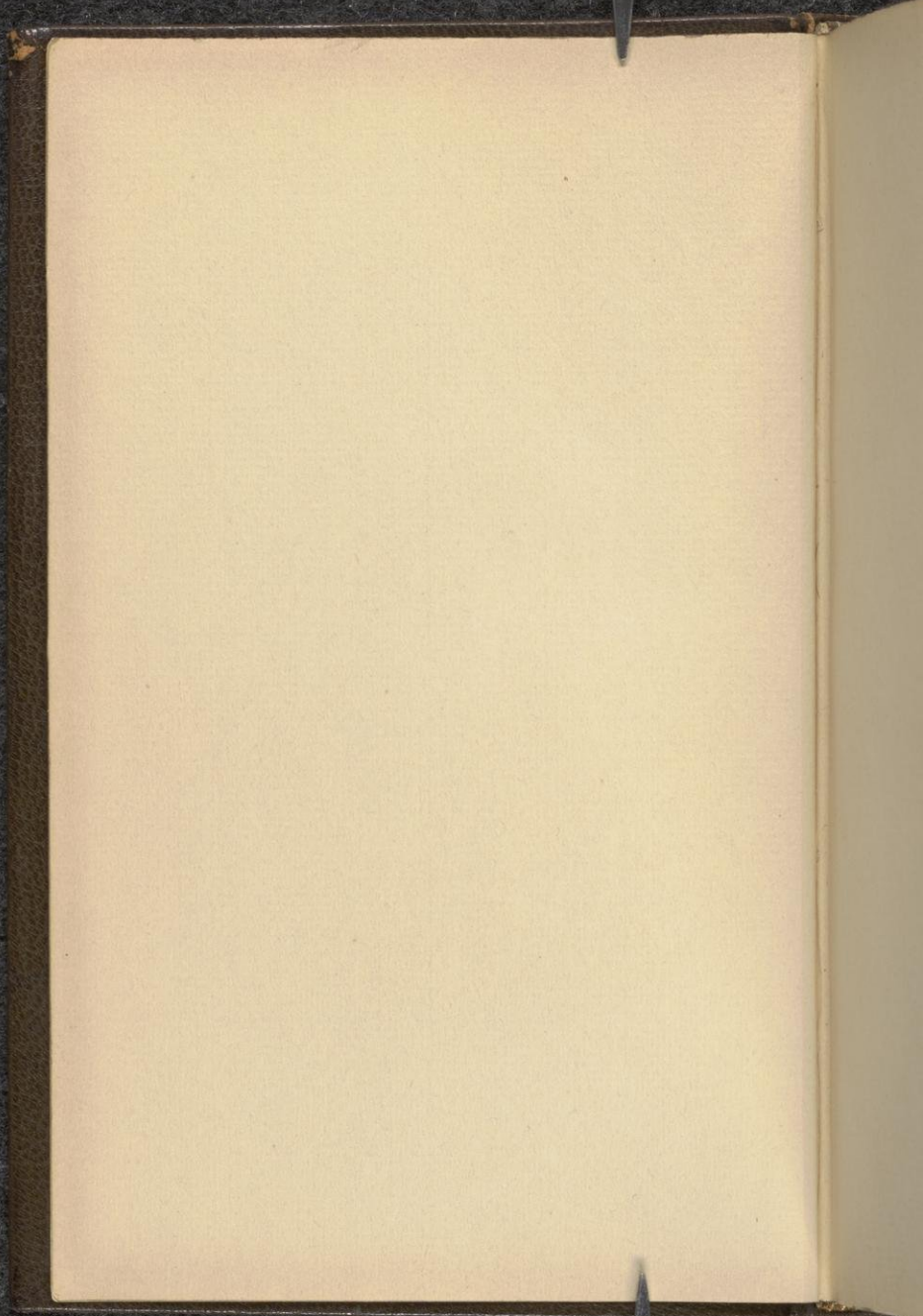
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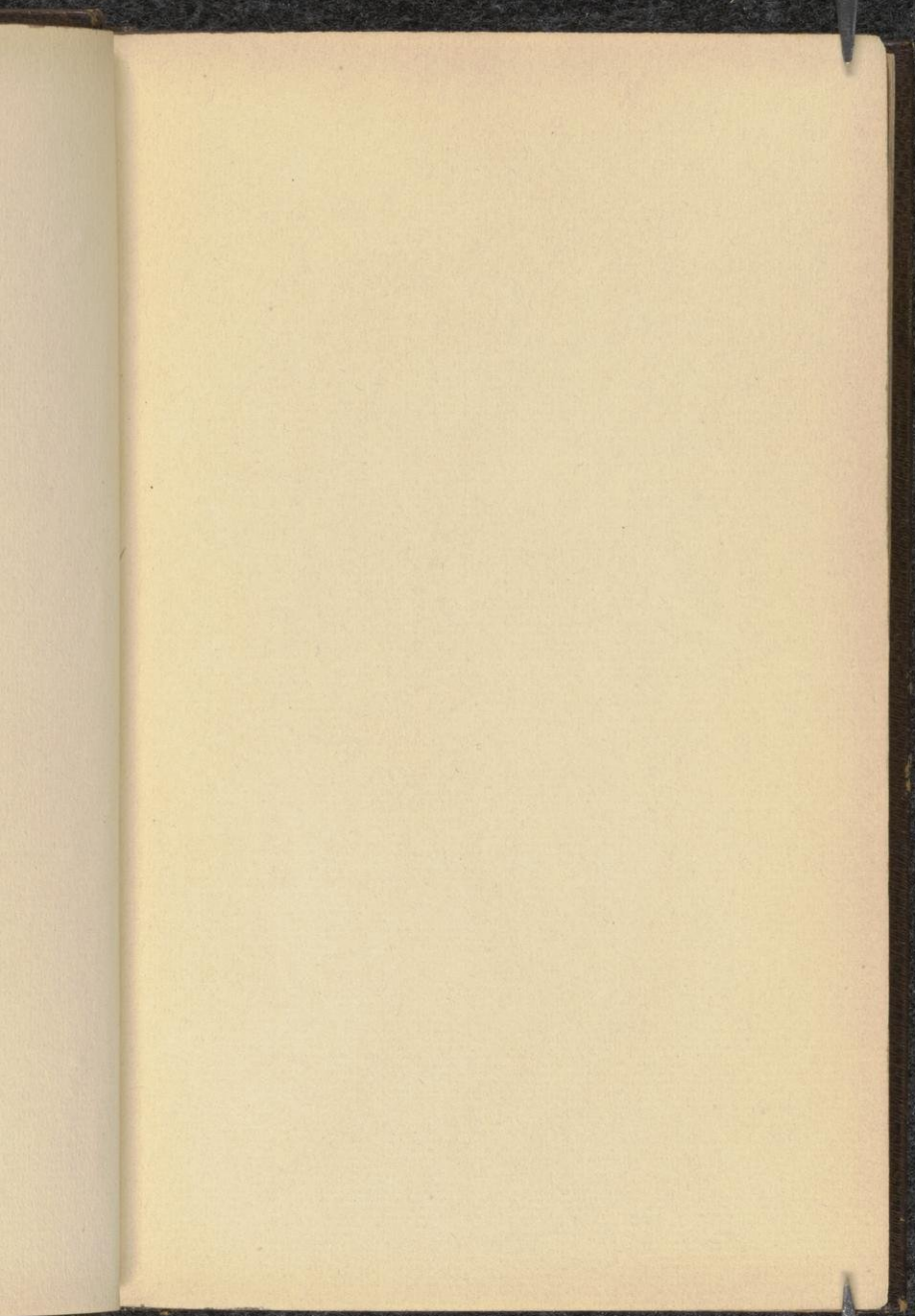
Handwritten signature in green ink, possibly reading "Henry Lawrence" or similar, with a vertical red line and a diagonal slash below it.

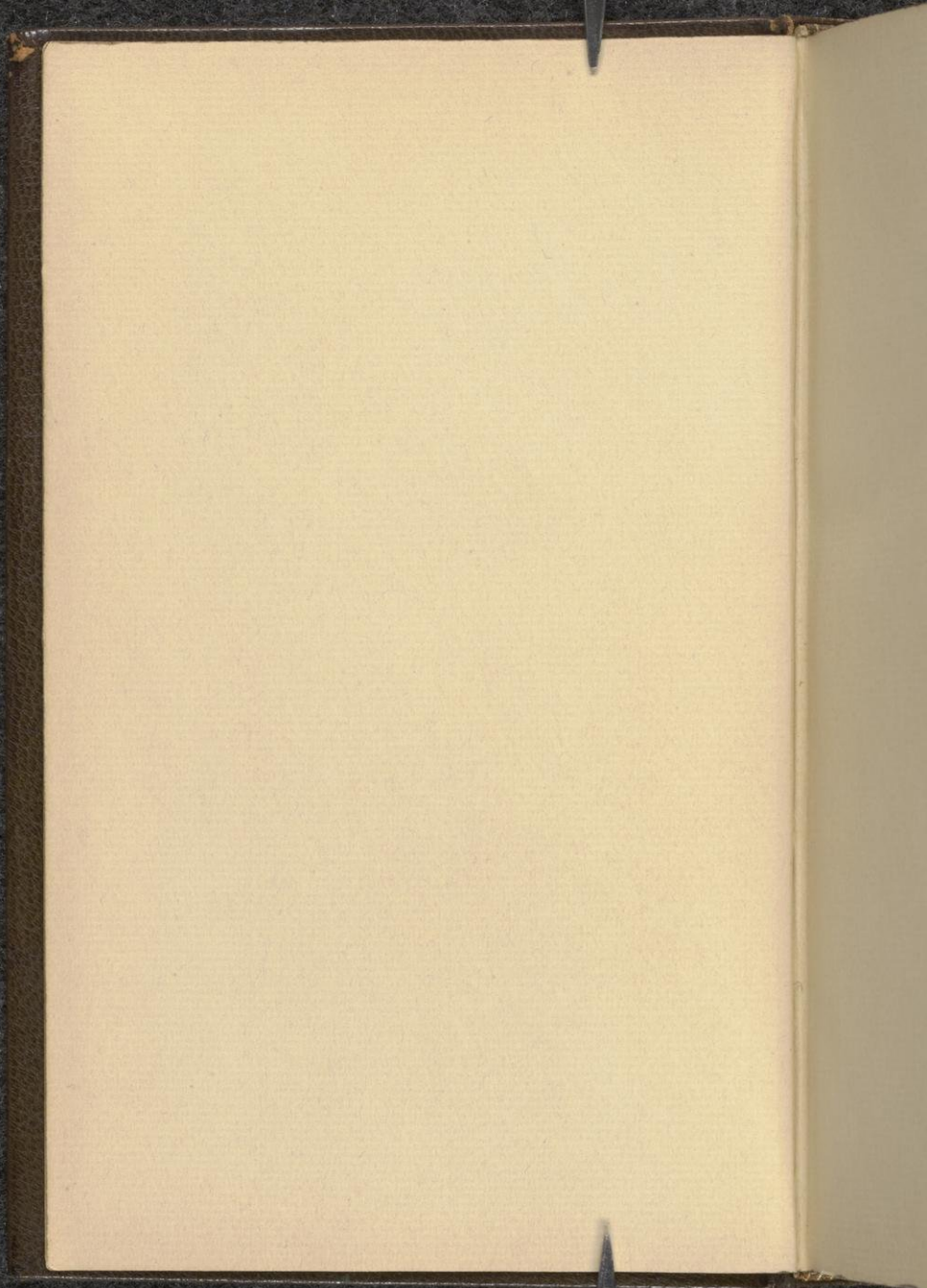
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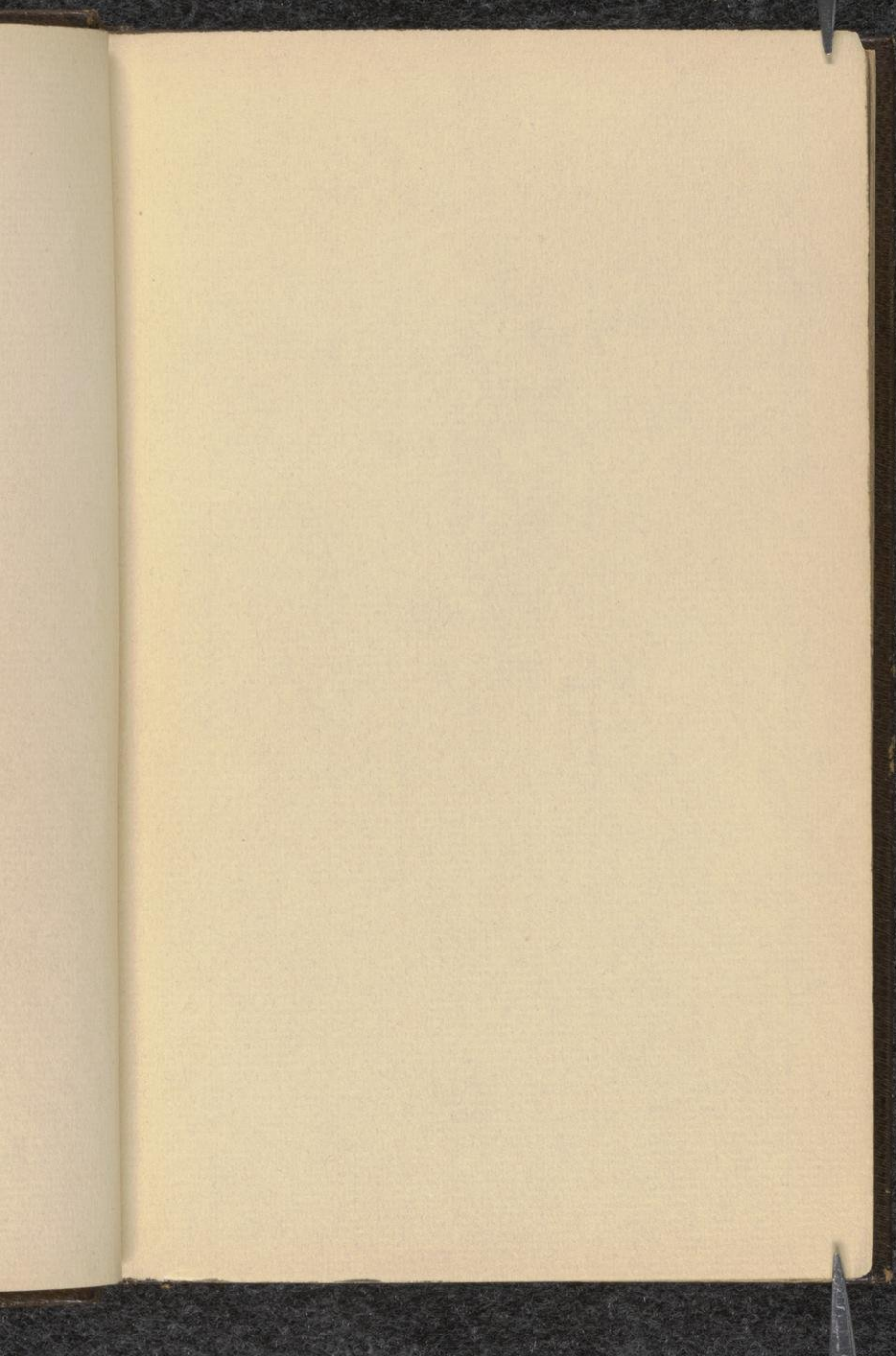
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No
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No. 132.

to the use of Vernon
Anne Vernon
Her Book
November
ye 16-1724

Signaculum Mundi Pythagoricum

IEHOVA FECIT OMNIA EX NIHILO

IGITUR GLORIA ET HONOR SUI EI SOLUS



IN SECVLA SECVLORVM AMEN AMEN



London Printed by B. Smith



A
Philosophicall Epitaph
in Hieroglyphicall
Figures
With Explanation



A
Bible of y^e golden Casse
(the worlds Idoll)
Glaubers golden Ais
well managed
Jehior the three Principles
or Originall of all
things
Published by WC Esq^r
with a Catalogue of Chymicall
Bookes



London Printed for William Cooper at the
Pellican in Little Brittain,
1673

Page 412
D. 412

Philosophical

For a Memoir

With Three Hieroglyphical Motto's, and Memory, Natural Metals; And a Treatise of the Salt with their Diffuses

A Brief of the
Discovering the smallest proportion of common Lead transpudent Gold

The GOLDEN

reitor'd to Realisation
strating to the bill
as well in Cold as Hot
Sand, Stones, Gravels
of People. Written

JEHIORE

drawing or Light
eiples or Original
the Great and many
hitherto hid, now

All Pw

With a Cat

London, Printed by
the Pellican in

Rare Books
Duveen
D 412

93/931
THE

Philosophical Epitaph of *W. C. Esquire.*

For a *Memento Mori* on his Tomb-stone.

With Three Hieroglyphical Scutcheons, and their Philosophical Motto's, and Explanation; with the Philosophical *Mercury*, Nature of Seed, and Life, and Growth of Metals; And a Discovery of the Immortal Liquor *Alchabest*. The Salt of *Tartar* volatized, and other *Elixirs*, with their Differences.

A L S O,

A Brief of the Golden Calf (the Worlds Idol.)

Discovering the rarest Miracle in Nature, how by the smallest proportion of the Philosophers-Stone a great piece of common Lead was totally transmuted into the purest transplendent Gold at the *Hague* 1666. by *Jo. Fr. Helvetius*

A N D,

The *GOLDEN ASS* well managed, and *Midas* restor'd to Reason; Or, *A new Chymical Light*, Demonstrating to the blind world that good Gold may be found as well in Cold as Hot Regions, and be profitably extracted out of Sand, Stones, Gravel, and Flints, &c. to be wrought by all sorts of People. Written by *Jo. Rod. Glauber*.

W I T H

JEHIOR. [*Aurora Sapientia*,] Or, the Day-dawning or Light of Wisdom, containing the Three Principles or Original of all things; whereby are discovered the Great and many Mysteries in God, Nature, and the Elements, hitherto hid, now revealed.

All Published by *W. C. Esquire.*

With a Catalogue of Chymical Books.

London, Printed by *T. R.* and *N. T.* for *William Cooper*, at the *Pelican* in *Little Britain*, Anno Dom. 1673.

For a Minute or two in the first place
With the same intention and for the same
purpose. And in the second place, for the
purpose of the same nature and kind.
And in the third place, for the same
purpose.

A list of the Colours of the World (the World's Colours)
The following is a list of the Colours of the World, as they are
usually known, and as they are used in the various
parts of the World. It is a list of the Colours of the
World, as they are used in the various parts of the
World.

The following is a list of the Colours of the World, as they are
usually known, and as they are used in the various
parts of the World. It is a list of the Colours of the
World, as they are used in the various parts of the
World.

SENIOR
The following is a list of the Colours of the World, as they are
usually known, and as they are used in the various
parts of the World. It is a list of the Colours of the
World, as they are used in the various parts of the
World.

All Rights Reserved
Printed and Published by W. & A. G. Smith, 107, Strand, London.
1873.



To

ROBE

Eminently

Honorable Sir,

THe
his
nes
t:

ing thereof,
and
the same, little
proprietor to the
with Virgil,
Hos ego



To the Honourable
ROBERT BOYL, Esq;
Eminently Noble & Accomplisht.

Honourable Sir,

THe Translation of Helvetius
his Golden Calf here an-
next, being Licenced and en-
tered in order to the Prin-
ting thereof, in Sept. 1668. Another
since took advantage to Print and Publish
the same, little different; That without
prejudice to the Translator we might say
with Virgil,

— Hos ego versiculos, &c,

We beat the Bush, but others caught
the Hare,
So Lambs do bear their Fleece, which
others share.
So Bees make Honey, and Birds build
their Nests,
And Lands yeilds others Profit
plough'd with Beasts.

*Nevertheless it hath brought advantage to
the Reader, for I have since exceedingly
abbreviated my former Translation with
the Epistles, &c. not diminishing sense or
matter, and have adjoyned my own Philo-
sophical Figured Epitaph, with Alcha-
hest, Elixix, Samech, and their explana-
tions, then also to be Printed, which I de-
dicated to my worthy Friend Elias Ash-
mole, Esq; But I have now further added
Pythagoras Metaphysical Figure, with a
most excellent, brief, and rare piece of an
unknown Author, called, The Dawning
of Wisdome, as also the new Chymical
Light of Glauber, wherein I have mana-
ged Mydas his Golden Ass, so as to make*

him

him serviceable to all this Nation, to bear their burthens, bringing him with these new Lights and Treasures here before your judicious view, as to a great Mecenas and strict examiner of Learning; hoping by the dawning or clear light of Wisdom, you will judge both this Ass and Calf to be without all Ignomy and Scandal, having a faculty to speak as well for themselves, and their Innocency, as Ba-Lambs. Nay, to be Phylosophically learned, and as richly Laden, as those formerly sent with rich Presents, to Patriarchs or Princes, being plentifully stored with Gold, and other richer, miraculous, and inexhaustible Treasures. My Presumption for these Names I hope will be pardoned, being Philosophical terms; and though such their Lading may be sufficiently stored in your Treasuries, and might seem boldness to be sent from so mean an Artist, yet suffer me to present them to the world, (though but as an **E**ccho or Vibrating Glass) to re-double the sound, and reflect the Beams of your

Virtues and Learning abroad, Famous already by your own works and worth. I confess Honourable Sir, This my Dedication, as a stranger, is especially grounded on the Fame of your Goodness, and Communicative Charity, the Truest and Noblest Badges of Honour, which if so, will now pardon me. But I stop here, taking off the imputation of base self ends, or flattery, by my concealment, with Diogenes his recess of Privacy, But remain

Your Honours well wishing

April 1. 1671.

and humble Servant,

W. C. Or twice five Hundred.

L'aurum Amice eligis Rus.

TO



TO HIS

Worthy, and much Honoured
Friend,

ELIAS ASHMOLE Esq;

One of the Kings Majesties He-
raulds at Arms, and Comp-
troller of the Excises
through all England.

Honoured Sir,

Having but barely, though
faithfully Translated this
Helvetius, treating of the
most rare and experimen-
tal Transmutation of Metals; I thought

it

it not fit to make any Dedication, but seeing I have adjoynd my own *Epitaph*, with several Scutcheons, Mottos, and Explanations, with *Pythagoras* his *General Figure*, Blazoning Philosophical Heraldry, and also the *Alchabest*, *Samcch* with other *Elixirs*, &c. I consulted it was very proper to present the same to your Judicious view, whose abilities might challenge the same, especially since I received some civilities from you, of a little like Nature, in the small intermission of my Long troubles, 1662. Likewise being an Englishman, whose Patronage in general you seem to avouch by those Worthy Collections of English Philosophick Chymical Authors, formerly published by you. I know you have another Coat of Arms for my Paternal Family, in your Heralds Office, which would suit with the said Epitaph, if it were only as it is also intended for a plain Sculpture to be upon my Grave Stone: Yet such Scutcheons had not
been

been so proper for this place, these being chiefly here intended for the Philosophers Stone, agreeing with my said Epitaph, in the Elements, Principles, and whole perfection thereof, excellently manifested by our late *English Phoenix*, or *Elias Artisto Anonymon*, in his *Book of The open entrance to the shut Pallace of the King*. Now some perchance may think it incongruous for any man to publish his own Epitaph, or annex any such Novel Scutcheons. Yet since they and their Explanations are Philosophick (and the Philosophers Patrons are Truth and Reason, which should govern all sorts of men) I was the more confident of allowance and approbation. And indeed Sir, I may affirm, they were made in a Living Grave, 1652. From whence I never thought to come forth no more, then probably *Jonas* might in the Whales Belly, *Daniel* in the Lyons Den, or the three Children in the Fiery Furnace, Being grievously oppressed and clogged

ded in my long Troubles, and since as little regarded. Wherefore I hope these may be better excused, especially, if it may tend to Gods Glory, as I hope it will by a continual warning, or (*Memento Mori*) to the Reader for his souls health, though he want the Philosophick Spectacles to understand the sense more perfectly. However Sir, give me leave to tender you these small Reliques of my obsequious obsequy, as Burnt Offerings, Reviving and describing *Aarons* Calf ground to dust by *Moses*, with *Helvetius* his Golden Calf, burnt to a stone or Poulder, by the *Teutonic Elias Artista*, and I wish you might prove another *Elias* (as your name imports) in this Fiery Chariot, or Transfiguration for the benefit of this our English nation, and of the whole world, to glorifie him who is the giver of all good things. And although (as if dead) I should remain unknown in the Whales Belly, on *Jobs* Dunghil, or *Diogenes* his Tub, Yet entertain

ertain th
serves and
not reg
tunes of t
illustrate

July 16.
1668.

La

ertain these (as your own worth de-
serves and requires) with a Noble mind
not regarding the weakness or misfor-
tunes of the giver, which will the more
illustrate your virtues, and oblige,

Worthy Sir,

Your faithful Friend,

and humble Servant,

July 16.
1668.

W. C. Or twice five Hundred.

Laurum Amice Eligis Rus.

The



T H E
A U T H O R S E P I S T L E
T o t h e C o u r t e o u s a n d W e l l
m i n d e d R E A D E R .

Reader,

I Thought not of publishing this my Epitaph, or Hieroglyphical Figur'd Scutcheons, farther then my Grave Stone, being in a Living Grave, and in despair of Life, when I made them; but since Almighty God hath graciously extended the Thread of my Life, and providentially put these adjoynd Treatises for my Task before I dyed; and being earnestly entreated by a Friend to publish and explain them, I thought good to offer my mean Mite to the World, so that thou mayest not only see and read an Ænygma in these my Scutcheons and Epitaph, but have me thy Ædypus to unfold them. Where also I have set forth the Philosophers Stone, and shewed the Causes and manner of Multiplication of Life and Seed, and given thee as an Overplus, a clear relish of the Alchahest, and Salt of Tartar volatized, with other Elixirs, and Philosophick Medicines, &c. in 5 small succinct Chapters, to put thee one step forward in this knowledge, if thou wantst my help, or if beyond me to skame thy
back

back in order
of thy mig
(ob)ance
in their
Operation
Knowledge
Honor, to
first Epitaph
his (M)etaph
Abbreviated
bets new Ch
mutation: an
heard of Ext
better) out of
Streets, for th
digne to be

Jan 10,
1670.

The Authors Epistle.

Backwardness of employing thy Talent to Usury, and profit of thy neighbour. And I wish all men would rather study substance and matter with Laconick-Brevity and plainness in their writings, then prolix Puff-pasted Eloquence, and Ostentation; that so our Life might be improved in sound Knowledge and virtue; and God receive all Praise and Honour, to whom it is Eternally due. Now to this my short Epitaph with Explanation, I have added Pythagoras his Metapaysical Philosophick Figure, and have adjoyned Abbreviated notes of Helvetius his Golden Calf, and Glaubers new Chymical Light, Treating of the rarest Transformations and Miracles of Nature; and likewise of unheard of Extractions of Gold and Silver (and something better) out of all Sands, and out of the very Stones of the Streets, for the Relief of all men. Proceeding from a true desire to be

Jan. 10,
1670.

Thy Christian Friend and Servant,

W. C. For twice five Hundred.

L^o Aurum Amice eligis Rus.

PHIL

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ME M

Philosoph

With three Hi

Minerals, a

Birds of

Motto

With a Perfect 1

Alcohol, or M

Salt of Tar

Elixir, with

Printed by T. R. a

THE
PHILOSOPHICAL
Epitaph
Of W. C. Esquire,
FOR A
M E M E N T O M O R I
O N T H E
Philosophers (Tomb) Stone.

With three Hieroglyphical Scutcheons displaying
Minervas, and *Hermes* Birds, and *Apollos*
Birds of Paradiſe in Philoſophical
Mottoes and Sentences, with
their Explication.

With a Perfect Discovery of the Immortal Liquor
Alchabeſt, or *Macchabean Fire*, and of the Volatized
Salt of *Tartar*, or *Samech*, and of other
Elixirs, with their differences and properties.

L O N D O N,
Printed by T. R. and N. T. for Will. Cooper, at the Pellican
in Little Britain.

EPITAPHIUM factum per W.C.

Minante per ICuLo Grande.

Scutisq; affixis patefaciens Avem *Minervæ*, *Hermetis*,
& *Apollinis Avem Paradici*.

In Hs HyerogLyphyCIs nV MeranDI FigVrIs.

Bubo *Minervæ*
inter ramos
Hæderæ.
Creatio,
Chaos,
Corruptio.



Mercurius
Sal



Anser *Hermetis*
sive Pul-
lus in sole
& status.
Generatio.
Mortificatio.
Vivificatio.

Mundo lassatus tandem *Arveni*
Hunc nidum ad me in terra resciendum
Nudus sum nec tamen sentio frigus
Alo hoc pidem quod me nutritur,
Quieteq; hoc fruar loco,
Cum Amicis meis, Consanguineis,
Ne Ploves igitur, Fugato Timorem,
Aut Pulvis lachrymas hic sicce tuas,
Est Anima in Calis, in requie, cum Sar-
tibi laudes Angeli sine sine cantant (Et
Olida sed mortalitatis hæc

Parum hic Fermentant dum perfecte
Putrescant, netideq; purgentur, & tan-
dem,
Cum Spiritu & Anima Rediviva Re-
surgant.
Clangore Buccine quæ juncta lucebunt,
Eruntq; Divina, Spiritualia, & Fixa
Ut Christus, Sempetq; manebunt unum
Que Tria sic facta unum Bis V. C.
Resat.

Apollinis Avis
Paradisi, *Phe-*
nix, *Icarus*, vel
Aquila excelsa

Sul-



W. C.

phur.

Regeneratio.
Redemptio,
Glorificatio

Nemo ante Obitum felix.

Est in Mercurio quicquid quærunt Sapientes,

Si Fixum solvas faciasq; volare solum,
Et volucrem figas, facient te vivere tutum
Solve Coagula, Fige.

Dum Fixum Figit, Tinctum fusibile Tingit.

Si pariat ventum, valet Auri pondera Centum,
Ventus ubi vult spirat. Capiat qui capere potest.

L'Aurum amice eligis, Rus,

per W.C. **An EPITAPH made by W.C.**

CLowDeD by threatning Disasters.

With Scutcheons annexed displaying *Minerva's* and *Hermes* Birds, And *Apollo's* Bird of Paradiſe, In HierogLiphICK NVMbers and In FigVres.

Minerva's
Owl in an
Ivie Bush.
Creation,
Chaos,
Corruption.



Salt.

Mercury



Hermogenes,
Goole or
Fuller roast-
ed in the
Sun.
Generation,
Mortification,
Vivification.

Tyr'd of the world, at last **∫** sound
This Nest to rest me in the **∫** Ground;
I'm naked, yet I feel no cold,
Feed that, thit had fed me of old,
And quietly enjoy this Place,
With Friends about of my own race
Weep not then here, but banish fears,
Or let this dust dry up your tears (peace
My Soul's in Heaven with Saints in
Where Angels sing and never cease.

These grounds of Maus Mort'uity,
Rests here a while, till perfectly
Putrify'd, purg'd, clean'd, and at last
Reviv'd with Soul and spirit by blast
Of Trumpet which being join'd shall
And be spiritual fixt, Divine, (shine,
Like Christ; and One for ever be
V. C.
which being thus, is double you see.

Apollo's Bird
of Paradiſe,
Phoenix, Icarus
or lofty Eagle.

Sul-



phur.

W. C.

Regeneration,
Redemption,
Glorification.

No Man's happy before his Death.

MerCVry's BIRTH's best after's Death,

MerCVrI's LIfe Vvas pVrg'D by strIse.

All's in Mercury that the wise men seek.

If thou dissolv'st the Fixt, and mak'st it fly,

And mak'st the flying fixt, live safe thereby.

Dissolve, Congeal, and Fix, which being fixt will fix,

And so being fusibly Ting'd, will Tinge, and Mix.

If wind be made of Gold, 'Tis worth a hundred fold.

The wind bloweth where it list th' Receiv't they that can.

Laurum Amice Eligis, Russ.

AN EPITAPH made by W. G.
With several other learned displaying
Newes Bases, And Natures kind of Passions
In the most excellent & R. V. best and in light

Epitaph
Newes Bases
And Natures kind
of Passions



Alphab
Sik



Epitaph
Newes Bases
And Natures kind
of Passions

W. G.

phur



W. G.

No Mans hand
The Spirit
of Nature
for this wor
and pur mak
its Glas, and
a Grave and
tristation, an
fession, orde
it come to th
the interim,
Lectum Anne Eliza, 16



A plain
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
Artes all th
fal Spirit an
of Nature,
for this wor
and pur mak
its Glas, and
a Grave and
tristation, an
fession, orde
it come to th
the interim,



CHAP. I.

*A plain and full explanation of the afore-
said Epitaph, Scutcheons and Motto's
of W. C. As well for the Philoso-
phers Stone as his own Tomb-stone.*



His Epitaph is literally the work of Philosophers, and yet may revive the old useful Adigy and Motto upon this Authors Tomb-stone, to remember thy end. For as this flourishing  signifies this Author *W. C.* being a Mercurialist, tired of all worldly Inquinaments. So it illustrates all the Planets and their Mercury, and the universal Spirit and Mercury of the World, and the specificks of Nature; and no less, the true Mercury of Philosophers for this work: free from all filthy corruptions, well fitted, and put naked without Garb, or any strange thing into its Glass, and private Philosophical Nest or Vessel, (as into a Grave and Coffin) with constant vapourous heat for Putrification, and its true preparation, rectification, and perfection, orderly through its progression of Colours, till it come to the true Sulphur of Philosophers, which in the *interim*, makes good that Philosophick saying,

*Esister ad Cœlum, sed me gravis impedit Aer,
Et me perfudit, qui me cito deserit humor.
Huic mihi sunt Lachrymæ, sed non est causa doloris, &c.*

Englished thus,

It tends to Heaven, but the gross Air hinders,
And moisture false quickly turns to Cinders,
Hence comes these Tears, though there's no cause of grief,
For they but nourish, th' Earth gave them relief.
And though Worms feed upon my Carcass here,
My Soul's in Heaven with my Saviour Dear.

Thus it may appear double you see. or one in two, Male and Female, Superiour and inferiour, Gross and Subtil, Cœlestial and Terrestrial, Sulphur and Mercury, Water and Earth Corruptible and Incorruptible, or Spiritual. And so the parts also are three, Body, Soul, and Spirit; Sal, Sulphur, and Mercury; ☉. ☽. & ♀ Calx, Ferment and Tincture; and the very Mercury may be termed threefold, preparing, prepared, and essential, and according to *Ripley*, and *Raimund*, calcining, reviving, and essential. So likewise it may be termed four; for the Water, and Earth which are two visible Elements, comprehend Fire and Air, which are the four Elements, which are turned inside outward, whereby they shew their effects and properties. Thus *Terra; Stat. unda Lavat, pyr Purgat, Spiritus intrat.* The Earth fastens, Moist washeth, Fire purgeth, and Spirit enters. In and for which, also there are four Fires used, Natural, against Nature, Innatural, and Elemental; all which, at the last will make a fifth Essence; and so by a perfect Ternary *Quadrangle*, and Quintessential Process, from one, two, three, four, and five. It returns again into one most perfect spiritual substance, and so is Reunited, and raised to a perfect Circular Centre, a fixt fusible and incorruptible Medicine, to make the true Elixir of Philosophers; opening and shut-

- ting

ting et pleasure, giving the Keys of happiness to all that shall enjoy it, to enter to a Kingdom of Health, Wealth, and Honour, and shutting out all ignorant dark Bodies, and Spirits. Thus then at last this Medicine may obtain the name and number, intimated by *W. C.* which as it is this Authors name, who is but one in Person, and in Figures, twice five hundred; so is the Medicine but one in substance, and in virtue twice five hundred, or a thousand. For this cause the *Jews* thought Christ to be *John Baptist*, risen from the Dead, and therefore did such mighty works. *And this we know (saith St. Paul) that such as he is, such like shall we be at the Resurrection,* if we have his Spirit, and follow him in pious Obedience, Patience, and Humility. So that in this Epitaph, as well as by the said Scutcheons and Motto's, is plainly set forth the divine and natural Stone of the Wise-men, with their Sulphur and Mercury; though to be understood with a grain of Salt; and likewise the Moral, Natural, and mortal fate of Man. The whole Art therefore of this Philosophy, is to begin where Nature ends, and to take what you find most ready and perfect in Nature. and that which is nearest of kin; and intirely separate the Heterogeneous gross parts, and congregate the Homogeneous, make them Essential, and separate the Elements, kill the Quick, and quicken the Dead, and Circulate, Fix, and Ferment all to the highest degree of Exaltation, and Philosophical Sublimation and Perfection. As *Ripley* saith, Kill the Quick, and to the Dead give Life; Make Trinity one without any Strife. Thus opening and shutting by *Ixions* Wheel, in heavenly mansion, both in a natural and artificial vessel, till it come to the greatest perfection and number, if not Infinite. And now note, though most Philosophers in their Writings, have concealed their true privy Mercury, Fire, Vessel, Time and Bath. Yet here thou maist easily find all the Secret; If God have ordained thee to be helpful

towards the Redemption of his poor Creatures, groaning under their burdens of Oppressions and Mortality.

Now as this Epitaph doth thus set forth the true Elixir of Philosophers, and mans Mortality; so likewise these Scutcheons or Hyeroglifical Figures you see do the same in the honourable Pedegree of the Philosophick true Medicine, or Golden-fleece, as well for the Life and Health of mans Body as Metals, both in the Elements and Principles of the said Elixir, and in its Cœlestial and Terrestrial parts, proceeding from their *Saline Chaos*, or first mercurial matter, and their glorified Sulphur to their Cœlestial Sphears of Multiplication, Fermentation, and Projection; and so they and their Motto's agree sincerely, with all the Philosophick sayings and intentions; namely thus, Some Philosophers would have it one thing, and affirm, that the Salt of Metals is the Philosophers Stone; Others say, all's in Mercury that the Wise-men seek; and again, others do teach, that the whole Art depends in and upon the true preparation of their Sulphur, as being the most perfect of the three principles, whose Orbs must be thrice turned about, as in my three Figures and Cœlestial Wheels: and some would have it one thing, comprising the nature of two, as a Hermophradite or Embrio; moreover, some would have it absolutely two things, as Male and Female, Fire and Water, or Water and Earth, Sulphur and Mercury, or Heaven and Earth. Some likewise would have it consist of three, Salt Sulphur, and Mercury \odot . D . & ♀ . Body, Soul, and Spirit; Others would have it the four Elements, and say, the Conversion of them is the whole work. And some again would have it a fifth Essence and Quintessential Spiritual Body; and say their Mastery and Mistry consists in these five numbers, 1, 2, 3, 4, & 5. as in my said Epitaph and Circular Scutcheons appear, thus comprehended, in and by the Chaos and Products,

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*The Chaos in th' Excentrick Centre Still,
 Hath death's Heads Ternary, Crows or owly Bill.
 Whose square Face, under Times confused Glass,
 Of Fire and Water, six days Angles pass,
 Within the Spiny Bush, Expansion till,
 A Sabatean Rest makes all stand still.
 After each Colour fram'd to th' owners praise,
 Then all things multiply to the end of days.
 The two in number, are but one in kind,
 And four in Nature, three in one do bind.
 And then the Quintessence wheels thrice in'ts Sphear,
 To conquer all the Mortals every where ;*

Which Waters thus takes name from *Icarus*, the lofty Eagles Sons
 and *Delilus* Philotophers true Sulphur and Mercury their unctuous
 Tincture ; and their water *D y*.

*The Owl appears in darkness, Yellowish Red,
 And white are seen upon the Gooses Head.
 The Bird of Paradise, and Phoenix fly,
 Which Starry brightness in th' Adeptists Skye ;
 Through Milkie Pashs up to the Moon and Sun,
 To multiply till the Adept have done.*

*Then each that's worthy, come and Feast you here,
 With Apollo, Hermes, and Minervah's Chear :
 For here is Nectar, and Ambrosia still,
 Under these Hyeroglyphicks take your fill.*

All which nevertheles, I acknowledge is really but one
 onely thing, or Essence in the Root, *viz.* the Philoso-
 phers Φ , although out of two or three particulars, or
 more in kind ; and one operation of several parts, as in
 my said Epitaph, and Circular Figures comprised : Nay

indeed may be but one onely particular thing, and one continued simple and single operation, when duely prepared, and superfluities removed. But if one onely thing be taken, then it is divided into several parts; or if several things be taken, they are brought to one; and so may it be said of the Operation, which all being but one, the Philosophers nevertheless are pleased to distinguish it by its several Progressions, Colours, and Properties, intimated by, and within the said three figured Circles and their Titles; all agreeing with this old *Ænigma* of *Vitriol*, which being in many of the Metallick kind, is and hath but one thing or substance; and although but one, yet may be opened, divided, and have several parts; and being done, be brought to one again, in one single and simple operation of Nature; Thus,

V. I. T. R. I.
Visitabis Interiora Terræ, Rectificando Invenies,
 O. L. V. M.
Occultum Lapidem, Veram Medicinam.

Visit the interiours of Earth, Rectifying,
 And you shall find the hid Stone, and true Medicine.

And like it, agreeing with this work of *Palyngenis*,
 which hath two.

Hunc Juvinem Arcadium, Insidum nimumq; fugacem,
Prendite, & immersum stygiis occidite Lymphis;
Post Hiales Gremio impositum Deus excipiat, Quem
Lemnia Terra colit sublatumq; in Cruce figat.
Tunc sepelite utero in calido & dissolvite putrem,
Cujus stillantes Artus de corpore nostro
Spiritus egrediens penetrabit, & ordine miro,
Paulatim extinctum nigris revocabit ab umbris.

Aurata

*Aurata indutum Clamyden Argentoq; nitentem,
 Projicite hunc demum in prunas Renovabiter alter,
 Ut Phoenix, & qua tangit perfecta relinquit,
 Corpora, Naturæ leges & fœdera vincens,
 Mutabit species, paupertatemq; fugabit.*

Englisht thus,

Take this *Arcadian* Slippery Lad, who's apt to fly,
 And in the Glittering Stygian Lake, drown'd let him dye;
 When Hials juices in his breast, God saves him from loss,
 Whom Lemnian Earth doth nourish, lift up fix t'a Cross,
 Then in a warm Cave buried, dissolve what's Rotten,
 From whose Synews, drops of this our Body's gotten.
 Spirits will Pierce, and orderly from shades bring out,
 This Offspring cloth'd with Gold and Silver round about.
 At length project this on live Coals, and you'l soon see,
 Another (*Phoenix* like) thereby renew'd to be,
 Which with its onely touch, perfects all Bodies here,
 Past the strict bond, and laws of Natures Sphæar;
 And will change the Species to a higher degree,
 Whereby all Grief may cease, and Poverty shall flee.

And yet understand me rightly concerning the said work, and matter of Philosophers; that Gold for certain is the principle of Gold-making powder, (be it in what subject or appearance it will) even as Fire is the principle of Firing: For nothing can give what it hath not. *In Auro, semina sunt Auri.* As *Augurellus* and others testify. *In Gold, is the seed of Gold.* And even the same may be said of *Lune*, when 'tis a Masculine. And their Mercury is the ground of both, and contains all three; and is the Earth, in which it is sown, and from whence it takes its original, and is of their own Nature. But this must be living Gold or Silver, and not the common Gold or Silver, which are Dead; or the common fowl Quick silver. And indeed these are more universal, cheap,

cheap, common, and easie to be had, then most men, even some Philosophers do think: which caused Ingenious, and Learned *Taulodanus* to write against the Subject of that worthy old Philosopher *Braccens*, though both true Philosophers, and their severall Subjects true; and this made *Clavius* in his *Chrysopiea*, and *Argyropeia* to doubt of some of *Lullie's* Processes; For these Principles are to be found in one subject, and in divers having a Golden Nature, as *Dunstan*, *Arnold*, *Guido*, *Ripley*, *Raimund*, *Glauber*, and others do testifie; and more ways are to the Wood then one: For out of every or any particular Metallick or Mineral *Species*, may by due Philosophick preparation, be extracted the subject for the Philosophers Stone; and every Chymical work called particular may by purification, good preparation & fusible fixation, volatification, and exaltation, be made a universal work for Multiplication: Nay out of every Element and Principle of and in Nature; and almost every abject thing whatsoever, may be extracted a Sulphurous, *Sol*, *Luna*, or *Mercury*, enlivened for the Philosophers work. And *St. Devogius* affirms, that the said first matter of Philosophers, is easier to be touched with the hand, then discerned or found by subtilty of Wit, or Sophistick imaginations, and faith, he told it & the Process literally to some, who nevertheless had not confidence therein, for the meanness of the same, and therefore left it without trial. And certainly the Antecedent and Primordial *Ens Auri*, is in every Element and Principle; the which are never so simple, but out of each the other may be extracted; and we may observe a kind of demonstration hereof by our Mother Earth, who brings forth all things: For take any good and fit Earth, extract all the Stones, Roots, Salt peter, and whatsoever else is included, and being then left open to the Air for some time in a convenient place, it will not onely of its self be impregnated again with new

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salt Peter, Vegetables, Stones, Mettals and Minerals,
 but also with Animals, and those very Stones, &c. shall
 hold a Sulphurous Gold and Mercury, fit for a Philosopher
 to work upon, and to make a fit Medicine for any of the
 three Kingdoms of Nature, and this being after specifi-
 cated with a fit Metallick, shall perfect the impure Met-
 tals, to *Sol*, and *Luna*; and 'tis strange that salt Peter, a
 Mineral in the Earth, should have its root and Quarry in
 the Air. And verily every thing brought to such like-
 ness in perfection of Elements, and the three Principles,
 as to be Quintessential and fixt, are in community of sub-
 stance with the principles of Mettals, and are in a manner
 universal, and may help to make the Stone for Transmu-
 tation of Mettals, as well as for the health of Men, &c.
 For the community of matter of all things, is in *Sal*, *Sul-*
phur, and *Mercury*, and the purity of the four Elements
 is in pure Water; and pure Earth, brought to a Quintes-
 sential essence, and so are in community of substance with
 Mettals, and will be of equal nature with their principles,
 namely, in *Sal*, *Sulphur*, and *Mercury*; For the mat-
 ters and principles of Generation, are in *Sal*, *Sulphur*,
 and *Mercury*, and these may as well be had by Art,
 above the Earth, as by Nature in the Mines, and so may
 be brought to a fixt Sulphur of Nature, which is as good
 an Earth for the work as may be; for *Guido* saith of the
 Earth, it is no matter so it be fixt. and *Raimund* saith,
 nought is required in this Art for transmutation, but pure
 Earth, and pure Water; and *Ripley* saith, Hair and Blood
 cannot be the Stone for transmutation, but Elements
 separated from them may; and of ♀ separated from them,
 is little good, but if brought to Sulphur of Nature, it is
 as good Earth for it as may be; yet still mark, that it
 be brought to a community of Nature, and must be fer-
 mented with pure real Gold: yet you are not tied to go to
 so great a distance; for things neerer of kin are easier
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transmuted, and the neereſt the beſt. Wherefore the Artiſt^s may begin where Nature left off in her ſimple and ſingle operation. And (like a good Husband-man with Corn) Sow the pure grain of Gold (not common Gold) in its pure Mercurial virgin Mother *Earth* (not common Earth) but a white Crude, Golden Water or Eſſence, brought to them by the help of Eagles, or elſe by the mediation of the Doves; and the man in his glittering golden Robes, may drink of his Nectar in a pure ſilver Cup, three to the Graces, or nine to the Muſes (as Ripley intimates) and according to the old Myſtical Law. *Ter bibe aut toties ternos ſic myſtica Lex eſt.* Drink Three, or thrice Three, which is a Myſtery; And ſo the Maſculine and Feminine, or ☉. ☽. & ♀. being in perfect health, and in their prime and Sperme, as one thing, willingly embrace, and joyne to ſpiritualize themſelves into a Sprout, or living Seed, to grow up to the higheſt Degree of the power, energy, and virtue of ☽. and Gold, and of the ſpiritual Stone of Philoſophers, and to do whatſoever elſe the Philoſophers have need of. *Nam Lapis Philoſophorum nihil aliud eſt quam Aurum in gradibus ſuis multiplicatum ſtante proportione quâ fuit in Auro primo.* For the Philoſophers Stone is no other thing, then Gold multiplied in its degrees, ſtanding in the ſame Temperature or Proportion in which it was at the firſt: which muſt be nourish'd with the Mothers pure Milk, till it can feed upon ſtronger Meats, and ſo gets vigour to Multiply. And then the Glorified King (*Triply Crown'd*) ſhall vanquiſh his Enemies, and redeem his Brethren and Kindred, in all or any Nations from their vile Corruptions: If they can but touch the hem of his Garment; or entertain him at his approach, as they ought; for 'tis alike to him, to raiſe their Eſſences, as to ſeparate their Maladies. Yet you muſt,

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*First, Learn the Eagles that foster up the Doves,
And makes Diana taste of Venus's Loves,
Where Cupid conquers Mars his furious Ire,
And makes the Magnet draw the Calib's Fire;
Which seems a Riddle, and's the Gordian Knot,
And Herculean, labour for the Artists Lot.*

Without the perfect knowledge of which, thou canst never attain thy end.

CHAP. II.

Of the Causes and Manner of Multiplication of Life and Seed; And one way of preparing Mercury for the Philosophers Stone, and others for making of Universal Medicines, &c.

IN the beginning God gave his blessing to increase and multiply; and commanded that each Thing from its like, should draw its Form; and so created in Nature a certain Chain, or subordinate propinquity of Complexions, between Visibles and Invisibles; by which the Superiour Spiritual Essences descend, and converse here below with the matter. Yet Nature hath, nor had but one onely Agent (hidden in the universe) which is *Anima Mundi*, working by its univereal Spirit, through innumerable distinct, Concreates according to their Specificq; Forms and Seeds, which God the Father, at first Creation by his word and Idea (or Son and Holy Spirit)

did

did Glance at once into the first matter, and so set Laws and Bounds in Nature: Of, In, and over all, which he is still president, upholding, strengthening, and ordering all the said Powers, as his Instruments in every particular as well as in the general; so that a Sparrow falls not without his Providence and Power; and so kind by kind, produceth kind in all Natures, Three Kingdoms (Animal, Vegetable, and Mineral) by means of the said Seed; For as *Fernelius* saith, *Nihil est in ulla naturæ parte, quod non in se generis sui semen contineat*. There is no part of Nature which doth not contain within it self the seed of its own kind, God and Nature still use the same, and as a mean to unite the Form to its own Matter, and to raise strength and Appetite in the Patient, and to invite the active Virtue of Form and Life to work freely. Yet still its motions to tend to its own Specifick end as God had ordained; except it be misplaced or abused (as *Sendivogius* expresseth, or joyned to some unfit matter; which end being attained, the Life then seems Dead, or at a stand; and so Chained, Hedged, and imprisoned with Corporal Fences, that it can work no further upon that subject to its Promotion; but onely doth *Organizare molem*, and sets its Prison or House into the best order it can; Branching into several Members, that it may have the more room to employ its Faculties, evidently seen in Animals and Vegetals with various motions: But in Minerals (more opprest with matter) less apparent, and seeming slain by congelation, especially taken out of their Mines, and Mechanically used; and so onely preserves its bodily Being, till Revived with new Ferment, and Matter, whereby the Body is opened again to manifest its living, essential Noisure hid in the Centre, wherein the seed and spirit of Life is placed as Fire, and then revives and restores new operations, in the new adjoined nourishment or matter. And thus Nature by help of Art may transcend,

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, and so set (and as it were) go beyond its self; and so the Seed will
 over all, which still extend its power and Life, as long and often as it
 ing, and order be thus opened and fitted with new matter and Ferments.

For Form is Light, the Source of central Heat,
 which cloth'd with Matter, doth a Seed beget;
 wherein Life, like Fire seeks it self to increase,
 And Eternize, if Fuel ne're do cease.

Helmont in Butler, and Sendivogius in his new Light,
 partly refuse the same. Now this Seed is no sooner pro-
 duc'd, but it assaies to change the matter, and stamps its
 Character therein, and so presently the Matter lives, and
 the matter then Coworks together with the Form, to attain
 that end, to which the Seed implanted doth intend.

For all things live according to their kind,
 Their Life is Light, as therein you may find.

*Quantum quidq; habet Luminis, tantum habet & Nu-
 minis,* (saith one) And thus much for Form and Seed
 in general.

Know further now, That Metals in the Mineral King-
 dom are thus produced. Their Sulphur unctuous, Coagu-
 lates and fixeth a fluent moisture mineral called Mercury,
 the which is a dry humidity that flows, yet wets not hands,
 its parts are so Homogeneous, that the very Fire its self
 doth not easily separate them. It is of waters Progeny,
 yet far exceeds it in weight, and firm composure, which
 properties come not by chance, but by Gods Decree;
 Providence and Power, from its Specificq; Seed, and its
 hidden inward Agent, Form, and Life, from *Anima
 Mundi*, which the Water before had not; neither yet
 hath it parts dissimilar (hand or foot, head or eye) as
Animals, or otherwise as Vegetables: but is all homo-
 geneal, and of most firm parts and Root. Now Mer-

cury

cury hath most affinity with Gold, known by their equal weight, purity, firm compofure, and eafie mixture; next with Silver, then *Jove*, *Saturn*, *Venus*, and laft and leaft with *Mars*, which is a Secret to underftand and though *Mercury* may be mixt and made amalgame, with all or any, yet it will not enter into any in the Root without fit preparation and great Art; but drive away one from the other, in the Fire, which is another fecret, now the reafon is, for that it and they are Dead, or their Life hid, imprifoned, and Dormant within their Bodies (as is faid) and the Sulphur fixt, and fealed in the perfect Metals, and earthly Fowl or Crude in the imperfect, which *Mercury* abhors and rejects, or cannot Cope with, being its felf alfo in Fetters, bound to his good behaviour; and if you feparate the faces of the latter, which are imperfect, yet you have but a fluid *Mercury* from them like the common; and a Crude Sulphur, too remote to join with Gold, for Gold having paffed its Enchantments and Cruelties, fcorns to be defiled therewith any more; wherefore common Crude Sulphur, will eafier join with other imperfect Metals, then with Gold: but pure and fixt Sulphur, fooner and better with Gold then with the reft; and therefore if you would make ufe of the Sulphurs or Mercuries of the imperfect Metals, or the common. They muft be each prepared and fitted with a living power, and fo acuate as to become a fiery quickning Agent, before it can reincrudate, open and enter the body of *Sol*, whereby its own Water may appear, and its fiery Seed and Spirit of Life iffue forth, and be made active to work upon, and in the faid Female living Mercury, it being *Sols* own Effence, Flefh and Bone, and its proper matter, Earth and Matrix (as is faid) wherein Seed will then quickly fructife and increafe: for *Sol* though pure, perfect, and full of virtue in its felf bodily) muft be Reincrudate, Crucified, and die to Nature, that its Virtue and Tincture lockt up, and

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and onely single in its self Bodily, might become exalted with its body and, Spiritually living, and fixt together in heavenly mansions, and so extend and communicate more largely its powerful Virtues, and Tincture to imperfect Bodies, and Spirits to redeem them from Thralldom, Corruption, and Fire by imbracing one grain of his bounteous pure Spirit, and so be raised at last to him for Eternity. For so Death and Destruction of outward Form, will be but as a Back-door to the Soul and Spirits true Birth, and its Bodies eternal Life and Union, till it come at last to the highest perfection, by its fulness of Tincture. Thus is the Philosophical Corner-stone, made a true Medicine, though rejected and scoffed at by many. And these are the effects hid from the voluptuous, Covetous, and Worldly-wise-philosophers, and revealed to Solitary, meek, humble Spirits, who forsake outward pomp and vanities, to embrace the fruits of Piety and Wisdom.

Now observe further, that every thing that is convertible into Gold, hath its *Mercury* and *Sulphur*, which either is, or may be acuate, and made fiery and living for a Philosophical preparation of and with *Sol*, and so both the common and Metallick *Mercury* may be thus fitted and prepared to wed with *Sol*. All which Mercuries (as is said) beforehand in themselves are dead; for Mercuries preparation is thus, *viz.* By a mineral with sable silver Veins, which is the Dragon born in *Saturns* Den, devouring *Cadmus* with his Earthly Men.

*First then this Dragon double strength' to Mars,
Must be yet pierc't by him being God of Wars.
Then both will Perish and become a Star,
Where the young King is Born, who is Solar.
Then wash equal Venus in's Blood, and let
Them joyn, till Vulcan take them in a Net,*

which

*Which Mercury gently on his Wings must bear,
Till he steals their Wealth, and Sols body rare;
Wherein then Sol will freely shed his Seed,
And this is all whereof we stand in need.*

Which ordered right you cannot choose but speed.

*If you can prepare your Mercury better,
Do't freely, and care not for this Letter.
For all Sulphurs and Mercuries may serve your turn,
If pure and living join'd to Earths will not burn.*

CHAP. III.

Of the Subject and Marks of the immortal Liquor Alchabest.

HERE Reader make a little pause, and take this short hint for thy true instruction of the *Alchabest* and *Macchabean Fire*, burning in Water, and as a Serpent (or Latex) lying hid in the Cavernes of the Earth, and in other things and places; being nevertheless but one Anomolous Balsammick Salt, passing through the world, which almost every man knows and needs, though he observes not the marks to be that thing. I say, it is the *Primum ens Salinum*, and hath a mark or cross affixt on it from the Almighty, which (as *Helmont* saith) the Adept do know, and every curious Philosophick searcher, may find to be a sure and certain token of its true Alchabestical Virtue, beyond any Demonstration: And indeed we must not seek, or think to find that in a thing which God and Nature hath not implanted in it. For nothing can

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give, what it hath not. But the vertue, operation, and power thereof, may be cleared and exalted by art. This mark then I say is not the mark of *Cain*, or any Bestial curse, but clean contrary, and can preserve life; so that none can kill it, though they would devour it; which mark till you find, you shoot at Rovers; and though the *As* have such an outward mark with Ignomy, yet *Christ* was pleased to ride upon it, and to grace the Cross after by his mighty power of sufferings on it, he having a Balsamick constant virtue of Patience therein over it. Some light is given of this mark and token upon it, both by *Paracelsus*, the glory of Chymists, and by brave *Helmont* his great Interpreter, but coucht close up from the Rustick observation in convenient places; yet their preparations are plainly set down to be only simple dissolution and coagulation, with easie heat, till it come to its transmuted form, without any commiscible ferment Heterogeneous to it self; but this Serpent biting his own Tail, by digestion and Putrefaction becomes Invenomed, and so by solution mortified into the smallest Atoms possibly in nature; and then is raised, circulated, and revived for eternity to some higher Orb or Elixir, and so not possible to mix with any elementary impurity, or ferment to be transmuted, but seperates and preserves all and every essential concrete whereto it is joynd from corruption, and the causes of death without any diminution of its or their in-tire created virtue.

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CHAP,

CHAP. IV.

Of the Salt of Tartar volatized, or Samec, and other Elixirs.

I May tell thee here nevertheless, That though the proper subject of this foregoing Liquor, called the *Alchahest* be but one Anomalous Salt, or first beginning of Salts, with such a noted mark, and *John Baptist* like, doth such great or mighty works, yet nevertheless the least Elixirated subject in the Philosophers Kingdom (though the lowest perfected Salt) will doe such Alchahestical effects, and some beyond, especially being rapt up (like *Paul*) from the Quaternary Elements, into the Christalline third Heavens above the fixt Stars and Planetary Orbs: For *Paracelsus* his high prepared Samech, and every Alcalifate Incinerated wine of vegetables being brought to their full preparation and perfection, are Alchahestical, at least Succedaneous, as a *Circulatum minus*; and also all other Balsamick Quintessential things, and Concretes in the three universal kingdoms of nature. But more especially the true Mercurial Saline, and Sulphurous Elixirs of Philosophers wrought up and exalted to the bright Christalline or Angelical Orbs, influences in spiritual fusible liquid Forms, and appearances are so universally Alchahestical, that I say they may do the same things, if not greater, and make better exalted Balsamick separations and preparations, then the ordinary saline Alchahest. But the manner of preparation (*& modus dispositionis*) must be thought on to bring this to effect: For the degrees of Hierarchy are much conducing to and for the Glory of Angelical powers and influences: And yet the said Alchahest (as a good fore-runner)

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runner) may prepare the way or Foundation to this grand Elixir. 'Tis true, the Alchalizate parts of Samech, and other Alcalyes, after their sufficient resolutions and pure soft apparelling for their first addressees to win their beautiful Cælestial Bride, and her beloved and delightful influences must have a hot and most pure affection (chac'd from Adultery, yet Fusibly melting with heat;) and then each of them with a strong clutch (like a Domestick Thief, nevertheless gently and at leisure) will take away his beloved out of her Chariot at such a time when he finds her in her greatest beauty, and most glorious pure attire, and with a cleanly conveyance, in the cool of the evening, will carry her away with all her wealth and Jewels from her outward weak, and inward close attending strong Guardians, who will then by her milder advice pacifie his heat for the present, but being once fully marryed and in his possession, her love will be so true and intire, that her tender affection will snatch and carry him on her winged embraces in her Mantle, up to the highest Mountains, from hers and his boisterous, pedantical, malicious enemies, where afterwards they will live in peace upon heavenly Manna in Paradiſe, and dress the Garden of *Eden* with new Plants, and may delight in all the fruits of life, having an Angelical Guardian and Gardener with a Flaming Sword, to prevent and keep out all Rustick and Malevolent followers and pursuers.

And Reader, this greater secret may be here revealed; That some affirm, all the Concreats and things in nature, three Kingdoms, (Animals, Vegetables, and Minerals) may be reduced to such a quintessential perfection of the four Elements, and three Principles as to have a community of nature, and will make the matter for the Philosophers Stone in any kind; but then they must be Fermented with Gold and Silver for Metals and Minerals, and so may easily transmute coarse Metals into Gold or Silver, and perfect baser Minerals and Stones as well as they may exalt their own Specifick kinds.

I might further enlarge with some rare Philosophick particular preparations in every kind or thing, and of the universal Spirit, and general Phlegmatick *Menstruum* or dissolvent, and of some sweet oyls and spirits of Balsamick, Salts, Sulphurs, and Mercuries, &c. both for *Menstruums* and Medicines; and to set forth *Bulvers* Magnetick, Mystical, Physical, Anodyne Stone, with other Sympathericks, Magneticks, &c. But it were against my intention of brevity, and I have sufficiently done in the general, for the Philosophers Stone and Elixirs, (*instar omnium*) comprehends all.

CHAP. V.

An Apologitical Peroration of Mans Mortality, Resurrection, and State for Eternity.

Perhaps here some may say, it is not easie to find or understand all written in this short volume, by solitary experiments, or publick Print, which I confesse to be true; nor could I, till I had the blessing to converse with some Philosophick Authors, and had living words to demonstrate it; whereby likewise I felt and found out *Paracelsus* and *Helmont*, in their concealments, which I have here given thee a Key to open; and if it may be any help unto thee, acknowledge it from God; if thou dislike it, thy time and charge will not be much prejudiced by these few lines, and might be spent worse, but take it for good intentions. or how else thou pleasest, so thou forfeit not thy Christian name by envy, or speaking evil of what thou knowest not.

And

And thus I hope in this short discourse I have sufficiently explained my Philosophical anygmatical Scutcheons, and Epitaph, with the Alchabest, Samech, and other Elixirs, as also my adjoyning words and Figures, the rest I leave, (if thou be more curious) to be explained by the aforesaid Authors, and multitude of others better experienced in this Art; and if thou yet shalt blame me for thy want of apprehension hereof by these writings, or of my Figures and Epitaph, I am resolved to be dumb and silent like a dead man still; for if I deserve blame I ought to bear it quietly; if otherwise, I have been used to scandals and reproaches from *Pharaohs* Court, to *Jobs* Dunghil, and can take it for a Glory to suffer patiently; for I have set down what the Philosophers and Adeptists have said and confessed, *viva voce*, and in Print; nor could I or they give this knowledge in the plainest words, without the peculiar inspiration of God: Wherefore if thou desirest this great blessing, ask it of him who giveth liberally and upbraideth not when it may tend to his glory. But be sure thou prepare thy self by purity and holiness, with true mortification, as thou desirest thy work should prosper and thrive. And therefore pray affectionately, That God, in and through Christs spirit, may enliven thee from dead works, and separate light from thy dark body and Chaos of sin, that so being truly baptized into him and his Righteousness, by an Essential and Living Seed of Faith, thou maiest improve thy Talent, and mount through and above the quaternary defiling world into the Trivne power, and at last come to the quintessential, or Super celestial Central circle of Peace, and Heavenly Beatitude.

Wherefore now, candid Reader, if thou beest not satisfied with this work or these expressions, leave them for the Author, for the said Epitaph and Figured Scutcheons will serve me well enough for a Grave Stone (which was so chiefly intended at the first) where I may lye at rest,

with or without any other Heraldry, or Applause; and wherein thou maieſt plainly nevertheless read thy mortality, as on other Tombs, To prepare thy ſelf for thy long home of Eternity, for thy Body, Soul, and Spirit, muſt be ſeperate, and the four Elements thus corrupted from the Sal, Sulphur, and Mercury, generate Worms, &c. which after a full and perfect ſeparation, are again to be reunited at the day of doom, for a quinteſſential, ſuper-celeſtial, and everlaſting being: The good in Joy and Peace of the Holy Ghoſt, which had fermented the ſame by Righteouſneſs in this life into Chriffs Body as Members, and was in all the Saints and true Catholick Church, the Hope of Glory. But the other that were Bad, left to their Beſtial, Senſual, and Divilifh Fermented Affections, to be tormented eternally, with and by their bad Spirits, and groſſer Effences, for their Idolatry of Fleſhly, Divilifh, and Worldly vanities, with horror and everlaſting anguiſh of mind and body, wherewith nevertheless they will be nourifht and enabled to endure for ever and ever. All which I have declared, and cannot be eaſily hid from thee, though thou ſhouldeſt want *Lyncens* eyes, or the Philoſophick Eagles eye, to behold the light of nature exalted to the higheſt degree of the Sun by art; which nevertheless I wiſh thou maieſt find out by this or ſome other means; ſo it may tend to the Praise and Honour of God, and thine and thy neighbours Eternal wellfare, who am thy friend and true Lover of Art and Nature, and care not what thou ſaieſt or thinkeſt of *W. C.* or twice five hundred.

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