

THE
T I L L A G E
O F L I G H T .

O R ,

A T R U E D I S C O V E R I E
of the Philosophicall Elixir, com-
monly called the PHILOSO-
P H E R S S T O N E .

Seruing,

*To enrich all true, noble and generous Spirits,
as will aduenture some few labors in the til-
lage of such a light, as is worthy the best obser-
uance of the most Wise.*

By PATRICK SCOT, Esquire.

Agere & pati fortia,

Sed

Misereri & sapere difficile.

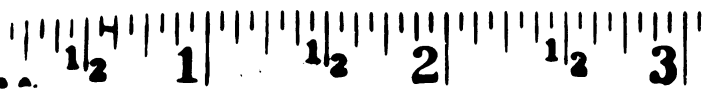
Tamen

*Quemcumq; fortem uideris miserum ne dixeris,
quia*

Labore & patientia dura molescunt.

L O N D O N ,

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TO THE RIGHT
HONORABLE, AND
euery way Noble, I O H N, Mar-
quesse of H A M L E T O N, Earle of
Arren, Lord Euendeale, Gentleman of
his Maiesties Bed-chamber, Knight
of the Noble Order of the Garter,
and one of his Maiesties most Hono-
rable Priue Coancell, in the
Kingdomes of *England,*
and *Scotland.*

RIGHT HONORABLE,



*Although many power-
full motiues haue gi-
uen wings to my bold-
nesse, to beg that my ill
tilld Tillage may bee
enclosed by the hedge of your Honours
Protection; yet the chieftest reason is,
that your innate **W**isedome and Boun-
tie polished by the Theoricke practise,
and loue of Learning, values reall
good meaning, aboue greater shoues of
A 3 fawning*

THE EPISTLE DEDICATORY.

fawning flattery, or affected curiositie.

*I doe but set a Candle before the
Sunshine of your exquisite knowledge
in the true Diuine and Philosophicall
Elixir; but sith what I haue done, is
as well to shew my ambition, to haue
your Honourable approbation, as to bee
a Syboll of my zeale to your seruice:
If it please your Honour to pardon my
zeale, you may iustly condemne my a-
spiring ayme, whose prematured La-
bours soares so high, as giue Cogni-
zance to the world, that as I am, I shall
euer continue*

Your Honors de-
voted Seruant,

PA. SCOT.

TO THE GENEROVS
READER.

*Here is, generous Reader, no Til-
lage more difficult, then that of the
Heart; in the heart, no field more
rough to plough, then that of Wis-
dome: maruell not then that my
blushing pen proclaimes my ill Husbandry, in
putting off this ill cultur'd Farme to your sur-
uey; yet if you value the Balkes with the better
Ground, you shall rate the whole at a high price:
Howsoeuer, I am your Suppliant, that you will
accept of my Loue in the offer; laugh at my va-
nitie, in greeting you with Performance, and
conceale my rusticitie in both. Your hard cen-
sure may perhaps send my Plough to guard the
Breach of some Caterpillar-eaten Hedge,
turne my Grounds waste, to bee Nurseries of
Brambles, or inroll mee Retainer to Duke
Humphrey, who hath already moe Attendants
then good cheere.*

Farewell.

Pre-

Preparatio, Analogia & perfectio operis Diuini & Philosophici.

IN sudore vultus tui manducabis panem tuum.

Virtutem sudore dii obuallarunt.

Perseuerantia sola virtutum coronatur.

Qui perseuerabit vsq; ad finem is saluus erit.

Fac volatile fixum & fixum volatile, sic habes magisterium.

Errata.

Page . lin. 5. reade Hipocrates for Hipocrites. pag. 1. l. 14. read Elixir, as else where. pa. 4. l. 18. read Metalllicall. pa. 23. l. 5. reade that for the. l. 7. reade pounding for pun- ding pa. 24. l. 3. after corporall. a full point. pa. 25. l. 15. read there for then. pag. 26. l. 22. read yet, for that. pag. 29. l. 20. reade stone.



**THE TILLAGE
OF LIGHT.**



Such is the community of *Love*, and *simpathy* of *affections*, which *ciuill societie* challengeth of vs in tendring the weale of others, as our owne, that as *Hipocrites* his *Twins* who sorrowed and sickned together, wee ought equally condole either *publike calamities*, or *priuate distemperatures*: if then I shall, by my Tillage forestall the painefull toile and wastefull charges which I obserue, haue beene and are, yet vnprofitably imployed in the search of an *imaginarie non ens*, onely knowne by the vsurped name of the *Philosophers elixar*, or stone, I hope I shall wrong no true *Artist*, and preuent some future charges in the finding out of *Artificiall gold*, or (as some name it) *light* incorporat by *art*, which is but a poysonable pill gilded with sophisticated curiosity, base couetousnesse or ineroaching cunning; emulous strangers and irreconcilable

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able

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able enemies to Philosophy.

That I may the better cleere this, let vs consider first, that *Philosophy* in the denomination, is onely extended to the loue of *wisdome*; that this *wisdome* consists in moulding the actions of *Philosophers* in a *diuine* frame, and innocent obseruance of humane societie; that by such *presidencie* and imitation, *wisdome* might bee exalted to the highest degrees of humane reach: but least *wisdome* might Prophecie to the *winde*; or that shee will not be apprehended but of sound mindes; that a glorious spirit will not appeare but in her owne kinde, and that a precious seed requires pure earth, these *Philosophers* did sometimes pourtrei *wisdome* in darke *hieroglyphicks*, sometimes in fabulous attire, they haue deified her, entituling her to the names of *Mercury*, *Pallas*, *Minerva*, begotten by *Iupiter*; all which doe mystically imply that true *wisdome* commeth, and by vs receiued from *heauen*.

If wee will leaue these heathen sparkes of natures light, and looke backe vpon the glorious *sunne* of sacred writ, we shall finde, that in the beginning and succession of time, *wisdome* was recommended to vs by *mysteries*, *parables*, *allegories* and *analogies*: but that diuine *Oracles* or *Philosophicall morals* were applied to any materiall *elixar*, or that any curious search was any further allowed

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allowed then might aduance *wisdome*, bee profitable to humane societie heare, *speake glory to the Creator*, and *ioy to the Creature heereafter*, wee neuer finde warranted in diuine or humane records. I admit that there is a quallity of *brightnesse* giuen to cleere bodies, euen from the *Creation*; that this light is called the soule of the world, and must be first incorporat, as a visible quallity in a cleere body, before it can giue light, vegetat or make inanimat things pleasant. This *light* was incorporat in the *sunne*, whose vertue and essence cherisheth the essence of euery creature: but the full knowledge of the *tillage of light*, ariseth from the true notice of the first and last end of things: as man was created of pure earth, coagulat by pure ayre: so his last end is to shine as the *sunne*. There bee *spirituall*, *intellectuall* and *sensible* perfections of *light*; the first is that *inaccessible light* which seeth all things, but is comprehended of nothing; the second is a *spirituall* reallity, whose nature possesseth no place, yet is intyrelly whole in euery part of his *circumscription*: by the third wee vnderstand the sensible perfection of the *Sunne*, *Moone* and *Starres*. Because *heauen* and *earth* differ not essentially, being originally from one *Chaos* but in the order of beings, and prime termination: therefore as *Kings*, *Rulers* and *Magistrates*, and others

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eminent in *Charge*, are called *lights*, as ha-
ving relation to *supream light*: so wee may
take *precious stones*, *salts* and *mettalls* for *in-
feriour fixed lights*, for the better polishing
of *nature* and illustration of *art*; the know-
ledge and vse whereof *Angels* and men are
not able to expresse. The lowest kinde of
light we apprehend as it is a meanes, where-
by the eye discerneth his object, or as it is
substantified in man, or as it is fixed in a *Ho-
mogeniall* body of naturall radical heate, as
in *precious stones*, *salts* and *mettalls*, of the last
whereof we are heare to consider, specially
what nature and art can doe, either ioyned
or seuered, in reducing of mettalls to the
perfection and *multiplication* of *millions*, by
proiection of an *Elixar* vpon vnrefined me-
tallicall substances; whether the *Philoso-
phers* perfection is literally to bee vnder-
stood of a materiall *Elixar*, or whether
Vrim and *Thummim*, *aurum dei*, *Ezekiels*
coales of fire, *quintessence*, and *Philosophers*
elixar are meant of multiplication of gold
by art, or whether *Alchimists* haue wrong-
fully enforced these titles vpon the *Philoso-
phers* worke, (as Sophisters cauill vpon
words when they want matter) which are
onely to bee vnderstood in an *allegoricall*
sense.

In this consideration wee must beginne
again at the true ends of *diuine light* and
Philoso-

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Philosophy; whose designes are (as I haue
said) vnder shadowes to exalt the *excellency*
of *wisdome*, and not to keepe her as a *Bu-
son* to spend idle time: neither to wrong na-
ture, or flatter art, by making the one be-
leeue what the other cannot doe, and by perswa-
ding the other to bring *imposture* into the
world. *Nature* onely extendeth her selfe to
the first perfection of the *Creatures*, and pro-
duceth naturall effects from naturall causes.
Art by it selfe can but dignifie and polish
natures workes; by a kinde of *sublimation*
separate the *grosse* parts from the *pure*, recti-
fie the substance of things, & draw from vile
things *wholesome* and good effects, but neuer
adde *essence* to the first substance other then it
had before. *Nature* & *art* ioyned, may attain
more glorious perfections; yet is miracu-
lous multiplication of vnrefined substances
of another nature, by *proiection*, without the
extent of their Commission, least surrepti-
ciously they should vsurpe vpon the great
wheele of the world their *Ruler*, and presump-
tuously intrude into their *soveraignes* place.
For that All-seeing eye which pearceth
through ages, as the sunne through the ayre,
did from the beginning foresee the corrup-
tion of *nature*, & curious peruerfenes of art;
therefore to stay the one and the other, hee
did confine them within the precinct of his
will, least they should extend their il actions

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as farre as their ill wills : I grant through an admirable wisdom hee hath left some part, of these low terrestriall things vnperfected in a kinde, to serue vnto man as matter to worke vpon ; he hath giuen vs *corne*, not *bread* but *art* to make it ; *woole* and not *cloth*, but *art* to make it ; *mines* not *money*, but *art* to coyne it ; and hee hath giuen vs *stones* not *buildings*, but *art* to make them. This *Al-seeing light* hath established a rule and certaine law, whereby all things must bee produced, disposed, and maintained in their owne kinde ; which *regular order*, so long as wee make it not an *essence* separate from him, wee may call it *nature* ; hee hath appointed *art* to bee *natures* helper, and to cooperate with her in the great *hopes* of the world. But hath barred both of them from transmutation by a prematured birth of things of another quallity, into such a fixed perfection as may multiply millions, neither can *nature* and *art* multiply otherwise, then by *putrifaction* and *propagation* : it is his *eternall decree*, that none of his *Creatures* be inuested in that *glorie* which is proper to himselfe, least foolish man should presume vpon base earth, or thinke that hee had committed the gouernment of his *Creatures* to his seruants *nature* and *art*, to set himselfe at rest ; who is still in action, shyning in his *wonderfull workes* ; in com-

munica-

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municating his infinit goodnesse to all his *Creatures*, and aboue all to man. These be great *Master-peeces* of *light*, which none but his owne hand can worke ; whereby it must necessarily follow, that whatsoever powerfull *faculties* wee obserue in the second causes, they must not induce vs to thinke that the first cause is idle, or that the others doe any thing but the direction of the first, farre lesse must wee beleue that this order and continuance of things which wee call nature, is the chiefe cause of them, but the effect of the will of *diuine providence* and beames of the *great light*, no more then in *musicke* the *melody* is not the cause, but the effect of *concordes* produced by the *skill* and *art* of the *Musitian*, who gathereth the sounds, and reduceth them to consonance.

This *diuine providence* is so powerfull, that he can apply any thing to doe his pleasure ; though hee seldome lets the naturall course and vse of *nature* and *art*, yet carrieth hee them where he pleaseth ; and like that great circle of *heauen* that inuellopeth all the rest, doth hee dragge them after him about the world.

You see then that nature and art, either *seuerally* or *ioyntly* are but the handmaids of *diuine providence* which filleth, gouerneth & ouerspreadeth all things, and ruleth euery part thereof with infallible counsell and

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most

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most certaine reasons: that wee doe not apprehend this *sacred light*, but either very late or not at all, is, because this *wisdom* is so deepe, that we cannot penetrate vnto it; or that our *negligence* or *stupidity* is so great, that wee vouchsafe not to consider rightly what *nature* and *art* can doe; and what they cannot doe. What more fond conception can there bee, then that *art* by *fire* can force *nature*, to produce that which in the current of her course and connexion of causes shee cannot doe? or that *nature* and *art* ioyned, can *Metaphisically* transmute natures works to other ends then they were created; or forme them in other *moulds* then their own. Wee may as probably suggest, that *art* may enable *fish* to liue and multiply vpon the land, *beasts* in the ayre, and *foules* without ayre; as that *Mineralls* removed from their naturall places, may by *art* bee brought to multiply in a greater perfection, then by *nature* in the wombe of the earth, where the sunne applieth his force, according to the quallity and disposition of the matter; for *Mineralls* can neuer be said properly to multiply or propogate, because they haue onely *elementall mixture*, but wants either *vegetable seed*, or *sensible quallity*. That the *mysticall* inuolution of all those *titles* and *operations* which might seeme to point at a *materiall Elixar*, were to other and better ends then

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then *Alchimists* imagine, shall be prooued by the truth of *diuine* and *humane wisdom*.

First, as the *Almighty* did shadow vnder the great name of *Ichouah*, his *eternity*, *omnipotency*, *iustice* and *mercie*, to teach the *sonnes of wisdom* to *admire*, *adore*, *feare* and *magnifie* him, who was before all time *glorious* in *Maiesty*, *omnipotent* in *power*, *impartiall* in *Iustice*, and *superabundant* in *Mercie*: so, in beautifying the *Priest-hood* with the rich ornaments of *nature* and *art*, hee adorned the *breast-plate* of *Aaron* with twelue *precious stones*, according to the twelue *Tribes*, leauing a place in the midst for *Vrim* and *Thummim*, intimating by the first, the purity and graces wherewith *Pastors* and *people* ought to be indued heere vpon earth, and by the second, their perfection in the Kingdome of *Grace* and *glory* in *heauen* hereafter. That *Vrim* and *Thummim* signifie *light* and *perfection* wee are not to doubt, but that they were *artificiall substansified substances* is not yet cleared. As the rest of *Ezekiels* vision was a similitude of the glory of the Lord in the deliucry of his *Ambassage* to the *Prophet*, so by the *fire coales* or *stone* mentioned in that vision, is meant the force and effects of Gods word. *Aurum Dei*, spoken of in that *prophecie* or else where in *Scripture*, alluds to the incomprehensible good-

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goodnesse of the *Creator*; and to the holi-
nesse and thankfulnessse required in the
prime *Creature*. But if wee beleue, that
any of these pointed at a materiall *elixar*
or substance to be sought by *art*, if it bee not
heresie it is grosse error: all Scripture (as
Isidor learnedly seconds the rest of the Fa-
thers) ought to be interpreted *morrally* and un-
derstood *Spiritually*; whosoever then appli-
eth it otherwise to things that peruert the
nature, order, and meaning of Scripture,
may be good *textuaries*, but are rash *text-*
wresters and not better grounded in Diui-
ty then *Rabbelais* or the *Curat*, that applied
the authority of his horse to those that de-
nyed purgatorie. It was *Arius* prancke,
Verba Scripturarum simplicia sicuti in eis re-
periuntur itidem ut Diabolus a simulari:
to wreast sinfully the words of Scripture,
as they are expressed (if wee may beleue
Eusebius) is a loosnesse of liberty, and light-
nesse of vanity more then any of the Fa-
thers durst take vpon them.

Next, that the straying of the *Philoso-*
phers work to an *artificiall Elixar*, powerfull
to multiply Gold by *proiection*, driues all wit
out of harmony; I prooue by the chiefe
ayme of *Phylosophie*, then by the harmefull
consequences which the infinite multiplic-
ation of *Golde* would produce. All *Phyloso-*
phers agree, that their principall ayme is,
to

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to extract a *light* or a true *Summum bonum*
(as they call it) or content from the con-
tempt of *adulterate, inconstant, terrestriall*
suggestions and *delights*: if this bee true, as
moost true it is, it would follow, that *Philo-*
sophers would neuer haue bestowed so much
labour in vntwining a *Spiders web*, and fin-
ding out a *light* by the multiplication of
Gold, which they did hold their *Summum*
malum, and in so base account, that some of
them when they had it, did throw it in the
Sea; others when they might haue had it,
did refuse and reiect it, that they might
with more ease attaine to that content
which *Philosophie* enioyeth: from which
the cursed care of Gold so much detracteth,
that (as Experience telles vs) by it *Religious*
dueties are *prophaned*, *Iustice* *corrupted*, all
bonds of *ciuill societie* and *true friendship* are
infringed, and the *light* of *Humanitie* quite
raised out of the *minde* of *worldly Golden*
Spirits.

Secondly, if it were possible to multiply
or transmute a greater proportion of other
vntrefined *Metalls* into Gold by *proiection*,
what benefit should thereby arise either to
the *Philosophers*, or from them to others?
they should acquire nothing by it but cor-
ruption of manners, and itaine of their pro-
fession, others but the euerision of all *poli-*
tike *gouernment*, *mutuall commerce*, and
indu-

industrious exchange: *Kings* should be inferior to *Philosophers* in the purchase of so great *Treasure*: and so all *Soueraigntie* (to whom by all Nationall Lawes belong the prerogative of all Gold and Siluer Mynes) would turne againe to a confusion, and hotch-potch: many that are now holden wise, would perhaps turne fooles, and those that haue now little wit, would haue then none at all. Wee should see euery couetous *pennie-father*, *mercilesse Usurer*, and *Jewish Broker* become *Philosophers*, and conuert the blood of the poore vpon which they now feed, into the new found *Elixar*. We should see the *Philosophers* pearne their Cloaks, and become *insatiable worldlings*, *usurious Caterpillars*, *hellish pawn-mungers*, and cut the garments of the necessitous, to make them riding coates in their iourney towards hell. O what a pitifull sight were it to see the *offalls of heauen*, the *drugges of the earth*, and *hells fit fagots* inuested in heauens richest in-dowments? But what more tragick spectacle were it to behold *Vertue* stript naked, spoyled of her beautie, heauens gate which now stands open for her, close shut vp, and the entrie confined to the narrow passage of a Needles eye, through which how hard it is for Asses loaden with *Golde* and *corruption* to enter, the *Master of Heauen*, when hee was vpon *Earth* hath foretold. I tremble

as in an Ague, to heare of this exchange, that *Vice* shou'd reach *Heauen*, and *Vertue* enter in the right way to *Hell*.

O deceitfull *Riches*, how falsely are you called goods! who knoweth you rightly may entitle you to be true euils; none makes vs bond-slaues but you, none wrongeth vs but you; you abridge vs of our libertie, and intercepts vs in our way towards *Heauen*: O *pelfe*, none can praise you, but must dis-praise true *Libertie*. None can get you, or keepe you, without the hazzard of loosing themselues; you are *Achates* Wedges, or *Turnus* his girdle, that bereaues vs of life. So ticklish and hard is your vse, that seldome do you more good nor harme. I do verily beleeue, if frowning *Fortune* can fauour good men in any thing, it is in releeuing them from that burthen that so sore presseth their shoulders.

But thinke mee not so surcharged with *passion*, as I seeme to fauour a *Stoycall austeritie*, *Heremitish retyrednesse*, or *voluntary po-uerty*, I affect lawfull libertie in the first, and am so farre from barring good men from the right vse of *Riches*, that if I were not fully allured that diuine *Providence* hath her secret endes for our weale, and knoweth better what is good for vs then our selues, I should goe neere to suspect her of Iniustice, in vn-equall sharing of her temporal goods; which

so long as we vse as dispensators of them to the supply of our owne wants, and helping of the necessities of others, so long are they *Heauens good blessings*, and the charitable dispensation of them, is *the concomitant effect of sauing Faith*; yea, they are so necessary to the best of men, that without them they are not able to effect that good which they would doe. But when we adore Gold for God, and in chesting, or putting of it to vnlawfull vse, starues our fellow members, and smoothers Vertue with want; or when we make it the *fuell of Ambition, corruption, and iniustice*, then iustly may those blessings bee changed into curses; *Riches* which were giuen to bee our *seruile vassals*, and *dutifull seruants* in our iourney towards happinesse, bee made our *racking Land-lords*, or *merciless executioners* heere, and the *Paradisian sword* to barre our entry there; where before we can haue a *Quietus est*, wee must giue account *tam eorum que accepimus, quam eorum que rapimus*. *Moysture* was not giuen to *Springs* to remaine in the place where it is bred, but to be conueyed by *Conduits* to the watering of barren drie grounds. *Nature* at first was deliuered of two daughters, saith *Plato*, *Plentie*, and *Pouertie*, that the one wanting might craue what shee lacked, and that the other hauing might supply *Pouerties* wants. But when

Iacke

Iacke turnes *Iohn* out of doores, or when *plentie* profuseth vpon idle vses, and starues her sister *pouertie*, that is, not *dispensare*, but *dissipare bona aliena*, not good *menagerie*, but bad *husbandrie* of goods committed to our trust. There is nothing more certaine, then that best things abused are most dangerous; our *Vnderstanding*, the *soueraigne facultie* and *Summe of the soule* in mans little *World*, in our first estate of *innocencie*, made vs little inferiour to *Angels*, being now depraued, makes vs inferiour to beasts, who hauing nothing but sense, yet seeme they, by keeping *Natures lawes*, and directing their *appetite* to its proper obiects, to offer lesse iniury to reason then wee, who leaues the true obiects of *Wit* and *Will*, and affect nothing so much as falshood for truth, *vice* for *vertue*, *shadowes* for *substance*, and *Pigmalion-like dotage* on pictured beautie. What shall I say of either *curious* or *couetous metaphisicall spirits*, but that like *Adam* they long to eat forbidden fruite, or like *Moles*, nusse themselues in the earth, and so together are deprived of light here, and returne to darknesse and dust from whence they came; after which, their name is either extinguisht with them, or neuer recorded but to their shame. To this purpose, *Lucian* bringeth vpon the *stage*, couetous rich *Gniphos*, bewayling in *hell*, that the incestuous prodigall

gall *Rodochares* did vpon earth wastefully consume his ill gotten goods. *Cum Religio parit diuitias filia deuorat matrem*: where deuotion is onely extended to hatch *Riches*, there oft times the *Daughter* strangles the *Mother*; saith *Saint Augustine*. Man is not onely *mortal*, that hee may haue an end of his misery, that the good may bee praised without enuy, the wicked blamed without feare, or that riches may bee dispised as vn-necessary after death: but as *mortalitie* is the reward of *vertue*; it is also the wages of *wickednesse*, that the good may bee eternally happy, and shine as the *Sunne*, and the wicked vnhappy and inclosed in *darkenesse*: for *wickednesse* and *punishment* are *twines*, that are borne and liue together; the one comes first into the world, and the other followeth at his heeles, and is the executioner of the first by the stinging remorse of *Conscience*, heauy and mournfull sorrowes, bitter repentance, or remedilesse despaire; and by the terrour or hope of this *diuine Iustice* in punishing of *vice*, or rewarding of *vertue* were the actions of the *Philosophers* restrayned from *vice*, and inured to *vertue*, by the contempt of *conetousnesse*, and the tartnesse of their condition allayed with the sweetnesse of the hope of future *Riches*. Since we must depart hence without carrying any thing with vs, it is not for our ease to be as easily
loaden

loaden with luggage as we can? If we will consider rightly, we shall finde that a moderate cariage, euen in *greatnesse*, may bee fitly compared to those that saile close by the shoare; that *ambitious* or *conetous* aspiring or griping, resembles those that are in the *Mayne*: the one by casting a small rope may come to the land when they please, the other must attend winde and tyde, and so oft times by boysterous stormes, or contrary windes suffer shipwracke, or misse their wished haue.

If wee speake truely, there is nothing that makes *greatnesse* great, but moderation of *high fortunes* settled in *generous minds* by a due examination and contempt of base flying vanities, and by the praise-worthy aspiring to the *glory* of frugall imp'oyment of its short time in those *Honourable Actions*, which onely challenge the name of *greatnesse*. I meane not by *frugall moderation*, a parcimonious hand which is able to drawe contempt vpon Soueraigntie, but that true noble and iudicious meane betwixt all extreames, which adde one stage more to the *Trophies* of *greatnesse*: whereof if wee did know the *vertue*, wee should not censure it as we doe: But when wee iudge of moderate frugalitie in strangers, shee gayneth her cause, and goeth away with praise and reputation; but our priuate interest cor-
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rupts our iudgement in things that concernes our selues. What are the rarities of *Wisedomes*, *Nobilitie*, or *Discretion*, rightly placed in *greatnesse*, but as capitall *Diamonds* which shine in rich *Jewells*? *Salomon* is no lesse admired, in giuing the *Childe* to the right *Mother*, then in his *Treasure* and *store-house* of *Wisedomes*: *Alexander* is no lesse great in conferring a rich reward aboue the desert of a modest sutor, yet be- seeming the dignitie of the giuer, then for conquering the whole *World*: great *Charles* the *Emperour* is as famous by giuing of a Penny to a presumptuous bold *Buson*, that claymed to bee his kinsman from *Adam*, as he is iustly honored for all his braue actions in peace and warre.

But to come to my taske, perhaps you will say, that for shunning the former euils, the *Philosophers* did obuiate this communitie of their *Elixir*, by communicating of it to none but to the *fontes* of *Wisedomes*, I answer, that such concealement of knowledge was against the *Philosophers* doctrine, as they were *Learners*, so they were *Teachers*; *Scire* & *Nescire* was their *Embleme*, that they might take others helpe in the one, and they were so carefull in the other, that their light should not shine vnder a *Bushell*; they did put it in a *Lanterne* with this superscription vpon the *Frontis-piece*, that all the learned

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learned might reade, *Scire tuum nihil est nisi te scire hoc sciet alter*: if wee shall be on- ly wise to our selues, wee shall at last turne fooles; standing water turnes puddle. As *Wisedomes* spoke by *Africanus*, *Usus me genuit, Mater me peperit*: so is it vse and communication of studies that begetteth *Wisedomes*. I say further, that there was neuer *Art* hauing a knowen subiect, and principles, but some one or moe, although not all may be as capable of it as another; neither hath any *Art* been so concealed, but by *tradition* or *writing*, hath been communicate to others, and reduced to some certaine perfection. If the knowledge of this *Elixir* did by tradition come to *Miriam* the sister of *Aaron*, (who as some say was learned in this *Art*) then certainly the *Reuealers* were much to be blamed, for communicating such a mysterie to a womans tongue, which they might as safely haue committed to the wind: That shee had that knowledge by *diuine reuelation*, I will not take *Alchimists* word for warrant, *credo quod haud*, the rather, that in all my obseruations, by perusing most Authours vpon this Subiect, or conuersing with some chiefe Professors of this *Chimera*, I haue neuer found truely demonstrated, that there was, or is such a thing in *rerum natura*, as *Alchimists* dreame this *Philosophers Stone* to be. I confesse, I haue

seene many Texts wrested to wrong constructions; that I haue heard much thundring of the perfection to which this Nothing hath been brought: but because *Ex nihilo nihil fit*, nothing did ensue but consumption of the Vndertakers estates, and losse of their labors. Therefore, since words without deeds are weake proofes, I reiect such authoritie as *Apochryphall*, and am so farre from beleeuing such faired *suggestions*, that if the *Phylosophers* positions were literally to bee vnderstood, I should neuer hold them other then like *Mathematicall* demonstrations, wherein by many fayre propositions is prooued much, whereof no *Artificer* can make vse vpon Wood or Stone.

I should not much wrong the *Philosophers*, if I should iouially coniecture, that the punctuall setting downe a seeming reall *Elixir*, was to exercise *curious spirits*, least they should precipitate themselues vpon the more dangerous Rockes of higher forbidden *Mysterics*, or become altogether idle: for although the more wee looke vpon the Sunne, the more our eyes are dazelled, and our sight worse; yet are our mindes fraughted with such peuerse *curiositie*, that they zyme at things aboue our reach. On the other side, *Oti. dant vitia*, Idlenesse is the cursed mother of many wicked brood, and is the

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tares which the enuious sowe when wee sleepe. It is obserued for future posteritie, that whilest the *Romans* had warre with *Carthage*, and enemies in *Affricke*, they knew not what vice meant in Rome. Idlenesse is that *Laconish mother*, *Schoole-master*, and *Bur-reawe* that bringeth foorth, teacheth, and hangeth vp *Theeues*, or what shall I call her but the *infected ayre* that ingendreth *caterpillers*, which consume the sweete of other mens sweat. If it were strictly obserued, that none should eat but such as labour in their owne calling, I thinke moe should die of hunger, then of sicknesse: but it is pitie that such *Drones*, or *Domitian flees* should eat vp the Hony of the painefull, or swarme in the Courts dedicate to Vertue. Every man ought to haue a *sweating Browe*, to beget the necessities of life, or a *working Braine*, to aduance the publique good; the most Blessed alloweth of no *Cyphers* in his *Arithmatique*: *Paradise* was as well a Shop to exercise *Adams* hands with labour, as it was a Garden to feede his Senses with delight. To this purpose, in the discouery of *Curiositie* and *Idlenesse*, the minde of man is fitly compared to a Clocke, composed of many wheelles, admitting euery day change and alteration; sometimes it goeth too fast, sometimes too slowe: when it is idle, it is alwayes subiect to rust; but skilfully

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wrought,

wrought, neatly kept, carefully winded vp, and orderly set to a right houre, then in action it sheweth faire, and goeth right. If wee would haue our *mindes* goe in right *temper*, wee must propose vnto our selues those Rules that may conduct and auayle vs most, in the right carriage of all our *actions*, although sometimes the successe bee thwarted, and concurre not alwayes with our *desires*, yet wee must be still in action. Many skilfull *Pylots* haue suffered *Shipwracke*, that were well acquainted with the Art and experience of *Nauigation*, and others lesse seene therein, haue ouerpast many dangerous *Voyages*; yet were it folly to inferre, that without *Arte, Experience, Card, or Astrolabe*, wee should trie the dangers of *Nauigation*.

But whither goe I? my purpose was to speake somewhat of the true *elixar*, and to prooue that the text of *Philosophers* that writ vpon it, or the Commentaries and Orthodoxe exposition of those places are either strained, or altogether mistaken, which shall be cleared by that which followeth.

Hermes, *Isidarius in codice omnis veritatis*, the great *Rosary*, the pandects of *Mary*, the Prophetise (as some name her) *Morien*, *Auicenn*, *Balzane*, *Abugazall*, *Benedide* his brother, *Abumazar*, *Hali*, *Calib*, *Efid*, *Serapien*, *Thomas* in breuilogs, *Michaell Scot*
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in his breuiary, *Hemas* in his retractions, *Aros* the *Arabian King* and learned *Philosopher*; and the most part of all the *Philosophers* hold foure chiefe tenents of this *Elixar*: First the *Mercurieis* taken to be the chiefe matter to worke vpon; Secondly, they hold that much punding and beating of the matter inculcat by *Tere, Tere, Tere, atque iterum Tere ne te tedeat*, quickneth and refineth the spirits and vertue thereof, and maketh the matter fit for the worke. Thirdly they maintaine that fixing of *Volatile*, is the *Magisterum* or master peece of that worke. Lastly, they say when the *red colour* is espoused or conioyned to the *white*, the worke is perfected. A superficiall censure might take these literally, and conclude that preparing, sifting, ponding of the matter, putting of it in fit vessels, luting and calcination; sometimes feeding of that *sulphurious furie* with soft, sometimes with more hot fire, might in the end bring fourth some *Salamander*: but let vs not bee deceiued with such excursive suruey, and consider iudiciously what *Aristotle* in his *light of lights*, *Avulfanes* in his *Pandects*, *Daniell* in his retractions, *Euclides* in his *Philosophicall meteours* and almost all the *Philosophers* workes, affirme in these words our *Mercury* is not common *Mercurie*, our *gold* signified by the *red colour* is not common *gold*, nei-
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ther our *silver* signified by the *white colour* vulgar *silver*, they are quicke, the other dead, they *spirituall*, the other *corporeall*? what then is the *Philosophers Mercury*, but *Wisdom* the childe of *heaven*, and the glory of the *earth*? the *pounding and mixing* of the *matter*, is the *beating downe and qualifying* of our *affections* in the *mortar* of a *wise heart*; the *feeding* of it with more or lesse *fire* is, the *timely pressing and relaxing* of our *corrupt will*, the *fixation* of *volatile*, is the *reduction* of our *inconstant running wits*, to the *solidity* of *true wisdom*: Lastly the *Redde colour* ioyned to the *white*, which crownes the worke, gives vs to vnderstand, that *perseuerance in vertue* will *gaine vs the garland of victorie* ouer all *foraigne incumbrances*; and *subdue our unruly domestike affections*, which *unlesse they be overcome, pounded, qualified, sublimat & fixed to a pure Syden-like white*, are *ever ready to debord from the precinct of reason, to a soule-killing liberty*.

We may see then (as a picture drawne by a skilfull workeman should haue relation to al the parts it imitateth; so the *pounding, feeding, fixing and perfecting* of the *Elixar*, onely fully resemble, the *inconstancy and ebullition* of our *affections*, which are ready to breake out and mar the *glorious perfection* of *light*, vnto which *Philosophy* intendeth to bring vs; if the most *powerfull spirit* of *sancti-*

sanctification, by *transmutation* doe not *Captivate* the *powers and faculties* of our *soule*.

Let vs goe a little further, in the *seuerall operations, circumstances and qualities* of the *Philosophicall elixar*, and wee shall finde, that neither of them may be fitly adapted to any thing else, then to mans formation in *vertue*. All ancient and moderne *Philosophers* agree, that by the true mixture of *heate and cold, moist and dry*, wee attaine to the knowledge of the *qualities* of things engendred thereby, as *hard, soft, heavy, light, rough, smooth* &c. that in the *elementall Commixtion* the *seuerall elements*, as *water, earth, fire and ayre*, are to be graduate in the degrees. That although *earth* be most vile, yet is it most apt for *multiplication and generation*; is the onely *fixed element*, whose *multiplication* is no lesse admirable then that of *fire*, whereof one sparke kindled in *combustible matter*, will increase till the *subiect* bee consumed; Againe all those *Philosophers* doe *mystically obserue*; that the *Commixtion* of the *four elements* must be *Gramatically*, that is in *Orthographicall* disposition and *conuenient Concordance*; *Rhetorically*, that is *orderly, ornatly or neatly*; *Logically*, that is, by true *kindes* not *sophisticated*, that they must be ioyned *Arithmetically* by *proportionable numbers*; *Musically* in the *melody* of true accord, and in the effects of *harmony* which are

are glorious: neither (say Philosophers) is *Astrologie* to bee neglected for knowing the seasons of Coniunction. Lastly *Magicall* obseruation much auaieth, that is, *wisdome* to know the right disposition of the whole worke. When the *elements* (saith *Anaxagoras*) be thus orderly disposed and digested then will colours draw towards *perfection*; naturally will be sublimat to an intellectuall heate; which operation is knowne seldome and by few; when the naturall heate is thus *purified*, then *nature* and *art* by degrees aspire to perfection, which is knowne by chainge of colours in the work, which (as the foure *Complexions* in man) according to the right *temperature* of *elements*, their *qualities*, and their opposed *passiues*, beget a *digestion*, which may be as well sometimes in *outward cold*, which begetteth *inward heate* as in *outward heate* which causeth *inward cold*; although the chiefe *digester* bee the vitall heate of the *degerent*; that the heate of the digested things, helps the *digestion* and the working thereof. Because *Coagulation* is no *substantiall forme*, but the *passion* of materiall things, in the *elementall Commixtion*, the *Agent* in the operation of colours is wisely to bee examined; sometimes it is *heate*, sometimes *cold*, sometimes *moisture*, sometimes *drynesse*, and those bee the causes of colours. *Whitenesse* is caused by

by cleere matter terminat in a fit subiect, *blacke colour* when parts of a darke body oppresse the cleereneffe of the subiect. Again, by Commixtion of *light* and *darkenesse* are engendred the meane colours, which shew also according to the more or lesse *heate* or *cold*, *drynesse* or *moisture*, as *greene colour* is a Commixtion of cleere water with earth by combust substance: so the cleerer the earth be the purer the greenesse is. *Rubie colour* is a thin fume in a cleere body, which is cleere or darke according to the quantity of the *light*, as appeareth in the *Amatist* which hath lesse *cleereneffe* and more *obscurity*; *Tauny colour* is of terminat cleereneffe, infused with a thicke fumosity congregat by *water*, and succented by *earth*. *Pale colour* is of watrish earthly parts, which being cold and thicke, are fixed in a kinde as in dying, or pale faced enuious men, in whom the naturall bloud leaueth the exterior parts, and resorteth to comfort the heart, the *Saphire*, or orient blew like vnto the *heauen*, is much fairer then the liuid *pale colour*, because it participats more with *water*, *ayre* and *light*; all other blew colours the sadder they bee, they haue lesse *ayre*, and more *earth*; *Siluer colour* turned to a bright *azure* is caused by brightnesse and perspicuity of *ayre*. *Yellow citrine* or *golden colour* is caused by strong decoction and digestion

digestion of humours ingendred by heate as in *gold.hony*, and *gaule*; and this colour is begotten of white and red. Thus haue you the *elementall commixtion*, colours and *qualities* to bee considered in the *Philosophers* worke, as the operation thereof begets diuers digestions and degrees of more or lesse *perfection* in the *Creatures*: so the participation and operation of *supream light*, workes diuers effects in the minde of that prime *Creature*, which is onely capable of the beames and *impresion* thereof; and in this minde of man an equality is most necessary. There must bee (saith *Aristotle*) no repugnancie nor diuision in our *stone*, till all colours haue appeared, that *naturall matter* by *supernaturall cooperation* may of many colours beget such a colour as is desired, which is more precious then all the *Jewels* in the world: therefore concludeth hee common *Philosophers*, can by no naturall meanes, attaine to the knowledge of this *elixar*.

Many other *Philosophers*, alluding to the same purpose, but more to shew their *Curiositie*, then to dete& truth, adde *smelling* and *tasting* to the former apparition of colours; but these I ouerpasse as impertinent. Others more analogically say that the *elixar* must be dissolved, cherished, fixed, and reuiued by *liquors*, which are specially to be considered

considered in *purity*, *quantity*, *thicknesse*, and *thinnesse*, not *physically*, because the true *Elixar* is a thing of the second *intention*, and hath a *Metaphysicall* operation. *Physicians* say, the more thicke *urine* is, the more it signifieth *humidity*: but the *Philosophers* say, the more thicke this *liquour* is, it hath the more *society*; and the more subtile it is, it becometh the greater *humidity*.

Aristers saith, that ayre is secretly enclosed in water, and by an *ayeriall* power beareth vp earth. *Aristotle* saith, that the right separation of water from ayre, is a chiefe *master-peece* of the worke: other plaine dealing *Philosophers* doe holde, that *Rayne water* which commeth of condensed ayre, is the chiefe *nutritiue liquour*: others affirme, that *Dewe* falling from *Heauen* in *May*, before the *Sunne* enter into *Scorpio*, is a fit liquour for their stones; some say that all condensed frostie *liquours* are to bee reiected, because their *acuitie* is infected, and dilled with *cold*; others preferre milke for the whitenesse, some water of *Litarge* and *Alyar*; but *Democritus*, whom I preferre to all these silly men, aduiseeth to take *Caelestiall permanent water*, whose vertue is to abide all kinde of *fiery tryalls*. *Rupercissa* saith, that the chiefe *liquour* to refresh the *Elixar*, is *Aqua vite*, because it is *spirituall*, it will reuiue dead things, and make *grosse matters*

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spirituall; *Hermes* bids vs take a liquor fresher then any water in taste, that will neuer consume, but the more it is vsed, the more it is encreased, and this liquor he calleth *Crude Mercurij*, which is the matter of the white worke. All these liquours diuersly illustrate, haue naturally diuers powerfull qualities of cleansing, both of the substance and meanes by dissolution, separation, fixation and resolving matter into *Atommes*. and as liquours haue diuers qualities and operations: so are they found by diuers meanes, sometimes by cutting, as in *Terebinth*; sometimes by pressing, as *Wine*, *Sydar*; sometimes by grinding, as *Oyle*; liquor is also found by distillation of *Vegetables*, *Mettalls*, and *Animalls*; some Liquours also by naturall working are produced, as *urine*, *sweat*, *milke*, *blood*: all these liquors by a viscositie cleave to things, and leaue part of their substance with them, but that vnconstant *vagabond* *Quicksiluer* is so fleeting, that he will neuer fasten to any thing, except to a mettall of his owne kinde, that is (saith *Calib*) poysonable couetousnesse, or flowing riches, are seldom fixed or takes holde, but in subjects of their owne kinde. By the knowledge of diuersities, contrarieties, and accords, we may choose what quality we will make Lord; the perfection of loue is best knowen by the defects of hatred, of hope by feare, of confidence

by distrust, and of ioy by sorrowe: in all these and other things, our understanding finde greater difficultie to finde them by resemblance, then by contraries. It is more hard to discern white vpon white, then blacke vpon white; and there is greater wisdom to distinguish good from good, then euill from euill; because in the confusion of things, those that most resemble, are least knowne one from an other, but in the commixture of diuers things, either in quality or substance, they are instantly discovered. But let vs not trust that one thing may be hote and cold, drye and moyst in one posture, for two contraries can neuer subsist in one degree; therefore if wee know not euery circumstance and gradation of this great worke, wee shall neuer bring it to perfection: for as diuine providence by nature made all things in true number and proportion: so euery defect in that number and proportion is imperfect, and wrongeth both the first and second cause.

Wee must then consider wisely of the meanes whereby this worke is compleat and when they are purified in the third degree; the purer the meanes bee, the neerer to perfection they are, and retaines such a part of the vertue of this Art, that without their ayde, the principall may not giue influence to the finall end, neither the effluence answere the expectation of the principall cause. As the

the Soule is tyed to the Body by meanes of a vitall, naturall, and animall spirit: so as long as these meanes keepe the body aliue; so long will the soule dwell with the body; but when nature or accident take away the meanes, the subtile pure immortall soule retyreth from the grosse body to immortalitie, for which shee was created. According to this, (say the Phylosophers) their Elixar hath corpus, animam & spiritum, all which must haue meanes agreeable to their kinde, and must be searched by wisdom, least by ignorance or misgouernment, the Diuine worke bee quite marred.

Thus hath my Plough shortly gone through the large field of the Phylosophicall Elixar; which by allusion to most pure mettals, is said to conuert and multiply other vnrefined mettals, hauing the seed of Gold, into pure Gold: but as you sowe, you shall reape; if you sowe sparingly, you shall reape sparingly; if you sowe darkenesse, you shall reape confusion; and if you sowe light, you shall reape ioy. *Aurum ab aquilone veniet*, that is pure ayre of wholesome doctrine, duely and seasonably sowed, bringeth forth millions; but as this seed is sowed by them who haue their mindes long exercised in vertue: so is it increased in none but in those that haue their mindes capable of so holy an impression. Threshing, winnowing, grinding are necessary

fary vses for Wheate, yet belong not to the Bakers Craft: but sifting, mixing, and gouernment of fire, are workes of greater skill; if Reason and holinesse bee the beginning of euery action, doubtlesse the visible things will separat from the inuisible. that is Water and earth from fire and aire; for things are corporall, because they shall be spirituall, which the wheele of the great worke will make manifest when time (the Steward, and dispensator of euery thing) shall one day bring euery thought vpon the Stage.

But to returne to Philosophy, if wee will giue her the due praises which shee deserueth, wee shall finde that her refyning of vs in vertue, is to a more pure substance, then of thrice purified gold: if wee would from vice extract vertue, quintessence, content and true reputation from pouerty and contempt, Conuert exile into our native Country, bonds into liberty, want into wealth, or would wee multiply some few short earthly crosses into Caelestiall permanent ioyes, all these can Philosophy doe. Philosophy can make Cordus better content then Cresus; Diogenes contemne great Alexanders conquests; braue banished Rutilius prefer solitarinesse to the greatnesse and magnificence of his City, and affirme that by purchasing the friendship of Philosophy hee hath liued no longer then hee was banished: Magnanimous

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mous *Philosophy* will encourage *Aristarchus* to doe more then all these, by teaching him, brused in a mortar, to cry out triumphantly, *Stampe on, you hurt but the case of Aristarchus, but his mind you cannot touch.* It is *Philosophy* that in *aduersity* (as *steale* from *flint*) draweth from vs that sparke of *diuine fire* left in our *soules*, which kindleth *vertue* and makes it appeare in its owne colour. What other thing shall I call *Philosophy*, then the *light of this life*, *Mistres of our affections*, *Tutrix of our felicity*, and the *vpright couragious government of our selues in all our actions by the rule of reason*? or may I not name her a *stryuing and contention of the soule*, to reparaire the weake *mortality* of the *body*, by participation of *eternall light*, vnto whose fruition shee draweth vs so much as she can, imploying *art and industry*, to procure vs *glory and fame* for a quiet minde here, and for a *happy and glorious* hereafter. This *diuine Philosophy* begetteth such *pleasure* in our *soule*, whilest wee are imployed about *braue and generous actions*, specially, when *Constancy* wrestleth with *prosperity* or *aduersity*, the *hauit* thereof commeth to such a *sweetnesse*, that none but such as haue tasted it, can expresse. What greater contentment can come to the *soule*, then the testimonie that *Conscience* beareth vnto *vertue*; how with vndaunted *courage* she hath with-

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stood *aduerse fortune*, and hath not yeelded to the *Cyrcean cups* of *honour, riches* or *pleasures*, then are our *ioyes* compleat; then both *glorie* and *spendor* shine about vs and giue vs *preheminnence* amongst men, if it were onely as a *torch* to lighten vs to *saue* and *glorious actions*: for if wee owe vnto *posterity* the most part of our best *actions*, what more earnest wishes should we haue, then our *liues* may be *sacrificed* to *publike good*? These *sweats* and *labours* for generall benefit, afford vs *meanes* to enrich others by *imitation*, and make our selues *illustrious* by the commendation of *vertue*.

But when we yeeld our selues *captives* to the bondage of *pleasures*, then steale we the *darts* that pearce our owne *breasts*; Base *Telegonus* begotten on *Circe*, killed his owne *Father Vlisses*: *Venus* retribution of *Helena* to *Paris* for his *golden ball*, was the *blazing star*, that foretold his ruine and the overthrow of many worthy *Troians* beside: in one word, *Great Alexander* bewayling the *inchantments* of effeminate softnesse, named the *Persian Dames, dolores oculorum*, or bad *salues* for sore eyes.

Egeas the *Cirenian*, was so powerfull in a *publike Philosophicall* discourse of the *immortality* of the *soule*, that most of his *Auditors* hastened their deaths with their owne hands; if these *Heathen*, who had onely the

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gloomy light of nature were so sinisterly zealous to haue the reward of *vertue*, by preventing *nature* with vntimely death, what ill lucke is it, that we who haue the *Oracles* of *eternall truth* are so carelesse & prodigall of our short time, that we doe not freely enioy the happinesse of true *diuine light*, which onely sheweth *generous spirits*, worthy to be the *master-piece* of that *soveraigne workemaster* their *Creator*, I can giue no other reason, then *quos perdere vult iupiter hos dementat*; or that our *imaginatiō*, which is beneath *vnderstanding*, and aboue the *Senses*, to whom belongeth the censure of things, suffereth her selfe oftentimes to be corrupted or misled; and doth receiue onely the superficiall and externall forme of things from the senses, the *Centinel* of the *soule*, which she presents with fauour to the *soule*, as they seeme gracefull to her, and not as they are vniuersally profitable to the welfare of man: so that from superficiall *imagination*, and partiall *relation*, proceeds that apprehension of the goodnesse or badnesse of things that we call *opinion*, which is a rash guide, and so seizeth vpon our *imagination*, that most times we stand at defiance against *reason*.

Neither doth *opinion* shew her selfe violent in any thing more, then infercing her vassels to lay hold vpon an imaginary speculation of this golden *Elixar*, or *light* incorporat

corporat with *smoake*, by which (if it were found as it will neuer be) the purchasers should bee but deprived of true liberty, and the seminary of all mischiefe, and Cimerian darknesse disperfed thorow the world.

If any mistake me, and thinke that in this Tillage of light, I seeme to withdraw the due praise of *art*, it is farre from my meaning. I wish that euery *Artist* were equalled with the *art*; animated to vertuous designs, and not checked for vndertaking by euery *goodman* *goosecap*, who grace *learning* or *vertue* with a fogh, as *Tobacco*ists doe their *smoake*, but in a different manner, the one in derogation, countenance the most elaborat studies of the braine, as the addition of *beggars* or *imposture*, not worthy the least glimpse of a fauourable aspect: the other sacrificize their fame through their noses with such deuotion to an angrie fact *Bacchus*, as oftentimes straines teares from their eyes; and that is the top of their gallantry: But certainly good manners should not be much wronged, if in a quipping veine, such were serued as a *sturdy hostler* once girded a country mans vnmannerly Mare; so should they haue *quid pro quo*, and perhaps be grated to the quicke that such moathes as labour to extinguish the light of other mens goodnesse, might

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 haue their wings singed for their paines : for it is certaine that *wisdome, pollicy and learning* haue no such enemies as *Fooles, Ruffians, and Ignorants*; not that witty *Ignoramus*, that was acted at Cambridge, but that squint-eyed *Enuy* or *stupidity*, that deprieth men as well of the feeling of *good*, as of *cuill*, and participateth more with the humour and inclination of beasts then of men.

It is alwayes the common misery of poore spirits, to enuy that light in others, whch they haue not in themselues; so is it the common consolation of those, to desire compartners in their wants; specially when they dreame to themselues such security, as no aduerse accident can encounter: then doe they in pride or insolency deride or disualue better flowers then grow in their owne garden; esteeming that other mens reputation eclipseth their greatnesse.

It is encouragement that addes vse to *art*; and it is the honour of *Kings*, and chiefe tit'le of inferiour *Lights* to be *protectors* and *cherishers* of *religion, vertue and learning*, and to finde out the secrets of *art*: but I wish that cunning *Alchimists* would vnderstand, that it is the *wisdome of Kings* and *garland* of true *nobility* to bee so learned or wise, as they may distinguish betwixt true art and insinuating foppery, or curious

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vnprofitable search, which for gaine or other wrong ends, put faire vizards vpon foule faces, and maskes cheating or curiosity with *art*, which are indeed aliens from it. These *Alchimists* attend *greatnesse* as *Apes* or *Parrats*, by shewing feats of activity in gesture, discoursing and imitation; yet their end is to catch *Dorrels* and put them to sale.

The best paterne to pry into their counsell, and bring them to the *light* was cut by the hand of the *Great light*; which although it shineth as well in the darkest corner of the heart, as in the most transparent yolke of purest Christall, yet inferiour *lights* can neither see, nor shine, but in the transparencie of their owne or others *workes*. Their care must bee then to *cognosce* and distinguish, when *pride* fights vnder the *colours* of *humility*, *hipocrisie* is cloathed in *Religious habit*; when *corruption* is garded with the shew of *Iustice*, *Vice* faired with *Vertue*, and when *Sophistry* seemes to bould out much by *logicall reason*, which wil not abide the plowing of *light*, and are weake and sinowlesse in the Schoole of practise, as experience hath taught vs. If wee were as carefull to bee, what we seeme to be, as wee are curious to seeme to be what we are not, *crooked cunning* should not goe current for art. Wee should not be *ostentantes*, but *ostendames pietatem*

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our penny should be as common as our *Pater noster*, that is, our *light* should so shine in our *workes* as *Angels* and *men* seeing, might sing a ioyfull *Aleluiah* to the *Great light*; but as all is not gold that glistereth: so euery cleere body the more cleere it seemes to bee, is not the more neerer to *purity* and *simplicity*; some by a well tempered *Elementarie mixture*, and radical heat by *cooperation* and powerfull *influence* of the *sunne* shew cleere and firme as they are: euery *body* of this kinde the more cleere, it is the neerer to *simplicity*, more able to abide the touchstone of *Truth*; by how much more it hath a *sympathicall resemblance* to purest liquid *substances*, as *hony*, *wine*, *oyle* and the like, which before they yeeld themselues to vse, expell all dregges that abates their *vertue*, or blemish their *lustre*: there bee other seeming pure bodies, that by a frosty condensation of congealed cold humours, assumes a *cleereneffe*, and in a kinde, shew as fixed lights, but are not neerer to perfection; apply but fire, or the least gale of a thaw winde, and forthwith they dissolue incorporate with more corruption then they had before: these counterfeit *substances* fitly resemble puddle water which wants the former *expulsive vertue*, that separates the pure from the impure; whereby they decline from their naturall *perfection* to an vnwhole-

vnwholesome rottenesse, which is good for none, but harmefull, or loathsome to all.

Now to digge vp the last offensive stone in the right tillage of the *Phylosophicall light*. Euery Christian ought to haue such affection, to loue and search the workes of the most Blessed, so farre as the enquire is reuealed, and is profitable in the true ends; to admire the rest, and to propose mysteries no otherwise then they vnderstand, least like blinde *Mountanus*, they commend the *Mulet*, and poynt quite contrary. As in the *Elesine* sacrifices, the *Novices* that were initiated, lay all along vpon the ground, till the seruice was ended: so in the *Mysteries of diuine wisdom*, wee haue no such countenance as *humility*, which is the cognizance of that greatnesse, and our basenesse.

Hee that knoweth our shallownesse, lo- ueth better a credulous heart, then a curious head, and other mens harmes tell vs, it is more dangerous to surfet vpon wit, then want it.

Man is the *Microcosmos*, or abridgement of the *Creation*; the *Phylosophers worke* is the abridgement of mans *Formation*. As the *World* was made of two seuerall parts, the one *intelligible, sensible, and corruptible*, the other, *untelligible, insensible, and incorruptible*: So man was made the middle peece of both, and

and perfection of the *Intellectuall parts*, which hee hath by meanes of the body; but in his *Soule* were the most excellent perfections that be in the incorruptible *World*, but are so originally depraued, and depressed with *carth*, and weighed downe with the burthen of *flesh*, that all the indeuours of Diuine and Humane *Phylosophers*, can neuer sufficiently labour in mans new formation, without which his condition is worse then if hee had not been at all: therefore, as in man we rather obserue what hee is, then what hee seemes to bee: so in the other *creatures*, wee must not expect that from *violence*, which is proper to *temperance*, or looke for goodnesse in *Thunder*, *Fire*, or *Earth-quake*; *Nature* produceth euery thing how excellent soeuer, by an *insensible motion*, and not by *violence*, and prematured *Byrthes*, are euer imperfect: whereby it falleth out, that those who erre by *Arte*, erre most dangerously, arming themselues in obstinacie, with *Science* against *Reason*: but they that leaue the high way, and betake themselues to by-lanes, should know the place well, least they bee wildred. *Nature* is a better *Physician* then *Art*: and *Sobrietie* can cure moe diseases then all *Paracelsian Chymicalls*; let vs value our selues as we ought, and we shall make little account of the toylesome vnprofitable

ble niceties of *Art*. The *Prophet* did not wrap his face in his mantell, till the *soft voyce* came; all *diuine* and *morall knowledge* haue their termination in rest; *the first no eye hath scene, or eare hath heard, or tongue is able to expresse*; the other with admirable *vertue* and *splendor* attaineth to that *peace of Conscience* which passeth all *understanding*, by the *union*, and iudicious *Diapason* of discordant *tones*.

Now that I bee not transported beyond my promise, I will vnyoake my almost wearied *Plough*, hoping what I haue tilled will direct puny *Husbands* to the knowledge of the *Phylosophers Light*, how it must bee ploughed, what *Seed* is to bee sowen in right season, and what is the increase; that all other *Tillage* is but *curiositie*, *misprision*, *forgery*, or *imposture*, otherwise then in the culture of the *Naturall* or *Physicall* operation and vertue of *Alchemy*, from which I detract nothing.

It resteth now, that I shake hands with such *Alchimists* as labour in the timpany of a false *Elixar*, that we may remaine friends or friendly enemies: yet lest I should vnder value my selfe, I offer these ensuing *Articles* to bee performed before agreement.

First, that they arme their Resolution with patience for losses past, and with perfe-

perseuerance in the studie of the true *Elixar*; smarting cures are best suffered by the one, and great Affayres are neuer brought to good end, but by *Constancie*, and *calmnesse*. They that haue their mindes higher then their fortune, must haue care that their passion ouer-reach not their reason; and Cloath that shrinketh in the wetting, neuer proueth good in the wearing. If they can commaund themselues thus, without doubt they shall bee capable to gouerne the world, and so bee masters of the great worke: *Moderation* will giue them leasure to finde out the time, place, matter, and all necessary aduantages to compasse their designes: if they finde to their grieffe the doore shut one way, they may then redceme such affliction, by finding out a more easie and better passage to the true *Elixar*. If they giue way to sharpe and *passionate motions*, which disturbe the *conduccion* of affayres, then shall they bee exposed to *precipitation*, *obstinacie*, *indiscretion*, and *impatience*.

Secondly, for shunning of these euills, I desire, when they haue plowed this Light after mee, they breake all their *Chimicall* imaginary golden pots, least with *Perillus*, they perish in their owne inentions; or (as *Homers Cyclope promised to Vlysses*) when they haue eaten their goods, which are their *Companions*, perhaps they eat them-
selues

selues last of all. Faire shoues ballanced with their incommodities, prooue oft times vnprofitable, troublesome, or harmefull, as the Italian Prouerb implieth.

*Chi ha bianco Cavallo, et bella moglie
No viue mai senza doglie.*

For preuention of this euill, or enioying of that good, hopes and feares are rightly to bee mixed, by *foresight* and *providence* of the difficulties and goodnesse that may arise: and in this kinde, I wish the feare of such *Phylosophers* as labour for a materiall *Elixar*, may preuaile ouer their hopes; but if their hope pre-supposeth such a good is to be obtayned, my feare beleueth that these former or ensuing euills will bee hardly auoyded. Our wit and vnderstanding ought to bee rather bent to regard the difficulties of things of high reach, then to bee hood-winkt with the *Tantalus-like hope* of impossibilities: If they doe otherwise, it is likely that in the end *diffidence* will follow *feare*, and knowing her selfe vncapable to auert the euill, and enioy the good that *Chimicall* curiositie so much affecteth, shee conuert her selfe into *despayre*, and so plunge her owners in *Menippus* his misery: for when the consideration of euill begetteth *despayre*, then oft times that *despayre* is the
end

end of the *motion* of all other *passions*, as *Ioy* is the repose and rest of good; and this is a chiefe reason why *Wisedome* doth examine things by the end.

If Golde dreaming *Alchimistes* would make vp some part of their losses by the *reliques* of the *purest* matter, they may put it to sale; to annoynt maungie Hackneyes; for which, if wee may beleue auncient *Farryers*, it is a soueraigne cure: or if truth may haue trust, all their *Ignitions*, *Calcinati- ons*, *Dissolutions*, *Amalgations*, *Circulations*, *Sublimations*, *Fixations*, and *Multiplications*, otherwise then in a *spirituall* sense, are but borrowed words of *Art*, to make *unguent* for *ladish itching diseases*, *smoake* to ruine craz'd estates, or trumpery to vphold *Moun- tebanckes* vpon the charges of the more curi- ous then wise.

It is the best halfe of the *worke*, to choose a good subiect. In suiting bafe matter with the ornaments of learning, sheweth much *wit*, but little *wisdome*; and it fareth with such, as it doth with those that trap Asses with golden furniture; or with children, who build castles in the sand, which are de- faced with euery breath; or with *curious workemen*, who caruing in knottie Timber, haue toyle without end, for their election without iudgment. *Perseus* his scarre sits in the forehead of *Curiositie*, *Ostentat ob-*
strusam

strusam eruditionem spirando ambitionem, sed carendo occasione iusta necessitatis, aut intenti- one pia utilitatis. Let vs colour blemishes as wee will, yet a Croope shoulder is euer known howsoeuer it bee bouldtered; and they that paint olde faces, hardly hide the wrinckles. In *Catalognia* there is a statute, whereby *Cuckolds* pay tribute; mee thinkes that law is iust if it had an addition, that all curious search should bee fined or punish- ed, that as all husbands might looke to their charge, in barring such bankets of Turnups as inrolles them in Cornhill Kallender: so in- croaching *Curiosities* might not so much trouble the repose of more profitable stu- dies. Such subiects are only worthy of a Phi- losophers Pen or Practice, as (like *Archias Lute*) will speake for their master. They want election, that in a field of Corne only make vse of *Cockle*; and they want discretion, that hauing a whole field of *Vertue* before them, rather with *Menedemus*, become sellers of trifles, with the foo'es of the world, loafers of time, or with *Martiall*, misemployers of good wits, then with the learned or wise, honour their Countrey by affecting *Sciences* of greater obseruation. But such are the customes of *curious* or *cunning* men, to blind the election of others, that for the most part, they seeke out the poyson of wit to corrupt the same; like that *Mayd*, who
 being

being accustomed to feed vpon *Serpents*, did make vse of *poyson* for her naturall *refection*.

When *presumption* sympathizes not with *iudgement*, and preferres *craized understanding*, or misled opinion before certaine *knowledge* and true *wisdome* without further examination; there such defects of wit or *sophisticated art*, pay smooke with winde, and base *mettall* with false coyne. The nature of vanity values things by *ostentation*, not by *reallity*, and this vanity begetteth *curiosity* which esteemeth better of the currentnesse of shewes then of the goodnesse and vertues of things. Such is the habit of *curiosity* and *cunning* that I blush as I write, and yet I write to make the *world* blush; but I rowle *Sisiphus* stone; if I should straine my wit to dregges, I feare it shall not stem the torrent of worldly streames: Men are richest in infirmities, weakest in foresight, apt to entertaine hurtfull pleasures, or errors, and ignorant to reforme them; vniuersall propositions, require no instance and none take acceptation at generall termes but the guilty.

Thirdly, I desire that such *Alchimists* as are studious in the true *Philosophers Elixar*, *Metamorphise Raimond*, *Albertus Magnus*, *Veckerus de Secretis*, *Frier Bacon* and the like into *Solon*, *Pithagoras*, *Socrates*, *Aristotle* and

and in others of all ages that haue gotten the glory to be the wisest and most learned; all which haue left this maxime in wryting; that in the immortallity of the soule, as in the center of *Philosophy*, doe meete and end all rules that may conduce to the wholsome conseruation of ciuill life, and true tranquillity of minde, about which *Philosophers* so much laboured. When such Heathen husbands of *natures light* erre, in racking of *Supreame light*, with the tenter-hookes of *Curiosity*, or humane *reason*, let *Sacred* writ be *Vmpier*, and leuell such balkes with the better plowed ground of Christian harmony.

Lastly, if all well disposed *Alchimists* will neither straine the first nor last *Philosophers* meaning to wrong ends, and admit such fauourable construction to the labours of vertue, as the name, Maiesty, and practice of *Philosophy* doe challenge our friendship, is so combined, that we shall reape the rich haruest of our *Tillage of light*, that
speakes *Glory to the Creator*,
and ioy to the crea-
ture.

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