THE
Preface of John Langius
TO THE
READER.

Benevolent Reader,

Having not long since obtained this little Book, which I here publish, from a most excellent knowing Man of these Matters, it pleased me so much, that I presently consulted to impart it for thy profit; and this drove me to it; that this genuine Author seemed almost to be the only Possessor and Worker, in our Age, of the Physical Tincture, and to have composed his Work to that very end, that he might be known to be an Adept, when it should come forth, and that the Wanderers in this Art might be reduced to the
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the right path; and then withal, the candour and perspicuity of the Writing, as it were a continuod Style of Senevogius, whose footsteps this Author doth ever where closely follow, yea some times excel, but alwaies indeed doth excellently explain without making it his aim at all: Wherefore I was confident that if should divulge it, both the aforesaid worthy intention of the Author would be satisfied, and clear light kindled in the dark night of Errors to very many who until this very day either by dolorous Labour, or presumptuous Learning, or continual incessant Sighs (although alas! not and then their hopes do fail them) do hunt after the great Elixir of the Philosophers. For although within these few years some numbers have ambitiously endeavoured to obtain the Title of True Philosophy, and presumed under the vizard of a false name to instruct, or rather to distract and make mad all the World with phantastic Books; nay have drawn some ignorant Men, and those not obscure ones, upon the stage, not without the laughter of the more discreet and learned; yet nevertheless the sharper witted, and such as have conversed (as the Proverb goes) more familiarly with dead Philosophers, presently found out their hooks and baits; so that shortly after those fruitful promisers, who swel'd with such great words, became forsaken of their Admireurs (like the As who was stript of the Lions skin) and being
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left to themselves, have always born their shot amongst false Coiners, and paid the utmost farthing. But this Author, which we now dedicate to the common good, as he hath the style and third of the ingenious Philosophers, and observes it everywhere, yea as he every way breaths the primordial and ancient Chymistry, and shewes himself abundantly by his own signs; so I hope it will come to pass, this Sun being rised, that the false Stampers will at length quite be dispelled and vanish like the fog and smoke. Truly who, or what kind of Person, was Author of this sweet Must-like Work, I know no more than he who is most ignorant; nor (since he himself would conceal his name) do I think fit to enquire.

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enquire so far to get his displeasure; nevertheless it is clear enough he is beloved of God like another Daniel, and is a Man of most hearty true desires, if he still be living; and one who at that Age attained to the Medicinal, Chymical and Physical Arcana's of the Philosophers, in which many others hardly attain the least title, and that but very superficially: Certainly it will be a very hard matter to find any one who like to him hath gathered this Art out of Books at so tender an Age; Thomas Norton professeth he had the knowledge of the White Tincture at Twenty Eight years of Age; and Helmontius relates how Theophrastus Paracelsus, at the same Age received the Gold-making Medicine; to Dionysius,
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...s, and perchance some few other Young-men, are reported to have attained it: But these had it from other men's help and tutoring, which is not so much to be wondered at; when as therein their capable wit is only to be commended: But to pick out the Roses from the most thorny Bushes of Writings, and to make the true Elixir of Philosophers by his own Industry, without any Tutor, and at Twenty three years of Age; this per- chance hath been granted to none, or (as is said) to most few hitherto. Who will gainsay but that in a particular manner God hath poured down this occult Science into such a wit through the open windows of Heaven; when as I believe millions that have followed the

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the same study, and run that stage to their old Age, have sweated at the same for fifty, sixty years, more or less, with all the toiling labours could be thought upon. Therefore let us the more respect this highly enlightened Author, in regard that he being (as'twere) so largely over-whelmed by Almighty God with such great and unusual Blessings, hath not done like the Cibarist Appendice, who used to sing and play privately to himself; But what he had learned without envy, he would as benignly communicate without envy. How envy hath prevailed with many others in their setting forth these secret Arcana's, and how therewith they have hedged their Writings (as with a Partition-Wall) round about, needs not here to be remem-
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bred, every Chymical Searcher can testifie the same. The Offspring of former Philosophers held it rather to be for their commendation thus to delude their Posterity, and they triumphed under envy with Chymrical Jugglings, just as we read in the Ensebean Greek Writings of Scaliger, That Democrats Abderites had obscurely written of Gold, Silver, Stones and Porphyry; the like did also Mary an Hebrew wise woman; who were taught by Ophiatus how they should cover the Art with many witty Riddles, but withal not to write without envy. But our Author, being taught in a better School, hath sequestred the Chymical Art from all vulgar errors; and the Sophisms being thrown out, and the curious dreams of the Conceited hissed away, hath so candidly, clearly and perspicuously described his own Matters, that you shall not find so many things more clearly set forth by any one, as Alethea (or the truth herself) will justify: Yea, if those things which Mary Rant (an English woman) by inward Revelation promised concerning the making of Gold (that it would become vulgar or common in the year 1661.) come to pass within an hundred years after, then I doubt not at all but it hath taken some beginning from this. He chuseth to follow Senvogius his footsteps, yet both with a better order and far more exact distinctions; be it so though, that he taught more obscurely concerning the true subject of Philosophers.
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ers than Sendivogius (I say more obscure to the sight of young Beginners, who may perchance draw it more easily from Sendivogius, yet nevertheless he that searcheth more curiously and without preconception of his opinion, shall assuredly find a greater light from him than from Sendivogius; but in the rest Sendivogius dares not place himself before him, nor any other, either of the old or of the following Ages: Oh! how far are the Rivers Merrba and Siloam from one another? How much disparity is between these and other Writings, which hitherto endeavored to hinder the blindfolded World from her precipice and ruine? Yet I would it had pleased this most worth Author, to have committed to the publique Press his noble and polished writings himself (for I hear he hath also written a Dialogue concerning the watry Fire, or Liquor Alkahest) then I could not doubt but we should have all more correct and perfect. Now, although I have been most diligent and careful, yet (as it often falls out in such matters or cases) because I was to use a Manuscript, not so very exact, I dare not affirm that all things strictly agree with the words of the Author; for oftentimes, where the sense was manifestly difficult, it was made plain by the alteration or change of a small letter; nevertheless we have been studiously wary, that wherefoever any firm sense might be gathered, there we would not rashly alter it. We heartily wish, and humbly pray (if
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(if the Divine Author be yet living.) That either he himself would commit his Writings corrected and prepared according to his mind to be printed: Or if he design to make use of our services, That he will please to convey our hands the true Manuscript (after any manner he think fit) and we shall esteem, or repute it for great Honour to have our things well corrected for our love to the Publick Good, having no other aim at all.

Kind Reader, do thou interpret all this to the best construction, considering that if these (like some Patrimonial Treasures, had travailed longer under the communication of private Copies, perhaps a little time, either many more Faults and Enormities (by blanks, or blind Letters, or wearing) had slip in, or else the true sense it self had by little and little been utterly utterly spoyle, which to how many Treatises of singular Note it hath hapned, is not needful here to enlarge. I will say no more, for I do not here attempt to write a Commentary: These things I have touched for my own sake only, least either the Author himself might suspect I would also undertake the same against his Book, which of old, the true Sun (so called) preserved against Sennacherib: or else any others perchance might concern me (as the whole World is now full of Busy-bodies.) However it be, in this I would do a kindness to the Lovers of Chymisty, and satisse the desires of many. If I shall see this hath been acceptable, perhaps more may follow: But if otherwise (yet I avoid to prelidge) God blest the Benevolent Reader, and farewell.

Hamburg, December 9,
in the year 1660.