CHAP. 4.

Of the Magnet of the Sophists.

Even as Steel is drawn to the Loadstone, and the Magnet doth of its own accord convert it self to the Chalysbs; even so the Magnet of the Sophists draweth them in the manner, our Magnet is the true Minera of our Chalysbs. Furthermore, I declare that our Magnet hath an occult Centre abounding with Salt, which Salt, is the Membrumum in the Sphere of the Moon, which knows how to calcine, &c. This Centre doth convert it self to the Pole with an Appetite, in which the Virtue of the Chalysbs is exalted into Degrees.

In the Pole is the Heart of the true Fire (in which is the rest and quiet of his Lord), falling through this great Sea, that it may arrive to both the Indies, and direct its course by the aspect of the North-Sar, which our Magnet will cause to appear to thee. The Wise man will rejoice, but the Fool will disesteem these things, nor will he learn Wisdom, even though he behold the Central Pole turned outwards, marked with the notable Sign of the Omnipotent. They are so stiff-necked that though they see even Signs and Miracles, yet will they not lay aside their Sophistications, nor enter into the right Path.

CHAP. 5.

The Chaos of the Sophi.

Let the Son of the Philosophers hearken to the Sophi unanimously concluding, that this Work is to be likened to the Creation of the Universe. Therefore, In the Beginning God Created the Heaven and the Earth, and the Earth was void and empty; and Darkness was upon the face of the Deep; and the Spirit of the Lord was carried upon the face of the Waters, and God said, Let there be Light; and there was Light. These words are sufficient for a Son of Art; for the Heaven ought to be conjoyned with the Earth upon the bed of Friendship and Love; To shall he honourably Reign all his
his Life. The Earth is an heavy body, the Matrix of Minerals, because it keeps them essentially in itself, although it brings to light the Plants and Animals. It is the Heaven wherein the great Lights together with the Stars are rowled about: and it sendeth down its virtues through the Air, unto inferior things; but in the Beginning all being confounded together, made a Chaos. Behold, I have hitherto opened to them the truth; for our Chaos is as twere a Mineral Earth in respect of its own complexion and agulation; and yet notwithstanding it is indeed volatile; Air, whithin which the Heaven of the Philosophers is, in its Centre, which Centre is truly Astral, thine upon the Earth with its Beams, even to its very Superficies. And what great and very eruption is this that so wise, as to gather from these things, that a new King is born more powerful than all the rest, a Redeemer from the place of his Brethren from original Defilement and Altar aloft, that he might give his Flee for twas expedient that he died to be exalted aloft, that he might give his Flesh and Blood for the Life of the World. How wonderful are these Works! 'Tis thy doing and it seems miraculous to us. Father I thank thee, that thou hast hidden these things from the wise, and revealed them to Babes.

The Air of the Sophists.

The wise, Gnostic or Firmament, called, in the Holy Writ, Air is like wise called our Chaos, and yet not without a great Secret, because as the Firmamental Air is the separator of the Waters, even so is our Air. Our Work is therefore verily a System of the greater World; because as the Waters under the Firmament are to be seen and do appear to us who live upon the Earth, but the superior Waters do shine our sight, because they are so far distant from us; even so is it in our Microcosm, the Waters are the Minerals, without the Centre these appear; but those that are inclosed within, do shun our sight, and yet really and truly are. These are those Waters, that the Author of the New Light speaks of, viz. Which are, and do not appear, until the Artist pleases. Therefore even as the Air distinguishes between the Waters, so doth our Air prohibit.