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A New Light Of Alchymy

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Paracelsus**

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The preface

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Doyle Michels

THE
PREFACE.

*The Author wisheth all health to, and prays
to God for a Blessing upon all the Searchers
of Alchymy; namely the true Sons of
Hermes.*

Courteous Reader,

WHEN I considered with
my self, that many a-
dulterated Books and
false Receipts (as they call them) of
Alchymists, composed through the
Fraud and Covetousness of Impo-
stors, in which not so much as one
spark of truth appears, were in re-
quest with the Searchers of Natural
and mysterious Arts, by which even
very many have been and still are
deceived: I thought I could do no
better service, than to communicate
that talent, committed to my trust
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the Father of Lights, to the Sons and Heirs of Wisdom. And to this end, that future Ages may take notice, that this singular Philosophical Blessing of God hath not been denied to some men, not only in former ages, but also in this. It seemed good to me for some Reasons to conceal my Name, whilst I do not seek praise to my self, but endeavour to be assisting to the Lovers of Wisdom. Therefore I leave that vain desire of Honour to those that had rather seem to be, than to be indeed. What here I write by way of testimony to that undoubted Philosophical truth, comprehended in few lines, have been taken out of that manua, lexperience, which the most High hath vouchsafed to me, that they which have laid the principal and real foundations in this commendable Art, may by this encouragement not forsake

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forfake the practice of the best things, and so be secured from that wicked swarm of Smoke-sellers; whose delight is to cheat. They are not Dreams, as the ignorant vulgar call them; neither are they foolish inventions of idle men, as fools, and men void of understanding (who deride the Art) conceive them to be. It is the Philosophical truth it self, which, as I am a lover of the Truth, I ought not, nay I could not, for supporting and confirming the truth of *Alchymy*, undeservedly cryed out against, keep close, or bury in silence. Although it may be much afraid in these times (when vertue and vice are esteemed alike) by reason of the unworthiness of this age, and ingratitude and treachery of men (to say nothing of the Curses of Philosophers) to come forth upon the publick stage of the world. I could produce

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duce witnesses of this Chymical truth, viz. sage Authors, according to the unanimous consent of divers honourable Ancients in so many several Nations: but those things which are manifest by ocular experiment, need no further proof. Many men both of high & low condition in these last years past, have to my knowledg seen *Diana* unvaild. And although there may be found some idle and ill-employed fellows, who either out of envy or malice, or fear of having their own frauds discovered, cry out that the Soul may be extracted out of Gold, and with the specious and deceitful delusion of ostentation, say it may be put to another body; not without loss and detriment of time, pains and costs: yet let the Sons of *Hermes* know for certain, that such a kind of extraction of souls (as they call them) whether

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ther out of Gold or out of Silver (by what vulgar way of *Alchymy* soever) is but a meer fancy : which thing indeed is not believed by many, but at length by experience, the only and true Mistress of truth is verified, and that with loss. On the contrary, he which (in a Philosophical way) can without any fraud & colourable deceit make it, that it shall really tinge the basest metal, whether with gain, or without gain, with the colour of Gold or Silver (abiding all requisite tryals whatsoever) I can justly aver hath the gates of Nature opened to him, for the enquiring into further and higher secrets, and with the blessing of God to obtain them. Moreover, I present these Treatises, composed out of my own experience, to the Sons of Art, that whilst they are busied with all their thoughts and intentiveness of mind in searching

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into the secret operations of Nature, they may thence know, and clearly understand the truth of all things, and Nature it self: in which thing alone the perfection of the whole sacred Philosophical Art consists, so that they go on in the common high-way of Nature, which she prescribes in all her operations. Therefore I would have the Courteous Reader be here admonished, that he understand my Writings not so much from the outside of my words as from the possibility of Nature; lest afterward he bewail his time, pains and costs, all spent in vain. Let him consider that this Art is for the wise, not for the ignorant; and that the sense or meaning of Philosophers is of another nature than to be understood by vapouring *Thra-soes*, or Letter-learned scoffers, or vicious against their own consciences,

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(who whilst they cannot rise by their vertues attempt it by their villainies , and malicious detractings from honest men) or ignorant Mountebanks , who most unworthily defaming the most commendable Art of *Alchemy*, have with their Whites and Reds deceived almost the whole world. For it is the gift of God, and truly it is not to be attained to, but by the alone favour of God, enlightening the understanding, together with a patient and devout humility (or by an ocular demonstration from some experienced Master :) wherefore God justly thrusts them far from his secrets that are strangers to him. Finally, My only request to the Sons of Art is this, that they would take in good part my endeavouring to deserve well of them , and when they shall have made that which is occult manifest,

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nifest, and through the good pleasure of God in a constant way of diligence shall arrive to the longed for haven of the Philosophers, that they would, according to the custom of Philosophers, debar all unworthy men from this Art; and not forgetting to love their poor neighbour in the fear of God (setting aside all vain ostentation) let them sing everlasting praises of thankfulness unto the great and good God, for so special a gift, and use it well with a silent and religious joy ----

Simplicity or plainness is the seal of truth.

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