



the
HOLY GUIDE

John heydon

1682



RAMS
1983

T H E
H O L Y G U I D E

LEADING THE WAY TO THE WONDER OF THE WORLD

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, viz, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,
AND FITTED FOR THE EASIE UNDERSTANDING,
PLAIN PRACTICAL USE, AND BENEFIT OF
MEAN CAPACITIES.

By John Heydon, Gent., *Φιλοσοφος*, a servant of God, and a Secretary of Nature.

"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.

LONDON

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To the truly Noble
(by all Titles)
Sr. Richard Temple,
Baronet, etc.

External, Internal and Eternal happiness be wished,
Honoured Sir,

I do observe every man naturally desires a Superiority, to have Treasures of Gold and Silver, and to seem great in the eyes of the world; God indeed Created all things for the use of man, that he might rule over them, and acknowledge therein the singular goodness and Omnipotency of God, and give him thanks for his benefits; honour him and praise him: But there is no man looks after these things, otherwise then by spending his days idly, they would enjoy them without any previous labour and danger; neither do they look them out of that place, where God hath treasured them up, who expects also that man should seek for them there, and to those that seek, will he give them: But there is not any that labours for a possession in that place, and therefore these Riches are not found: For the way to this place, and the place itself, hath been unknown for a long time, and it is hidden from the greatest part of the world. But notwithstanding it be difficult, and laborous to find out this way and place; yet the place should be sought after; But it is not the will of God to conceal

anything from those that are his; and therefore in this last age, before the final judgement comes, all these things shall be manifested to those that are worthy: As he himself (though obscurely, lest it should be manifested to the unworthy) hath spoken in a certain place; there is nothing covered that shall not be revealed, and hidden that shall not be known; and therefore being a SERVENT OF GOD, AND SECRETARY OF NATURE, we do declare the will of GOD to the World, which we have also already performed and published in Italy and England; but most men, either revile or contemn our HARMONY OF THE WORLD, and TEMPLE OF WISDOM etc., or else waving the spirit of God, they expect the Proposals thereof from us, supposing we will stright way teach them how to make Gold by Art, or furnish them with ample treasures, whereby they may live pompously in the face of the world, swagger, and make wars, turn Usurers, Gluttons and Drunkards, live unchastly, and defile their whole life with several other sins; all which things are contrary to the blessed will of God; these men should have learnt from those TEN VIRGINS (whereof five that were foolish demanded Oil for their Lamps, from those five that were wise) how that the case is much otherwise; It is expedient that every man should labour for the treasure by the assistance of God, and his own particular search and industry. But the perverse intentions of these Fellows we understand out of their writings, by the singular Grace and Revelation of God, we do stop our ears, and

wrap ourselves, as it were in clouds, to avoid the bellowing and howling of those men, who in vain cry out for Gold. And hence indeed it comes to passe, that they brand us with infinite Calumnies and Slanders, which notwithstanding we do not refute, but God in his good time will judge them for it. But after that we had well known (though unknown to you) and perceived all by your writing, how diligently you are to peruse the holy Scripture and seek the true knowledge of God: We Honour you Sir Richard above thousands, and signifie thus much to you, not, but that you know as much as our self: But as a token of our good will, that may make you mindfull of us. There is a Mountain situated in the midst of the Earth, or Centre of the World, which is both small and great. It is soft, and also above measure hard and stony. It is far off, and near at hand, but by the providence of God invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain by envy of the Devil, who always opposeth the glory of God, and the happiness of man, is compassed about with every cruel Beasts and other ravenous Birds, which make the way thither both difficult and dangerous. And therefore hitherto, because the time is not yet come, the way thither could not be sought after, nor found out, but now the way is to be found by those that are worthy, but notwithstanding by every man's self labour and endeavours. To this mountain, you shall go in a certain Night (when it comes) most long and

most dark, and see that you prepare yourself by Prayer. Insist upon the way that leads to the Mountain, but ask not of any man where the way lies: Onely follow your HOLY GUIDE, who will offer himself to you, and will meet you in the way, but you shall not know him. This Guide will bring you to the Mountain at Midnight, when all things are silent and dark. It is necessary that you arm yourself with heroick courage, least you fear those things that will happen, and so fall back: You need no Sword, Horse and Pistols, etc., nor any other bodily weapons, onely call upon God sincerely and heartily; When you have discovered the Mountain, the first Miracle that will appear, is this, a most vehement and very great wind that will shake the Mountain, and shatter the Rocks in pieces; you shall be encountered also by Lions and Dragons, and other terrible Beasts, but fear not any of these things, be resolute and take heed that you return not, for your HOLY GUIDE that brought you thither, will not suffer any evil to befall you. As for the treasure, it is not yet discovered, but it is very near, after this wind will come an Earthquake that will overthrow those things, which the wind hath left, and make all flat; But be sure that you fall not off; the Earthquake being past, there shall follow a fire, that will consume the Earthly Rubbish, and discover the treasure; but as yet you cannot see it: After all these things, and near the day break, there shall be a great Calm, and you shall see the Day Star arise, and

the dawning will appear, and you shall perceive a great treasure; the chiefest things and most perfect that are there are written of at large in this Book. These medicines being used, as your HOLY GUIDE shall teach you, will make you young when you are old, healthful, long lived, wise and virtuous; and you shall perceive no disease in any part of your body, by means of the things taught in this Book, you shall find Pearls of that Excellency, which cannot be imagined: But do not you arrogate any thing to yourself, because of our present power, but be contented with that which the HOLY GUIDE shall communicate to you, praise God perpetually for this his gift, and have a specially care that you use not for worldly Pride; but imploy it in such works, which are contrary to the world; use it rightly, and enjoy it so, as if you had it not; live a temperate life, and beware of all sin, otherwise the HOLY GUIDE will forsake you, and you shall be deprived of this happiness: For, know this of a truth, whosoever abuseth what he learns from his GUIDE, and lives not exemplarily purely, and devoutly before men, he shall loose this benefit, and scarce any hope will there be left, ever to renew it afterwards. Thus craving Pardon for my boldness, but you may partly thank yourself; You taught me this familiarity: And now I humbly present myself,
Sir;

your affectionate

March 15.

Servent,

2 h. 45.

P.M.

166 1/2

John Heydon.

The Preface.

We travelled from Sydmouth (where we had continued by the space of a whole year) for LONDON and SPAIN by the South Sea, taking with us Victuals for twelve months; And had good Winds from the East, though soft and weak, for five months space, and more. But then the wind came about, and settled in the West for many days, so as we could make little or no way, and were sometimes in purpose to turn back. But then again there arose strong and great Winds from the South, with a point East, which carried us up, (for all that we could do) towards the North: By which time our Victuals failed us, though we had made good spare of them. So that finding ourselves in the midst of the greatest wilderness of Waters in the World, without Victuals; we gave ourselves for lost men, and prepared for Death. Yet we did lift up our hearts and voices to God above, who sheweth his wonders in the Deep; Beseeching him of his mercy, that as in the beginning he discovered the Face of the Deep, and brought forth Dry-land; So he would now discover land to us, that we might not perish. And it came to pass; that the next day about evening, we saw within a kenning before us, towards the North, as it were thick Clouds, which did put us in some hope of Land; Knowing how that part of the South

Sea was utterly unknown, and might have Islands and Continents, that hitherto were not come to light; Wherefore we bent our course thither, where we saw the appearance of Land, all that evening: And in the Dawning of the next day, we might plainly discern that it was a Land; flat to our sight and full of Foilage, which made it show the more Dark: And after an hour and a half sailing, we entered into a good Haven, being the Port of a fair City; not great indeed, but well built, and that gave a pleasant view from the Sea: And we thinking every minute long, till we were on Land, came close to the shore, and offered to land: But strightways we saw divers of the people, with Bastons in their hands, (as it were) forbidding us to land; Yet without any cries or fierceness, but only as warning us off, by signs that they made. Whereupon being not a little discomforted, we were advising with ourselves, what we should do. During which time, there made forth to us a small boat, with about eight persons in it: Whereof one of them had in his hand a Tipstaff of a yellow Cane, tipped at both ends with green, who came aboard our ship, without any show of distrust at all. And when he saw one of our number present himself somewhat afore the rest, he drew forth a little Scroule of Parchment (somewhat yellower than our Parchment, and shining like the Leaves of Writing Tablets, but otherwise soft and flexible) and delivered it to our foremost man. In which Scroule were written in antient Hebrew, and in ancient Greek, and in good Latin of the School,

and in Spanish, these words; Land ye not, none of you; And provide to be gone from this Coast, within sixteen days, except you have further time given you. Mean while, if you want fresh Water, or Victual, or help for your Sick, or that your ship needeth repair, write down your wants, and you shall have that which belongeth to Mercy. This Scroule was signed with a Stamp of Cherubims Wings, not spread, but hanging downwards: And by them a Cross. This being delivered, the Officer returned, and left onley a Servent with us to receive our Answer. Consulting hereupon amongst ourselves, we were much perplexed. The denial of Landing, and hasty warning us away, troubled us much: On the other side, to find that the People had Language's, and were so full of humanity, did comfort us not a little. And above all, the sign of the Cross to that Instrument, was to us a great rejoycing, and as it were a certain presage of Good. Our Answer was in the Spanish tongue, that for our ship, it was well; For we had rather met with calms, and contrary winds than any tempests. For our sick, they were many, and in very ill case: So that if they were not permitted to Land, they ran in danger of their lives. Our other wants we set down in particular, adding; that we had some little store of Merchandize, which if it pleased them to deal for, it might supply our wants, without being chargable unto them. We offered some reward in Pistols to the Servant, and a piece of Crimson Velvet to be presented to the Officer: But the Servant took them not,

nor would scarce look upon them; And so left us, and went back in another boat, which was sent for him.

About three hours after we had dispatched our Answer, there came towards us, a Person (as it seemed) of place. He had on him a Gown with wide sleeves, of a kind of Water Chamolot, of an excellent green Colour, far more glossie than ours: His under apparel was green Azure; And so was his Hat, being in the form of a Turban, daintly made, and not so huge as the Turkish Turbans; And the Locks of his Hair came down below the Brims of it. A reverend Man was he to behold. He came in a Boat, gilt in some part of it, with four Persons more onely in that Boat; And was followed by another Boat, wherein were some twenty. When he was come within a Flight-shot of our Ship, Signs were made to us, that we should send forth some to meet him upon the Water; which we presently did in our Ship-boat, or Skiff, sending the principal Men amongst us save one, and four of our Number with him. When we were come within six yards of their Boat, they called to us to stay, and not to approach further; which we did. And there-upon the Man, whom I before described, stood up, and with a loud voice, in Spanish, asked; Are ye Christians? We answered; we were; fearing the less, because of the Cross we had seen in the Subscription. At which answer the said person lift up his Right hand towards Heaven, and drew it softly to his mouth, (which is the gesture they use, when they thank God;) And then said; If

ye will swear, (all of you) by the Merit of the Saviour, that ye are no Pirates; Nor have shed blood, lawfully, nor unlawfully, within forty days past, you may have license to come to Land. We said, We were all ready to take that Oath, whereupon one of those that were with him, being (as it seemed) a Notarie, made an Entrie of this all. Which done, another of the same Boat, after his Lord had spoken a little to him, said aloud; My Lord would have you know that it is not of Pride, or greatness, that he cometh not aboard your Ship; but for that, in your Answer, you declare, that you have many sick amongst you, he was warned by the Conservatour of Health, of the City, that he should keep a distance. We were his humble Servants: and accounted for great Honour, and singular Humanity towards us, that which was already done; But hoped well, that the Nature of the sickness, of our Men, was not infectious. So he returned; And a while after came the Notary to us aboard our Ship; holding in his hand a Fruit of that Country, like a Orenge, but of colour between Orenge-tawney and Scarlet, which cast a most excellent Odour. He used it (as it seemed) for a preservative against Infections. He gave us our Oath; By the Name of Jesus and his Merits: And after told us, that the next day, by six of the clock in the Morning, we should be sent to, and brought to the strangers house, (so he called it) where we should be accommodated of things both for our whole and for our sick. So he left us; And when we offered

him some Pistolets, he smiling said; He must not be twice paid for one Labour: Meaning (as I take it) that he had salery sufficient of the State for his Service. For (as I after learned) they call an Officer that taketh Rewards, twice paid.

The next Morning early, there came to us the same Officer, that came to us at first with his Cane, and told us; He came to conduct us to the Strangers house; And that he had prevented the hour, because we might have the whole day before us, for our business. For (said he) if you will follow mine advice, there shall first go with me some few of you, and see the place, and how it may be made convenient for you; And then you may send for your Sick, and the rest of your Number, which ye will bring on Land. We thanked him, and said, That this care which he took of desolate strangers, God would reward. And so six of us went ashore with him: And when we were landed, he went before us, and turned to us, and said; he was our Servant, and our guide. He led us threew three fair streets; And all the way we went, there were gathered some people on both sides, standing in a row; but in so civil a fashion, as if it had been, not to wonder at us, but to welcome us; And divers of them, as we passed by them, put their arms a little abroad; which is their Gesture, when they bid any welcome. The strangers house is a fair and spacious house, built of brick, of somewhat a bluer colour than our brick; And with handsome windows, some of glass, some of a kind of Cambrick oyled. He brought

us first into a fair Parlour above staires, and then asked us; What number of Persons we were? And how many sick? We answered, We were in all (sick and whole) 250 Persons, whereof our sick were seventeen. He desired us to have patience a little, and to stay till he came back to us; which was about an hour after; And then he led us to see the Chambers, which were provided for us, being in number 250. They having cast it (as it seemeth) that four of those Chambers, which were better than the rest, might receive four of the principle Men of our company; and lodge them alone by themselves; and the rest were to lodge us. The Chambers were handsome and cheerfull Chambers, and furnished civilly. Then he lead us to a long Gallery like a Porture, where he showed us all along the one side, (for the other side was but Wall and Window) Seventeen Cels, very neat ones, having partitions of Cedar wood. Which Gallery and Cells, being in all 900, (many more than we needed) were instituted as an Infirmary; for sick persons. And he told us withall, that as any our sick waxed well, he might be removed from his Cell to a Chamber: For which purpose, there were set forth ten spare Chambers, besides the number we spake before. This done, he brought us back to the Parlour, and lifting up his cane a little, (as they do when they give any Charge or Command) said to us: Ye are to know, that the custome of the Land requireth, that after this day, and to morrow, (which we give you for removing of your people from your ships) you are to keep within

doors for three days. But let it not trouble you, nor do not think yourselves restrained, but rather left to your rest and ease. You shall want nothing, and there are six of our people appointed to attend you, for any business you have abroad. We gave him thanks, with all affection and respects, and said; God surely is manifested in this Land. We offered him also twenty Pistolets; But he smiled, and only said; What? Twice paid! And so he left us. Soon after our Dinner was served in; which was right good Viands, both for bread, Meat, Wine, etc. Better than any Collegiate Diet that I have known in Europe. We had also drink of three sorts, Ale, Beer, Cider, all wholesome and good; Wine of the Grape, another drink of Grain, such as is with us our Mum, but more clear: And a kind of Berry like the Pear juice, made of a fruit of that Country; A wonderful pleasing and refreshing Drink Besides, there were brought in to us, great store of those Scarlet Oranges, for our Sick; which (they said) were an assured Remedy for sickness taken at sea. There was given us also a Box of small grey, or whitish Pills, which they wished our sick should take, one of the Pills, every night before sleep; which (they said) would hasten their recovery. The next day, after that our trouble of Carriage and Removing of our men and goods, out of our ship, was somewhat settled and quiet, I thought good to call our Company together, and when they were assembled, said unto them; My dear friends, Let us know ourselves, and how

it standeth with us. We are Men cast on Land as Jonas was, out of the Whales Belly, when we were as buried in the Deep: And now we are on Land, we are but between Death and Life; For we are beyond, both the old World, and the New; And whether ever we shall see Europe, God onely knoweth. It is a kinde of Miracle hath brought us hither : And it must be little less, that shall bring us hence. Therefore in regard of our Deliverance past, and our danger present, and to come, let us look up to God, and every man reform his own ways. Besides, we are come here amongst a Christian People, full of Piety and Humanity: Let us not bring that Confusion of face upon ourselves, as to show our vices, or unworthiness before them. Yet there is more. For they have by Commandment, (though in form of Courtesie) Cloistered us within these walls, for three days; who knoweth, whether it be not, to take some taste of our manners and conditions? And if they find them bad, to banish us stright wayes; if good, to give us further time. For these men, that thay have given us for attendance, may withal have an eye upon us. Therefore for Gods love, and as we love the weale of our Souls and Bodies, let as so behave ourselves, as we may be at peace with God, and may find grace in the eyes of this People. Our Company with one voice thanked me for my good Admonition, and promised me to live Soberly and Civilly, and without giving any the least occasion of Offence. So we spent our three days joyfully and without care, in expectation what

would be done with us, when they were expired. During which time, we had every hour joy of the amendment of our sick; who thought themselves cast into some Divine Pool of Healing; They mended so kindly and so fast, as you may read in our Temple of Wisdom.

The morrow after our three days were past, there came to us a new Man, that we had not seen before, clothed in Azure, as the former was, save that his Turban was white, with a small red Cross on the Top. He had also a Tippet of fine Linnen. At his coming in, he did bend to us a little, and put his arms broad. We of our parts saluted him in a very lowly and submissive manner; As looking that from him, we should receive Sentence of Life, or Death. He desired to speak with some few of us: Whereupon six of us onely stayed, and the rest avoided the room. He said; I am by Office Governour of this House of Strangers, and by Vocation I am a Christian Priest, and of the order of the Rosie Cross; and therefore am come to you to offer you my service, both as strangers, and chiefly as Christians. Some things I may tell you, which I think you will not be unwilling to hear. The State hath given you Licence to stay on Land, for the space of six weeks: And let it not trouble you, if your occasions ask further time, for the Law in this point is not precise; And I do not doubt, but myself shall be able to obtain for you, such further time, as may be convenient. Ye shall also understand, that the Strangers House, is at this time Rich, and much aforehand; For it hath laid up

Revenue these 36,000 years: For so long it is since any Stranger arrived in this part. And therefore take ye no care; the State will defray you all the time you stay: Neither shall you stay one day the less for that. As for any Merchandize ye have brought, ye shall be well used, and have your return, either in Merchandize, or in Gold and Silver: For to us it is all one. And if you have any other Requistes to make, hide it not. For ye shall find, we will not make your Countenance to fall, by the Answer ye shall receive. Onely this I must tell you that none of you must go above a Julo, or Karan (that is with them, a Mile and a half) from the walls of the City, without especiall leave. We answered, after we had looked a while one upon another, admiring this gracious and parent-like usage; That we could not tell what to say: For we wanted words to express our thanks; And his Noble free Offers left us nothing to ask. It seemed to us, that we had before us a picture of our Salvation in Heaven: For we that were a while since in the jaws of Death, were now brought into a place where we found nothing but Consolations. For the Commandment laid upon us, we would not fail to obey it, though it was impossible but our Hearts should be enflamed to tread further upon this happy Holy Ground. We added, that our Tongues should first cleave to the Roofs of our Mouths, ere we should forget, either his Reverend Person, or this whole Nation, in our Prayers. We also most humbly besought him, to accept of us as his true Servants, by a just

Right as ever men on earth were bounden; laying and presenting, both our Persons, and all we had, at his feet. He said, He was a Priest, and looked for a Priests reward; which was our Brotherly love, and the good of our Souls and bodies. So he went from us, not without tears of tenderness in his eyes; And left us also confused with joy and kindness, saying amongst ourselves, That we were come into a Land of Angels, which did appear to us daily, and present us with Comforts, which we thought not of, much less expected.

The next day about 10 of the Clock, the Governour came to us again, and after Salutation, said familiarly; That he was come to visit us; And called for a Chair, and sat him down; And we being some ten of us, (the rest were of the meaner sort, or else gone abroad) sat down with him. And when we were set, he began thus. We of this Island of Apanua or Christie in Arabia (for so they call it in their language) have this, that by means of our Solitary Situation, and of the Laws of Secrecy, which we have for our Travelers, and our rare admission of Strangers, we know well most part of the Habitable World, and are ourselves unknown. Therefore because he that knoweth least, is fittest to ask questions, it is more reason, for the Entertainment of the time, that ye ask me questions, than that I ask you. We answered: That we humbly thanked him, that he would give us leave so to do: And that we conceived by the taste we had already, that there was no worldly

thing on Earth, more worthy to be known than the State of that happy Land. But above all (we said) since that we were met from the several Ends of the World, and hoped assuredly, that we should meet one day in the Kingdom of Heaven (for that we were both parts Christians) we desired to know (in respect that Land was so remote, and so divided by vast and unknown Seas, from the Land, where our Saviour walked on Earth) who was the Apostle of that Nation, and how it was converted to the Faith? It appeared in his face, that he took great contentment in this question in the first place; For it showeth that you first seek the Kingdom of Heaven; And I shall gladly, and briefly, satisfie your demand.

About twenty years after the Ascension of our Saviour, it came to pass, that there was seen by the people of Damcar (a City upon the Eastern Coast of our Island) within Night, (the Night was cloudy and calm) as it might be some mile into the Sea, a great Pillar of Light; Not sharp but in form of a Columne or Cylinder, rising from the Sea, a great way up towards Heaven; and on the top of it was seen a large Cross of Light, more bright and resplendent than the body of the Pillar. Upon which so strange a spectacle, the people of the City gathered aspace together upon the Sands to wonder; And so after put themselves into a number of small Boats, to go nearer to this marvellous sight. But when the Boats were come within (about) 60 yards of the Pillar, they found themselves all bound, and could go no farther; yet so as

they might move to go about, but might not approach nearer. So as the Boats stood all as in a Theater, beholding this Light as an Heavenly Sign. It so fell out, that there was in one of the Boats, one of the wise Men of the Society of the Rosie Crucians, whose House or Collage (my good Brethren) is the very Eye of this Kingdom, who having a while attentively and devoutly viewed, and contemplated this Pillar and Cross, fell down upon his face; and then he raised himself upon his knees, and lifting up his hands to Heaven, made his prayers in this manner.

Lord God of Heaven and Earth; thou hast vouchsafed of thy Grace, to those of our Order, to know thy works of Creation and the Secrets of them; And to discern (as far as appertaineth to the Generation of Men) Between divine Miracles, Works of Nature, works of Art, and Impostures, and Illusions of all sorts. I do here acknowledge and testifie before this people, that the Thing which we now see before our eyes, is thy Finger, and a true Miracle. And for as much as we learn in our Books that thou never workest Miracles but to a Divine and excellent End, (for the Laws of Nature are thine own Laws, and thou exceedest them not but upon great cause) We most humbly beseech thee, to prosper this great Sign; And to give us the Interpretation and use of it in Mercy; which thou doest in some part secretly promise, by sending it unto us.

When he had made his Prayer, he presently found the Boat he was in, moveable, and unbound; whereas all the rest remained still

fast; And taking that for an assurance of Leave to approach, he caused the Boat to be softly, and with silence, rowed towards the Pillar. But ere he came near it, the Pillar and Cross of Light broke up, and cast itself abroad, as it were, into a firmament of many Stars; which also vanished soon after, and there was nothing left to be seen but a small Ark or Chest of Cedar, dry, and not wet at all with water, though it swam. And in the Fore-end of it which was towards him, grew a small green Branch of Palm; And when the Rosie Crucian had taken it with all reverence into his Boat, it opened of itself, and there were found in it a Book and a Letter; Both written in fine Parchment, and wrapped in Sindons of Linen. The Book contained all the Canonickall Books of the Old and New Testament, according as you have them; (For we know well what the Churches with you receive;) And the Apocalypse itself; And some other Books of the New Testament, which were not at that time written, were nevertheless in the Book. And for the Letter, it was in these words.

I John, a Servant of the Highest, and Apostle of Jesus Christ, was warned by an Angel, that appeared to me in a vision of Glory, that I should commit this Ark to the floods of the Sea. Therefore I do testifie and declare unto that people where God shall ordain this Ark to come to Land, that in the same day, is come unto them Salvation and Peace, and good Will, from the Father, and from the LORD JESUS.

There was also in both these writings, as well the Book, as the Letter, wrought a great Miracle, Conforme to that of the Apostles in the Original gift of Tongues. For there being at that time, in this Land, Hebrews, Persians, and Indians, besides the Natives, every one read upon the book and the Letter, as if they had been written in his own Language. And thus was this Land saved from Infidelity, (as the Remains of the Old World was from Water) by an Ark, through the Apostolicall and Miraculous Evangelisme of Saint John. And here he paused, and a Messenger came, and called him from us. So this was all that passed in that Conference.

The next day the same Governour came again to us, immediately after dinner, and excused himself, saying: That the day before, he was called from us somewhat abruptly, but now he will make us amends, and spend time with us, if we held his Company and Conference agreeable. We answered, that we held it so agreeable and pleasing to us, as we forgot both dangers past, and fears to come, for the time we heard him speak; And that we thought an hour spent with him, was worth years of our former life. He bowed himself a little to us, and after we were set again he said; Well, the Questions are on your part. One of our numbers said after a little pause; That there was a Matter we were no less desirous to know, then fearfull to ask, least we might presume too far. But encouraged by his rare Humanity towards us, (that could scarce

think ourselves strangers, being his vowed and professed Servants) we would take the Hardiness to preboud it: Humbly beseeching him, if he thought it not fit to be answered, that he would pardon it, though he rejected it. We said, We well observed those his words, which he formerly spake, that this happy Island, where we now stood, was known to few, and yet knew most of the Nations of the World; which we found to be true, considering they had the Languages of Europe, and knew much of our state and business; And yet we in Europe, (notwithstanding all the remote Discoveries, and Navigations of this last Age) never heard any of the least Inking or Glimse of this Island. This we found wonderful strange; For that all Nations have Enter-knowledge one of another, either by Voyage into Foreign Parts, or by Strangers that come to them: And though the Travailer into a Foreign Country, doth commonly know more by the eye, than he that stayeth at home can by relation of the Travelier; Yet both ways suffice to make a mutual knowledge, in some degree, on both parts. But for this Island, we never heard tell of any Ship of theirs, that had been seen to arrive upon any shore of Europe; No nor of either the East or West Indies, nor yet of any ship of any other part of the World that had made return from them.

And yet the Marvel rested not in this: For the Situation of it (as his Lordship said.) in the Secret Conclave of such a vast Sea might cause it. But then that they should have knowledge of

the Languages, Books, Affairs of those that lye such a distance from them, it was a thing we could not tell what to make of; For that it seemed to us a condition and propriety of Divine Powers and Beings, to be hidden and unseen to others, and yet to have others open, and as in a light to them. At this speech the Governour gave a gracious smile and said; That we did well to ask pardon for this Question we now asked: For that it imported, as if we thought this Land, a Land of Magicians, that sent forth Spirits of the Air into all parts, to bring them news and intelligence of other Countries, it was answered by us all, in all possible humbleness, but yet with a Countenance taking knowledge, that we knew he spake it but merrily, That we were apt enough to think, there was somewhat Supernatural in this Island, but yet rather as Angelical, than Magical. But to let his Lordship know truly, what it was that made us tender and doubtful to ask this Question, it was not any such conceit, but because we remembered, he had given a Touch in his former speech, that this Land had Laws of Secrecy touching strangers. To this he said you remember it aright: And therefore in that I shall say to you, I must reserve some particulars that it is not Lawful for me to reveal; but there will be enough left to give you satisfaction.

Thou shall understand that which perhaps you will scarce think credible, that about three thousand years ago, or somewhat more, the Navagation of the world (specially for remote voyages) was

greater than at this day. Do not think with yourselves, that I know not how much it is increased with you within these sixscore years: I know it well; and yet I say, greater then, than now: Whether it was, that the example of the Ark, that saved the remnant of men from the Universal Deluge, gave men confidence to adventure upon the Waters; Or what it was: But such is the Truth. The Phoenicians, and specially the Tyrrians, had great Fleets. So had the Carthaginians their Colony, which is further West. Toward the East the shipping of Egypt, and of Palestina was likewise great. China also, and the great America, which have now but Junks, and Canoe's, abounded then in tall ships. This Island, (as appeareth by faithfull Registers of those times) had then fifteen hundred strong Ships, of great content. Of all this, there is with you sparing Memory, or none; But we have large knowledge thereof.

At that time, this land was known and frequented by the ships and Vessels of all the nations before named; (And as it cometh to pass) they had many times men of other Countries, that were no Sailers, that came with them: As Persians, Chaldeans, Egyptians and Grecians. So as almost all Nations of Might and Fame resorted hither: Of whom we have some Stirps, and little Tribes with us, at this day. And for our own ships, they went sundry Voyages, as well to your streights, which you call the Pillars of Hercules, as to other parts in the Persian and Mediterrine Seas; As to Paguin,

(which is the same with Cambaline) and Quinzy, upon the Oriental Seas, as far as to the Borders of the East Tartary.

At the same time, and an age after, or more, the Inhabitants of the Holy Land did flourish. For though the Narration and description, which is made by a great Man with you, that the Descendants of Neptune planted there; and of the Magnificent Temple, Palace, City and Hill; See my Rosie Crucian Infallible Axiomata, and the manifold streams of goodly Navigable rivers, (which as so many Chains environed the same Site, and Temple;) And the several Degrees of Ascent, whereby men did climb up to the same, as if it had been a Scala Caeli, be all Poetical and Fabulous: Yet so much is true, that the said Country of Judea, as well that of Peru then called Goya, as that of Mexico then named Tyrambel, were mighty and proud Kingdoms, in Arms, Shipping, and Riches: So mighty, as at one time (or at least within the space of ten years,) they both made two great expeditions: They of Tyrambel through Judea to the Mediterrane Sea; and they of Goya through the South Sea upon this our Island: And for the former of these, which was into Europe, the same Author amongst you, (as it seemeth,) had some relation from his Beata, whom he reciteth: See the Harmony of the World, lib. 1, The Preface which indeed is an introduction to the work. For assuredly such a thing there was. But whether it were the ancient Athenians that had the glory of the Repulse, and Resistance of those Forces, I can say nothing: But certain it is, there

never came back, either Ship, or Man, from that Voyage. Neither had the other Voyage of those of Goya upon us, had better fortune, if they had not met with Enemies of great clemency. For the King of this Island, (by name Phroates who was raised three times from death to life;) a wise Man, and a great Warriar; Knowing well both his own strength, and that of his Enemies; handled the matter so, as he cut off their Land-forces from their ships; and entoyled both their Navy, and their Camp with a greater power than theirs, both by Sea and land: And compelled them to render themselves without striking stroke: And after they were at his mercy, contenting himself only with their Oath, that they should no more bear Arms against him, dismissed them in safety. But the Divine Revenge overtook not long after those proud enterprises. For within less than the space of one Hundred years, the Island was utterly lost and destroyed: Not by a great Earth-quake, as your man saith, (For that whole Tract is little subject to Earth-quakes) But by a particular Deluge or Inundation; those Countries having, at this day, far greater Rivers, and far greater Mountains, to pour down Waters, than any part of the Old World. But it is true, that the same Inundation was not deep, not past forty feet, in most places, from the ground; So that, although it destroyed man and beast generally, yet some few wild Inhabitants of the Wood escaped. Birds also were saved by flying to the high Trees and Woods. For as for Men, although they had Buildings in many places, higher

than the Depth of the Waters, yet that Inundation, though it were shallow, had a long continuance; whereby they of the Vaile, that were not drowned perished for want of food, and other things necessary. So as marvaile you not at the thin Population of America, nor at the rudeness and ignorance of the people; for you must account your inhabitants of America as a young People; Younger a thousand years, at the least than the rest of the world: For that there was so much time, between the Universal Flood, and this Particular Inundation. For the poor Remnant of Humane Seed, which remained in their Mountains, Peopled the Country again slowly, by little and little; And being simple and savage People, (Not like Noah and his Sons which was the chief family of the Earth) they were not able to leave Letters, Arts, and Civility, to their Posterity; And having likewise in their Mountanous Habitations been used, (in respect of the extream cold of those Regions,) to cloath themselves with the Skins of Tigers, Bears, and great Hairy Goats, that they have in those parts; When after they came down into the Valley, and found the intolerable heats which are there, and knew no means of lighter apparell; they were forced to begin the Custom of going naked, which continueth at this day. Onely they take great pride and delight in the Feathers of Birds, that came up to the high Grounds, while the Waters stood below. So you see, by this main Accident of time, we lost our traffic with the Americans, with whom, of all others, in regard they lay nearest

to us, we had most commerce. As for the other parts of the World, it is most manifest, that in the ages following, (whether it were in respect of Wars, or by a natural revolution of time,) Navigation did everywhere greatly decay; and specially, far voyages, (the rather by the use of Gallies, and such vessels as could hardly brook the Ocean,) were altogether left and omitted. So then, that part of intercourse, which could be from other Nations, to sail to us, you see how it hath long since ceased; Except it were by some rare Accident, as this of yours.

But now of the Cessation of that other part of intercourse, which might be by our saying to other Nations, I must yield you some other cause. For I cannot say, (if I shall say truly,) but our Shipping, for Number, Strength, Mariners, Pylots, and all things that appertain to Navigation, is as great as ever: And therefore why we should sit at home, I shall now give you an account by itself; And to will draw nearer, to give you satisfaction, to your principal Question.

There raigned in this Island, about nineteen hundred years ago, a King, whose memory of all others we most adore; Not Superstitiously, but as a divine instrument, though a mortal man: His name was Eugenius Theodidactus, you may read this at large in our Idea of the Law: and we esteem him as the Law-giver of our Nation. This King had a large heart, inscrutable for good; and was wholly bent to make his Kingdom and people happy. He therefore taking into consideration,

how sufficient and substantive this Land was to maintain itself without any aid (at all) of the Foreigner; being 56,000 Miles in circuit and of rare Fertility of Soil, in the greatest part thereof; And finding also the shipping of this country might plentifully set on work, both by fishing and by transportations from Port to Port, and likewise by sailing into some small Islands that are not far from us, and are under the Crown and Laws of this State: And recalling into memory, the happy and flourishing estate, wherein this Land then was, so as it might be a thousand ways altered to the worse, but scarce any one way to the better; though nothing wanted to his Noble and Heroicall intentions, but only as far as Humane foresight might reach to give perpetuity to that, which was in his time so happily established. Therefore amongst his other fundamental Laws of this Kingdom, he did ordaine the Interdicts and Prohibitions, which we have touching of Strangers; which at that time (though it was after the calamity of America) was frequent; Doubting novelties, and commixture of Manners. It is true, the like Law, against the admission of strangers without License, is an ancient law, in the Kingdom of China, and yet continued in use. But there it is a poor thing: Read our Book called The Fundamental Element of Moral Philosophy, Policy Government and Laws And hath made them a curious ignorant, fearful, foolish nation. But our Law-giver made his Law of another temper. Read our Book called The Idea of the Law, etc. For first, he hath preserved all points

of humanity, in taking Order, and making provision for the relief of strangers distressed, whereof you have tasted. At which Speech (as reason was) we all rose up, and bowed ourselves. He went on. That King also still desireing to join humanity and policy together; and thinking it against humanity, to detaine strangers here against their wills; And against policy, that they should return, and discover their knowledge of this state, he took this course: He did ordain, that of the strangers, that should be permitted to Land, as many at all times might depart as would; but as many as would stay, should have very good conditions, and means to live, from the state. Wherein he saw sofar, that now in so many ages since the Prohibition, we have memory not of one ship that ever returned, and but of thirteen persons only, at several times, that chose to return in our Bottoms. What those few may have reported abroad, I know not. But you must think, Whatsoever they have said, could be taken where they came, but for a Dream. Now for our Travelling from hence into parts abroad, our Law giver thought fit altogether to restrain it; read our Idea of Government, etc. So is it not in China. For the Chinese sail where they will, or can; which showeth, that their Law of keeping out strangers, is a Law of Pusisanimitie, and fear. But this restraint of ours, hath only one Exception, which is admirable; preserving the good which commeth by communicating with strangers, and avoiding the hurts: And I will now open it to you. And here I shall seem a little to digress but you will

by and by find it pertinent. Ye shall understand, (my dear friends,) that among: the excellent acts of that King, one above all hath the preheminance, it was the Erection and institution of an Order, or Society, which we call The Temple of the Rosie Cross; The noblest Foundation, (as we think,) that ever was upon the earth; And the Lanthorne of this Kingdom. It is dedicated to the study of the works, and Creatures of God. Some think it beareth the Founders name a little corrupted, as if it should be F.H.R.C. his house. But the Records write it, as it is spoken. So as I take it to be denominate of the King of the Hebrews which is famous with you, and no stranger to us: For we have some parts of his works, which with you have lost; namely that Rosie Crucian M which he wrote of all things past, present or to come; And of all things that have life and motion. This maketh me think, that our king finding himself to Symbolize, in many things, with that King of the Hebrews (which lived many years before him) honoured him with the Title of this Foundation. And I am the rather induced to be of this opinion, for that I find in ancient Records, this Order or Society of the Rosie Cross is sometimes called the Holy House, And sometimes the Colledge of the Six days Works? Whereby I am satisfied, that our Excellant King had learned from the Hebrews, that God had created the World, and all that therein is, within six days; And therefore he instituting that house, for the finding out of the true Nature of things, (wherewith God might have the more Glory in the workmanship

of them, and men the more fruit in the use of them,) did give it also that second name. But now to come to our present purpose; When the King had forbidden, to all his people, Navigation into any part, that was not under his Crown, he had nevertheless this Ordinance: That every twelve years there should be set forth, out of this Kingdom, two ships appointed to several voyages; That in either of these Ships, there should be a mission of three of the Fellows, or Brethren of the holy house; whose errand was only to give us Knowledge of the Affaires and State of those Countries, to which they were designed; And especially of the Sciences, Arts, Manufactures, and Inventions of all the world; And withall to bring unto us, Books, Instruments and Patterns, in every kind: That the ships after they had landed the Brethren of the Rosie Cross should return; And that the Brethern R.C. should stay abroad till the new Mission. These ships are not otherwise fraught, than with store of Victuals, and good quantity of Treasure to remain with the Brethren, for the buying of such things, and rewarding of such persons as they should think fit. Now for me to tell you how the Vulgar sort of Mariners are contained from being discovered at land; And how they that must be put to shore for any time, colour themselves under the name of other Nations, and to what places these voyages have been designed: and what places of Rendezvous are appointed for the new missions, and the like circumstances of the practise, I may not do it; Neither is it much to your desire. But thus you see, we

maintain a Trade, not for Gold, Silver, or Jewels; nor for Silk, nor for Spices, Nor any other commodity of matter; But only for Gods first Creature, which was Light: To have Light (I say) of the Growth of all Parts of the World. And when he had said thus, he was silent; and so were we all. For indeed we were all astonished, to hear so strange things so probably told. And he perceiving, that we were willing to say somewhat, but had it not ready, in great courtisie took us off, and descended to ask us questions of our voyage and fortunes, and in the end concluded, that we ought to do well, to think with ourselves, what time of stay we would demand of the state; And bade us not to scant ourselves; for he would procure such time as we desired. Whereupon we all rose up, and presented ourselves to kiss the skirt of his Tippet, but he would not suffer us, and so took his leave. But when it came once amongst our people, that the State used to offer conditions to strangers that would stay, we had work enough to get any of our Men to look to our Ship; and to keep them from going presently to the Governour, to crave conditions. But with much adoe we restrained them, till we might agree what course to take.

We took ourselves now for freemen, seeing there was no danger of our utter Perdition; And lived most joyfully, going abroad, and seeing what was to be seen, in the City and places adjacent, within our Tedder; And obtaining acquaintance with many of the City, not of the meanest Quality; at whose hands we found such humanity, and

such a freedom and desire, to take strangers, as it were, into their bosome, as was enough to make us forget all that was dear to us, in our own Countries; and continually we met with many things, right worthy of Observation and relation: As indeed, if there be a Mirror in the World worthy to hold mens eyes, it is that Country. One day there were two of our Company bidden to feast of the fraternity, and as they call it; a most Natural, Pious, and Reverend custome it is, showing that nation to be compounded of all Goodness. This is the manner of it. It is granted to any Man, that shall live to see thirty persons, descended of his body, alive together, and all above three years old, to make this Feast, which is done at the cost of the State. The Father of the fraternity, whom they call the R.C. two days before the Feast, taketh to him three of such friends as he liketh to chose; And is assisted also by the Governour of the City, or place where the feast is celebrated; and all the Persons of the family of both Sexes, are summoned to attend him. These two days the Rosie Crucian sitteth in consultation, concerning the good estate of the Fraternity. There if there be any discord or suits between any of the Fraternity, they are compounded and appeased. There, if any of the family be distressed or decayed, order is taken for their Relief, and competent means to live. There, if any be subject to vice, or take ill Courses, they are reprov'd and Censured. So likewise direction is given touching Marriages, and the Courses of life, which any of them

should take, with divers other the like Orders and Advices. The Governour assisteth, to the end to put in Execution, by his Public Authority, the Decrees and Orders of the Tirsan, if they should be disobeyed; though that seldome needeth; such reverence and obedience they give, to the order of Nature. The Tirsan doth also then ever chose one man from amongst his Sons, to live in house with him; Who is called, ever after the Son of the Vine. The reason will hereafter appear. On the Feast day, the Father or Tirsan cometh forth after Divine Service, into a large Room, where the Feast is celebrated; Which room hath an half pace at the upper end. Against the wall, in the middle of the Hall-pace, is a Chair placed for him, with a Table and Carpet before it. Over the Chair is a State, made Round or Oval, and it is of Ivie; an Ivie somewhat whiter than ours, like the leaf of a Silver Aspe, but more shining; For it is green all Winter. And the State is curiously wrought with silver and silk of divers Colours, broyding or binding in the Ivie; And is ever of the work of some of the Daughters of the family; and veiled over at the top, with a fine net of silk and silver. But the substance of it, is true Ivie; whereof, after it is taken down, the Friends of the Family, are desirous to have some Leaf or Sprig to keep. The Tirsan cometh forth with all his Generation or Linage, the Males before him, and the females following him; and if there be a mother, from whose body the whole Lineage is descended, there is a Traverse placed in a loft above, on the right hand of the Chair,

with a privie Door, and a carved window of Glass; leaded with Gold and blue, where she sitteth, but is not seen. When the Tirsan is come forth, he sitteth down in the Chair; and all the Linage place themselves against the wall, both at his back, and upon the return of the Hall-pace, in order of their years, without difierence of Sex, and stand upon their feet. When he is set, the Room being a ways full of company, but well kept and without disorder, after some pause, there cometh in from the lower end of the Room, a Tartan (which is as much as an Herald;) And on either side of him two young Lads; Whereof one carrieth a scrowle of their shining yellow Parchment: And the other a Cluster of Grapes of Gold, with a long Foot or Stalke. The Herald, and Children, are clothed with mantles of Sea-water green Satin; But the Heralds Mantle is streamed with Gold, and hath a Traine. Then the Herald with three curtesies, or rather inclinations, cometh up as far as the Half-pace; And there first taketh into his Hand the Scrowle. This Scrowle is the Kings Charter, containing Gifts of Revenue and many Priviledges, Exemptions, and points of honour, granted to the Father of the Fraternity; And it is ever stiled and directed, to Such an one, Our well beloved friend and Creditour: Which is a Title proper only to this Case. For they say, the King is Debtor to no man, but for Propagation of his subjects. The Seal set to the Kings Charter, is R.C. and the Kings image imbossed or moulded in Gold; And though such Charters be expedited of Course, and as of Right; yet they

are varied by discretion according to the Number and Dignity of the Fraternity. This Charter the Herald readeth aloud, and while it is read, the father or Rosie Crucian standeth up, supported by two of his sons, such as he chooseth. Then the Herald mounteth the half-pace, and delivereth the Charter into his Hands; and with that there is an Acclamation, by all that are present, in their Language, which is thus much, Happy are the people of Apamia. Then the Herald taketh into his hand from the other childe, the cluster of Grapes, which is of Gold; both the stalke and the grape. But the Grapes are daintily Enamelled; And if the males of the Holy Island be the greater number, the Grapes are enamelled Purple, with a little Sun-set on the top; If the females, then they are enamelled into a greenish yellow, with a Cresant on the top. The Grapes are in number as many as there are Descendents of the Fraternity. This Golden cluster, the Herald delivereth also to the Rosie Crucian, who presently delivereth it over to that Son that he had formerly chosen to be in House with him; who beareth it before his Father as an ensigne of Honour, when he goeth in public ever after; and is thereupon called The Son of the Vine. After this Ceremony ended, the Father or Rosie Crucian retireth; and after some time cometh forth again to Dinner, where he sitteth alone under the State, as before; and none of his descendants sit with him, of what degree or dignity soever, except he happen to be of the Holy House. He is served only by his own children, such as are Male; who performe unto him all

service of the table upon the knee; and the Women only stand about him, leaning against the wall. The room below the half pace, hath Tables on the sides for the Ghosts that are bidden; Who are served with great and comely orders; and towards the end of Dinner (which in the greatest feasts with them, lasteth never above an hour and an half) there is an Hymn sung, varied according to the Invention of him that composeth it; (for they have excellent Poesie) but the Subject of it is, (always) the praises of Adam, and Noah, and Abraham, whereof the former two peopled the world, and the last was the father of the faithfull. Concluding ever with a thanksgiving for the Nativity of our Saviour Jesus Christ, in whose Birth the Births of all are only blessed. Dinner being done, the R. Crucian returneth again; And having withdrawn himself alone into a place where he maketh some private Prayers, he cometh forth the third time, to give the Blessing with all his descendents, who stand about him as at the first. Then he called them forth by one and by one, by name, as he pleaseth, though seldome the Order of Age be inverted. The person that is called (The Table being before removed.) kneeleth down before the chair, and the Father layeth his hand, upon his head or her head, and giveth the blessings in these words: Son of the Holy Island, (or Daughter of the Holy Island) thy Father saith it; The man by whom thou hast breath and life, speaketh the word; The Blessing of the Everlasting Father, the Prince of Peace and the Holy Dove, be upon thee, and make the days of thy Pilgrimage

good and many. This he saith to every one of them; And that done, if there be any of his Sons of eminent Merit and Virtue, (so they be not above two,) he calleth for them again, and saith, laying his arm over their shoulders, they standing; Sons, it is well ye are borne, give God the praise, and persevere to the end. And withall delivereth to either of them a Jewel, made in the figure of an ear of wheat, which they ever after do wear in the front of their Turban, or Hat. This done, they fall to Music and dances, and other Recreations, after their manner, for the rest of the day. This is the full order of that Feast of the Rosie Cross.

By that time, six or seven days were spent, I was fallen into stright Acquaintance with a Merchant of that City, whose Name was Nicholes Walford, and his man; Sede John Bosker; He was a Jew and Circumcised: For they have some few Strips of Jews yet remaining amongst them, whom they leave to their own religion: Which they may the better do, because they are of a far differing Disposition from the Jews in other parts. For whereas they hate the Name of Christ; And have a secret inbred Rancour against the people amongst whom they live; These (contrariwise) give unto our Saviour many high Attributes, and love the Nation of Chassalonia extremely. Surely this man of whom I speak, would ever acknowledge that Christ was born a Virgin; And that he was more than a man: And he would tell how God made him Ruler of the Seraphems which guard his Throne; read the Harmony of the World. And they call him also the milken

way EMEPHT and the Eliah of the Messiah, and many other high Names; which though they be inferior to his Divine Majesty, yet they are far from the language of other Jews. And for the Country of Apamia, the Holy Island or Chassalonia, for it is one place this man would make no end of commending it; Being desirous by tradition amongst the Jews there to have it believed, that the People thereof were of the generations of Abraham, by another son, whom they call Nachoran; And that Moses by a secret Cabala, read The Temple of Wisdom lib. 4 ordained the Laws of Bensalem which they now use; and that when the Messiah should come, and sit in his Throne at Hierulalem, the King of Chassalonia, should sit at his feet, whereas other Kings should keep a great distance. But yet setting aside the Jewish Dreams, the man was a wise man, and learned, and of great Policy, and excellently seen in the Laws and customs of that Nation. Amongst other discourses, one day, I told him, I was much affected with the Relation I had, from some of the Company, of their custome in holding the Feast of the Fraternity: For that (me thought) I had never heard of a Solemnity, wherein Nature did so much preside. And because Propagation of families proceedeth from the Nuptial copulation, I desired to know of him, what Laws and customs they had concerning Marriage; And whether they kept Marriage well; And whether they were tied to one wife; For that where Population is so much affected, and such as with them it seemed to be, there is commonly Permission of Plurality of Wives. To this he said; You have Reason for to

commend that excellent Institution of the Feast of the Family. And indeed we have Experience, that those Families that are partakers of the blessing of that Feast, do flourish and prosper ever after, in an extraordinary manner. But hear me now, and I will tell you what I know. You shall understand, that there is not under the Heavens, so chaste a Nation, as this of Apamia; Nor so free from all Pollution, or foulness. It is the Virgin of the World. I remember I have read in one of your European Books, of an holy Hermit amongst you, that desired to see the Spirit of Fornication, and there appeared to him a little foul ugly Aethiope. But if he had desired to see the Spirit of Chastitie of the Holy Island, it would have appeared to him in the likeness of a fair beautiful Cherubim. For there is nothing, amongst Mortal men more fair and admirable than the chaste Minds of this people. Know therefore, that with them there are no Stews, no dissolute Houses, no curtisans, nor anything of that kind. May they wonder (with detestation) at you in Europe, which permit such things. They say ye have put marriage out of office: For marriage is ordained a remedy for unlawful concupiscence; And natural concupiscence seemeth as a Spirit to marriage. But when men have at hand a remedy more agreeable to their corrupt will, marriage is almost expelled. And therefore there are with you seen infinite men that marrie not, but chuse rather a libertine and impure single life, than be yoked in marriage; And many that do marry, marry late, when the Prime and strength of their years is past. And when they

do marry, what is marriage to them, but a very bargain, wherein is sought alliance, or Portion, or Reputation, with some desire (almost indifferent) of Issue; and not the faithfull Nupital union of man and wife, that was first instituted? Neither is it possible, that those that have cast away so basely, so much of their Strength, should greatly esteem children, (being of the same matter) as chaste Men do. So likewise during Marriage is the case much amended, as it ought to be if those things were tolerated only for necessity? No, but they remain still a very affront to marriage. The haunting of those dissolute places, or resort to Curtizans, are no more punished in married Men, than in Batchelors; And the depraved custom of change and the delight in Meretricious Embracements, (where sin is turned into Art,) maketh Marriage a dull thing, and a kind of imposition, or Tax. They hear you defend these things, as done to avoid greater Evils; As advoutries, Deflouring of Virgins, unnatural lust, and the like: But they say, this is a preposterous Wisdom; and they call it Lot's offer, who to save his guests from abusing, offered his daughters: Nay they say further, that there is little gained in this; for that the same vices and appetites do still remain and abound; unlawful lusts being like a furnace, that if you stop the flames altogether, it will quench; But if you give it any vent, it will rage. As for masculine Love, they have no touch of it, and yet there are not so faithfull and inviolate friendships in the world again, as are there; and to speak generally, (as I said before,)

I have not read of any such Chasisty in any people, as theirs: and their usual saying is, That whosoever is unchaste, cannot reverence himself: And they say, That the Reverence of a mans self is, next to religion, the chiefest Bridle of all vice. And when he had said this, the good Jew paused a little; Whereupon, I far more willing to hear him speak on, than to speak my self; yet thinking it descent, that upon his pause of speech, I should not be altogether silent, said only thus; That I would say to him, as the Widow of Serepta said to Elias, that he was come to bring to memory our sins; and that I confess the Righteousness of Aquamia was greater than the Righteousness of Europe. At which speech he bowed his head, and went on in this manner. They have also many wise and excellent laws touching Marriage. They allow no Polygamie. They have ordained that none do intermarry or contract, until a month be past from their first Inter-view. Marriage without consent of Parents they do not make void, but they null it in the inheritours: For the children of such Marriages are not admitted to inherit, above a third part of their Parents Inheritance. I have read in a Book of one of your Men, of a Fained common wealth, where the Married couple are permitted, before they contract, to see one another Naked. This they dislike: For they think it a Scorne to give a refusall after so Familiar knowledge: But because of many hidden defects in men and Womans bodies, they have a more civil way: For they have near every Town, a couple of Pools, (which they call Adam and Eves Pools,)

where it is permitted to one of the friends of the Man, and another of the Friends of the Woman, to see them severally bathe Naked.

And as we were thus in conference, there came one that seemed to be a messenger, in a rich Huke, that spake with the Jew: Whereupon he turned to me, and said You will pardon me, for I am commanded away in haste. The next morning he came to me again, joyfull as it seemed, and said; There is word come to the Governour of the City that one of the Fathers of the Temple of the Rosie Cross or Holy house, will be here this day Seven-night: We have seen none of them this dozen years. His coming is in State; But the cause of his coming is secret. I will provide you, and your fellows, of a good standing, to see his Entry. I thanked him and told him I was most glad of the news. The day being come he made his entry. He was a man of middle stature and age, comely of person, and had an Aspect as if he pittied Men. He was cloathed in a Robe of fine black Cloth, with wide sleeves, and a Cape. His under garment was of excellent white linen, down to the foot, girt with a girdle of the same; and a Sindon or Tippet of the same about his neck. He had gloves that were curious, and set with Stones; and Shoes of Peach-coloured Velvet. His neck was bare to the shoulders. His Hat was like a Helmet, or Spanish Montera; and his Locks curled below it crecently: They were of colour brown. His Beard was cut round, and of the same colour with his hair, somewhat lighter. He was carried in a rich Chariot, without wheels, Litter-wise; With

two horses at either end, richly trapped in blue Velvet Embroydered, and two Footmen on each side in the like attire. The Chariot was all of Cedar gilt and adorned with Chrystal; save that the Fore-end had Panels of Sapphire, set in borders of Gold; And the hinder-end the like of Emeralds of the Peru colour. There was also a Son of Gold, Radiant upon the Top, in the Midst; And on the Top before, a small Cherub of Gold with wings Displayed. The Chariot was covered with cloth of Gold tissued upon Blue. He had before him fifty attendants young men, all in white Saten loose coats to the Mid Leg; and Stockings of white Silk; and shoes of blue Velvet; and Hats of blue Velvet; with fine Plumes of divers colours, set round like Hat-bands. Next before the Chariot, went two Men bare-headed, in Linen Garments down to the foot, girt, and shoes of blue Velvet; Who carried the one a Crosier, the other a Pastoral staff like a Sheep-hook: Neither of them of Metal, but the crosier of Palm-wood, the Pastoral Staff of Cedar. Horse-Men he had none, neither before, nor behind his Chariot: as it seemed to avoid all tumult and trouble behind his Chariot, went all the Officers and Principals of the Companys of the City. He sat alone upon cushions, of a kind of excellent Plush, blue; And under his foot curious Carpets of Silk of divers colours, like the Persian, but far finer. He held up his bare hand, as he went, as blessing the people, but in silence. The street was wonderfully well kept; So that there was never any Army had their men stand in better battel-Array, than the people stood.

The windows likewise were not crowded, but everyone stood in them, as if they had been placed. When the show was past, the Jew said to me; I shall not be able to attend you as I would, in regard of some charge the city hath layed upon me, for the entertaining of this Rosie Crucian. Three days after the Jew came to me again, and said; Ye are happy men; for the Father of the Temple of the Rosie Cross taketh notice of your being here, and commanded me to tell you, that he will admit all your company to his presence, and have private conference with one of you, that ye shall choose: And for this hath appointed the next day after tomorrow. And because he meaneth to give you his blessing, he hath appointed it in the Forenoon. We came at our day, and home, and I was chosen by my fellows for the private Accessee. We found him in a fair Chamber, richly hanged, and carpeted under foot, without any degrees to the State. He was set upon a low Throne richly adorned, and a rich cloth of State over his head, of blue Satin Embroydered. He was alone, save that he had two Pages of honour, on either Hand one, finely attired in White. His under Garments were the like that we saw him wear in the Chariot; but in stead of his Gown, he had on him a Mantle with a Cape, of the same fine black, fashioned about him. When we came in, as we were taught, we bowed low at our first entrance; And when we were come near his Chair, he stood up, holding forth his hand ungloved, and in posture of blessing; and we every one of us stooped down and kissed the Hem of his Tippet. That done,

the rest departed, and I remained. Then he warned the Pages forth of the Room, and caused me to sit down beside him, and spake to me thus in the Spanish Tongue.

God bless thee, my Son, I will give thee the greatest Jewel I have: For I will impart unto thee, for the love of God and Men, a Relation of the true State of the Rosie Cross. Son, to make you know the true state of the Holy House, I will keep this order. First I will set forth unto you the end of our Foundation. Secondly, the preparations and instruments we have for our Works. Thirdly, the several employments and functions whereto our fellows are assigned. And Fourthly, the Ordinances and rights which we observe.

The end of our Foundation is the Knowledge of Causes, and Secret Motions of Things; And the enlarging of the bounds of Kingdoms to the effecting of all Things possible.

The Preparations and Instruments are these. We have large and deep Caves of several depths; The deepest are sunk, 36,000 Feet: And some of them are digged and made under great Hills and Mountains: So that if you reckon together the depths of the Hill, and the depth of the Cave, they are (some of them) above seven miles deep. For we find, that the depth of a Hill, and the depth of a Cave from the flat, is the same Thing; Both remote alike, from the Sun and Heavens Beams, and from the open Air. These Caves we call the Lower Regions, and we use them for all Coagulation, Induration, Refrigeration, and Conservations of Bodies. We use them likewise for the imitation

of natural Mines; and the producing also of new artificial Metals, by compositions and materials which we use, and lay therefore many years. We use them also sometimes, (which may seem strange,) for curing of some Diseases, and for prolongation of life, in some Hermits that choose to live there well accommodated of all things necessary, and indeed live very long; By whom also we learn many things; Read our Temple of Wisdom.

We have Burials in several earths, where we put diverse Cements, as the Chinese do their Bercellane, but we have them in greater Variety, and some of them more fine. We have also great varieties of composts, and soils, for the making of the earth fruitfull.

We have High Towers; the highest about half a mile in height; and some of them likewise set upon high Mountains: So that the vantage of the Hill with the Tower, is in the highest of them three miles at least. And these places we call the upper Region, accounting the Air between the highest places, and the lower, as a middle Region. We use these Towers, according to their several Heights, and Situations, for Insolation, Refrigeration, Conservation; And for the View of divers Meteors, as Winds, Rain, Snow, Hail, and some of the fiery Meteors also. And upon them, in some places, are Dwellings of Hermits, whom we visit sometimes, and instruct what to observe. Read our Harmony of the World.

We have great Lakes, both Salt and fresh; whereof we have use for the fish and fowl. We use them also for burials of some natural

bodies: For we find a difference in things buried in earth, or in Air, below the Earth, and things buried in the Water. We have also Pools, of which some do straine fresh water out of Salts; And other by Art do turn fresh Water into salt. We have also some Rocks in the midst of the Sea; and some Bays upon the shore for some works, wherein is required the Air and Vapour of the Sea. We have likewise violent streams and cataracts which serve us for many Motions: And likewise Engines for multiplying and Enforcing of winds to set also on going divers Motions.

We have also a number of Artificial Wells, and fountaines made in imitation of the natural Sourfes and Baths, as tinted upon Vitriol, Sulpher, Steel, Brass, Lead, Nitre, and other Minerals. And again we have little Wells for infusion of many things, where the waters take the virtue quicker and better, than in Vessels, or the Basins, and amongst them we have a Water, which we call water of Paradise, being, by that we do to it, made very Sovereign for health, and prolongation of Life; As you shall read in this Book.

We have also great and spacious houses, where we imitate and demonstrate Meteors, As Snow, Hail, Rain, some artificial rains of bodies, and not of water, thunders, lightnings; Also generations of bodies in air, as frogs, Flies and divers others.

We have also certain chambers, which we call chambers of Health, where we qualify the air as we think good and proper for the cure of divers diseases, and preservation, of Health.

We have also fair and large Baths, of several mixtures, for the restoring of mans body from arefaction: and others for the confirming of it in Strength of Sinews, vital parts, and the very juice and substance of the body.

We have also large and various Orchards; see the Epistle to the Harmony of the World, and Gardens, wherein we do not so much respect beauty, as variety of ground and Soil, proper for diverse Trees, and Herbs: And some very spacious, where Trees and Berries are set, whereof we make divers kinds of drinks, besides the Vineyards. In these we practice likewise all conclusions of Grafting, and inoculating, as well of wild trees, as fruit trees, which produceth many effects. And we make (by Art) in the same Orchards, and Gardens, Trees and Flowers to come earlier, or later than their Seasons; and to come up and bear more speedily than by their natural course they do. We make them also by Art greater much than nature; and their fruit greater, and sweeter, and of differing taste, smell, colour, and figure, from their nature. And many of them we so order as they become of medicinal use.

We have also means to make divers plants rise by mixtures of Earth without Seeds: And likewise to make divers new Plants, differing from the Vulgar; and to make one Tree or Plant turn into another.

We have also parks, and enclosures of all sorts of beasts, and birds; which we use not only for view or rareness, but likewise for

dissections, and trials, that thereby we may take light what may be wrought upon the body of man. Wherein we find many strange effects; as continuing life in them, though divers parts, which you account vital, be perished, and taken forth; Resuscitating of some that seem dead in appearance; and the like. We try also all Poisons, and other medicines upon them, as well of Chyrurgery as Physick. By art likewise we make them greater or taller than their kind is; and contrary wise dwarf them and stay their growth. We make them more fruitfull and bearing than their kind is; and contrary wise barren and not Generative. Also we make them differ in colour, shape, activity, many ways. We find means to make commixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is. We make a number of kinds of Serpents, worms, flies, fishes, of putrefaction, whereof some are advanced (in effects) to be perfect creatures, like beasts, or birds, and have Sexes, and do propagate. Neither do we this by chance, but we know beforehand, of what matter and commixture, what kind of those creatures will rise.

We have also particular Pools, where we make trials upon fishes, as we have said before of beasts, and birds.

We have also places for breed and generation of those kinds of Worms and Flies which are of special use; such as are with you your Silk worms, and Bees.

I will not hold you long with recounting of our brew-houses,

bake-houses, and kitchens, where are made divers drinks, breads and meats, rare and of special effects. Wines we have of Grapes, and drinks of other juices, of fruits, of Grains, and of roots, and of mixtures with honey, suger, manna, and fruits dried, and decocted: Also of the tears or wounding of trees; And of the Pulp of Canes. And these drinks are of several ages, some to the age or last of fourty years. We have drinks also brewed with several Herbs, and roots, and Spices; Yea with several fleshes, and white-meats; whereof some of the Drinks are such as they are in effect meat and drink both: So that divers, especially in age, do desire to live with them, with little or no meat, or Bread. And above all we strive to have drinks of extream thin parts, to insinuate into the body, and yet without all biting, sharpness, or fretting; insomuch as some of them, put upon the back of your Hand, will, with a little stay, pass through to the palm, and yet taste mild to the mouth. We have also waters, which we ripen in that fashion, as they become nourishing: So that they are indeed excellent Drink: And many will use no other. Breads we have of several Grains, Roots and Kernels: Yea and some of flesh, and fish, dried with divers kinds of Leavenings, and seasonings: So that some do extreemly move appetite; some do nourish so as divers do live of them, without any other meat, who live very long. So far meats, we have some of them so beaten, and made tender, and mortified, yet without all corrupting, as a weak heat of the Stomack will turn them into good Chylus; as well as a

strong heat would meat otherwise prepared. We have some meats also, and breads, and drinks, which taken by men, enable them to sailing after and some other, that used make the very flesh of mens bodies sensibly more hard and tough, and their strength far more great then otherwise it would be.

We have Dispensatories, or shops of Medicines: wherein you may easily think, if we have such variety of Plants and living Creatures, more than you have in Europe, (for we know what you have) the Simples, Drugs, and Ingredients of Medicines, must likewise be in so much the greater Variety. We have them likewise of diverse ages, and long Fermentations. And for their preparations, we have not only all manner of Exquisite distillations, and separations, and especially by gentle heats and Percolations through diverse Strainers, yea and substances, but also exact forms of compositions, whereby they incorporate almost, as they were natural simples.

We have also divers Mechanical Arts, which you have not, and stuffs made by them; as papers, linen, silks, Tissues; dainty works of feathers of wonderful lusture; excellent Dyes, and many others: And shops likewise, as well for such as are not brought into vulgar use amongst us, as for those that are. For you must know, that of the things forecited many of them are grown into use throughout the Kingdom; But yet, if they did flow from our invention, we have of them also for Paterns and Principles.

We have also furnaces of great diversities, and that keep great

Diversity of heats: Fierce and Quick; strong and constant; soft and mild, blowne quite dry, Moist, and the like. But above all we have heats in imitation of the Suns and heavenly bodies heats, that pass divers inequalities, and (as it were) Orbs, Progresses and returns, whereby we produce admirable effects. Besides we have heats of dung; and of bellies and maws of living Creatures, and of their bloods, and bodies and of Hayes and herbs, layed up moist; of lime unquined, and such like. Instruments also which generate heat only by Motion. And further, places for strong insulations; and again, places under the earth, which by nature, or Art, yeild heat. The divers heats we use, as the nature of the operation, which we intend, requireth.

We have also perspective-houses, where we make demonstrations of all lights, and radiations: And of all colours and out of things uncoloured and transparent, we can represent unto you all several colours: Not in Rain-bows (as it is in Gems, and Prismes,) but of themselves single. We respect also all multiplications of light, which we carry to great distances, and make so sharp, as to discern small points and lines. Also all colorations of light, all delusions and deceits of the sight in figures, Magnitudes, Motions, colours: All demonstrations of Shadow; we find also diverse means yet unknown to you, of producing light, originally from divers bodies. We procure means of seeing objects afar off as in the heaven, and remote places: and represent things near as a far off; and things a far

off as near, making feigned distances. We have also helps for the sight, far above Spectacles and Glasses in use. We have also glasses and means to see small and minute bodies, perfectly and distinctly; as the shapes and colour of small flies and worms, Grains and flaws in Gems which cannot otherwise be seen, observation in Urine and Bloods, not otherwise to be seen. We make artificial Rain-bows, Halo's, and circles about light. We represent also all manner of Reflections, Refractions, and multiplications of visual beams of objects.

We have also precious stones of all kinds, many of them of Great beauty, and to you unknown: Crystals likewise, and glasses of divers kinds; and amongst them some of Metals Vitrificated, and other materials, besides those of which you make Glass. Also a number of Fossils, and imperfect minerals, which you have not. Likewise Loadstones of prodigious virtue: And other rare stones, both natural and artificial. We have also Sound-houses, where we practise and demonstrate all sounds, and their Generation. We have Harmonies (read the Harmony of the World,) which you have not, of quarter sounds, and lesser kinds of sounds. Divers instruments of Music likewise to you unknown, some sweeter than any you have; together with bells, and rings that are dainty and sweet; See my book of Geomancy and Telesmes; Lib. 4, chapter the 9th. We represent small sounds as great and deep; likewise great sounds, Extenuate and sharp; we make diverse Tremblings and Warblings of Sounds, which in their

original are entire. We represent all articulate sounds and Letters; read my Cabbala or Art by which Moses showed so many signes in Egypt, and the voices and notes of beasts and birds. We have certain helps, which set to the ear do further the hearing greatly. We have also divers Strange and artificial Ecchos, Reflecting the voice many times, and as it were tossing it: And some that give back the voice lower than it came, some shriller, and some deeper; yea some rendering the voice differing in the letters or articular sound, from that they receive. We have also means to convey Sounds in Trunks and pipes in strange lines, and distances.

We have also perfume houses; wherewith we joine also practices of taste. We multiply smells which may seem strange. We Imitate smells, making all smells to breathe out of other Mixtures than those that give them. We make divers imitations of taste likewise, so that they will deceive any mans taste. And in this Temple of the Rosie Cross we contain also a Confiture-House where we make all sweet-meats, dry and moist; and diverse pleasant Wines, Milks, Broaths, and Sallets, in far greater variety than you have.

We have also Engine-houses, where are prepared Engines and instruments for all sorts of motions. There we imitate and practise to make Swifter Motions than any you have, either out of your Muskets, or any Engine that you have, and to make them, and multiply them more easily, and with small force, by wheels, and other means: And to make them Stronger and more violent, than yours are, exceeding

your greatest Canons, and Basilisks. We represent also Ordinance and instruments of War, and Engines of all Kinds: And likewise new Mixtures and Compositions of Gun-powder, Wild-fire burning in water, and unquenchable. Also Fire-works, Read my book of Telesmes, How Moses did so many Miracles, Joshua made the Sun stand still, and Elijah called down fire from Heaven; of all variety, both for pleasure and use. We imitate also flights of birds: we have some degrees of flying in the Air: Read The Familiar Spirit. We have ships and boats for going under water, and brooking of Seas; Also swimming girdles and supporters. We have divers curious clocks, and other like motions of return: And some perpetual Motions. We imitate also motions of living Creatures, by Images of men, beasts, birds, fishes, and Serpents. We have also a great number of other various motions, strange for Equality, fineness and subtilty.

We have also a Mathematical pallace, where are represented all instruments, as well of Geometry, as Astronomy, Geomancy, and Telesms, viz; astronomancy and geomancy exquisetly made.

We have also houses of deceits of the senses, where we represent all manner of feats of Jugling, False Apparations, Impostures, and illusions and their fallacies. And surely you will easily believe, that we that have so many things truly natural, which induce admiration, could in a world of particulars deceive the senses, if we would disguise those things, and labour to make them seem more miraculous.

But we do hate all impostures and lyes: Insomuch as we have severally forbidden it to all our breathren, under pain of ignominy and fines, that they do not show any natural work or Thing abhored or swelling; but only pure as it is; and without all affectation of strangeness.

These are (my Son) the Riches of the Rosie Crucians; read our Temple of Wisdom.

For the several employments and Offices of our fellows, We have twelve that sail into foreign Countries, under the Names of other Nations, but our seal is R.C. and we meet upon the day altogether, (for our own we conceal;) Who bring us the books, and Abstracts, and Patterns of experiments of all other parts. These we call merchants of light.

We have three that Collect the experiments which are in all Books. These we call depredatours.

We have three that Collect the experiments of all Mechanical Arts; And also of Liberal Sciences; and also of Practices which are not brought into Arts. These we call Mystery Men.

We have three that try new experiments, such as themselves think good. These we call Pioneers or Miners.

We have three that draw the Experiments of the former four into Titles, and Tables, to give the better light for the drawing of observations and axioms out of them. These we call compliers.

We have three that bend themselves, looking into the experiments

of their fellows, and cast about how to draw out of them things of use and practise for mans life, and Knowledge, as well for works, as for strange demonstrations of causes, means of natural divinations, and the easie and clear discovery, of the parts of Bodies. These we call Dowery men or benefactors.

Then after diverse meetings and consults of our whole number, to consider of the former labours and collections, we have three that take care, out of them, to direct new Experiments of a higher light, more penetrating into nature than the former. These we call Lamps.

We have three others that do execute the Experiments so directed, and report them. These we call Inoculators.

Lastly, we have three that raise the former Discoveries by experiments, into greater observations, axioms and aphorisms. These we call Interpreters of Nature.

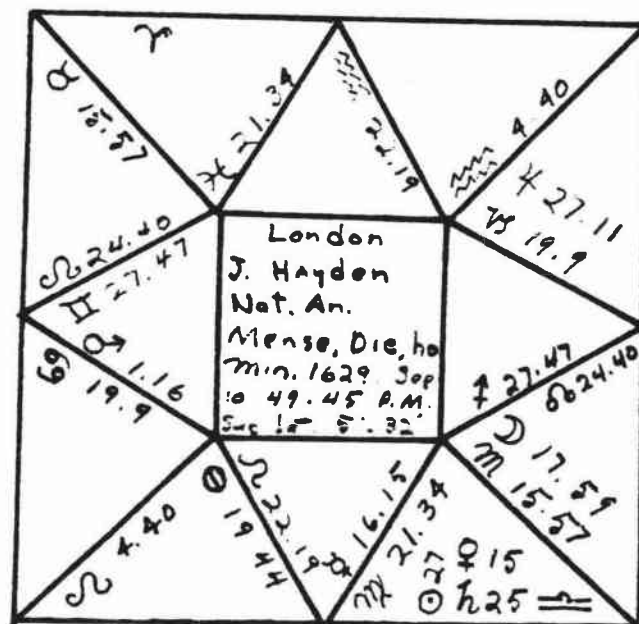
We have also, as you must think, Novices and Apprentices, that the succession of the former employed men, of our fraternity of the Rosie Cross do not fail; Besides, great number of servants and attendants, men and women. And this we do also: We have Consultations, which of the Inventions and Experiences, which we have discovered, shall be published, and which not: And take all an Oath of Secrecy, for the concealing of those which we think fit to keep secret: Though some of those we do reveal sometimes to the State, and some not.
Read our Temple of Wisdom:

For our Ordinances and Rites: We have two very long and fair Galleries in the Temples of the Rosie Cross; In one of these we place patterns and samples of all manner of the more rare and excellent inventions: In the other we place the Statues of all principal Inventours. There we have the Statues of the West-Indies: Also the Invention of Ships; and the monk that was the Inventour of Ordinance, and of Gunpowder: The inventour of Music: The inventour of letters, the inventour of Printing: The inventour of Observations of Astronomy, Astromancy, and Geomancy: The inventour of Works in metal: The inventour of Glass: The inventour of Silk of the Worms: The inventour of Wine: The inventour of Corn and bread: The inventour of Sugars: And all these, by more certain tradition, than you have. Then have we diverse inventours of our own, of excellent Works; which since you have not seen, it were too long to make Discriptions of them; And besides, in the right Understanding of those Descriptions, you might easily err. For upon every invention of value, we erect a Statue to the Inventour, and give him a liberal and hounourable reward. These Statues are, some of brass, some of Marble, and Touchstone; some of Cedar and other special woods guilt and adorned, some of Iron, some of Silver, some of Gold, telesmatically made.

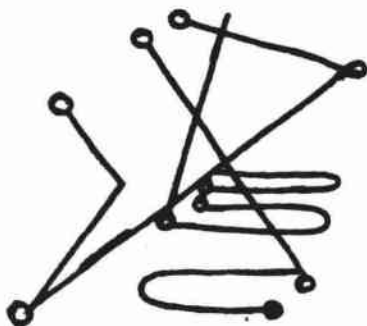
We have certain Hymns and Services, which we say daily, of Loud and Thanks to God, for his marvellous works: And Forms of Prayers, imploring his aid and blessing, for the illuminations of our labours, and the turning of them into good and holy Uses.

Lastly, we have Circuits or Visits of divers principal Cities of the Kingdom; where, as it cometh to pass, we do publish such News, profitable inventions, as we think good. And we do also declare natural Divinations of Deseases, Plagues, Swarms of hurtfull creatures, Scarcity, Tempests, Earthquakes, great Inundations, Comets, Temperature of the Year, and divers other things; And we give Counsel thereupon, what the people shall do, for the Prevention and Remedy of them.

And when he had said this: He desired me to give him an account of my life, and observations of my youth, that he might report it to the brethren of the Rosie Cross. I was discended from a noble family of London in England being born of a compleat tall stature, small limbs, but in every part proportionable, of a dark, flaxen hair, it curling as you see in the Effigies: And these Figures of Astrologie, at the time I was born:



this is also the Character of my Genius Malhitriel, and Spirit
Tzphza Bnezelthar Thaferaphimarah:



I had the small Pox and Rickets very young; Ascendent to Conjunction,
Mars, and Sol to the quartile of Saturn: I was at Tardebick in War-
wickshire near Hewel where my Mother was born, and there I learned,
and so carefull were they to keep me to the book and from danger,
that I had one purposely to attend me at school and at home. For
indeed my Parents were both of them honourably descended; they put
me to learn the Latin-tongue to one Mr. George Linacre the Minister
of the Gospel at Golton; of him I learned the Latin and Greek, per-
fectly, and then was fitted for Oxford. But the Wars began, and
the Sun came to the body of Saturn and frustrated that design; And
whereat you are pleased to stile me a noble-natured sweet Gentleman,
You see my Nativity: Mercury, Venus and Saturn are strong, and by

them, the Dragons head and Mars, I judge my behaviour full of vigour, and acknowledge my Conversation austere: In my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions; which may express or promote invisible devotion: I followed the Army of the King to Edge-hill: and commanded a troop of Horse; but never violated any man, etc. Nor defaced the memory of Saint or Martyr: I never killed any man willfully, but took him prisoner and disarmed him; I did never devide myself from any man upon the difference of opinion; or was angry with his judgement for not agreeing with me in that from which perhaps; within a few days I should dissent myself: I never regarded what Religion any man was of, that did not question mine. And yet there is no Church in the world, whose every part so squares into my Conscience, whose Articles, Constitution; and Customs seem so consonant unto reason, and as it were framed to my particular devotion, as this whereof I hold my belief, The Church of England, to whose Faith I am a sworn subject; and therefore in a double Obligation, subscribe unto her Articles, and endeavour to observe her Constitutions: whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my devotion; neither believing this, because Luther affirmed it, or disproving that, because Calvin hath disvouched it: Now as all that die in the War, are not termed soldiers, so neither can I properly term all those that suffer in matters of Religion Martyrs. And I

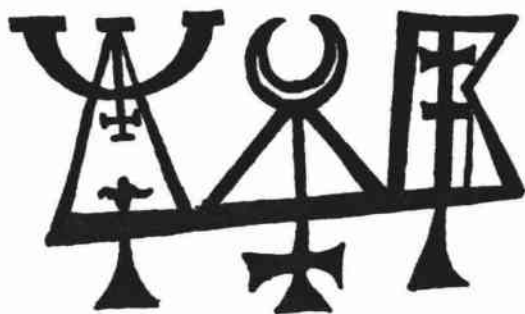
say, there are not many extant, that in a noble way fear the face of Death less than myself: yet from the moral duty I owe to the Commandment of God, and the natural respects that I tender unto the conservation of my Essence and being, I would not perish upon a Ceremony, politique points or indifferency: nor is my belief of that untractable temper, as not to bow at their obstacles or connive at matters wherein there are not manifest impieties: the leaves therefore and ferment of all, not only civil, but Religious actions, is wisdom, without which, to commit ourselves to the flames is homicide, and I fear, but to pass through one fire into another: I behold as a Champion with pride the spoiles and Trophies of my victory over my enemies, and can with patience embrace this life, yet in my best Meditations do often desire death: I honour any man that contemns it, nor can I love any that is afraid of it; this makes me naturally love a soldier that will follow his Captain. In my figure you may see I am naturally bashfull: yet you may read my qualities in my countenance. About the time I travelled into Spain, Italy, Turkey, and Arabia, the Ascendent was then directed to the Trine of the Moon, Sextile of Mercury, and Quartile of Venus. I studied Philosophy and writ this Treatise, and my Temple of Wisdom, etc. Conversation, Age, or Travel hath not been able to affront or enrage me; yet I have one part of the modesty which I have seldome discovered in another, that is (to speak truly) I am not so much afraid of Death as ashamed thereof: It is the very disgrace and

ignominy of our natures, that in a moment can so disfigure us that our beloved friends stand afraid and start at us; the birds and beasts of the field that before in a natural fear obeyed us, forgetting all allegiance begin to prey upon us. This very thought in a storm at sea hath disposed and left me willing to be swallowed up in the abesse of waters; wherein I had perished, unseen, unpitied, without wondering eyes, tears of pity, lectures of morality, and none had said, Quantum mutatus abalio! Not that I am ashamed of the anatomy of my parts, or can accuse nature for playing the pupil in any part of me, or my own vitious life for contracting any shamefull disease upon me, whereby I might not call my self a compleat bodied man free from all diseases, sound, and I thank God in perfect helath: I writ my Harmony of the World, when they were all at discord, and saw many revolutions of Kingdoms, Emperours, Grand Signiours, and Popes: I was twenty when this book was finished, but me thinks I have outlived myself, and begin to weary of the Sun, although the Sun now applies to a Trine of Mars; I have shaken hands with delight and know all is vanity, and I think no man can live well once, but he that could live twice, yet for my own part I would not live over my hours past, or begin again the minutes of my days, not because I have lived them well, but for fear I should live them worse; at my death I mean to take a total adieu of the world, not caring for the burden of a Tombstone and Epitaph, nor so much as the bare memory of my name to be found any where, but in the universal Register of God, I think God that with

joy I mention it, I was never afraid of Hell, nor never grew pale at the description of Sheol or Tophet, etc. because I understand the policy of a Pulpit, and fix my contemplations on heaven I writ *The Rosie Crucians Infallible Axiomata* in four books, and study not for my own sake only, but for theirs that study not for themselves; and in the Law I began to be a perfect Clerk: I writ the *Idea of the Law* etc. for the benefit of my friends and practice in the Kings Bench; I envy no man that knows more than myself, but pity them that know less. For Ignorance is rude, uncivil, and will abuse any man as we see in Bayliffs, who are often killed for their imprudent attempts; they'll forge a Warrant and fright a fellow to fling away his money, that they may take it up; the Devil that did but buffet St. Paul, plays methinks at sharp with me. To do no injury nor take none, was a principle, which to my former years and impatient affection, seemed to contain enough of morality, but my more settled years and Christian constitution have fallen upon severer resolutions. I hold there is no such thing as injury, and if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury. There will be those that will venture to write against my doctrine, when I am dead, that never durst answer me when alive: I see Cicero is abused by Cardan, who is angry at Tully for praising his own daughter: and Origanus is so impudent, that he adventures to forge a position of the heavens, and calls it Cornelius Agrippa's Nativity: and they say, Agrippa was born to believe lies, and broach

them: is not this unworthinesse to write such lies, and show such reasons for them! His Nativity I could never find: I beleive no man knows it: but by a false figure thus they scandalize him. Mercury they make combust and in Quartile to Jupiter, and the Moon in Opposition to him and Sol: The Dragons tail they place upon the ascendent; they will have Saturn and Mars dissiter of the Moon, to signify his manners, being in Sextile of the Moon, and Trine of Mercury, and in Opposition from Angles, and the Ascendent evily beheld by both of them; specially by Saturn; indeed they have made him a Noble person, AGRIPPA a base fellow by this figure.

And so they may use me; But behold the Scheme of my Nativity in Geomancy, and the Character of my Spirit, Taphzabnezeltharthaferaphim-arah,



projected by a learned Lord for the honour of birth: now let any Astrologer, Geomancer, Philosopher, etc. judge my Geniture, the Figures are right according to the Exact time of my birth, rectified by Accidents, and verified by the effects of Directions. Now in the midst of all my endeavours, there is but one thought that directs me, that my acquired parts must perish with myself, nor can be legacyed amongst my dearly beloved and honoured Friends; I do not fall out, or contemn a man for an Errour, or conceive why a difference in Opinion should divide an affection: For a modest reproof or dispute, if it meet with discreet and peaceable Natures, doth not infringe the laws of Charity in all Arguments: So much there is of Passion, so much there is of Nothing to the purpose; For then reason like my Hound Lilly spends or calls out aloud, and makes the woods eccho upon a false scent:

Expecting POOLAH to join with him, but Froster, Joyce, Jolliboy, and a white Bitch hunt in their Couples another way, and follow their game first started When the Mid-heaven was directed to the trine of the Moon, I writ another book and entitled it, The Fundamental Elements of Philosophy, Policy, Government and the Laws, etc. After this time, I had many misfortunes, and yet I think there is no man that apprehends his own miseries less than himself, and no man that so nearly apprehends anothers. I could lose an Arm without a tear, and with few groans, we thinks, be quartered into peices: Yet can I weep seriously with a true passion, to see the merciless Rebels in England forge a debts against the Kings most loyal Subjects, purposely to put them in the Marshalsey, or other Houses of Hell, to be destroyed in prison, and starved, or killed by the Keepers, and then two or three poor old women as many shillings shall perswade the Crouner and the people to believe, the men died of Consumptions. It is a barbarous part of humanity to add unto any afflicted parties misery, or endeavour to multiply in any man a passion, whose single nature is already above his patience: Thus was the greatest affliction of Job, and those oblique expostulations of his friends a deeper injury than the down-right blows of the Devil, etc. The Ascendent to the Quartile of Saturn, and part of Fortune to the Sextile of the Moon came next; and it is true, I had loved a Lady in Devonshire, but when I seriously perused my Nativity, I found the seventh House afflicted, and therefore never resolve to marry; for behold I am a man,

and I know not how: I was so proportioned and have something in me, and will be after me; and here is the misery of a mans life; He eats, drinks and then sleeps today that he may do so again tomorrow, and this breeds Diseases, which brings Death, For all flesh is grass. And all those creatures we behold, are but the Herbs of the field digested into flesh in them, or more remotely carnified in our selves: we are devourers not only of men, but of ourselves, and that not in an Allegory, but a Positive truth; for all this mass of flesh, which we behold, came in at our mouths; this frame we look upon, hath been upon our trenchers: and we have devoured ourselves, and what are we? I could be content that we might raise each other from death to life as ROSIE CRUCIANS do, etc. without Conjunctions, or that there were any way to perpetuate the world without this trivial and vain way of Coition, as Dr. Brown calls it: It is the foolishhest act a wiseman commits all his life; nor is there anything that will more deject his cold imagination, than to consider what an odd error he hath committed: had my Stars favoured me, I might have been happy in that sweet Sex: Then I consider the love of Parents, the affections of Wives and Children, and they are all dumb dreams, without reality, truth, or constancy; for first, there is a strong bond of affection between us and our Parents; yet how easily dissolved: the Son betakes himself to a woman, forgetting his Mother in a Wife, and the womb that bare him, in that that shall bear his Image: This woman blessing him with Children, his affection leaves the level it held before, and

sinks from his bed to his Issue and Picture of posterity, where affections hold no steady mansion: they growing up in years desire his end, or applying themselves to a woman, take a lawful way to love another better than themselves. Thus I perceive a man may be buried alive, and behold his grave in his Issue. And many take pleasure to be such fools. I remember also that this Quartile of Saturn imprisoned me at a Messengers house, for contending with CROMWELL, who maliciously commanded I should be kept close in Lambeth-house, as indeed I was two years; my person he feared, and my tongue and pen offended him, because amongst many things, I said particularly, such a day he would die, and he dyed: It is very true OLIVER opposed me all his life, and made my Father pay Seventeen hundred pounds for his Liberty: Besides, they stole under pretence of sequestering him, two thousand pounds in Jewels, Plate, etc. and yet the Kings noblest servants suffer upon suspicion of Debt: A plot that carries a fairer pretence to perswade the ruder wits all is well, when the King and his best friends are abused: but why should I trouble myself! I do not, believe me, it is not hopes of a place, or a sum of money, or a Commission that I look for; I shall peaceably enjoy my friend, serve God, honour my King and love the Bishops, and few men know who I am.

I look upon FRANCE as I do upon the Bear-garden, the Dogs are always quarrelsome; and what is the difference betwixt a man and a beast? The one is vertuous, learned and wise; the other is rich, proud and foolish; yet indeed the first is most rich, for he studies

long life, happiness, health, youth and riches, etc. and enjoys it: Yet I know some will be spectators of this rude Rabble, etc. suddenly dyes an enemy to Reason, Virtue and Religion; and there are a multitude of these, a numerous piece of wonder; and this I observe when they are taken asunder, from men, and the respectable Creatures of God; but confused together, make a Monster more prodigious than any Beast is in the Tower (as Doctor Browne saith). It is no breach of charity to call these Fools, as objects of contempt and laughter; and it is the style the ROSIE CRUCIANS have afforded them, set down by SOLOMAN in holy Scripture, and a point of our faith to believe so. Neither in the name of multitude do I only include the base and minor sort of peoples; there is a rabble even amongst the Gentry, a sort of Plebian heads, whose fancy moves with the same wheel as these; men in the same level with Mechanicks, though their fortunes do somewhat guild their infirmities, and their purses compound for their follies. But as in casting account three or four men together come short in account of one man placed by himself below them: So neither are a troop of these ignorant Doradoes of that true esteem and value as many a forlorn Person, whose condition doth place them below their feet; and there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his desert, and preheminance of his good parts: though the corruption of these times, and the Byass of present practice wheel another way; thus it was in the first and primitive

Commonwealth, and is yet in the integrity and cradle of well ordered policies, till corruption getteth ground under desires, labouring after that which wiser considerations contemn, every Fool having liberty to amass and heap up riches, and they a license or Faculty to do or purchase anything: When the Moon was directed to the Quartile of Sol, and the M.C. to the Opposition of Sol, I was by the phanatick Committee of Safety committed to prison, and my books burnt: yet I would not entertain a base design, or an action that should call me Villain, for all the Riches in England; and for this only do I love and honour my own Soul, and have methinks two arms, too few to embrace myself, my conversation is like the Suns with all men, and with a friendly Aspect to do good and bad.

Methinks there is no man bad, and the worst best, that is, while they are kept within the circle of those qualities, wherein there is good: The method I should use in distributive Justice, I often observe in Commutation, and keep a Geometrical proportion in both, whereby becoming equill to others, I become unjust to myself, and suberogate in that common Principle, Do unto others as thou wouldest be done unto the self; yet I give no Alms to satisfie the hunger of my Brother, but to fulfill and accomplish the will and command of God, this general and indifferent temper of mine, doth nearly dispose me to this noble virtue amongst these millions of vices I do inherit and hold from Adam. I have escaped one, and that a mortal enemy to Charity, the first and father sin, not only of man, but of the Devil,

Pride: a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a world; I have escaped it in a condition that can hardly avoid it: These petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feather unto mine: And this is the observation of my life, I can love and forgive, even my enemies. And when I had said this, he stood up and I kneeled down, and he laid his right hand upon my head, and said, God bless thee my Son, and God bless these Relations, which we have made: I give thee leave to publish them for the good of other Nations: for we are here in Gods bosome, a land unknown. And so he left me. Having assigned a value of about 2000l. in gold for a bounty to me and my fellows: For they give great largesses where they come upon all occasions.

John Heydon.

London, from my House in
Spittlefields near Bishopgate,
next door to the Red Lion,
April the 3rd. 1662.

To the Reader.

Gentlemen,

It is thought good to let you know Mr. John Heydon hath written many Books, viz The Harmony of the World, The Temple of Wisdom, The Holy Guide, and The Wisemans Crown; being of affinity, they are to be read together; but in his Preface and other places, speaking of the Person of Nature, and her occult mysterious Truths, he is not understood, as appears by the Knight of the Lobster, being one of a Rabble, who oppose and oppress this Noble Philosopher with a most clamorous insipid Ribaldry; but behold with what an admirable patience our Author heard this report, and answered thus, Heautontimoreumenon, and when one told him (of William Lilly being a Labourer or Ditchers Son, born at Diseworth in Liecestershire, and afterwards brought up by one Palyna Taylor in the Strand) how he had abused him with scandalous words, replied, I would not tread upon a Worm, the King of Swedens sycphantick Ape, let the Asse passe.

It seems in ROME and other parts of Italy his books are highly esteemed by very many persons of honour and worth, and eminent for their skill in these studies; these with Cardinal Ursinus, the Marquess Deffuentes, the Duke of Lorrain, the Prince of Condie, and a Colonel of Spanish Cavalieroes, Thomas Revell, and one Cardinal Antonio by name, have been forward of their own accord to put more honour upon our Author then he in modesty will own; the former, with some

other Cardinals and Jesuites, have endeavoured to convert him to the Roman Catholick Faith, but all in vain.

The Extract of Colonel Thomas Revell's Letter to Mr. John Heydon.

SIR, etc,

I beseech you receive, etc. now from a Person who much honours your eminent Learning and Humanity, and would eagerly embrace an occasion to give you most ample testimony of the esteem I have for you, etc. I had your Idea of the Law and Government, etc, The Harmony of the World, but a friend in ROME hath borrowed them from me, and since dyed; so I fear my Books are lost: I have once your Fundamental Elements of Moral Philosophy, Policy, Government and Laws, which alone, although your other Labours were not taken in to make up the value, may equill you with the best deservers in Philosophy: I was here advertized of many other Pieces as you writ, etc. Sir, I wish all prosperity to your deservings, and humbly thank you for the fair admittance you have given me to the acquaintance and friendship of Mr. John Gadbury; be pleased to send his Books with yours, etc. These as memorials of your Loves and Friendships I shall preserve, as a tenderness due to things so estimable; and believe, Sir, you have power at your pleasure to command yours, etc.

Tho. Revell.

The last Letter that came to him, was sent from Colonel Revell, etc. humbly intreating him to have returned him, 1. The Harmony of the World. 2. The Temple of Wisdom. 3. The Wise mans Crown. 4. The Fundamental Elements of Moral Philosophy, Policy, Government and Laws. 5. The Idea of the Law, Government and Tyranny. And those excellent Pieces of the Learned Mathematician Mr. John Gadbury, viz. 1. His Astronomical Tables. 2. Caelestis Legatus. 3. The Doctrine of Nativities. 4. Natura Prodigiorum, Nuncius Astrologicus. 5. The King of Swedens Nativity. 6. The Nativity of King Charles. 7. And the Examples of Nativities.

The first Letter was dated from Madrid the ninth of April, 1662, the second was dated the fourth of March from Pozzolo, the third from Fiorenza, the fourth from Venetia, the fifth from Ancona, the sixth from Bisignano, with great respects and honourable salutations from the Learned of those parts of Italy and Spain.

The Learned beyond Sea like these Books never the worse, but much the better (because though every English Reader of Lilly and Mother Shipton understand them not, they do.)

And now let us speak a word or two concerning our Author and his Books, which in many places you may perceive to differ in stile, etc. Our Author writ some of those admirable experienced Truths when he was very young, even before the Wars began in England; and afterwards followed the Army of the King, in which he obtained great honour. Lastly, he revised his first work, and added many things for the

interpreting of Nature, and the producing of great and marvellous works for the benefit of Men: And as the Sun tips the Clouds by day, and the Moon the tops of the high Woods by night, with light; so our Author enlightens the Minds of Clownes with knowledge, and they cast dirt at him for his labour: to this he uses no spleen, but shines upon them! And is not this a goodly Age of People the while? A true Servant and Secretary of God and the Mysteries of Nature, is not apprehended by our dull Sermon-sayers, or Jews in the Jugling-box: These with some other fond fools, and some pittiful fine things called Courtiers, curse our Author because they cannot understand him. He smiles at the impudent assaults of vain-glorious humours, and beholds their Anticks and Rants, as if they had been trained amongst Apes. But to close all, he loves his Countrymen, even the rudest, and prescribes safe and effectual Medicines for the cure of their Bodies, and gives Laws fit to be observed; he corrects the errors of our Laws, and teacheth the best Formes of Government in Church and State, as you may read in his Book, and so I refer you to them.

S.F.

To his Esteemed Friend Mr. John
Heydon, on his Holy Guide,

and other his Learned Industrious
Labours, already
Published.

Renowned Eugenius! Famous above all! A Prince, in Physiques!
Most Seraphicall!
The Art's Great Archer! Never shooting wide; Yet Hitt'st the White
best, in thy Holy Guide. (took,
Good God! What Pains have learn'd Physicans For Cleansing Physiques
(strange perturbed) Brook?
But as their Crooked Labours did Destroy Our hopes, Thy Guide directs
the Ready way.
Hippocrates, Great Galen, and Senertus, Rhenodens, Paracelsus, and
Albertus.
Grave Gerrard, and Ingenious Parkinson, Dead Culpeper, and Living
Thomlinson,
Have all Done well, But ah! they mist Road, thou'st Chalked out,
Thou Dear Servant of God;
And therefore 'tis no wonder, if they Vary From thee: Great Natures
(Highborn) Secretary!

'tis thou alone, hast taught the way to bliss: Tis thou alone, that knowest what it is:

'Tis thou, hast Raked fruitful Egypt ore For Medicines; And Italy for more:

And in Arabia thy Collecting Brains, to do us good, hath taken wonderous Pains.

This having done, if Critiques will not bow To thy Great Learning,

ΠΕΥΡΑ • ΣΠΑΥΔΑΪΣ

It shall to unto them surely prove: And this Essay of thy Sublimer Mysteries,

Shall make them sure unto the Wise Minerva, Yet shall be ignorant of thy Pantarva.

But hold! Where am I? Sure thou hast set a spell On me, cause I can't praise, thy doings well:

Release me, Good Eugenius! and the Crowne, Shall stand on no browes, but thy Learned Own,

Poets, no more, lay claim unto the Bayes! 'Tis Heydon shines alone with Splendid Rayes:

Follow his Guide, he teaches you most sure; Let any make the Wound; 'Tis he, must Cure.

For he directs the Welgrowne, Old, and Young, To live Rich, Happy, Healthy, Noble, Strong.

John Gadbury, Φιλμαθηματικα ©

To the Reader on the behalf of
 my much honoured Friend
 the Author Mr.
 John Heydon.

A Labyrinth, doth need a clew to find The passage out, and a
 Daedalian mind
 May do strange works, beyond the Vulgars reach, And in their under-
 standings make a breach.
 It's often seen, when men of pregnant parts, Study, Invent, and
 promulgate rare Arts,
 Or unknown secrets, how they puzzle those That Understand them not;
 Their Yea's their No's,
 Are put to Non-plus; Tutors then they lack To drive them forward,
 or to bring them back.
 How many Learned men (in former ages) In all the Sciences were counted
 Sages?
 And yet are scarcely understood by men, Who daily read them o're,
 and o're again!
 Some can recount things past, and present some, And some would know
 of things that are to come.
 Some Study pleasure, some would faine live long, Some that are old,
 would faine again be young;
 This Man doth toyle, and work, to purchase wealth, That man gets
 sickness studying for his health;

This man would happy be, That Wisdom have: All are at loss, and
every man doth crave;

None is content, But each man wants a Guide, Them to direct when
they do step aside.

Since, this is thus, Our Author hath took pain To lead us in, and
bring us out again;

Now who is pleas'd, in him for to confide, In these Discoveries,
Here's his Holy Guide.

Pray what can more improve the Commonwealth, Then the discovery of
the way to Health?

The Paradox is made a certain truth, An Ancient man may dye in his
prime of youth.

What wonder is it if he go aside The Path, which will not take
The Holy Guide!

Raptim Script.

9 Junis 1662.

John Booker,

Illusirissimis

Illustrissimis, & vere Renatis Fra-
 tribus, I.H.R.C. *πρωτοτόκων,*
 Ecclesiae in tumultuoso hoc
 Seculo Apostolis Pacificis,
 Salutem 'a Centro
 Salutis.

Quae magna Coeli maenia, & tractae Maris, Terraeque fines, siquid
 aut ultra est, capit;
 Mens ipsa tandem Capitur: Omnia hactenus Quae nosse potuit, nota
 jam primum est tibi;
 Accede, Lector, disce quis demum sis;
 Tranquillam jecoris agnoscas tui Qui propius haeret nil tibi, &
 nil tam procul.
 Non hic Scholarum frivole, aut cassi Loga, Quales per annos forte
 plus septem Legit,
 Ut folle pleno prodeat, Rixae Artifex Vanasq; merces futili lingua
 crepet,
 Sed sancta Rerum pondera, & sensus graves; Quale, parari decuit,
 ipsa cum fuit
 Fingenda Ratio, & vindici suo adstitit; Panduntur omnes Machinae
 gyri tuae;
 Animaq; vertes, Troch'aeae, cunei; Rotae; Qua concitetur Arte, quo
 susstamine

Sistatur illa rursus & constet sibi. Nec, si Fenestram Pectori
 suam
 Aptasset ipse Momus, inspiceret Magis. Hic cerno Levia Affectuum
 vestigia,
 Gracilesq; sensus Lineas; video quibus Nebantur alis blanduli
 Cupidines,
 Quibusq; stimulis urgeant Irae graves. Hic Dolores, & voluptates
 fuos
 Produnt recessus; ipse nec timor latet; Has Norit artes quisquis
 in foro velit
 Animorum habenas flectere, & populos Cupit Aptis Ligatos nexibus
 jungi fibi.
 Hic Archimedes publicus figat pedem, Siquando regna machinis Pol-
 iticis
 Surgere fatagit, & feras gentes ciet, Imiq; motum sedibus Mundum
 quatit;
 Facile domabit cuncta, qui menti imperat; Consultor audax, & Pro-
 methaei potens
 Facinoris Anime! Quis tibi dedit Deus Haec intueri faeculis longe
 abdita;
 Oculosq; Luce tinxit ambrosia Tuos! Tu mentis omnis, at Tuae Nulla
 est capax;
 Hac laude solus sruere: Divinum est opus Animam creare: Proximum
 huic, ostendere.

To his Ingenious Friend Mr.
 John Heydon, on his Book
 Intituled The Holy
 Guide.

The Ancient Magi, Druids, Cabbalists, The Brachmans, Sybil's,
 and Gymnosophists
 Withall that Occult Arts haberdash, and make so many nancies, do
 but trash
 By retail vend, and may for Pedlers go: Your Richer Merchandise
 doth make them foe.
 The Stagarite must with his Manual of Elements, Galen of humours
 call
 In all their suit, or your New Art, Without them, makes their good
 old cause to smart.
 Vulgar Physicians cannot look for more Patients, then such which
 do need helibore:
 When Rosie Crucian Power can revive The dead, and keep old men in
 youth alive,
 Had you not called your work The Holy Guide, It would have puzzled
 all the world beside
 To have Babtized it with a Name so fit And Adaequite to what's
 contained in it;
 Should it be styled the Encyclopaedy Of Curious Arts, or termed
 a Mystery

In Folio, or be named the Vatican Reduced unto an Euchiridion,
Or all the Hermae in a Senary, The Urim and Thummim of Philosophy,
The Art of Hieroglyphicks so revealed, And like the Apocalypse
they are concealed.

Or the Orthodoxall Paradox, or all Discovered, which men still
a wonder call;

Or the Magna Charta of all Sciences, And be that names it cannot
call it less,

The Book and Title might have well agreed; Yet men have questioned
if unto their Creed

They should have put your Article, but Now The name of Holy none
dare disallow.

When so much learning doth in one exist Heydon, not Hermes, shall
be Treasurist.

And if the Right Reverend of Levies Tribe Do Hallow it, I cannot
but subscribe.

Myself your Friend and Servant.

Tho. Fyge.

To the most Excellent Philosopher
and Lawyer Mr. John Heydon,
upon the Holy Guide.

Hail you (admired Heydon) whose great parts Shine above envy,
and the common Arts,
You kin to Angels, and Superior Lights, (a spark of the first fire)
whose Eagle flights
Trade not with Earth, and grossness, but do pass To the pure Heavens,
& make your God your glass,
In whom you see all forms, and so do give These rare discoveries,
how things move and live;
Proceed to make your great design compleat, And let not this rude
world our hopes defeat.
Oh let me but by this the dawning light Which streams upon me through
your three pil'd
Pass to the East of truth, 'till I may see (night Mans first fair
state, when sage Simplicity,
The Dove and Serpent, Innocent and wife Dwell in his brest, and he
in Paradise;
There from the Tree of knowledge his best bought, We pluck a Garland
for this Authors brows,
Which to succeeding times Fame shall bequeath, With this most just
Applause, Great Heydons (wreath:

J. W.

A
 Chymical Dictionary,
 Or,
 An Explanation of the hard
 words and terms of Art
 which are used in The
 Holy Guide.

Acquisitio, Amissio, Albus, are figures of Geomancy, Υ or Aries, a figure of Astromancy, and they are names that signify the Nature of the Medicines, and you shall find them in Order; there being used 19 Figures of Astromancy, viz, $\♄$ Saturn, $\♃$ Jupiter, $\♂$ Mars, \odot Sol, $\♀$ Venus, $\☿$ Mercury, $\☾$ The Moon, or Luna, $\♉$ Taurus, $\♊$ Gemini, $\♋$ Cancer, $\♌$ Leo, $\♍$ Virgo, $\♎$ Libra, $\♏$ Scorpio, $\♐$ Sagittary, $\♑$ Capracorn, $\♒$ Aquarius, $\♓$ Pisces, And 16, (Carcer, Tristitia, Fortuna Major, Fortuna Minor, Puer, Puella, Coniunctio, Rubeus, Lettitia, Caput Draconis, Cauda Draconis, Populus, via) of Geomancy.

Amalgamation is a Calcining or Corroding Metals with Quicksilver, and it is done thus; take any Metal except Iron, beaten into leaves, or very small Powder, mixt with about eight parts of Quicksilver (which may the better be done, if both be heated first) that they may become one uniform Mass, evaporate the Quicksilver over the fire, and Metal will be left in the bottom as a thin calx.

Aqua is the water.

Aries and Aquarius signs in Astromancy.

Acquisitio, Amissio, and Albus figures of Geomancy.

Astromancy is Heavenly knowledge, and Geomancy is Earthly knowledge.

C

Calcination is a reducing anything into Calx, and making it fryable; and it may be done in two ways, by firing, by reducing into ashes, by reverberating, by Corrosion, by Amalgamation, Precipitation, Fumigation, or vaporation, Cementation or stratification.

Caput Draconis, Cauda Draconis, Conjunctio, and Carcer figures of Geomancy.

Circulation, is when any liquor is so placed in digestion, that it shall rise up and fall down, and rise up and fall down, and so do continually, and thereby become more digested and mature, for which use for the most part we use a Pelican.

Clarification, is the separateing of the gross feces from any decoction or juice; and it is done three ways, by the white of an Egg, by digestion, by filtration.

Cure all, is Aurum Potable.

Coagulation, is the reducing of any liquid thing to a thicker substance by evaporating the humidity.

Cohobation, is the frequent abstraction of any liquor poured

oft-times on the feces from whence it was distilled, by distillation. Cancer and Capricorn, figures in Astromancy.

Congelation, is when any liquor being decocted to the height, is afterwards by setting into any cold place turned into a transparent substance like unto Ice.

Corrosion, is the Calcining of bodies by corrosive things.

Cure the great is the Pantarva.

D.

Decantation, is the pouring off any liquor which hath a setting, by inclination.

Deliquim, the dissolving of a hard body into a liquor, as salt, or the powder of any calcined matter, etc. in a moist, cold place.

Descension, is when the essential juice dissolved from the matter to be distilled doth descend, or fall downward.

Despuatation, is the taking off the froth that floats on the top with a spoon or feather, or by percolation.

Distillation, is the extracting of the humid part of things by virtue of heat, being first resolved into a vapour, and then condensed again by cold. Thus it is generally taken; but how more particularly, I shall afterward show.

Digestion, is a concocting, or maturation of crude things by an easie and gentle heat.

Dissolution, is the turning of bodies into a liquor by the addition of some humidity.

Dulcoration, or Dulcification, is either the washing off the salt from any matter that was calcined therewith, with warm water, in which the salt is dissolved, and the matter dulcified: or it is sweetning of things with sugar, or honey, or syrup.

E.

Elevation, is the rising of any matter in manner of fume, or vapour, by virtue of heat.

Evaporation, or Exhalation, is the vapouring away of any moisture.

Exaltation, is when any matter doth by digestion attain to a greater purity.

Expression, is the extracting of any liquor by the hand, or by press.

Extraction, is the drawing forth of an essence from a corporeal matter by some fit liquor, as spirit of wine; the feces remain in the bottom.

F.

Fermentation, is when any thing is resolved into itself, and is rarified, and ripened: whether it be done by any ferment added to it, or by digestion only.

Fortuna Major a figure of Geomancy.

Filtration, is the separation of any liquid matter from its feces by making it run through a brown paper made like a tunnel, or a little bag of woolen cloth, or through shreds.

Fixation, is the making of any volatile spiritual body endure the fire, and not fly away, whether it be done by often reiterated distillations, or sublimations, or by the adding of some fixing thing to it.

Fortuna Minor a Figure of Geomancy.

Fumigation, is the calcining of bodies by the same sharp spirits, whether vegetable or mineral, the bodies being laid over the mouth of the vessel wherein the sharp spirits are.

Gemini, A Figure of Astromancy.

H.

Humectation, or Irrigation, is a sprinkling of moisture upon anything.

I.

Imbibitation, is when any dry body drinks in any moisture that is put upon it.

Jupiter, a planet of Astromancy.

Impregnation, is when any dry body hath drank in so much moisture that it will admit of no more.

Incorporation, is a mixtion of a dry and moist body together, so as to make an uniform masse of them.

Infusion, is the putting of a hard matter into liquor, for the virtue thereof to be Extracted.

Insolation, is the digesting of things in the Sun.

L.

Levigation, is the reducing of any hard matter into a most fine powder.

Letitia, of Geomancy.

Leo and Libra figures of Astromancy.

Liquation, is a melting or making any thing fluid.

Lutation, is either the stopping of the orifices of vessels, that no vapour passe out, or the coating of any vessel to preserve it from breaking in the fire.

M.

Mars, Mercury, and the Moon, Planets of Astromancy.

Maceration, is the same as Digestion.

Maturation, is the exalting of a substance that is immature and crude, to be ripened and concocted.

Menstrum, is any liquor that serves for the extracting the essence of any thing.

P.

Precipitation, is when bodies corroded by corrosive spirits, either by the evaporating of the spirits remain in the bottom, or by pouring something upon the spirits, as oil of Tartar, or a good quantity of water, do fall to the bottom.

Puer, Puella & Populus, figures of Geomancy.

Pisces a figure in Astromancy.

Purification, is a separation of any Liquor from its feces, whether it be done by clarification, filtration, or digestion.

Putrefaction, is the resolution of a mixt body into it self, by a natural gentle heat.

Q.

Quintessence, is an absolute, pure and well digested medicine, drawn from any substance, either animal, vegetable or mineral.

R.

Rubeus, a figure of Geomancy.

Rectification, is either the drawing of the flegm from the spirits, or of the spirits from the flegm, or the exaltation of any Liquor by a reiterated distillation.

Reverberation, is the reducing of bodies into a Calx; by a reflecting flame.

S.

Saturn, Sol, Scorpio, and Sagittary, Planets and signs in Astromancy.

Solution, is a dissolving or attenuating of bodies.

Stratification, is a strewing of corroding powder on plates of metal by course.

Sublimation, is an elevating, or raising of the matter to the upper part of the vessel by way of a subtil powder.

Subtiliation, is the turning of a body into a Liquor, or into a fine powder.

T.

Taurus, a figure of Astromancy.

Transmutation, is the changing of a thing in substance, colour and quality.

V.

Venus, Virgo, figures of Astromancy.

Volatile, is that which flyeth the fire.

Rules to be considered in Rosie Crucian Medicines.

1.

Make choice of a fit place in your house for the furnace, so that it may neither hinder any thing, nor be in danger of the falling of any thing into it that shall lye over it: for a forcing Furnace, it will be best to set it in a chimney, because a strong heat is used to it, and many times there are used brands which will smoke, and the fire being great the danger thereof may be prevented, and of things of a maligne and venenate quality being distilled to such a Furnace, the fume or vapour, if the glass should break may be carried up into the chimney which otherwise will fly about the room to thy prejudice.

2.

In all kinds of Distillations the vessels are not to be filled too full; for if you distill Liquors, they will run over; if other solider things, the one part will be burnt before the other part be

at all worked upon; but fill the fourth part of copper vessels; and in rectifying of spirits fill the vessel half full.

3.

Let those things which are flatulent, as wax, rosen, and such like, as also those things which do easily boil up, as honey, be put in a lesser quantity, and be distilled in greater vessels, with the addition of salt, sand, or such like.

4.

There be some things which require a strong fire, yet you must have a care that the fire be not too vehement for fear their nature be destroyed.

5.

You must have a care that the lute with which vessels are closed, do not give vent and alter the nature of the Liquor, especially when a strong fire is to be used.

6.

Acid Liquors have this peculiar property, that the weaker part goes forth first, and the stronger last, but in fermented and Liquors the spirit goeth first, then the flegme.

7.

If the Liquor retain a certain Emyreuma, or smatch of the fire, thou shall help it by putting it into a glass close stopt, and so exposing it to the heat of the Sun, and now and then opening the glass that the fiery impression may exhale, or else let the glass stand in a cold moist place.

8.

When you put water into a seething Balneum, wherein there are glasses, let it be hot, or else thou wilt endanger the breaking of the glass.

9.

When thou takest an earthen or glass vessel from the fire, expose it not to the cold air too suddenly for fear it should break.

10.

If thou wouldst have a Balneum as hot as ashes, put sand or sawdust into it, that the heat of the water may be therewith kept in, and made more intense.

11.

If you would make a heat with horse-dung, the manner is this; viz. make a hole in the ground, then lay one course of horse-dung a foot thick, then a course of unslaked lime half a foot thick, then another of dung, as before; then set your vessel, and lay round it lime and horse-dung mixt together; press it down very hard; you must sprinkle it every other day with water, and when it ceaseth to be hot, then take it out and put in more.

12.

Note that always sand or ashes must be well sifted; for otherwise a coal or stone therein may break your glass.

13.

The time for putrefaction of things is various; for if the thing to be putrefied be vegetables and green, less time is required, if

dry, a longer; if Minerals, the longest of all. Thus much note, that things are sooner putrefied in cloudy weather then in fair.

14.

If thou wouldst keep vegetables fresh and green all the year, gather them in a dry day, and put them into an earthen vessel, which you must stop close, and set in a cold place: and they will, as saith Glauberus, keep fresh a whole year.

15.

Do not expect to extract the essence of any vegetable unless by making use of the feces left after distillation: for if you take those feces, as for example of a nettle, and make a decoction thereof, and strain it and set it in the frost, it will be congealed and in it will appear a thousand leaves of nettles with their prickles, which when the decoction is again resolved by heat, vanish away, which shows that the essence of the vegetables lies in the salt thereof.

16.

In all your operations, diligently observe the precesses which you read, and vary not a little from them; for sometimes a small mistake or neglect spoils the whole operation, and frustrates your expectation.

17.

Try not at first experiments of great cost, or great difficulty, for it will be a great discouragement to thee, and thou will be very apt to mistake.

18.

If any would enter upon the practice of Chymistrie, let him apply himself to some expert Artist for to be instructed in the manual operations of things; for by this means he will learn more in two months, than he can by his practise and study in seven years, as also avoid much pains and cost, and redeem much time which else of necessity he will lose.

19.

Enter not upon any operation, unless it be consistent with the possibility of nature, which therefore thou must endeavour as much as possible may be to understand well.

20.

Do not interpret all things thou readeest according to the literal sense; for Philosophers when they wrote any thing too excellent for the vulgar to know, expressed it enigmatically, that the Sons of Art only might understand it.

21.

In all thy operations propose a good end to thy self, as not to use any excellent experiment that thou shalt discover, to any ill end, but for publick good.

22.

Understand well whether you shall prosper or not; before you begin any thing pray to God, and you shall find all you desire in the Second book, made plain unto you.

THE
HOLY GUIDE

LEADING THE WAY TO THE WONDER OF THE WORLD

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, viz, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,
AND FITTED FOR THE EASIE UNDERSTANDING,
PLAIN PRACTICAL USE, AND BENEFIT OF
MEAN CAPACITIES.

By John Heydon, Gent., *Φιλοσοφος*, a servant of God, and a Secretary of Nature.

"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.

LONDON

Printed by T.M. and are to be sold by Thomas Whittlesey at the Globe in Cannon Street near London-Stone, and at all Booksellers and Shops. 1682.

The
 Holy Guide,
 Leading the way to
 UNITE ART AND NATURE:

In which is made plain

ALL THINGS PAST, PRESENT, *φιλολογιας*
 AND TO COME.

By John Heydon Gent. *φιλολογιας*
 A servant of God and Secretary
 of Nature.

Thus have I declared unto you the descent of the secret
 power of Nature from GOD, even to this Earth.
 The Harmony of the World, Book 1. Chap. 1. page 9.

LONDON,
 Printed by T.M. for the Author, 1662.

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Chap. 1.

Of God, Art and Nature.

1. Of God, of Man, of Creatures: 2. A divine pattern: 3. Frailty: 4. Happiness what? 5. A spirit that worketh all things: 6. Divine lights: 7. Platos Crown: 8. The grounds of Knowledge: 9. Opinions: 10. Images of Heaven: 11. Single minds, Messengers and Angels: 12. Degrees of happiness: 13. Of three delights.

God is our holy Guide, therefore in all orderly speeches and matters of Learning, it first of all behoveth a wise man to agree upon the thing in hand, what it is; And what is the bounds (or Definitions) of the same; it seemeth very needful in this discourse of the Rosie Crucian Medicines, to show first, their matter, in Nature and Art, their manner of working, all which we will here canoncally and orderly make manifest, because it is a thing much in doubt and in question among the Learned.

Eyes that use to behold and view the reason and nature of things, may easily perceive by the outward shape and inward gifts of man, unlike and passing all other wights (or living creatures) that he was made for some notable end and purpose

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above the rest, and so not for pleasure, honour, or enough of needful outward things, which they call Riches; nor yet for any other matters, which other wights void of wit and reason seek and follow; therefore a man ought not to make any thing of that nature his end and happiness, unless he think it reason for the Master (and better workman) to learn of the Servant and worser; for what other pattern and end have we to follow? None at all; because we are the best Creatures in the world; than it is without the world, say you, and among the Blessed Minds, or the Aethereal Inhabitants, above and without all; neither yet have we found it, for they be our fellow-servants and subjects under one Almighty King.

2. Wherefore Eugenius Theodidactus says there remains nothing but God, and his happiness to be sought and set before our eyes; not with hope to overtake and reach it, that were madness; but with desire to attain so much thereof, as the proportion between him and us will suffer:

2. Or if the unmeasureable and boundless, or infinite blessedness of God admit, no comparison, it were best, yea and by the example of Mr. Tho. Heydon, to make the bounds of our happiness in Long Life, Health and Youth, so much of the Service of God, as our whole power and nature will Hold and Carry; now if we knew that divine Pattern, and onely gift of God, all were well: And this as almost all other truth, especially in case of life and manners, for the which this Book was chiefly written, by the witness and record of holy writ, and received to be known and proved: If that were not so

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strange and far off from this purpose, which is appointed as you see to run through the midst of Art, Nature, Reason, Philosophy and Physick.

3. Wherefore sithence both in this and all other matters, Galen builds overmuch upon his own devices, not considering as some may object, that a man (especially a young man) may swerve, but we have assistance of the Rosie-Crucian Seraptical illuminated fraternity, and have besides a single judgement and manual experience in the Philosophers Pantarva, a double portion, of the spirits counsell, which said *ἴσω οἱ βαλῆανδρας κάρτα ἡσώτας*, All other besides did not content us, because they were no more but men endued with ripe wits, and perhaps sound judgement in the course of kind (or Nature and Physick; Now I must look as near as I can to my own judgement, that it be still squared by the rule of truth and reason). And so let us return to our purpose, long Life, Health, Youth, Riches, Wisdom and Virtue, are not to be found among those men that live like Hogs, always greedy after such things as beasts desire, and know no better then things auspicious to Swine.

4. Then to find this happiness and pleasure of heaven among men; To whom were it best to travel? Unto Poets think you? No; because they take their aim still at a vaine mark; the peoples liking, as you may see by Mr. John Cleavelands Poems; for I will not draw of the dregs (when he saith) If a man be rich, and have his health, with a contented mind, and honour, let him not care to be a God, nor for popular applause. This vain and worldly content is far from a Divine

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nature; Nor yet need we go to the lower or lesser houses of Physick, where as they be tainted and unfounded in other points of learning; so in matter of manners they doe not do well to place their content in honour, pleasure, or in such like outward things, no nor to set it in good life alone, and virtue.

5. Besides the opinion of Hermes, Tarthas, Apollonius, Phroates, and others: It is my thoughts, that that which is inferiour or below, is as that which is superiour or above, there being one universal matter and form of all things, differenced only by accidents, and particularly by that great mystery of rarefaction and condensation, the inferiour and superiour, to work and accomplish the miracles of one thing, and to show the great variety and diversity of operations wrought by that spirit that worketh all things, in all things; and as all things were from One, by the mediation of one God, having created all things in the beginning, which is the beginning of all things, and the wisdom of his Father; so all things sprung and took their Original from this one thing, by adoption, or sitting it self accordingly, in number, weight and measure; for wisdom buildeth her own house.

6. Plato and Pythagoras, for their matchless understanding in natural things, and Divine light in good order of life and manners, have been these many ages best accepted with the best, and followed in all things; therefore in this high point of manners, which we have touched, we will tell you the father of this one thing, or that which

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he useth instead of an Agent, and all the operations thereof, is the SUN, and the mother thereof, or which applies the place of a female and patient, is the MOON; the nurse thereof and her paps, all the influence of heat and moisture, of the SULPHUR and MERCURY of NATURES; for the SPIRIT of GOD moveth not but upon the face of the waters; the earth, the wind, or aire, is carried in its belly, as the sailes in the chain, that tye the superiour things to them that are below. This is the Father original, and Fountaine of all perfection, and of all the secret and miraculous things done in the world, whose force is then perfect and compleat. Now let us see what opinions others hold, and how near they come to THEODIDACTUS his right line of truth.

7. To begin with PLATO, the spring of this Philosophy, his Medicine and Happiness; he disputes in PHILAEBUS, as neere as I could gather, out of so large and scattered a speech, is nothing but Pleasure and Health in a Medicine. And yet this Divine man meaneth not (lest you should marvell) with the herd of swine (though they were not the brothers of that foul opinion, but watered their gardens, as TULLY saith, with other mens springs) to set open all the gates of the fences, and to let in all that comes; but onely at a few narrow loops, to receive cleane delight without all grief interlaced, and by name delight in colours, consent and some smells in HEALTH, WISDOM and VIRTUE.

And again he saith in THAETUS, that JUSTICE AND HOLINESS, together with WISDOM, make us like unto GOD; to let those two places serve

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for him, and to come to Pythagoras: as there are two sorts of men, one disposed to deale with others, which are called worldly men; and another quite contrarily bent to live alone, and to seek knowledge, which are called Philosophers; so he in his book appoints two severall ends; for the first virtue (I mean adoring, and no idle virtue) garnished with outward helps, and gifts of body and fortune: for the next knowledge of the best things; and this he setteth before that other, for many reasons vouched toward the end of his book; but especially, because God, whom we ought to follow, leadeth the same life.

8. These be the best grounds of Happiness and Pleasure that ever any Philosopher or Physican hath said at any time; (for never a one hath quite built it up;) let us see how they be squared: If the fould Epicure may again be justly reprov'd, and reckoned as an impious person, whom never any heavenly thoughts touched for bringing in an idle God, neither ruling the world, nor regarding it; How can ARISTOT. seem wrongfully accused of impiety, & for the same banished out of the ACADEMY, if there were not other proof against him (when he saith) in that place, God leadeth no other then this beholding & and gazing life of his? Is it not an idle, and, as it were, a covetous life turned back upon itself, and estranged from all outward action applied and directed to others? Yea, and that in his own, and all other mens understangings; then to encounter him with his worthy Master PLATO, if that were the best life, or the life of God, why did God make the World? He lived so before, if that had been the best life;

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but because he was good, he would have others enjoy his goodness; and before he was busie in making, and is yet in ruling the world; and yet indeed it is no business, as we reckon it, that is no care and trouble, but an outward deed and action, clean contrary to the inward deed of a musing mind onely shooting at his own good estate with his wisdom & knowledge.

9. But if he deny all this, as its like he will, to increase the heap of sin, he grants no beginning; then what can be greater evidence then his own writings, one quite thwarting another, as cross as may be; for in another place he comes again, and saith, that every man hath so much happiness as he hath Wisdom and Virtue, even by the witness of God himself, who is therefore happy, and not for outward goods; what can be more divinely spoken, and more cross to the former, foul and Godless opinion? nay, see the force of truth; he yieldeth again according to the heavenly Master, that to fore-stall the place from the worse sort, good men ought to take office upon them, and to manage affairs of State: yea further, if they refuse (WHICH IF THEY BE WISE, THEY WILL, QUOTH ZENO) THAT THEY MAY RIGHTLY BE COMPELLED; then; if this wise man hath virtue in possession, as no doubt he hath, he must as we see by his own confession, use it; and the same reason is of God himself in this great City of the World; but PLATO by name, thinks those two so nearly allied and knit together, as he dare openly deny happiness to that Common-wealth where they be dislinked and stand asunder.

10. Then we see, that in the judgement of these two great PHILOSOPHERS and PHYSICANS, where they be best advised, and in deed and truth, THE DIVINE PATTERN OF HAPPINESS, which we ought to strive unto, is no more, nor no less then that worthy couple of WISDOM AND VIRTUE knit

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together in that bond of fellowship, which may never be parted asunder.

That SOLOMAN desired, when God gave him his choice, and had him ask what he would have, and he would give it him, as you may read 1. Kings c. 1. He said, LORD GIVE THY SERVENT AN UNDERSTANDING HEART, THAT HE MAY JUDGE BETWEEN GOOD AND BAD; AND THE SPEECH PLEASSED THE LORD, THAT SOLOMAN HAD ASKED THIS THING; AND GOD SAID UNTO HIM, BECAUSE THOU HAST ASKED THIS THING, AND HAST NOT ASKED LONG LIFE, NEITHER RICHES FOR THY SELF, NOR THE LIFE OF THINE ENEMIES, BUT HAST ASKED FOR THY SELF UNDERSTANDING TO DISCERNE JUDGEMENT; BEHOLD, I HAVE DONE ACCORDING UNTO THY WORD. LO I HAVE GIVEN THEE A WISE UNDERSTANDING HEART, SO THAT THERE WAS NONE LIKE THEE BEFORE THEE, NEITHER AFTER THEE SHALL ANY ARISE LIKE UNTO THEE. AND ALSO I HAVE GIVEN THEE THAT WHICH THOU HAST NOT ASKED, RICHES AND HONOUR; AND SO WILL GOD DO TO ALL THOSE THAT MIND WISDOM AND VIRTUE. In the first place, with an intent to do good to others. On the contrary, sad experience hath witnessed even in our days, that many, whose whole aim was to be rich in this world, have been deprived of all, and forced to seek their bread in a strange land; so may others do yet for ought I know, if they be not all the wiser; they that swallow down riches, and not by right, shall vomit them up again; the Lord shall cast them out of their bellies, JOB 20:15.

11. But you may say, we have reared our Happiness, long life and Health aloft, and made it a fair and goodly work; but more fit for the dwelling of those clean and single minds (or spirits) above, which they call Messengers (or Angels) therefore is man buried here below in these earthly bodies, as we are scarce able to look up unto it: and therefore

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PYTHAGORAS in his book, with good advice, often receiveth in enough of bodily and outward goods, to help the matter, (thought it not to be any other cause of joy, than the instrument is of Musick:) and so PLATO, we see, nameth his servants and helpers.

12. Indeed I grant, that this full and high pitch of happiness, etc. (I mean that measure above set) is free and easie to free and lively spirits; but to us impossible, without outward means and helps, which, nevertheless, shall not be counted as any part of the frame of Health, needful to make up the whole, but, as it were, loose and hang-by steps and stairs leading up to it.

13. Then, if these be so needful as they be, it were of much need to lay them down, and keep just account, which those PHYSITIANS do not, lest if there be two for one, HAPPINESS, etc. should halt; if again, too many, the idle parts might, in fine, infect and marre the rest; as we may fear of PLATO HIS FIRST THREE DELIGHTS, although they be not hurtful of themselves: Without more words, the just summe is thus: To obtain so much Happiness, etc. as our Nature is able to take and hold, the body had need be first willing and obedient, and then store of outward needful things to be at hand and ready; these every man knoweth; but for the body, that is obedient, when it is LONG LIVED, HEALTHFUL, YOUNG, CLEAR, AND TEMPERATE; when all these helps flock together, we may be happy, if we will; if any want, we shall do what we can, as you shall hear hereafter.

Then let us marshall these things at last in order, and the HOLY GUIDE, that compares Happiness to a Family, make that loving couple

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WISDOM and VIRTUE, as MAN and WIFE, and HEADS of the Household, the five proper eyes of the body like Children, and Riches as Servants. These again, if the chief of the house will suffer them to marry, will beget other two bond-children, to beautifie the same house, HONOUR and PLEASURE; but the wise and good Householder, will in no wise suffer it, lest his house be troubled with more then may be ruled; and, although true and right Honour and Pleasure will perforce follow, yet he shall not regard them, nor be minded towards them, as those grave men were towards HELEN, and often use their saying, although they be such kind ones, yet let them go: and us follow our way to HEALTH and happiness, etc. See THE HARMONY OF THE WORLD, ETC.

All Objections cast against the Rosie Crucian Medicines Answered, and the truth made manifest.

CHAP. 2.

1. The way to Wisdom; 2. Hermes medicines; 3. Rules; 4. Possibilities and effects; 5. Faultless studies; 6. Approved reasons; 7. Opinions; 8. The stop-ship; 9. Secret truths; 10. Wonderous works; 11. Wisemen; 12. Alchemy; 13. Of the secret blast and motion of God; 14. Of Natures fault; 15. Divine truths; 16. Mans mind; 17. Of the life of God; 18. Raging Counsell; 19. Stingless Drones; 20. Dissention; the Emporours folly.

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Oh that we knew that health and happiness, we may when we will, go into the way where and how all men may be blessed: wherein I am quite bereaved of all helps from the GRECIANS, as men ever apt to speak & think well, rather then to do & perform any thing (though constancy & agreement, in their sayings would have left BLESSEDNESS as well as other good things in the power and reach of all men and I must fly for aide into EGYPT, a people so far passing all other Nations, as it is better and nearer to God, to work and to do great wonderous things than to behold and look upon them.

2. For it is delivered to Ancient and true Record that one HERMES A KING AND LAW-GIVER of that Country, a man of rare and divine gift in knowledge above all that ever were, found out Medicines able to bring all men to health & long life, etc. and left them behind him in writing to his people; & that they were after him, a long time by the wiser sort, closely wrought and used, until at last, they crept abroad and stole into ARABIA, when she flourished in Armes and Learning, and there got the name which they now comenly keepeth of FILIUS SOLIS CAELESTIS, AMICUS VITAE, PANTARVA, IGNIS VITAE, STELLA VITAE, RADIX VITAE, AQUA SOLIS, AQUA LUNE, DELICIAE VITAE, PANACEA, SUCCUS VITAE, MEDULLA VITAE, ADJUTRIX VITAE, SALUS VITAE, SANGUIS VITAE, AURUM POTABILE; and indeed all these medicines are made of prepared gold, etc. Now from thence in the same secret and dignified manner (for that is the wont of them, as becomes so deep secrets) they have traveled and spread themselves over all Nations; now and then opening and discovering themselves to a few of the better and wiser company.

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3. Then this is means to obtain blessedness, which I mean to take, and withall to prove it no pleasant dream and happy tale, if it were true as the common proverb goeth of it; but as it is a Natural, Heroical, and almost a Divine deed, scarce to be reached or matched with any words, so I vow them a true and certain story, things often done, and again to be done as often, I am unfit, I grant, and unable to bear so great a burden, but that the desire I have both to defend the Truth from slander, and to do good to them that love it, makes it light and easy: and again, the hope upholds me, that if I chance to stumble or faint at any time, these will as gently and willingly lend their hand to stay me, or at least bear with the fall of misfortune.

Then for the common or wilder sort, which either for lack of good Nature, or want of good Manners, use to wrangle about words, or twitch at things, I care not; and because I know them not, I pass them as unknown men; for neither was HERCULES able, as they say, to match with many-headed HYDRA, nor yet with the AWKE AND CROOKED CRAB.

4. Then to turn my speech, which way were it best to set forwards? not right and stright, the matter! No; because there is such crying out against the possibility of the good work which our Medicine promiseth; and that Awke for judgement of the matter hath been the chief cause which hath hitherto buried this Divine Art from the sight of good and learned men; I take it the best way of delivery, before I come to the point it self, to fetch about a little, and then show the possibilty of those effects, and the way to work them by other or weaker means, as well as by HERMES MEDICINES. For although it be not so natural, in marching forward

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to move the least and weak part; yet I keep it right artificially, and then it shall agree with that good order of Art: First of all to put by a few of the light things laid against this blessed Science, because, albeit, they be gathered but by guess, besides all grounds of certainty; yet they have so wholly possessed the common people, yea, and some of the better and worser sort likewise, that without any further search or hearing of the matter, they have straight-way cast it off for false, and condemned it; for when as once sleep hath taken the sort of the body, the senses yield, and can do nothing; so if wrong belief get once possession of the soul, reason is laid to rest, and cannot move again, before that must be loosened, put to flight and scattered.

5. First, say they, since there be seen in all places and times, so many hundreds with great pains, heed and cunning, to study this Art, and put the Receipts in practice: now if they were true and faultless, as others are, some should appear to hit the mark, and to gather the fruits of their travel, and to live as they do, of all men most miserable; or at least, because it is so ancient an Art, it would have been recorded in some publick or private writing, besides their own, which be it bound with never so deep oaths (as it is) yet it is insufficient proof and witness in their own case.

6. These be the most capable reasons, and best approved among the people, wherewith they use to batter this exchanging sequence: but mark how light and weak they be, and easie to be wiped away; for how could the acts and deeds of these R.C. Philosophers & Physicians come into the writings and Records of men (to begin there with them) whose fame,

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may, whose company they have ever shunned? and when their own Records, if they chance to light of any thing that was not sown abroad, and published to the world, as is the life of worldlings; but left like most precious Jewels unto some friend of secret trust, which was counted as a Son adopted, upon condition to keep it still within the house and stock of HERMES, from the eyes and hands of the world and strangers, running evermore, like the wise Stars, a contrary race unto the world, that no marvail, though they be both, in like sort crossed by the world, and mis-called wanderers (or Planets,) when indeed and truth they goe better. Now when they deem credit to be denied to the mens report & witness, it is a sign that either their own reports & witness is of light and little weight, whereby they judge of others; or else, that their thoughts are vain and phantastical, puffed up, I mean with that new kind of self-love and over-weening wisdom, to set up themselves, and pull down Authorities; of which sort it falls out most commonly in people, that while they strive to avoid the lake of superstition, they run headlong unawares down the river of impiety; for if such a wide breach and entry may be suffered to be made into the credit and authority of the Writers, which are the life of Antiquity and light of Memory, great darkness and confusion will soon come in and over-cast the world; yea, and so far forth at length, as nought shall be believed and judged true that is not seen; that even they which dwell in the main land, shall not grant a sea; a thing not onely fond and childish among men, but also (ill be to me, if I speak not as I think) wicked and godless amongst us Christians, whose whole Religion, as S. AUGUSTINE saith, stands upon that ground.

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7. Wherefore, if we must needs beleive Records, yea, though they be sometimes lewd men, foolish and unlearned, as if they were as whole and harmless, as XENOCRATES; but especially, although they had great cause to lie, and to speak more or less than the truth; who can in common reason refuse the solemn oaths of so good, and wise and learned men? For he is good for the love of Virtue it self; he that is wise, to avoid the shame of lying, will speak the truth: What shall I say Of EUGENIUS THEODIDACTUS, that durst in times past OWN NO OTHER NAME, whose whole care and practice, drift & studies, now is nothing else but to find and set down the truth? But all is well & clear of all suspicion, if it may, be though those oaths and protestations to have sprung from himself, and others experienced in these undeniable truths, of more good will and desire to perswade the lovers of Wisdom and Virtue, than wrought out of fear or flattery, which may easily be judged in such men, as were all either then FALSE PROTECTORS that cared not, or KINGS that needed not, as it is clear in all their eyes that are CONVERSANT in these kinds of studies. Wherefore such men as are so bold with our ground of reason to deny, and deny still all that comes, are, in my opinion, greatly to be looked unto; for although they, like XERXES, pull not down Religion with hands openly, yet they are of another sort dangerous, that undermine it closely with wrong opinions. If our men avoid such plain untruths, as might be reproved by common sense and daily experience, as when ANEXAGORAS said snow was black, and XENOPHANES the Moon is inhabited, and full of hills and cities; and in cities of old, with some of late among the Stars (Sir Chr. Heydon Baron & Mr. John Heydon, and Mr. John Gadbury,) but I speak not against Astrologers,

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but against such flattering lyers that have gained their estates amongst silly foolish women, & ignorant people, that hold, that the earth, the ONLY MOVEABLE thing in the world, stands still, and such like ugly mis-hapen lies, wherewith GREECE over-swarmed; then you had reason to use them with ill words and thoughts as you do: Now, although I was partly perswaded to be of the same opinion with those that hold the earths immobility: but being convinced, I relinquish my former opinion; for they maintain, that by a Heavenly Medicine they have great and wonderful changes turned all metals into Gold, Folly into Wisdom, Vice into Virtue, Weakness into Long Life, all Diseases into sound Health, and Age into Lustiness and Youth again; How can you disprove them? when did you see the contrary? you surely know the nature of the deeds and effects; for they require great knowledge; but the doing cause workmen, that you dislike is, their MEDICINES you never saw, nor can imagine what it is, much less conceive the REASON, STRENGTH & NATURE of it; Nay you see nothing, but grope and blunder in the dark, like blind-folded men at all things; else how could these exchanges have escaped, & been hid from you, in a world so full of all kinds of changes? I mean, you see great and admirable things (albeit you do not so take them, because you see them often) but you do not truly see them, that is, you perceive not the nature, cause and reason of them, and that makes you so childish to believe nought unseen, and count all things wondrous which are not common among you; much like that harmless and silly kind of people, of late discovered, which made miracles and wonders of many matters, that in other countrys are ordinary and common, in so much as (to take one for all) they could not conceive how two men

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asunder could by letter certifie one another, unless a spirit were wrapt up in the paper to make report, and tell the news; but if you and they could once by this Guide & Art, cut into the depth and nature of the great and marvellous works of kind and skill, which are common and daily among you; then, you would be ready and easy by comparison to receive almost anything unseen, and brought by report to you. Let me awake your wits a little; you see daily, but not thorowly, how the Moon by her Sympathy with the spirit of the water draws the Ocean after her, makes the ebbs and flowings thereof: it is likewise commonly known, that the LOADSTONE IN THE ROOF OF MAHOMET HIS CHURCH, DRAWS UP HIS IRON TOMB FROM THE GROUND, AND HOLDS IT HANGING IN THE MIDDLE WAY; like as the miners in GERMANY, found their tools which they had left in such a Vault, hanging in the morning; which was accounted for a miracle, before such time as the cause, by the skillful, was seen and declared unto them. What should I say more of this Stone? it is not unknown that there are whole rocks thereof in INDIA, at the Castle of the ADAMANT, erected by JUL. CAES. drawing ships that pass by loaden with iron unto them: & yet we see that this mighty Stone, in presence of the Diamond, the King of Stones, is put out of office, and can do nothing.

8. To come abroad, it hath been often seen at Sea, that the little Stay-fish cleaving to the fore-ship, hath stopt her full course.

9. I should now pass over to that other side of skill and craft, and call to mind many great and wonderous works there done and performed; the curious work of that ITALIAN KING, WHICH HELD A CLOCK BESIDES A DIAL WITHIN IT; these three common feats found out of late, passing all

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inventions of Antiquity, the GUN, CARD, and PRINTING, and many other dainty Devices of mans wit and cunning; if this short and narrow speech appointed would suffer any such out-ridings, let these few serve to awake you, and call your wits together: you see these things I say, and are never moved; but if you had never seen them, but heard the stories only reported, what would you have thought and said? and because no man judgeth so well of himself as of another; suppose a plain and harmless people, such as those indians were, had from the beginning dwelt in a CAVE underground, let it be the Center if you will, and at the last one man more wise than the rest, had by stealth crept out into the light: And by long travel & traffick with our people had seen and learned the course of nature of things which I have rehearsed unto you, and then returning home, had suddenly start up and begun to account the wonders which he had seen and learned: first, that he had found the earth hanging in middle of the aire, and in like sort a bright and goodly cover compassing afar off the same; this cover beset and sprinkled with infinite lights and candles, and among the rest, one (to be short) of a foot in bigness to his sight, without all touching, or other means or instruments to be perceived, to hold and pull huge heaps of water after her, as she passed up and down continually, would they not shout and lift up their hands, and begin to suspect the man of infection with strange and travelling manners?

10. But admit, when the noise were done, and all husht, he went forward & told them of such a Church and Vault with other things, as well, and more strange than the earth (for that cannot be otherwise, unless heavy things flew up against Nature) hanged in the aire alone, and of

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such hills, that as the Sunne waters draws ships out of their courses, without any strength or means visible; furthermore, if he laid abroad the wonderful might of a little fish, like half a foot long, able to stay the main course of a ship under sail: do you not think with what sour contenances and reviling words, and reproaches, they would bait and drive him out of their company? but if the good and painful man burning with desire to reform the estate of this rude and deformed country, would not be stayed so, but spying a calmer time, durst come in presence, and step forth before them again, and say, that by his travel he had made such a ring as I speak of; such warlike Engines as should fall as fearful as thunder, and as hurtful as a canon fired at a fort, a mile off planted; with a kind of writing whereby four men might record as much in the same time as four thousand of the common Clerks; such a Card, wherewith a Country-man that never saw the Sea, shall sit in the bottom of a Ship, and direct the course thereof throughout the world without missing; Is it not like they would apprehend him for a cousener, and adjudge him to punishment? then put the case you stood by and saw the matter, I appeal to your own experience, would you not think the Traveller worth pity and praise, and the people of reformation?

11. Well then, let us return to our purpose; there is a Nation of wise men dwelling in a soil as much more blessed (then yours) as yours is then theirs of the Deserts, that is, as they bide under ground, and you upon the face of the roof: so these men inhabite the edge and the skirt of Heaven; they daily see and work many wondrous things, which you never saw nor made, because you never mounted so high to come among them;

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if any one chance to flie away from you to those heavenly places, & after like experience, to return & make the like reports, you give him the like rewards you give: (compare the rest) I say no more; but if God would give you leave and power to ascend those high places, I mean to those heavenly thoughts and studies, you might quickly, by view of deep causes, and divine secrets and comparision of one to another, not only believe the blessed Art, but also learn and perform the same, and cure all the diseased.

12. But they will not be rid so, but follow as fast again another way: that whereas so many have been, and are daily seen to wear away their lives in ALCHEMY, & to find nothing that good is, but contrary for the most part, to wit, untimely and unordinary death, sickness and age for long life, health and youth, and always smoke for golden Medicines, and folly for wisdom, and very near as often, bad and sad conditions for good and honest natures; (for by boiling themselves long in such deceitful stuff, as though they were burnt to the pots bottom, they carry most commonly, for ever after, an unsavoury smack thereof;) it is plain sign the trade is vain, false and deceitful; this is the third charge they give unto us; let us see how to bear and withstand it. The most wise and great PHILOSOPHERS, and ROSIE CRUCIAN PHYSICANS, albeit they know God made mankind, for the happy life abovesaid, and that it was at first enjoyed, or else it had been made in vain, and that by corruption of ill custome (by his secret appointment) our kind is grown out of kind, and therefore may be restored, because it is a misleading, and no intent of Nature; (which forecasting gave them occasion to seek the remedy) yet they thought it unlawful to teach these Medicines, set stright against the will of God,

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that all should be restored; for that he seemed on purpose to have sown good and bad, and great store of both together, in such sort as we see them, lest it all were alike, and in one state of happiness, the great variety of business and stirring, and so the Society and Common-wealth among men should be clean taken away: like as the first sour striving seeds (whereof all things are made and sprung) were all alike, and one friend to another, all should be still and quiet, without succession, change and variety in the world, and so there should be no world; for God, when he cast his mind upon the building of the world, he went to make a beautiful and goodly work, meet for the Power, Wisdom and Pleasure of such a Builder, and therefore a stirring and changeable work, because there might be no cunning shown, no delight taken in one ever like or still thing; but light fighting for speed, is ever best in such a ground: let us away, and follow.

13. Wherefore, by the example, and as it were by the secret blast and motion of God, after our men had found these restoritives, & used them for the time, & meant to leave them as becomes good men, to posterity, they took this way of counsel to lay them up safe in a strong Castle, as it were in the which all the broad gates and common easie entries should be fast shut up and barred, leaving one only little back door open, fore-fenced with a winding-mark, that the best sort, by wit, pains, and providence, might come into the appointed blessedness, the rest stand back forsaken; their Maze and plot is this: first, they hid themselves in low and untrodden places, to the end they might be free from the power of PROTECTORS, & etc. the eyes of the wicked world; and that they writ their

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books with such a wary and well fenced skill, I mean, to overcast with dark and sullen shadows, and slye pretences of likes & secret riddles drawn out of the midst of deep knowledge and secret learning, that it's impossible for any but the wise and well given, to approach or come near the matter.

14. And therefore it is, that when the godless and unlearned men, hovering over gain and honour, presume against MINERVA will to handle these words, when the things should rather be handled (for nothing is soft and gentle as speech, especially so thoroughly tempered) and yet all besides the secret meaning, thrust up in deep knowledge: then if these ways and phantasies they practise & set on work as fast (as their fingers itch) and miss as fast (as they must needs do) they say they followed our rules and precepts, and put our work in practice, and found them false, that were as if a cunning Archer and Huntsman had delivered as dark rules of shooting and hunting unto his Country-men, and these by chance had fallen into the hands of another wild and untaught Nation, which simply missed by mistaking his drift and meaning, had made them ploughs to shoot in, and gored their Oxen to their game, and then missing of their purpose, cried out and blamed the Arts of shooting and hunting, & sought to blow away & abuse the man that taught them: would not a wise Judge hold and deem both these and them, and all other busie-bodies, that do use to mine and dig in other mens dealings, to be sent into their own trade and business, wherefore they were made and fashioned? and to let the rest alone for the right owners? and for those of HERMES house, do not think they make claim, sue, and recover their own in open court, as others use (that

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were away in such a wicked world, to lose land, life and all together quickly) but in the secret sort, which falleth out within the compass of your reproof. Neither would I have you follow too hard, and be so earnest upon the next reason, that albeit our men had cause to hide their works and practice, yet they would have shewn the fruit and effect thereof advancing themselves, as others do, to Honour and Pleasure, and not have lived like the refuse of the world, in such mean plight and wretchedness; for that is the lightest of all other, though it seem greatest: if I list to rifle in the rolls of ancient Records, I could easily find and shew you, that although the most part of people live in this harmless and safe estate, which I told you, yet some again were Kings, and men of great place and dignity (and yet I think by reminder, and not by purchase, so;) but I love not this kind of reasoning; let them that thirst, go to the fountain, and as I remember, that in the household of R. CRUCIAN Riches are made but Servants, & not Masters & Rulers, because they be, for the most part, unruly and ambitious; and for that cause they have no liberty granted them, but are enjoynd to serve lowly their betters, and to look no further; so that if our men were happy, or at least lovers of the same, their riches ought to be employed in their own service, that is, to win Wisdom and Virtue, and not sent out to wait upon I know not what strangers, Honour and Pleasure; which, as they be strangers, yea, and dangerous strangers, lying open (as all high things do) to the blast of Envy, so most commonly they will not be ruled, no more then they which got them, and then rebelling against them which are their Lords and Rulers; do overthrow an happy estate.

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15. Wherefore, what marvel is it if our men did this, when they did no more then wisdom requires, nor any more then all wise men have ever taught and followed? thinking and calling it an heavenly life, because it sunders the heavenly mind from the earthly body; not (as PLINY writes of HERMETICUS) by sending the same out of the body to gather and bring home news, but by an high contempt of earthly matters, and flying up to divine thoughts, not with the golden feathers of EURIPIDES, but with the heavenly wings of PLATO.

16. And therefore this same divine man makes that mind alone the whole man, the body of a thing that is his, and belonging unto him, but unto his, that is the body; and, as I may term them, his mans men. And this thing also BIAS before him, did as well perform, when at the spoil of the City, having leave, he took not his carriage with him, and answered to the check of his friends, that he carried all his own things with him, which was nothing but a naked body.

17. ARISTOTLE is of the same mind with PLATO, as appears notably in his last Book of Manners, where he hath laid down many sound reasons why this life is best, and so by wise men, is and ought to be taken; because it is, saith he, the most quiet life, and fullest of true delight, and with all things needful best restored; for indeed it wanteth nothing; for what? as a mind is divine in respect of a body, so is the life of it, which is that we speak of, in regard of a civil and worldly life. And again, if our minds are ourselves, it were meet to lead our own life before strangers; but last of all, because God, our only pattern, leadeth no other life but this. I might be very large, if I list to

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seek about and traverse this matter: but here is enough to show the purpose and reason our men of EGYPT had; it was in their choice to chuse this kind of life which the world so despiseth: but how if I could bring them in bereaved of all choice and freewill, and driven by force of necessity to do the same? would not that stop the widest mouths, think you, in all this lavish company? let us know first, that the mind of man being come from that high City of Heaven, desireth of herself to live still that heavenly life, that is the blessed life above described; and if there be any let, as there is likely it is, in the weight and grossness of our body, over-weighing our minds down to the ground, and to all their own muddy matters, then that our men, after they have got this golden Stone, so famous in the world, do not, as they think, and would do, straight ways run to their Coffers; but first and chiefly gild their bodies with it; wherefore after that, by that mighty, fine and temperate Medicine, they have scoured out of all grossness and distemper of the body, the only lets to understanding and good manners, as we shall hear hereafter, and thereby leave the minds at large, and almost at her first freedom; she, and so they together laying aside, and, as it were, casting down all earthly matters, must return to their own former life again; so far, I mean, as the condition and state of man will suffer: and so put case you find your own dark and dusky eye-light, so soon taken with every foul, vain and worldly fancy, yet you must not judge these heavenly men thereby, but think the most sharp and clear sight of their understanding easily able to see the blemish and to avoid the Call of common love.

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18. Wherefore, to close up this point at last, with this happy craft of HERMES, for ought that they know, may be true and honourable; let the common and unlearned sort stay their judgement, and leave the trial sifting of any further matter unto the wise and learned, and there in all directions, if they have none of themselves, might learn better advise, before for the fault of some, they turn to any raging counsel, and bend the edge of Authority against all.

19. I grant, that as in all good Arts, so in this, because it is the secretest; there be some drones crept in among the friends: what then, as they are of another kind; or never begotten by HERMES, or any of his sons, so no reason they should slander the Name and House of HERMES, but bear the burden of their own faults; their may be sorted out and known from the holy stinged and profitable Bee: first, by their bigness in words and braggs, and then (as followeth lightly by the course of kind) by their stingless and unarmed weakness in all defence of learning; and thirdly, by their sloth and idleness; for although they never leave stirring, yet as SENECA saith, OPEROSE NIHIL AGUNT, they painfully do nothing, because all they do is to no purpose, all is fruitless and unprofitable. But DIOCLESIAN lacked this discerning wisdom, and rashly ran upon all, and burnt the Book, much like that part of LYCURGUS, who for the drunkenness of the people, cut down the Vines; had it not been better to have brought the springs of water nearer, and to have bridles, as PLATO saith, that made good with the sober?

Even so the Emperour might with better advice have tempered the heat of ALCHEMY with the cooling Card of Discretion, and made it an Art lawfull

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for a small number only, and with like charge to be practised, which had been a Counsel worthy wise Princes, neither to let the hope of so great a Treasure go for a small loss, nor yet upon uncertain hopes, be it never so great, to lose a certain great thing, to wit, the life and goods of his Subjects well and orderly bestowed. Now let us join Art and Nature together, to know all things past, present, and to come; that Long Life, etc. may be with the more pleasure enjoyed; for after this methodically HOLY GUIDE, Knowledge, the rest will be imperfect: then Knowledge compleat Happiness, Long Life perfects Knowledge; Health comforts Long Life: Youth pleases Health; Riches rejoice Youth; Youth embraces Wisdom and Virtue, etc. which you shall find all in order.

To The
 Truly Noble by all Titles,
 Sir Ralph Freeman,
 Baronet, etc.

External, internal, and eternal happiness
 be wished.

The Rosie Crucians have a very excellent opinion (Most honored Sir) that we ought to labour in nothing more in this life, then that we degenerate not from the Excellency of the mind, by which we come nearest to God, and to put on the divine Nature: lest at any time our mind waxing dull by vain idleness; should decline to the frailty of our earthly body, and vices of the flesh. So we should lose it, as it were cast down by the dark precipices of perverse Lusts.

Wherefore we ought so to order our mind, that it by it self, being mindfull of its own dignity and excellency, should always both think, do, and operate something worthy of it self: But the knowledge of divine Science doth only and very powerfully perform this for us, when we by the remembrance of its Majesty, being always busied in divine Studies, do every moment contemplate divine things, by a sage and diligent inquisition, and by all the degrees of the Creatures ascending even to the Arch-type himself, to draw from him the secret Practick, Theory of Art and Nature, according to the doctrine of the HOLY GUIDE, which those that neglect, trusting only to natural and worldly things, are wont often

to be confounded by divers errors and fallacies, and very oft to be deceived by evil spirits.

But the understanding of the HOLY GUIDE purgeth the mind from errors, and rendereth it divine; giveth infallible power to our ROSIE CRUCIAN GUIDE, etc. driveth far the deceits & obstacles of all evil Spirits, and together subjects them to our commands; yea, it compells good Angels, and all the powers of the world unto our service, viz. The vertue of our Art being drawn from the ARCH-TYPE himself: To whom when we ascend, all Creatures necessarily obey us, and all the Quire of Heaven do follow us.

Seeing therefore (Learned Sir) you have a Divine and Immortal soul given you, which seeing the goodness of the Divine Providence, a well disposed fate, and the bounty of Nature have in such manner gifted, that by the acuteness of your understanding & perfectness of senses, you are able to view, search, contemplate, discern and pierce through the pleasant Theatre of Naturall things, the sublime house of the Heavens, and most difficult passages of Divine things.

I being bound to you by the band of these your great virtues am so far a debtor, as to communicate without Envy the true account of all opinions, these Rules, which we have read & learned, especially their precious Medicines & their greatest secrets of the PANTARVA, etc. with their gift of healing, according to our complexion and capacity.

We present therefore now to you, a compleate work in the HOLY GUIDE, which we have perfected with diligent care, and very great labour and pains both of mind and body: and though it be rude and unpolished in respect of words, yet it is truly elaborate in respect of matter:

wherefore I desire this one favour, that you would not expect the grace of an Oration, or the Elegancy of Speech in this Book, which we wrote long since and revised in our days of mourning, for the death of our fellow-Prisoner JOHN HEWIT, Doctor of Divinity, and others, who were spitefully thrust into Gaole with us, and many cruelly murdered by the Tyrant CROMWELL, because they loved our Sovereign Lord the KING.

And we expected to suffer for our Loyalty to His Sacred Majesty the KING; but our Estates ransomed our Lives, etc.

Again, We have chose the less Elegancy of Speech, abundance of matter succeeding in the place thereof; but seeing without doubt, many scoffing Sophisters will conspire against me, especially of those who boast themselves to be allyed to GOD, and fully replenished with DIVINITY; And the sect of self affectors, that will (unless some Judicious Patron be fixed to the Frontice-piece, as the beams of the Sun to correct their sawcy peering with blindness) not only disgorge their envy in words, but judge and condemn to the Fire the things, even before they have read or rightly understood any thing of them, because these MEDICINES agree not with their Bodies, nor such sweet Flowers with their nose. And also by reason of that sparke of hatred, long since conceived against me for my loving and serviceable endeavours to help the Royal Party to restore the KING, and yet scarce containing it self under the Ashes. Therefore, Dear Sir, We further submit the Rules ascribed by me to the merits of your Virtue, and now made yours, to your censure, and commend it to your Protection, that if the base and perfidious Sophisters would defame it by the gross madness of their envy and malice, you would by the perspicacy

of your discretion & candour of Judgement, happily protect and defend
it and me.

Your most humble Servant

and true Honourer,

JOHN HEYDON.