



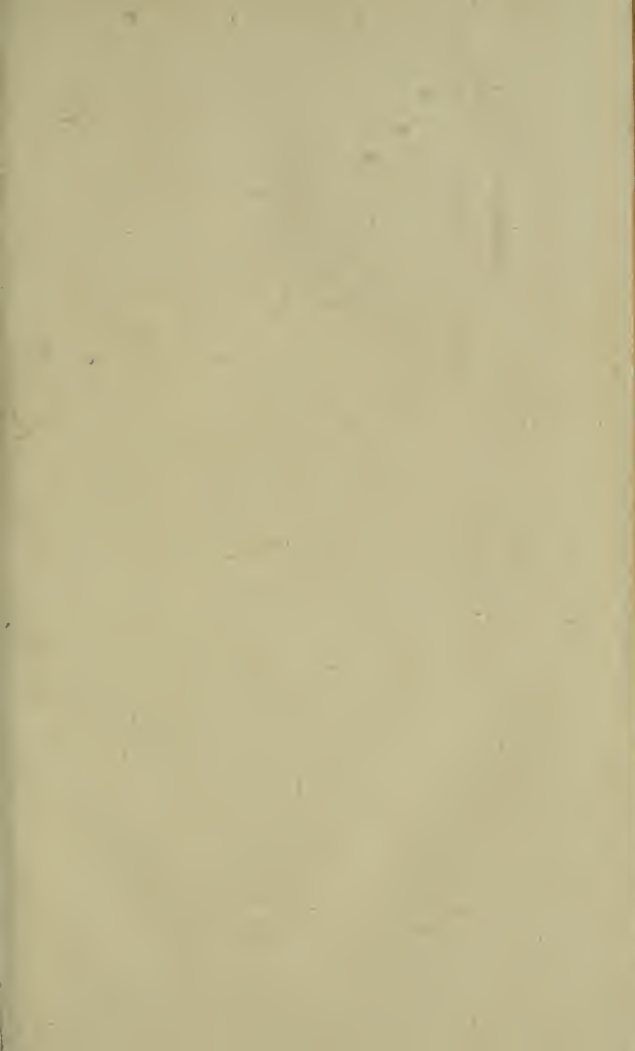


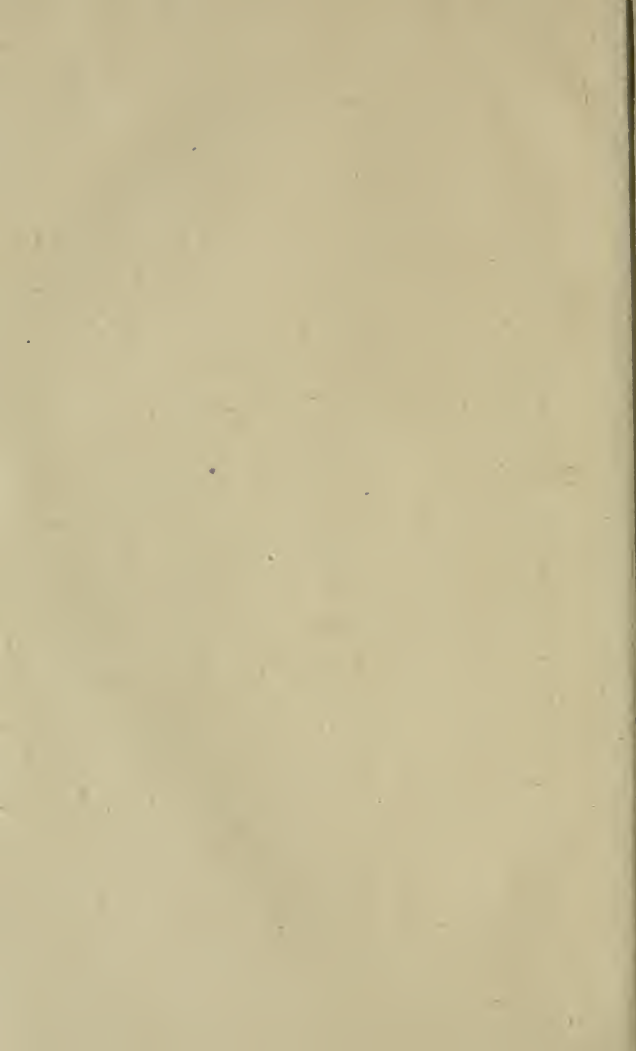


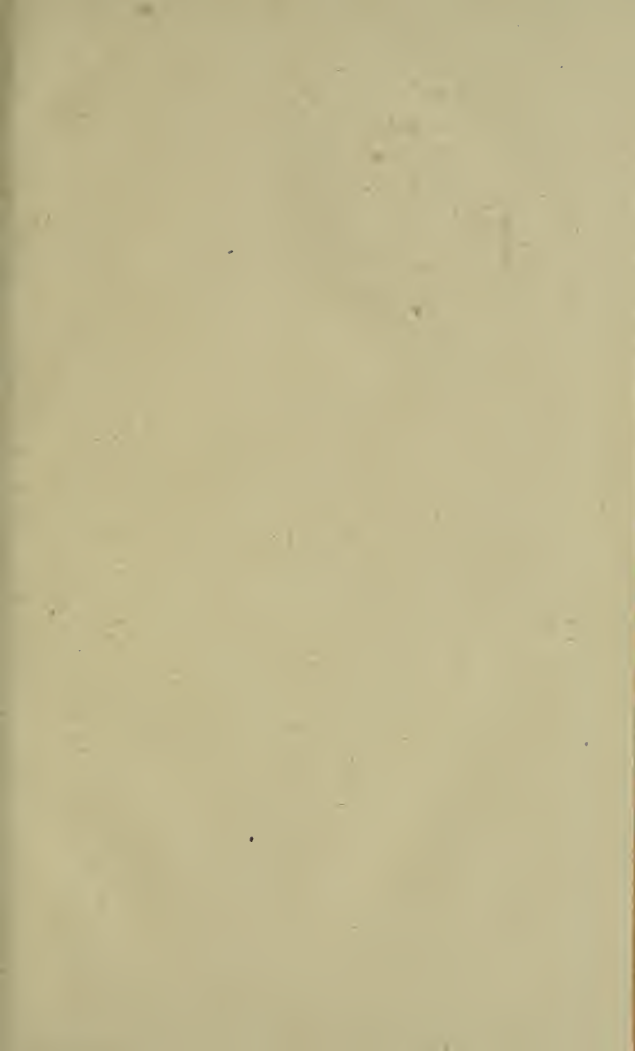
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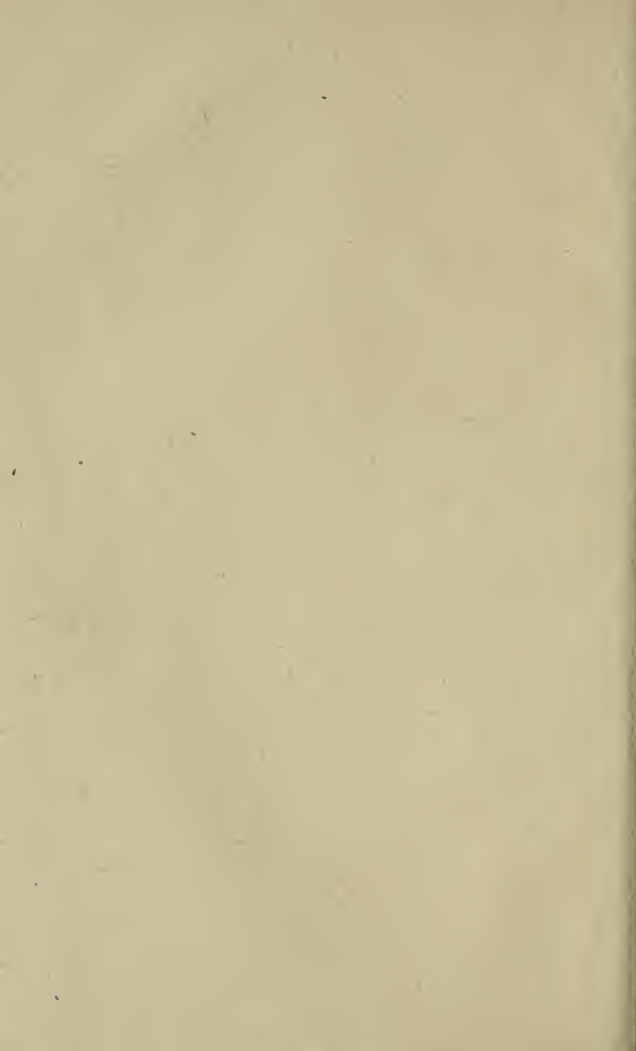
GIFT
OF
JOSEPH RITMAN

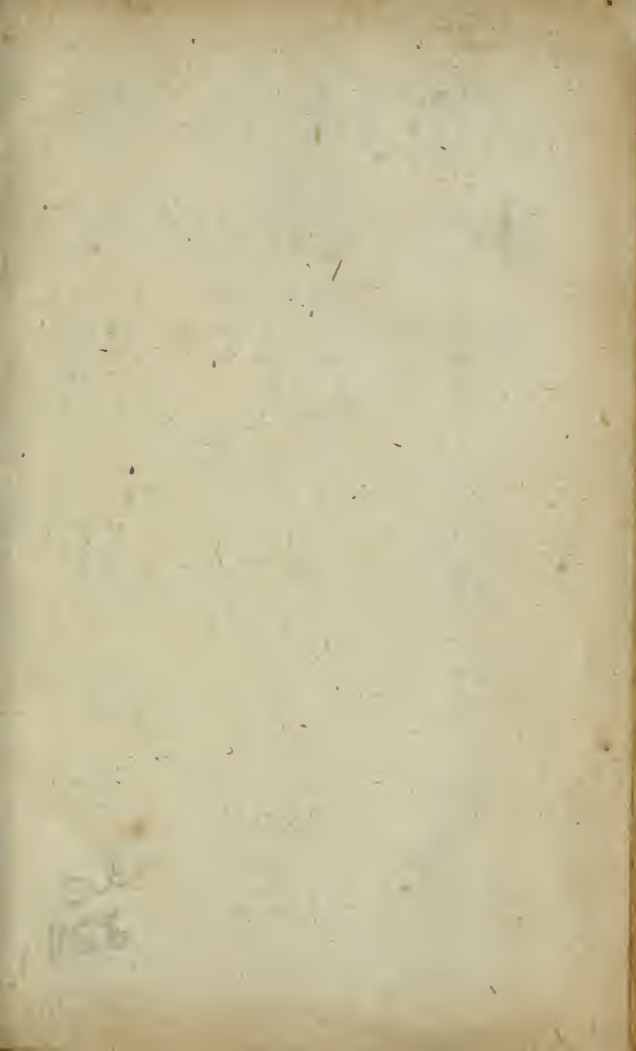














THE
F. A. M. E
AND
CONFESSIO
OF THE
FRATERNITY
OF

R: C:

Commonly, of the

Rosie Cross.

WITH

A Præface annexed thereto, and a short
Declaration of their Physicall
Work.

By EUGENIUS PHILALETHES.

Jarch: apud Philostrat:

Καὶ γὰρ κέρδι' εἶν, μήτε πικρῶν,
μήτε ἀπιστῶν πᾶσιν.

Veritas in Profundo.

London, Printed by J. M. for Giles Calvert, at the
black spread Eagle at the West end of Pauls. 1658.

THE
F. J. M. B.

A. B. A.

CONFERMENT

OF THE

DEGREE OF

OF

IS

TO

Rolie Gros.

WITH

A further award of the degree of

Master of Arts

Work

BY THE BOARD OF ADMISSIONS

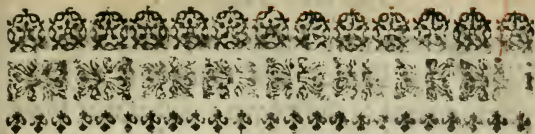
OF THE UNIVERSITY OF

THE STATE OF

NEW YORK

IN THE YEAR 18

18



THE
Publisher to the Reader.

It is the Observation of
such as skill Dreams,
That to travel in our sleep
a long way, and all alone,
is a sign of Death. This
it seems the Poet knew:
for when the Queen of Carthage was to
dye for Love, he fits her with this Melan-
choly Vision:

—— Longam Incomitata videtur
Ire Viam. ——

Now the use I make of it, is this: I
would be so wise, as to prognosticate. I
do therefore promise my present Work not
only Life, but Acceptance: for in this my
Dream (and I know you will call it so) I
travel not without Company. There were

To the Reader.

some Gentlemen besides my self, who affected this Fame, and thought it no Disparagement to their own: but it was their pleasure it should receive light at my hands, and this made them defer their own Copies, which otherwise had past the Press. I have, Reader, but little more to say, unless I tell thee of my Justice, and now thou shalt see how distributive it is. The Translation of the Fama belongs to an unknown hand, but the Abilities of the Translator I question not. He hath indeed mistaken Damascus for Damcar in Arabia, and this I would not alter, for I am no Pedant to correct another mans Labours. The Copy was communicated to me by a Gentleman more learned then my self, and I should name him here, but that he expects not either thy thanks or mine. As for the Preface, it is my own, and I wish thee the full Benefit of it, which certainly thou canst not miss, if thou com'st to it with clear eyes, and a purged spirit. Consider that Prejudice obstructs thy Judgment: for if thy Affections are engag'd, though to an Ignis fatuus, thou dost think it a Guide, because
thou


To the Reader.

thou dost follow it. It is not Opinion makes Things False or True: for men have deny'd a great part of the World, which now they inhabit: and America as well as the Philosophers Stone, was sometimes in the Predicament of Impossibilities. There is nothing more absurd, then to be of the same mind with the Generality of Men, for they have entertain'd many gross Errors, which Time and Experience have confuted. It is indeed our Sluggishness and Incredulity that hinder all Discoveries, for men contribute nothing towards them but their Contempt, or, which is worst, their Malice. I have known all this my self, and therefore I tell it thee: but what use thou wilt make of it, I know not. To make thee what Man should be, is not in my power, but it is much in thy own, if thou know'st thy Duty to thy self. Think of it, and Farewell.

E. P.



TO THE
Wise and Understanding
READER.

 Wisdom (saith Solomon) is
to a man an infinite
Treasure, for she is the
Breath of the Power of
God, and a pure Influence that
floweth from the Glory of the Al-
mighty; she is the Brightness of
Eternal Light, and an undefi-
led Mirror of the Majesty of God,
and an Image of his Goodness; she
teacheth us Soberness and Pru-
dence,

The Epistle, &c.

dence, Righteousness and Strength; she understands the Subtilty of words, and Solution of dark sentences; she foreknoweth Signs and Wonders, and what shall happen in time to come; with this Treasure was our first Father *Adam* fully endued: Hence it doth appear, that after God had brought before him all the Creatures of the Field, and the Fowls under Heaven, he gave to every one of them their proper names, according to their nature.

Although now through the sorrowful fall into sin this excellent Jewel *Wisdom* hath been lost, and meer Darkness and Ignorance is come into the World, yet notwithstanding hath the Lord God sometimes

The Epistle

times hitherto bestowed, and made manifest the same, to some of his Friends: For the wise King *Solomon* doth testifie of himself, that he upon earnest prayer and desire did get and obtain such Wisdom of God, that thereby he knew how the World was created, thereby he understood the Nature of the Elements, also the time, beginning, middle, and end, the increase and decrease, the change of times through the whole Year, the Revolution of the Year, and Ordinance of the Stars; he understood also the properties of tame and wilde Beasts, the cause of the raigning of the Winds, and minds and intents of men, all sorts and natures of Plants, vertues of Roots,
and

to the Reader.

and others, was not unknown to him. Now I do not think that there can be found any one who would not wish and desire with all his heart to be Partaker of this noble Treasure; but seeing the same Felicity can happen to none, except God himself give Wisdom, and send his holy Spirit from above, we have therefore set forth in print this little Treatise, to wit, *Fanam & Confessionem*, of the Laudable Fraternity of the Rosie Cross, to be read by every one, because in them is clearly shewn and discovered, what concerning it the World hath to expect.

Although these things may seem somewhat strange, and many may esteem it to be but a Philo-
phical

The Epistle

phical shew, and no true History, which is published and spoken of the *Fraternity of the Rosie Cross*; it shall here sufficiently appear by our *Confession*, that there is more *in recessu* then may be imagined; and it shall be easily understood, and observed by every one (if he be not altogether voyd of understanding) what now adays, and at these times, is meant thereby.

Those who are true Disciples of *Wisdom*, and true Followers of the *Spherical Art*, will consider better of these things, and have them in greater estimation, as also judg far otherwise of them, as hath been done by some principal Persons, but especially of *Adam Haselmeyer*, *Notarius Publicus* to the Arch Duke
Max-

to the Reader.

Maximilian, who likewise hath made an Extract *ex scriptis Theologicis Theophrasti*, and written a Treatise under the Title of *Fesuite*, wherein he willeth, that every Christian should be a true Jesuit, that is, to walk, live, be, and remain in *Jesus*: He was but ill rewarded of the Jesuits, because in his Answer written upon the *Famam*, he did name those of the *Fraternity of the Rosie Cross*, *The highly illuminated men*, and *undeceiving Fesuits*; for they not able to brook this, layd hands on him, and put him into the *Calleis*, for which they likewise have to expect their reward.

Blessed

The Epistle

Blessed *Aurora* will now henceforth begin to appear, who (after the passing away of the dark Night of *Saturn*) with her Brightness altogether extinguisheth the shining of the Moon, or the small Sparks of Heavenly *Wisdom*, which yet remaineth with men, and is a Forerunner of pleasant *Phebus*, who with his clear and fiery glistering Beams brings forth that blessed Day, long wished for, of many true-hearted; by which Day-light then shall truly be known, and shall be seen all heavenly Treasures of godly Wisdom, as also the Secrets of all hidden and unvisibile things in the World, according to the

Doctrine

to the Reader.

Doctrine of our Forefathers, and
ancient Wisemen.

This will be the right kingly
Ruby, and most excellent shining
Carbuncle, of the which it is said,
That he doth shine and give light
in darkness, and to be a perfect
Medicine of all imperfect Bodies,
and to change them into the best
Gold, and to cure all Diseases of
Men, easing them of all pains and
miseries.

Be therefore, gentle Reader,
admonished, that with me you
do earnestly pray to God, that it
please him to open the hearts and
ears of all ill hearing people, and
to grant unto them his blessing,
that they may be able to know
him in his Omnipotency, with
ad-

The Epistle, &c.

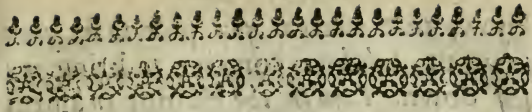
admiring contemplation of Nature, to his honour and praise, and to the love, help, comfort and strengthening of our Neighbors, and to the restoring of all the diseased.

Being a... and to be a...
...of all important...
...to change them into the best...
...and to cure all... of

... of all years and

The...
...that with me you
...pray to God, that it
...the Jews and
...of all his hearing people, and
...to gain unto them his blessing,
...that they may be able to know

... with



The Preface.



If it were the Business of my Life or Learning, to procure my self that noyse which men call Fame, I am not to seek what might conduce to it. It is an Age affords many Advantages, and I might have the choyce of several Foundations, whereon to build my self. I can see withall, that Time and Imployment have made some persons Men, whom their first Adventures did not finde such. This suddain Growth might give my Imperfections also the Confidence of such another start: but as I live not by common Examples, so I drive not a Common Design. I have taken a course different from that of the World, for (Readers) I would have you

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know, that whereas you plot to set your selves up, I do here contrive to bring my self down. I am in the Humor to affirm the Essence, and Existence of that admired Chimæra, the Fraternitie of R. C. And now Gentlemen I thank you, I have Aire and Room enough: methinks you sneak and steal from me, as if the Plague and this Red Cross were inseparable. Take my Lord have mercy along with you, for I pittie your sickly Braines, and certainly as to your present State the Inscription is not unseasonable. But in lieu of this, some of you may advise me to an Assertion of the Capricols of del Phæbo, or a Review of the Library of that discreet Gentleman of the Mancha, for in your Opinion those Knights and these Brothers are equally Invisible. This is hard measure, but I shal not insist to disprove you: If there be any amongst the Living of the same Bookish faith with my self, They are the Persons I would speak to, and yet in this I shal act modestly, I invite them not, unless they be at Leasure.

When I consider the unjust Censure and
indeed

The Preface.

indeed the Contempt, which Magic even in all Ages hath undergone, I can (in my opinion) finde no other Reasons for it, but what the Professors themselves are guilty of by Mis-construction, and this in Reference to a double Obscurity, of Life and Language. As for their nice (or to speak a better truth) their Conscientious Retirements, whereby they did separate themselves from dissolute and brutish spirits, it is that which none can soberly discommend; nay, it is a very purging Argument, and may serve to wipe off those contracted, envious scandals; which Time and Man have injuriously fastned on their Memory. For if we reason discreetly, we may not safely trust the Traditions and Judgement of the World, concerning such persons who sequestred themselves from the World, and were no way addicted to the Affairs or Acquaintance thereof. It is true, they were losers by this Alienation, for both their life and their Principles were crosse to those of their Adversaries: They lived in the shade, in the calm of Conscience and solitude, but their Enemies moved in the

The Preface.

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Sun-shine, *in the Eye of worldly Transactions, where they kept up their own Repute with a clamorous Defamation of these innocent and contented Eremites. The second Obstacle to their Fame, was partly the simplicity of their style, which is Scripture-like, and commonly begins like Solomon's Text, with Mi Fili. But that which spoil'd all, and made them Contemptible even to some degree of miserie, was a corrupt Delivery of the Notions and Vocabula of the Art: for Magic like the Sun, moving from the East, carried along with it the Orientall Termes, which our Western Philosophers who skil'd not the Arabic or Chaldee, &c. did most unhappily and corruptly transcribe, and verily at this day they are so strangely abus'd, it is more then a Task to guess at their Original. But this is not all, for some were so singular, as to invent certain Barbarous Termes of their own, and these conceited Riddles, together with their Magisterial way of Writing (for they did not so far condescend as to Reason their Positions) made the world conclude them a Fabulous Generation.*

Indeed

The Preface.

Indeed this was a strange course of Theirs, and much different from that of Trismegistus, in whose genuine works there is not one Barbarous syllable, nor any point asserted, without most pregnant and Demonstrative Reasons. Certainly Hermes as to his course of life was public and princely, in his Doctrine clear and Rational, and hence it was that not onely his own times, but even all subsequent Generations were most constant Tributaries to his Honour. On the contrary (if we may conjecture by Effects) there succeeded him in his School certain Melancholy envious Spirits, whose obscure inscrutable writings render'd their Authors Contemptible, but made way for that new noyse of Aristotle, which men call Philosophie. I may say then of these later Magicians what Solinus sometimes said of those contentious successors of Alexander the Great: That they were born, Ad segetem Romanæ gloriæ, non ad Hæreditatem tanti Nominis.

It is equally true, That some skulking Philosophers whiles they enviously suppress the Truth, did occasionally promote

The Preface.

a Lye: for they gave way to the Enemies growth, till at last the Tares possess the Field, and then was the true Graine cast into the Fire. Nor indeed could it be otherwise, for this Bushel being placed over the Light, the Darkness of it invited Ignorance abroad: and now steps out Aristotle like a Pedler with his pack, the Triumphs of whose petulant School had but two weak supporters, Obscurity and Envie. Both these proceeded from the Malignancie of some eminent Authors, whom God had blest with Discoveries Extraordinary: These to secure themselves and the Art, judged it their best course to blot out the path, that such as were unworthy might never be able to follow them. It cannot be denied but this Mystery and cloud of the letter carried with it both Discretion and Necessitie, but what spoyl'd all was the Excess of the Contrivers, for they past all Decencie both in the Measure, and the Maner of it. I could be numerous in Examples, and proofs of this kind, but that I hold it superfluous to pause at a point which is acknowledged on all Hands. To
be

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be short then, this Umbrage and Mist of their Text required some Comment and Clearness, but few being able to Expound, the World ran generally to the other side and the School-men have got the Day, not by Weight but by Number. This considered, it cannot be thought unreasonable and certainly not unseasonable, if a Society conscious of the Truth, and skil'd in the abstruse principles of Nature, shall endeavour to rectifie the world: for hitherto we have been abused with Greek Fables and a pretended knowledge of Causes, but without their much desired Effects. We plainly see, that if the least Disease invades Us, the School-men have not one Notion, that is so much a charm, as to cure Us: and why then should we imbrace a Philosophie of meer words, when it is evident enough, that we cannot live but by Works. Let us not for shame be so stupid any more, for 'tis a Barbarous Ignorance to maintaine that for Truth which our own dayly Experience can assure us to be False. But some body will reply, That the Antiquitie of this Peripatism may claim some

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Reverence; and we must complementally invite it abroad, not churlishly turn it out of Doors. This in my opinion were to dance before Dagon, as David did before the Ark: to pay that respect to a Lye, which is due onely to the Truth, and this is Answer sufficient. As for that Fraternity, whose History and Confession I have here adventured to publish, I have for my own part no Relation to them, neither do I much desire their Acquaintance: I know they are Masters of great Mysteries; and I know withal that nature is so large, they may as wel Receive as Give. I was never yet so lavish an Admirer of them; as to prefer them to all the World, for it is possible and perhaps true, that a private man may have that in his possession, wherof they are Ignorant. It is not their title and the noyse it hath occasion'd, that makes me commend them; The Acknowledgment I give them, was first procured by their Books, for there I found them true Philosophers, and therefore not Chimæra's (as most think) but Men. Their Principles are every way Correspondent

The Preface.

spondent to the Ancient and Primitive
Wisdom, nay, they are consonant to our
very Religion, and confirm every point
thereof. I question not but most of their
Proposals may seem Irregular to com-
mon Capacities; but where the Preroga-
tive and Power of Nature is known, there
will they quickly fall even, for they want
not their Order and Sobriety. It will be
expected perhaps, that I should speak some-
thing as to their Persons and Habitations,
but in this my cold Acquaintance will ex-
cuse me; or had I any Familiarity with
them, I should not doubt to use it with more
Discretion. As for their Existence, (if
I may speak like a School-man,) there is
great reason we should believe it, neither do
I see how we can deny it, unless we grant,
that Nature is studied, and Books also
written and published by some other Crea-
tures than Men. It is true indeed, that their
Knowledg at first was not purchased by
their own Disquisitions, for they received
it from the Arabians, amongst whom it re-
mained as the Monument and Legacy of
the Children of the East. Nor is this at all
impro-

The Preface.

improbable, for the Eastern Countries have been always famous for Magical and Secret Societies. Now am I to seek how far you will believe me in this, because I am a Christian; and yet I doubt not but you will believe a Heathen, because Aristotle was one.

Take then amongst you a more acceptable Ethnic, I mean Philostratus, for thus he delivers himself in the life of Apollonius. He brings in his Tyaneus discoursing with Prince Phraotes, and amongst other Questions proposed to the Prince, Apollonius asks him, Where he had learnt his Philosophy, and the Greek Tongue, for amongst the Indians (said this Greek) there are no Philosophers? To this simple Quære the Prince replies, *γελώσας*, and with a notable Sarcasm, *οἱ μὲν παλαιδί*, &c. Our Forefathers (said he) did ask all those who came hither in ships, if they were not Pirates; for they conceived all the World (but themselves) addicted to that vice, though a great one: But you Grecians ask not those strangers who come to you, if they be Philosophers. To this
he

The Preface.

he adds a very dissolute Opinion of the same Grecians, namely, that Philosophy, which of all Donatives is δειότατον, the Divinest, should be esteemed amongst them as a thing indifferent, and proportionate to all Capacities: And this, I am sure (saith Phraotes to Apollonius) is a kind of Piracy tolerated amongst you: καὶ ὅτι μὲν παρὰ ὑμῖν ταυτὸν τῷ λησεύειν ἔστιν, οἶδα· which being applied here to Philosophy, I should make bold to render it Sacriledg. But the Prince proceeds, and schools his Novice, for such was Apollonius, who was never acquainted with any one Mystery of Nature. I understand (saith he) that amongst you Grecians there are many Intruders, that unjustly apply themselves to Philosophy, as being no way conformable to it: These usurp a Profession which is not their own; as if they should first rob men of their Clothes, and then wear them, though never so disproportionate; and thus do you proudly straddle in borrowed Ornaments. And certainly, as Pirates, who know themselves liable to innumerable tortures, do lead a sottish and

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and a loose kind of life: Even so amongst you, these Pirates and Plunderers of Philosophy are wholly given to Lusts and Compotations; and this I suppose is an Evil that proceeds from the Blindness and Improvidence of your Laws. For should any Man-stealer be found amongst you, or should any adulterate your Coyn, these were Offences Capital, and punished with Death: But for such as counterfeit and corrupt Philosophy, your Law corrects them not, neither have you any Magistrate ordained to that purpose. *Thus we see in what respect the Greek Sophistry was with the Indians, and that clamorous Liberty they had to distract one another; some of them being Epicures, some Cynics, some Stoics, some again Peripatetics, and some of them pretended Platonics. It is not to be doubted, but the scuffling and squabbling of these Sectaries did at last produce the Sceptic, who finding nought in the Schools but Opposition and Bitterness, resolved for a new course, and secured his Peace with his Ignorance.*

The Preface.

Phraotes having thus returned that Calumny, which Apollonius bestowed on the Indians, to the Bosom of this conceited Greek, gives him now an Accompt of his own Colledg, I mean the Brachimans, with the Excellēt and wholesom Severity of their Discipline. And here I cannot but observe the Insolence of Tyaneus, who being a meer stranger in the Indies, notwithstanding runs into a positive Absurdity, and before he had conversed with the Inhabitants, concludes them no Philosophers. These bad Manners of his I could (and perhaps not unjustly) derive from the Customary Arrogance of his Country-men, whose kindness to their own Issue distinguish'd not the Greeks and the Sages: but the rest of the world they discriminated with a certain Sheep-mark of their own, and branded them with the name of Barbarians. How much an Aspersion this is, we shall quickly understand, if we attend the Prince in his Discourse, for thus he instructs Apollonius. Amongst us Indians (saith he) there are but few admitted to Philosophy, and this is the manner of their

The Preface.

their Election. At the Age of eighteen years the person to be elected comes to the River *Hyphasis*, and there meets with those Wise men, for whose sake even you also *Apollonius* are come into these parts. There he doth publickly profess a very ardent desire and affection to Philosophy; for such as are otherwise disposed, are left to their own Liberty; to follow what Profession they please. This done, the next consideration is, whether he be descended of honest parents or no; and here they look back even to three Generations; that by the Disposition and Qualities of the Ancestors, they may guess at those of the Child. If they find them to have been men of a known Integrity, then they proceed to his Admission; but first they try him, and prove him with several Tentations. For example, Whether he be naturally modest, or rather acts a counterfeit Bashfulness for a time; being otherwise impudent and lascivious: Whether he be sottish and gluttonous, or no: Whether he be of an insolent bold spirit, and may prove Refractory,

The Preface.

tractory, and disobedient to his Tutors :
Now those that are appointed to ex-
amine him, have the skill to read his Qua-
ntities in his countenance ; for the Eyes
discover most of mens Manners, and in
the Brows and Cheeks there are many
excellent *Indicia*, whereby Wise men,
and such as are skill'd in the Mysteries of
Nature, may discover our minds and
dispositions, as Images are discovered in
glafs. And certainly since Philosophy
amongst the *Indians* is had in very great
Honor, it is necessary that those who
would know the secrets of it, should be
tempted and proved by all possible Try-
ls, before ever they be admitted. *This*
was then the Discipline of the Brachmans,
and indeed of all the Magi in the Election
and Proof of their Pupils. But all this
was News to Apollonius, and therefore he
asks Phraotes, if these Wise-men, menti-
ned in his Discourse, were of the same or-
der with those, who did sometimes meet A-
lexander the Great, and had some Confe-
*rence with him *οὐκ ἔστι βροτῶν*, concerning*
Heaven, for it seems they were Astrolo-
gers.

The Preface.

gers. *To this the Prince answers, that these Planet-mongers were the Οξυδερχαι, who were a people disposed to the Wars: σοφια τε μεταχειρισαντες φασιν, ουδεν χρησδον ειδότες; And for Knowledg (saith he) they make a great Profession of it, but indeed they know nothing that is Excellent. But he proceeds: Οι δ' ατεχνως σοφοις &c. Those Wise-men (saith he) who are truly such, dwell between the River Hyphasis and Ganges, into which place Alexander never came, not that he durst not attempt it, αλλ' διμα τα ιερα απεισημνευ αυτω, but as I think (saith the Prince) the Reverence due to their Mysteries kept him off. To this he adds, that Alexander knew the River Hyphasis was passable, and that he might with ease beleagure the City, wherein these Magi did dwell; αλλα τω γελευσειν, but their Tower (saith he) had he brought with him a thousand such Souldiers as Achilles was, and three thousand such as Ajax, he could never have taken it. To this he gives his Reason, namely, that the Magi did not make any sallies to beat off their Enemies, but keeping quietly within their gates, they destroyed*

The Preface.

destroyed *them with Thunder and Lightning. Here was a story might have startled Apollonius, who knew not the power of Gun-powder; but in these our days there is nothing more familiar and credible. But notwithstanding the Improvements of this fatal Invention are not known even to the present Generations, for the Pyrography of Cornelius Agrippa, and the Powder of Friar Bacon were never yet brought to the Field. And now let us hear the Friar himself, who discoursing of several wonderful Experiments, tells us amongst the rest of a secret Composition, which being form'd into Pills, or little Balls, and then cast up into the Air, would break out into Thunders and Lightenings, more violent and horrible than those of Nature. Præter vero hæc (saith he) sunt alia stupenda Naturæ: nam Soni velut Tonitrûs & Coruscationes possunt fieri in Aere: imo majori horrore quam illa quæ fiunt, per Naturam. Nam modica materia adaptata, scilicet ad quantitatem unius pollicis, sonum facit Horribilem, & Coruscationem ostendit*

The Preface.

vehementem: et hoc fit multis modis, quibus Civitas, aut Exercitus destruat. Mira sunt hæc, si quis sciret uti ad plenum in debitâ quantitate & materiâ. *Thus he. But let us return to Apollonius, for now he trots like a Novice to the River Hyphasis, and carries with him a Commendatory Letter to the Brachmans, having requested the Prince to tell them he was a good Boy. Here these admirable Eastern Magicians present him with such Rarities as in very truth he was not capable of. First of all they shew him (as Philostratus describes it) a certain Azure, or Sky-colour'd Water, and this Tincture was extreamly predominant in it, but with much Light and Brightness. This strange Liquor (the Sun shining on it at Noon) attracted the Beams or Splendor to it self, and did sink downwards, as if coagulated with the Heat, but reflected to the Eyes of the Beholders a most beautiful Rain-bow. Here we have a perfect Description of the Philosophers Mercury, but there is something more behind. Apollonius confesseth how the Brachmans told him afterwards, that this Water was $\epsilon\pi\alpha\sigma\tau\epsilon\lambda\lambda\alpha\sigma\tau\epsilon\sigma\ \tau\acute{o}\ \upsilon\delta\omega\varsigma$, a certain secret*

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secret Water, and that there was hid under it, or within it, γῆ σαρδάραξις, a Blood-red Earth. In a word, they told him that none might drink, or taste of that Liquor, neither was it drawn at all for any ordinary uses. After this most mysterious Water, they shew him also a certain mysterious Fire, and here for my part I do not intend to comment. From this Fire he is brought to certain Tubs, or some such Vessels, whereof the one was called the Vessel of Rain, and the other the Vessel of Winds: all which are most deep and excellent Allegories. But these Rarities imply no more than the Rudiments of Magic. Let us now come to the Medecine it self, and the admirable Effects thereof. The Brachmans (saith Apollonius) anointed their Heads $\iota\lambda\epsilon\lambda\eta\sigma\omega\delta\acute{\epsilon}\ \rho\alpha\sigma\mu\acute{o}\kappa\omega$, with a gummy Medicine, and this made their Bodies to steam at the pores, and sweat in that abundance, as if (saith he) they had purged themselves with Fire. This is enough to prove them Philosophers. And now let us see what kind of Habitation they had, and how much a parallel it is to that place or dwelling of R. C. which his Followers call Locus S. Spiritus.

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The Wise-men (saith Apollonius) dwelt on a little Hill, or Mount, and on the Hill there rested always a Cloud, in which the Indians hous'd themselves (for so the word signifies,) and here did they render themselves visible or invisible, at their own will and discretion. This Secret of Invisibility was not known to the Dutch Boor nor to his Plagiary, the Author of the Manna: but the Fraternity of R. C. cannot move in this white Mist. Ut nobiscum autem convenias (say they) necesse est hanc lucem cernas, sine enim hac luce, Impossibile est nos videre, nisi quando volumus. But Tyaneus tells us something more; namely, that the Brachmans themselves did not know whether this Hill was compassed about with Walls, or had any Gates that did lead to it, or no; for the Mist obstructed all Discoveries. Consider what you read, for thus some body writes concerning the Habitation of R. C. Vidi aliquando Olympicas domos, non procul à Fluviolo & Civitate notâ, quas S. Spiritus vocari imaginamur. Helicon est de quo loquor, aut biceps Parnassus, in quo Equus Pegasus fontem aperuit perennis

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ennis aquæ adhuc stillantem, in quo Diana se lavat, cui Venus ut Pedissequa, & Saturnus ut Antecambulo, conjunguntur. Intelligenti nimium, Inexperto minimum hoc erit dictum. *But to clear the prospect a little more, let us hear Apollonius in a certain speech of his to the Egyptians, describing this Elysium of the Brachmans: Εἶδόν τινος Ἰνδῶς Βραχμῶνας διωκτῶν ἐν τῆς γῆς, καὶ οὐκ ἐν αὐτῆς. I have seen (saith he) the Brachmans of India dwelling on the Earth, and not on the Earth: they were guarded without Walls, and possessing nothing, they enjoyed all things. This is plain enough, and on this Hill have also a desire to live, if it were for no other reason, but what the Sophist sometimes applyed to the Mountains: Hos primum col salutat, ultimosque deserit. Quis loquar, non amet, dies longiores habentem: out of this place I will not speak any more, lest the Readers should be so mad, as to entertain a suspicion, that I am of the Order. I shall now therefore proceed to the Theory of the Brachmans, and this only so far as their history will give me leave. I find Jarchas*

(b. 3) then

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then seated in his Throne, and about him the rest of his Society, where having first placed Apollonius in the Seat Royal of Phraotes, Jarchas welcomes him with this unconfined Liberty: Ἐρώτα ὁ τι βέλεις παρὰ ἀνδρες γὰρ ἦκεις πάντα εἰδότες. Propound (said he) what Questions thou wilt, for thou art come to Men that know all things. Here Tyaneus puts in, and very wisely asks them, What Principles the World was compounded of? To this the Brachmans reply, It was compounded of the Elements. Is it made then (saith Apollonius) of the four Elements? No (said the great Jarchas) but of Five. Here the Grecian is puzzled; for besides Earth (saith he) and Water, Air and Fire, I know not any thing: What then is this fifth Substance? It is (saith Jarchas) the Æther, which is the Element of Spirits: for those Creatures which draw in the Air, are Mortal; but those which draw in the Æther, are Immortal. And here I cannot but observe the gross Ignorance of Apollonius, who being a profest Pythagorean, had never heard of the Æther, that famous Pythagorean Principle.

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But let us come to his second Question, which of all others doth most betray his weakness and insufficiency. He requests Jarchas to inform him, Which of the Elements was first made? To this Absurdity the learned Brachman answers like himself: They were made (said he) all at once; and he gives this Reason for it, Because no living Creature is generated $\tau \mu \epsilon \rho \theta$, by peece-meals. This was a wholesom and a rational Tenet, for the Chaos was first made, and in that all the Elements at one and the same Instant, for the World was manifested, and brought out of the Chaos, like a Chick out of an Eg. To this Apollonius replies like a pure Sophister: And must I think then (saith he) that the World is a living Creature? $\alpha \nu \nu \epsilon$ (saith Jarchas) $\upsilon \gamma \iota \omega \varsigma \gamma \iota \gamma \nu \omega \sigma \kappa \eta \varsigma$. Yes verily, if you reason rightly, for it giveth Life to all things. Shall we then (saith Tyaneus) call it a Male, or a Female Creature? Both, said the wise Brachman: $\iota \upsilon \lambda \delta \varsigma \gamma \alpha \rho \alpha \upsilon \tau \omega \xi \upsilon \gamma \gamma \iota \nu \omicron \mu \epsilon \rho \theta$, $\tau \alpha \mu \eta \tau \epsilon \rho \varsigma \tau \epsilon$, $\kappa \epsilon \pi \alpha \tau \epsilon \rho \varsigma \epsilon \varsigma \tau \omega \zeta \omega \sigma \tau \omicron \nu \iota \alpha \nu \pi \epsilon \rho \alpha \tau \eta \varsigma$. For the World being a Compound of both Faculties, supplies the Office of Father and Mother

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in the Generation of those things that have life. We are now come to Apollonius his last Philosophical Quere, and sorry I am that he had not the wit to propound either more or better Questions, but we must take them as they are. He asks Jarchas, whether the Earth or the Sea did exceed in quantity? To this the Indian replies, that if he only consider'd the Mediterranean, or some other particular Channel, the Earth without question did exceed: but if you speak (said he) πρὸς πᾶσαν τὴν υγρὴν ὕδαρ, concerning Humidity, or Moisture in general, then verily the Earth is much lesser then the Water, for it is the Water that bears up the Earth. This indeed is sound Reason, and conformable both to Scripture and Nature: for the very Spirit that animates and supports the Universe, hath his Habitation in the Water.

And now I suppose it is apparent to the understanding Readers (for others I would not have) that the Brachmans were not a fabulous, superstitious Society, but men of a severe Doctrine, whose Principles were answerable to the very Rigour of Nature, and did not wanton beyond her Law.

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I could wish Apollonius had been more able to deal with them, but so short was he of Philosophy, that he knew not what to ask them, and that ample Liberty which they gave him, was all of it to no purpose. This is clear to such as know any thing out of his former Queries, which we have already mentioned: but if we look on the rest of his Problems, they are most of them but so many Historical Fables, which he brought with him out of Greece, and now he begins to shake his Budget. The first thing comes out, is the *Μαγλιχόβας*, a Monster, which Mandevil could never meet withall: and then he questions Jarchas *ἄει τὸ χρυσόν ἰδάλει*, concerning a certain Water of the colour of Gold, and this indeed might signify something, but that he understood it literally, of common, ordinary Well-springs: and therefore Jarchas tells him, that he never heard of his Martichora, neither was it ever known, that any Fountains of golden Waters did spring in India. But this is not all: In the Rear of this strange Beast march the Pygmies, the Sciapodes, and the Macrocephali: to which might be added all the Animals in Lucian's History. But as

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we commonly say, that there is no Smoak without some Fire, so amongst these foreign Fables came in some Indian Allegories, and probably the Brachmans themselves had given them out, at once to declare and obscure their Knowledg. These Allegories are but two, and Jarchas insists much upon them, besides a solemn Acknowledgment: ἔχρη ἀπιστεῖν, There is no reason (said he) but we should believe there are such Things. The first of these two Mysteries is the Pantarva, which Ficinus corruptly transcribes Pantaura, and of this Apollonius desired to know the Truth; namely, if there was such a Stone at all, and whether it was enriched with so strange a Magnetism, as to attract to it self all other precious Stones? This Question the Brachman satisfies experimentally, for he had this goodly Stone about him, and favour'd Apollonius with the sight thereof. But for our better Information, let us hear Jarchas himself describe it, for he doth it so fully, that a very ordinary Capacity may go along with him. This Stone (saith he) is generated in certain earthy Caverns, some four yards deep, and hath in it such abundance

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dance of Spirit, that in the place of its Conception, the Earth swells up, and at last breaks with the very Tumor. But to look out this Stone, belongs not to every Body, for it vanisheth away, unless it be extracted with all possible Caution; only we that are Brachmans, by certain practises of our own, can find out the Pantarva. These are the words of Jarchas, where you shall observe, That he hath confounded the first and second Generation of the Stone, it being the Custom of the Philosophers never to express their Mysteries distinctly. The second Birth then he hath fully and clearly discovered, for when the Philosophers first Earth is moistened with its own milk, it swells, being impregnated with frequent Imbibitions, till at last it breaks, and with a soft heat sublimes; and then ascends the Heavenly Sulphur, being freed from his Hell, for it leaves behind the Binarius, or Terra Damnata, and is no more a Prisoner to that Dross. This first heavenly Sulphur is commonly called Petra stellata, & Terra Margaritarum: but Raymund Lully calls it Terram Terræ, and in a certain place he describes it thus: Hæc est Tinctura

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Tinctura (saith he) quæ a vili Terrâ se spoliat, & aliâ multum nobili reinduit se. *But elsewhere prescribing some Caveats for the Rorid Work, he expresly mentions the first and second Sulphurs, commonly called Sulphura de Sulphuribus. Hoc (saith he) intelligitur de Terrâ, quæ non est separata a Vase, de Terra Terræ. This is enough to prove the Affinity of the Pantarva, and the Philosophers Stone: Let us now return to Jarchas, for he proceeds in his Instructions, and Apollonius hears him to no purpose. The Pantarva (saith he) after night discovers a Fire as bright as day, for it is fiery and shining: but if you look on it in the day-time, it dazles the eye with certain gleams or Coruscations. Whence this Light came, and what it was, the Brachman was not ignorant of: τὸ ὅ ἐν αὐτῇ φῶς, πνεῦμα δὲν ἀπῆλθε ἰχθυῶ. That Light (said he) which shines in it, is a Spirit of admirable Power; for it attracts to it self all things that are near it. And here he tells Tyaneus, that if precious Stones were cast into the Sea, or into some River, and this too confusedly, as being far scattered and dispersed one from another; yet this Magi-*

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cal Stone *being let down* after them, would bring them again together; for they would all move towards the Pantarva, and cluster under it, like a swarm of Bees. This is all he tells him; but in conclusion he produceth his Pantarva, in plain terms he shewed him the Philosophers Stone, and the miraculous Effects thereof. The second Secret which Apollonius stumbled on, for he knew it not as a Secret, was the Gold of the Gryphons, and this also Jarchas doth acknowledg, but I shall forbear to speak of it, for I hold it not altogether convenient.

It is time now to dismiss Apollonius, and his Brachmans, and this I will do; but I shall first prevent an Objection, though a sorry one, for Ignorance makes use of all Tools. It will be said perhaps, I have been too bold with Apollonius, who, in the opinion of many men, and such as would be thought learned, was a very great Philosopher. To this I answer, that I question not any mans learning: let them think of themselves as they please; and if they can, let them be answerable to their thoughts: But as for Apollonius, I say, the noise of his Miracles, like those of Xavier, may fill
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*some credulous ears, and this sudden Larum may procure him Entertainment: but had these Admirers perused his History, they had not betray'd so much weakness, as to allow him any sober Character. It is true, Philostratus attributes many strange performances to him, as that he should raise the Dead, free himself from Prison, and shake off his Chains, with as much Divinity as S. Peter himself: Nay, that pleading with Domitian in a full Senate, he should suddenly vanish away, and be translated in a moment from Rome to Puteoli. Truly these are great effects; but if we consider only what Philostratus himself will confess, we shall quickly find that all these things are but his Inventions. For in the Beginning of his Romance, where he would give his Readers an Accompt of his Materials, and from what hands he received them, he tells us, that Damis, who was Apollonius his fellow-traveller, did write his Life, and all the Occurrences thereof: but these Commentaries of Damis (saith he) were never published by Damis himself, only a friend of his, a Some-body, *περὶ ἑτέρου τινος*, a certain familiar of Damis did communicate them*

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ἡμὴν Ἰουλία τῆ βασιλίδι, to Julia the Queen. And here Philostratus tells me, that this Queen commanded him to transcribe these Commentaries. It seems then they were originally written in the Greek, and Philostratus is a meer Transcribler, and no Author. This I cannot believe, for Damis was an Assyrian, and, as he himself confesseth, a very ignorant person, and altogether illiterate: but meeting with Apollonius, Ἕλλησὶ τε ἐπιμιξεν Ἑλλῶν ἕν' αὐτῷ ἄπομφο, and conversing with the Greeks, he also was almost made a Grecian, but not altogether, not so learned a Grecian as to write Histories, and in a stile like that of Philostratus. But this is not all: Our Author tells us of one Mæragenis, who had formerly written the Life of Apollonius in four Books: but this fellow (saith he) was ignorant of the Performances or Miracles of Tyaneus. And what follows this Ignorance: ἔγας μοι εἰπεῖν τὰ περὶ σελῆων. We must not therefore believe Mæragenis. And why not I beseech you? Because forsooth he lived near, if not in the days of Apollonius, but never heard of those monstrous fables which Philostratus afterwards invented. We must then

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then believe Philostratus himself, for he is the *πρῶτος* τῆς, not the familiar friend, but the familiar spirit of Apollonius: it was he indeed that wrought all these Wonders, for Apollonius himself never wrought any. Now for the Learning of this Tyaneus (since it is the pleasure of some men to think him learned) I must confess for my part I cannot find it. The Philosophy that he pretended to, was that of Pythagoras, for thus he rants it to Vardanes the Babylonian: *Σοφία ἢ μοι Πυθαγόρου, Σαπίς ἀνδρῶν, &c.* I am a Master (saith he) of the Wisdom of Pythagoras the Samian, he taught me the true form of worshipping the gods, and who of them are visible, who invisible, and how I may come to speak with them. How true this is, we may easily know, if we look back on his Education. His Tutor in the Pythagorean Principles was one Euxenus, a notable Sot, and a meer Ignorant, as Philostratus tells us. He was (saith our Author) an Epicure in his course of life; and for his Learning, he could only repeat some sentences of Pythagoras, but did not understand them: and therefore he compares

taught him to certain Mimic Birds, who are
 taught their own words and their Gods words,
 but know not what the words signifie. Now
 what Instructions he was like to receive
 from this man, let any indifferent Reader
 judge. But we have something more to say:
 For if Apollonius when he was at Babylon,
 could converse with the gods, why did he
 afterwards desire to be taught of men?
 For when he comes to India, he requests the
 Brachmans to teach him the Art of Divi-
 nation. Certainly, had he been familiar with
 Angels and Spirits, he had not troubled
 them with such a Question. These indeed
 are the slips of Philostratus, who had the
 art of Lying, but wanted the Art of Me-
 mory. In another place he tells us, that
 Apollonius understood *πάσαις γλώσσαις ἀρθεύ-
 σασκευή*, all the Languages that men did
 speak, and which is more miraculous, even
 their secret Cogitations. This is much in-
 vented, but shortly afterwards he forgets these
 strange perfections: for when he brings
 him to Phraotes, that serious Eastern
 Prince, there doth he use an Interpreter;
 and Tyaneus, who formerly understood all

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languages, could not understand the language of the Prince; and so far was he from knowing his secret thoughts, that he did not know in how many languages he could express those thoughts: for when the Prince was pleased to express himself in the Greek Tongue, Tyaneus was quite dejected, and did much wonder how he came to be a Master of that Dialect. Now if any man will say, that the Brachmans did impart their Mysteries to him, it is apparent enough they did not. This is it which even Damis tells us: for Apollonius (saith he) requested nothing of the Brachmans, but certain Divinatory Tricks, by which he might foretell things to come. And here Jarchas takes occasion to discourse with him about Revelations, for he speaks not of any Prognosticating Knacks, which this Greek did look after. He tells him then, that he judg'd him a most happy man, who could obtain any Fore-knowledg at the hands of God, and preach that to the Ignorant, which he did already foresee. As for Rules to divine by, he prescribes not any, for it

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was too gross an Error for such a Philosopher as Himself: He only tells him, That he should lead a pure life, and keep himself spotless from the Flesh. One passage indeed there is, which I cannot omit: Jarchas informs Apollonius, that of all Gifts imparted to Man by Revelation, μέγιστον τὸ τῆς ἰατρικῆς δῶρον; The chiefest (said he) is the Gift of Healing, or Medicine. But this Heavenly, and most Beneficial Truth, Apollonius was not sensible of: for he was so great a stranger to the Secrets of Nature, that he did not know what to ask for. For my own part, if I durst think him a Philosopher, I should seat him with the Stoics; for he was a great Master of Moral Severities, and this is all the Character I can give him. As for Philostratus, if we were not even with him, I should think he had much abused us: for when he pen'd his History, he allow'd us no Discretion, who were to come after him. I could be sorry for some Absurdities he hath fastened on Jarchas, did not the Principles of that glorious Brachman refute them. What they are, I shall not tell you, for I am confin'd to a

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Preface, and cannot proportion my Discourse to the deserts of my Subject.

And here some Critic may drop his Discipline, and bid me face about, for I am wide of my Text, the Society of R. C. I have indeed exceeded in my service to the Brachmans, but in all that there was no Impertinency. I did it, to shew the Conformity of the old and new Professors: and this is so far from Digression, I can think it near a Demonstration. For when we have Evidence that Magicians have been, it is proof also that they may be; since it cannot be denyed, but Presidents exclude Impossibility. I hold it then worth our observation, that even those Magi, who came to Christ himself, came from the East: but as we cannot prove they were Brachmans, so neither can we prove they were not. Now if any man will be so cross, as to contend for the Negative, he shall have my thanks for the advantage he allows me; for then it must follow, that the East afforded more Magical Societies than one. But this point I need not insist on: for the learned will not deny, but
Wif-

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Wisdom and Light were first manifested in the same parts, namely, in the East, where the first Man planted: and hence did the World receive not only their Religion, but their Philosophy, for Custom hath distinguished those Two. From this Fountain also, this living, Oriental One, did the Brothers of R. C. draw their wholesome Waters: for their Founder received his Principles at Damcar in Arabia, as their Fama will instruct you at large. It was not amiss then, if I spent my hour in that bright Region, and payd a weak Gratitude to those Primitive Benefactors: for 'tis a Law with me, Qui aquam hauris, puteum corona. But that I may come at last to the Subject intended, I shall confess for my part, I have no acquaintance with this Fraternity as to their Persons; but their Doctrine I am not so much a stranger to. And here, for the Readers satisfaction, I shall speak something of it, not that I would discover or point at any particulars: for that's a kindness (as they themselves profess) which they have not for any man, nisi absumpto Salis Modio, till they first eat a

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Bushel of Salt with him. They tell us then, that the Fire and Spirit of God did work upon the Earth and the Water; and out of them did the Spirit extract a pure clear Substance, which they call the Terrestrial Heaven: in this Heaven the Spirit (say they) seated himself, impressing his Image therein: and out of this Heavenly clarified Extract, impregnated with the Influx and Image of the Spirit, was form'd that most noble Creature, whom we call MAN.

This first matter of Man (as they describe it) was a liquid transparent Salt, a certain bright Earth, purified by a supernatural Agent, and temper'd with a strange unctuous Humidity, enlightened with all the Tinctures of the Sun and Stars. It was and is the Minera of all Creatures; and this Society doth acknowledg it to be their very Basis, and the first Gate that leads to all their Secrets. This Earth or Water (call it which you will, for it is both) naturally produceth their Agent, but it comes not to their hands without Art. By their Agent I understand their Fire, commonly called Mas Aquæ, Vulcanus, Sol invisibilis,

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obilis, Filius Solis, Astrum inferius, Faber
occultus, Intrinsecus; *with a thousand
ther names. It is sans all Metaphors*

ὁ Θεῖον πῦρ, καὶ παντότερον· *and that I may
peak Truth even in the phrase of Aristo-
le, it is Θεώτερον σοιχείον, καὶ ἀνάλογον πρὸ τῶν
σρων σοιχείω. This is that Fire which Zo-*

oaster calls Ἐμπυρεΐδω τὸ κόσμου ψυχῶν, καὶ
πῦρ ζοιφόειον. *In plain terms, it is the
Tincture of the Matrix, a fiery, radiant
Soul, that calls up another Soul like it
elf: for it awakes the Anima of the Mer-
cury, which is almost drown'd in a cold
and phlegmatic Lethe. And here Reader,*

*let it be thy Endeavor to understand the
Philosophers: for they tell us, that God
first created the Chaos, and afterwards
divided it into three Portions. Of the
first he made the Spiritual World, of the
second the Visible Heavens, and their
lights; but the third and worst part was
appointed for this Sublunary Building.
Out of this course and remaining Portion
extracted the Elemental Quintessence,
first Matter of all Earthly Things,
and of this the four Elements (for there is*

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such a bold Arithmetic) were made. Now Reader guess, if thou dost know the Matter, for it may be thou art one of those who conceive themselves to be Some-body. I tell thee this Theory is Raymund Lully's, and if thou canst make nothing of it, I can without a figure tell thee how wise thou art. There are in the World as many sorts of Salts, as there are Species, and the Salts differ as the Species do, namely, Essentially; for the Specific Forms lie in the Salt. Now learn of me, that there is no true Physic, but what is in Salt: for Salt was never known to putrifie, nay it hinders Putrification and Corruption in all things, and what hinders Corruption, hinders all Diseases. Now it is evident to all the World, that Salt hinders Corruption, and a Solution of the parts, and this not only in living Things, but even in dead Bodies: for if they be season'd with Salt, then are they preserved, and Corruption comes not at them. It is to be observed, that Virgil in the Cure of Æneas brings in his Mother Venus with a Panacea, or an Universal Medicine:

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—occultè Medicans, spargitque salubres
Ambrosiæ succos, & odoriferam Panaceam.

This word is much abused by certain Alchemists, as they call themselves: but Servius upon the Place tells us, it is Nomen mirè compositum, and he observes out of Lucretius, that the Panacea was Salt. It is true, that if we could putrifie Salt, it would discover all the Mysteries of Nature, for it hath all the Tinctures in it: but to destroy this substance, is a hard task, for he that would do it, must do something more, then Death can do, for even her Prerogative comes not so far. Howsoever it cannot be denyed, but some Wise men have attain'd to the putrification of Salts, but this Key they received from God, and it is the great Secret of their Art. What I admire most in it, is this: That when it is kil'd, it dyes not, but recovers to a better life, which is a very strange priviledge. On the contrary, if some Animal dyes, if an Herb withers, or if some mettal be calcin'd and the parts thereof truly separated, we can never restore them again: but this Mystical substance, this Root of the world, if

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you bring his parts together, after they are separated, then will not be quiet, but run from one Complexion to another, from this Colour to that: as from Green to Red, from Red to Black, from Black to a Million of Colours, and these miraculous Alterations will not cease, till he hath work'd out his own Resurrection, and hath clearly brought himself to a Super-natural Temperature. I say then that Salt is the true Grain, the Seed not onely of this world, but of the next, and it is the Mystery that God hath made. It is a living water, wherein there dwells a divine Fire, and this Fire binds the parts thereof to himself, coagulates them, and stops their flux, and Salt is the water, that wets not the Hand. This Fire is the life, and therefore it hinders Death; nay it is such a preservative against it, that the very gross Body of Salt prevents Corruption, wheresoever it comes. But if any man would fully know the power of this Fire, let him wisely and effectually dislodge him, let him destroy his Habitation, and then he shall see, what course this

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Artist will take, to repair his own House. Do not think now that I speak of common salts, though I confess they are great Medicines, if rightly prepared.

I told thee formerly, there were several sorts of Salts, and here I would have thee ~~not~~ lest thy labours should end with that Complaint of the Chimist in Sendiogius: Lapidem (saith he) amissum explorabat, & maximè condolebat, quod Saturnum non interrogaverit, quale

AL hoc fuerit, cum tot varia Genera alium reperiantur. I shall advise thee then to consider the several Divisions of the Chaos, which I have formerly mention'd out of Raymund Lully, for the matter as it is there describ'd, is not subject to many Complexions, and therefore thy Mistakes cannot be many. And

now let us touch at the Treasures of our Saltish liquor, and our liquid Salt. Veniamus quæso (saith one) ad illum spiritûs, seu Aquæ gradum, qui nobis sensibilior, magisque familiaris est; Naturæq; aeræ vestigia diligenti Inquisitione scrutemur, in cujus Occulto mirabilia deli-

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delitescunt: videlicet, Angeli omnium
 Generum, Formæ rerum inferiorum
 Essentificæ, Humidum radicale cujusque
 Viventis, Ignis spissi Nutrimentum, Ad-
 mirabiles Meteororum apparitiones, ven-
 torum cujusque Anguli violentæ Irrup-
 tiones, & infinita alia Mysteria. *And now
 perhaps thou dost begin to bless thy self: for
 is it possible (sayst thou) that any bodily
 substance should inclose such Mysteries as
 these? In this, my Friend, thou hast thy Li-
 berty: trouble not thy self about it, for thy
 faith will add nothing to it, and thy Incre-
 dulety cannot take any Thing from it. Thi-
 onely thou shalt do, be pleased to give way to
 my sauciness: for I must tell thee, I do not
 know that Thing, which I may call Im-
 possible. I am sure there are in Nature
 powers of all sorts, and answerable to
 all Desires: and even those very powers
 are subject to Us. Behold, I will declare
 unto thee their Generation, and their secret
 Descents even to this Earth. It is most
 certain that God works by the Idea's of his
 own minde, and the Idea's dispence their
 Seals, and communicate them dayly to
 the*

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the Matter. Now the Anima Mundi hath
the fixed starrs, her particular FORMS,
Seminal Conceptions answerable to the
Idea's of the Divine minde: and here
wh she first receive those spiritual Powers
and Influences, which originally proceed
from God. From this place they are con-
veyed to the Planets, especially to the Sun
and Moon, and these two great Lights im-
part them to the Air, and from the Air they
pass down to the Belly or Matrix of the
Earth in prolific, spirited Winds and Wa-
rs. Seeing then that the Visible Hea-
vens receive the Brightness of the Spiritu-
al World, and this Earth the Brightness
of the Visible Heavens, why may not we
find something on Earth, which takes in
this Brightness, and comprehends in it
all the Powers of the two superior
Worlds? Now if there be such a Subject
to be found, I suppose it will not be denied,
that the Powers of the Angelical and Ce-
lestial Worlds are very strange Powers,
and what that is which they cannot do, is
hard to determine. The Subject then is
the Salt I have spoken of formerly, it is the
Body

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Body of the Universal Spirit, Ὀχημα, αἰθερῶδες σῶμα τῆ πλαστικῆ λόγυ. It is the Sperm of Nature, which she prepares for her own Light, as if we should prepare Oyl for a Lamp. A strange Substance it is, but very common, and of some Philosophers most properly called, Salina virons, & Mirabilis. And here it will not be amiss to speak something of the Cabalists Linea viridis, or green Line, a Mystery not rightly apprehended even by some of the Mekkubalim, but certainly the Modern Rabbins know it not at all. It is the last Midah or Propriety of the Sephiroths, for it receives and includes all the Influences of the Sphiristical Order. It compasseth the Heavens, and in them the Earth, like a green Rain-bow, or one vast Sphere of Viridity, and from this Viridity the divine Influences are showr'd down like Rain through the Æther into the Globes of the fixed Stars: for what the Air is to the Globe of the Earth, such is the Æther to the Globes of the Stars, and here lies a Secret of the Mekkubalim, for they tell us, there is a double Venus, in duplici Aere.

But

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But of this enough. I will now speak of the Philosophers Secret, and blessed Viridity, which is to be seen and felt here below. It is the Proteus of the old Poets; for if the Spirit of this green Gold be at Liberty, which will not be till the Body is bound, then will he discover all the Essences of the Universal Center.

*Num varia illudent species, atq; ora Ferarum :
Piet enim subito sus horridus, atraq; Tigris,
quamosusque Draco, & salvâ cervice Leæna :
Aut acrem flammis sonitum dabit, atq; ita Vincis
excidet, aut in Aquas tenues dilapsus abibit ;
Omnia transformat sese in miracula Rerum,
gnemq; Horribilemq; ferâ, Fluviumq; liquentē.*

*But this is Poetry : let us now hear the
Scene described by a most excellent,
and withall a severe Professor of Philoso-
phy. Ubi vero spiritus (saith he) excessit
fragilibus, per quos sparsus erat, me-
bus, estque ab omni prorsum Colluvie
urgatus, in infinitas sese attollit formas ;
modo in Herbam, modo in Lapidem,
ut in Insolitum quoddam Animal :
interdum in Æquor, aut Unionem, aut
Gemma, aut Metallum : dulceque
rubentibus*

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rubentibus jam Flammis emicans, in
multas statim colorum Myriadas transit,
vivitque portentorum semper Effector,
ac Magus, isto nequaquam fatiscens la-
bore, sed vigore ac viribus indies adoles-
cens. *Thus he: And now Reader I must*
1) *tell thee, that all these Miracles grow out of*
2) *a certain Earth, a soft red Clay, which is*
3) *to be found every where. It may be thou*
art much troubled at these Appearances
which I have mentioned, but what wilt
thou say to Jamblichus, who tells us ferious-ly,
that this Earth will attract Angels, I
mean good Spirits? for so did he. But let
us hear this Auditor of Anebo, for thus
he writes from Ægypt to Porphyrius.
Omnium prima (saith he) & Antiquissi-
ma Entia, in Ultimis quoque subrutilant,
Immaterialiaque principia materialibus
adsunt. Nemo itaque miretur, si quam
materiam esse dicimus puram, atque Di-
vinam. Nam ipsa quoque materia, quum
ab Opifice, Patreque Omnium facta sit,
merito perfectionem sui quandam ac-
quisivit, aptam ad Deos suscipiendos.
Quinetiam quum nihil prohibet supe-
riora

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riora Lumen suum ad Inferiora diffundere: neque igitur materiam permittunt expertem fore Superiorum. Quapropter quantumcunque materiae perfectum, & purum est, atque deiforme, ad Deorum susceptionem non est ineptum. Nam quum oportuerit etiam Terrena nullo modo Divinae Communionis expertia fore, ipsa quoque **TERRA** divinam quandam portionem suscepit, ad capiendos Deos sufficientem. Non ergo fas est omnem, Materiam detestari, sed solam, quae Diis fuerit aliena; Propriam vero ad illos decet eligere, utpote quae consentire possit: Neque enim aliter Terrenis locis, & hominibus hic habitantibus, possessio, portiove ulla ex Divinis contingere potest, nisi **TALE** quiddam prius jactum fuerit **FUNDAMENTUM**. Arcanis itaque Sermonibus credendum est, Testantibus a **DEIS** per Beata Spectacula, Traditam fuisse **MATERIAM QUANDAM**, Haec ergo illis ipsis Tradentibus cognata est. Talis ergo Materia

(d)

Deos

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Deos excitat, ut se demonstrent, &c. *These are the words of Jamblichus, in that profound Discourse of his, where he gives Porphyrius an Account of the Ægyptian, Caldean, and Assyrian Mysteries. I know the Philosophical Earth discovers not those Forms I have spoken of in the common, ordinary Process, which if any man knows, I shall not therefore call him a Philosopher. There are several ways to use this Mystery, both first and last and some of them may be communicated, but some not. To conclude, I say, that this clarified Earth is the Stage of all Forms, for here they are manifested like Images in a Glass: and when the Time of their Manifestation is finished, they retreat into that Center, out of which at first they came. Hence came all Vegetables, all Minerals, and all the Animals in the World; even Man himself with all his Tumult and Principality. This Soft Clay is the Mother of them all: and what the Divine Virgil sometimes said of Italy, may be very properly applyed to this our Saturnine and Sovereign Earth.*

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Hæc dedit Argenti Rivos, Ærisque Metalla
ostendit venis, atque Auro plurima fluxit.
Hæc Genus acre Virûm: Marfos, Pubemq; Sabellâ,
Ætæumq; Malo Ligurem, Volscosq; veratos
extulit: Hæc D. cios, Marios, magnosq; Camillos.
Hæc magna parents frugum, Saturnia Tellus,
Hæc magna Virûm ! —

Thus Reader have I endeavor'd to produce some Reasons for those strange Effects, whereof this Society hath made a public Profession. I did it not as a Kindness to them, for I pen no Plots, neither do I desire their Familiarity. I am indeed of the same Faith with them, and I have thus prefac'd, because I had the Impudence to think it concern'd me as much as them. And verily it is true, that wheresoever I meet my own Positions, there have I an Interest, and I am as much bound to the Defence of that Author, as I am to my own. Now for the Ground here layd, it is the Art of Water, the Philosophers Gladius humida, and this Societies Parergon. I dare not speak anything of their Metaphysical Mystery, but I can tell thee it is

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not the same with the Philosophers Stone, either in Form or Matter, and let this satisfie thee. I know some Dispositions are so cross to these Principles, I might write again to excuse what I have written, but this I am resolved not to do. If thou art a malicious Reader, and dost think it too much, because it suits not with thy own Gingles, I must tell thee, thou art none of my Peers: for I have known some Sciences which thou hast never heard of, nor thy fathers before thee. But to make an end, I would have every man descend into himself, and rationally consider those Generations which are obvious to our eyes. We see there is a power granted to man over those Things, whose Original he doth know: Examples and Instances we have in Corn, and other Vegetables, whose seed being known to the Husbandman, he can by the seed Multiply his Corn, and provide for himself, as he thinks fit. It is just so in Minerals, there is a seed out of which Nature makes them, a first matter; and this the Magicians carefully sought after, for they reasoned with themselves.

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elves, that as Nature by the Vegetable seed, did multiply Vegetables, so might they also by the Minerall seed, multiply Minerals. When they had found out the seed, they practic'd upon it several wayes: they did shut it up in Glasses, keeping it in a most equall temperate heat, for many moneths together, but all was to no purpose. Then did they fancy another Course, for they buried it in the Earth, and left it there for a long time, but without any success. At last they considered, God without all question being their Guide, that Nature had for every seed a Vessel of her own, and that all her Vessels were but several sorts of Earth: For example, The Vegetable Seed had the Common Earth for his Vessel, for therein Nature did sow it. The Animal Sperm had the Flesh for his, and flesh is but a soft animated Earth, as it appears in the Dissolution of the Body. They saw plainly then, that both these Vessels were not appointed for the Mineral Sperm, they were too cold for it, and common fire was too hot; or if it were well regulated, yet could it not alter the Sperm,

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for it had not the Qualities of a Matrix. Then did they try several new Heats: they exposed their Matter to the Sun, they buried it in Dunghills and beds of Quick-lime, they placed their Glasses in the Moon-beams, they invented new Baths, they made use of sand, ashes, and filings of Iron, they burnt Oyl, and fancied all sorts of Lamps, but all this was Error, and it ended in a troublesome Nothing. Now all these Falsities shall a man meet with in their Books; for when they had found out the Mineral Vessel, and especially the second Earth, wherein they sow'd their Mercury and Sulphur, then did they so confound the Work, that it is almost impossible to get the Preparation out of their hands. This I thought fit to touch upon, that those Difficulties, which great and aspiring Wits must strive withall, may be the more apparent, and surely I think I have pretty well clear'd the way. Thus Reader have I given thee my best Advise, and now it remains thou shouldst rail at me for it. It may be thou hast a
free

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free Spirit, *but if this Liberality concerns not thy Credit, keep thy Spleen to thy self, for I would not have thee spend what thou canst well spare.*

Soli Deo Gloria.

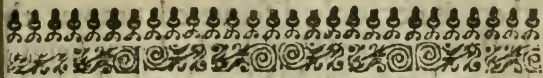
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and the picture of this building was
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Soll Deo Gloria

1673



Fama Fraternitatis,

OR, A

DISCOVERY

OF THE

Fraternity of the most laudable Or-
der of the

Rosy Cross.



Seeing the only Wise and
Merciful God in these lat-
ter days hath poured out
so richly his mercy and
goodness to Mankind,
wherby we do attain more
and more to the perfect knowledg of his
son Jesus Christ and *Nature*, that justly
we may boast of the happy time, wherein

B

there

there is not only discovered unto us the half part of the World, which was heretofore unknown & hidden, but he hath also made manifest unto us many wonderful and never-heretofore seen, Works and Creatures of *Nature*, and moreover hath raised men, indued with great Wisdom which might partly renew and reduce all Arts (in this our Age spotted and imperfect) to perfection; so that finally Man might thereby understand his own Nobleness and Worth, and why he is called *Microcosmus*, and how far his knowledge extendeth in Nature.

Although the rude World herewith will be but little pleased, but rather smile and scoff thereat; also the Pride and Covetousness of the Learned is so great. it will not suffer them to agree together; but were they united, they might out of all those things which in this our Age God doth so richly bestow upon us, collect *Librum Naturæ*, or a perfect Method of all Arts: but such is their opposition, that they still keep, and are loth to leave the old course, esteeming *Porphyry*, *Aristotle*, and *Galen*, yea and that which

which hath but a meer shew of learning, more then the clear and manifested Light and Truth; who if they were now living, with much joy would leave their erroneous Doctrines. But here is too great weakness for such a great Work: And although in *Theologie*, *Physic*, and the *Mathematic*, the Truth doth oppose it self; nevertheless the old Enemy by his subtilty and craft doth shew himself in hindering every good purpose by his Instruments and contentious wavering people. To such an intent of a general Reformation, the most godly and highly illuminated Father, our Brother, *C. R.* a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of Noble Parents) in the fifth year of his age was placed in a Cloyster, where he had learned indifferently the *Greek* and *Latin* Tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a Brother, *P. A. L.* who had determined to go to the Holy Land.

Although this Brother dyed in *Ciprus*,

and so never came to *Ferusalem*; yet our Brother *C. R.* did not return, but shipped himself over, and went to *Damasco*; minding from thence to go to *Ferusalem*; but by reason of the feebleness of his body he remained still there, and by his skill in Physick he obtained much favour with the *Turks*: In the mean time he became by chance acquainted with the Wise men of *Damasco* in *Arabia*, and beheld what great Wonders they wrought, and how *Nature* was discovered unto them; hereby was that high and noble Spirit of Brother *C. R.* so stired up, that *Ferusalem* was not so much now in his mind as *Damasco*; also he could not bridle his desires any longer, but made a bargain with the *Arabians*, that they should carry him for a certain sum of money to *Damasco*; he was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution; there the Wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected, they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but mightily wonder

wonder: He learned there better the *Arabian* Tongue; so that the year following he translated the Book *M.* into good *Latin*, which he afterwards brought with him. This is the place where he did learn his Physick, and his Mathematicks, whereof the World hath just cause to rejoyce, if there were more Love, and less Envy. After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into *Egypt*, where he remained not long, but only took better notice there of the Plants and Creatures; he sailed over the whole *Mediterranean* Sea for to come unto *Fez*, where the *Arabians* had directed him. And it is a great shame unto us, that wise men, so far remote th'one from th'other, should not only be of one opinion, hating all contentious Writings, but also be so willing and ready under the seal of secrecy to impart their secrets to others.

Every year the *Arabians* and *Affricans* do send one to another, inquiring one of another out of their Arts, if happily they had found out some better things, or if Experience had weakened their Rea-

sons. Yearly there came something to light, whereby the *Mathematica*, *Physic* and *Magic* (for in those are they of *Fez* most skilful) were amended; as there is now adays in *Germany* no want of learned Men, *Magicians*, *Cabalists*, *Physicians*, and *Philosophers*, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At *Fez* he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets: As we *Germans* likewise might gather together many things, if there were the like unity, and desire of searching out of secrets amongst us.

Of these of *Fez* he often did confess, that their *Magia* was not altogether pure, and also that their *Cabala* was defiled with their Religion; but notwithstanding he knew how to make good use of the same, and found still more; better grounds of his Faith, altogether agreeable with the Harmony of the whole World, and wonderfully impressed in all Periods of times, and thence proceedeth that fair

Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of Man the whole great World, whose Religion, policy, health, members, nature, language; words and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven and Earth; and that which is dis-agreeing with them, is error, falshood, and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the World: Also, might one examine all and several persons upon the Earth, he should find that which is good and right, is always agreeing with it self; but all the rest is spotted with a thousand erroneous conceits.

After two years Brother *C. R.* departed the City *Fez*, and sailed with many costly things into *Spain*, hoping well, he himself had so well and so profitably spent his time in his travel, that the learned in *Europe* would highly rejoyce with him, and begin to rule, and order all their Studies, according to those sound and sure Foundations. He therefore conferred

ferred with the Learned in *Spain*, shewing unto them the Errors of our Arts, and how they might be corrected, and from whence they should gather the true *Inditia* of the Times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* was to be amended: He shewed them new Growths, new Fruits, and Beasts, which did concord with old *Philosophy*, and prescribed them new *Axiomata*, whereby all things might fully be restored: But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened, if they should now again begin to learn and acknowledg their many years Errors, to which they were accustomed, and wherewith they had gained them enough: Who so loveth quietness, let him be reformed.

The same Song was also sang to him by other Nations, the which moved him the more (because it happened to him contrary to his expectation,) being then ready bountifully to impart all his Arts and Secrets to the Learned; if they would
have

have but undertaken to write the true and infallible *Axiomata*, out of all Faculties, Sciences and Arts, and whole *Nature*, as that which he knew would direct them, like a Globe, or Circle, to the onely middle Point, and *Centrum*, and (as it is usual among the *Arabians*) it should onely serve to the wise and learned for a Rule, that also there might be a Society in *Europe*, which might have Gold, Silver, and precious Stones, sufficient for to bestow them on Kings, for their necessary uses, and lawful purposes: with which such as be Governors might be brought up, for to learn all that which God hath suffered Man to know, and hereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles: Verily we must confess that the world in those days was already big with those great Comotions, laboring to be delivered of them; and did bring forth painful, worthy men, who brake with all force through Darknes and Barbarism, and left us who succeeded to follow them: and assuredly they have been the upper-
most

most point in *Trygono igneo*, whose flame now should be more and more brighter, and shall undoubtedly give to the World the last Light.

Such a one likewise hath *Theophrastus* been in Vocation and Callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book *M*: whereby his sharp *ingenium* was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of his Knowledg and Understanding he had of *Nature*. And therefore in his writing he rather mocked these busie bodies, and doth not shew them altogether what he was: yet nevertheless there is found with him well grounded the aforenamed *Harmonia*, which without doubt he had imparted to the Learned, if he had not found them rather worthy of subtil vexation, then to be instructed in greater Arts and Sciences; he then with a free and careless life lost his time, and left unto the World their foolish pleasures.

But that we do not forget our loving Father, Brother *C. R.* he after many painful Travels, and his fruitless true Instructions, returned again into *Germany*, he which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved: There, although he could have bragged with his Art, but specially of the transmutations of Metals; yet did he esteem more Heaven, and the Citizens thereof, Man, then all vain glory and pomp.

Nevertheless he builded a fitting and neat habitation, in the which he ruminated his Voyage, and Philosophy, and reduced them together in a true Memorial. In this house he spent a great time in the *Mathematicks*, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand. After five years came again into his mind he wished for Reformation; and in regard he doubted of the ayd and help of others, although he himself was painful, busy, and unwearisom, he undertook,

with

with some few adjoynd with him, to attempt the same: wherefore he desired to that end, to have out of his first Cloyster (to the which he bare a great affection) three of his Brethren, Brother *G. V.* Brother *F. A.* and Brother *F. O.* who besides that, they had some more knowledg in the Arts, then at that time many others had, he did binde those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this Fraternity, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the *Rosie Croß*; first, by four persons onely, and by them was made the Magical Language and writing, with a large Dictionary, which we yet dayly use to Gods praise and glory, and do finde great wisdom therein; they made also the first part of the Book *M*: but in respect that that labor was too heavy, and the unspeakable concourse of the sick hin-

hundred them, and also whilst his new building (called *Sancti Spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R. C. his deceased fathers brothers son, brother B. a skilful Painter, G. and P. D. their Secretary, all *Germaines* except F. A. so in all they were eight in number, all batchelors and of vowed virginity; by whose was collected a book or volumn of all that which man can desire; wish; or hope for.

Although we do now freely confess, that the World is much amended within an hundred years, yet we are assured, that our *Axiomata* shall unmovably remain into the Worlds End; and also the world in her highest & last Age shall not attain to see any thing else; for our *Rota* takes her beginning from that day when God spake *Fiat*, and shall end when he shall speak *Pereat*; yet Gods Clock striketh every minute, where ours scarce triketh perfect hours. We also steadfastly beleieve, that if our Brethren and Fathers had lived in this our present and clear

clear light, they would more roughly have handled the Pope, *Mahomet*, Scribes, Artists, and Sophisters, and had shewed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed, and able perfectly to discourse of secret and manifest Philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several Countries, because that not only their *Axiomata* might in secret be more profoundly examined by the learned, but that they themselves, if in some Country or other they observed any thing, or perceived some Error, they might inform one another of it.

Their Agreement was this; First, That none of them should profess any other thing, then to cure the sick, and that *gratis*. 2. None of the Posterity should be constrained to wear one certain kind of habit,

habit, but therein to follow the custom of the Country. 3. That every year upon the day *C.* they should meet together at the house *S. Spiritus*, or write the cause of his absence. 4. Every Brother should look about for a worthy person, who after his discease might succeed him. 5. The word *C. R.* should be their Seal, Mark, and Character. 6. The Fraternity should remain secret one hundred years. These six Articles they bound themselves one to another to keep; and five of the Brethren departed, only the Brethren *B.* and *D.* remained with the Father *Fra: R. C.* a whole year; when these likewise departed, then remained by him his Cousen and Brother *F. O.* so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and what with longing desire they looked for: Every year they assembled together with joy, and made a full resolution of what which they had done; there must certainly have been great pleasure, to hear truly and without invention related and

and rehearsed all the Wonders which God hath poured out here and there through the World. Every one may hold it out for certain, that such persons as were sent, and joyned together by God, and the Heavens, and chosen out of the wisest of men, as have lived in many Ages, did live together above all others in highest Unity, greatest Secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in *England*, was *F. O.* as Brother *C.* long before had foretold him; he was very expert, and well learned in *Cabala*, as his Book called *H.* witnesseth: In *England* he is much spoken of, and chiefly because he cured a young Earl of *Norfolk* of the Leprosie. They had concluded, that as much as possibly could be their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every ones

nes place was supplied with a fit successor; but this we wil confesse publickly by these presents to the honour of God, That what secret soever we have learned out of the book *M*: (although before our eyes we behold the image and *pattern* of all the world) yet are here not shewn unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual realines; but hereof more in our Confession; where we do set down 37 Reasons wherefore we now do make known our Fraternity, and proffer such high Mysteries freely, and without constraint and reward: also we do promise more gold then both the Indies bring to the King of *Spain*; for *Europe* is with child and wil bring forth a strong child, who shall stand in need of a great godfathers gift.

After the death of *I. O.* Brother *R. C.* rested not, but as soon as he could, called the rest together, (and as we suppose) then his grave was made; although hitherto we (who were the latest) did not

C

know

know when our loving father *R. C.* died and had no more but the bare names of the beginners, and all their successors to us; yet there came into our memory, secret, which through dark and hidden words, and speeches of the 100 years, brother *A.* the successor of *D.* (who was of the last and second row and succession and had lived amongst many of us,) did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said *A.* none of us had in any manner known any thing of Brother *R. C.* and of his first fellow-brethren, then that which was extant of them in our Philosophical *Bibliotheca*, amongst which our *Axiomata* was held for the chiefest *Rota Mundi*, for the most artificial, and *Protheus* the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader not onely what we have heard of the burial of *R. C.* but also made manifest publickly by the foresight, sufferance and

commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publickly in Print, our names, and surnames, our meetings, or any thing else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, *Fra: C. R. C.* is this; After that *A.* in *Gallia Narbonensi* was deceased, then succeeded in his place, our loving Brother *N. N.* this man after he had repaired unto us to take the solemn oath of fidelity and secrecy, he informed us *bona fide*, That *A.* had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole *German* Nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following after he had performed his School right, and was minded now to travel, being for that purpose sufficiently provided with *Fortunatus* purse, he thought (he being a good *Architect*) to alter something of his building,

and to make it more fit: in such renewing he lighted upon the memorial Table which was cast of brasse, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault: for where or when *Fra: R. C.* died, or in what country he was buried, was by our predecessors concealed and unknown untous. In this Table stuck a great naile somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plai-stering of the hidden door, and so unlooked for uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, *Post 120 annos patebo*, with the year of the Lord under it: therefore we gave God thanks and let it rest that same night, because first we would overlook our *Rotam*; but we refer our selves again to the confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit: For like as our
 door

door was after so many years wonderfully discovered, also there shall be opened door to *Europe* (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight Vault of seven sides and corners, every side five foot broad, and the height of eight foot; Although the Sun never shined in this Vault, nevertheless it was enlightened with another sun, which had earned this from the Sun, and was situated in the upper part in the Center of the ceiling; in the midst, in stead of a Tomb-stone, was a round Altar covered over with a plate of brass, and thereon this engraven:

*A. C. R. C. Hoc universi compendium
unius mihi sepulchrum feci.*

Round about the first Circle or Brim stood,

Jesus mihi omnia.

In the middle were four figures, inclosed in circles, whose circumscription was,

1. *Nequaquam vacuum.*
2. *Legis Fugum.*
3. *Libertas Evangelij.*
4. *Dei gloria intacta.*

This is all clear and bright, as also the seventh side and the two *Heptagoni*: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty and sole eternal God, who hath taught us more then all mens wit could have found out, praised be his holy name. This Vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center; but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewed, and set forth *Concentratum* here in our book.

The bottom again is parted in the triangle, but because therein is discribed the power
and

and rule of the inferior Governors, we
 leave to manifest the same, for fear of the
 abuse by the evil and ungodly world. But
 those that are provided and stored with
 the heavenly Antidote, they do without
 fear or hurt, tread on, and bruise the head
 of the old and evil serpent, which this our
 age is well fitted for: every side or
 wall had a door for a chest, wherein there
 lay divers things, especially all our books,
 which otherwise we had, besides the *Voca-*
ular of Theoph: Par. Ho. and these which
 daily unfalesifieth we do participate. Here-
 in also we found his *Itinerarium*, and *vi-*
am, whence this relation for the most part
 is taken. In another chest were looking-
 glasses of divers virtues, as also in other
 places were little bells, burning lamps,
 & chiefly wonderful artificial Songs; ge-
 nerally al done to that end, that if it should
 happen after many hundred years, the
 Order or Fraternity should come to no-
 thing, they might by this onely Vault be
 restored again.

Now as yet we had not seen the dead
 body of our careful and wise father, we
 therefore removed the Altar aside, there we

lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all the Ornaments and Attires; in his hand he held a parchment book, called *I. the which next unto the Bible*, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following *Elogium*

Granum pectori Jesu insitum.

C. Ros. C. ex nobili atq; splendida Germanie R. C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefessis laboribus ad cœlestia, atq; humana mysteria; arcanavè admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atq; imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodi visset & jam suarum Artium, ut & nominis, fides acconjunctissimos heredes instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocq; tandem preteritarum, presentium, & futurarum, rerum compendio extracto, centena-

rio major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus & ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Frater suavissimus, præceptor fidelissimus amicus integerimus, a suis ad 120 annos hic absconditus est.

Underneath they had subscribed themselves,

1 Fra: I. A. Fr. C. H. electione Fraternitatis caput.

2 Fr: G. V. M. P. C.

3 Fra: R. C. Iunior hæres S. spiritus.

4 Fra: B. M. P. A. Pictor & Architectus.

5 Fr: G. G. M. P. I. Cabalista.

Secundi Circuli.

1 Fra: P. A. Successor, Fr: I. O. Mathematicus.

2 Fra: A. Successor Fra. P. D.

3 Fra: R. Successor patris C. R. C. cum Christo triumphant.

At the end was written,

Ex Deo nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.

At that time was already dead Brother *I. O.* and *Fra: D.* but their burial place where is it to be found? we doubt not but our *Fra: Senior* hath the same, and some especial thing layd in Earth, and perhaps likewise hidden: we also hope that this our Example will stir up others more diligently to enquire after their names (whom we have therefore published) and to search for the place of their burial; for the most part of them, by reason of their practice and physick, are yet known, and praised among very old folks; so might perhaps our *Gaza* be enlarged, or at least be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little Altar, truly more finer then can be imagined by any understanding man; but we will leave him undescribed, untill we shal truly be answered upon this our true hearted *Famam*; and so we have covered it again with the plates, and set the altar thereon, shut the door, and made it sure, with all our seals; besides by instruction and command of our *Rota*, there are come to sight some books, among which is contained

M. (which were made in stead of household care by the praise-worthy M. P.) Finally we departed the one from the other, and left the natural heirs in possession of our Jewels. And so we do expect the answer and judgment of the learned, or unlearned.

Howbeit we know after a time there wil now be a general reformation, both of livinè and humane things, according to our desire, and the expectation of others: for it's fitting, that before the rising of the Sun, there should appear and break forth *Aurora*, or some clearness, or divine light in the sky; and so in the mean time some few, which shall give their names, may join together, thereby to increase the number and respect of our *Fraternity*, and make a happy and wished for beginning of our *Philosophical Canons*, prescribed to us by our brother R. C. and be partakers with us of our treasures (which never can fail or be wasted) in all humility, and love to be eased of this worlds labor, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know
of

of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in *Germany*, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, Hereticks, and false Prophets,) in certain and noted Countries maintained, defended and propagated: Also we use two Sacraments, as they are instituted with all *Formes* and *Ceremonies* of the first renewed Church. In *Politia* we acknowledge the *Roman Empire* and *Quartam Monarchiam* for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts, to other godly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shal permit or hinder us: For our God is not blinde, as the Heathens *Fortuna*, but is the Churches Ornament, and the honor of the Temple. Our *Philosophy* also is not a new Invention,

on, but as *Adam* after his *fall* hath received it, and as *Moses* and *Solomon* used it: also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like her self in all things, and especially accorded by with *Jesus in omni parte* and all members. And as he is the true Image of the Father, so is she his Image; It shal not be said, this is true according to *Philosophy*, but true according to *Theologie*; And wherein *Plato*, *Aristotle*, *Pythagoras* and others did hit the mark, and wherein *Enoch*, *Abraham*, *Moses*, *Solomon* did excel; but especially wherewith that wonderful book the *Bible* agreeth. All that same concurrerth together, and make a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large and more plain shal be spoken of in *Christianly Conference*.

But now concerning (and chiefly in this our age) the ungodly and accursed *Gold-making*, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do

do use great villanies, and cozen and abuse the credit which is given them: yet now adays men of discretion do hold the transmutation of Mettals to be the highest point, and *fastigium* in *Philosophy*, this is all their intent, and desire, and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the alknowing God, and searcher of all hearts: we therefore do by these presents publicly testifie, That the true *Philosophers* are far of another minde, esteeming little the making of Gold, which is but a *parergon*; for besides that they have a thousand better things.

And we say with our loving Father *R. C. C. Phy: aurum nisi quantum aurum*, for unto them the whole nature is detected: he doth not rejoyce, that he can make Gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the book of life. Also we do testifie that under the name of *Chy-*

nia many books and pictures are set forth in *Contumeliam gloriae Dei*, as we will name them in their due season, and will give to the pure-hearted a Catalogue, or Register of them: And we pray all learned men to take heed of these kinde of Books; for the enemy never resteth, but soweth his weeds, til a stronger one doth root it out. So according to the wil and meaning of *Fra: C. R. C.* we his brethren request again all the learned in *Europe*, who shal read (sent forth in five Languages) this our *Famam* and *Confessionem*, that it would please them with good deliberation to ponder this our offer; and to examine most nearly and most sharply their Arts, and behold the present time with all diligence, and to declare their minde, either *Communicato consilio*, or *singulatim* by Print.

And although at this time we make no mention either of our names, or meetings, yet nevertheless every ones opinion shal assuredly come to our hands, in what language so ever it be; nor any body shal fail, who so gives but his name to speak with some of us, either by word of mouth, or else

else if there be some lett in writing. And this we say for a truth, That whosoever shal earnestly, and from his heart, bear affection unto us, it shal be beneficial to him in goods, body and soul; but he that is false-hearted, or onely greedy of riches, the same first of all shal not be able in any manner of wise to hurt us, but bring himself to utter ruine and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shal for ever remain untouched, undestroyed, and hidden to the wicked world, *sub umbra alarum tuarum Jehova.*

*A Preface of the Confession to the
Reader who is desirous of
Wisdom.*

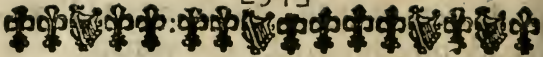
HERE Gentle Reader, you shal finde incorporated in our Confession thirty seven Reasons of our purpose, and intention, the which according to thy pleasure thou mayst seek out and compare them together: thou mayst also consider with thy self, if they be weighty, and suf-

sufficient enough to bring and persuade thee for to take our parts.

Verily it requires no small pains to confirm that which men have not yet seen, but when it shall once come to light we doubt not, but they will then justly be ashamed of such doubts, and conjectures. And as we do now altogether securely, freely, and without any hurt call the *Pope of Rome* Antichrist, the which heretofore was held for a deadly sin, and such in all Countries were put to death for it. So we know certainly, that the time shall likewise come, that that which we yet keep in secret, we shall openly, freely, and with a loud voice publish and confess it before all the world; the which *Gentle Reader* wish with us with all thy heart, that it may happen with speed.

D

Con-



Confessio Fraternitatis,

Or,

The Confession of the laudable Fraternity of the most honorable Order of the Rosie Cross, written to the Learned of Europe.

WHatsoever there is published, and made known to every one, concerning our *Fraternity*, by the foresaid *Fama*, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same, as though it were onely a meer conceit of ours. It is the Lord *Jehovah* (who seeing the Lords Sabbath is almost at hand, and hastened again, his period or course being finished to his first beginning) doth turn about the course of Nature; and what heretofore hath been sought with great pains and dayly labor, is now manifested unto those who make small account, or scarcely once think upon it; but these which desire it, it is in a manner forced and thrust

ed upon them, that thereby the life of the godly may be eased of all their toyl and labor, and be no more subject to the storms of unconstant Fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least Heresie, or of any wicked beginning, or purpose against the worldly Government; we do condemn the East and the West, (meaning the *Pope* and *Mahomet*) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Romish Empire, our prayers, secrets, and great treasures of Gold.

Yet we have thought good, and fit for the Learned sakes, to add somewhat more to this, and make a better explanation, if there be any thing too deep, hidden, and set down over dark in the *Fama*, or for certain reasons were altogether omitted, and left out; hoping herewith the Learned will be more addicted unto us, and be made far more fitter and willing for our purpose.

Concerning the alteration and amendment of *Philosophy*, we have (as much as at this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsely do alledge that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or Country where there breaketh forth a new unaccustomed disease, Nature also there discovereth a medicine against the same; so there doth appear for so manifold infirmities of *Philosophy*, the right means, and unto our *Patria* sufficiently offered, whereby she may become sound again, which is now to be renewed and altogether new.

No other *Philosophy* we have, then that which is the head & sum, the foundation and contents of all faculties, sciences and arts, the which (if we will behold ourage) containeth much of *Theology* and medicine, but little of the wisdom of Lawyers, and doth diligently search both heaven and earth: or, to speak briefly. there-

of, which doth manifest and declare sufficiently Man; whereof then all Learned who will make themselves known unto us, and come into our brotherhood, shall finde more wonderful secrets by us then heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labor carefully that there be not onely a wondering at our meeting and adhortation, but that likewise every one may know, that although we do highly esteem and regard such mysteries and secrets, we nevertheless hold it fit, that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed, that this our unhoped willing offer wil raise many and divers thoughts in men, unto whom (as yet) be unknown *Miranda sextæ ætatis*, or those which by reason of the course of the world, esteem the things to come like unto the present, and are hindered through all manner of importunities of this their time, so that they live no otherwise in the world, then blinde fools, who can, in the clear Sun-shine day, dis-

cern and know nothing, then onely by feeling.

Now concerning the first part, we hold this, that the Meditations, knowledge and inventions of our loving Christian Father (of all that, which from the beginning of the world, *Mans Wisdom*, either through Gods Revelation, or through the service of the Angels and spirits, or through the sharpness and deepness of understanding, or through long observation, use and experience, hath found out, invented, brought forth, corrected, and till now hath been propagated & transplanted) are so excellent worthy and great, that if all books should perish, and by Gods almighty suffrance, all writings, & all learning should be lost, yet the posterity will be able onely thereby to lay a new foundation, and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then begin to enlarge the fore Court, afterwards bring the lights in the Lodgings, and then change the doors, staples and other things according to our intention.

But

But to whom would not this be acceptable, for to be manifested to every one rather than to have it kept and spared, as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the onely truth (which men through so many erroneous and crooked ways do seek) if it had onely pleased God to lighten unto us the sixth *Candelabrum*? were it not good that we needed not to care, not to fear hunger, poverty, sickness and age?

Were it not a precious thing, that you could always live so, as if you had liv'd from the beginning of the world, and moreover, as you should stil live to the end thereof? Were it not excellent, you dwel in one place, that neither the people which dwel beyond the River *Ganges* in the *Indies* could hide any thing, nor those which live in *Peru* might be able to keep secret their counsels from thee?

Were it not a precious thing, that you could so read in one onely book, and withal by reading understand, and remember all that, which in all other books

(which heretofore have been, and are now, and hereafter shal come out) hath been, is, and shal be learned, and found out of them?

How pleasant were it, that you could so sing, that in stead of stony rocks you could draw to the pearls and precious stones, in stead of wilde beasts, spirits, and in stead of hellish *Pluto*, move the mighty Princes of the world?

O ye people, Gods counsel is far otherwise, who hath concluded now to encrease and enlarge the number of our *Fraternity*, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without any our hopes, and thoughts; and purpose with the like fidelity to put the same in practice, that neither the compassion nor pity of our own children (which some of us in the *Fraternity* have) shal draw us from it, because we know that these unhopèd for goods cannot be inherited, nor by chance be obtained.

If there be some body now, which on the other side wil complain of our dis-

cretion, that we offer our Treasures so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, then the common people; those we do not contradict, seeing it is not a slight and easie matter; but withall we signifie so much, that our *Arcana* or Secrets will no ways be common, and generally made known: Although the *Fama* be set forth in five languages, and is manifested to every one, yet we do partly very well know, that the unlearned and gross wits will not receive, nor regard the same; as also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known of us by Mans Carefulness, but by the Rule of our Revelation and Manifestation. Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears, that they should hear none of them: yea, God hath so compassed us about with his Clouds, that unto us his servants no violence or force can be done or

com-

committed; wherefore we neither can be
 seen or known by any body, except he
 had the eyes of an Eagle. It hath been
 necessary that the *Fama* should be set
 forth in every ones Mother Tongue, be-
 cause those should not be defrauded of
 the knowledg thereof, whom (although
 they be unlearned) God hath not exclu-
 ded from the happiness of this Fraternity;
 the which shall be divided and parted in-
 to certain degrees; as those which dwell
 in the City *Damear* in *Arabia*, who have
 a far different politick order from the o-
 ther *Arabians*. For there do govern only
 wise and understanding men, who by the
 Kings permission make particular Laws;
 according unto which example also the
 Government shall be instituted in *Europe*
 (whereof we have a description set down
 by our Christianly Father) when first is
 done and come to pass that which is to
 precede. And thenceforth our Trumpet
 shall publicquely sound with a loud sound,
 and great noise, when namely the same
 (which at this present is shewed by few,
 and is secretly, as a thing to come, de-
 clared in Figures and Pictures) shall be
 free

ree, and publicly proclaimed, and the whole World be filled withall. Even in such manner as heretofore, many godly people have secretly and altogether desperately pusht at the Popes Tyranny, which afterwards, with great earnest, and especial zeal in *Germany*, was thrown from his seat, and trodden under-foot, whose final fall is delayed, and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his Asses cry, by a new voyce: The which we know is already reasonably manifest and known to many learned men in *Germany*, as their Writings and secret Congratulations do sufficiently witness the same.

We could here relate and declare what all the time, from the year of our Lord 1378. (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in the World these one hundred six years of his life, which he hath left to our Brethren and us after his decease to peruse: But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time:

At

At this time it is enough for these which do not despise our Declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us.

Yea, to whom it is permitted, that he may see, and for his instruction use those great Letters and Characters which the Lord God hath written and imprinted in Heaven and Earths Edifice, through the alteration of Government, which hath been from time to time altered and renewed; the same is already (although as yet unknown to himself) ours: And as we know he will not despise our inviting and calling, so none shall fear any deceit; for we promise, and openly say, That no mans uprightnes and hopes shall deceive him, whosoever shall make himself known unto us under the Seal of Secrecy, and desire our Fraternity.

But to the false Hypocrites, and to those that seek other things then Wisdom, we say and witness by these presents publike-ly, we cannot be made known, and be betrayed unto them; and much less they shall be able to hurt us any manner of

way without the Will of God ; but they
 shall certainly be partakers of all the pu-
 nishment spoken of in our *Fama* ; so their
 wicked Counsels shall light upon them-
 selves , and our Treasures shall remain
 untouched and unstirred, until the Lion
 doth come, who will ask them for his use,
 and imploy them for the confirmation
 and establishment of his Kingdom. We
 ought therefore here to observe well, and
 make it known unto every one, that God
 hath certainly and most assuredly conclu-
 ded to send and grant to the World be-
 fore her end, which presently thereupon
 shall ensue, such a Truth, Light, Life and
 Glory, as the first man *Adam* had, which he
 lost in Paradise, after the which his succes-
 sors were put, and driven with him to mi-
 sery : Wherefore there shall cease all fer-
 titude, falshood, lyes, and darkness, which
 by little and little, with the great Worlds
 revolution, was crept into all Arts,
 Works and Governments of Men, and
 have darkened the most part of them. For
 from thence are proceeded an innume-
 rable sort of all manner of false Opinions
 and Heresies, that scarce the wisest of all

was able to know whose Doctrine and Opinion he should follow and embrace and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into Errors through the respect of the Philosophers and learned men, and on the other part through true experience. All the which when it shall once be abolished and removed, and instead thereof a right and true Rule instituted, then there will remain thanks unto them which have taken pains therein; but the Work it self shall be attributed to the Blessedness of our Age.

As we now willingly confess, that many principal men by their Writings will be a great furtherance unto this Reformation which is to come; so we desire not to have this honour ascribed to us, as if such Work were only commanded and imposed upon us; but we confess, and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise, and offer their service, before there shall be any want of Executors and Accomplishers of Gods Counsel:

el: yea, the Lord God hath already sent
 before certain Messengers, which should
 estifie his Will, to wit, some new Stars,
 which do appear and are seen in the Fir-
 nament in *Serpentario* and *Cygnos*, which
 signifie and give themselves known to e-
 very one, that they are powerful *Signacula*
 of great weighty matters. So then, the
 secret hid Writings and Characters are
 most necessary for all such things which
 are found out by Men: Although that
 great Book of *Nature* stand open to all
 Men, yet there are but few that can read
 and understand the same. For as there is
 given to Man two instruments to hear,
 likewise two to see, and two to smell, but
 only one to speak, and it were but vain to
 expect speech from the ears, or hearing
 from the eyes: So there hath been Ages
 or Times which have seen, there have al-
 so been Ages that have heard, smelt, and
 tasted: now there remains yet that which
 in short time, honour shall be likewise
 given to the Tongue, and by the same;
 what before times hath been seen, heard,
 and smelt, now finally shall be spoken and
 uttered forth, *viç.* when the World shall
 awake

awake out of her heavy and drowfie sleep, and with an open heart, bare-head and bare-foot, shall merrily and joyfully meet the now arising Sun.

These Characters and Letters, as God hath here and there incorporated them in the holy Scripture the *Bible*, so hath he imprinted them most apparently into the wonderful Creation of Heaven and Earth, yea in all Beasts. So that like as the *Mathematician* or *Astronomer* can long before see and know the Eclipses which are to come, so we may verily fore-know and fore-see the darkness of Obscurations of the Church, and how long they shall last: From the which Characters or Letters we have borrowed our *Magick* writing, and have found out, and made a new Language for our selves, in the which withall is expressed and declared the Nature of all Things: So that it is no wonder that we are not so eloquent in other Languages, the which we know that they are altogether disagreeing to the Languages of our forefathers, *Adam* and *Enoch*, and were through the *Babylonical* Confusion wholly hidden.

But

But we must also let you understand, that there are yet some *Eagles Feathers* in our way, the which do hinder our purpose. Wherefore we do admonish every one for to read diligently and continually the holy *Bible*; for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come in to our *Fraternity*: For as this is the whole sum and content of our Rule, That every Letter or Character which is in the World ought to be learned and regarded well; so those are like unto us, and are very near allyed unto us, who do make the holy *Bible* a Rule of their life, and an aim and end of all their studies; yea to let it be a *Compendium* and Content of the whole World: And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and Ages of the World. Also, it is not our Custom to prostitute and make so common the holy *Scriptures*; for here are innumerable Expounders of the same; some alledging and wresting it to serve for their Opinion, some to

scandal it, and most wickedly do liken it to a Nose of Wax, which alike should serve the *Divines, Philosophers, Physicians* and *Mathematicians*, against all the which we do openly witness and acknowledg, That from the beginning of the World there hath not been given unto Men a more worthy, a more excellent, and more admirable and wholesom Book then the holy *Bible*; Blessed is he that hath the same, yea more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God, and doth come most near to him. But whatsoever hath been said in the *Fama* concerning the Deceivers against the Transmutation of *Mettals*, and the highest *Medicine* in the World, the same is thus to be understood, that this so great gift of God we do in no manner set at naught, or despise it. But because she bringeth not with her always the knowledg of *Nature*, but this bringeth forth not only *Medicine*, but also maketh manifest and open unto us innumerable *Secrets* and *Wonders*; Therefore it is requisite, that

we be earnest to attain to the understanding and knowledg of *Philosophy*. And moreover, excellent Wits ought not to be drawn to the Tincture of *Metals*, before they be exercised well in the knowledg of *Nature*. He must needs be an unsatiabie Creature, who is come so far, that neither Poverty nor Sicknes can hurt him; yea, who is exalted above all other men, and hath Rule over that, the which doth anguish, trouble and pain others, yet will give himself again to idle things, as to build houses, make Wars, and use all manner of Pride, because he hath of Gold and Silver infinite store.

God is far otherwise pleased, for he exalteth the *lowly*, and pulleth down the *proud* with disdain; to those which are of *few words* he sendeth his holy Angel to speak with them, but the *unclean Babblers* he driveth in the Wilderness and solitary places: The which is the right Reward of the *Romish Seducers*, who have vomitted forth their *Blasphemies* against *Christ*, and as yet do not abstain from their Lyes in this clear shining

Light: In *Germany* all their Abominations and detestable Tricks have been disclosed, that thereby he may fully fulfill the measure of sin, and draw near to the end of his punishment. Therefore one day it will come to pass, that the Mouth of those Vipers will be stopped, and the three double Horn will be brought to nought, as thereof at our Meeting shall more plain and at large be discoursed.

For Conclusion of our *Confession*, we must earnestly admonish you, that you put away, if not all, yet the most Books written by false *Alchimists*, who do think it but a Jest, or a Pastime, when they either misuse the holy *Trinity*, when they do apply it to vain things, or deceive the people with most strange Figures, and dark Sentences and Speeches, and cozen the simple of their money; as there are now adays too many such Books set forth, which the Enemy of Mans Welfare doth dayly, and will to the end, mingle among the good Seed, thereby to make the Truth more difficult to be beleaved, which in her self is sim-

simple, easie, and naked; but contrarily
 Falshood is proud, haughty, and co-
 oured with a kind of Lustre of seeming
 godly and of humane Wisdom. Ye
 that are wise eschew such Books, and
 turn unto us, who seek not your moneys,
 but offer unto you most willingly our
 great *Treasures*: We hunt not after
 your Goods with invented lying *Tinc-
 tures*, but desire to make you Partakers
 of our Goods: We speak unto you by
Parables, but would willingly bring you
 to the right, simple, easie, and ingenuous
 Exposition, Understanding, Declara-
 tion and Knowledg of all *Secrets*. We
 desire not to be received of you, but in-
 vite you unto our more then Kingly
 Houses and Palaces, and that verily not
 by our own proper motion, but (that
 you likewise may know it) as forced un-
 to it, by the Instigation of the Spirit of
 God, by his Admonition, and by the Oc-
 casion of this present time.

What think you, loving people, and
 now seem you affected, seeing that you
 now understand and know, That we ac-
 knowledg our selves truly and sincerely

top profess *Christ*, condemn the *Pope*, addict our selves to the *true Philosophy*, lead a *Christian life*, and dayly call, intreat and invite many more unto our *Fraternity*, unto whom the same Light of God likewise appeareth? Consider you not at length how you might begin with us, not only by pondering the Gifts which are in you, and by experience which you have in the Word of God, beside the careful Consideration of the Imperfection of all *Arts*, and many other unfitting things, to seek for an amendment therein; to appease God, and to accommodate you for the time wherein you live. Certainly if you will perform the same, this profit will follow, That all those Goods which *Nature* hath in all parts of the World wonderfully dispersed, shall at one time altogether be given unto you, and shall easily disburden you of all that which obscureth the Understanding of Man, and hindereth the working thereof, like unto the vain *Epicides*, and *Excentrick Astronomical Circles*.

But those *Pragmatical* and *busie-headed*

headed men, who either are blinded with the glistering of Gold, or (to say more truly) who are now honest, but by thinking such great Riches should never fail, might easily be corrupted, and brought to Idleness, and to riotous proud living: Those we do desire that they would not trouble us with their idle and vain crying. But let them think, that although there be a *Medicine* to be had which might fully cure all Diseases, nevertheless those whom God hath destinated to plague with Diseases, and to keep them under the Rod of Correction, such shall never obtain any such *Medicine*.

Even in such manner, although we might enrich the whole World, and endue them with Learning, and might release it from Innumerable Miseries, yet shall we never be manifested and made known unto any man, without the especial pleasure of God; yea, it shall be so far from him whosoever thinks to get the benefit, and be Partaker of our Riches and Knowledg, without and against the Will of God, that he

shall sooner lose his life in seeking and
 searching for us, then to find us, and
 attain to come to the wished Happiness
 of the *Fraternity of the Rosie Cross*.

(The following text is extremely faint and largely illegible due to bleed-through from the reverse side of the page.)

A Even in their manner, though we
 might have the whole World, and en-
 deavour to learn, and might re-
 ceive from the most noble Masters, yet
 shall we never be instructed and made
 perfect in the Art, unless we have the spe-
 cial pleasure of God; yet it shall be
 to the first man who ever thinks to
 get the secrets, and be Partaker of
 our Rites and Knowledge, without
 the giving the Will of God, that he
 shall



A SHORT
 ADVERTISEMENT
 TO THE
 READER.

This *Advertisement*, Reader, invites thee not to my *Lodging*, for I would give thee no such *Directions*, my *Nature* being more *Melancholy*, then *Sociable*. I would onely tell thee how *Charitable* I am, for having purposely omitted some *Necessaries* in my former *Discourse*, I have upon *second Thoughts* resolved against that silence.

There is abroad a *bold* ignorance, for *Philosophie* hath her *Confidants*, but in a *sense* different from the *Madams*. This *Generation* I have sometimes met withall, and least they should *ride*, and *repent*, I thought it not *amiss* to shew them the *Præcipieces*. The *second Philosophicall*
work

work is commonly call'd the *gross work*, but 'tis *one* of the greatest *Subtilties* in all the *Art*. *Cornelius Agrippa* knew the *first Preparation*, and hath clearly *discovered* it, but the *Difficulty* of the *second* made him almost an enemy to his own *Profession*. By the *second work*, I understand not *Coagulation*, but the *Solution* of the *Philosophical Salt*, a *secret* which *Agrippa* did not *rightly* know, as it appears by his *practise* at *Malines*, nor would *Natalius* teach him, for all his *frequent*, and *serious intreaties*. This was it, that made his *necessities* so *vigorous*, and his *purse* so *weak*, that I can *seldome* finde him in a *full fortune*. But in this, he is not alone: *Raymund Lully* the best *Christian Artist* that ever was, received not this *Mysterie* from *Arnoldus* for in his *first Practises* he followed the *tedious common process*, which after all is *scarce profitable*. Here he met with a *Drudgerie* almost *invincible*, and if we add the *Task* to the *Time*, it is enough to make a *Man old*. *Norton* was so *strange* an *Ignoramus* in this *Point*, that if the *Solution* and *Purgation* were performed
in

in three years, he thought it a happy work. George Ripley labour'd for new Inventions, to putrifie this red Salt, which he enviously calls his gold: and his knack, is, to expose it to alternat-fits of cold and heat, but in this he is singular, and Faber is so wise he will not understand him. And now that I have mention'd Faber, I must needs say that Tubal-Cain himself is short of the right Solution, for the Process he describes hath not any thing of Nature in it. Let us return then to Raymund Lullie, for he was so great a Master, that he perform'd the Solution, *intra novem Dies*, and this Secret he had from God himself; for this is his Confession. Nos (saith he) *de primâ illâ nigredine à paucis cognitâ, benignum Spiritum extrahere affectantes, pugnam ignis vincentem, & non victum, licet sensibus corporis multoties palpavimus, & oculis propriis illum vidimus, Extractionis tamen ipsius notitiam non habuimus quacunque Scientiarum, vel arte: ideoque sentiebamus nos adhuc aliqua rusticitate excrcatos, quia nullo modo eam comprehendere valuimus, donec alius Spiritus prophetiæ, spirans a patre Luminum descendit,*

descendit, tanquam suos nullatenus dese-
rens, aut a se Postulantibus deficiens, Qui
in somniis tantam claritatem mentis nostræ
oculis infulfit, ut Illam intus & extra, re-
mota omni figura, gratis revelare dignatus
est, insatiabili bonitate nos reficiendo, de-
monstrans ut ad eam implendam disponere-
mus corpus ad unam naturalem decoctionem
secretam, quâ penitus ordine retrogrado
cum pungenti lancea, tota ejus natura in
meram Nigredinem visibiliter dissolvere-
tur. Here lyes the knot, and who is he
that will untye it? for saith the same
Lully, it was never put to Paper, and he
gives this Reason for it. Quia Solius dei
est ea revelare, & homo divina Majestati
subtrahere nititur, cum soli Deo pertinentia
vulgat spiritu prolationis humana, aut lite-
rarum serie. Propterea operationem illam
habere non poteris, quousque spiritualiter
prius fueris Divinitatis meritis comproba-
tus. Quia hoc secretum a nemine mortali
Revelandum est, præterquam ab Almo spi-
ritu, qui ubi vult, spirat. It seems then
the greatest Difficulty is not in the Coagu-
lation or production of the Philosophicall
Salt, but in the Putrefaction of it, when
it

it is produced. Indeed this agrees *best* with the *sence* of the *Philosophers*, for one of those *Pracisians* tels us, *Qui scit SALEM, & ejus SOLUTIONEM, scit SECRETUM OCCULTUM antiquorum Philosophorum*. Alas then! what shall we do? whence comes our next *Intelligence*? I am afraid here is a sad Truth for some body. Shall we run now to *Lucas Rodargirus*, or have we any *dusty Manuscripts*, that can instruct us? Well *Reader*, thou seest how *free* I am grown, and now I could discover something else, but here is enough at once. I could indeed tell thee of the *first* and *second sublimation*, of a *double Nativity*, *Visible* and *Invisible*, without which the *matter* is not *alterable*, as to our *purpose*. I could tell thee also of *Sulphurs simple*, and *compounded*, of *three Argents Vive*, and as *many Salts*, and all this would be *new news* (as the *Book-men* phrase it) even to the *best Learned* in *England*. But I have done, and I *hope* this *Discourse* hath not *demolished* any man's *Castles*, for why should they *despair*, when I *contribute* to their *Building*?

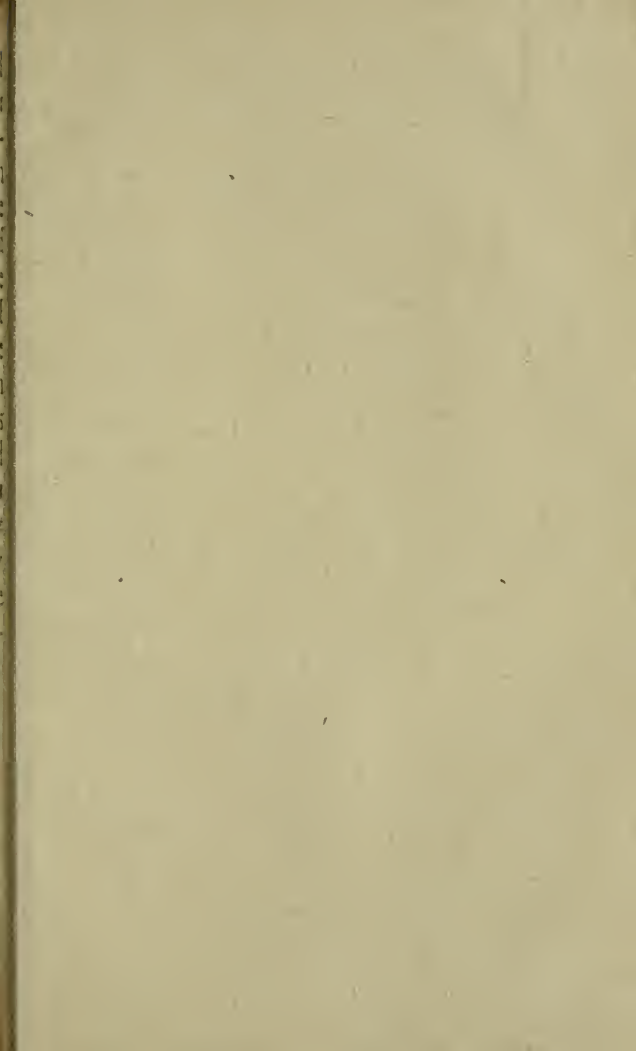
I am a hearty *Dispensero*, and if they have got any thing by me, much good may it do them. It is my onely *fear*, they will *mistake* when they *read*, for were I to *live long*, which I am confident I shall not, I would make no other *wish*, but that my *years* might be as many as their *Errors*. I speak not this out of any *contempt*, for I *undervalue* no man; It is my *Experience* in this kind of *learning*, which I ever made my *Business*, that gives me the *boldness* to suspect a *possibility* of the same *failings* in *others*, which I have *found* in my *self*. To conclude, I would have my *Reader* know, that the *Philosophers* finding this *life* subjected to *Necessitie*, and that *Necessity* was *inconsistent* with the *Nature* of the *Soul*, they did therefore look upon *Man*, as a *Creature* originally *ordained* for some *better State* than the present, for *this* was not agreeable with his *spirit*. This *thought* made them seek the *Ground* of his *Creation*, that if possible, they might take hold of *Libertie*, and transcend the *Dispensations* of that *Circle*, which they *Mysteriously* call'd *Fate*. Now what this *really* signifies

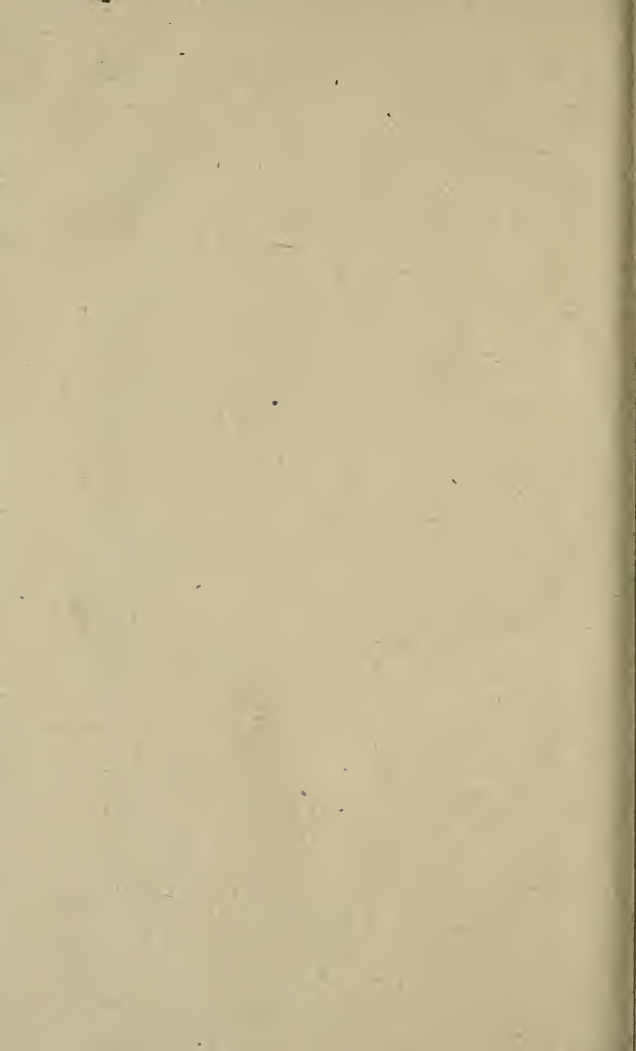
not one in ten thousand knows, and yet we are all Philosophers.

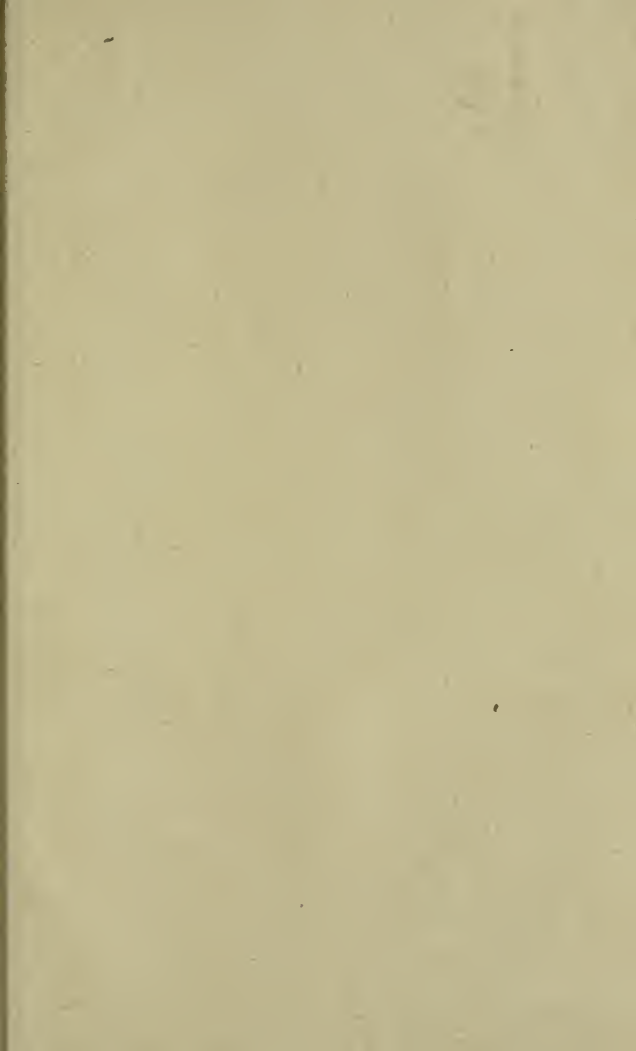
But to come to my purpose, I say, the true Philosophers did find in every Compound a double Complexion, Circumferential, and Central. The Circumferential was corrupt in all things, but in some things altogether venomous: The Central not so, for in the Center of every thing there was a perfect Unity, a miraculous indissoluble Concord of Fire and Water. These two Complexions are the *Manifestum* and the *Occultum* of the Arabians, and they resist one another, for they are Contraries. In the Center it self they found no Disorders at all, for the Difference of Spirits consisted not in Qualities, but in Degrees of Essence and Transcendency. As for the Water, it was of kin with the Fire, for it was not common, but a the real. In all Centers this Fire was not the same, for in some it was only a Solar Spirit, and such a Center was called, *Aqua Solis*, *Aqua Cælestis*, *Aqua Auri*, & *Argenti*: In some again the Spirit was more then Solar, for it was super-cælestial, and Metaphysical: This Spirit purged the very rational Soul, and awakened

awakened her Root that was asleep, and therefore such a Center was called, *Aqua Igne tincta, Aqua Serenans, Candelas accendens; & Domum illuminans*. Of both these Waters have I discoursed in those small Tractates I have published; and though I have had some Dirt cast at me for my pains; yet this is so ordinary I mind it not, for whiles we live here we ride in a High-way. I cannot think him wise who resents his Injuries, for he sets a rate upon things that are worthles, and makes use of his Spleen where his Scorn becomes him. This is the Entertainment I provide for my Adversaries, and if they think it too coarse, let them judg where they understand, and they may fare better.

F I N I S







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