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Vera et viua Effigies Johannis Heydon Equitis φιλονομου Nat: 1629: Die. 4 Sept: 10: P. M. Gaudet patientia duris. T. Cross Sculpsit

512

THE English Physitians GUIDE:

OR A

HOLY-GUIDE,

Leading the Way to know all Things, Past, Present and to Come; To Resolve all manner of Questions, *viz.* Of Pleasure, Long-life, Health, Youth, Blessednes, Wisdome and Vertue; and teaching the way to Change, Cure, and Remedy all Diseases in Young and Old, fitted for the easie understanding, plain practise, use and benefit of the meanest Capacities.

By J. H. Gent. Φιλόνομος, Student in Physick and Astrology.

LONDON,
Printed by T. M. for Samuel Ferris, and are to be sold at his shop in Cannon street neer London-stone, 1662.

To the truly Noble
(by all Titles)
Sr. *Richard Temple*,
Baronet, &c.

External, Internal and Eternal happineſs be wiſhed,

Honoured Sir,

I Do obſerve every man naturally deſires a Superiority, to have Treaſures of Gold and Silver, and to ſeem great in the eyes of the world; God indeed Created all things for the uſe of man, that he might rule over them, and acknowledge therein the ſingular goodneſs and Omnipotency of God, & give him thanks for his benefits; honour him and praiſe him: But there is no man lookes

after theſe things, otherwiſe then by ſpending his dayes idly, they would enjoy them without any previous labour and danger; neither doe they look them out of that place, where God hath treaſured them up, who expects alſo that man ſhould ſeek for them there, and to thoſe that ſeek, will he give them: but there is not any that labors for a poſſeſſion in that place, and therefore theſe Riches are not found: For the way to this place, and the place it ſelf, hath been unknown for a long, and it is hidden from the greateſt part of the world. But notwithſtanding it be difficult, and laborious to finde out this way and place; yet the place ſhould be ſought after; But it is not the will of God to conceale any thing from

thoſe

thoſe that are his; and therefore in this laſt age, before the final judgement comes, all theſe things ſhalbe manifeſted to thoſe that are unworthy: As he himſelf (though obſcurely, leſt it ſhould be manifeſted to the unworthy) hath ſpoken in a certain place; there is nothing covered that ſhall not be revealed, and hidden that ſhall not be known; and therefore being a Servant of God, and Secretary of Nature, *we do declare the will of God to the World, which we have alſo already performed and publiſhed in* Italy *and* England; *but moſt men, either revile or contemn that our* Harmony of the World, *and* Temple of Wiſdom *&c. or elſe waving the ſpirit of God, they expect the Propoſals there-*

thereof from us, ſuppoſing we will ſtraight way teach them how to make Gold by Art, or furniſh them with ample treaſures, whereby they may live pompouſly in the face of the world, ſwagger, and make wars, turn Uſurers, Gluttons and Drunkards, live unchaſtly, and defile their whole life with ſeveral other ſins; all which things are contrary to the bleſſed will of God; theſe men ſhould have learnt from thoſe ten Virgins *(whereof five that were fooliſh demanded Oyle for their Lamps, from thoſe five that were wiſe) how that the caſe is much otherwiſe; It is expedient that every man ſhould labour for the treaſure by the aſſiſtance of God, and his own particular ſearch and induſtry. But the perverſe intentions*

tentions of theſe Fellows we underſtand out of their writings, by the ſingular Grace and Revelation of God, we do ſtop our ears, and wrap our ſelves, as it were in clouds, to avoid the bellowing and howling of thoſe men, who in vain cry out for Gold. And hence indeed it comes to paſſe, that they brand us with infinite Calumnies and Slanders, which notwithſtanding we doe not reſent, but God in his good time will judge them for it. But after that we had well known (though unknown to you) and perceived all by your writing, how diligently you are to peruſe the holy Scripture, & ſeek the true knowledge of God: We Honour you Sir Richard *above thouſands, and ſignifie thus much to you, not, but*

but that you know as much as our ſelf: But as a token of our good will, that may make you mindefull of us. There is a Mountain ſituated in the mideſt of the Earth, or Centre of the World, which is both ſmall *and* great. *It is ſoft, and alſo above meaſure hard and ſtony. It is far off, and near at hand, but by the providence of God inviſible. In it are hidden moſt ample treaſures, which the world is not able to value. This mountain by envy of the Devill, who alwayes oppoſeth the glory of God, and the happineſſe of man, is compaſſed about with very cruel Beaſts and other ravenous Birds, which make the way thither both difficult and dangerous. And therefore hitherto, becauſe the time is not yet come, the*

the way thither could not be ſought after, nor found out, but now the way is to be found by thoſe that are worthy, but notwithſtanding by every man's ſelf labour and endeavours. To this mountain, you ſhall go in a certain Night (when it comes) moſt long and moſt dark, and ſee that you prepare your ſelfe by Prayer. Inſiſt upon the way that leads to the Mountain, but ask not of any man where the way lies: Onely follow your Holy Guide, *who will offer himſelf to you, and will meet you in the way, but you ſhall not know him. This* Guide *will bring you to the Mountain at Midnight, when all things are ſilent and* dark. *It is neceſſary that you arm your ſelf with heroick courage, leaſt you fear thoſe*

thoſe things that will happen, and ſo fall back: You need no Sword, Horſe and Piſtols, &c. *nor any other bodily weapons, onely call upon God ſincerely and heartily; When you have diſcovered the Mountain, the firſt Miracle that will appear, is this, a moſt vehement and very great winde that will ſhake the Mountain, and ſhatter the Rocks in pieces; you ſhal be encounter'd alſo by Lyons & Draggons, and other terrible Beaſts, but fear not any of theſe things, be reſolute and take heed that you return not, for your* Holy Guide *that brought you thither, will not ſuffer any evill to befall you. As for the treaſure, it is not yet diſcovered, but it is very near, after this wind will come an Earthquake that*

that will overthrow thoſe things, which the winde hath left, and make all flat; But beſure that you fall not off: the Earthquake being paſt, there ſhall follow a fire, that will conſume the Earthly Rubbiſh, and diſcover the treaſure; but as yet you cannot ſee it: After all theſe things, and near the day breake, there ſhall be a great Calm, and you ſhall ſee the Day Star ariſe, and the dawning will appear, and you ſhall perceive a great treaſure; the chiefeſt things and moſt perfect that are there are written of at large in this Book. Theſe medicines being uſed, as your Holy Guide *ſhall teach you, will make you young when you are old, healthfull, long lived, wiſe and virtuous; and you ſhall perceive no diſeaſe*

diſeaſe in any part of your body, by means of the things taught in this Book, you ſhall finde Pearls of that Excellency, which cannot be imagined: But do not you arrogate any thing to your ſelf, becauſe of your preſent power, but be contented with that which the Holy Guide *ſhal communicate to you, praiſe God perpetually for this his gift, and have a ſpecially care that you uſe it not for worldly Pride; but imploy it in ſuch works, which are contrary to the world; uſe it rightly, and enjoy it ſo, as if you had it not; live a temperate life, and beware of all ſin, otherwiſe the* Holy Guide *will forſake you, and you ſhall be deprived of this happineſſe: For, know this of a truth, whoſoever abuſeth what he learns from his* Guide, *and lives not exemplarily*

emplarly purely, and devoutly before men, he ſhall looſe this benefit, and ſcarce any hope will there be left, ever to renew it afterwards. Thus craving Pardon for my boldneſſe, but you may partly thanke your ſelf; You taught me this familiarity: And now I humbly preſent my ſelf,

Sir;

your affectionate

March 15.
2 h. 45'.

Servant,

P. M.
1 6 6 $\frac{1}{2}$.

JOHN HEYDON.

The Preface.

WE *travell'd from* Sydmouth (*where we had continued by the ſpace of one whole year*) *for* London *and* Spain *by the South Sea, taking with us Victuals for twelve moneths; And had good Winds from the Eaſt, though ſoft and weake, for five moneths ſpace, and more. But then the winde came about, and ſetled in the Weſt for many dayes, ſo as we could make little or no way, and were ſometimes in purpoſe to turn back. But then again there aroſe ſtrong and great Windes from the South, with a point Eaſt, which carried us up, (for all that we could doe) towards the North: By which time our Victuals failed us, though we had made good ſpare of them. So that finding our ſelves in the midſt of the greateſt wilderneſſe of Waters in the World, without Victuals, we gave our ſelves for loſt men, and prepared for Death. Yet we did lift up our hearts and voices to God above, who ſheweth his wonders in the Deep; Beſeeching him of his Mercy, that as in the Beginning he diſco-*

vered the Face of the Deep, and brought forth Dry-land; So he would now diſcover Land to us, that we might not periſh. And it came to paſs, that the next day about evening, we ſaw within a kenning before us, towards the North, as it were thick Clouds, which did put us in ſome hope of Land; Knowing how that part of the South ſea was utterly unknown, and might have Iſlands or Continents, that hitherto were not come to light; Wherefore we bent our courſe thither, where we ſaw the appearance of Land, all that Evening; And in the Dawning of the next Day, we might plainly diſcern that it was a Land; flat to our ſight and full of Boſcage, which made it ſhew the more Dark. And after an houre and a halfs ſayling, we entred into a good Haven, being the Port of a faire City; not great indeed, but well built, and that gave a pleaſant view from the Sea: And we thinking every minuit long, till we were on Land, came cloſe to the ſhore, and offered to land: But ſtraightwayes we ſaw divers of the people, with Baſtons in their hands, (as it were) forbidding us to land; Yet without any cryes or fierceneſſe, but onely as warning us off, by ſignes that they made. Whereupon being not a little diſcomforted, we were adviſing with our ſelves, what we ſhould do. During which time, there made forth to us a ſmall Boat, with about eight perſons in it; whereof one of them had in his hand a Tipſtaff of a yellow Cane, tipped at both ends with green, who

who came aboard our ſhip, without any ſhew of diſtruſt at all. And when he ſaw one of our number preſent himſelf ſomewhat afore the reſt, he drew forth a little Scroule of Parchment (ſomewhat yellower than our Parchment, and ſhining like the Leaves of Writing Tables, but otherwiſe ſoft and flexible) and delivered it to our foremoſt Man. In which ſcroule were written in antient Hebrew, and in ancient Greeke, and in good Latine of the School, and in Spaniſh, theſe words; Land ye not, none of you; And provide to be gone from this Coaſt, within ſixteen dayes, except you have further time given you. Mean while, if you want freſh Water, or Victual, or help for your Sick, or that your ſhip needeth repaire, write down your wants, and you ſhall have that which belongeth to Mercy. *This ſcroule was ſigned with a Stamp of* Cherubins Wings, *not ſpread, but hanging downwards; And by them a Croſſe. This being delivered, the Officer returned, and left onely a ſervant with us to receive our Anſwer. Conſulting hereupon amongſt our ſelves, we were much perplexed. The denial of Landing, and haſty warning us away, troubled us much; On the other ſide, to finde that the People had languages, and were ſo full of humanity, did comfort us not a little. And above all, the ſigne of the Croſſe to that Inſtrument, was to us a great rejoycing, and as it were a certain preſage of Good. Our*

Anſwer was in the Spaniſh tongue, *That for our Ship, it was well; For we had rather met with Calms, and contrary windes than any tempeſts. For our ſick, they were many, and in very ill Caſe; So that if they were not permitted to Land, they ran in danger of their Lives.* Our other wants we ſet down in particular, adding, *That we had ſome little ſtore of Merchandize, which if it pleaſed them to deale for, it might ſupply our Wants, without being chargable unto them. We offered ſome reward in Piſtolet unto the ſervant, and a piece of Crimſon Velvet to be preſented to the Officer: But the Servant took them not, nor would ſcarce look upon them; And ſo left us, and went back in another Boat, which was ſent for him.*

About three houres after we had diſpatched our Anſwer, there came towards us, a Perſon (as it ſeemed) of place. He had on him a Gown with wide ſleeves, of a kinde of Water Chamolot, of an excellent green Colour, farre more gloſſie than ours: His under apparel was green Azure; And ſo was his Hat, being in the form of a Turban, daintily made, and not ſo huge as the Turkiſh *Turbans; And the Locks of his Haire came down below the Brims of it. A reverend Man was he to behold. He came in a Boat, gilt in ſome part of it, with foure Perſons more onely in that Boat; And was followed by another Boat, wherein were ſome twenty. When he was come within a Flight-ſhot of our Ship, Signes were*

wore made to us, that we ſhould ſend forth ſome to meet him upon the Water; which we preſently did in our Ship-boat, or Skiffe, ſending the principall Man amongſt us ſave one, and foure of our Number with him. When we were come within ſix yards of their Boat, they called to us to ſtay, and not to approach further; which we did. And thereupon the Man, whom I before deſcribed, ſtood up, and with a loud voice, in Spaniſh, *asked; Are ye Chriſtians? We anſwered; We were; fearing the leſſe, becauſe of the* Croſſe *we had ſeen in the Subſcription. At which Anſwer the ſaid Perſon lift up his Right hand towards Heaven, and drew it ſoftly to his mouth, (which is the Geſture they uſe, when they thank God;) And then ſaid: If ye will ſwear, (all of you) by the Merit of the Saviour, that ye are no Pirates; Nor have ſhed blood, lawfully, nor unlawfully, within forty dayes paſt, you may have licenſe to come on Land. We ſaid,* We were all ready to take that Oath. *Whereupon one of thoſe that were with him, being (as it ſeemed) a* Notarie, *made an Entrie of this Act. Which done, another of the ſame Boat, after his Lord had ſpoken a little to him, ſaid aloud;* My Lord would have you know that it is not of Pride, or greatneſſe, that he commeth not aboard your Ship; But for that, in your Anſwer, you declare, that you have many ſick amongſt you, he was warned by the *Conſervatour of Health,*

of the City, *that he ſhould keep a diſtance. We were his humble ſervants; And accounted for great Honour, and ſingular Humanity towards us, that which was already done; But hoped well, that the Nature of the ſickneſs, of our Men, was not infectious. So he returned; And a while after came the* Notary *to us aboard our Ship; holding in his hand a Fruit of that Countrey, like an Orenge, but of colour between Orenge-tawney and Scarlet, which caſt a moſt excellent Odour. He uſed it (as it ſeemeth) for a preſervative againſt Infection. He gave us our Oath;* By the Name of Jeſus and his Merits: *And after told us, that the next day, by ſix of the Clocke in the Morning, we ſhould be ſent to, and brought to the ſtrangers houſe, (ſo he called it) where we ſhould be accommodated of things both for our whole and for our ſick. So he left us; And when we offered him ſome Piſtolets, he ſmiling ſaid;* He muſt not be twice paid for one Labour: *Meaning (as I take it) that he had Salary ſufficient of the State for his ſervice. For (as I after learned) they call an Officer that taketh Rewards,* twice paid.

The next Morning early, there came to us the ſame Officer, *that came to us at firſt with his Cane, and told us;* He came to conduct us the *ſtrangers houſe;* And that he had prevented the Houre, becauſe we might have the whole day before us, for our buſineſſe.

For

For (*ſaid he*) if you will follow mine advice, there ſhall firſt go with me ſome few of you, and ſee the place, and how it may be made convenient for you; And then you may ſend for your Sick, and the reſt of your Number, which ye will bring on Land. *We thanked him, and ſaid,* That this care which he took of deſolate ſtrangers, God would reward. *And ſo ſix of us went aſhore with him: And when we were landed, he went before us, and turned to us, and ſaid;* he was our ſervant, and our guide. *He led us thorow three faire ſtreets; And all the way we went, there were gathered ſome People on both ſides, ſtanding in a Row; but in ſo civill a faſhion, as if it had been, not to wonder at us, but to welcome us: And divers of them, as we paſſed by them, put their Arms a little abroad; which is their Geſture, when they bid any welcome. The ſtrangers houſe is a faire and ſpacious houſe, built of Brick, of ſomewhat a blewer colour than our Brick; And with handſome windows, ſome of Glaſſe, ſome of a kinde of Cambrick oyl'd. He brought us firſt into a faire Parlour above ſtaires, and then asked us;* What number of Perſons we were? And how many ſick? *We anſwered,* We were in all (ſick and whole) 250. Perſons, whereof our ſick were ſeventeen. *He deſired us to have patience a little, and to ſtay till he came back to us; which was about an houre after; And then he*

led us to ſee the Chambers, which were provided for us, being in number 250. *They having caſt it (as it ſeemeth) that foure of thoſe Chambers, which were better than the reſt, might receive foure of the principal Men of our company; and lodge them alone by themſelves; and the reſt were to lodge us. The Chambers were handſome and cheerfull Chambers, and furniſhed civilly. Then he led us to a long Gallery, like a Porture, where he ſhewed us all along the one ſide (for the other ſide was but Wall and Window) ſeventeen Cels, very neat ones, having partitions of Cedar wood. Which Gallery and Cells, being in all* 900. *(many more than we needed) were inſtituted as an Infirmary for ſick perſons. And he told us withall, that as any our ſick waxed well, he might be removed from his Cell to a Chamber: For which purpoſe, there were ſet forth ten ſpare Chambers, beſides the number we ſpake of before. This done, he brought us back to the Parlour, and lifting up his Cane a little, (as they doe when they give any Charge or Command) ſaid to us:* Ye are to know, that the cuſtome of the Land requireth, that after this day, and to morrow, (which we give you for removing of your people from your ſhip,) you are to keep within doores for three dayes. But let it not trouble you, nor do not think your ſelves reſtrained, but rather left to your Reſt and Eaſe. You ſhall want nothing,

thing, and there are ſix of our People appointed to attend you, for any buſineſſe you may have abroad. *We gave him thanks, with all affection and Reſpects, and ſaid;* God ſurely is manifeſted in this Land. *We offered him alſo twenty Piſtolets;* But *he ſmiled, and onely ſaid;* What? twice paid! *And ſo he left us. Soon after our Dinner was ſerved in; which was right good Viands, both for Bread, Meat, Wine,* &c. *Better than any Collegiate Diet that I have known in* Europe. *We had alſo drink of three ſorts, Ale, Beer, Syder, all wholeſome and good; Wine of the Grape, and another drink of Grain, ſuch as is with us our Mum, but more clear: And a kinde of Perry like the Peare juice, made of a fruit of that Countrey; A wonderfull pleaſing and Refreſhing Drink. Beſides, there were brought in to us, great ſtore of thoſe Scarlet Orenges, for our Sick; which (they ſaid) were an aſſured Remedy for ſickneſſe taken at Sea. There was given us alſo a Box of ſmall gray, or whitiſh Pills, which they wiſhed our ſick ſhould take, one of the Pills, every night before ſleep; which (they ſaid) would haſten their recovery. The next day, after that our trouble of Carriage and Removing of our men and goods, out of our ſhip, was ſomewhat ſetled and quiet, I thought good to call our Company together, and when they were aſſembled, ſaid unto them;* My dear friends, Let us know our ſelves, and how it ſtandeth with us.

We

We are Men caſt on land as *Jonas* was, out of the *Whales belly*, when we were as buried in the Deep : And now we are on Land, we are but between Death and Life; For we are beyond, both the old World, and the New; And whether ever we ſhall ſee *Europe*, God onely knoweth. It is a kinde of Miracle hath brought us hither: And it muſt be little leſſe, that ſhall bring us hence. Therefore in regard of our Deliverance paſt, and our danger preſent, and to come, let us look up to God, and every man reform his own wayes. Beſides, we are come here amongſt a *Chriſtian People*, full of Piety and Humanity: Let us not bring that Confuſion of face upon our ſelves, as to ſhew our vices, or unworthineſſe before them. Yet there is more. For they have by Commandement, (though in form of Courteſie) Cloiſtered us within theſe wals, for three daies; who knoweth, whether it be not, to take ſome taſte of our manners and conditions? And if they find them bad, to baniſh us ſtraight wayes; If good, to give us further time. For theſe men, that they have given us for attendance, may withal have an eye upon us. Therefore for Gods love, and as we love the weale of our Souls and Bodies, let us ſo behave our ſelves, as we may be at peace with God, and may finde grace in the

the eyes of this People. *Our Company with one voice thanked me for my good Admonition, and promiſed me to live ſoberly and civilly, and without giving any the leaſt occaſion of Offence. So we ſpent our three dayes joyfully, and without care, in expectation what would be done with us, when they were expired. During which time, we had every houre joy of the amendment of our ſick; who thought themſelves caſt into ſome Divine* Poole of Healing; *They mended ſo kindly and ſo faſt, as you may read in our* Temple *of* Wiſdome.

The morrow after our three dayes were paſt, there came to us a new Man, that we had not ſeen before, cloathed in Azure, as the former was, ſave that his Turban was white, with a ſmall red Croſſe on the Top. He had alſo a Tippet of fine Linnen. At his comming in, he did bend to us a little, and put his arms broad. We of our parts ſaluted him in a very lowly and ſubmiſſive manner; As looking that from him, we ſhould receive Sentence of Life, or Death He deſired to ſpeak with ſome few of us: Whereupon ſix of us onely ſtayed, and the reſt avoided the room. He ſaid; I am by Office Governour of this Houſe of Strangers, and by Vocation I am a *Chriſtian Prieſts*, and of the order of the *Roſie Croſſe*; and therefore am come to you to offer you my ſervice, both as ſtrangers, and chiefly as *Chriſtians*. Some things I may tell you, which I think

think you will not be unwilling to heare. The State hath given you Licence to ſtay on Land, for the ſpace of ſix weeks: And let it not trouble you, if your occaſions ask further time, for the Law in this point is not preciſe; And I do not doubt, but my ſelf ſhall be able to obtain for you, ſuch further time, as may be convenient. Ye ſhall alſo underſtand, that the *Strangers Houſe*, is at this time Rich, and much aforehand; For it hath laid up Revenue theſe 36000. years: For ſo long it is ſince any Stranger arrived in this part. And therefore take ye no care; the State will defray you all the time you ſtay: Neither ſhall you ſtay one day the leſſe for that. As for any Merchandize ye have brought, ye ſhall be well uſed, and have your return, either in Merchandize, or in Gold and Silver: For to us it is all one. And if you have any other Requeſts to make, hide it not. For ye ſhall finde, we will not make your Countenance to fall, by the Anſwer ye ſhall receive. Onely this I muſt tell you that none of you muſt go above a Julo, or Karan (*that is with them, a Mile and an half*) from the walls of the City, without eſpeciall leave. *We anſwered, after we had looked a while one upon another, admiring this gracious and parent-like uſage; That we could not tell what to ſay: For we wanted words to expreſſe*

preſſe our thanks; And his Noble free Offers left us nothing to aſk. It ſeemed to us, that we had before us a picture of our Salvation *in* Heaven: *For we that were a while ſince in the jaws of Death, were now brought into a place where we found nothing but Conſolations. For the Commandement laid upon us, we would not faile to obey it, though it was impoſſible but our Hearts ſhould be enflamed to tred further upon this happy and holy Ground. We added, That our Tongues ſhould firſt cleave to the Roofs of our Mouths, ere we ſhould forget, either his Reverend Perſon, or this whole Nation, in our Prayers. We alſo moſt humbly beſought him, to accept of us as his true ſervants, by a juſt Right as ever men on earth were bounden; laying and preſenting, both our Perſons, and all we had, at his feet. He ſaid, He was a Prieſt, and looked for a Prieſts reward; which was our Brotherly love, and the good of our ſouls and bodies. So he went from us, not without tears of tenderneſſe in his eyes; And left us alſo confuſed with joy and kindneſs, ſaying amongſt our ſelves, That we were come into a Land of Angels, which did appear to us daily, and prevent us with Comforts, which we thought not of, much leſſe expected.*

The next day about 10. *of the Clock, the Governour came to us again, and after Salutation, ſaid familiarly; That he was come to viſit us; And called for a Chair, and ſat him down; And we being ſome ten of us, (the reſt were of the meaner*

ner ſort, or elſe gone abroad) ſat down with him. And when we were ſet, he began thus. We of this Iſland of Apanuia or Chriſſe in Arabia (for ſo they call it in their language) have this, that by means of our ſolitary Situation, and of the Laws of Secrecy, which we have for our Travellers, and our rare admiſſion of Strangers, we know well moſt part of the Habitable World, and are our ſelves unknown. Therefore becauſe he that knoweth leaſt, is fitteſt to ask queſtions, it is more reaſon, for the Entertainment of the time, that ye ask me queſtions, than that I ask you. We anſwered; That we humbly thanked him, that he would give us leave ſo to do: And that we conceived by the taſte we had already, that there was no worldly thing on Earth, more worthy to be known than the State of that happy Land. But above all (we ſaid) ſince that we were met from the ſeveral Ends of the World, and hoped aſſuredly, that we ſhould meet one day in the Kingdome of Heaven (for that we were both parts Chriſtians) we deſired to know (in reſpect that Land was ſo remote, and ſo divided by vaſt and unknown Seas, from the Land, where our Saviour walked on Earth) who was the Apoſtle of that Nation, and how it was converted to the Faith? It appeared in his face, that he took great contentment in this queſtion in the firſt place; For it ſheweth that you firſt ſeek the Kingdome of Heaven; And I ſhall gladly, and briefly, ſatisfie your demand.

About

About twenty years after the Aſcenſion of our Saviour, it came to paſſe, that there was ſeen by the People of Damrar (a City upon the Eaſtern Coaſt of our Iſland) within Night, (the Night was cloudy and calm) as it might be ſome mile into the ſea, a great Pillar of Light; Not ſharp but in form of a Columne, or Cylinder, riſing from the Sea, a great way up towards Heaven; and on the top of it was ſeen a large Croſſe of Light, more bright and reſplendent than the Body of the Pillar. Upon which ſo ſtrange a Spectacle, the people of the City gathered apace together upon the Sands to wonder; And ſo after put themſelves into a number of ſmall Boats, to go neerer to this marvellous ſight. But when the Boats were come within (about) 60. yeards of the Pillar, they found themſelves all bound, and could go no further; yet ſo as they might move to go about, but might not approach neerer. So as the Boats ſtood all as in a Theater, beholding this Light as an Heavenly Signe. It ſo fell out, that there was in one of the Boats, one of the wiſe Men of the Society of the Roſie Crucians, whoſe Houſe or Colledge (my good Brethren) is the very Eye of this Kingdome, who having a while attentively and devoutly viewed, and contemplated this Pillar and Croſſe, fell down upon his face; and then he raiſed himſelf upon his knees, and lifting up his hands to Heaven, made his prayers in this manner.

Lord

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

When he had made his Prayer, he preſently found the Boat he was in, moveable, and unbound; whereas all the reſt remained ſtill faſt; And taking that for an aſſurance of Leave to approach, he cauſed the Boat to be ſoftly, and with ſilence, rowed towards the Pillar. *But ere he came neer it, the* Pillar *and* Croſſe *of* Light *brake up, and caſt it ſelf abroad, as it were, into a firmament of many Stars; which alſo*

alſo vaniſhed ſoon after, and there was nothing left to be ſeen but a ſmall Ark *or* Cheſt *of* Cedar, *dry, and not wet at all with water, though it ſwam. And in the Fore-end of it which was towards him, grew a ſmall green Branch of Palme; And when the* Roſie Crucian *had taken it with all reverence into his Boat, it opened of it ſelf, and there werefound in it a* Book *and a* Letter; *Both written in fine Parchment, and wrapped in Sindons of Linnen. The* Book *containing all the* Canonicall Books *of the* Old *and* New Teſtament, *according as you have them; (For we know well what the Churches with you receive;) And the* Apocalypſe *it ſelf; And ſome other Books of the New Teſtament, which were not at that time written, were nevertheleſſe in the Book. And for the Letter, it was in theſe words.*

I JOHN, a Servant of the Higheſt, and Apoſtle of JESUS CHRIST, was warned by an Angell, that appeared to me in a viſion of Glory, that I ſhould commit this Arke to the floods of the Sea. Therefore I do teſtifie and declare unto that people where GOD ſhall ordain this Arke to come to Land, that in the ſame day,

is come unto them Salvation and Peace, and good Will, from the Father, and from the LORD JESUS.

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

The next day the ſame Governour came again to us, immediately after dinner, and excuſed himſelf, ſaying; *That the day before, he was called from us ſomewhat abruptly, but now he will make us amends, and ſpend time with us, if we held his Company and Conference agreeable. We anſwered, That we held it ſo agreeable and pleaſing to us, as we forgot both dangers paſt, and fears to come, for the time we heard him ſpeak; And that we thought*

thought an hour ſpent with him, was worth years of our former life. He bowed himſelf a little to us, and after we were ſet again he ſaid; *Well, the Queſtions are on your part.* One of our number ſaid after a little Pauſe; *That there was a Matter we were no leſs deſirous to know, then fearfull to aske, leaſt we might preſume too farr. But encouraged by his rare Humanity towards us, (that could ſcarce think our ſelves Strangers, being his vowed and profeſſed Servants,) we would take the Hardineſs to propound it: Humbly beſeeching him, if he thought it not fit to be anſwered, that he would pardon it, though he rejected it. We ſaid, We well obſerved thoſe his words, which he formerly ſpake, that this happay Iſland, wher we now ſtood, was known to few, and yet knew moſt of the Nations of the World; which we found to be true, conſidering they had the Languages of* Europe, *and knew much of our ſtate and buſineſſe; And yet we in* Europe, *(notwithſtanding all the remote Diſcoveries, & Navigations of this laſt Age) never heard any of the leaſt Inkling or Glimſe of this Iſland. This we found wonderfull ſtrange; For that all Nations have Enter-knowledg one of another, either by Voyage into Forraign Parts, or by Strangers that come to them: And though the Travailer into a Forraigne Country, doth commonly know more by the eye, then he that ſtayeth at home can by relation of the Travailer; Yet both wayes*

suffice to make a mutual knowledg, in some degree, on both parts. But for this Island, we never heard tell of any Ship of theirs, that had been seen to arrive upon any shore of Europe; *No nor of either the* East *or* West Indies, *nor yet of any Ship of any other part of the World that had made return from them.*

And yet the Marvell rested not in this; For the Scituation of it (as his Lordship said,) in the secret Conclave of such a vast Sea mought cause it. But then that they should have knowledge of the Languages, Pooks, Affaires of those that lye such a distance from them, it was a thing we could not tell what to make of; For that it seemed to us a condition and Propriety of Divine Powers and Beings, to be hidden and unseen to others, and yet to have others open, and as in a light to them. At this speech the Governour gave a gratious smile and said; *That we did well to aske pardon for this Question we now asked; For that it imported, as if we thought this Land, a Land of Magicians, that sent forth Spirits of the Aire into all parts, to bring them news and intelligence of other Countries.* It was answered by us all, in all possible humblenesse, but yet with a Countenance takeing knowledge, that we knew he spake it but merrily, *That we were apt enough to think, there was somewhat supernaturall in this Island, but yet rather as Angelicall, than Magicall. But to let his Lordship know truly, what it was that made us tender and doubtfull to ask this*

Question

Question, it was not any such conceit, but because we remembred, he had given a Touch in his former Speech, that this Land had Laws of Secrecy touching Strangers. To this he said *you remember it aright: And therefore in that I shall say to you, I must reserve some perticulars which it is not Lawfull for me to reveale; but there will be enough left to give you satisfaction.*

You shall understand (that which perhaps you will scarce think credible, that about three thousand years agoe, or somewhat more, the Navigation of the world (specially for remote voyages) was greater than at this day. Do not think with your selves, that I know not how much it is increased with you within these sixscore Years: I know it well; and yet I say, greater then, than now: Whether it was, that the example of the Arke, that saved the remnant of men from the universall Deluge, *gave men confidence to adventure upon the Waters; Or what it was; but such is the Truth. The* Phœnicians, *and specially the* Tyrians, *had great Fleets. So had the* Carthaginians *their Colony, which is further West. Toward the East the Shipping of* Ægypt, *and of* Palestina *was likewise great.* China *also, and the great* America, *which have now but Junks, and Cano's, abounded then in tall Ships. This Island, (as appeareth by faithfull Registers of those times) had then fifteen hundred strong Ships, of great content. Of all*

this,

this, there is with you ſparing Memory, or none; But we have large knowledge thereof.

At that time, this land was known and frequented by the ſhips and Veſſells of all the nations before namend; (And as it cometh to paſſe) they had many times men of other Countries, that were no Saylers, that came with them; as Perſians, Chaldeans Ægyptians and Grecians. So as almoſt all Nations of Might and Fame reſorted hither; Of whome we have ſome Stirps, and little Tribes with us, at this day. And for our own Ships, they went ſundry Voyages, as well to your ſtreights, which you call the Pillars of Hercules, as to other parts in the Perſian and Mediterrane Seas; As to Paguin, (which is the ſame with Cambaline) and Quinzy, upon the Orientall Seas, as farr as to the Borders of the Eaſt Tartary.

At the ſame time, and an age after, or more, the Inhabitants of the Holy Land did flouriſh. For though the Narration and diſcription, which is made by a great Man with you, that the Deſcendents of Neptune planted there; and of the Magnificent Temple, Palace, City and Hill; ſee my Roſie Crucian Infallible Axiomata, and the manifold ſtreams of goodly Navigable rivers, (which as ſo many Chains environed the ſame Site, and Temple;) And the ſeveral Degrees of Aſcent, whereby men did climb up to the ſame, as if it had been a Scala Cæli, be all Poeticall and Fabulous: Yet ſo much is true, tha:

that the ſaid Country of Judea, as well that of Peru then called Coya, as that of Mexico then named Tyrambel, were mighty and proud Kingdomes, in Arms, Shipping, and Riches: So mighty, as at one time (or at leaſt within the ſpace of ten years,) they both made two great expeditions; They of Tirambel through Judea to the Mediterrane ſea; and they of Coya through the South ſea upon this our Iſland: And for the former of theſe, which was into Europe, the ſame Author amongſt you, (as it ſeemeth,) had ſome relation from his Beata, whom he reciteth: See the Harmony of the World, lib. 1. The Preface which indeed is an introduction to the worke. For aſſuredly ſuch a thing there was. But whether it were the ancient Athenians that had the glory of the Repulſe, and Reſiſtance of thoſe Forces, I can ſay nothing: But certain it is, there never came back, either Ship, or Man, from that Voyage. Neither had the other Voyage of thoſe of Coya upon us, had better fortune, if they had not met with Enemies of great clemency. For the King of this Iſland, (by name Phroates who was raiſed three times from death to life;) a wiſe Man, and a great Warrier; Knowing well both his own ſtrength, and that of his Enemies; handled the matter ſo, as he cut off their Land-forces from their ſhips; and entoyled both their Navy, and their Camp with a greater power than theirs, both by ſea and land: And compelled them to render themſelves

without ſtrikeing ſtroke: And after they were at his Mercy, contenting himſelf only with their Oath, that they ſhould no more beare Armes againſt him, diſmiſſed them all in ſafety. But the Divine Revenge *overtook not long after theſe proud enterpriſes. For within leſſe than the ſpace of one Hundred years, the* Iſland *was vtterly loſt and deſtroyed: Not by a great Earthquake, as your man ſaith; (For that whole Tract is little ſubject to Earth-quakes;) But by a particular Deluge or Inundation; thoſe Countries having, at this day, far greater Rivers, and far higher Mountaines, to powre down Waters, than any part of the Old world. But it is true, that the ſame Inundation was not deep; Not paſt forty foot, in moſt places, from the ground; So that, although it deſtroyed man and Beaſt generally, yet ſome few wilde Inhabitants of the Wood eſcaped. Birds alſo were ſaved by flying to the high Trees and Woods. For as for Men, although they had Buildings in many places, higher than the Depth of the Water; Yet that Inundation, though it were ſhallow, had a long continuance; whereby they of the Vaile, that were not drowned, periſhed for want of food, and other things neceſſary. So as marvaile you not at the thin Population of* America, *nor at the rudeneſſe and ignorance of the people; for you muſt account your inhabitants of* America *as a young People; Younger a thouſand years, at the leaſt then the reſt of the world: For that there was ſo*

much time, between the Vniverſall Flood, *and their* Particular Inundation. *For the poor Remnant of Humane ſeed, which remained in their Mountaines, Peopled the Country again ſlowly, by little and little; And being ſimple and ſavage People, (Not like* Noah *and his* Sons *which was the chief family of the Earth) they were not able to leave Letters, Arts, and Civility, to their Poſterity; And having likewiſe in their Mountanous Habitations been uſed, (in reſpect of the extream cold of thoſe Regions,) to cloath themſelves with the Skinns of Tygers, Beares, and great Hairy Goates, that they have in thoſe parts; When after they came down into the Vaile, and found the intolerable heats which are there, and knew no means of lighter apparell; they were forced to begin the Cuſtome of going naked, which continueth at this day. Onely they take great pride and delight in the Feathers of Birds, that came up to the high Grounds, while the Waters ſtood below. So you ſee, by this main Accident of time, we loſt our traffique with the* Americans, *with whom, of all others, in regard they lay neareſt to us, we had moſt commerce. As for the other parts of the World, it is moſt manifeſt, that in the ages following, (whether it were in reſpect of Warrs, or by a natural revolution of time,) Navigation did every where greatly decay; and ſpecially, farr voyages, (the rather by the uſe of Gallies, and ſuch veſſels as could hardly brook the Ocean,) were altogether*

left

left and omitted. So then, that part of entercourſe, which could be from other Nations, to Sayle to us, you ſee how it hath long ſince ceaſed; Except it were by ſome rare Accident, as this of yours.

But now of the Ceſſation of that other part of entercourſe, which mought be by our ſayling to other Nations, I muſt yield you ſome other cauſe. For I cannot ſay, (if I ſhall ſay truly,) but our Shipping, for Number, Strength, Marriners, Pylots, and all things that appertaine to Navigation, is as great as ever; And therefore why we ſhould ſit at home, I ſhall now give you an account by it ſelf; And to will draw nearer, to give you ſatisfaction, to your principall Queſtion.

There raigned in this Iſland, about nineteen hundred years agoe, a King, whoſe memory of all others we moſt adore; Not ſuperſtitiouſly, but as a divine inſtrument, though a mortall man: his name was Eugenius Theodidactus, you may read this at large in our Idea of the Law: and we eſteem him as the Law-giver of our Nation. This King had a large heart, inſcrutable for good; and was wholy bent to make his Kingdome and People happy. He therefore takeing into conſideration, how ſufficient and ſubſtantive this Land was to maintain it ſelf without any aid (at all) of the Forrainer; being 5600. Miles in circuit and of rare Fertility of Soyle, in the greateſt part thereof; And finding alſo the ſhipping of this country might be plentifully ſet on worke, both

both by fiſhing and by tranſportations from Port to Port, and likewiſe by ſayling unto ſome ſmall Iſlands that are not farr from us, and are under the Crown and Laws of this State; And recalling into his memory, the happy and flouriſhing eſtate, wherein this Land then was, ſo as it mought be a thouſand wayes altered to the worſe, but ſcarce any one way to the better; though nothing wanted to his Noble and Heroick all intention, but onely as farr as humane foreſight mought reach to give perpetuity to that, which was in his time ſo happily eſtabliſhed. Therefore amongſt his other fundamentall Laws of this Kingdome, he did ordaine the Interdicts and Prohibitions, which we have touching Entrance of Strangers; which at that time (though it was after the calamity of America) was frequent; Doubting novelties, and commixture of Manners. It is true, the like Law, againſt the admiſſion of ſtrangers without Licenſe, is an ancient law, in the Kingdome of China, and yet continued in uſe. But there it is a poor thing; Read our Book called The Fundamentall Element of Morrall Philoſophy, Policy Government and Laws And hath made them a curious ignorant, fearfull, fooliſh nation. But our Law-giver made his Law of another temper. Read our Book called The Idea of the Law, &c. For firſt, he hath preſerved all points of humanity, in taking Order, and making proviſion for the relief of ſtrangers diſtreſſed, whereof you have taſted. At which

ſpeech

Speech (as reason was) we all rose up, and bowed our selves. He went on. *That King also still desiring to joyn humanity and policy together; and thinking it against humanity, to detaine strangers here against their wills; And against policy, that they should returne, and discover their knowledge of this state, he took this course: He did ordain, that of the Strangers, that should be permitted to Land, as many at all times mought depart as would; but as many as would stay, should have very good conditions, and Means to live, from the state. Wherein he saw so farr, that now in so many ages since the Prohibition, we have memory not of one ship that ever returned, and but of thirteen persons only, at severall times, that chose to return in our Bottoms. What those few that returned may have reported abroad, I know not. But you must think, Whatsoever they have said, could be taken where they came, but for a Dream.* Now for our Travelling *from hence into parts abroad, our Law giver thought fit altogether to restrain it; read our* Idea of Government, *&c.* So *is it not in* China: *For the* Chineses *sayle where they will, or can; which sheweth, that their Law of keeping our strangers, is a Law of* Pusillanimitie, *and fear. But this restraint of ours, hath only one Exception, which is admirable; preserving the good which commeth by communicating with strangers, and avoiding the hurt; And I will now open it to you. And here I shall seem a little to digresse but*

but you will by and by and by finde it pertinent. Ye shall understand, (my dear friends,) that amongst the excellent acts of that King, one above all hath the preheminence, It was the Erection and institution of an Order, or Society, which we call The Temple of the Rosie Crosse; *The noblest Foundation, (as we think,) that ever was upon the earth; And the Lanthorne of this Kingdome. It is dedicated to the study of the works, and Creatures of God. Some think it beareth the Founders name a little corrupted, as if it should be* F. H. R. C. *his House. But the Records write it, as it is spoken. So as I take it to be denominate of the King of the* Hebrews *which is famous with you, and no stranger to us; For we have some parts of his works, which with you have lost; namely that* Rosie Crucian M. *which he wrot of all things past, present or to come; And of all* things that have life and motion. *This maketh me think, that our king finding himself to Symbolize, in many things, with that king of the* Hebrews *(which lived many years before him) honoured him with the Title of this Foundation. And I am the rather induced to be of this opinion, for that I finde in ancient Records, this Order or Society of the* Rosie Crosse *is sometimes called the Holy house, and sometimes the* Colledge *of the six days* [illegible] *whereby I am satisfied, That our Excellent King had learned from the* Hebrews, *that* [illegible] *created the World, and all that therein is,*

is, within six days; And therefore he instituting that house, for the finding out of the true Nature of things, (whereby God might have the more Glory in the workmanship of them, and men the more fruit in the use of them,) did give it also that second name. But now to come to our present purpose; When the King had forbidden, to all his people, Navigation into any part, that was not under his Crown, he had nevertheless this Ordinance: That every twelve years there should be set forth out of this Kingdome, two ships appointed to severall voyages; That in either of these Ships, there should be a mission of three of the Fellows, or Brethren of the holy house; whose errand was only to give us Knowledge of the Affaires and State of those Countries, to which they were designed; And especially of the Sciences, Arts, Manufactures, and Inventions of all the world; And withall to bring unto us, Books, Instruments and Patterns, in every kinde: That the ships after they had landed the Brethren *of the* Rosie Crosse *should returne; And that the Brethren* R. C. *should stay abroad till the new Mission. These ships are not otherwise fraught, than with store of Victualls, and good quantity of Treasure to remaine with the Brethren, for the buying of such things, and rewarding of such persons as they should think fit. Now for me to tell you how the Vulgar sort of Marriners are contained from being discovered at land; And how they that must be put on shore for any time, colour themselves under the name of other Nations, and to what places these voyages have been designed: and what places of Rendezvous are appointed for the new missions; and the like circumstances of the practique, I may not do it; Neither is it much to your desire. But thus you see, we maintain a Trade, not for Gold, Silver, or Jewels; nor for silks, nor for spices; Nor any other commodity of matter; But only for Gods first Creature, which was Light: To have Light (I say) of the Growth of all Parts of the World.* And when he had said this, he was silent; and so were we all. For indeed we were all astonished, to hear so strange things so probably told. And he perceiving, that we were willing to say somewhat, but had it not ready, in great courtesie took us off, and descended to aske us questions of our voyage and fortunes, and in the end concluded, that we mought do well, to think with our selves, what time of stay we would demand of the state; And bade us not to scant our selves; for he would procure such time as we desired. Whereupon we all rose up, and presented our selves to kisse the skirt of his Tippet, but he would not suffer us, and so took his leave. But when it came once amongst our People, that the State used to offer conditions to strangers that would stay, we had worke enough to get any of our Men to look to our Ship; and to keep them

them from going presently to the Governour, to crave conditions. But with much adoe we retrained them, till we mought agree what course to take.

We took our selves now for freemen, seeing there was no danger of our utter Perdition; And lived most joyfully, going abroad, and seeing what was to be seen, in the City and places adjacent, within our *Tedder*; And obtaining acquaintance with many of the City, not of the meanest Quality; at whose hands we found such humanity, and such a freedome and desire, to take strangers, as it were, into their bosome, as was enough to make us forget all that was dear to us, in our own Countries; and continually we met with many things, right worthy of Observation and relation: As indeed, if there be a Mirrour in the World worthy to hold mens eyes, it is that Country. One day there were two of our Company bidden to a feast of the fraternity, & as they call it; a most Naturall, Pious, and Reverend custome it is, shewing that nation to be compounded of all Goodnesse. This is the manner of it. It is granted to any Man, that shall live to see thirty persons, descended of his body, alive together, and all above three years old, to make this Feast, which is done at the cost of the State. The Father of the fraternity, whom they cal the

R. C. two days before the Feast, taketh to him three of such friends as he liketh to chuse; And is assisted also by the Governour of the City, o place where the feast is celebrated; and all the Persons of the family of both Sexes, are summoned to attend him. These two dayes the *Rose Crucian* sitteth in consultation, concerning the good estate of the Fraternity. There if there be any discord or suits between any of the Fraternity, they are compounded and appeased. There, if any of the family be Distressed or Decayed, order is taken for their Relief, and competent means to live. There, if any be subject to vice, or take ill Courses, they are reproved and Censured. So like wise direction is given touching Marriages, and the Courses of life, which any of them should take, with divers other the like Orders and Advices. The Governour assisteth, to the end to put in Execution, by his Publike Authority, the Decrees and Orders of the *Tirsan*, if they should be disobeyd; though that seldome needeth; such reverence and obedience they give, to the order of Nature. The *Tirsan* doth also then ever chuse one man from amongst his sons, to live in house with him; Who is called, ever after the *Sonne of the Vine*. The reason will hereafter appeare. On the Feast day, the Father of the *Tirsan* commeth forth after Divine Service into a large Room, where the Feast is

 celebrated;

celebrated; Which room hath an half pace at the upper end. Against the wall, in the middle of the Half-pace, is a Chaire placed for him, with a Table and Carpet before it. Over the Chaire is a State, made Round or Ovall, and it is of Ivie; an Ivie somewhat whiter than ours, like the leaf of a Silver Aspe, but more shining; For it is green all Winter. And the state is curiously wrought with silver and silk of divers Colours, broyding or binding in the Ivie; And is ever of the work of some of the Daughters of the family; and vailed over at the top, with a fine net of silk and silver. But the substance of it, is true Ivie; whereof, after it is taken down, the Friends of the Family, are desirous to have some Leaf or sprigg to keep. The *Tirsan* commeth forth with all his Generation or Linage, the Males before him, and the females following him; and if there be a mother, from whose body the whole linage is descended, there is a Traverse placed in a loft above, on the right hand of the Chaire, with a privie Doore, and a carved window of Glasse, leaded with Gold and blew, where she sitteth, but is not seen. When the *Tirsan* is come forth, he sitteth down in the Chaire; and all the Linage place themselves against the wall, both at his back, and upon the return of the Half-pace, in order of the Ivy ares, without difference of Sex, and stand upon their feet.

When he is set, the Roome being alwayes full of company, but well kept and without Disorder, after some pause, there commeth in from the lower end of the Room, a *Taratan* (which is as much as an *Herald*;) And on either side of him two young Lads; Whereof one carrieth a scrowle of their shining yellow Parchment; And the other a Cluster of Grapes of Gold, with a long Foot or *Stalke*. The Herald, and Children, are cloathed with mantles of *Sea-water* green Sattin; But the Heralds *Mantle* is streamed with Gold, and hath a Traine. Then the Herald with three curtesies, or rather inclinations, commeth up as fair as the Half-pace; And there first taketh into his Hand the Scrowle. This scrowle is the Kings Charter, containing Gifts of Revenue and many Priviledges, Exemptions, and points of honour, granted to the Father of the Fraternity; And it is ever stiled and directed, *To such an one, Our well beloved friend and Creditour*: Which is a Title proper only to this Case. For they say, the King is Debtor to no man, but for Propagation of his subjects. The Seal set to the Kings Charter, is *R. C.* and the Kings image imbossed or mouled in Gold; And though such Charters be expedited of Course, and as of Right; yet they are varied by discretion, according to the Number and Dignity of the Frater-

nity

Fraternity. This Charter the Herald readeth aloud, And while it is read, the father or *Roſie Crucian* ſtandeth up, ſupported by two of his ſons, ſuch as he chooſeth. Then the Herald mounteth the half-pace, and delivereth the Charter into his Hands; and with that there is an Acclamation, by all that are preſent, in their Language, which is thus much, *Happy are the people of Apamia.* Then the Herald taketh into his hand from the other childe, the cluſter of Grapes, which is of Gold; both the ſtalke and the grape. But the Grapes are daintily Enamelled; And if the males of the Holy Iſland be the greater number, the Grapes are enamelled Purple, with a little Sun ſet on the topp; If the females, then they are enamelled into a greeniſh yellow, with a Creſſant on the top. The Grapes are in number as many as there are Deſcendents of the Fraternity. This Golden cluſter, the Herald delivereth alſo to the *Roſie Crucian*, who preſently delivereth it over to that Sonne that he had formerly choſen to be in Houſe with him; who beareth it before his Father as an enſigne of Honour, when he goeth in publick ever after; and is thereupon called *The Son of the Vine.* After this Ceremony ended, the Father or *Roſie Crucia* retireth; and after ſome time cometh forth again to Dinner, where

where he ſitteth alone under the *State*, as before; and none of his deſcendants ſit with him, of what degree or dignity ſoever, except he happ to be of the Holy houſe. He is ſerved only by his own children, ſuch as are Male; who performe unto him all ſervice of the table upon the knee; and the Women only ſtand about him, leaning againſt the wall. The room below the half pace, hath Tables on the ſides for the Ghoſts that are bidden; Who are ſerved with great and comely order; and towards the end of Dinner (which in the greateſt feaſts with them, laſteth never above an hour and an half) there is an Hymne ſung, varied according to the Invention of him that compoſeth it; (for they have excellent Poeſie;) but the Subject of it is, (alwayes) the praiſes of *Adam* and *Noah*, & *Abraham*, whereof the former two peopled the world; and the laſt was the father of the faithfull. Concluding ever with a thankſgiving for the Nativity of our Saviour Jeſus Chriſt, in whoſe Birth the Births of all are only bleſſed. Dinner being done, the *R. Crucian* returneth again; And having withdrawne himſelf alone into a place where he maketh ſome private Prayers, he cometh forth the third time, to give the Bleſſing with all his deſcendents, who ſtand about him as at the firſt. Then he called them forth by one and by one, by name, as

he pleaseth, though seldome the Order of Age be inverted. The person that is called, (The table being before removed,) kneeleth down before the chaire, and the Father layeth his hand, upon his head or her head, and giveth the blessings in these words; *Son of the Holy Island, (or Daughter of the Holy Island) thy Father saith it; The man by whom thou hast Breath and life, speaketh the word; The Blessing of the Everlasting Father, the Prince of Peace, and the Holy Dove, be upon thee, and make the dayes of thy Pilgrimage good and many.* This he saith to every of them; And that done, if there be any of his Sons of eminent Merit and Vertue, (so they be not above two,) he calleth for them again; and saith, laying his arme over their shoulders, they standing; *Sons, it is well ye are borne, give God the praise, and persevere to the end.* And withall delivereth to either of them a Jewel, made in the figure of an eare of wheat, which they ever after do weare in the front of their Turban, or Hat. This done, they fall to Musick and dances, and other Recreations, after their manner, for the rest of the day. This is the full order of that Feast of the *Rosie Crosse.*

By that time six or seven dayes were spent, I was fallen into straight Acquaintance with a Merchant of that City, whose Name was *Nicholas Walford*, and his man, *Sode John Bo-*

ker;

ker; He was a *Jew* and Circumcised: For they have some few Stirps of *Jews* yet remaining amongst them, whom they leave to their own religion: Which they may the better doe, because they are of a farr differing Disposition from the Jews in other parts. For whereas they hate the Name of Christ; And have a secret inbred Rancour against the people amongst whom they live; These (contrariwise) give unto our Saviour many high Attributes, and love the Nation of *Chaffalonia* extreamly. Surely this man, of whom I speak, would ever acknowledge that Christ was borne a *Virgin*; And that he was more than a man: And he would tell how God made him Ruler of the *Seraphims* which guard his Throne; read the *Harmony of the World.* And they call him also the milken way *Emepht* and the *Eliah* of the Messiah, and many other high Names; which though they be inferiour to his Divine *Majesty*, yet they are farr from the language of other *Jews.* And for the Country of *Aramia*, the holy Island or *Chaffalonia*, for it is all one place this man would make no end of commending it; Being desirous by tradition amongst the *Jewes* there to have it believed, that the People thereof were of the generations of *Abraham*, by another son, whom they call *Nachoran*; And that *Moses* by a secret *Cabala*, read *The Temple of wisdom*

lib. 4.

lib 4. ordained the Laws of *Benſalem* which they now uſe; and that when the Meſſiah ſhould come, and ſit in his Throne at *Hieruſalem*, the King of *Chaffalonia*, ſhould ſit at his feet, whereas other Kings ſhould keep a great diſtance. But yet ſetting aſide the *Jewiſh* dreames, the man was a wiſe man, and learned, and of great Policy, and excellently ſeen in the Laws and cuſtomes of that Nation. Amongſt other diſcourſes, one day, I told him, I was much affected with the Relation I had, from ſome of the Company, of their cuſtome in holding the Feaſt of the Fraternity; For that (me thought) I had never heard of a Solemnity, wherein Nature did ſo much preſide. And becauſe Propagation of families proceedeth from the Nuptial copulation, I deſired to know of him, what Laws and cuſtomes they had concerning Marriage; And whether they kept Marriage well; And whether they were tyed to one wife; For that where Population is ſo much affected, and ſuch as with them it ſeemed to be, there is commonly Permiſſion of Plurality of Wives. To this he ſaid; *You have Reaſon for to commend that excellent Inſtitution of the Feaſt of the Family. And indeed we have Experience, that thoſe Families that are partakers of the bleſſing of that Feaſt, do flouriſh and proſper ever after, in an extraordinary manner. But heare me now, and I will tell you what I know.*

Your

You ſhall underſtand, that there is not under the Heavens, ſo chaſt a Nation, as this of Apamia; *Nor ſo free from all Pollution, or foulneſſe. It is the Virgin of the world. I remember I have read in one of your* Europæan *Books, of an holy Hermit amongſt you, that deſired to ſee the* Spirit *of* Fornication, *and there appeared to him a little foule ugly* Æthiope. *But if he had deſired to ſee the* Spirit *of* Chaſtitie *of the Holy Iſland, it would have appeared to him in the likeneſſe of a faire beautifull* Cherubin. *For there is nothing, amongſt Mortall men more faire and admirable than the chaſte Mindes of this people. Know therefore, that with them there are no Stewes, no diſſolute Houſes, no curtiſans, nor any thing of that kinde. Nay they wonder (with deteſtation) at you in* Europe, *which permit ſuch things. They ſay ye have put marriage out of office: For marriage is ordained a remedy for unlawfull concupiſcence; And naturall concupiſcence ſeemeth as a ſpurr to marriage. But when men have at hand a remedy more agreeable to their corrupt will, marriage is almoſt expulſed. And therefore there are with you ſeen infinite men that marrie not, but chuſe rather a libertine and impure ſingle life, than to be yoaked in marriage; And many that do marry, marry late, when the Prime and ſtrength of their years is paſt. And when they do marry, what is marriage to them, but a very bargain, wherein is ſought alliance,*

or

or Portion, or Reputation, with some desire (almost indifferent) of Issue; and not the faithfull Nuptiall union of man and wife, that was first instituted: Neither is it possible, that those that have cast away so basely, so much of their Strength, should greatly esteeme children, (being of the same Matter) as chaste Men doe. So likewise during Marriage is the case much amended, as it ought to be if those things were tolerated only for necessity? No, but they remain still a very affront to marriage. The haunting of these dissolute places, or resort to Curtizans, are no more punished in married Men, than in Batchelors. And the depraved custome of change and the delight in Meretricious Embracements, (where sin is turned into Art,) maketh Marriage a dull thing, and a kinde of imposition, or Tax. They bear you defend these things, as done to avoid greater Evills; As advoutries, Defouring of Virgins, unnaturall lust, and the like: But they say, this is a preposterous Wisdome; and they call it Lots's offer, who to save his guests from abusing, offered his daughters: Nay they say further, that there is little gained in this; for that the same vices and appetites do still remain and abound; unlawfull lusts being like a furnace, that if you stopp the Flames altogether, it will quench: But if you give it any vent, it will rage. As for masculine Love, they have no touch of it, and yet there are as firm faithfull and inviolate friendships in the world again,

again as are there: and to speak generally, (as I said before,) I have not read of any such Chastity in any people, as theirs: and their usual saying is, That whosoever is unchaste, cannot reverence himself: *And they say,* That the Reverence of a mans self, is, next religion, the chiefest Bridle of all vice. And when he had said this, the good Jew paused a little; Whereupon, I farr more willing to hear him speak on, than to speak my self; yet thinking it decent, that upon his pause of speech, I should not be altogether silent, said only this; *That I would say to him, as the Widow of Sarepta said to* Elias, *that he was come to bring to Memory our sinns; and that I confesse the* Righteousnesse *of* Aquamia *was greater than the* Righteousnesse *of* Europe. At which speech he bowed his head, and went on in this manner. *They have also many wise and excellent laws touching Marriage. They allow no* Polygamie. *They have ordained that none doe intermarrie or contract, until a month be past from their first Inter-view. Marriage without consent of Parents they do not make void, but they mulct it in the inheritours: For the children of such Marriages are not admitted to inherit, above a third part of their Parents Inheritance. I have read in a Book of one of your* Men, *of a* Fained com-monwealth, *where the Married couple are*

permitted,

permitted, before they contract, to see one another Naked. This they dislike: For they think it a Scorne to give a refusall after so Familiar knowledge: But because of many hidden defects in men and Womens bodies, they have a more civill way: For they have neare every Towne, a couple of Pooles, *(which they call* Adam *and* Eves Pooles,) *where it is permitted to one of the friends of the Man, and another of the Friends of the Woman, to see them severally bathe Naked.*

And as we were thus in conference, there came one that seemed to be a messenger, in a rich Huke, that spake with the *Jew*: Whereupon he turned to me, and said *You will pardon me, for I am commanded away in haste.* The next morning he came to me again, joyfull as it seemed, and said; *There is word come to the Governour of the City that one of the Fathers of the Temple of the* Rosie Crosse *or Holy house, will be here this day Seven-night: We have seen none of them this dozen Years. His comming is in State; But the cause of his comming is secret. I will provide you, and your fellows, of a good standing, to see his Entry.* I thanked him, and told him *I was most glad of the news.* The day being come he made his entry. He was a man of middle stature and age, comely of person, and had an Aspect as if he pitied Men. He was cloathed in a Robe of fine black

black Cloth, with wide sleeves, and a Cape. His under garment was of excellent white linnen, down to the foot, girt with a girdle of the same; and a Sindon or Tippet of the same about his neck. He had gloves that were curious, and set with Stones; and Shoes of Peach-coloured Velvet. His neck was bare to the shoulders. His Hatt was like a Helmet, or *Spanish Montera*; and his Locks curled below it decently: They were of colour brown. His Beard was cut round, and of the same colour with his haire, somewhat lighter. He was carried in a rich Chariot, without wheels, Litter-wise; With two horses at either end, richly trapped in blew Velvet Embroydered, and two Footmen on each side in the like attire. The Chariot was all of Cedar gilt and adorned with Chrystall; save that the Fore-end had Pannells of Sapphire, set in borders of Gold; And the hinder-end the like of Emerauds of the *Peru* colour. There was also a Son of Gold, Radiant upon the Topp, in the Midst; And on the Top before, a small *Cherub* of Gold with wings Displayed. The Chariot was covered with cloth of Gold tissued upon blew. He had before him fifty attendants young men, all in white *Satten* loose coats to the Mid Legg; and Stockins of white silk; and shoes of blew Velvet; and Hats of

of blew Velvet; with fine Plumes of divers colours, ſet round like Hat-bands. Next before the Chariot, went two Men bare-headed, in Linnen Garments down to the foot, girt, and ſhoes of blew Velvet; Who carried the one a Crofier, the other a Paſtorall ſtaff like a Sheep-hooke: Neither of them of Mettall, but the crofier of Palme-wood, the Paſtoral Staff of Cedar. Horſe-Men he had none, neither before, nor behinde his Chariot: as it ſeemed to avoid all tumult and trouble. Behinde his Chariot, went all the Officers and Principals of the Companies of the City. He ſat alone upon cuſhions, of a kinde of excellent Pluſh, blew; And under his foot curious Carpets of Silk of divers colours, like the *Perſian*, but farr finer. He held up his bare hand, as he went, as bleſſing the the people, but in ſilence. The ſtreet was wonderfully well kept; So that there was never any Army had their men ſtand in better battel-Array, than the people ſtood. The windows likewiſe were not crouded, but every one ſtood in them, as if they had been placed. When the ſhew was paſt, the *Jew* ſaid to me; *I ſhall not be able to attended you as I would, in regard of ſome charge the city hath layed upon me, for the entertaining of this* Roſie Crucian. Three dayes after the *Jew* came to me again, and ſaid:

Ye are happy men; for the Father of The Temple of the Roſie Croſſe *taketh notice of your being here, and commanded me to tell you, that he will admit all your company to his preſence, and have private conference with one of you, that ye ſhall chooſe: And for this hath appointed the next day after to morrow. And becauſe he meaneth to give you his bleſſing, he hath appointed it in the Forenoon.* We came at our day, and houre, and I was choſen by my fellows for the private Acceſſe. We found him in a faire Chamber, richly hanged, and carpetted under foot, without any degrees to the State. He was ſet upon a low Throne richly adorned, and a rich cloth of State over his head, of blew Sattin Embroydered. He was alone, ſave that he had two Pages of honour, on either Hand one, finely attired in White. His Under Garments were the like that we ſaw him weare in the Chariot; but in ſtead of his Crown, he had on him a Mantle with a Cape, of the ſame fine black, fa ned about him. When we came in, as we were taught, we bowed low at our firſt entrance; and when we were come neare his Chair, he ſtood up, holding forth his hand to be kiſſed, and in poſture of bleſſing; and we every one of us ſtooped down and kiſſed the hem of his Tippet. That done, the reſt departed, and I remained. Then he warned

ned the Pages forth of the Roome, and cauſed me to ſit down beſide him, and ſpake to me thus in the *Spaniſh Tongue.*

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

The end of our Foundation is the Knowledg of Cauſes, and Secret Motions of Things; And the enlarging of the bounds of Kingdomes to the Effecting of all Things poſſible.

The Prepvrations and Inſtruments are theſe. We have large and deep Caves of ſeveral depths; The deepeſt are ſome, 3600. Foot: And ſome of them are digged and made under great Hills and Mountaines: So that if you reckon together the depth of the Hill, and the Depth of the Cave, they are (ſome of them) above ſeven miles deep. For we finde, that the depth of a Hill, and the depth of a Cave from the flat, is the ſame Thing;

Thing; Both remote alike, from the Sun and Heavens Beams, and from the open Aire. Theſe Caves we call the Lower Region; and we uſe them for all Coagulations, Indurations, Refrigerations, and Conſervations of Bodies. We uſe them likewiſe for the imitation of naturall Mines; and the producing alſo of new artificial Mettalls, by compoſitions and materials which we uſe, and lay therefore many years. We uſe them alſo ſometimes, (which may ſeem ſtrange,) for curing of ſome Diſeaſes, and for prolongation of life, in ſome Hermits that chooſe to live there well accommodated of all things neceſſary, and indeed live very long; By whom alſo we learn many things; Read our Temple of Wiſdome.

We have Burialls in ſeverall earths, where we put diverſe Cements, as the Chineſes do their Porcellane. But we have them in greater Varietie, and ſome of them more fine. We have alſo great varieties of compoſts, and ſoyles, for the making of the earth fruitfull.

We have High Towers; the higheſt a lout half a mile in Height; and ſome of them likewiſe ſtand upon high Mountaines: So that the vantage of the Hill with the Tower, is in the higheſt of them three miles at leaſt. And theſe places we call the upper Region; accounting the Aire between the higheſt places, and the lower, as a middle Region. We uſe theſe Towers, according

to their ſeverall Heights, and Situations, for Inſolation, Refrigeration, Conſervation; And for the View of divers Meteors, as Winds, Rain, Snow, Haile, and ſome of the fiery Meteors alſo. And upon them, in ſome places, are Dwellings of Hermits, whom we viſite ſometimes, and inſtruct what to obſerve. Read our Harmony of the World.

We have great Lakes, both ſalt and freſh; whereof we have uſe for the fiſh and fowle. We uſe them alſo for burials of ſome naturall bodies: For we finde a difference in things buried in earth, or in Aire below the Earth, and things buryed in the Water. We have alſo Pooles, of which ſome do ſtraine freſh water out of ſalt; And other by Art do turne freſh Water into ſalt. We have alſo ſome Rocks in the midſt of the ſea; and ſome Bayes upon the ſhore for ſome works, wherein is required the Aire and Vapour of the Sea. We have likewiſe violent ſtreames and cataracts which ſerve us for many Motions: And likewiſe Engines for multiplying and Enforcing of winds to ſet alſo on going divers Motions.

We have alſo a number of Artificiall Wells, and fountaines made in imitation of the naturall Sourſes and Baths, as tincted upon Vitrioll Sulpher, Steell, Braſſe, Lead, Nitre, and other Minerals. And again we have little Wells for infuſion of many things, where the waters take the vertue quicker and better, than in Veſſels of

the Baſines and amongſt them we have a Water, which we call water of Paradiſe, being, by that we do to it, made very ſoveraign for health, and prolongation of Life; As you ſhall read in this Book.

We have alſo great and ſpacious houſes, where we imitate and demonſtrate Meteors, As Snow, Hail, Raine, ſomeartificiall raines of bodies, and not of water, thunders, lightnings; Alſo generations of bodies in aire, as froggs, Flies and divers others.

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

We have alſo faire and large Baths, of ſeverall mixtures, for the cure of diſeaſes, and the reſtoring of mans body from arefaction: and others for the confirming of it in Strength of Sinews, vitall parts, and the very juyce and ſubſtance of the body.

We have alſo large and various Orchards; ſee the Epiſtle to the Harmony of the World, and Gardens, wherein we do not ſo much reſpect beauty, as variety of ground and ſoyle, proper for diverſe Trees, and Herbs: And ſome very ſpacious, where Trees and Berries are ſet, whereof we make divers kindes of drinks, beſides the Vineyards. In theſe we practiſe likewiſe all con-

cluſions of Grafting, and inoculating, as well of wild trees, as fruit trees, which produceth many effects. And we make (by Art) in the ſame Orchards, and Gardens, Trees and Flowers to come earlier, or later than their ſeaſons; and to come up and beare more ſpeedily than by their naturall courſe they do. We make them alſo by Art greater much than their nature; and their fruit greater, and ſweeter, and of differing taſte, ſmell, colour, and figure, from their nature. And many of them we ſo order as they become of medicinall uſe.

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

We have alſo parks, and encloſures of all ſorts of beaſts, and birds; which we uſe not only for view or rareneſſe, but likewiſe for diſſections, and tryalls, that thereby we may take light what may be wrought upon the body of man. Wherein we finde many ſtrange effects; as continuing life in them, though divers parts, which you account vitall, be periſhed, and taken forth; Reſuſcitating of ſome that ſeem dead in appearance; and the like. We try alſo all Poyſons, and other medicines upon them, as well of Chyrurgery as Phyſick. By art likewiſe we make them greater or taller than their kinde is; and

contrary-wiſe dwarfe them & ſtay their growth. We make them more fruitfull and bearing than their kinde is; and contrary-wiſe barren and not Generative. Alſo we make them differ in colour, ſhape, activity, many wayes. We finde means to make commixtures and copulations of divers kindes, which have produced many new kinds, and them not barren, as the generall opinion is. We make a number of kindes of ſerpents, worms, flies, fiſhes, of putrefaction; whereof ſome are advanced (in effects) to be perfect creatures, like beaſts, or birds, and have Sexes, and do propagate. Neither do we this by chance, but we know beforehand, of what matter and commixture, what kinde of thoſe creatures will ariſe.

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

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

I will not hold you long with recounting of our brew-houſes, bake-houſes, and kitchins, where are made divers drinks, breads and meats, rare and of ſpeciall effects. Wines we have of Grapes, and drinks of other juyces, of fruits, of Graines, and of roots; and of mixtures with honey, ſugar, manna, and fruits dryed, and decocted: Alſo of

the teares or wounding of trees; And of the Pulp of Canes. And theſe drinks are of ſeverall ages, ſome to the age or laſt of forty yeares. We have drinkes alſo brewed with ſeverall Herbs, and roots, and Spices; Yea with ſeverall fleſhes, and white-meats; whereof ſome of the Drinks are ſuch as they are in effect meat and drink both: So that divers, eſpecially in age, do deſire to live with them, with little or no meat, or Bread. And above al we ſtrive to have drinks of extream thin parts, to inſinuate into the body, and yet without all biting, ſharpneſſe, or fretting; inſomuch as ſome of them, put upon the back of your Hand, will, with a little ſtay, paſſe through to the palm, and yet taſte milde to the Mouth. We have alſo waters, which we ripen in that faſhion, as they become nouriſhing; So that they are indeed excellent Drink: And many will uſe no other. Breads we have of ſeverall Grains, Roots and Kernels; Yea and ſome of fleſh, and fiſh, dryed with divers kindes of Leavenings, and ſeaſonings: So that ſome doe extreamly move appetite; ſome do nouriſh ſo as divers do live of them, without any other meat, who live very long. So for meats, we have ſome of them ſo beaten, and made tender, and mortified, yet without all corrupting, as a weake heat of the Stomach will turn them into good Chylus; as well as a ſtrong heat would meat otherwiſe prepared. We have ſome meats alſo, and breads, and

and drinks, which taken by men, enable them to faſt long after; and ſome other, that uſed make the very fleſh of mens bodies ſenſibly more hard and tough, and their ſtrength far more great than otherwiſe it would be.

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

We have alſo divers Mechanicall Arts, which you have not, and Stuffs made by them; as papers, linnen, ſilks, Tiſſues; dainty works of feathers of wonderfull luſture; excellent Dies, and many others: And ſhops likewiſe, as well for ſuch as are not brought into vulgar uſe amongſt us, as for thoſe that are. For you muſt know, that of the things forecited many of them are grown in uſe throughout the Kingdome; But yet, if they did flow from our invention, we have of them al-

ſo for Paterns and Principals.

We have alſo furnaces of great diverſities, and that keep great Diverſity of heats: Fierce and Quick; ſtrong and conſtant; ſoft and milde, blowne quite dry, Moyſt, and the like. But above all we have heats in imitation of the ſuns and heavenly bodies heats, that paſſe divers inequalities, and (as it were) Orbs, Progreſſes and returnes, whereby we produce admirable effects. Beſides we have heats of dungs; and of bellies and maws of living Creatures, and of their bloods, and Bodies, and of Hayes and herbs, layed up moiſt; of lime unquenched, and ſuch like. Inſtruments alſo which generate heat only by Motion. And further, places for ſtrong inſolations; and again, places under the earth, which by nature, or art, yeeld heat. The diveri heats we uſe, as the nature of the operation, which we intend, requireth.

We have alſo perſpective-houſes, where we make demonſtrations of all lights, and radiations: and of all colours and out of things uncoloured and tranſparent, we can repreſent unto you all ſeverall colours; not in Rain-bows (as it is in Gemms, and Priſmes,) but of themſelves ſingle. We reſpect alſo all multiplications of light, which we carry to great diſtances, and make ſo Sharpe, as to diſcern ſmall points and lines. Alſo all colourations of light, all deluſions & deceits of the ſight in figurs, Magnitudes, Motion,

tions, colours: all demonſtrations of ſhadows; we finde alſo diverſe means yet unknown to you, of producing of light, originally from divers bodies. We procure means of ſeeing objects afar off as in the heaven, and remote Places: And repreſent things near as a farr off; and things a farr off as near, making feigned diſtances. We have alſo helps for the ſight, farr above Spectacles and Glaſſes in uſe. We have alſo glaſſes and means to ſee ſmall and minute bodies, perfectly and diſtinctly; as the ſhapes and Colours of ſmall flies and wormes, Graines and flawes in Gems which cannot otherwiſe be ſeen, obſervation in Urine and Bloods, not otherwiſe to be ſeen. We mak· artificial Rain-bowes, Halo's, and circles about light. We repreſent alſo all manner of Reflections, Refractions, and multiplications of viſuall beams of objects.

We have alſo pretious ſtones of all kindes, many of them of Great Beauty, and to you unknown: Cryſtals likewiſe, and glaſſes of divers kinds; & amongſt them ſome of Mettals Vitrificated, and other materials, beſides thoſe of which you make Glaſſe. Alſo a number of Foſſiles, and imperfect minerals, which you have not. Likewiſe Loadſtones of prodigious vertue: And other rare ſtones, both naturall and Artificiall. We have alſo Sound-Houſes, where we practice and demonſtrate all ſounds, and their Generation. We have Harmonies (read the Harmony of the

world,

World) which you have not, of quarter ſounds, and leſſer kindes of ſounds. Divers inſtruments of Muſick likewiſe to you unknown, ſome ſweeter than any you have; together with bells and rings that are dainty and ſweet; ſee my book of Geomancy and Teleſmes lib. 4. chap. the 9th. *We repreſent ſmall ſounds as great and deep; likewiſe great ſounds, Extenuate and ſharpe; we make diverſe Tremblings and Warblings of ſounds, which in their originall are entire. We repreſent and imitate all articularte ſounds and Letters; read my* Cabbala or Art by which Moſes ſhewed ſo many ſignes in Ægypt, *& the voices and notes of beaſts and birds. We have certain helps, which ſet to the ear do further the hearing greatly. We have alſo divers Strange and artificiall Eccho's, Reflecting the voice many times, and as it were toſſing it: and ſome that give back the voice lowder than it came, ſome ſhriller, and ſome deeper; yea ſome rendring the voice differing in the letters or articular ſound, from that they receive. We have alſo means to convey ſounds in Trunks and pipes in ſtrange lines, and diſtances.*

We have alſo perfume houſes; wherewith we joyne alſo practices of taſte. We multiply ſmells which may ſeem ſtrange. We Imitate ſmells, making all ſmells to breath out of other Mixtures than thoſe that give them. We make divers imitations of taſte likewiſe, ſo that they will deceive a-

ny

ny mans taſte. And in this Temple of the Roſie Croſſe *we contain alſo a Confiture Houſe where we make all ſweet-meats, dry and moiſt; and diverſe pleaſant Wines, Milks, Broaths, and Sallets, in farr greater variety than you have.*

We have alſo Engine-houſes, where are prepared Engines and inſtruments for all ſorts of motions. There we imitate and practiſe to make Swifter Motions than any you have, either out of your Muskets, or any Engine that you have, and to make them, and multiply them more eaſily, and with ſmall force, by wheels, and other Means: And to make them Stronger and more violent, than yours are, exceeding your greateſt Cannons, and Baſilisks. We repreſent alſo Ordinance and inſtruments of Warr, and Engines of all Kinds: And likewiſe new Mixtures and Compoſitions of Gun-pouder, Wild-fire burning in water, and unquenchable. Alſo Fire-workes; Read my book of Teleſmes, How Moſes did ſo many Miracles, Joſhua made the Sun ſtand ſtill, and Elijah called down fire from Heaven; *of all variety, bth for pleaſure and uſe. We imitate alſo flights of birds; we have ſome degrees of flying in the Aire: Read* The Familiar Spirit. *We have ſhips and boats for going under water, and brooking of ſeas; Alſo ſwimming-Girdles and ſupporters. We have divers curious Clocks, and other like motions of returne: And ſome perpetuall Motions.*

We

We imitate alſo motions of living Creatures, by Images of men, beaſts, birds, fiſhes and Serpents. We have alſo a great number of other various motions, ſtrange for Equality, fineneſſe and ſubtilty.

VVe have alſo a Mathematicall pallace, where are repreſented all inſtruments, as well of Geometry, as Aſtronomy, Geomancy and Teleſmes, viz. aſtronomancy and geomancy exquiſitely made.

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

But we do hate all impoſtures and lyes: inſomuch as we have ſeveraly forbidden it to all our brethren, under pain of ignominy and fines, that they do not ſhew any naturall worke or Thing adorned or ſwelling; but only pure as it is, and without all affectation of ſtrangeneſſe.

Theſe are (my ſon) the Riches of the Roſie Crucians; *read our* Temple of Wiſdome.

For

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

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

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

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

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

We have three that bend themſelves, Looking into the experiments of their fellowes, and caſt about how to draw out of them things of uſe and practice for mans life, and Knowledge, as well for works, as for ſtrange demonſtration of cauſes, means

means of natural divinations, and the eaſie and cleare diſcovery, of the vertues and parts of Bodies. Theſe we call Dowry men *or benefactors.*

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

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

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

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

For our Ordinances and Rites: We have two very

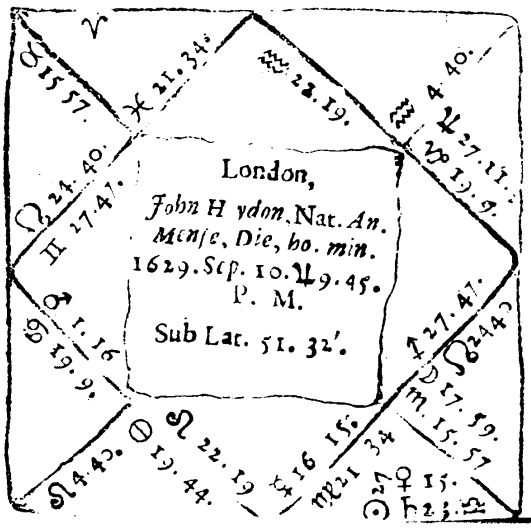
very long and faire Galleries in the Temple of the Roſie Croſſe; *In one of theſe we place patterns and ſamples of all manner of the more rare and excellent inventions: In the other we place the Statues of all principal Inventours. There we have the Statues of the Weſt-Indies: Alſo the Invention of Ships: and the monk that was the Inventour of Ordnance, and of Gunpowder: The inventour of Muſick: The inventour of letters, the inventour of Printing: The inventour of Obſervations of Aſtronomy, Aſtromancy & Geomancy: The inven our of Works in mettal: The inventour of Glaſſe: the inventour of ſilke of the Wormes: The inventour of Wine: The inventour of Corn and bread: The inventour of* Sugars: *And all theſe, by more certain tradition, than you have. Then have we diverſe inventours of our own, of excellent Works; which ſince you have not ſeen, it were too long to make Diſcriptions of them; And beſides, in the right Underſtanding of thoſe Diſcriptions, you might eaſily erre. For upon every invention of value, we erect a* Statue *to the Inventour, and give him a liberal and honourable reward. Theſe Statues are, ſome of braſſe, ſome of Marble and Touchſtone; ſome of Cedar and other ſpecial woods guilt and adorned, ſome of Iron, ſome of ſilver, ſome of gold, teleſmatically made.*

We have certain Hymnes *and* Services, *which we ſay daily, of Laud and Thanks to God, for his marvellous works: And Forms of Prayers, imploring*

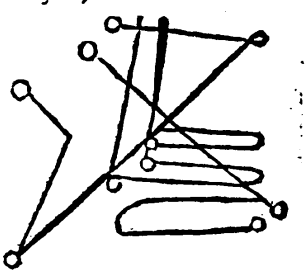
ploring his ayde and bleſſing, for the illuminations of our labours, and the turning of them into good and holy Uſes.

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

And when he had ſaid this: He deſired me to give him an account of my life, and obſervations of my youth, that he might report it to the brethren of the Roſie Croſſe. *I was diſcended from a noble family of* London *in* England *being*



born of a compleat tall ſtature, ſmal limbs, but in every part proportionable, of a dark flaxen haire, it curling as you ſee in the Effigies; and theſe Figures of Aſtrologie, at the time I was born: this is alſo the Character of my Genius Malhiriel, *and ſpirit* Taphza Bnezelthar Thaſeraphimarah: *I had the ſmal* Pox *and* Rickets *very young: Aſcendent to Conjunction, Mars, and Sol to the quarti'e of Saturn: I was at*



Tardebick *in Warwick ſhire neer* Hewel *where my Mother was borne, and there I learned, and ſo carefull were they to keep me to the book and from danger, that I had one purpoſely to attend me at ſchool and at home. For indeed my Parents were both of them honourably deſcended: they put me to learn the Latine tongue to one Mr.* George Linacre *the Miniſter of the Goſpel at* Golton; *of him I learned the Latine and Greek perfectly, and then was fitted for* Oxford. *But the Warrs began, and the jun came to the body of Saturne and fruſtrated that deſign; And whereas you are pleaſed to ſtile me a noble-natured ſweet Gentleman, You ſee my* Nativity: *Mercury, Venus and Saturn are ſtrong, and by them, the Dragons head and Mars, I judge my behavi-*

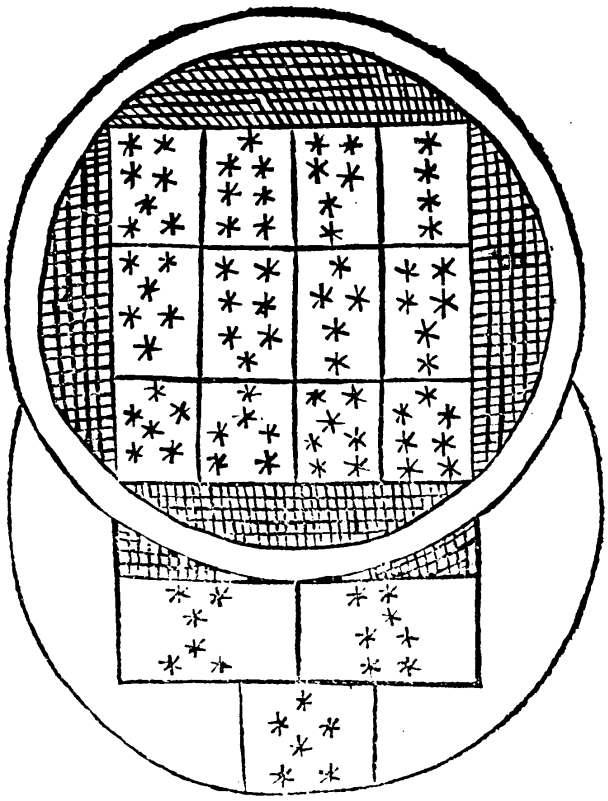
our full of rigour, and acknowledge my Conversation austere: In my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions, which may expresse or promote invisible devotion: I followed the Army of the King to Edge-hill: and commanded a troop of Horse; but never violated any man, &c. Nor defaced the memory of Saint or Martyr: I never kill'd any man wilfully, but took him prisoner and disarmed him; I did never divide my self from any man upon the difference of opinion; or was angry with his judgment for not agreeing with me in that from which perhaps within a few dayes I should dissent my self: I never regarded what Religion any man was of, that did not question mine. And yet there is no Church in the world, whose every part so squares unto my Conscience, whose Articles, Constitutions and Customs seem so consonant unto reason, and as it were framed to my particular devotion, as this whereof I hold my belief, The Church of England, to whose Faith I am a sworn subject; and therefore in a double obligation, subscribe unto her Articles, and endeavour to observe her Constitutions: Whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my Devotion; neither believing this, because Luther affirmed it, or disproving that, because Calvin hath disavouched it:

it: Now as all that dye in the War, are not termed souldiers, so neither can I properly term all those that suffer in matters of Religion Martyrs. And I say, there are not many extant, that in a noble way fear the face of Death lesse than my selfe: yet from the moral duty I owe to the Commandement of God, and the natural respects that I tender unto the conservation of my Essoine and being, I would not perish upon a Ceremony, politique points or indifferency: nor is my belief of that untractable temper, as not to bow at their obstacles or connive at matters wherein there are not manifest impieties: the leaves therefore and ferment of all, not only civil, but Religious actions, is wisdome; without which, to commit our selves to the flames, is homicide, and I fear, but to passe through one fire into another: I behold as a Champion with pride the spoiles and Trophies of my victory over my enemies, and can with patience embrace this life, yet in my best Meditations do often defie death: I honour any man that contemns it, nor can I love any that is afraid of it; this makes me naturally love a souldier that will follow his Captain. In my figure you may see I am naturally bashfull: yet you may read my qualities on my countenance: About the time I travelled into Spain, Italy, Turkey, and Arabia, the Ascendent was then directed to the Trine of the Moon, Sextile of Mercury, and Quartile of Venus. I studied Philo-

ſophy and writ this Treatiſe, and my Temple of Wiſdome, &c. Converſation, Age, or Travell hath not been able to affront or enrage me; yet I have one part of the modeſty which I have ſeldome diſcovered in another, that is (to ſpeak truly) I am not ſo much affraid of Death as aſhamed thereof: It is the very diſgrace and ignominy of our natures, that in a moment can ſo diſſigure us that our beloved friends ſtand afraid and ſtart at us; the birds and beaſts of the field that before in a naturall feare obeyed us, forgetting all allegiance begin to prey upon us. This very thought in a ſtorme at ſea hath diſpoſed & left me willing to be ſwallowed up in the abyſſe of waters; wherein I had periſhed, unſeen, unpitied, without wondering eyes, tears of pity, lectures of mortality, and none had ſaid, Quantum mutatus ab illo! Not that I am aſhamed of the anatomy of my parts, or can accuſe nature for playing the pupil in any part of me, or my owne vitious life for contracting any ſhameſull diſeaſe upon me, whereby I might not call myſelf a compleat bodyed man free from al diſeaſes, ſound, and I thank God in perfect health: I writ my Harmony of the Word, when they were all at diſcord, and ſaw many revolutions of Kingdomes, Emperours, Grand Signiours, and Popes: I was twenty when this book was finiſhed, but me thinks I have outlived my ſelf, and begin to be weary of the Sun, although the Sun

now applies to a Trine of Mars; I have ſhaken hands with delight and know all is vanity, and I think no man can live well once, but he that could live twice, yet for my own part I would not live over my howres paſt, or begin again the minutes of my dayes, not becauſe I have lived them well, but for fear I ſhould live them worſe; at my death I mean to take a totall adieu of the world, not caring for the burthen of a Tombſtone and Epitaph, nor ſo much as the bare memory of my name to be found any where, but in the univerſall Regiſter of God, I thank God that with joy I mention it, I was never afraid of Hell, nor never grew paile at the deſcription of Sheol or Tophet, &c. becauſe I underſtand the policy of a Pulpit, and fix my contemplations on heaven I writ The Roſie Crucian Infallible Axiomata in foure books, and ſtudy not for my own ſake only, but for theirs that ſtudy not for themſelves; and in the Law I began to be a perfect Clerk: I writ the Idea of the Law &c. for the benefit of my friends and practice in the Kings Bench; I envy no man that knows more than my ſelf, but pitty them that know leſſe. For Ignorance is rude, uncivill, and will abuſe any man as we ſee in Bayliffs, who are often killed for their impudent attempts; they'l forge a Warrant and fright a fellow to fling away his money, that they may take it up; the Devill that did but buffet St. Paul, playes me

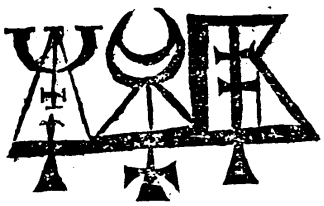
thinks at ſharpe with me. To do no injury nor take none, was a principle, which to my former years and impatient affection, ſeemed to contain enough of morality, but my more ſettled years and chriſtian conſtitution have fallen upon ſeverer reſolutions. I hold there is no ſuch thing as injury, and if there be, there is no ſuch injury as revenge, and no ſuch revenge as the contempt of an injury There be thoſe that will venture to write againſt my doctrine, when I am dead, that nevey durſt anſwer me when alive: I ſee Cicero *is abuſed by* Cardan, *who is angry at* Tully *for praiſing his own daughter: and* Origanus *is ſo impudent, that he adventures to forge a poſition of the heavens, and calls it* Cornelius Agrippa's *Nativity: and they ſay,* Agrippa *was I orne to believe lyes, and broach them: is not this unworthineſſe to write ſuch lyes, and ſhew ſuch reaſons for them! his Nativity I could never finde: I believe no man knows it: but by a falſe figure thus they ſcandalize him. Mercury they make combuſt and in Quartile to Jupiter, and the Moon in Oppoſition to him and Sol; the Dragons tayle they place upon the aſcendent; they will have Saturne and Mars diſpoſiter of the Moon, to ſignify his manners, being in Sextile of the Moon, and Trine of Mercury, and in Oppoſition from Angles, and the Aſcendent evily beheld by both of them, eſpecially by Saturne; indeed they have made him a Noble perſon,* Agrippa *a baſe fellow by this figure.*



and ſo they may uſe me; But behold the Scheam of my Nativity in Geomancy, and the Character of my ſpirit,

Taph-

Taphzabuezelthartha ſeraphimarah,



projected by a learned Lord for the honour of his birth: now let any Aſtrologer, Geomancer, Philoſopher, &c. judge my Geniture, the Figures are right according to the Exact time of my Birth, rectified by Accidents, and verified by the Effects of Directions. Now in the midſt of all my endeavours, there is but one thought that dejects me, that my acquired parts muſt periſh with my ſelf, nor can be legacyed amongſt my dearly beloved and honoured Friends; I doe not fall out, or contemn a man for an Errour, or conceive why a difference in Opinion ſhould divide an affection: For a modeſt reproof or diſpute, if it meet with diſcreet and peaceable Natures, doth not infringe the laws of Charity in all Arguments; ſo much there is of Paſſion, ſo much there is of Nothing to the purpoſe; For then Reaſon like my Hound Lilly *ſpends or calls out aloud, and makes the woods eccho upon a falſe ſcent: Expecting* Poolah *to joyn with him, but* Froſter, Joyce, Jolliboy, *and a white Bitch hunt in their Couples another way, and follow their game firſt ſtarted When the Mid-heaven was directed to the trine of the Moon, I writ*

writ another book and entituled it, The fundamental Elements of Philoſophy, Policy, Government and the Laws, *&c. After this time, I had many misfortunes, and yet I think there is no man that apprehends his own miſeries leſſe then my ſelf, and no man that ſo nearly apprehends anothers. I could loſe an Arm without a tear, and with few groans, me thinks, be quartered into pieces: Yet can I weep ſeriouſly with a true paſſion, to ſee the mercileſſe Rebels in* England *forge a debts againſt the Kings moſt loyall Subjects, purpoſely to put them in the Marſhalſey, or other Houſes of Hell, to be deſtroyed in priſon, and ſtarved, or killed by the Keepers, and then two or three poore old women for as many ſhillings ſhall perſwade the Crowner and the people to believe, the men dyed of Conſumptions. It is a barbarous part of inhumanity to add unto any afflicted parties miſery, or endeavour to multiply in any man a paſſion, whoſe ſingle nature is already above his patience: This was the greateſt affliction of* Iob, *and thoſe oblique expoſtulations of his friends a deeper injury than the down-right blows of the Devil, &c. The Aſcendant to the Quartile of Saturn, and part of Fortune to the Sextile of the Moon came next; and it is true, I had loved a* Lady in Devonſhire, *but when I ſeriouſly peruſed my Nativity, I found the ſeventh Houſe afflicted, and therefore never reſolve*

reſolve to marry; for behold I am a man, and I know not how: I was ſo proportioned and have ſomething in me, that can be without me, and will be after me, and here is the miſery of a mans life; He eats, drinks and then ſleeps to day that he may do ſo again to morrow, and this breeds Diſeaſes, which brings Death, For all fleſh is graſs. *And all theſe creatures we behold, are but the Herbs of the field digeſted into fleſh in them, or more remotely carnified in our ſelves: we are devourers not onely of men, but of our ſelves, and that not in an Allegory, but a Poſitvie truth; for all this maſſe of fleſh, which we behold, came in at our mouths; this frame we look upon, hath been upon our trenchers: and we have devoured our ſelves, and what are we? I could be content that we might raiſe each other from death to life as* Roſie Crucians *doe,* &c. *without Conjunction, or that there were any way to perpetuate the world without this trivial and vain way of Coition, as* Dr Brown *cals it: It is the fooliſheſt act a wiſeman commits all his life; nor is there any thing that will more deject his cold imagination, then to conſider what an odd errour he hath committed: had my Stars favoured me, I might have been happy in that ſweet Sex: Then I conſider the love of Parents, the affections of Wives and Children, and they are all dumb dreams, without reality, truth, or conſtancy; for firſt, there is a ſtrong bond of affection*

on between us and our Parents; yet how eaſily diſſolved! the Son betakes himſelf to a woman, forgetting his Mother in a life, and the womb that bare him, in that that ſhall bear his Image: This woman blеſſing him with Children, his affection leaves the Level it held before, and ſinks from his bed to his Iſſue and Picture of poſterity, where affections hold no ſteady manſion; they growing up in years deſire his end, or applying themſelves to a woman, take a lawfull way to love another better than themſelves. Thus I perceive a man may be buried alive, and behold his grave in his Iſſue. And many take pleaſure to be ſuch fools. I remember alſo that this Quartile of Saturn impriſoned me at a Meſſengers houſe, for contending with Cromwell, *who maliciouſly commanded I ſhould be kept cloſe in* Lambeth-houſe, *as indeed I was two years; my perſon he feared, and my tongue and pen offended him, becauſe amongſt many things, I ſaid particularly, ſuch a day he would die, and he dyed; It is very true* Oliver *oppoſed me all his life, and made my Father pay Seventeen hundred pounds for his Liberty: Beſides, they ſtole under pretence of ſequeſtring him, two thouſand pounds in Jewels, Plate,* &c. *and yet the Kings poſſeſt ſervants ſuffer upon ſuſpition of Debt: A Plot that carries a fairer pretence to perſwade the under wits all is well, when the King and his beſt friends are abuſed: but why ſhould I trouble*

my

my ſelf! I do not, believe me, it is not hopes of a place, or a ſum of money, or a Commiſſion that I look for; I ſhall peaceably enjoy my friend, ſerve God, honour my King and love the Biſhops, and few men know who I am.

I look upon France *as I do upon the Bear-garden; the Dogs are alwayes quarrelſome; and what is the difference betwixt a man and a beaſt? the one is vertuous, learned and wiſe; the other is rich, proud and fooliſh; yet indeed the firſt is moſt rich, for he ſtudies long life, happineſs, health, youth and riches, &c and enjoyes it: Yet I know ſome will be ſpectators of this rude Rabble, &c. ſuddenly dyes an enemy to Reaſon, Vertue and Religion; and there are a multitude of theſe, a numerous piece of wonder; and this I obſerve when they are taken aſunder, ſeem men, and the reaſonable Creatures of God; but confuſed together, make a Monſter more prodigious then any Beaſt is in the Tower (as Doctor* Browne *ſaith.) It is no breach of charity to call theſe Fools, as objects of contempt and laughter; and it is the ſtile the* Roſie Crucians *have afforded them, ſet down by* Solomon *in holy Scripture, and a point of our faith to believe ſo. Neither in the name of multitude do I only include the baſe and minor ſort of people; there is a rabble even amongſt the Gentry, a ſort of Plebeian heads, whoſe fancy moves with the ſame wheel as theſe men*

men in the ſame level with Mechanicks, though their fortunes do ſomewhat guild their infirmities, and their purſes compound for their follies. But as in caſting account three or four men together come ſhort in account of one man placed by himſelf below them: So neither are a troop of theſe ignorant Doradoes of that true eſteem and value as many a forlorn Perſon, whoſe condition doth place them below their feet; and there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his deſert, and prehemineace of his good parts: though the corruption of theſe times, and the Byaſs of preſent practiſe wheel another way; thus it was in the firſt and primitive Commonwealths, and is yet in the integrity and cradle of well ordered policies, till corruption getteth ground under deſires, labouring after that which wiſer conſiderations contemn, every Fool having a liberty to amaſſe and heap up riches, and they a licenſe or Faculty to do or purchaſe any thing: When the Moon was directed to the Quartile of Sol, and the M. C. to the Oppoſition of Sol, I was by the Phanatick Committee of Safety committed to priſon, and my Books burnt: yet I would not entertain a baſe deſign, or an action that ſhould call me Villain, for all the Riches in England; *and for this only do I love and honour my own ſoul,*

and

and have methinks two armes, too few to embrace my ſelf; my converſation is like the Suns with all men, and with a friendly Aſpect to good and bad.

Methinks there is no man bad, and the worſt beſt, that is, while they are kept within the circle of thoſe qualities, wherein there is good: The method I ſhould uſe in diſtributive Juſtice, I often obſerve in Commutation, and keep a Geometrical proportion in both, whereby becomming equall to others, I become unjuſt to my ſelf, and ſuberogate in that common Principle, Doe unto others as thou wouldeſt be done unto thy ſelf; *yet I give no Alms to ſatisfie the hunger of my Brother, but to fulfill and accompliſh the will and command of God: This general and indifferent temper of mine, doth nearly diſpoſe me to this noble virtue amongſt thoſe millions of vices I do inherit and hold from Adam. I have eſcaped one, and that a mortal enemy to Charity, the firſt and father ſin, not onely of man, but of the Devil.* Pride; *a vice whoſe name is comprehended in a Monoſyllable, but in its nature not circumſcribed with a world; I have eſcaped it in a condition that can hardly avoid it: Theſe petty acquiſitions and reputed perfections that advance and elevate the conceits of other men, add no feather unto mine: And this is the obſervation of my life, I can love and forgive, even my enemies. And when I had ſaid this, he ſtood up*

up and I kneeled down, and he laid his right hand upon my head, and ſaid, God bleſſe thee my ſon, and God bleſſe theſe Relations, which we have made: I give thee leave to publiſh them for the good of other Nations: for we are here in Gods boſome, a land unknown. And ſo he left me. having aſſigned a value of about 2000l. in gold for a bounty to me and my fellows: For they give great largeſſes where they come upon all occaſions.

John Heydon.

London, from my Houſe in Spittlefields near Biſhopſgate, next door to the *Red Lion*.
April the 3d. 1662.

TO THE READER.

Gentlemen,

IT is thought good to let you know Mr. *John Heydon* hath written many Books, *viz. The Harmony of the World, The Temple of Wisdome, The Holy Guide*, and *The Wise mans Crown*; being of affinity, they are to be read together; but in his Preface and other places, speaking of the Person of Nature, and her occult mysterious Truths, he is not understood, as appears by the Knight of the Lobster, being one of a Rabble, who oppose and oppress this Noble Philosopher with a most clamorous insipid Ribaldry; but behold with what an admirable patience our Author heard this report, and answered thus, *Heautontimorenmenon*, and when

when one told him (of *William Lilly* being a Labourer or Ditchers Son, born at *Diseworth* in *Leicestershire*, and afterwards brought up by one *Palyn* a Taylor in the *Strand*) how he had abused him with scandalous words, replyed, *I will not tread upon a Worm, the King of* Swedens *sycophantick Ape, let the Asse passe.*

It seems in *Rome* and other parts of *Italy* his books are highly esteemed by very many Persons of honour and worth, and eminent for their skill in these studies; these with Cardinal *Ursinus*, the Marquess *Deffuentes*, the Duke of *Lorrain*, the Prince of *Condie*, and a Colonel of Spanish Cavalieroes, *Thomas Revell*, and one Cardinal *Antonio* by name, have been forward of their own accord to put more honour upon our Author then he in modesty will own: the former, with some other Cardinals and Jesuites, have endeavoured to convert him to the Roman Catholick Faith, but all in vain.

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

SIR, &c.

I *Beseech you receive*, &c. *now from a Person who much honours your eminent Learning and Humanity, and would eagerly embrace*

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

Tho. Revell.

The laſt Letter that came to him, was ſent from Collonel *Revell*, *&c.* humbly intreating him to have returned him 1. *The Harmony of the World.* 2. *The Tem-ple of Wiſdome.* 3. *The Wiſe mans Crown.* 4. *The*

4. *The Fundamental Elements of Moral Philoſophy, Policy, Government and Laws.* 5. *The Idea of the Law, Government and Tyranny.* And thoſe excellent Pieces of the Learned Mathematician Mr. *John Gadbury*, viz. 1. His *Aſtronomical Tables.* 2. *Cæleſtis Legatus.* 3. *The Doctrine of Nativities.* 4. *Natura Prodigiorum, Nuncius Aſtrologicus.* 5. *The King of* Swedens *Nativity* 6. *The Nativity of King* Charles. 7. And *the Examples of Nativities.*

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

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

And now let us ſpeak a word or two concerning our Anthor and his Books, which in many places you may perceive to differ in ſtile, *&c.* Our Author writ ſome of thoſe admirable experienced Truths when he was very young, even before the Wars began in *England*; and

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

errors of our Laws, and teacheth the best Formes of Government in Church and State, as you may read in his Book, and so I refer you to them.

S. F.

To *his* Esteemed Friend *Mr.* John Heydon, *on his* Holy Guide, *and other his Learned Industrious Labours, already Published.*

REnown'd *Eugenius!* Famous above all!
A Prince, in *Physiques!* Most *Seraphicall!*
The *Art's Great Archer!* Never shooting wide;
Yet Hitt'st the *White* best, in thy *Holy Guide.* (took,
Yet Hitt'st the *White* best, in thy *Holy Guide.* (took,
Good God! What Pains have learn'd *Physitians*
For Clensing Physiques [strange perturbed] Brooks
But as their Crooked Labours did Destroy
Our hopes, *Thy Guide directs the Ready way.*
Hippocrates, Great *Galen*, and *Senertus*,
Rhenodeus, *Paracelsus*, and *Albertus*,
Grave *Gerrard*, and Ingenious *Parkinson*,
Dead *Culperer*, and Living *Thomlinson*,
Have all Done well. But ah! they mist the Road;
Thou'st Chalked out, *Thou Dear Servant of God*;
And therefore 'tis no wonder, if they Vary
From thee: *Great Natures* (*High born*) *Secretary!*
'Tis *thou alone*, hast taught *the way to bliss*:
'Tis *thou alone*, that Knowest what it is:

'Tis *thou*, hast Rak'ed fruitful *Egypt* ore
For Medicines; And *Italy* for more:
And in *Arabia* thy Collecting Braines,
To doe us good, hath taken wondrous Paines.
This having done, if *Critiques* will not bow
To *thy Great Learning*, Πέτρα σκανδάλε
It shall unto thèm surely prove: And this
Essay of *thy Sublimer Misteryes*,
Shall make them sure unto the *Wise Minerua*,
Yet still be ignorant *of thy Pantarva.*
But hold! where am I? sure th'hast set a spell
On Me, cause I can't praise, *thy doings* well:
Release *me*, *Good Eugenius*! and the Crowne,
Shall stand on no browes, but thy Learned Owne.
Poets, no more, lay Claime unto the *Bayes*!
'Tis Heydon shines alone with Splendid *Rayes*:
Follow his *Guide*, he teaches you most sure;
Let any make the *Wound*; *'Tis he, must Cure.*
For he directs the *Welgrowne*; *Old*, and *Young*,
To live *Rich*, *Happy*, *Healthy*, *Noble*, *Strong.*

John Gadbury, Φιλομαθηματικός.

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

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

This Man *doth toyle, and moile, to purchaſe wealth,*
That man gets *ſickneſs ſtudying for his health;*
This man *would* happy bee, *That* Wiſdome *have:*
All are at loſs, and every man doth crave;
None is content, But each man *wants* a Guide,
Them to direct when they do ſtep aſide.
Since, this is thus, Our Author hath took paine
To lead us in, and bring us out again;
Now who is pleas'd, in him for to confide,
In theſe Diſcoveries, Here's his Holy Guide.
Pray what can more improve the Commonwealth,
Then the diſcovery of the way to Health?
The Paradox is made a certain truth,
An Ancient man *may dye it'h* prime of's youth.
What wonder is it if he goe aſide
The Path, *which will not take* The Holy Guide!

Raptim Script.
9. *Junij* 1662.

John Booker.

Illuſtriſſim

Illuſtriſſimis, & vere Renatis Fratribus, I. H. R. C. πρωϊστόκων, *Eccleſiæ in tumultuoſo hoc ſeculo Apoſtolis Pacificis, Salutem à Centro Salutis.*

QUæ magna Cœli mœnia, & tractæ *Maris*,
Terræque fines, ſiquid aut ultra eſt, capit;
Mens ipſa tandem Capitur: *Omnia* hactenus
Quæ noſſe potuit, nota jam primum eſt ſibi;
Accede, *Lector*, diſce quis demum ſies;
Tranquilinam jecoris agnoſcas tui
Quî propius hæret nil tibi, & nil tam *procul.*
Non hic Scholarum frivola, aut caſſi Loga,
Quales per annos fortè plus ſeptem Legit,
Ut folle pleno prodeat, *Rixæ Artifex*
Vanaſq; merces futili linguâ crepet,
Sed ſancta Rerum pondera, & ſenſus graves;
Quale, parari decuit, ipſa cum fuit
Fingenda Ratio, & vindici ſuo adſtitit;
Panduntur omnes Machinæ gyri tuæ;
Animæq; vertes, Trochleæ, *cunei*; *Rotæ*;
Quâ concitetur Arte, quo ſufflamine
Siſtatur illa rurſus & conſtet ſibi.
Nec, ſi Feneſtram Pectori humano ſuam
Aptaſſet ipſe *Momus*, inſpiceret Magis.
Hic cerno Levia *Affectuum* veſtigia,
Gracileſq; ſenſus Lineas; video quibus
Nebantur alis blanduli Cupidines,
Quibuſq; ſtimulis urgeant *Iræ* graves.
Hic Dolores, & voluptates ſuos
Produnt receſſus; ipſe nec timor latet;
Has Norit artes quiſquis in foro velit
Animorum habenas flectere, & populos Cupit
Aptis Ligatos nexibus jungi ſibi.
Hic *Archimedes* publicus figat pedem,
Siquando regna machinis Politicis
Surgere ſatagit, & feras gentes ciet,
Imiſq; motum ſedibus Mundum quatit;
Facile domabit cuncta, qui menti imperat;
Conſulcor audax, & *Promethæi* potens
Facinoris Anime! quis tibi dedit Deus
Hæc intueri ſæculis longè abdita;
Oculoſq; luce tinxit ambroſia Tuos!
Tu mentis omnis, at Tuæ Nulla eſt capax;
Hac laude ſolus fruere: Divinum eſt opus
Animam creare: Proximum huic, offendere.

T. H. A. M. *Coll. Ex. Oxon.*

To his Ingenuous Friend Mr. *John Heydon*, on his Book Intituled *The Holy GUIDE.*

THe *Antient* Magi, Devils, *Cabbaliſts,*
The Brachmans, Sybil's, and Gymnoſophiſts
Withall that Occult Arts *haberdaſh*
And make ſo many mancies, *doe but traſh*
By *retaile vend, and may for Pedlers goe:*
Your Richer Merchandiſe doth make them ſoe.
The Stagarite *muſt with his Murnival*
Of Elements, Galen *of humours call*
In all their ſuit, or your New Art,
Without them, makes their good old cauſe to ſmart.
Vulgar Phyſitians *cannot look for more*
Patients, *then ſuch which doe need* hellibore:
When Roſie Crucian *Power can* revive
The dead, *and keep* old men in youth alive,
Had you not call'd your work The Holy Guide;
It would have puzzled all the world beſide
To have Baptiz'd it with a Name ſo fit
And Adæquate *to what's contain'd in it;*
Should it be ſtyled the Encyclopædy
Of Curious Arts, or *term'd a* Myſtery

In

In Folio, *or be nam'd the* Vatican
Reduc'd unto an Euchiridion,
Or all the Hermæ *in a* Senary,
The Urim *and* Thummim *of* Philoſophy,
The Art of Hieroglophicks *ſo reveal'd,*
And like the Apocalyps *they are conceal'd.*
Or th' Orthodoxall Parodox, *or all*
Diſcover'd, which men ſtill a wonder call;
Or th' Magna Charta *of all Sciences,*
And he that names it cannot call it leſs,
The Book and Title might have well agreed;
Yet men have queſtion'd if into their Creed
They ſhould have put your Article, but Now
The name of holy *none dare diſallow.*
When ſo much learning doth in one exiſt
Heydon, *not* Hermes, *ſhall be* Triſmegiſt.
And if the Right Reverend of Levies Tribe
Do Hallow it, I cannot but ſubſcribe

My ſelf your Friend and Servant

Tho. Fyge.

To

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

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

F. W.

A

Chymical Dictionary,

OR,

An Explanation of the hard words and termes of Art which are used in *The Holy Guide.*

Acquisitio, Amissio, Albus, are figures of *Geomancy,* ♈ or *Aries,* a figure of *Astromancy,* and they are names that signify the Nature of the Medicine, and you shall find them in Order, there being used 19. Figures of *Astromancy, viz.* ♄ *Saturne,* ♃ *Jupiter,* ♂ *Mars,* ☉ *Sol,* ♀ *Venus,* ☿ *Mercury,* ☽ *the Moon,* or *Luna,* ♉ *Taurus,* ♊ *Gemini,* ♋ *Cancer,* ♌ *Leo,* ♍ *Virgo,* ♎ *Libra,* ♏ *Scorpio,* ♐ *Sagittary,* ♑ *Capricorn,* ♒ *Aquarius,* ♓ *Pisces.* And 16. (*Carcer, Tristitia, Fortuna Major, Fortuna Minor, Puer, Puella, Conjunctio, Rubeus, Lætitia, Caput Draconis, Cauda Draconis, Populus, via*) *of Geomancy.*

Amalgamation is a Calcining or Corroding Mettals with Quicksilver, and it is done

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

Aqua is the water.

Aries and *Aquarius* signes in *Astromancy.*

Acquisitio, Amissio, and *Albus* figures of *Geomancy.*

Astromancy is Heavenly knowledge, and *Geomancy* is Earthly knowledge.

C.

Calcination is a reducing any thing into Calx, and making it fryable; and it may be done two wayes, by firing, by reducing into ashes, by reverberating, by Corrosion, by Amalgamation, Precipitation, Fumigation or vaporation, Cementation or stratification. *Caput Draconis, Cauda Draconis, Conjunctio.* and *Carcer* figures of *Geomancy.*

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

Clarification, is the separating of the grosse feces from any decoction or juice;

and it is done three wayes, by the white of an Egge, by digeſtion, by filtration.

Cure all, is *Aurum Potabile.*

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

Cohobation, is the frequent abſtraction of any liquor poured oft-times on the feces from whence it was diſtilled, by diſtillation. *Cancer* and *Capricorn*, ſignes in *Aſtromancy.*

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

Corroſion, is the Calcining of bodies by corroſive things.

Cure the great is the *Pantarva.*

D.

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

Deliquium, the diſſoluing of a hard body into a liquor, as ſalt, or the powder of any calcined matter, &c. in a moiſt, cold place.

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

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

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

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

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

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

E.

Elevation, is the riſing of any matter in manner of ſume, or vapour, by vertue of heat.

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

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

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

Extraction, is the drawing forth of an eſſence from a corporeal matter by ſome

fit liquor, as ſpirit of wine; the feces remain in the bottome.

F.

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

Fortuna Major a figure of *Geomancy*.

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

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

Fortuna Minor a Figure of *Geomancy*.

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

Gemini, a Figure of *Geomancy*.

H.

Humectation, or *Irrigation*, is a ſprinkling of moiſture upon any thing.

I.

Imbibition, is when any dry body drinks in

in any moiſture that is put upon it.

Jupiter, a planet of *Aſtromancy*

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

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

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

Inſolation, is the digeſting of things in the Sun.

L.

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

Letitia, of *Geomancy*.

Leo and *Libra* figures of *Aſtromancy*.

Liquation, is a melting or making any thing fluid.

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

M.

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

Maceration, is the ſame as Digeſtion.

Maturation, is the exalting of a ſubſtance

that is immature and crude, to be ripened and concocted.

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

P.

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

Puer, Puella & Populus, figures of *Geomancy*.

Piſces a figure in *Aſtromancy*.

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

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

Q.

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

R.

Rubeus, a figure of *Geomancy*.

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

Rever-

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

S.

Saturne, *Sol*, *Scorpio*, and *Sagittary*, Planets and ſignes in *Aſtromancy*.

Solution, is a diſſolving or attenuating of bodies.

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

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

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

T.

Taurus, a figures of *Aſtromancy*.

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

V.

Venus, *Virgo*, figures of *Aſtromancy*.

Volatile, is that which flyeth the fire.

Rules to be conſidered in Roſie Crucian *Medicines.*

I.

MAke choice of a fit place in your houſe for the furnace, ſo that it may neither hinder any thing, nor be in danger of the faling of any thing into it that ſhal lye over it;

it: for a forcing Furnace, it will be beſt to ſet it in a chimny, becauſe a ſtrong heat is uſed to it, and many times there are uſed brands which will ſmoak, and the fire being great the danger thereof may be prevented, and of things of a maligne and venenate quality being diſtilled in ſuch a Furnace, the fume or vapour, if the glaſs ſhould break may be carryed up into the chimney which otherwiſe will flye about the room to thy prejudice.

2.

In all kinds of Diſtillation the veſſels are not to be filled too full; for if you diſtill Liquors, they will run over; if other ſolider things, the one part will be burnt before the other part be at all worked upon; but fill the fourth part of copper veſſels; and in rectifying of ſpirits fill the veſſel half full.

3.

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

4.

There be ſome things which reqnire a ſtrong

ſtrong fire, yet you muſt have a care that the fire be not too vehement for fear their nature ſhould be deſtroyed.

5.

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

6.

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

7.

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

8.

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

9.

When thou takeſt an earthen or glaſs veſſel

veſſel from the fire, expoſe it not to the cold air too ſuddenly for fear it ſhould break.

10.

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

11.

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

12.

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

13.

The time for putrefaction of things is various; for if the thing to be putrefied be vegetables and green, leſs time is required, if dry, a longer; if Minerals, the longeſt of all.

all. Thus much note, that things are ſooner putrified in cloudy weather then in fair.

14.

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

15.

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

16.

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

17.

Try no tat firſt experiments of great coſt, or great difficulty; for it will be a great diſcouragement to thee, and thou wilt be very apt to miſtake.

18.

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

19.

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

20.

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

21.

In all thy operations propoſe a good end

end to thy ſelf, as not to uſe any excellent experiment that thou ſhalt diſcover, to any ill end, but for the publick good.

22.

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

Gentlemen

Gentlemen, I ſhall deſire you to favour the Errors of the preſs. I have prefixed as many as I eſpied to the Books; but it fortunates that an Author is apter rather to read it as it ſhould be, then really as it comes from the Compoſitor and Corrector. And if you are ſome of thoſe that would underſtand me, be pleaſed to doe me the juſtice, and your ſelves the ſervice to Correct them. I could with the Copies were perfect; but the Nativity of Books, is like that of Children, they Liſp both at firſt, though their Parents ſpeak never ſo well;
And theſe be the faults that follow.

IN *the firſt Epiſtle Dedicatory, Lib.* 1. *page* 2. *line* 15. *for* a long, *r.* a long time: *p.*3. *l.*5. *f.* unworthy, *r.* worthy: *p.*33. *l.*23. *f.* Turſon in the Arabick, *r.* Roſie Crucian: *p.*16. *l.*26. *f.* Turſon, &c. *r.* Roſie Crucian: *p.*34. *l.*18. *f.* Turſon, *r.* Roſie Crucian: *p.*40. *l.*1. *f.* Jeruſalem, *r.* of the Roſie Croſſe. *p.*43. *l.* 17. *f.* Aquamia, *r.* Apamia. *Lib* 1. *Page* 3. *line* 26. *for* fratenity, *r.* fraternity: *p.*6. *l.*2. *f.* or which, *r.* or that which: *p.*12. *l.*14. *f.* we can, *r.* we can to helpe to ſupply them. *p.*12. *l.* 18. *f.* compare, *r.* compares: *p.* 14. *l.*23. *f.* which it, *r.* which they: *p.*14. *l.* 27. *f.* keepeth, *r.* keepe: *p.*16. *l.*8. *f.* Medicine, *r.* Medicines promiſe: *p.*16. *l.*20. *f.* atificially, *r.* artificially: *p.* 20. *l.*20. *f.* Cityes, *r.* nicit es, *p.*20. *l.*22. *f.* John Heydon, *r.* Job Heydon: *p.* 20. *l.* 25. *f.* lyars, *r.* lying *William Lilly* that was born at *Diſeworth* in *Leiceſter*-ſhire a labourer, or ditchers ſon, and brought up by one [illegible] a Taylor in the Strand, that gained his eſtate, &c. *p.*21. *l.* 4. *f.* have great, *r.* have made great: *p.* 21. *l.*17. *f.* what it is, *r.* what they are: *p.*21. *l.*19. *f.* Nature of it, *r.* Nature of them: *p.*31. *l.*20. *f.* Roſie Crucian, *r.* Roſie Crucians: *Lib.* 2. *p.*1. *l.*5. *f.* σιλουμος, *r.* σιλδρομ@: *p.*8. *l.*1. Note theſe claſſes of Numbers are alſo to be uſed with the Copper, *p.*161. *p.*9. *l.* 26. *f.* Gemines, *r.* Gemini: *p.*13. *l.*14. *f.* fiſt, *r.* firſt: *p.*14. *l.*16. *f.* Art, *r.* Air: *p.*15. *l.*1. *f.* this is this, *r.* this is the: *p.*17. *l.*31. *f.* wondering, *r.* wonder: *p.* 18. *l.* 22. *f.* letter 1: *r.* Jod the Hebrew letter, *p.*19. *l.*3. *f.* Rebelloon, *r.* Rebellious, *p.*20. *l.* 21. *f.* diſivifiblity, *r.* deviſibility. *p.* 28. *l.*1. *f.* conſtiring, *r.* contriving: *p*28. *l.*9. *f.* Plants, *r.* Planets. *l.* 2. *p.*32. *l.*5. *f.* every, *r.* in the very: *p.*34. *l.*1. *f.* Chap. IV. *r.* Chap. VI. *p.*34. *l.*23. *f.* exinction, *r.* extinction: *p.*35. *l.*8. *f.* Roſie Crunan phyſick, *r.* Roſie Crucian Phyſick: *Lib.* 3. *p.*4. *l.*12. *f.* the whole, *r.* the whole Art. *p.*45. *l.*25. *f.* for, *r.* fear: *p.*46. *l.*18. *f.* found, *r.* fount or River: *p.*49. *l.*10. *f.* on her, *r.* on her head: *p.*51. *l.*5. *f.* Pythagorians, *r.* Pythagoreans called *p.*53. *l.*22. *f.* four; *r.* five: *p.*62. *l.*20. *f.* repairing, *r.* preparing: *p.*66. *l.* 19. *f.* doth endure, *r.* doth not endure: *p.*98. *l.*12. *f.* hird, *r.* third: *p.* 74. *l.*7. *f.* or, *r.* of: *p.*81. *l.*1. *f.* be ſo, *r.* bee they ſo: *p.* 87: *l.* 13. *f.* carried with, *r.* carried it with: *p.* 107. *l.* 6. *f.* followed, *r.* following: *p.* 127. *l.* 25. *f.* recovering them *r.* recovering when: *p.* 138. *l.* 20. *p.* 164. *l.*3. *f.* beink, *r.* being: *Lib.* 3. *p.* 1. *l.* 5. *f.* make a live, *r.* make one alive: *p.*59. *l.*1. *f.* Chap. 2. *r.* Chap. 3. *p.*65. *l.*1. *f.* Chap. 3. *r.* Chap. 4. *p.*67. *l.*5. *f.* direct us, ſpontaneouſly, *r.* direct thus ſpontaneouſly, *r.* direct thus ſpontanionſly: *p.*72. *l.*12. *f.* conation, *r.* conation: *p.*73. *l.*5. *f.* Speriatu madmiſſi, *r.* ſpectatem admiſſi: *p.* 87. *l.*28. *f.* The Holy Guide, Long Life, *r.* who teacheth happineſs, Long life, knowledge of all things paſt, preſent and to come, &c. *p.*95. *l.* 12. *f.* manknid, *r.* mankind: *p.*111. *l.*16. *f.* two round of, *r.* two pound of: *p.*124. *l.*12. *f.* we have, *r.* wee have at pleaſure: *p.* 135. *l.* 4. *f.* Judge me he did not underſtand, *r.* Judge me in that he did not underſtand: *p.*132. *l.*1. *f.* ſingles, *r.* ſimples: *p.*160. *l.*4. *f.* Loaſtone, *r.* Loadſton: *p.*161. *l.* 12. *f.* carcable, *r.* incureable: *p.* 163. *l.* 27. *f.* wone, *r.* worn: *p.*169. *l.*13. *f.* your, *r.* youth: *p.* 172. *l.* 23. *f.* cooler, *r.* cooler: *p.*173. *l.*12. *f.* ſuffers to, *r.* ſuffers it to: *p.*174. *l.*

21. *f.* as unknown, *r.* is unknown, *p.* 149. *l.* 14. *f.* bound, *r.* board: *p.* 176. *l.* 28. *f.* backing, *r.* bakeing: *p.* 183. *l.* 9. *f.* next in point hand, *r.* next point in hand: *p.* 187. *l.* 10. *f.* fit only for Teleſmes where it is, *r.* unfit for Teleſmes as it is, *p.* 189. *l.* 5. *f.* plant of wight, *r.* plant ſa wight: *p.* 201. *l.* 24. *f.* and are diſpatched, *r.* are diſpatched *p.* 208. *l.* 8. *f.* breaketh, *r.* breatheth: *p.* 210. *l.* 16. *f.* whole ſoile, *r.* hot ſoyle: *Lib.* 4. *p.* 12. *l.* 21 *f.* quick of conceit, *r.* quick of conception: *p.* 12. *l.* 12. *f.* Seamen, *r.* Seven men, *p.* 17. *l.* 6. *f.* ſtone, *r.* pantarva: *p.* 17. *l.* 29 *f.* ſtome, *r.* Medicines: *p.* 19. *l.* 19. *f.* ſtone, *r.* Medicines: *p.* 23 *l.* 25. *f.* Heydon, *r.* Jacob Heydon: *p.* 24. *l.* 14. *f.* but live: *r.* live: *p.* 28: *l.* : *f.* waxed, *r.* groweth greater: *p.* 47: : 16: : things neare, *r.* things are neare: *p.* 48: *l.* 4. *f.* furniſh, *r.* burniſh: *p.* 48: : 15: *f.* fix, *r.* furus: *p.* 5: : 19: *f.* that, *r.* then that: *p.* 5; : 2: : *f.* and Copperas, *r.* a Copperas: *p.* 58: : 2. : *f.* need any of any, *r.* need of any: *p.* 62: : 19 *f.* own *r.* one: *p.* 71: *l.* 17: *f.* ſtone, *r.* ſtout: *Lib.* 5 *p.* 1: *l.* 21: *f.* to ſhrew whence, *r.* to ſhew more plainly whence: *p.* 2. *l.* 8: *f.* any, *r.* many: *p.* 8: *l.* 5: *f.* Gregorius, *r.* Georgius: *p.* 15: *l.* 31: *f.* Dr. Anthony, *r.* Dr. Culpepper: *p.* 27: : *f.* aqua Mar: Scorpio, *r.* aqua Martis in Scorpio, and ſo you may read the reſt of the waters of the Figures of Aſtromancy, and Geomancy: *p.* 31: : 16: *f.* and of, *r.* with: *p.* 32: : 28: *f.* wonder: *r.* wonderful: *p.* 73. *l.* 22 *f.* Book: *r.* 33: *r.* The Harmony of the World, book 2: *f.* 36: : : *f.* : 83: *r.* The Temple of wiſdome: *p.* 83: : : *l.* 7: *r.* *Chriſtopher Rodd*, of the Rod, Eſq; one of his Majeſties Attorneys in the Court of Kings Bench: *p.* 4: *l.* 3: *f.* procure, *r.* prove: *Lib.* 4. In the Advertiſement, *p.* 55. *l.* 20: *f.* John, 4: 4. : *r.* John, 8: : 8. : 44:

Chap. I.

Of God, Art and Nature.

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

GOd *is our holy Guide*, therefore in all orderly *Speeches*, and matters of *Learning*, it firſt of all behoveth a wiſe man to agree upon the thing in hand, what it is; And what is the bounds (or *Definition*) of the ſame; it ſeemeth very needfull in this diſcourſe of the *Roſie Crucian Medicines*, to ſhew firſt, their matter, in *Nature* and *Art*, their manner of working, all which we will here canonically and orderly make manifeſt, be-

cauſe it is a thing much in doubt and in
queſtion among the *Learned.*

Eyes that uſe to behold and view the
reaſon and nature of things, may eaſily
perceive by the outward ſhape and inward
gifts of man, unlike and paſſing all other
wights (*or living Creatures*) that he was
made for ſome notable end and purpoſe
above the reſt, and ſo not for pleaſure, ho-
nour, or enough of needfull outward
things, which they call *Riches*; nor yet
for any other matters, which other wights
void of wit and reaſon ſeek and follow:
therefore a man ought not to make any
thing of that nature his end and happineſs
unleſſe he think it reaſon for the *Maſter*
(*and better workman*) *to learn of the Servant*
and worſer; for what other pattern and ex-
have we to follow? none at all; becauſe
are the beſt *Creatures* in the world; than
is without the world, ſay you, and amon
the *bleſſed mindes*, or the *Æthereal Inhabitan*
above and without all; neither yet ha
we found it, for they be our fellow-ſervan
and ſubjects under one *Almighty King.*

2. Wherefore *Eugenius Theodidac*
ſayes there remains nothing but *God*, a
his happines to be ſought and ſet bef
our eyes; not with hope to overtake a
reach it, that were madneſs; but with
ſire to attain ſo much thereof, as the p
port

portion between him and us will ſuffer:

2. Or if the unmeaſurable, and boundleſſe, or infinite bleſſedneſs of *God* admit, no compariſon, it were beſt, yea and by the example of Mr. *Tho. Heyden*, to make the bounds of our happineſs in *long life, health and youth*, ſo much of the ſervice of *God*, as our whole power and nature will *hold* and *carry*; now if we knew that divine Pattern, and onely gift of God, all were well: And this as almoſt all other truth, eſpecially in caſe of life and manners, for the which this Book was chiefly *written, by the witneſs and record of holy writ, and received to be known and proved*: if that were not ſo ſtrange and far off from this purpoſe, which is appointed as you ſee to run through the midſt of *Art, Nature, Reaſon, Philoſophy* and *Phyſick.*

3. Wherefore ſithence both in this and all other matters, *Galen* builds overmuch upon his own devices, not conſidering as ſome may object, that a man (eſpecially a young man) may ſwerve, but we have aſſiſtance of the *Roſie-Crucian Seraphical illuminated fratenity, and have beſides a ſingle judgement and manual experience* in the Phyloſophers Pantarva, a double portion, of the ſpirits counſell, which ſaid ἴσω ὅτι βελὴ παρὰ ἄνδρας πάντα ἐσθλὰς, All other beſides did not content us, becauſe

they were no more but men endued with ripe wits, and perhaps ſound judgement in the courſe of kind(or Nature and Phyſick;) Now I muſt look as near as I can to my own judgement, that it be ſtill ſquared by the rule of truth and reaſon; And ſo let us return to our purpoſe, long Life, Health, Youth, Riches, Wiſdom and Vertue, are not to be found among thoſe men that live like Hogs, alwayes greedy after ſuch things as beaſts deſire, & know no better then things auſpicious to ſwine.

4. Then to finde this happineſs and pleaſure of heaven among men; To whom were it beſt to travel? unto Poets think you? No: becauſe they take their aim ſtill at a vaine mark, the peoples liking, as you may ſee by Mr. *John Cleavelands* Poems; for I will not draw of the dregs (when he ſaith) *If a man be rich, and have his health, with a contented minde, and honour, let him not care to be a* God, *nor for popular applauſe.* This vain and worldly content is farre from a *Divine nature*; Nor yet need we go to the lower or leſſer houſes of *Phyſick*, where as they be tainted and unſound in other points of learning; ſo in matter of manners they doe not do well to place their content in honour, pleaſure, or in ſuch like outward things, no nor to ſet it in good life alone, and vertue.

5. Be-

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

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

gent, and all the operations thereof, is the *Sun*; and the mother thereof, or which applyes the place of a female and patient, is the *Moon*; the nurſe thereof and her paps, all the influence of heat and moiſture, of the *Sulphure and Mercury of Nature*; for the *ſpirit of God* moveth not but upon the face of the waters; the earth, the wind, or aire, is carried in its belly, as the ſailes in the chain, that tye the ſuperiour things to them that are below. This is the Father original, and Fountaine of all perfection, and of all the ſecret and miraculous things done in the world, whoſe force is then perfect and compleat. Now let us ſee what opinions others hold, and how neer they come to *Theodidactus* his right line of truth.

7. To begin with *Plato*, the ſpring of this Philoſophy, his Medicine and Happineſs; he diſputes in *Philæbus*, as neere as I could gather, out of ſo large and ſcattered a ſpeech, is nothing but Pleaſure and Health in a Medicine. And yet this Divine man meaneth not (leſt you ſhould marvell) with that heard of ſwine (though they were not the brothers of that foul opinion, but watered their gardens, as *Tully* ſaith, with other mens ſprings) to ſet open all the gates of the fences, and to let in all that comes; but onely at a few nar-

narrow loops, to receive cleane delight without all grief interlaced, and by name delight in colours, conſent and ſome ſmells in *Health*, *Wiſdome* and *Vertue*.

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

8. Theſe be the beſt grounds of Happineſſe and Pleaſure that ever any Philoſopher or Phyſitian hath ſaid at any time; (for never a one hath quite built it up;) let us ſee how they be ſquared: If the foul-fed Epicure may again be juſtly reproved, and reckoned as an impious perſon, whom never any heavenly thoughts

touched for bringing in an idle God, neither ruling the world, nor regarding it: How can *Aristotle* seem wrongfully accused of impiety, & for the same banished out of the *Academy*, if there were not other proof against him (when he saith) in that place, *God* leadeth no other then this beholding & gazing life of his? Is it not an idle, and, as it were, a covetous life turned back upon it self, and estranged from all outward action applied and directed to others? yea, and that in his own, and all other mens understanding; then to encounter him with his worthy Master *Plato*, if that were the best life, or the life of *God*, why did God make the World? he lived so before, if that had been the best life; but because he was good, he would have others enjoy his goodnesse; and before he was busie in making, and is yet in ruling the world; and yet indeed it is no busines, as we reckon it, that is no care and trouble, but an outward deed and action, cleane contrary to the inward deed of a musing minde onely shooting at his owne good estate with his wisdom & knowledge.

9. But if he deny all this, as it's like he will, to increase the heap of sin, he grants no beginning; then what can be greater evidence then his own writings, one quite thwarting another, as cross as may be; for in another place he comes again, and saith

saith, that every man hath so much happinesse as he hath Wisdome and Vertue, even by the witnesse of God himself, who is therefore happy, and not for outward goods; what can be more divinely spoken, and more cross to the former, foule and godless opinion? nay, see the force of truth; he yieldeth again according to the heavenly Master, that to fore-stall the place from the worser sort, good men ought to take office upon them, and to manage affaires of *State*: yea further, if they refuse (*which if they be wise, they will, quoth* Zeno) *that they may rightly be compelled*; then, if this wise man hath vertue in possession, as no doubt he hath, he must as we see by his own confession, use it; and the same reason is of God himself in this great City of the World; but *Plato* by name, thinks those two so nearly allied and knit together, as he dare openly deny happiness to that Common-wealth where they be dislinked and stand asunder.

10. Then we see, that in the judgement of these two great *Philosophers* and *Physitians*, where they be best advised, and in deed and truth, *the divine pattern of happiness*, which we ought to strive unto, is no more, nor no lesse then that worthy couple of *wisdome and vertue* knit together in that bond of fellowship, which may never be parted asunder.

That

That *Salomon* desired, when God gave him his choice, and bad him ask what he would have, and he would give it him, as you may read 1 Kings c. 1. He said, *Lord give thy servant an understanding heart, that he may judge between good and bad; and the speech pleased the Lord, that* Salomon *had asked this thing; and God said unto him, Because thou hast asked this thing, and hast not asked long life, neither hast asked riches for thy self, nor the life of thine enemies, but hast asked for thy self understanding to discerne judgement; behold, I have done according unto thy word. Lo I have given thee a wise understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And also I have given thee that which thou hast not asked, riches and honour; and so will God doe to all those that mind wisdome and vertue.* In the first place, with an intent to do good to others. On the contrary, sad experience hath witnessed even in our dayes, that many, whose whole aim was to be rich in this world, have been deprived of all, and forced to seeke their bread in a strange land; so may others do yet for ought I know, if they be not all the wiser; they that swallow down riches, and not by right, shall vomit them up again; the Lord shall cast them out of their bellies, *Job* 20. 15.

11. But you may say, we have reared our

our Happiness, long Life and Health aloft, and made it a fair and goodly work; but more fit for the dwelling of those clean and single minds (or spirits) above, which they call Messengers (or *Angels*) therefore is man so buried here below in these earthly bodies, as we are scarce able to look up unto it: and therefore *Pythagoras* in his book, with good advice, often receiveth in enough of bodily and outward goods, to help the matter, (thought it not to be any other cause of joy, than the instrument is of Musick:) and so *Plato*, we see, nameth his servants and helpers.

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

13. Then, if these be so needfull as they be, it were of much need to lay them down, and keep just account, which those *Physitians* do not, lest if there be two for one, *Happinesse*, &c. should halt: if again, too many, the idle parts might, in fine, infect and marre the rest; as we may fear

of

of *Plato his first three Delights*, although they be not hurtfull of themselves; Without more words, the just summe is thus: To obtaine so much Happinesse *&c.* as our Nature is able to take and hold, the body had need be first willing and obedient, and then store of outward needfull things to be at hand and ready; these every man knoweth; but for the body, that is obedient, when it is *long lived, healthfull, young, cleare, and temperate*; when all these helps flock together, we may be happy, if we will; if any want, we shall doe what we can, as you shall hear hereafter.

Then let us marshall these things at last in order, by the *Holy Guide*, who compare Happiness to a Family, & makes that loving couple *Wisdome* and *Vertue*, as *Man* and *Wife*, and *Heads* of the Houshold, the five proper eyes of the body like Children, and Riches as Servants. These againe, if the chief of the house will suffer them to marry, will beget other two bond-children, to beautifie the same house, *Honour* and *Pleasure*; but the wise and good Housholder will in no wise suffer it, lest his house should be troubled with more then may be ruled; and, although true and right Honour and Pleasure will perforce follow, yet he shall not

not regard them, nor be minded towards them, as those grave men were towards *Helen*, and often use their saying, although they be such kinde ones, yet let them go: and us follow our way to *health* and happinesse, *&c.* See *The Harmony of the World*, &c.

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

CHAP. II.

1. *The way to Wisdome*; 2. *Hermes medicines*; 3. *Rules*, 4. *possibilities and effects*; 5. *faultlesse studies*; 6. *approved reasons*; 7. *Opinions*; 8. *The stop-ship*; 9. *Secret truths.* 10. *Wondrous works*; 11. *Wisemen*; 12. *Alchimy*; 13. *Of the secret blast and motion of God*; 14. *Of Natures fault*; 15. *Divine truths*; 16. *Mans minde*; 17. *Of the life of God*; 18. *Raging Counsell*; 19. *Stingelesse Drones*; 20. *Dissention*; *the Emperours folly.*

O h that we knew that health and happinesse, we may when we will, go into the way where and how all men may be blessed: wherein I am quite bereaved of all helps from the *Grecians*, as men ever

ver apt to ſpeak & think well, rather then to do & perform any thing (though conſtancy & agreement, in their ſayings would have left *bleſſedneſſe* as well as other good things in the power and reach of all men) and I muſt fly for aide into *Ægypt*, a people ſo far paſſing all other Nations, as it is better and nearer to God, to work and to do great wonderous things than to behold and look upon them.

2. For it is delivered to Ancient and true Record that one *Hermes a King and Law-giver* of that Country, a man of a rare and divine gift in knowledg above all that ever were, found out Medicines able to bring all men to health & long life, *&c.* and left them behinde him in writing to his people; & that they were after him, a long time by the wiſer ſort, cloſely wrought and uſed, untill at laſt, they crept abroad and ſtole into *Arabia*, when ſhe flouriſhed in Arms and Learning, and there got the name which it now commonly keepeth of *Filius Solis Cæleſtis*, *Amicus Vitæ*, *Pantarva*, *Ignis Vitæ*, *Stella Vitæ*, *Radix Vitæ*, *Aqua Stellis*, *Aqua Lunæ*, *Deliciæ vitæ*, *Panacea*, *Succus Vitæ*, *Medulla vitæ*, *Adjutrix Vitæ*, *Salus vitæ*, *Sanguis vitæ*, *Aurum Potabile*; and indeed all theſe medicines are made of prepared gold, *&c.* Now from thence in the ſame ſecret and diſguiſed manner (for that is the wont of them, as becomes ſo deep ſecrets) they

they have traveled and ſpread themſelves over all Nations; now and then opening and diſcovering themſelves to a few of the better and wiſer company.

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

Then for the common or wilder ſort, which either for lack of good Nature, or want of good Manners, uſe to wrangle about words, or twitch at things, I care not; and becauſe I know them not, I paſs them as unknown men; for neither was *Hercules* able, as they ſay, to match with many-

many-headed *Hydra*, nor yet with the *awke and crooked Crab.*

4. Then to turn my ſpeech, which way were it beſt to ſet forwards? not right and ſtraight to the matter! No; becauſe there is ſuch crying out againſt the poſſibility of the good work which our Medicine promiſes; and that Awke for judgement of the matter hath been the chief cauſe which hath hitherto buried this Divine Art from the ſight of good and learned men; I take it the beſt way of delivery, before I come to the point it ſelf, to fetch about a little, & then to ſhew the poſſibility of thoſe effects, and the way to work them by other or weaker meanes, as well as by *Hermes Medicines.* For although it be not ſo natural, in marching forward to move the leaſt and weak part, yet I keep it right atificially, and then it ſhall agree with that goood order of Art: Firſt of all to put by a few of the light things laid againſt this bleſſed Science, becauſe, albeit, they be gathered but by gueſs, beſides all grounds of certainty; yet they have ſo wholly poſſeſſed the common people, yea, and ſome of the better and wiſer ſort likewiſe, that without any further ſearch or hearing of the matter, they have ſtraight-way caſt it off for falſe, and condemned it; for when as one's

once ſleep hath taken the fort of the body, the ſenſes yield, and can do nothing; ſo if wrong belief get once poſſeſſion of the ſoul, reaſon is laid to reſt, and cannot move again, before that miſt be looſened, put to flight and ſcattered.

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

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

and when their own Records, if they chance to light of any thing that was not ſown abroad, and publiſhed to the world, as is the uſe of worldlings; but left like moſt precious Jewels unto ſome freind of ſecret truſt, which was counted as a Son adopted, upon condition to keep it ſtill within the houſe and ſtock of *Hermes*, from the eyes and hands of the world and ſtrangers, running evermore, like the wiſe Starres, a contrary race unto the world, that no mervaile, though they be both, in like ſort croſſed by the world, and miſcalled wanderers (or Planets,) when indeed and truth they goe better. Now when they deem credit to be denied to the mens report & witneſs, it is a ſign that either their own report & witneſs is of light and little weight, whereby they judge of others; or elſe, that their thoughts are vain and phantaſtical, puffed up, I mean with that new kind of ſelf-love and overweening wiſdome, to ſet up themſelves, and pull down Authorities; of which ſort it falls out moſt commonly in people, that while they ſtrive to avoid the lake of ſuperſtition, they run headlong unawares down the river of impiety; for if ſuch a wide breach and entry may be ſuffered to be made into the credit and authority of the Writers, which are the life of Antiquity and light of Memory, great

great darkneſſe and confuſion will ſoone come in and over-caſt the world; yea, and ſo far forth at length, as nought ſhall be believed & judged true that is not ſeen; that even they which dwell in the main land, ſhall not grant a ſea; a thing not onely fond and childiſh among men, but alſo (ill be to me, if I ſpeak not as I think) wicked and godleſs amongſt us Chriſtians, whoſe whole Religion, as S. *Auguſtine* ſaith, ſtands upon that ground.

7. Wherefore, if we muſt needs believe Records, yea, though they be ſometimes lewd men, fooliſh and unlearned, as if they were as whole and harmleſs as *Xenocrates*; but eſpecially, although they had great cauſe to lie, and to ſpeak more or leſs then the truth; who can in common reaſon refuſe the ſolemn oaths of ſo good, wiſe and learned men? for he is good for the love of Vertue it ſelf; he that is wiſe, to avoid the ſhame of lying, will ſpeak the truth: What ſhall I ſay of *Eugenius Theodidactus*, that durſt in times paſt *own no other name*, whoſe whole care and practice, drift & ſtudies, now is nothing elſe but to finde and ſet down the truth? but all is well & clear of all ſuſpition, if it may, be thought thoſe oaths and proteſtations to have ſprung from himſelf, and others experienced in theſe undeniable truths, of more good will and deſire to perſwade the lo-

vers of Wiſdome and Vertue, than wrought out by feare or flattery, which may eaſily be judged in ſuch men, as were all either then *falſe Protectors* that cared not, or *Kings* that needed not, as it is clear in all their eyes that are *converſant* in theſe kindes of ſtudies. Wherefore ſuch men as are ſo bold with our ground of reaſon to deny, and deny ſtill all that comes, are, in my opinion, greatly to be looked unto; for although they, like *Xerxes*, pull not down Religion with hands openly, yet they are of another ſort as dangerous, that undermine it cloſely with wrong opinions. If our men avoid ſuch plain untruths, as might be reproved by common ſenſe and daily experience, as when *Anexagoras* ſaid Snow was black, and *Xenophanes* the Moon is inhabited, and full of hills and cities; and in cities of old, with ſome of late among the Stars [Sir *Chr: Heydon* Baron. & Mr. *Joh: Heydon*, and Mr. *John Gadbury*;] but I ſpeak not againſt Aſtrologers, but againſt ſuch flattering lyars that have gained their eſtates amongſt ſilly fooliſh women, & ignorant people, that hold, that the earth, the *onely movable* thing in the world, ſtands ſtill, and ſuch like ugly miſhapen lies, wherewith *Greece* over-ſwarmed; then you had reaſon to uſe them with ill words and thoughts as you

you doe: Now, although I was partly perſwaded to be of the ſame opinion with thoſe that hold the earths immobility: but being convinced, I relinquiſh my former opinion; for they maintain, that by a Heavenly Medicine they have great and wonderfull changes, turned all metals into Gold, Folly into Wiſdome, Vice into Vertue, Weakneſſe into long Life, all Diſeaſes into ſound Health, and Age into Luſtineſſe and Youth againe; How can you diſprove them? when did you ſee the contrary? you ſurely know the nature of the deeds and effects; for they require great knowledge; but the doing cauſe workman, that you diſlike is, their *Medicines* you never ſaw, nor can imagine what it is, much leſs conceive the *reaſon, ſtrength & nature* of it; nay you ſee nothing, but grope and blunder in the dark, like blind-folded men at all things; elſe how could theſe exchanges have eſcaped, & been hid from you, in a world ſo full of all kindes of changes? I mean, you ſee great and admirable things (albeit you do not ſo take them, becauſe you ſee them often) but you doe not truly ſee them, that is, you perceive not the nature, cauſe and reaſon of them, and that makes you ſo childiſh to believe nought unſeen, and count all things wondrous which are not common

among you; much like that harmleſſe and ſilly kind of people, of late diſcovered, which made miracles and wonders of many matters, that in other countreys are ordinary and common, in ſo much as (to take one for all) they could not conceive how two men aſunder could by letter certifie one another, unleſs a ſpirit were wrapt up in the paper to make report, and tell the news; but if you and they could once, by this Guide & Art, cut into the depth and nature of the great and marvellous works of kind and skill, which are common and daily among you; then, and not till then, you would be ready and eaſie by compariſon to receive almoſt any thing unſeen, and brought by report unto you. Let me awake your wits a little; you ſee daily, but not thorowly, how the Moon by her Sympathy with the ſpirit of the water drawes the Ocean after her, makes the ebbs and flowings thereof: it is likewiſe commonly knowne, that the *Load-ſtone in the roofe of* Mahomet *his Church, draws up his iron Tomb from the ground, and holds it hanging in the middle way*; like as the miners in *Germany*, found their tooles which they had left in ſuch a Vault, hanging in the morning; which was accounted for a miracle, before ſuch time as the cauſe, by the skilfull, was ſeen

ſeen and declared unto them. What ſhould I ſay more of this Stone? it is not unknowne that there are whole rocks thereof in *India*, at the Caſtle of the *Adamant*, erected by *Jul. Cæſ.* drawing ſhips that paſs by loaden with iron unto them: & yet we ſee that this mighty Stone, in preſence of the Diamond, the King of Stones, is put out of office, and can do nothing.

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

9. I ſhould now paſſe over to that other ſide of skill and craft, and call to minde many great and wondrous workes there done and performed; the curious work of that *Italian Ring*, *which held a Clock beſides a Diall within it*; theſe three common feats found out of late, paſſing all inventions of Antiquity, the *Gun*, *Card*, and *Printing*, and many other dainty Devices of mans wit and cunning; if this ſhort and narrow ſpeech appointed would ſuffer any ſuch out-ridings, let theſe few ſerve to awake you, and call your wits together: you ſee theſe things I ſay, and are never moved; but if you had never ſeene them, but heard the ſtories only reported, what would you have thought and ſaid? and becauſe no man judgeth ſo

well of himſelf as of another; ſuppoſe a plain and harmleſſe people, ſuch as thoſe Indians were, had from the beginning dwelt in a *Cave* under ground, let it be the Center if you will, and at the laſt one man more wiſe then the reſt, had by ſtealth crept out into the light: And by long travel & traffick with our people, had ſeen and learned the courſe of nature of things which I have rehearſed unto you, and then returning home, had ſuddenly ſtart up and begun to account the wonders which he had ſeen and learned: firſt, that he had found the earth hanging in middle of the aire, and in like ſort a bright and goodly cover compaſſing afar off the ſame; this cover beſet and ſprinkled with infinite lights and candles, and among the reſt, one (to be ſhort) of a foot in bigneſs to his ſight, without all touching, or other means or inſtruments to be perceived, to hold and pull huge heaps of water after her, as ſhe paſſed up and down continually, would they not ſhout and lift up their hands, and begin to ſuſpect the man of infection with ſtrange and travelling manners?

10. But admit, when the noiſe were done, and all huſht, he went forward & told them of ſuch a Church and Vault with other things, as well, and more ſtrange:

ſtrange (then the earth (for that cannot be otherwiſe, unleſs heavy things flew up againſt Nature) hanged in the aire alone, and of ſuch hills, that as the Sunne waters drawes ſhips out of their courſes, without any ſtrength or meanes viſible; furthermore, if he laid abroad the wonderfull might of a little fiſh, like half a foot long, able to ſtay the maine courſe of a ſhip under ſaile: doe you not think with what ſour contenances and reviling words, and reproaches, they would bait and drive him out of their company? but if the good and painfull man burning with deſire to reform the eſtate of this rude and deformed countrey, would not be ſtayed ſo, but ſpying a calmer time, durſt come in preſence, and ſtep forth before them again, and ſay, that by his travel he had made ſuch a ring as I ſpeak of; ſuch warlike Engines as ſhould fall as fearfull as thunder, and as hurtfull as a canon fired at a fort, a mile off planted; with a kind of writing, whereby four men might record as much in the ſame time as four thouſand of the common Clerks; ſuch a Card, wherewith a Countrey-man that never ſaw the Sea, ſhall ſit in the bottom of a Ship, and direct the courſe thereof throughout the world without miſſing; Is it not like they would apprehend

hend him for a couſener, and adjudge him to puniſhment? then put the caſe you ſtood by and ſaw the matter, I appeale to your own experience, would you not think the Traveller worth pity and praiſe, and the People of reformation?

11. Well then, let us returne to our purpoſe; there is a Nation of wiſe men dwelling in a ſoyle as much more bleſſed (then yours) as yours is then theirs of the Deſarts, that is, as they bide under ground, and you upon the face of the roof: ſo theſe men inhabite the edge and the skirt of Heaven; they daily ſee and work many wondrous things, which you never ſaw nor made, becauſe you never mounted ſo high to come among them; if any one chance to flie away from you to thoſe heavenly places, & after like experience, to return & make the like reports, you give him the like rewards you give: (compare the reſt) I ſay no more; but if God would give you leave and power to aſcend to thoſe high places, I meane to theſe heavenly thoughts and ſtudies, you might quickly, by view of deep cauſes, and divine ſecrets and compariſon of one to another, not onely believe the bleſſed Art, but alſo learn and perform the ſame, and cure all the diſeaſed.

12. But

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

theſe

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

13. Wherefore, by the example, and as it were by the ſecret blaſt and motion of God, after our men had found theſe reſtoratives, & uſed them for the time, & meant to leave them as becomes good men, to poſterity, they took this way of counſel to lay

lay them up ſafe in a ſtrong Caſtle, as it were in the which all the broad gates and common eaſie entries ſhould be faſt ſhut up and barred, leaving one onely little back doore open, fore-fenced with a winding-mark, that the beſt ſort, by wit, paines, and providence, might come into the appointed bleſſedneſſe, the reſt ſtand back forſaken; their Maze and plot is this: firſt, they hid themſelves in low and untrodden places, to the end they might be free from the power of *Protectors*, &c. & the eyes of the wicked world; and that they writ their bookes with ſuch a wary and well fenced skill, I mean, to overcaſt with dark and ſullen ſhadowes, and ſlye pretences of likes & ſecret riddles drawn out of the midſt of deep knowledge and ſecret learning, that it's impoſſible for any but the wiſe and well given, to approach or come near the matter.

14. And therefore it is, that when the godleſs and unlearned men, hovering over gaine and honour, preſume againſt *Minervas* will to handle theſe words, when the things ſhould rather be handled (for nothing is ſoft and gentle as ſpeech, eſpecially ſo throughly tempered) and yet all beſides the ſecret meaning, thruſt up in deep knowledge: then if theſe wayes and phantaſies they practiſe & ſet on work as faſt

faſt (as their fingers itch) and miſſe as faſt (as they muſt needes doe) they ſay they followed our rules and precepts, and put our work in practice, and found them falſe, that were as if a cunning Archer and Huntſman had delivered as darke rules of ſhooting and hunting unto his Countrey-men, and theſe by chance had fallen into the hands of another wild and untaught Nation, which ſimply miſled by miſtaking his drift and meaning, had made them ploughs to ſhoot in, and gored their Oxen to their game, and then miſſing of their purpoſe, cryed out and blamed the Arts of ſhooting and hunting, & ſought to blow away & abuſe the man that taught them: would not a wiſe Judge hold and deem both theſe and them, and all other buſie-bodies, that doe uſe to mine and dig in other mens dealings, to be ſent unto their own trade and buſineſſe, wherefore they were made and faſhioned? and to let the reſt alone for the right owners? and for thoſe of *Hermes* houſe, do not think they make claim, ſue, and recover their own in open court, as others uſe (that were away in ſuch a wicked world, to loſe land, life and all together quickly) but in the ſecret ſort, which falleth out within the compaſſe of your reproof. Neither would I have you fol-

follow too hard, and be ſo earneſt upon the next reaſon, that albeit our men had cauſe to hide their works and practice, yet they would have ſhewn the fruit and effect thereof, advancing themſelves, as others doe, to Honour and Pleaſure, and not have lived like the refuſe of the world, in ſuch mean plight and wretchedneſſe; for that is the lighteſt of all other, though it ſeem greateſt: if I liſt to rifle in the rolls of ancient Records, I could eaſily finde and ſhew you, that although the moſt part of people live in this harmleſſe and ſafe eſtate, which I told you, yet ſome again were Kings, and men of great place and dignity (and yet I think by remainder, and not by purchaſe, ſo;) but I love not this kind of reaſoning; let them that thirſt, go to the fountaine, and as I remember, that in the houſhold of *R. Crucian* Riches are made but Servants, & not Maſters & Rulers, becauſe they be, for the moſt part, unruly and ambitious; and for that cauſe they have no liberty granted them, but are enjoynd to ſerve lowly their betters, and to look no further; ſo that if our men were happy, or at leaſt lovers of the ſame, their riches ought to be imployed in their own ſervice, that is, to win Wiſdome and Vertue, and not ſent out to wait upon I know not what ſtrangers, Honour

nour and Pleaſure; which, as they be ſtrangers, yea, and dangerous ſtrangers, lying open (as all high things do) to the blaſt of Envy, ſo moſt commonly they will not be ruled, no more then they which got them, and then rebelling againſt them which are their Lords and Rulers, doe overthrow an happy eſtate.

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

16. And therefore this ſame divine man makes that minde alone the whole man, the body of a thing that is his, and belonging unto him, but unto his, that is the body; and, as I may terme them, his mans men. And this thing alſo *Bias* before him, did as well performe, when at the ſpoyle of the City, having leave, he took not

not his carriage with him; and anſwered to the check of his friends, that he carried all his own things with him, which was nothing but a naked body.

Ariſtotle is of the ſame minde with *Plato*, as appeares notably in his laſt Book of Manners, where he hath laid down many ſound reaſons why this life is beſt, and ſo by wiſe men, is and ought to be taken; becauſe it is, ſaith he, the moſt quiet life, and fulleſt of true delight, and with all things needfull beſt ſtored; for indeed it wanteth nothing; for what? as a minde is divine in reſpect of a body, ſo is the life of it, which is that we ſpeak of, in regard of the civil and worldly life. And againe, if our mindes are our ſelves, it were meet to lead our own life before ſtrangers: but laſt of all, becauſe God, our onely pattern, leadeth no other life but this. I might be very large, if I liſt to ſeek about and traverſe this matter: but here is enough to ſhew the purpoſe and reaſon our men of *Egypt* had; it was in their choice to chuſe this kinde of life which the world doth deſpiſeth: but how if I could bring them in bereaved of all choice and freewill, and driven by force of neceſſity to do the ſame? would not that ſtop the wickeſt mouths, think you, in all this lewd company? let us know firſt, that the

minde of man being come from that hig
City of Heaven, desireth of her self to liv
still that heavenly life, that is the blesse
life above described; and if there be an
let, as there is likely it is, in the weigh
and grosnesse of our body, over-weigh
ing our mindes down to the ground, an
to all their own muddy matter; then tha
our men, after they have got this golde
Stone, so famous in the world, do not, a
they think, and would doe, straightwaye
run to their Coffers; but first and chiefl
gild their bodies with it: wherefore af
ter that, by that mighty, fine and tempe
rate Medicine, they have scoured out of a
grosnesse and distemper of the body, th
onely lets to understanding and goo
manners, as we shall heare hereafter, an
thereby leave the mindes at large, an
almost at her first freedome; she, and
they together laying aside, and, as it were
casting down all earthly matters, mu
return to their own former life again; s
far, I mean, as the condition and state o
man will suffer: and so put case you fin
your own dark and dusky eye-sight,
soone taken with every soule, vaine an
worldly fancy, yet you must not judg
these heavenly men thereby, but thin
the most sharp and clear sight of their un
derstanding easily able to see the blem
an

nd to avoide the Call of common
love.

18. Wherefore, to close up this point
at last, sith this happy craft of *Hermes*, for
ought that they know, may be true and
honourable; let the common and un-
learned sort stay their judgement, and
leave the triall sifting of any further mat-
er unto the wise and learned, and there
n all directions, if they have none of
hemselves, might learn better advise;
efore for the fault of some, they turn to
ny raging counsel, and bend the edge of
uthority against all.

19. I grant, that as in all good Arts, so
this, because it is the secreteſt; there be
ome drones crept in among the friends:
hat then, as they are of another kinde,
r never begotten by *Hermes*, or any of his
ons, so no reason they should slander
he Name and House of *Hermes*, but bear
he burden of their own faults; then
ay be sorted out and known from the
oly stinged and profitable Bee: first, by
eir bigneſse in words and braggs, and
en (as followeth lightly by the course
f kinde) by their stingleſse and unar-
ed weakneſse in all defence of learning;
nd thirdly, by their sloth and idleneſse;
r although they never leave stirring,

yet, as *Seneca* ſaith, *operoſe nihil agunt*, they painfully do nothing, becauſe all they do is to no purpoſe, all is fruitleſſe and unprofitable. But *Diocleſian* lacked this diſcerning wiſdome, and raſhly ranne upon all, and burnt the Booke, much like that part of *Lycurgus*, who for the drunkenneſſe of the people, cut downe the Vines; had it not been better to have brought the ſprings of water nearer, and to have bridled, as *Plato* ſaith, that made good with the ſober?

Even ſo the Emperour might with better advice have tempered the heat of *Alchimy* with the cooling Card of Diſcretion, and made it an Art lawfull for a ſmall number onely, and with like charge to be practiced, which had been a Counſel worthy wiſe Princes, neither to let the hope of ſo great a Treaſure goe for a ſmall loſſe, nor yet upon uncertaine hopes, be it never ſo great, to loſe a certaine great thing, to wit, the life and goods of his Subjects well and orderly beſtowed. Now let us joyne Art and Nature together, to know all things paſt, preſent, and to come; that Long Life, &c. may be with the more pleaſure enjoyed; for after this methodically *Holy Guide*, Knowledge.

ledge, the reſt will be imperfect: then Knowledge compleats Happineſſe, Long Life perfects Knowledge; Health comforts Long Life: Youth pleaſes Health; Riches rejoyce Youth; Youth embraces Wiſdome and Vertue, &c. which you ſhall finde all in order.

THE

Holy Guide,

Leading the way to

Vnite Art and Nature:

In which is made plain

All things past, present, and to come.

By JOHN HEYDON Gent φιλομος,
A Servant of God and Secretary of Nature.

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

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

TO THE
Truly Noble by all
Titles,
Sir *Ralph Freeman*,
Baronet, &c.

External, internal, and eternal happi-neſſe be wiſhed.

THe Roſie Crucians *have a very Excel-lent opinion* (Moſt hono-red Sir) *that we ought to labour in nothing more in this*

this life, then that we degenerate not from the Excellency of the minde, by which we come neareſt to God, and to put on the divine Nature: leſt at any time our mind waxing dull by vaine idleneſſe, ſhould decline to the frailty of our earthly body, and vices of the fleſh. So we ſhould loſe it, as it were caſt down by the dark precipices of perverſe Luſts.

Wherefore we ought ſo to order our mind, that it by it ſelfe, being mindfull of its own dignity and excellency, ſhould alwayes both think, doe, and operate ſomething worthy of it ſelf: But the knowledg of divine Science doth only and very powerfully perform this for us, when we by the remembrance of its Majeſty, being always buſied in divine Studies, do every moment contemplate divine things, by a ſage and diligent inquiſition, and by all the degrees of the Creatures aſcending even to the Arch-type him-

himſelf, to draw from him the ſecret Practick, Theory of Art and Nature, according to the doctrine of the Holy Guide, *which thoſe that neglect, truſting onely to naturall and worldly things, are wont often to be confounded by divers errours and fallacies, and very oft to be deceived by evil ſpirits.*

But the underſtanding of the Holy Guide *purgeth the mind from errors, and rendreth it divine; giveth infallible power to our* Roſie Crucian Guide, *& driveth far the deceits & obſtacles of all evil* Spirits, *& together ſubjects them to our commands; yea, it compells good* Angels, *and all the powers of the world unto our ſervice, viz. The vertue of our Art being drawne from the* Arch-Type *himſelf: To whom when we aſcend, all Creatures neceſſarily obey us, and all the Quire of Heaven do follow us.*

Seeing therefore (Learned Sir) you have a Divine and Immortal

ſoule given you, which ſeeing the goodneſs of the Divine Providence, a well diſpoſed fate, and the bounty of Nature have in ſuch manner gifted, that by the acuteneſs of your underſtanding & perfectneſſe of ſenſes, you are able to view, ſearch, contemplate, diſcern and pierce thorough the pleaſant Theatre of Naturall things, the ſublime houſe of the Heavens, and moſt difficult paſſages of Divine things.

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

We preſent therefore now to you, a compleate worke in the Holy Guide, which

which we have perfected with diligent care, and very great labour and pains both of mind and body: and though it be rude and unpolished in respect of words, yet it is truly elaborate in respect of matter: Wherefore I desire this one favour, that You would not expect the grace of an Oration, or the Elegancy of Speech in this Book, which we wrote long since and revised in our dayes of mourning, for the death of our fellow-Priso-

Prisoner John Hewit, *Doctor of Divinity, and others, who were spitefully thrust into Gaole with us, and many cruelly murdered by the Tyrant* Cromwell, *because they loved our Soveraign Lord the* KING.

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

Againe, We have chose the lesse Elegancy

of Speech, abundance of matter ſucceeding in the place thereof; but ſeeing without doubt, many ſcoffing Sophiſters will conſpire against mee, eſpecially of thoſe who boaſt themſelves to bee allyed to GOD, and fully repleniſhed with DIVINITY; And the ſect of ſelf affectors, that will (unleſſe ſome Judicious Patron bee fixed to the Fronticepiece, as the beames of the Sunne to correct their ſawcy

ſawcy peering with blindneſſe) not onely diſgorge their envy in words, but judge and condemne to the Fire the things, even before they have read or rightly underſtood any thing of them, becauſe theſe MEDICINES agree not with their Bodies, nor ſuch ſweet Flowers with their noſe. And alſo by reaſon of that ſparke of hatred, long ſince conceived againſt me for my loving and ſerviceable

endeavours to help the Royall Party to reſtore the KING, and yet ſcarce containing it ſelfe under the Aſhes. Therefore, Dear Sir, We further ſubmit the Rules aſcribed by me to the merits of your Vertue, and now made yours, to your cenſure, and commend it to your Protection, that if the baſe and perfidious Sophiſters would defame it by the groſſe madneſſe of their envy and malice, You would by the perſpicacy

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

Your moſt humble Servant
and true Honourer,

John Heydon.

BOOK. II.

Chap. I.

1. *Of the wonderfull Secrets of* Numbers, 2. *of their Signification.* 3. *How* Moſes *ſhewed ſo many ſigns by them.* 4. *How* Joſhua *made the* Sun ſtand ſtill *by* Numbers. 5. *How by* Numbers Elijah *called down fire from heaven upon his enemies.* 6. *How by theſe following* Numbers *the* Roſie Crucians *foreknow all future things;* 7. *command whole Nature, have power over* Devils, *and* Angels, *and do Miracles, &c.* 8. *How by this* Number *a* River *ſpake to* Pythagoras.

I Have obſerved, that the *Numbers* which are now vulgarly uſed amongſt *Arithmeticians* and *Calculators*, have been in old time much more eſteemed then they are now; the order of them is

made after this manner, 1.2.3.4.5.6.7.8.9. to which is added a note of privation signed with the mark o, which although it signifie no Number, yet it makes others to signifie, either tens, or hundreds, or thousands, as is well known to *Arithmeticians*. The vertues and signification of these Numbers, the *Hebrews* are of opinion were delivered to *Moses* by *God* himself upon Mount *Sinai*, and then by degrees of succession without the Monuments of *Figures* or *Letters* was untill the time of *Esdras* delivered to others by word of mouth onely, as the *Pythagorean* opinions were formerly delivered by *Archippus* and *Lysinus*, who had Schooles at *Thebes* in *Greece*, in which the Scholars keeping the precepts of their Masters in their memory, did use their wits and memory instead of Books

2 *Moses* delivers a double Science of this *Art*; The one of *Bresith*, which they call *Cosmologie*, *viz.* explaining the power of things created, Natural and Celestial, and expounding the Secrets of the Law and Bible by Philosophical reasons.

3. Which truly upon this account differs nothing at all from Natural Magick, in which we believe King *Solomon* excelled; for it is written he was skilled in all things, even from the Cedar of *Lebanon* to the

the *Hysop* that growes upon the wall.

4. Also in *Cattle*, *Birds*, *Creeping things* and *Fishes*: All which shew he knew the Magicall vertues of Nature and Numbers: The *Rosie Crucians* follow after this, as you may read in my Book of *Geomancy* and *Telesms*, entitled, *The Temple of Wisdome*; and in my *Way to Blisse*, and *Rosie Crucian Physick*.

5. They call the other Science thereof *Mercara*, which is concerning the more sublime contemplation of Divine and Angelick vertues, and of Sacred Numbers, being a certain Symbolicall Divinity, in which Numbers and Letters are *Ideas* of most profound things, and great Secrets. This is the *Holy Guide* which teacheth of Angelicall Vertues, Numbers, and Names in the *Hebrew*, also of the Conditions of Spirits and Souls in the *Greek* Numbers and Names, which searcheth into the Mysteries of Divine Majesty as the Emanations thereof; and Sacred Names in *Latine* Numbers and Letters, which he that knoweth, may excell with wonderfull Vertues, as that when he pleaseth, he may know all things *past*, *present and to come*; and command whole Nature, have power over *Devils* and *Angels*, and do Miracles. By this they suppose that *Moses* did shew so many signes, and

and turned the Rod into a *Serpent*, and the Waters into Blood, and that he ſent *Frogs*, *Flyes*, *Lice*, *Locuſts*, *Caterpillers*, *Fire*, with *Haile*, Botches and Boyles on the *Egyptians*, and ſlew every firſt-born of man, and beaſt; and that he opened the Seas, and carried his thorow, and brought Fountains out of the Rocks, and Quailes from Heaven, that he ſent before his clouds and lightning by day, a pillar of fire by night, and called down from Heaven the voice of the Living *God* to the people, and did ſtrike the haughty with *Fire*, and thoſe that murmured with the *Leproſie*: and on the ill deſerving brought ſudden deſtruction, the earth gaping and ſwallowing them up.

6. Further, he fed the people with Heavenly Food, pacified Serpents, cured the envenomed, preſerved the numerous multitude from infirmity, and their Garments from wearing out, and made them Victors over their enemies. To conclude, by this Art of Numbers and Letters, *Joſhua commanded the Sun to ſtand ſtill*; Eliah *called down fire from heaven upon his enemies*, *reſtored a dead child to life*, *Daniel* ſtopt the mouths of the *Lions*; the *three children* ſang Songs in the fiery Oven: Moreover, by this *Idea* of Letters and Numbers, the incredulous *Jewes* affirm, that even *Chriſt* did

did ſo many Miracles. The *Roſie Crucians* very well know the *Angels* and *Spirits* that govern theſe Numbers; and therefore deliver Charmes againſt *Devils*, and their bonds, and the manner of Conjurations; for againſt Diſeaſes, they heard a Brother make a Spirit cry out,

Ὁι μοι τῶν Τριπόδων ——

7. *Pythagoras* was not onely initiated into the *Moſaical* Art of numbers, but arrived alſo to the power of working *miracles*; as his going over a River with his Companions teſtifies that he ſpeaking 80. & Π in a Table to the River, the River anſwering him again with an audible & clear voice, Χαῖρε Πυθαγόρα, *Salve Pythagora*; that he ſhewed his thigh to *Abaris* the Prieſt, and that he affirmed that it gliſtered like Gold, and thence pronounced that he was *Apollo*; that he was known to converſe with his friends at *Metapontium* and *Tauromenium*; (the one a Town in *Italy*, the other in *Sicily*, and many dayes journey diſtance) in one and the ſame day. This makes good my *Apologue* at the beginning of *A new Method of Roſie Crucian Phyſick*, and the *way to Bliſſe*.

8. *Porphyrius* and *Jamblicus* report very ſtrange things of him, which I willingly omit:

omit: I ſhall not name his Predictions of Earthquakes, or rather, becauſe that may ſeem more naturall, his preſent ſlaking of Plagues in Cities, his ſilencing of violent Winds and Tempeſts; his calming the rage of the Seas and Rivers, &c. which skill *Empedocles*, *Epimenides*, *Cathartes*, and *Abaris* having got from him, they grew ſo famous, that *Empedocles* was ſurnamed *Alexanemus*; *Epimenides*, *Cathartes*, and *Abaris*, *Æthrobates* from the power they had in ſuppreſſing of ſtormes and winds, in freeing of Cities from the Plague, and in walking aloft in the Aire: which skill enabled *Pythagoras* to viſite his friends after that manner at *Metapontium* and *Tauromenium*, in one and the ſame day.

CHAP. II.

1. *Of the Power* 2.3. *and Vertues* 4.5. *of* Hebrew, 6.7. Greek *and* 8. Latine Letters, *when the Numbers are attributed to them.*

1. THe *Pythagoreans* ſay that the very *Elements of Letters* have certaine divine Numbers, by which collected from proper names of things, you may draw conjectures concerning Secret things to come. And

2. And there is an uneven Number of Vowels of impoſed names, which did betoken Lameneſſe, or want of Eyes, and ſuch like misfortunes, if they be aſſigned to the right ſide parts: but an even number to them of the left: And by the Number of Letters you may finde out the ruling Planets of any one that is borne, and whether the Husband or Wife ſhall dye firſt, and know the proſperous or unhappy events of the reſt of our works.

3. The *Latine*, *Greek*, and *Hebrew* Letters deputed to each Number, I ſhall ſhew you, being divided into three Claſſes, whereof the firſt is of *Unites*, the ſecond of *Tens*, the third of *Hundreds*; and ſeeing in the *Roman* Alphabet there are wanting foure to make up the Number of twenty ſeven Characters, their places are ſupplyed with I. and U. ſimple Conſonants, although the *Germans* for *hu* the Aſperate uſe a double *w*. the true *Italians* and *Spaniſh* in their Vulgar ſpeech put *G* joyned with *U*. inſtead thereof writing thus, *Vuilhelmus*, and *Guilhelmus*.

1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	
A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	
90	100	200	300	400	500	600	700	800	900								
S	T	U	X	Y	Z	I	V	Hi	Hu								

Greek.

1	2	3	4	5	6	7	8		10	11	12	13	14	15	16	17	18
α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ
19	20	21	22	23	24												
τ	υ	φ	χ	ψ	ω												

Capitalis.

1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90
A	B	Γ	Δ	E	ϜZ	H	Θ	I	K	Λ	M	N	Ξ	O	Π	Ϟ	
100	200	300	400	500	600	700	800	900									
P	Σ	T	ϒ	Φ	X	Ψ	Ω	Ϡ									

Now the Classes of the Hebrew Numbers are these.

9	8	7	6	5	4	3	2	1
ט	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900	800	700	600	500	400	300	200	100
ע	צ	ן	ם	ך	ת	ש	ר	ק

Now

Now if you desire to know the Ruling *Planet* of any that is borne, compute his name, and of both his Parents, through each Letter according to the Countrey he was born in, and the Number above written, and divide the summe of the whole being gathered together by 9. substracting it as often as you can; and if there remain a unity, or 4. both signifie the *Sun*; if 2. or 7. both signifie the *Moon*, but three *Jupiter*; five *Mercury*; six *Venus*; eight *Saturn*; nine *Mars*. And the reasons thereof I have shewed you in my Book of *Geomancy* and *Telesmes*, entituled, *The Temple of Wisdome.*

In like manner, if you desire to know the *Ascendant* of any one that is borne, compute his name, and of his Mother and Father, and divide the whole collected together by 12. if there remain 1. it signifies the *Lion*; if *Juno* 2. *Aquarius*; if 3. *Capricorn*; if 4. *Sagittarius*; 5. *Cancer*; if *Venus* 6. *Taurus*; if *Palladium* 7. *Aries*; if *Vulcans* 8. *Libra*; if *Mars* his 9. *Scorpio*; if 10. *Virgo*; if 11. *Pisces*; if *Phœbus* 12. they represent *Geminos*.

6. And now let no man wonder that by the Numbers and Letters all things may be knowne, seeing the *Pythagorean Philosophers* and *Rosie Crucians* testi-

teſtifie the ſame: in thoſe numbers lie certain hidden myſteries, found out by few; for the moſt High created all things by Number, Meaſure and Weight, from whence the truth of Letters and Names had its original, which were not inſtituted caſually, but by a certain Rule, although unknown to us.

7. Hence Saint *John* in the *Revelation* ſaith, Let him which hath underſtanding compute the Number of the name of the Beaſt, which is the Number of a man; yet theſe are not to be underſtood of thoſe names, which a diſagreeing difference of Nations, and divers Rites of Nations, according to the cauſes of places, or education have put upon men, but thoſe which were inſpired into every one at his birth, by the very Heavens, with the conjunction of the Stars.

8. Moreover, *Tucer*, *Rabanus*, and *R. Lully* have dedicated to the Elements and Deities of Heaven, ſacred Numbers; for to the Aire they have deſigned the number eight, and to Fire five, to Earth ſix, to Water twelve. Beſides unity is aſcribed to the Sun, in which God put his Tabernacle; and that this alſo is of *Jupiter*, doth the Cauſative power of his Ideal and intellectual Species teſtifie, who is the Head and the Father of the Gods, as Unity

unity is the beginning and Parent of Numbers, 1. engraven in Braſſe, they ſay bringeth a Spirit, in the ſhape of a black man ſtanding, and cloathed in a white Garment, girdled about, of a great body, with reddiſh eyes, and great ſtrength, and he appeares like a man angry, and he giveth Boldneſs, Fortitude, & makes a man lofty.

CHAP. III.
The Number of Happineſs.

1. 2. *The* Pythagorick *Names or Nature of a* Monad *or* Unite. 3, 4. *applyed to the firſt dayes work*: 5. 6. *What are the upper waters*: 7. 8. *And that ſouls that deſcend εἰς γένεσιν, are the* Naiades *or* Water Nymphs, *in* Porphyrius: 9. *That matter of it ſelf is unmovable*: 10. R. Bechai *his Notation very happily explained in my* 11. Temple of wiſdome: 12. *of the Number* One, *and the ſignification, and what Angel rules it.*

I Admire the goodneſs of *God* towards his Creatures, how fit the Number is to the Nature of every dayes work: and ſo I conclude, that *God* ordered it ſo on purpoſe, and that in all probability *Pythagoras* was acquainted with his *Axiomata*, and that was the reaſon the *Pythago-*

reans made such a deal of do with Numbers, as you shall find in Order, putting other conceits upon them then any other *Arithmeticians* do; and that therefore if such Theorems as the *Pythagoreans* held, be found suitable and complyable with *Moses* his Text, it is a shrewd presumption that these are the right *Rosie Crucian Axiomata* thereof.

2. *Philo* makes this first day spent in the Creation of immaterial and spiritual beings, of the intellectual world, taking it in a large sense for the *Mundus vitæ*, the world of life and forms: And the *Pythagoreans* call an εἶδος Form, and Ζωὴ *Life*. They call it Διὸς πύργος, or the *Tower of Jupiter*, giving also the same name to a Point or Center; by which they understand the vital Formality or Center of things: the *Rationes Seminales*: and they call an unite also λόγος σπερματίτης, which is *Seminal Form*; But a very short and sufficient account of *Philo*'s pronouncing that *Spiritual substances* are the first dayes work is, That as an Unite is indivisible, you cannot make two of one of them, as you may make of one piece of corporeal Matter two by actual division or severing them one piece from another; wherefore what was truly and properly created the first day, was immaterial, indivisible, and Independent

pendent of the matter, from the highest Angel to the meanest *Seminal Form*.

3. And for the potentiality of the outward Creation, sith it is not so properly any real being, it can breed no difficulty; but what ever it is, it is referrible fitly enough to incorporeal things, it being no object of sense, but of intellect, and being also impassible and undiminishable, and so in a sort indivisible; the power of God being undiminishable, and it being an adæquate consequence of his power; wherefore this potentiality being ever one, it is rightly referred to the fist day. And in respect of this the *Pythagoreans* call an Unite ὕλη, as well as the *Binary*, as also ἀλαμπία & σκοτωδία, which names plainly glance at the dark potentiality of things, set out by *Moses* in the first dayes Creation.

Νυκτὸς δ' αὖ ἄυθης τε καὶ ἡμέρας ἐξεγένοντο. Plato.

But of the Night, *both* day *&* skie *were born.*

4. *God* Created now Corporeal matter (as before the world of Life) out of nothing, which universal matter may well be called רקיע for extension is very proper to corporeal matter; *Castellio* translates it *Liquidum*, and this universal

Matter is moſtwhat fluid ſtill, all over the World, but at firſt it was fluid univerſally.

5. But here it may be, you will enquire, how this corporeal Matter ſhall be conceived to be betwixt the waters above, and theſe underneath; for what can be the waters above? *Maimonides* requires continued Analogy in the hidden ſenſe of Scripture; as you may ſee in his Preface to his *Moreh Nevochim*: But I need not flie to that general refuge; for me thinks that the *ſeminal forms* that deſcend through the matter, and ſo reach the poſſibility of the parts of the outward Creation, and make them ſpring up into Art, are not unlike the drops of rain that deſcend through the heavens or ayr, and make the earth fruitful; Beſides, the *ſeminal forms* of things be round, and contracted at firſt, but ſpread when they bring any part of the poſſibility of the outward Creation into Act, as drops of rain ſpread when they are fallen to the ground, ſo that the Analogy is palpable enough, though it may ſeem too elaborate, and curious. We may add to all this, concerning the *Naiades*, or *Water-Nymphs*, that the Ancients underſtood by them, Τὰς εἰς γένεσιν καταβάσας ψυχὰς κοινῶς ἅπασας, (*i. e.*) all manner of *Souls* that deſcend into the matter

matter and generation, *and this is this number, by which it is ſaid, they raiſe the dead to life*; wherefore the watery powers may be here indigitated by the name of the upper waters.

6. The frequent complaints that the noble Spirit in *Pythagoreas* and *Plato* make againſt the incumbrances and diſadvantages of the body, make the *Holy Guide* very true and probable; and it is ſomething like our Divines fancying *ſheol* to be Created this day.

7. This is conſonant to *Plato*'s School, who make the matter unmoveable of it ſelf, which is moſt reaſonable; for if it were of its own Nature moveable; nothing for a moment would hold together, but diſſolve it ſelf into infinitely little particles; whence it is manifeſt, that there muſt be ſomething beſides the matter, either to binde it or to move it; ſo that the Creation of immaterial Beings was by 1. and is in that reſpect alſo neceſſary.

8. For this Agitation of the matter brought it to my fancy in the ſecond principle of the *Roſie Crucian Phyſick*, which is the true *Æther*, or rather שמי for it is as liquid as water, and yet has in it the fiery principle of fire, which is the firſt Element, and made by the number;

as the heavens were, and called שמים because they are אש and מים fire and water; for the round particles, like water (though they be not of the same figure) ſlake the fierceneſs of the firſt principle, which is the pureſt fire; and yet this fire in ſome meaſure alwayes lies within the Triangular intervals of the round particle, as my Book abovenamed declares at large.

9. And this Number 1. is called a number of *Concord*, of *Piety*, of *Friendſhip*, which is ſo knit that it cannot be cut into parts; for *Unity* doth moſt ſimply go through every number, and is the common meaſure, Fountain, and original of all numbers, contains every number joyned together in it ſelf intirely, the beginning of every multitude, alwayes the ſame, and unchangeable; whence alſo being multiplied into it ſelf, produceth nothing but it ſelf; it is as I told you above indiviſible, void of all parts; but if it ſeem at any time to be divided, it is not cut, but indeed multiplied into *Unities*: yet none of theſe *Unities* is greater or leſſer then the whole *Unity*, as a part is leſſe then the whole, it is not therefore multiplied into parts, but into it ſelf. Therefore it is named *Cupid*, becauſe it is made alone, and will alwayes bewail it ſelf, and beyond

beyond it ſelf it hath nothing, but being void of all haughtineſs, or coupling, turns its proper heat into it ſelf: It is therefore the 1. beginning and end of all things; and all things which are, deſire that one, becauſe all things proceeded from one; and that all things may be the ſame, it is neceſſary that they partake of that one: And as all things proceed of 1. in many things, ſo all things endeavour to return to that one 1. from which they proceeded; it is neceſſary that they ſhould put off multitude.

10. One therefore is referred to the high God, who ſeeing he is one, and innumerable, yet creates innumerable things of himſelf, and contains them within himſelf; there is therefore *one God*, *one world of the one God*, *one Sun of the one world*; alſo *one Phenix* in the world, one *King* amongſt *Bees*, one Leader amongſt Flocks of cattel: 1. Ruler amongſt herds of beaſts, and Cranes follow 1. and many other Animals honour Unity; amongſt the members of the body, there is one principal, by which all the reſt are guided, whether it be the *head*, or as ſome will, the *Heart*; there is one *element* overcoming and penetrating all things: *viz. Fire.* There is one thing created of God the ſubject of all wondering which is on

earth, or in heaven; it is actually animal, vegitable, and mineral, every where found, known by few, called by none by its proper name, but covered with Figures and Riddles, without which neither *Alchimie*, nor Natural *Magick* can attain to their compleat end or perfection; from 1. man *Adam* all men proceed, from that one all become Mortal; from that one *Jesus Christ*, they are regenerated.

11. And as St. *Paul* saith, *one Lord, one faith, one baptism, one God*, and father of all, *one Mediator* betwixt *God* and *man*, *one most high Creator*, who is over all, by all and in us all; for there is one *Father*, *God*, from whence all, and we in him, *one Lord Jesus Christ* by whom all, and we by him, *one God holy Ghost*, into whom all and we into him; and in the exemplary world, 1 *Divine essence*, the fountain of all vertues & power, whose name is expressed with one most simple Letter 1. God; And in the intellectual world there is 1. Supream Intelligence, the first Creature, the Fountain of Lives, the *soul of the world*: And in the Celestial world, there is one King of Stars, Fountain of Life, *the Sun*: And in the Elemental world, there is 1. Subject and instrument of all vertues, natural, and supernatural, and that is, *The Philosophers Stone*: And in the lesser world, there is 1. first

first living, and last dying, and that is the *heart*, And in the infernal world, there is one Prince of Rebellion of Angels, and darkness, and that is *Lucifer*. By this number and Letters of the *Hebrews*, it is said that *Moses* shewed so many signs in *Egypt*. This number signifies *England*, and the King thereof.

12. They say if at 1. of the clock under a fortunate Horoscope you cast One, and Agiel in a piece of Gold, *Agiel* the angel that rules that number will immediately come, and personally attend you and fulfill your desires; by this number *Plato* was born, and the number 45. educated him, this Number Telesmatically engraven in Gold will easily make you understand the first book, *viz.* happiness and its effects.

CHAP.

CHAP. IV.

This Number unites Arts and Nature.

1, 2, 3, 4. *That Universal Matter is the second dayes Creation,* 5, 6, 7, 8. *fully made good by the Names and Propertie of the Number two;* 9, 10, 11. *its vertues.*

1. How fitly again doth the Number 2. agree with the nature of the work of this day, which is the Creation of Corporeal Matter, and the *Pythagoreans* call the number 2. ὕλη *matter*, and *Simplicius* speaking of the *Pythagoreans*, Εἰκότως ἓν μὲν τὸ εἶδος ἔλεγον, ὡς ὁρίζον ὅπερ ἂν καταλάβῃ καὶ πέρατον, δύο δὲ τὴν ὕλην ὡς ἀόριζον, καὶ ὄγκου καὶ διαιρέσεως αἰτίαν. *They* might well (sayes he) call 1. *Form*, as defining and terminating to certain shape and property what ever it takes hold of, and 2. they might well call *Matter*, it being undeterminate, and the cause of bigness and divisibility, and they have very copiously heaped upon the number 2. such appellations as are most proper to Corporeal matter.

matter. As Ἀσχημάτιστος, Ἄϊδιος, Ἄπειρος, unfigured, undeterminated, unlimited, for such is matter it self till form take hold of it. It is called also *Rea* from the fluidity of the matter, Ῥεία, Ἀῤῥεία, because it affords substance to the Heavens and Stars: Νεῖκος, Μόρος, Θάνατος, (*i e*) contention, fate, and death, for these are the consequences of the soules being joyned with Corporeal matter. Κίνεσις, γένεσις, Διαίρεσις, Motion, Generation, and Division, which are properties plainly appertaining to bodies; they call the number 2. also ὑποστασὶν because it is the ὑποκείμενον, the subject that endures and undergoes all the charges and alterations the Active formes put upon it; wherefore it is plain the *Pythagoreans* understood Corporeal matter by the number 2. which no man can deny but that it is a very fit Symbole of division that eminent property of matter.

2. But I might cast in a further reason of the שמים being Created the second day: for the Celestial matter does consist of two plainly distinguishable parts, *viz.* The first Element and the second, or the *Materia subtilissima*, and the round particles, as I said before.

3. And 2 is called number of Science and Memory, and of Light, and the number

ber of Man, who is called another world, and the leſſer world; it is alſo called the number of *Charity and mutual Love*, of *Marriage* & *Society*: The firſt number is of 2 becauſe it is the firſt multitude, it can be meaſured by no number beſides unites alone, the *common meaſure* of all numbers. It is compounded, but more properly not compounded, the number 3 is called the number uncompounded.

4. But the number 2 is the firſt branch of *Unites*, and the firſt procreation: Hence it is called *Generation, and Juno* and an imaginable corporation, the proofe of the firſt motion, the firſt form of parity, the number of the firſt equality, extremity, and diſtance betwixt, and therefore the peculiar equity, and the proper Art thereof, becauſe it conſiſts of 2 equally poyſed; it is a number of Conjunction and profit of encreaſe, as it is ſaid by the Lord, *Two ſhall be One fleſh*, and *Solomon* ſaith, *It is better that two be together then one*; for they have a benefit by their mutual ſociety; if one ſhall fall he ſhall be ſupported by the other; *Woe to him that is alone*, becauſe when he falls he hath not another to help him. And if two ſleep together, they ſhall warme one the other; how ſhall one be hot alone? and if any prevaile againſt him, two reſiſt him.

5. And

5. And it is called a number of *Wedlock* and *Sex*; for there are two Sexes, *Maſculine* and *Feminine*, and two Doves bring forth two Eggs; out of the firſt of which is hatched the Male, out of the ſecond the Female; 2 is called middle, that is capable, that is good and bad partaking; and beginnings of Diviſion of multitude and deſtruction, and ſignifies Matter; 2 is alſo ſometimes the number of diſcord and confuſion, of misfortune and uncleanneſſe, whence *Hierom* and *Jovianus* ſaith, that therefore it was not ſpoken in the *ſecond day* of the Creation, and God ſaid, *that it was good*, becauſe the number 2 is evil.

6. Hence alſo it was, that God commanded all unclean Animals ſhould go into the Ark by Couples, becauſe, as I ſaid, the number 2 is a number of uncleanneſs, and is moſt unhappy in their *Conjuration* and *invocations of Spirits* and *Souls of the dead*, eſpecially any of thoſe that are under the Angels deputed to *Saturn* or *Mars*, for theſe 2 are accounted by *Geomancers* and *Aſtrologers* unfortunate. It is alſo reported that the number 2 doth cauſe *apparitions of fiery Ghoſts and fearfull Goblins*, and bring miſchiefs of evil Spirits to them that travel by night; *Pythagoras* ſaith the unity is God and a good intellect, and that Duality

lity is a Devil, and an evil intellect, in which is a Material multitude; wherefore the *Pythagoreans* say, that 2 is not a number, but a certaine confusion of Unites; and *Eusebius* sayes, that the *Pythagoreans* called Unity *Apollo*, and 2 strife and boldnesse.

7. And 3 *Justice*, which is the highest perfection, and is not without many Mysteries. Hence there were two Tables of the Law in *Sinai*, two *Cherubins* looking to the *Propitiatory*, in *Moses*, two Olives dropping Oyle, in *Zachariah*, two natures in Christ, Divine and Humane: Hence *Moses* saw two appearances of God, *viz.* his face and back parts.

8. By the number 2 also they say, if it be engraven in Copper, it will bring to you a *Genius* that is good for to *procure the love of women*; sometimes print it in *Lapis Lazulus*, and sometimes in *Virgin Wax*, and write the names of the man & woman in *Virgin Parchment*; to which appears *a naked maid having a looking-glasse in her hand, and a chain tied about her neck, and nigh her a handsom young man, holding her with his left hand by the chain, and with his right hand he wil be playing with her hair, and smiling on her*, and these are sent by one of those *Angels* of the number.

9. Also 2 Testaments, 2 Commands of love, 2 first dignities, 2 first people, 2 kinds of Spirits, good and bad, 2 intellectuall Creatures, *an Angel and Soul*, 2 great Lights, 2 Solstitia, 2 Equinoctials, 2 Poles, 2 Elements, producing a living Soul, *viz.* Earth and Water. By this number 2 it is said *Elijah called down fire from Heaven upon his enemies*. And the name of God in the Exemplary world is expres's'd with two Letters, יה Jah אל Ell. And there are two intelligible substances in the intellectual world, *viz.* an Angel, and the Soul; and two Lights in the Celestial world, the Sun, and the Moon; and two principal seats of the Soul in the lesser world, *viz.* the Heart, and the Brain; and there are two chief of the Devils in the infernall world, *viz. Beemoth* and *Leviathan*, also two things Christ threatens to the damned, *viz. Weeping and gnashing of teeth.*

10. The number 2 is said to signifie a thing lost, and here they enquire whether a man shall be rich or poor.

11. This number is commonly made upon Brass, that which is red or Copper, at the houre of 2, and *Jejajel* is the Angel that rules it, and 325. by that number was this book made.

Chap.

CHAP. V.

The Number of Long Life.

The Nature of the Third dayes work 2. set off by the Number 3. That the most learned doe agree that the Creation was perfected at once, The Notation of כיכב *strangely agreed with the Notorious conclusions of* the Temple of Wisdom *of the signification of the Number 3:*

1. IN this third day was the waters commanded into one place, the Earth adorned with all manner of plants, Paradise and all the pleasure and plenty of it created, wherein the Serpent beguiled *Eve*, &c. What can therefore be more likely then that the *Pythagoreans* use their Numbers as certain remembrancers of the particular passages of this History of the Creation? when as they call their Number 3. τριτων & θαλαπῦκος (*i. e.*) *Triton and Lord of the Sea*, which is in reference to Gods commanding the water into

to one place, and making thereof a Sea, they call also the *Ternary*, Κέρας ἀμαλθέας ὀφίων, the former intimates the plenty of Paradise, the latter relates to the Serpent there; but now besides this, we shall finde the *Ternary* very significant of the nature of this dayes work; for first, the earth consists of the 3 Elements in my Book, entituled, *The Temple of Wisdome*: (for the truth of that Book will force it self in here whether I will or no:) And indeed I had no thoughts of this, when I writ that; and then again, there are three grand parts of this third Element necessary to make an Earth habitable, the dry land, the Sea, (whence are *Springs and Rivers*) *and the Aire*: And lastly, there are in vegitables, which is the main work of this day, three eminent Properties, according to my Cousin *Heydons* Philosophy, viz. *Nutrition*, *Accretion*, *Generation*; and also if you consider their duration, there be three Cardinal points of it, *Ortus*, *Arme*, *Interitus*, you may call in also that *Minerals*, as the *Arabians* call them, which belong to this day as well as Plants, that both Plants and they, and in general all *Terrestial* bodies have the three Chymical principles in them, *Sal*, *Sulphur* and *Mercury*.

2. As the matter of the Universe came

out

out in the second day, so the conttiring of this Matter into *Suns* and *Planets* is contained in this fourth day: The Earth her self not excepted, though it is said she was made in the first day, and as she is the nurse of Plants, said to be uncovered in the third, yet as she is a receptacle of Light, and shines with borrowed rayes like the Moon and other Plants, she may well be referred to the fourth days Creation.

3. Nor will this at all seem bold or harsh, if we consider that the learned have already agreed, that all the whole Creation was made at once As for example, the most rationall of all the *Jewish* Doctors, *R. Moses Egyptius*, *Philo Judeus*, *Abraham Judeus*, *Procopius*, *Gareus*, *Cardinal Cajetane*, Saint *Augustine* and the Schooles of *Hillel* and *Samai*; so that leisurely order of dayes is thus quite taken away, & all the scruple that may arise from that *Hypothesis*.

4. Wherefore I say the number 3 is an incompounded number, a holy number, a number of perfection, a most powerfull number; for there are three persons in God, there are three Theological vertues in Religion: hence it is that this number conduceth to the ceremonies of God and Religion, that by the solemnity of which prayers

prayers and sacrifices are thrice repeated, and the *Pythagoreans* use it in their sanctifications and purifications, and it is most fit in bindings or ligations.

5. And in *Johannes de Spagnet* it was the custome in every Medicine to spit with three deprecations, and hence to be cured. The number of 3 is perfected with 3 Argumentations, long, broad and deep, beyond which there is no progression of demension whence the first number is called square. Hence it is said, that to be a body that hath 3 measures, and to a square number nothing can be added; wherefore *Cardanus* in the beginning of his speech concerning *Heaven*, calls it as it were a Law, according to which all things are disposed; for Corporall and Spiritual things consist of three things, *viz.* beginning, middle and end, by three the world is perfected Hemarmene, necessity and order, (*i.e.*) concurrence of causes, which many call fate, and the execution of them to the fruit or encrease, and a due distribution of the increase; the whole measure of time is concluded in 3, *viz.* past, present and to come: All magnitude is continued in 3. Line, Superficies and body: every day consists of 3 intervalls, length, bredth, thickness: Harmonious Musick contains 3 consents in time, *Diapason*, *Hemiolion*,

miolion, Diateſſaron: there are alſo 3 kinds of Souls, *vegetative, ſenſitive*, and *intellectuall*. And God orders the world by number, weight, and meaſure; as the number 3 is deputed to the Ideal forms thereof, as the number 2 is to the creating matter, and unity to God the maker of it: *Roſie Crucians* doe conſtitute 3 Princes of the world, *Oxomaſis, Milris, Axamcis*, (i.e.) God, the Mind, and the Spirit; by the 3 ſquare or ſolid the 3 number of 9 of things produced are diſtributed, *viz.* of the ſuperceleſtial in nine, orders of Intelligences; of Celeſtial into 9 Orbs; of inferiour into 9 kindes of generable and corruptible things: Laſtly, in this ternal Orbe, *viz.* 27. all muſical proportions are included, as *Plato* and *Proclus* doe at large diſcourſe.

6. And the number of 3 hath in it a Harmony of 5, the grace of the firſt voice, alſo intelligencie; there are 3 *Hierarchies of Angelical Spirits*; there are 3 powers of intellectual Creatures, memory, minde and will: there are three orders of the bleſſed, *viz.* of *Martyrs, Confeſſors* and *Innocents*: there are three quaternians of Celeſtial ſignes, *viz. fixt, movable and common*, and alſo of Houſes, *viz. Angels, Succedents, Cadents*. There are alſo 2 faces and heads in every ſigne, and 3 Lords of each triplicity;

city; there are 3 fortunes amongſt the Planets, 3 graces amongſt the Goddeſſes, 3 Ladies of deſtiny amongſt the infernal crew, 3 Judges, 3 Furies, 3 headed *Cerberus*; you read alſo of three double Hecats.

7. Three moneths of the Virgin *Diana*, three perſons in the ſuperſubſtantiall Divinity, three times, of Nature, Law and Grace; three Theological Vertues, *Faith, Hope* and *Charity*; *Jonas* was three dayes in the Whales belly, and 3 dayes was *Chriſt* in the grave.

8. In the Original world there are three Perſons in the Trinity, *viz.* The Father, the Son, the Son, the Holy Ghoſt; and there are three Hierarchies of Angels in the Intellectual world, *viz* Supreme, Middle, and Loweſt; and three degrees of the bleſſed, Innocents, Martyrs, Confeſſors. And there are three degrees of Elements, *viz.* Simple, Compound, thrice Compounded; in the leſſer world there are three parts anſwering the three-fold world, *viz.* the head, in which the intellect growes anſwering to the intellectual world, the breaſt where is the heart the ſeat of life, anſwering to the Celeſtial world; the belly, where the generation is, and the genital members anſwering the Elemental world; and in the infernal world there are three Furies, *viz. Alecto*,

Magæra, *Teſiphone*; three infernal Judges, *Minos*, *Aarus*, *Rhadamantus*; three degrees of the Damned, *Wicked*, *Apoſtates*, *Infidels*.

9. The *Chaos* it ſelf in every firſt *Analyſis* is alſo three-fold, the Saphire of the *Chaos* is likewiſe three fold. And here is ſix parts, which is the *Pythagoreal Senarius*, or numerus Conjugii: In theſe ſix the influx of the Metaphyſicks, called unity, is ſole Monarch, and makes up the ſeventh number, or Sabbath, in which at laſt by the aſſiſtance of God the body ſhall reſt; againe, every one of theſe parts is two-fold, and theſe Duplicities are contrarieties. Here you have twelve, ſixand ſix in a deſperate diviſion, and the unity of peace amongſt them: theſe Duplicities conſiſt of contrary Natures; one part is good, one bad, one corrupt, one incorrupt; one rational, one irrational; theſe bad, corrupt, irrational ſeeds, are the Tares and Sequels of the Curſe. This is the *Holy Guide*.

10. *Septem partibus*, ſaith *Zoroaſtes*, *inſunt duo Ternaria, & in Medio ſtat unum Duodecim ſtant in Bello, Tres Amici, Tres Inimici: Tres viri vivificant, Tres etiam occidunt, & Deus Rex fidelis ex ſua Sanctitatis Atrio deſignatur omnibus, unus ſuper Tres, & Tres ſuper ſeptem, & ſeptem ſuper Duodecim, & ſunt omnes Stipati, Alius cum Alio.*

11. By this number 3 in a *Teleſme* of *Tin Jophiel*, carried *Philip* to *Azotus*.

12. The number 3 engraven in Quick-ſilver fixed according to Art, will bring to you an Angel in the form of a handſome young man bearded, having in his left hand a rod & a Serpent about it, and in his right ſometimes he holds a Dart; and he they ſay conferreth knowledge, eloquence, diligence in merchandizing and gain by Sea; this maketh a man fortunate in gaming, and to win. This number thus engraven, makes men underſtand the way to Long Life.

CHAP.

CHAP. VI.

The Number of Nature and Health.

1. *Of the ſignification of the* Number 4. 2, 3, 4, 5. *how the Corporeal world was univerſally erected into form and Motion on the fourth day,* 6. *is moſt notably confirmed by the Titles and Property of the* Number 4. 7, 8. *The* Infallible Roſie Crucian *or* Pythagorick *Oath,* 9. *wherein they ſwore,* 10, 11. *by him that taught them the Myſtery of the Tetractis.* 12. *that the Tetractis was a Symbole of the whole Art, that lay couched in* Numbers *and* Letters: 13, 14. *The myſtery of the Number* 4.

1. THe Earth, as one of the Primary Planets, was created the fourth day, and I tranſlate כוכבים תבוכים primary Planets, primary becauſe of ה Emphatically, and Planets becauſe the very Notation of their name implies their Nature, for כוכב is plainly from כי *Uſtio*, or *burning*, and נב *extinction*, *Nouns* made from כיה & בבה as תי and אב from היה and אבה, according to unexceptionable Analogy. And theEarth, as alſo the reſt of the

the Planets, their Nature is ſuch, as if they had been once burning and ſhining Suns; but their light and heat being extinguiſhed, they afterwards became Opaced Planets; this concluſion ſeems here plainly to be contained in the *Roſie Crucians* and *Moſes*, but is at large demonſtrated in my *New method of Roſie Crucian Phyſick*.

2. Nor is this Notation of כיכב enervated by Alledging that the word is ordinarily uſed to ſignifie the fixed Stars, as well as the Planets; for I do not deny, but that in a Vulgar Notion it may be competible to them alſo. For the fixed Stars according to the imagination of the rude people, may be ſaid to be lighted up, and extinguiſhed, ſo often as they appear and diſappear; for they meaſure all by obvious ſenſe and fancy, and may well look upon them as ſo many Candles, ſet up by Divine Providence in the night, but by day frugally put out for waſting: and I remember *Theodidactus* in his περὶ προνοιας, has ſo glibly ſwallowed down the Notion, that he uſes it as a ſpecial Argument of Providence, that they can burn thus with their heads downwards, and not preſently ſwell out and be extinguiſhed, as our ordinary Candles are; wherefore the word כוכב may very well be attributed to all the Stars, as well fixed as Planets, but to

to the fixed only upon vulgar ſeeming grounds, to the Planets upon true and Natural; and we may be ſure that is that which *Engenius Theodidactus*, The *Roſie Crucian* would aim at, and lay ſtreſſe upon, in the Book M. Wherefore in brief ה Emphatical in הבוכבום contains a double Emphaſis, intimating thoſe true כבבום or Planets, and then the moſt eminent amongſt thoſe truly ſo learned. Nor is it at all ſtrange, that ſo abſtruſe concluſions of Philoſophy ſhould be lodged in this Numeral and Literal Text; for as I have elſewhere intimated, *Moſes* has been aforehand with *Roſie Crucians*, the ancient *Patriarks* having had will, and by reaſon of their long lives, leiſure enough to invent as curious and ſubtle *Theorems* in Philoſophy, as ever any of their poſterity could hit upon, beſides what they might have had by tradition from *Adam*: *And if we find the Earth a Planet*, it muſt be acknowledged forthwith that it runs about the Sun, which is pure *Roſie Crucian*, and a ſhrewd preſumption that they were taught that myſtery by *Moſes*: but that the Earth is a Planet, beſides the Notation we have already inſiſted upon, the neceſſity of being created in this fourth day amongſt the other Planets, is a further Argument, for there is no mention of it

Ceeation

Creation in any day alſe, according to this *Holy Guide*.

The Hebrew is על תאדץ, And I have made bold to interpret it, not of this one individual Earth, but of the whole Species: and therefore I render it the world at large, as האדם, is not an individual man, but mankind in general.

3. This fourth dayes Creation is the contrivance of Matter into Suns and Planets, or into *Suns*, Moons aud Earths; for the Ætherial Vortices were then ſet a going, and the Corporeal world had got into a uſeful order and ſhape. And the ordering and framing of the Corporeal world, may very well be ſaid to be tranſacted into the Number 4. four being the firſt body in Numbers, and therefore preferred before all the vertues, and the foundation and root of all Numbers is four; whence alſo all foundations, as well in Artificial things as Natural and Divine, are four ſquare, as I ſhall ſhew you; and it ſignifies ſolidity, which alſo is demonſtrated by a four ſquare figure, and in an Æquilateral pyramid, which figure alſo is a right Symbole of Light, the rayes entring the eye in a pyramidal form, and lights now are ſet up in all the vaſt Region of the Ætherial Matter which is heaven. The *Pythagoreans* alſo call this

Number

Number σῶμα & κόσμος, body and the world, intimating the Creation of the Corporeal world therein, and further signifying in what excellent proportion and harmony the world was made. See *Cornelius Agrippa.*

4. They call this Number 4. *Armonia* and οὐρανία & Βακχασμὸν ἀνεχείριον. *Harmony, Urania*, and the stirrer up of Divine fury and extasie, insinuating that all things are so sweetly and fittingly ordered in the world, that the several Motions thereof are as a comely Dame, or ravishing Musick, are able to carry away a contemplative Soul into Rapture and extasie upon a clearer view, and attentive animadversion of the order and Oeconomy of the Universe; and the *Rosie Crucians* in the head of a Catalogue of the most famous Law-givers, do much Pythagorize, in the expression of *Moses*; they say that this Number 4. conteins the most perfect proportions in Musical Symphonies; *viz. Diatessaron, Diapente, Diapason*, and *Disdiapason*, τῆς μὲν γὰρ διατετάρων ὁ Λόγος ἐπὶ τρίτος, &c. For the proportion of *Diatessaron* is as four to three, of *Diapente* as three to two, of *Diapason* as two to one, or four to two, of *Disdiapason* as four to one. I might cast in also the consideration of that Divine Nemesis which God hath placed

placed in the frame and Nature of the universal Creation, as he is a distributer to every one according to his works, from whence himself is also called *Nemesis* by *Plato*, ἀπὸ τῆς ἑκάστω διανεμήσεως: Because he everywhere distributes what is due to every one; this is in ordinary Language, Justice; and both *Philo* and *Plotinus* out of the *Pythagoreans*, affirm that the Number four is a Symbole of justice, all which makes towards what I drive at, that the whole Creation is concerned in this Number four, which is called the fourth day. And for further Eviction we may yet add, that as all Numbers are contained in four vertually, (By all Numbers is meant ten, for when we come to ten, we go back again) so the root and foundation of all the Corporeal Creation is laid in this fourth days work, wherein *Suns, Earth*, and *Moons*, and the ever whirling Vortices; for as *Philo* observes, *Pythagorean* like, ten (which they call also Κόσμος, οὐρανος, & παντέλεια, the World, Heaven, and all perfectness) is made by the scattering of the parts of four thus, one, two, three, four; put these together now and they are ten. Παντέλεια, τὸ τᾶν, the Universe; this was such a secret amongst *Pythagoras* his Disciples, that it was a solemn Oath with them, to swear by him, that delivered to them

them the myſtery of the Tetractis Tetrad or Number four.

I with pure mind by th' Number four do ſwear
That's holy, and the fountain of nature
Eternal, parent of the minde, &c.

5. Thus they ſwore by *Pythagoras*, as is conceived, who taught them this Myſterious Tradition, had it not (think you) been a right worſhipful myſtery, and worthy of the ſolemnity of Religion and of an Oath, to underſtand that one, two, three, four, make ten, and that ten is all which rude mankind told firſt upon their fingers, and *Arithmeticians* diſcover it by calling them Digits at this very day.

There is no likelihood that ſo wiſe a man as *Pythagoras* was, ſhould lay any ſtreſſe upon ſuch trifles, or that his Scholars ſhould be ſuch fools as to be taken with them; but it is well known, that the *Pythagoreans* held the motion of the Earth about the Sun, which is plainly implyed, according to the *Holy Guide* of this fourth dayes work. So much of his ſecrets go out to common knowledge and fame as conceived, that the choiceſt and moſt pre tious treaſure of knowledge being lai open in the *R. C. Infallible Guide* of th fourth day; from thence it was that much ſolemnity and Religion was p upo

upon that Number, which he called his *Tetractis*, which ſeems to have been of two kinds, the one the ſingle number of four, the other thirty ſix made of the four firſt *Maſculine* numbers. And the four firſt *Feminine*, *viz.* 1, 3, 5, 7. and 2, 4, 6, 8. wherein you ſee that the former and more ſimple *Tetractis* is ſtill included and made uſe of; for four here takes place again in the aſſignment of the *Maſculine* and *Feminine* numbers; whence I further conceive, that under the number of this more complex Tetrad, which conteins alſo the other in it, he taught his Diſciples the Myſtery of the Creation, opening to them the nature of all things, as well *Spiritual* as *Corporeal*, Ὁ γὰρ ἄρτιος & ἀριημὸς τοτμετικὸν ἔχει καὶ παθητικὸν, ὁ δὲ περιττὸς τὸ ἄτμειτον καὶ ἀπαθὲς καὶ διατήριον. Διὸ ὁ μὲν δῆλος ὀνομάζεται ὁ ἄρρην, as *Plato* writes, for even number carries along with it diviſibility, but an odd number indiviſibility, impaſſibility, and activity, wherefore that is called *Fœminine*, this *Maſculine*.

6. Wherefore the putting together of the four firſt *Maſculine* numbers to the four firſt *Feminine*, is the joyning of the *Active* and *Paſſive* principles together, matching the parts of the matter, with congruous forms from the world of Life, ſo that I conceive the *Tetractis* was a Symbole

bole of the whole Syſteme of *Pythagoras* Philoſophy: which is the very ſame *with the Moſaical or Roſie Crucian Infallible Axiomata*; and the root of this *Tetractis* is ſix, which ſignifies the ſix dayes work.

7. And Fowle and Fiſh were made by the number four; for there is affinity betwixt them, becauſe Fowle frequent the water in their kind, and the Elements themſelves of Air and water are very like one another; beſides, the fins of fiſhes and wings of Birds, the Feathers of the one, and Scales of the other are very *Analogical*; they are both alſo deſtitute of *Ureters*, Dugs and Milk, and are *Oviparous*, further their Motions are mainly alike. The Fiſhes as it were flying in the water, and the Fowls ſwimming in the Air, according to that of the Poet concerning *Dædalus*, when he had made himſelf wings.

Inſultum per iter gelidas enavit ad Arctos.

Caſt in this alſo, that as ſome Fowls dive and ſwim under water, ſo ſome Fiſhes flie above the water in the air for a conſiderable ſpace, till their Fins begin to be ſomething ſtiffe and dry.

8. The number four is the firſt four ſquare plain, which conſiſts of two proportions,

portions, whereof the firſt is of one to two, and of two to one, the later of two to four, and it proceeds by a double proceſſion and proportion, *viz.* of one to one, and of two to two, beginning at one and ending at four, which proportions differ in this, that according to *Arithmetick* they are unequal to one the other, but according to *Geometry* are equal; therefore a four ſquare is aſcribed to God the Father, and alſo contains the myſtery of the whole Trinity. for by its ſingle proportion, *viz.* by the firſt of one to one, the unity of the paternal ſubſtance is ſignified, from which proceeds one Son equal to him; by the next expreſſion alſo ſimple, *viz.* of two to two, is ſignified by the ſecond expreſſion the *Holy Ghoſt* from both; that the Son be equal to the Father by the firſt expreſſion: and the Holy Ghoſt be equal to both, by the ſecond expreſſion.

Hence the ſuper-excellent, and great name of the Divine Trinity of God is written with four letters, *viz. Jod, He*, and *Vau, He*; where it is the aſpiration, *He*, ſignifies the proceeding of the Spirit from both: for *He* being duplicated terminates both Syllables and the whole name, that is pronounced *Jeova*, as ſome will have it: whence that *Jovis* of the Heathen;

which the Ancients did picture ♆ with four ears, whence the number four is the Fountain and Head of the whole Divinity, and the *Pythagoreans* call it the perpetual Fountain nature; for there are four degrees in nature, *viz.* to be, to live, to be ſenſible, to underſtand; there are four motions in nature, *viz.* Aſcendant, Deſcendant, going Forward, Circular.

9. There are four Angles in the Heaven, *viz.* Riſing, Middle, Falling of the Heaven, and the Botom of it; there are four Elements under Heaven, *viz.* Fire, Air, Water Earth; according to theſe there are four triplicities in Heaven. There are four firſt qualities under the Heaven, *viz.* cold, heat, drineſs, and moiſture; for theſe are the four humours, blood, flegme, choller, melancholy; there are four parts of a year, *Spring*, *Summer*, *Autumne*, and *Winter*; alſo the wind is divided into *Eaſtern*, *Weſtern*, *Northern*, and *Southern*; there are alſo four Rivers of Paradiſe, *viz* Pyſon, *Gihon*, *Hiddekel*, and *Perath*; and ſo many infernals, *viz.* *Phlegeton*, *Cocitus*, *Styx*, *Acheron*.

10. And the number four makes up all knowledge; firſt it fills up every ſimple progreſs of numbers with four terms, *viz.* with one, two, three, and four, conſtituting the number ten; it fils up every difference

of numbers, the one even, and containing the firſt odd in it, it hath the grace of the fourth voyce. Alſo it contains the inſtrument of four ſtrings, and a *Pythagorean Diagram*, whereby are found out firſt of all Muſical tunes; and all Harmony of Muſick for double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five of four, and all conſonancy is limited within the bounds of the number four; It doth alſo contain the whole of *Mathematicks* in four terms, *viz* point, line, ſuperficies, and profundity: it comprehends all nature in four terms, *viz.* ſubſtance, quality, quantity, and motion; alſo all natural Philoſophy, in which are the ſeminary vertues of nature, the Natural ſpringing, the growing Form, and the *Compoſitum*: Alſo *Metaphyſicks* is comprehended in four bounds, *viz.* being, eſſence, vertue, and action; Moral Philoſophy is comprehended with four vertues, *viz.* Prudence, Juſtice, Fortitude, Temperance. It hath alſo the power of Juſtice for Times or Termes in the year at *Weſtminſter*-Hall; all manner of Caſes are Tried and Suits in Law, to the content of the People. Hence a fourfold Law of Providence from God; fatal from the ſoul of the world, of Nature from Heaven, of

Prudence from man; Of this you may be better satisfied in my Book entituled, *The Idea of the Law, &c.*

11. There are also four Judiciary powers in all things being, *viz.* the Intellect, Discipline, Opinion and Sense: It hath also great power in calling of Names, of Spirits and Angels, and in Predictions, and in all Mysteries; hence the *Rosie Crucians* do ratifie the Number 4 with an Oath, as if it were the number that God had fixed on them, to confirme their Faith, as appeares in these Verses;

Οὐ μὰ τὸν ἡμέτερα ψυχᾶ παραδόντα τετρακτὺν
Πᾶσαν ἀενάου ῥίζαν ἔχειρ φύσεως.
i. e.
By him that did to us discloſe
The Tetrads *Mysterie:*
Where Natures found that overflows,
And hidden root doth lie.

Now there are four Gospels received from 4. *Evangelists* throughout the whole Church; the *Hebrews* received the chief name of God written with four Letters: Also the *Egyptians*, *Arabians*, *Persians*, *Magitians*, *Mahumetans*, *Grecians*, *Tuscans*, *Latines*, write the name of God with onely foure Letters, *viz.* thus, *Thet*, *Alla*, *Sire*, *Orsi*, *Abdi*, Θεὸς, *Esar*, *Deus*. In the Original world, from whence the Law was received, The Name of God is written with four Letters יהוה In the intellectual world whence the fatal Law was received, there are four Triplicities, or intelligible Hierarchies, *Seraphim*, *Cherubim*, *Thrones*; *Dominations*, *Powers*, *Vertues*; *Principalities*, *Archangels*, *Angels*; *Innocents*, *Martyrs*, *Confessors*: And there are four Angels, ruling over the four Corners of the world, *viz.* *Micahel*, *Raphael*, *Gabriel*, *Uriel*; four Rulers of the Elements, *Seraph*, *Cherub*, *Tharsis*, *Ariel*; four consecrated Animals, the Lion, the Eagle, Man, a Calf; four Triplicities of the Tribes of *Israel*; *Dan*, *Asser*, *Nephtalim*; *Judah*, *Issachar*, *Zabulun*; *Manasseh*, *Benjamine*, *Ephraim*; *Reuben*, *Simeon*, *Gad*; four Triplicities of Apostles, *Matthias*, Peter, *Jacob* the elder; *Simon*, *Bartholomew*, *Matthew*; *John*, *Philip*, *James* the younger; *Thaddeus*, *Andrew*, *Thomas*; four Evangelists, *Matthew*, *Mark*, *Luke* and *John*.

12. The Celestial World is constituted by the Law of Nature: four Triplicities of Signes, *Aries*, *Leo*, *Sagittarius*; *Gemini*, *Libra*, *Aquarius*; *Cancer*, *Scorpius*, *Pisces*; *Taurus*, *Virgo*, *Capricornus*; four Elementary Stars and Planets, *Mars* and the *Sun*, *Jupiter* and *Venus*, *Saturn* and *Mercury*, the fixed *Stars* and the *Moon*.

Four qualities of the Celeſtial Elements, Light, Diaphanouſneſſe, Agility, Solidity, where Generation and Corruption is according to the Elemental Law; there is Fire, Aire, Water and Earth; and foure qualities, Heat, Moyſture, Cold, Dryneſs; and four kinds of mix'd bodies, Animals, Plants, Metals, Stones; four kinds of Animals, Walking, Flying, Swimming, Creeping; and four things anſwer the Elements in Plants, *viz.* Seeds, Flowers, Leaves, Roots; ſo in Metals, Gold, Iron, Copper and Tin, Quickſilver, Lead and Silver; and in Stones there are four anſwer the Elements, bright and burning, light and tranſpareant, clear and congealed, heavy and dark.

13. In the Law of Prudence, Man, there are four Elements, the Mind, the Spirit, the Soul, the Body; four powers of the Soul, the Intellect, Reaſon, Phantaſie, Senſe; four Judiciary powers, Faith, Science, Opinion, Experience; four Moral Vertues, Juſtice, Temperance, Prudence, Fortitude; four Senſes relating to the Elements, Sight, Hearing, Taſt and Smell, Touch; four Elements in the body, Spirit, Fleſh, Humours, Bones; a four-fold Spirit, Animal, Vital, Generative, Natural; four Humours, Choler, Blood, Flegm, Melancholy; four manners of complexions;

xions, Violence, Nimbleneſſe, Dulneſſe, Slowneſs.

By the Law of Puniſhment in the Infernal World, there are four Princes of Spirits that rule the four evil Angels of the world, *Oriens*, *Paynion*, *Egin*, *Amainon*. This number caſt in a Teleſme of ſilver by Art, brings to you the form of a Virgin, adorned with fine cloathes, with a Crown on her: This number giveth acuteneſſe of wit, and the love of men.

14. The number 4 they ſay, Teleſmatically engraven in ſilver with the name of the Angel of the day and hour, and the parties name, and the name of his *Genius*, according to the Letters in the Figure of the world, all gathered together, will produce the ſociety of an Angel, who appears like a man ſitting in a chaire, holding a balance in his hand; and they burned Nutmegs and Frankinſence before him; and he made the number fortunate and happy to the bearer by Merchandizing: this number according to Art engraven, makes a man healthful in all Contreys.

CHAP. VII.

The Number of Youth.

1. *Of the ſignification of the Number* 5. 2. *And what Angels may be called by it*; 3. *And how they may appear.*

1. THe Number 5 is of no ſmall force; for it conſiſts of the firſt even, and the firſt odde, as of a female and male; for an odde number is the male, and the even the female; *Roſie Crucians* call that the Father, and this the Mother: Therefore the number 5 is of no ſmall perfection, or vertue, which proceeds from the Mixtion of theſe numbers; it is alſo the juſt middle of the univerſal number, *viz.* 10. for if you divide the number 10. there will be 9 and one, or 8 and 2, or 7 and 3, or 6 and 4. and every collection makes the number 10. and the exact middle is alwayes the number 5. and its equidiſtant; and therefore it is a number of Mirth and good fellowſhip; it is called by the *Pythagoreans* the number of Wedlock, as alſo of Juſtice, becauſe it divides the number

number 10 even; there is alſo in it an emblem of Generation; as an Eagle ingendring with an Eagle brings forth an Eagle; and a Dolphin engendring with a Dolphin, &c. wherefore the *Pythagoreans* this number *Cytherea*, that is *Venus*, and Γάμος, Marriage; and in Birds it is evident that they chuſe their Mates: That the Image of God conſiſts in this, rather then in the dominion over the Creature, I take to be the right ſenſe, and more Philoſophical, the other more Political.

It is a wonder, ſayes *Grotius*, to ſee how the explication of the Rabbins upon this Fra: and thoſe paſſages in *Plato*'s Sympoſion agree one with another; which, notwithſtanding whatſoever proceeded, I make no queſtion, ſayes he, but they are falſe and vain; and I muſt confeſſe I am fully of the ſame opinion: but this ſtrange agreement *Ariſtophanes* his Narration, in the forenamed *Sympoſion*, and the Comments of the Rabbins, upon the *Roſie Crucian* M. is no ſmall argument that *Plato* had ſome knowledge of *Moſes*, which may well adde the greater authority and credit to this our *Holy Guide*; but it was the wiſdome of *Plato* to owne the *Holy Guide* himſelfe; by ſuch unwarrantable Fancies as might riſe from the Numbers and the Text, to caſt upon ſuch a ri-

ridiculous ſhallow Companion as *Ariſtophanes*, it was good enough for him to utter in that club of wits, that Philoſophick Sympoſion of *Plato*.

2. And there be five ſenſes in Man, Sight Hearing, Smelling, Feeling; Taſting, five powers in the Soul, vegetative, ſenſitive, concupiſcible, iraſcible, rational: 5 fingers on the hand, five wandring Planets in the Heavens, according to which there are five-fold terms in every ſign; in Elements there are five kinds of mixt bodies, *viz.* Stones, Metals, Plants, Plant-animals, and ſo many kinds of Animals, as men, four-footed beaſts, creeping, ſwimming, flying. And there are five kindes, by which all things are made of God, *viz.* Eſſence, the ſame, another, ſenſe, motion; the Swallow brings forth but five young, which ſhe feeds with equity, beginning with the eldeſt, and ſo the reſt according to their age: alſo this number hath great power in Expiations; for in *holy Geomancy* and *Teleſmatical* Figures, it drives away Devils, in natural things it expels poyſon; it is called the number of fortunateneſſe and favour; and it is the ſeal of the *Holy Ghoſt*, and a bond that binds all things, and the number God loves; it is the number of the *Croſs*, yea eminent with the principal wounds of Chriſt, whereof he vouchſafed to keep the Scars in his glorified body.

The Philoſophers did dedicate it as ſacred to *Mercury*, eſteeming the vertue of it to be much more excellent then the number four, by how much a living thing is more excellent then a thing without life; for this five in a Figure of *Geomancy*, *Noah* found favour with God, and was preſerved in the Flood of waters that overflowed *Paleſtina*, *Apamia*, and the Country of the Eaſt.

3. In the vertue of this Number, *Abraham* being an hundred years old, begat a Son of *Sarah*, being ninety years old, and a barren woman, and paſt child-bearing, and grew up to be a great people. Hence in time of grace, the name of Divine Omnipotency is called upon with five Letters; for in time of Nature the Name of God was called upon with three Letters: In the time of the Law the ineffable Name of God was expreſſed with four Letters. And in the exemplary world, The Name of God is expreſt with five Letters, *Eloim*; and the name of *Chriſt* with five Letters, *Ihesu*: In the intellectual world there are five intelligible ſubſtances, *viz.* Spirits of the firſt Hierarchy called Gods, or the Sons of God: Spirits of the ſecond Hierarchy, called Intelligences; Spirits of the third Hierarchy, called Angels, or Meſſengers,

gers, which are ſent, ſouls of Celeſtial bodies, *Heroes* or bleſſed Souls: In the Celeſtial world, there are five wandring Stars, Lords of the Terms, *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*. There are in the Elementary world five kinds of corruptible things, Water, Air, Fire, Earth, a mixed body, and five kinds of mixt bodies, Animal, Plant, Metal, Stone, Plant Animal: And in the Infernal world there are five Corporeal Torments, deadly bitterneſs, horrible howling, terrible darkneſs, unquenchable heat, and piercing ſtink. The Number five engraven Teleſmatically in Gold, with the Numbers of Letters of names, of Angels, Planets, and dayes, they ſay will bring to you a woman Crowned with the geſture of one dancing in a Chariot, drawn with four horſes; and a flame of Lightning attends her: This number makes a man fortunate in Phyſick, Chymiſtry, Aſtrology, Geomancy, and happy in ſporting with women; they ſay it maketh Ladies beautiful, and beloved of whom they pleaſe, *&c.*

CHAP.

CHAP. VIII.

The Number of Riches.

1. *Of the ſignification of the Number ſix,* 2. *And why the whole Creation was comprehended within it.* 3. *And how a Spirit carried away a Quaker.* 4, 5, 6. *Of the vertue of the Number.*

1. THe Senarius or number ſix has a double reference, the one to this particular dayes work, the other to the whole Creation. For the particular dayes work, it is the Creation of ſundry ſorts of Land Animals, divided into male and female; and the number ſix is made up of male and female; for two into three is ſix; hence the *Pythagoreans* call this number Γάμος Matrimony, adding more, that they did it in reference to the Creation of the world, ſet down by *Moſes*: This number alſo in the ſame ſort that the number five, is a fit Emblem of Procreation; for ſix into ſix makes thirty ſix. Here is ſomething alſo that reſpects man, particularly the choiceſt reſult of this ſix dayes

dayes labour. The number of the Britiſh Nature was five. But here is an unite ſuperadded in man; reaſon reacheth out to the knowledge of a God, and one added to five makes ſix.

But now for the reference that ſix bears to the whole Creation, that the *Pythagoreans* and *Roſie Crucians*, did conceive it was ſignificant thereof, appears by the Titles they have given it, for they call it Διάςασις παντὸς, Ἄκρων Κόσμος, The articulate and compleat efformation of the Univerſe, the Anvil, and the World. I ſuppoſe they call it the Anvil from that indefatigable ſhaping out of new forms and figures upon the matter of the Univerſe, by the vertue of the active Principle that ever buſies it ſelf every where; but how the ſenary ſhould Emblematize the world, you ſhall underſtand thus; the world is it ſelf compleat, filled and perfected by its own parts; ſo is the Senarius, which has no denominated part of a ſix, three and two, *viz.* one, two three, which put together make ſix; a perfect number, is that which is equal to its parts; wherefore this number ſets out the perfection of the world, and you know that God in the cloſe of all ſaw, that all that he made was very good; then again the world is Ἀρρεν καὶ Θῆλυ *Maſ.* & *Fœmina*, that is, it conſiſts of an

an Active and Paſſive principle, the one brought down in o the other, from the world of Life; and the Senary is made by drawing of the firſt *Maſculine* Number into the firſt *Fœminine*; for three into two is ſix.

2. Thus you ſee continuedly that the property of the number ſets off the nature of the work of every day, according to thoſe myſteries that the *Pythagoreans* have obſerved in them; and beſides this, that the numbers have ordinarily got names anſwerable to each dayes work, which as I have often intimated, is a very high probability, that the *Roſie Crucians* had an *Infallible Guide*, referring to *Moſes* his text; ſix is a number of perfection, becauſe it is the moſt perfect in nature, in the whole courſe of numbers, from one to ten, and it alone is ſo perfect, that in the Collection of its parts it reſults the ſame, nothing wanting nor abounding; for if the parts thereof, *viz* the middle, the third and ninth part, which are three, two, one, be gathered together, they perfectly fill up the whole body of ſix.

Now this perfection all the other numbers want; hence by the *Roſie Crucians* it is ſaid to be altogether applyed to generation and marriage, and is called the ballance of the world; for the world is made of the

the number six; neither doth it abound or is defective; hence that is, because the world was finished by God the sixth day; *for the sixth day God saw all the things which he had made, and behold they were exceeding good, and the evening and morning were the sixt natural day.*

Therefore the Heaven, and the Earth, and all the Hoasts thereof were finished; it is also called the number of man, because the sixt day man was Created; and it is also the number of our redemption; whence there is a great affinity betwixt the number six and the Crosse, Labour and servitude: hence it is in the Law commanded, that in six dayes the work is to be done, six dayes Manna is to be gathered, six years the ground was to be sowen, and that the Hebrew servant should serve his master six years; six dayes the Glory of the Lord appeared upon Mount *Sinai*, covering it with a cloud; the *Cherubins* had six wings.

3. And there are six Circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctial and Ecclipticks; six wandering Planets, ♄, ♃, ♂, ♀, ☿, ☽. running through the Latitude of the Zodiack, on both sides the Ecliptick; there are six substantial qualities in the Elements, *viz.* sharpness, thinness, motion, and the contrary

trary to the e, dulness, thickness, rest; there are six differences of position, upwards, downwards, before, behind, on the right side, on the left side. There are six natural offices, without which nothing can be, *viz.* Magnitude, Colour, Figure, interval, Standing, Motion. Also a solid figure of a four square thing hath six Superficies; there are six Tones of all Harmony, *viz.* five Tones and two half Tones, which make one Tone, which is the sixt: and the Name of God in the exemplary world are written with six Letters אלוהים and אלגבור; and six orders of Angels or Messengers in the intelligible world will not obey the call of Inferiours, because they are not sent: and there are six degrees of men in the lesser, the Intellect, Memory, Sense, Motion, Life, Essence. And six Devils in the infernal world, which are the Authors of all Calamity, *Arteus*, *Magalesius*, *Ormenus*, *Licus*, *Nicon*, *Minion*. The signs to distinguish, whether the spirit be good or evil, are the same by which we distinguish whether a man or a tree be good or evil; namely Actions and Fruit; and wicked men cannot converse with Angels: As for Example, a Quaker or a Presbyterian contrived a number in Silver, and could often converse with an Angel, as they called it, at *Fell Fens Furnace in Lancashire*, for

there they lived, although not devout before God; thus they dissembled, as their manner is, with God and the World, and freely and frequently courted this familiar Spirit. But there are lying Spirits; so it hapned the 15. day of *June*, 1660. being at dinner with his wife and four children, there knocked one at the door, he thought not of his familiar Devil I suppose, but opened the door, at which entred a *man in black clothes*, and after salutation, said, *he must go with him*; at this the Quaker was afraid; and one of his sons run out to call neighbours; the rest cryed, and the woman also; so one of the children said, O Jesus, mother this man has feet like a Cow; and the woman casting her eyes upon him, blessed her, and said, sweet Husband forsake these foolish fancies of Quaking; *Immediately as the word went out of her mouth, for all his striving, this Monster carried him away, and top of the house also, to the astonishment of all their neighbours*, who by this time were come to save the man, but he was gone before, and never heard of after.

4. This may forewarn ungodly Saints the medling with the Sacred things written in this Book; for the Devil may appear to you like an Angel of Light; wherefore you are commanded in Scripture to judge of the Spirits by their Doctrine, and not of the Doctrine by the Spirits; for miracles, our Saviour hath forbidden us to rule our faith by them, *Mat.* 24. 24. and Saint *Paul* saith, *Galat.* 8. *Though an Angel from Heaven preach to you otherwise*, &c. *let him be accursed*; wherefore it is plain, that we are not to judge whether the Doctrine be true or no by the Spirit, but whether the Spirit be good or no by the Doctrine: so likewise 1 *Joh.* 4. 1. *Believe not every Spirit: for false Prophets are gone out into the world*, v. 2. *Hereby shall ye know the Spirit of God*, v. 3. *Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; And this is the Spirit of Antichrist*, v. 15. *Whosoever confesseth that Jesus Christ is the Son of God*, in him dwelleth God, and he in God.

5. The knowledge therefore we have of good and evil Spirits, cometh not by vision of an Angel that may teach it, nor by a miracle that may seem to confirm it: but by conformity of doctrine with this Article and Fundamental point of Christian Faith, which also Saint *Paul* saith is the sole Foundation, *That Jesus Christ is come in the flesh*, 1 Cor. 3. 11.

6. For wisdome and knowledge in Philosophy, the Law and Divinity, they engraved the name of the Angel of the

day Planet and hour, with the mans name at length, and the numbers attributed unto each Letter, and he it is said receiveth vertue from an Angel that appears like a man riding on a Peacock, having Eagles feet, and on his head a Creſt, in his right hand he holds fire, and in his left a cock.

And now you know how to try a Spirit; but ſome deny the appearing of Spirits, and that there are any good or bad; but we ſhall prove that there are, and the difference of Spirits in the third Book; to which we will add ſome Rules to cure thoſe that are poſſeſſed and diſeaſed. One main deſign to make men happy by Knowledge, long Life, Health, Youth, Riches, Wiſdom, and Vertue, and how to alter, change, cure and amend all diſeaſes in young or old, with the art of repairing *Roſie Crucian* Medicines, and times to adminiſter them, and their vertues and uſes.

CHAP.

CHAP. IX.

The Number of Vertue.

1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21. *The ſignification of the Number* 7. 22.23.24.25.26. *And that* 7. *is a fit Symbole of the Sabbath or Reſt of God.*

1. THe *Hebdomad* or Septenary is a fit Symbole of God, as he is conſidered having finiſhed theſe ſix dayes Creation; for then, as this *Holy Guide* intimates, he creates nothing further, and therefore his condition is then very fitly ſet out by the number 7. All numbers within the *Decade* are caſt into the Ranks, as *Plato* obſerves, οἱ μὲν γεννῶσιν ϗ γεννώμενοι· οἱ δὲ γεννῶνται μὲν, ϗγεννῶσι δέ· οἱ δὲ ἀμφότερα, ϗ γεννῶσι ϗ γεννῶνται. (*i. e.*) ſome beget, but are not begotten, others are begotten; but doe not beget; the laſt both beget and are begotten; the number 7 is onely excepted; that is neither begotten, nor begets any number, which is a perfect Embleme of God, celebrating this Sabbath; for he now creates nothing of a new, as himſelf is uncreatable, ſo that the

creating and infuſing of ſou'ls, as occaſion ſhall offer, is quite contrary to this *Holy Guide*. And 7. is of various and manifeſt power; for it conſiſts of 1 and 6, or of 2 and 5, or of 3 and 4, and it hath a unity as it were the coupling together of two three's, hence it is called a number of Marriage, and the Aſtrologers and Geomancers are reſolved by the ſeventh Houſe, whether the Querent ſhall marry the party deſired. 7 is called the Vehiculum of mans life, which it doth not receive from its part ſo, as it perfects by its proper right, of its whole; for it containes body and ſoul; for the body conſiſts of four Elements, and is endowed with foure qualities.

2. Alſo the Nu: 3 reſpects the ſoul, by reaſon of the 3-fold power, *viz.* Imaginative, iraſcible and concupiſcible. The number 7 relates to the generation of men, and it cauſeth man to be received, formed, brought forth, nouriſhed, live, and indeed altogether to ſubſiſt; for when the genital ſeed is received in the womb of the woman, if it remain there 7 hours after the effuſion of it, it is certain that it will abide there for good: then the firſt ſeven dayes it is coagulated, and is fit to receive the ſhape of a man; then it produceth Infants called mature perfection', which are

are called Infants of the ſeventh moneth, becauſe they are the ſeventh moneth.

3. After the birth, the ſeventh houre tries whether it will live or not: for that which will bear the breath of the air after that hour, is conceived will live; after ſeven dayes it caſts the reliques of the Navil; after twice ſeven dayes its ſight begins to move after the light; after 21 dayes it turnes its eyes and whole face freely; after ſeven moneths it breeds teeth; after fourteen moneths it ſits without feare of falling; after 21 moneths it begins to ſpeak; after 28 moneths it ſtands ſtrongly and walks; after 35 moneths it begins to refrain ſucking its nurſe; after ſeven years its firſt teeth fall, and new are bred, fitter for harder meat, and its ſpeech is perfected; after fourteen years boyes wax ripe, and then is a beginning of Generation; at 21 years they grow to be men in ſtature, and begin to be hairy, and become able and ſtrong for Generation; at 28 they begin to burniſh and ceaſe to grow taller; in the 35 year they attain to the perfection of their ſtrength; at 42. they keep their ſtrength, at 49 yeares of age they attain to their utmoſt diſcretion and wiſdome, and the perfect age of man.

But when they come to the tenth ſeven year, where the number ſeven is taken for a compleat number, then they come to the common term of life; the Prophet ſaying our age is ſeventy years; the utmoſt height of mans body is ſeven foot.

4. There are alſo ſeven degrees in the body, which compleat the dimenſion of its altitude from the bottom to the top, *viz.* Marrow, Bone, Nerve, Vein, Artery, Fleſh, Skin There are ſeven which by the Greeks are called black members, the Tongue, the Heart, the Lungs, the Liver, the Spleen and two Kidneys: there alſo ſeven principal parts of the body, the Head, the Breaſt, the Hands, the Feet, and the privy Members: it is manifeſt concerning breath, and meat, that without drawing of the breath, the life doth endure above ſeven hours, and they that are ſtarved in priſon by blood-thirſty Creditors, or otherwiſe with famine, live not above ſeven dayes. The veines and arteries are moved by ſeven.

5. All judgements in diſeaſes are made with greater manifeſtation upon the ſeventh day, being called critical or judicial; alſo of ſeven portions, God creates the ſoul, the ſoul receives the body by ſeven degrees; all differences of voyces proceed to the ſeventh degree; after which

which there is the ſame reſolution: Again, there are ſeven modulations of voyces, Ditonus, ſemi-Ditonus, Diateſſaron, Diapente, with a Tone Diapente, with a half Tone, and Diapaſon.

6. There is alſo in Celeſtials a moſt potent power of the number 7. for ſeeing there are four corners of Heaven diametrically looking one towards the other; which indeed is accounted a moſt full and powerful Aſpect, and conſiſts of the number ſeven, for it is made from the ſeventh ſign, and makes a croſſe the moſt powerfull figure of all; but this you muſt not be ignorant of, that the number ſeven hath a great communion with the Croſſe; by the ſame Radiation and number the Solſtice is diſtant from Winter, and the *Equinoctium* from the Summer; all which are done by ſeven ſigns; there are alſo 7 circles in the Heavens according to the Axel-tree; there are ſeven Stars about the Artick pole, greater and leſſer, called *Charles Waine*: alſo ſeven Stars called the Pleiades, and ſeven Planets, and the Moon diſpenſeth the influence Spiritual and Natural, gives the light of ſeven to us; for in 28 ſhe runs her appointed courſe; which number of dayes the number ſeven, with its ſeven termes, *viz.* from one to ſeven, doth make and fill up as much as

the

the ſeveral numbers, by adding to the Antecedents, and makes four times ſeven dayes, in which the Moon runs through, and about the Longitude and Latitude of the Zodiack by meaſuring, and meaſuring, and meaſuring again; with the like ſeven of dayes it diſpenſeth its light, by changing it.

7. For the firſt ſeven dayes unto the middle as it were of the divided world, it increaſeth; the ſecond ſeven dayes it fills it whole Orb with light; the third by decretion, it again is contracted into a divided Orb; but after 28 dayes it is renewed with the laſt diminution of its light; and by the ſame ſeven of dayes it diſpoſeth flux and influx of waters; for in the firſt ſeven of the increaſe of the Moon it is by little leſſened; in the ſecond by degrees encreaſed; but the third is like to the firſt, and the fourth doth the ſame as the ſecond.

8. And alſo ſeven is applyed, to which aſcending from the lower in the ſeventh Planet, which betokens reſt, to which the ſeventh day is aſcribed, which ſignifies the ſeven thouſand, wherein (as Saint *John* witneſſeth) the Dragon, which is the Devil, being bound, men ſhall be quiet, and lead a peacable life: Moreover, the *Roſie Crucians* call ſeven the number of Virginity,

ty, becauſe the firſt is that which is neither generated, or generates, neither can it be divided into two equal parts, ſo as to be generated of another number repeated, or being doubled, to bring forth another number of it ſelf, which is contained within the bounds of the number ten, which is manifeſtly the firſt bound of the numbers; and therefore they dedicated the number ſeven to *Pallas*.

9. It hath alſo in Religion moſt potent ſignes of its eſteem, and it is called the number of an Oath; hence amongſt the *Hebrews* to ſwear, is called Septenary, to proteſt by ſeven. *Abraham*, when he made a Covenant with *Abimelech*, appointed ſeven Ewe-lambs for a Teſtimony; it is called the number of bleſſedneſs, or of Reſt, *viz.* in ſoul and body. The ſeventh day the Creator reſted from his work, as I ſhewed you above; wherefore this day was by *Moſes* called the Sabbath, or the day of Reſt: hence it was that Chriſt reſted the ſeventh day in the Grave.

10 Beſides, it is moſt convenient in Purification, whence *Apuleius* ſaith, And I put my ſelf forthwith into the Bath of the Sea to be purified, and I put my head ſeven times under the Waves, and the leprous perſon is cleanſed, being ſprinkled ſeven

ſeven times with the blood of a Sparrow; and *Elijah* ſaid to a leprous perſon, *Go, and waſh thy ſelf ſeven times in Jordan, and thy fleſh ſhall be made whole*: And he waſhed ſeven times and was cleanſed; ſeven is a number of Repentance and Remiſſion, and ſeven years Repentance was ordained for ſin, according to the opinion of the Wiſe-man, ſaying, And upon every ſinner ſeven-fold.

11. And alſo the ſeventh yeare there were granted Remiſſions of all debts and treſpaſſes, in full teſtimony of Love and fulfilling of the Law. And Chriſt with ſeven Petitions finiſhed his ſpeech of our ſatisfaction; and at the end of ſeven yeares every Apprentice doth challenge liberty to himſelf; ſeven is ſuitable to Divine praiſes; and *David* ſaid, ſeven times a day do I praiſe thee, becauſe of thy righteous judgements; it is moreover called the number of Revenge, as *Cain* ſhall be revenged ſeven-fold.

12. The number 7. engraven by Art in Silver, will produce to your light a man leaning on a ſtaffe, having a bird on his head, and a flouriſhing tree before him; and this is made for travellers againſt wearineſſe; the number ſeven in Chriſtal by Art engraven, brings to you a woman cornuted, riding on a Bull, with ſeven heads, holding in her right hand a Dart, and in her left a Looking-glaſſe; they will come to you in white and green, and grant you the love of any woman you ſhall nominate.

13. And ſeven is deſcribed to the Holy Ghoſt, who is ſeven-fold, according to his gifts, *viz.* the Spirit of Wiſdome and Underſtanding, the Spirit of Council and Strength, the Spirit of Knowledge and Holineſs, and the Spirit of the Fear of the Lord, which is the 7 eys of God; there are ſeven Meſſengers or Angels that wait the will of God, and ſeven Lamps burn before the Throne of God, & ſeven Golden Candleſticks, and in the middle was one like the Son of God; and he had in his right hand ſeven Stars; there are ſeven Angels in the preſence of God, that ſtand before him, and ſeven Spirits before the Throne; and there are ſeven Trumpets, I mean ſeven Angels, that ſtood before the Throne of God. A Lamb had ſeven horns and ſeven eyes, and a book was opened with ſeven ſeals.

And when the ſeven ſeals was opened, there was made ſilence in Heaven; by ſeven *Julius Cæſar* did bind and repell evil ſpirits, as you read in *Lucan*.

I will now call you up by a true name,
The Stygian *dogs; I in the light ſupreme*
Will leave and follow you; alſo through grave,
From all the urnes in death I will you ſave.
The number ſeven unto the Gods will ſhew,
To whom t'addreſſe thy ſelf in other hew
Thou waſt wont with wan form and without grace,
And thee forbid to change Erebus *his face.*

14. And alſo of all clean beaſts, ſeven were brought into the Ark, and of Fowls ſeven; and after ſeven dayes the Lord rained upon the earth, and upon the ſeventh day the Fountains of the deep were broken up, and the waters covered the earth; and *Abraham* gave *Abimelech* ſeven Ewe-lambs; and *Iacob* ſerved ſeven years for *Leah*, and ſeven more for *Rachel*; and ſeven dayes the people bewailed the death of *Iacob*.

15. And you read of ſeven Kine, and ſeven Eares of Corn, ſeven years of plenty, and ſeven yeares of ſcarcity; and in numbers ſeven Calves were offered on the ſeventh day; and *Balaam* erected ſeven Altars; ſeven dayes *Mary* the ſiſter of *Aaron* went forth leprous out of the Camp; and in *Ioſhua* ſeven Prieſts carried the Ark of the Covenant before the Hoſt; ſeven dayes they went round the Cities; and ſeven Trumpets were carried by the ſeven Prieſts; and the ſeventh day, the ſeven Prieſts ſounded their Trumpets.

16. And *Abeſſa* reigned in *Iſrael* ſeven years; *Samſon* kept his Nuptial ſeven dayes, and the ſeventh day he put forth a riddle to his Wife; he was bound with ſeven new Cords, and ſeven Withs; and ſeven Locks of his head were ſhaven off; ſeven years the Children of *Iſrael* were oppreſſed by the King of *Maden*.

17. And *Elias* prayed ſeven times, and at the ſeventh time, behold a little cloud: ſeven dayes the Children of *Iſrael* pitched over againſt the *Aſſyrians*, and the ſeventh day they joyned Battel; and ſeven times the Childe neeſed that was raiſed by *Eliſha*: ſeven Gifts of the Holy Ghoſt: ſeven Petitions in the Lords Prayes: ſeven words of *Chriſt* upon the *Croſſe*: ſeven words of the Virgin *Mary*.

18. Moreover this Number hath much power, as in natural, ſo in ſacred, ſpiritual, ceremonial, and myſterious: ſeven hours were *Adam* and *Eve* in *Paradiſe*; and there were ſeven men foretold by an Angel, before they were born, *viz. Iſmael*, *Iſaac*, *Sampſon*, *Jeremiah*, *John Baptiſt*, *James* the Brother of our Lord, & our Saviour *Jeſus Chriſt*: And in the Original world, they write

write the Name of God with seven letters, *Ararita*. And in the Intelligible world there are seven Angels that stand in the presence of God, *Zaphiel*, *Zadkil*, *Camael*, *Raphael*, *Hanael*, *Michael*, *Gabriel*. In the Elementary World, there are seven Birds, that are used in calling or Angels, *viz.* the Lapwing, the Eagle, the Vulture, the Swan, the Dove, the Stork, the Owl: and seven Fishes, *viz.* the Sea-Cat, the Mullet, Thimallus, the Sea-Calf, the Pike, the Dolphin, the Thurle-fish; and seven Animals, the Goat, the Cat, the Ape, the Mole, the Heart, the Woolf, the Lyon: and seven Metals, Lead, Tin, Iron, Gold Copper, Quick-silver, Silver: and seven Stones, the Onyx, the Saphir, the Diamond, the Carbuncle, the Emrald, the Achates, the Chrystal.

19. This number seven engraven in Silver will bring *Gabriel* to you, and he will bring you a Genius suitable to your self in nature, number and name, and he will appear like a man cloathed in comely apparel, or like a man and woman sitting at a Table playing, and this giveth mirth, riches, and the love of women.

20. Again, the Number seven is of two kinds, the one is, ἡ ἑπτὰς δεκάδος ἑβδομάς. The other, ἡ ἑπτὰς. The Septenary within the Decade is meerly seven unites; the other is a seventh number, beginning at an unite, and holding on in a continual Geometrical proportion till you have gone through seven proportional Terms; for the seventh Term, there is this Septenary of the second kind, whose Nature *Plato* fully expresses in these words, Αἰεὶ γὰς ὁ ἀπὸ μονάδος συντιθέμενος ἐν διπλασίοις ἢ τριπλασίοις ἢ συνόλως ἀναλογίοις, ἑβδομος ἀεὶ μὸς κύβος τε, καὶ τετράγωνος ὢν ἑαυτὸν ἀμφότερα περιέχων, τῆς τε ἀσωμάτου καὶ σωματικῆς οὐσίας. Τῆς μὲν ἀσωμάτου καλὰ τὴν ἐπιπεδον ἣν ἀποτελοῦσι τετράγωνοι, τῆς δὲ σωματικῆς καλὰ τὴν ἑτέραν ἣν ἀποτελοῦσι κυβοι, *i. e.*

21. For alwayes beginning from an unite, and holding on in double or triple, or what proportion you will, the seventh number of this rank is both square and cube, comprehending both kinds, as well the Corporeal as Incorporeal substance; the incorporeal according to the Superficies which the squares exhibite, but the corporeal according to the solid Dimensions which are set out by the Cubes.

22. As for example, 64. or 7. 2. 9. these are numbers that arise after this manner: each of them are a seventh from an unite, the one arising from double proportion, the other from Triple; and if the pro-

portion were quadruple, quintuple, or any else, there is the same reason. Some other seventh number would arise, which would prove of the same Nature with these, they would prove both Cubes and squares, that is, Corporeal and Incorporeal; for such is 64. either made by multiplying eight into eight, and so it is a square, or else by multiplying four cubically, for four times four times four is again sixty four, but then it is a Cube. And so 7. 9. is made either by squaring of 27. or Cubically multiplying of nine, for either way will 729. be made: and so is both Cube and square corporeal and incorporeal: where by is intimated, that the world shall be reduced in the seventh day to a meer spiritual consistency, to an incorporeal condition; but there shall be a cohabitation of the spirit with flesh, in a Mystical or Moral sense, and that God will pitch his Tent amongst us. Then shall be settled ever lasting righteousness, and rooted in the Earth, so long as mankind shall inhabit upon the face thereof.

23. And this truth of the Reign of Righteousness in this seven thousand years is still more clearly set out to us in the Septenary within ten, τῇ ἐντὸς διὰ δέκα ἑβδομάδι, as *Plato* calls it, the naked number seven. For the parts it consists of are three

three and four, which put together make seven. And these parts be the sides of the first *Orthogonian* Numbers; the very sides that include the right angle thereof. And the *Orthogonian* what a foundation it is of *Tregonometry*, and of measuring the Altitudes, Latitudes, and Longitudes of things, every body knows that knows any thing at all of the Mathematicks: and this prefigures the uprightnesse of the holy Generation, who will stand and walk, καὶ' ὀρθὰς, inclining neither this way, nor that way, but they will approve themselves of an upright and sincere heart; and by the Spirit of righteousness will these Saints be enabled to find out the depth, and breadth, and height of the wisdome and goodness of God, as somewhere the Apostle himself phraseth it.

24. But then again, lastly, this three and four comprehend also the Conjunction of the corporeal and incorporeal Nature: three being the first superficies. And four the first body; and in the seven thousand years there will be so great union betwixt God and man, that man shall not die, but partake of his Spirit. And the Inhabitants of the Ætherial Region will openly converse with these of the Terrestrial, and such frequent conversation, and ordinary visits of our cordial

Friends of that other world, will take away all the toyl of life, and fear of death amongst men, they being very chearful and pleasant here in the body, and being well assured, no pain shall afflict them, when they please to go out of it; for Heaven and Earth by this number shall shake hands together; or become as one house; and to die shall be accounted but to ascend into a higher Room.

25. And though this dispensation for the present be but very sparingly set a-foot, because of my youth; yet I suppose the more ancient and Learned may have a glimpse at it; concerning whom accomplished posterity may happily utter something answerable to that of our Saviours concerning *Abraham*, who tasted of Christianity before Christ himself was come in the flesh: *Abraham saw my day and rejoyced at it*. And without all question, that plenitude of happiness that hath been reserved for future times, the presage, prediction and representation of it has in all Ages been a very great Joy and Triumph to all holy men, *Rosie Crucians* and Prophets; *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, they died, not enjoying the Riches of Gods Goodness in their bodies; but *Enoch*, who was the seventh from *Adam*, was by seven taken up alive into Heaven by

by *Gabriel*: and seems to enjoy that great *Bliss* in the body, I have shewed you, in my Book called *The Way to Bliss*: The World then in the seventh *Chiliad* will be assumed up into GOD, snatcht up by his Spirit, inacted by his power: The *Jerusalem* that comes down from Heaven, will then in a most glorious and eminent manner flourish upon earth; God will, as I said, by seven, pitch his Tabernacle amongst us: and for God to be in us and with us, is as much as for us to be lifted up into God.

26. By seven *Cornelius Agrippa* being at *Paris* writ to a Friend of his at the Court, the signification of a saying in *Jeremiah*: viz. *Our Crown is fallen*, *Woe unto us, because we have sinned*; which (sayes he) I wish might not be so truly applied to you; for truly that verse, the Numeral Letters being gathered together, MCVL expresseth the year MDXXIV. wherein, according to the account, your *King* was taken at *Papia*.

27 The number seven engraven in a Jasper stone, with the parties Name, and the Numbers attributed to it, the Angel of the Planet, and day of the week; and this they say is good to obtain the favour of a Lady in Marriage, and the Love of Virgins; it maketh the bearer fortunate also in Gaming, as Tables, Cards, Dice, Horse-

racing, Bowling, Shooting, Cock-fighting, &c. And by this Number they say will appear a little Maid, cloathed in long white Garments, with her hair spread abroad, holding flowers in her right hand, and she gives vertue to this number, that the bearer of it shall go at his pleasure invisible: if it be engraved with his name and Genius, &c. in a Diamond.

By this Number they give Physick to renew Youth, &c. but some do not believe there is any such thing as Spirits; but we shall prove their Existence and Apparition in the third Book, &c.

And now the *Holy Guide* leadeth the way to Happiness, Knowledge, long Life, Health, Youth, Riches, Wisdom, and Vertue, and furnisheth the Physitian with divers safe and effectual Medicines, to cure those diseases esteemed iucurable, as the Gout, Dropsie, Leprosie, and Falling-sickness, &c. And how to alter cure and amend the state of the body in young or old.

CHAP.

CHAP. X.

The Number of Wisdome.

Of the signification of the Number 8, *and what Angels may be called by it, and how they appear.*

1. I Am not angry at the Fanatick dispositions of men, that raile against my Writings, *viz. Francis Osborn*, Author of *Advice to a Son*, and *Elias Ashmole*, Esq; that made publick my imperfect Copy; and some others I pity, being the worm-eaten memorials of defaced Histories &c.

2. These ignorantly wonder what those *Officious Spirits* should be I so much talk of in my book, called the *Familiar Spirit*, that so willingly appeare, and after my directions, offer themselves to consociate with a man.

3. O my enemies! whom I pity, more then dispise, I shall tell you lovingly, as I speak to the capacities of people; They are Angels uncapable of incorporation into humane bodies and souls of the de-

ceaſed, that have affinity with mortality and humane frailty; and theſe will not appear to you at all times, but every firſt, third, fifth, ſeventh, or nineth yeare, they will come, and for ever accompany you in a fortunate *Teleſme*.

4. And eight will bring to you a Genius you ſhall know in its proper place: And *Orpheus* was uſed to beſeech Divine Juſtice by eight, and he uſually ſware by eight Deities, *viz.* Fire, Water, Earth, the Heaven, Moon, Sun, Planets, the Night: and *Virgil* ſpeaking of Magick, ſaith,

I many times with eight have Mæris *ſpy'd*
Chang'd to a Wolfe, and in the Woods to bide:
From Sepulchres would ſoules departed charm,
And corne beare ſtanding from anothers Farm.

5. The *Roſie Crucians* call eight the number of Juſtice and Fulneſſe: firſt, becauſe it is firſt of all divided into numbers equally even, *viz.* into four, and that diviſion is by the ſame reaſon made into two times two, *viz.* two times two twice; and by reaſon of this equality of Diviſion, it took to it ſelf the name of Juſtice; but the other received the name, *viz.* of Fulneſs, by

by reaſon of the Contexture of the corporeal ſolidity, ſince the firſt makes a ſolid body. There are eight only viſible Spheres of the Heavens; alſo by it the property of corporeal matter is ſignified, which *Tyrius* comprehended in eight of the Sea-ſongs: this is alſo called the Covenant, or Circumciſion, which was commanded to be done by the Jews the 8th day.

6. By eight it is ſaid, a Gentleman in the Kings Army at *Edge-hill* battel ſhewed the effects of Spirits, *viz.* the appearance of armed men fighting and encountring one againſt another in the skie, and hundreds ſaw theſe things beſides himſelf.

7. And through eight *Tſagarith* ſhewed the Citizens of *Ieruſalem* for forty dayes, or five times eight together, horſmen running in the aire in cloth of Gold, and armed with Lances, like a band of ſouldiers, and troops of horſmen in array, encountring and running one againſt another, with ſhaking of ſhields, and multitudes of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts: and thus he predicted the great ſlaughter of no leſs then 80000 made by *Antiochus*: this is alſo recorded in the ſecond of *Macchabees*, ch. 5.

8. And

8. And in eight was ſeen a Sea-fight over *Sydmouth* in *Devonſhire*, by *Caleb Perkinſon*, a Captain of a Ship and his company; and he predicted a Sea-fight, which happened betwixt us and the *Hollanders*.

9. Eight is an evil number, and alwaies ſignifies diſeaſes, or death; and in the old Law there were eight Ornament of the Prieſt, *viz.* a Breaſt-plate, a Coat, a Girdle, a Mytre, a Robe, an Ephod, a Girdle of an Ephod, a Golden Plate: hither belongs the number to Eternity, and the end of the World, becauſe it followes the number ſeven, which is the myſtery of time.

10. By eight *Hammel* cauſed a Spirit, called *Eckerken*, to appear alwaies in the ſhape of a hand, and haunt thoſe that troubled him, pulling down travellers off their horſes, and overturning carriages.

11. They ſay this number was dedicated to *Dionyſius*, becauſe he was born the 8th. moneth; in everlaſting memory whereof *Naxos* the Iſland was dedicated to him, which obtained this prerogative, that onely the women of *Naxos* ſhould ſafely bring forth in the eighth moneth, and their children ſhould live; whereas the children of the eighth moneth in other Nations die, and their mothers then bring-

bringing forth are in manifeſt danger.

12. By eight artificially charactred in a proper ſubject, *Apollonius Tyaneus* told the Epheſians of an old man that was a Spectre, and how the walking Plague was by his means in the City here and there; whereupon they ſtoned the ſhape, and after a while they uncovered the heap; whereupon appeared the ſhape of a great black dog, as big as any Lion: Yet I know ſome able Artiſts in *England*, that will not believe but this is Melancholy, and fraud of a Prieſt: But the learned *Grotius*, a man far from all levity and vain credulity, is ſo ſecure of the truth of *Tyaneus* his Miracles, and Teleſmaticall Numbers, that he does not ſtick to terme him impudent that has the face to deny them.

13. In the Infernall world there are 8 rewards of the damned, Priſon, Death, Judgement, the wrath of God, Drunkenneſs, Indignation, Tribulation, Anguiſh; and eight kinds of bleſſed men in the leſſer world, the Poor in ſpirit, the Merciful, the Meek, the Mourners, they that hunger and thirſt after Righteouſneſs, the Peacemakers, they which are perſecuted for Righteouſneſſe ſake: eight particular qualities in the Elementary world, the heat of the Fire, the moiſtneſſe of the Air, the

the coldneſs of the Water, the drineſſe of the Earth, the drineſs of the Fire, the heat of the Aire, the coldneſs of the Earth, the moiſtneſs of the Water; and eight rewards of the Bleſſed; Inheritance, Incorruption, Power, Victory, the Viſion of God, Grace, a Kingdome, Joy; and the Name of God in the Original word is written ſometimes with eight letters, *Eloha Vadaath* אלוה ודעת *Iehovah Vedaath* יהוה ודעת and theſe Queſtions are reſolved by eight.

14. The number eight *Teleſmatically* engraved, as others were in an *Onyx* ſtone, they ſay rendreth a man powerful in good and evil, ſo that he ſhall be feared of all; and whoſoever carrieth it, they give him the power of charming diſeaſes, and he ſhall terrifie men by his looks when he is angry: this makes alſo a man bold and fortunate in Wars: by this number appears a Spirit like a man riding upon a Lion, having in his right hand a naked ſword: and by this number they preſerve goods from ſtealing, and cauſe Thieves to bring again what they have taken away; this helpeth all diſeaſes in the ſecrets and bowels: by this number they know when the party will die that is ſick.

CHAP.

CHAP. XI.

The Number of changing Bodies.

Of the ſignification of the number nine; how that by nine Julius Cæſar *called up Spirits, and did what he pleaſed: how* Galleron *by nine went inviſible, and had the ſociety of a familiar Genius.*

1. AND nine is a powerful number in all things: *Julius Cæſar* made this number in Gold *Teleſmatically* in the hour by Art, and carried with him in his march to the River *Rubicon*, which divides *Gallia Citerior* from *Italy*, and upon the Banks ſide his *Army* ſaw appear at his command, a Genius, like a proper man, playing on a Reed; the ſtrangeneſs of his actions, as well as the pleaſantneſs of his muſick, had drawn ſeveral of the Shepherds unto him, as alſo many of the Souldiers; amongſt whom were ſome Trumpeters, which this *Triton* (if I may ſo call him) or Sea-god, well obſerving, nimbly ſnatches away one of the Trumpets out of their hands, leaps forthwith into the River,

ver, and sounding to horse, with that strength and violence, that he seemed to rend the heavens, and made the aire ring again with the mighty forcibleness of the blast: in this manner he passed over to the other side of the River: whereupon *Cæsar* taking the *Omen*, leaves off all further dispute with himself, carries over his army, enters *Italy*, secure of success, from the so manifest tokens of the favour of the gods. The number nine is dedicated to the Muses, by the help of the order of the celestial spheres, and divine Spirits.

2. And there are nine Spheres; and according to these there are nine Muses, *viz.* *Caliope*, *Urania*, *Polymnia*, *Terpsichore*, *Clio*, *Melpomene*, *Erato*, *Euterpe* and *Thalia*; which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme sphere, which they call *Primum Mobile*; and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon.

3. So the Name of GOD in the Original Word, is sometimes written with nine letters, יהוה צבאות *Jehovah Saboath*, אלוהים נובור יהוה עדלכו Ιεὸυα ξιδκεὺν ΕΔΟΙΜ ΓΙΒΟΡ; and there are in the intelligible World nine Quire of Angels, *Seraphim*, *Cherubin*, *Thrones*, *Dominations*, *Powers*,

ers, *Vertues*, *Principalities*, *Arch-angels*, *Angels*; and nine Angels ruling the Heavens, *Metattron*, *Ophaniel*, *Zaphkiel*, *Zadkiel*, *Camael*, *Raphael*, *Haniel*, *Michael*, *Gabriel*. In the Celestial World *Calliope* is appropriate to the *Primum Mobile*; *Urania* to the Starry Heaven, *Polymnia* to *Saturne*; *Terpsichore* to *Jupiters*; *Clio* to *Mars*; *Melpomene* to the *Sun*, *Erato* to *Venus*, *Enterpe* to *Mercury*, *Thalia* to the *Moon*: and they engrave nine upon a *Saphir*, *Emrald*, *Carbuncle*, *Beril*, *Onix*, *Chrisolite*, *Jasper*, or *Tapas*: but properly and most effectually to be resolved of their Questions, or to obtain their desires, they Tesmatically in an hour engrave it in *Sardis* or *Silver*; and this will make a man (they say) go invisible, as *Caleron*, *Alexanders* brother-in-law sometime did, when he lay with his brothers Concubine as often as himself: This number obtaineth the love of women.

4. And the nineth houre our Saviour breathed out his Spirit; and in nine dayes the Ancients buried their dead; and nine years *Minos* received Lawes from *Iupiter*, as you may read in my Book, called *The Idea of the Law*: and nine was most especially taken notice of by *Homer*, when Lawes were to be given, or answers were to be given, or the sword was like to rage; the *Astrologers* and *Geomancers* also observe the num-

number nine in the ages of men, no otherwise then they do of seven, which they call a *Climacterical* year; which are eminent for some remarkable change: yet sometimes it signifies imperfectness and uncompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as *Austin* interprets it of the ten Lepers; neither is the longitude of nine Cubits of *Og*, King of *Basan*, who is a type of the Devil, without a Mysterie: and there are nine senses inward and outward together in man, *viz. Memory, Cogitative, Imaginative, Common sense; Hearing, Seeing, Smelling, Tasting, Touching*: and nine orders of Devils in *Sheol, viz. False Spirits of Lying, Vessels of Iniquity, Avengers of Wickedness, Iuglers, or Lylians, Airy Powers, Furies, sowing Mischief, Sifters*, or *Tryers, Tempters*, or *Insnarers*.

I aime at the Celestial Glory;
Below the Moon *all's Transitory.*

5. The number nine, the number of the Planet, day of the week, Angel of the day, and hour engraven in Gold, will (they say) bring down to you an Angel like a King crowned, sitting in a Chair, having a Raven in his bosome, and under his feet a Globe; he wears Saffron-colour'd clothes, and

& he, they report, gives vertue to the number & makes the bearer of it invincible & honorable, & helps to bring their business to a good end, and to drive away vaine Dreams. This number prevails against Feavers and the Plague, and they made it in a *Balanitis*-stone, or a *Rubie*: This number causeth long life and health: by this Number *Plato* so ordered himself, that he could by it cause Nature to end his dayes at his pleasure, and by departing upon the same 81 years after his Birth, to fulfill of purpose nine times nine, the most perfect Number.

CHAP. XII.

The Number of Medicines.

Of the signification of the number ten, how by this Number ten, Socrates in a Monitory Vision had a Swan in his lap, and of Plato's birth and education.

1. THe Number ten is a Number of honour and preferment, and *Pythagoras* had honour by it. And *Plato* by this Number had the knowledge of the more sacred Mysteries of God, and the state of the soul of man in this world, and that other deservedly got to himself the title of Divine, ὁ Θεῖος Πλάτων.

2. But as for Miracles, I know none he did, though something highly miraculous happened, if that Fame at *Athens* was true, that *Speusippus*, *Clearchus*, and *Anaxilides* report to have been, concerning his Birth, which is, that *Ariſto*, his reputed Father, when he would forcibly have had to do with *Peritione*, she being indeed exceeding fair and beautiful, fell short of his purpose, and surceasing from his attempt, that he

he saw *Apollo* in a Vision, and so abstain'd from medling with his Wife, till she brought forth her son *Aristocles*, who after was called *Plato*.

3. But that is far more credible, which is reported concerning the commending of him to his Tutor *Socrates*, who the day before he came, dreamed that he had a young Swan in his Lap, which putting forth apace of a sudden, flew up into the Air, and sung very sweetly; wherefore the next day, when *Plato* was brought to him by his Father, τοῦτον, εἰπεῖν εἶν τὸν ὄρνιν, he presently said, this is the Bird, and so willingly received him for his Pupil.

4. But his acquaintance with the *Holy Guide*, as it is more credible in it self, so I have also better proof: As *Aristobulus* the *Jew* in *Clemens Alexandrianus*: Saint *Ambrose*, *Hermippus* in *Josephus* against *Appions*: And lastly, *Numenius* the *Platonist*, who ingeniously confesses, Τί γὰρ ἐστι Πλάτων ἢ Μωσῆς Ἀττικίζων; That is *Plato*, but *Moses* in *Greek*, as I have elsewhere in my Book called, *The Idea of the Law*, alledged amongst Law-givers; the Number ten is called, every Number, Compleat, signifying the full course of life; for beyond that we cannot number within it self, or explain them by it self, and its own by multiplying them.

Wherefore it is accounted to be of a manifold Religion and Power, and is applied to the purging of souls: Hence the Ancients called Ceremonies Denary, because they that were to be expected, and to offer Sacrifices were to abstain from some certain things for ten dayes, whence amongst the *Egyptians*, it was the custome for him that would sacrifice to *Jao* (*i.e.*) *Jah*, to fast ten dayes before; which *Apuleus* testifies of himself, saying, it was commanded that I should for the space of ten dayes refrain all meat, and be fasting.

5. There are ten Sanguine parts of Man, the Menstrue, the Sperm, the Plasmatick spirit, the Masse, the Humours, the Organical body, the Vegetative part, the Sensitive part, Reason, and the Minde: There are also ten simple Integral parts constituting a man, the Bone, the Cartilage, Nerve, Fibre, Ligament, Artery, Vein, Membrane, Flesh, Skin. There are also ten parts of which a Man consists intrinsecally, the Spirit, the Brain, the Lungs, the Heart, the Liver, the Gall, the Spleen, the Kidnies, the Testicles, the Matrix.

6. There are ten Curtains in the Temple, ten strings in the Psaltery, ten musical instruments which with Psalms were sung, the names whereof were *Neza*, on which their

their Odes were sung: *Nablum* the same as Organs, *Mizmor* on which the Psalms, *Sirs* on which the *Canticles*, *Tehila* on which Orations, *Berach* on which Benedictions, *Halel* on which Praises, *Hodaia* on which thanks, *Afre* on which the felicity or blisse and happiness of any one, *Hallelujah* on which the the praises of God only, and Contemplations: there were also ten figures of Psalms, *α. ω. &c.*

7. And there were ten Singers, *viz.* *Adam*, *Abraham*, *Melchisedeck*, *Moses*, *Asaph*, *David*, *Solomon*, and the three sons of *Chorah* And the name of God in the original world is written with ten Letter, אלהיס צבאות Ελοιμζάβαοθ: There are ten Commandements, and the tenth day after the Ascention of Christ, the Holy Ghost came down: There are ten Names of God, אהית Εειὲ ייהיה ιὸδ Ιεουα יהיהאלהים Ιεσυα Ελοὶμ אל ελ אלחימיבד ελοὶμ γιϛορ אליה ελόα יהיהצבאות Ιεουα ζαϐοαθ אלהיסצבות Ελοιμ ζαβαοθ שדי ζαδαι אדאו Αδοναὶ μελεκ.

8. And the Number ten cast in Gold was it, in which *Jacob* wrestling with the Angel all night overcame, and at the rising of the Sun was blessed, and called by the name of *Israel*. By, and in this Number *Joshua* overcame thirty one Kings, and by ten in a Carbuncle *David* overcame

Goliah, and the Philiſtines; and in ten *Daniel* eſcaped the danger of the Lions.

9. There are ten Meſſengers that carry the ſouls down from God through the Heavens, Spheres, Stars, and Planets to the bodies of men, and theſe be their names, *Kether*, *Hechmach*, *Binah*, *Heſed*, *Geburah*, *Iiphereth*, *Nezah*, *Jod*, *Heſod*, *Malchuth*; this Number is as circular as unity, becauſe being heaped together, returns into an unity, from whence it had its beginning, and it is the end and perfection of all Numbers, and the beginning of tens as the Number ten flows into unity back again, from whence it proceeded; ſo every thing that is flowing, is returned back to that from which it had the beginning of its Flux, ſo water returns to the Sea from whence it had its beginning; the body returns to the earth from whence it was taken; time returns to eternity from whence it flowed; the ſpirit ſhall return to God that gave it; and laſtly, every creature returns to nothing, from whence it was created, neither is it ſupported, but by the Word of God, in whom all things are hid.

10. By the Number ten *Polomides* an Abbot of *Malego* in *Spain* could tell almoſt at any diſtance how the affairs of the world went, what conſultations or tranſactions

actions there were in all the Nations of Chriſtendome, from whence he got to himſelf the reputation of a very holy man, and a *Roſie Crucian*; but other things came to paſſe, no leſſe ſtrange and miraculous, as that at the celebrating of the holy Euchariſt; the Prieſt ſhould alwayes want one of his round Wafers, which was ſecretly conveyed to this Prieſt or Abbot, by the adminiſtration of Angels, he receiving into his mouth, eat it in the view of the people, to their great aſtoniſhment, and high reverence of the Saint.

11. At the elevation of the Hoſt, *Polomides* being near at hand, but yet a wall betwixt, that the wall was conceived to open, and to exhibite *Polomides* to the view of them in the Chappel. And thus when he pleaſed he would partake of the conſecrated bread; when this Abbot came into the Chappel himſelf, upon ſome ſpecial day, that he would ſet off the ſolemnity of the day by ſome notable and conſpicuous Miracle; for he would ſometimes be lifted up above the ground three or four Cubits high, other ſometimes bearing the Image of Chriſt in his Armes, weeping ſavourly, he would make his hair to increaſe to the length and largeneſs, that it would come to his heels and cover

him all over, and the Image of Christ in his armes, which anon notwithstanding would shrink up again to its usual size: And after this he called an Angel by ten in Gold Telesmatical engraven, to shew the true Religion to him; and the Angel bid him turn Protestant, in the best sense of the Church of *England*; and afterwards all his life he preached, and was created Bishop in *England*, and preached to the Protestants in *France*, and known well by the name of the Bishop of *Spalatta*.

12. And all things with the Number ten, and by the Number ten make a round, taking their beginning from God, and ending in him: God therefore the first unity, or one thing, before he communicated himself to inferiours, diffused himself into the first of Numbers, *viz.* the Number three, then into the Number ten, as into ten *Idea's* and measures of making all Numbers, and all things, which the *Hebrews* call ten Attributes and blessed Souls, *viz. Haloeh, Hakadesh, Ophanim, Aralim, Hasmallim, Seraphim, Melachim, Elohim, Ben Elohim, Cherubim Issim*; and ten Angels ruling, *Metratton, Jophiel, Zaphkiel, Zadkiel, Camael, Raphael, Haviel, Michael, Gabriel*, the soul of *Messiah*: Ten Spirits of the World that rule the Spheres, *Reschith*

Reschith hagallalim, Masloth, Sabbathi, Zedek, Madim, Schemes, Noga, Chocab, Levanah, Holom, Jesodoth: ten consecrated Animals, *viz.* a Dove, a Libard, a Dragon, an Eagle, a Horse, Lion, Man, Genitals, Bull, a Lamb: They account ten Divine names, for which there cannot be a further Number.

13. Hence all tens have some divine things in them, and in the Law are required of God as his own, together with the first fruits as the original of things, and beginning of Numbers, and every tenth is the end given to him, who is the beginning and end of all things: and ten Orders of the Damned in Hell, *viz.* false gods, lying spirits, *William Lilly the King of Swedens Jugler, &c.* Vessels of Iniquity, Tempters or Ensnarers, Sifters or Triers, Revengers of wickedness, Furies the Seminaries of Evil, *Aery* Powers, wicked souls bearing Rule.

All spirits were created pure at first,
But by their self-will after were accurst.

14. The Number ten, and the Letters and Numbers of *Angels*, &c. engraven in a Carbuncle, rendreth a man free from diseases, and maketh him live long, fresh, and beautiful, this helpeth all diseases in the

the Kidnies, it causeth the party that beareth it to live secure from Theeves, for no Thief can enter his house in the night, nor have power to carry away a Sheep or Horse, &c. if once stept in the ground, he shall not come out again until the party that owns the ground pleases: and this Number you must character or cast in Copper, and lay it under the gate in the earth, and in the ground on the East side of the place you would have guarded, be it House, Garden, or an Orchard, *&c.* And its said the *Angel* that gives vertue to this, appears like an old man leaning on a staffe, having in his hand a Sword, and he seems in black Cloaths. By this Number they know when to begin any work in this book.

CHAP.

CHAP. XIII.

The Number of preparations of Gold.

Of the signification of the number 11. *how by it we know the bodies of Devils, and their natural constitutions:* ὀφιωνεὺς in Pherecydes Syrus; אוים, ציים, שוים, לילית, אתים, *names of Spirits haunting fields and desolate places: of* Theophilus Fulwood, *who had the continuall society of a Guardian Genius: Of* Plotinus *and* Olympius.

1. BY 11 *Theophilus Fulwood*, the *Rosie Crucian*, knew the *Demones Metallici*, and *Guardian Genii*, who told him, That the bodies of Spirits were cold; & indeed it stands to very good reason, that the bodies of Spirits being nothing but coagulated aire, should be cold, as well as cogulated water, which is snow and Ice, and that it should be a more keen and piercing cold; it consisting of more subtill particles then those of water, and therefore more fit to insinuate, and more accurately and stingingly to affect and touch

touch the nerves. Hence we may also discover the folly of the opinion that makes the very *essence* of *spirits* to be fire; for how unfit that would be to coagulate the aire, is plaine at first; for it would rather melt and dissolve those consistencies, then constringe them, and freeze them in a manner; but it is rather manifest, that the essence of Spirits is a substance specifically distinct from all corporeal matter whatsoever; but my intents is not to philosophize concerning the nature of Spirits.

2. *Pherecydes Syrus* the *Rosie Crucian*, and Master of *Pythagoras*, by eleven knew the *Fauni* and *Sylvani*, and *Onocentauri*, δαιμόνων γενωκαθυλον καὶ σκοτεινὸν τῇ ἐπιφανοιᾳ A kind of spirits that frequent the woods, and are of a dark colour; they cause a noise and stir in those desolate places, and therefore he forewarns his scholars to beware of their acquaintance.

Hæc loca capripedes Satyros, Nymphasque tenere
Finitimi fingunt, & Faunos esse loquuntur;
Quorum Noctivago strepitu Ludoque jocanti
Affirmant vulgo taciturna silentia rumpi.

i. e.

These are the places where the Nymphs do won
The Fauns and Satyrs with their cloven feet,
Whose

Whose noise, and shouts, and laughters loud do run,
Through the still aire, and wake the silent night.

3. But the Jewes understand by 11, and לילית a Shee-devil, an enemy to women in child-bed; whence it is, that they write on the walls of the room where the woman lyes in, ארם חוה תוע לילית *Adam*, *Eve*, out of doors *Lilith*.

And our Saviour Christ in the 12th. of *Mat.* 43. ver. plainly allowes of this Doctrine, that evil spirits have their haunts in the fields and desarts, which *Grotius* observes to be the opinion of the Jewes, and that שדים *Dæmones* have their names for that reason, from שדה *Ager*, the field; for if it were from שדר, it would be rather שדם then שויס *Shiddim* then *Shedhim*, as Grammatical Analogie requires.

4. The number 11, as it exceeds the number ten, which is the number of the Commandements; so it falls short of the number twelve, which is of Grace and Perfection, therefore it is called the number of sins, and the penitent. Hence in the Tabernacle there were commanded to be made 11 coats of hair, which is the habit of those that are penitent, and lament for their sins; whence this number hath no com-

communion with Divine or Celeſtial things, nor any attraction attending to things above; neither hath it any reward; but yet ſometimes it receives a gracious favour from God, as he which was called the eleventh hour to the Vineyard of the Lord, received the ſame reward as thoſe who had born the burthen and heat of the day; and I never knew but one ſpirit that ever appeared by this number that was a good ſpirit; and that *Theophilus Fulwood* had, as he gathered from certaine Monitory dreams and viſions, although other ſpirits would ſpeak to him, this would not, but yet he was forewarned as well of ſeveral dangers as vices; that this ſpirit diſcovered himſelf to him after he had for a whole year together earneſtly prayed to God to ſend a good Angel to him; and he engraved 11 in ſilver for it, to be the guide and governour of his life and actions, that he might not be deluded by evil ſpirits

5. Adding alſo, that before and after prayer he uſed to ſpend two or three hours in meditation and reading the Scriptures, diligently enquiring with himſelf, what Religion amongſt thoſe ſo many controverted in the world, might be beſt; beſeeching God that he would be pleaſed to direct him to it; and that he did not

not allow of their way, that at all adventures pray to God to confirm them in that opinion they have already pre-conceived, be it right or wrong.

6. That while he was thus buſie with himſelf, he light upon the Book of Book of Common-Prayer, and in it he found a paper, in which was written, *Epiſcopacy Meliorated, is the beſt Religion*; and that a good and holy man can offer up no greater, nor more acceptable ſacrifice to God, then the obligation of himſelf, his ſoul; and under it was *D. G. Biſhop* of *C.* and therefore following the Biſhops Counſel, that he offered his ſoul to God.

7. And that after that, amongſt many other Divine Dreams and Viſions, he once in his ſleep ſeemed to hear the voice of God ſaying to him, *I will ſave thy ſoul*; I am he that before appeared unto thee: Afterwards, that the Spirit every day would knock at the door about three or four a clock in the morning, though he riſing and opening the door could ſee no body, but that the Spirit perſiſted in this courſe, and unleſs he did riſe, would thus rouze him up.

8. This trouble and boiſterouſneſs made him begin to conceit that it was ſome evil ſpirit that thus haunted him; and therefore he daily prayed earneſtly to God, that

that he would be pleaſed to ſend a good Angel to him, and often alſo ſung Pſalms, having moſt of them by heart.

9. Wherefore the Spirit afterward knocked more gently at the door, and one day diſcovered himſelf to him waking, which was the firſt time that he was aſſured by his ſenſes that it was he; for he often touched and ſtirred a drinking-glaſs that ſtood in his chamber, which did not a little amaze him.

10. Two dayes after, when he entertained a Gentleman of the Kings, a friend of his, at ſupper with him, that this friend of his was much abaſhed while he heard the Spirit thumping on the bench hard by him, and was ſtrucken with fear; but he bid him be of good courage, there was no hurt toward; and the better to aſſure him of it, told him the whole truth of the matter.

11. Wherefore from that time, ſaith *Eugenius Theodactus*, he did affirm, that this Spirit was alwayes with him, and by ſome ſenſible ſign did ever advertiſe him with things, as by ſtriking his right ear, if he did any wayes amiſs; if otherwiſe, his left; if any body came to circumvent him, that his right ear was ſtruck; but his left ear if a good man & to good ends accoſted him; if he was about to eat or drink any

any thing that would hurt him, or intended or purpoſed to himſelf to do any thing that would prove ill, that he was prohibited by a ſign; or if he delayed to follow his buſineſs, that he was quickened by a ſign followed him.

12. When he began to praiſe God in Pſalms, and to declare his marvelous acts, that he was preſently raiſed and ſtrengthened with a ſpiritual and ſupernatural power.

13. That he daily begg'd of God, that he would teach him his Will, his Law, and his truth: and that he ſet one day apart in the week for reading the Scripture and Meditation, with ſinging of Pſalms, and that he did not ſtir out of his houſe all that day; but that in his ordinary converſation he was ſufficiently merry, and of a cheerfull mind, and he cited that ſaying for it, *Vidi facies ſanctorum lætas*; but in his converſing with others, if he had talked vainly or indiſcreetly, or had ſome dayes together neglected his Devotions, that he was forthwith admoniſhed thereof by a dream; that he was alſo admoniſhed to riſe betimes in the morning, and that about four of the clock, a voice would come to him while he was aſleep, ſaying, Who gets up firſt to pray?

14. He told *Eugenius* alſo, how he was often

often admoniſhed to give almes,& that the more charity he beſtowed, the more proſperous he was; and that on a time when his enemies ſought after his life,and knew that he was to go by water, that his Father in a Dream brought two horſes to him, the one a white, the other a bay; and that therefore he bid his ſervant hire him two horſes, and though he told him nothing of the colours, that yet he brought him a white one and a bay one.

15. At another time, when he was in very great danger, and was newly gone to bed, he ſaid, that the Spirit would not let him alone till he had raiſed him again; wherefore he watched and prayed all that night; the next day after he eſcaped the hands of his perſecutors in a wonderfull manner; which being done, in his next ſleep he heard a voice ſaying, now ſing, *Qui ſedet in Latibulo Altiſſimi.*

16. *Eugenius* asked him why he would not ſpeak to the Spirit for the gaining of the more plain and familiar converſe with it; he anſwered, that he once attempted it, but the Spirit took away the Number and Plate, and ſtruck it againſt the door with that vehemency, as if he had intended to have beat it down, whereby he gathered his diſlike of the matter.

17. But

17. But though the Spirit would not talk with him, as thoſe that appear by other Numbers, yet he could make uſe of his judgement in the reading of his books, and moderating his ſtudies; for if he took an ill book into his hands, and fell a reading, the Spirit would ſtrike it, that he might lay it down, and would alſo ſundry times, be the books what they would, hinder him from reading and writing overmuch, that his mind might reſt, and ſilently meditate with it ſelf: he added alſo, that very often, while he was awake, a ſmall, ſubtil, inarticulate ſound would come into his ears.

18. *Eugenius* further enquiring, whether he ever did ſee the ſhape and form of the Spirit; he told him, that while he was awake, he never did ſee any thing but a certain light, very bright and clear, and of a round compaſſe and figure; but that once being in great jeopardy of his life, and having heartily prayed to God that he would be pleaſed to provide for his ſafety; about break of day, amidſt his ſlumberings and wakings, he eſpied on his bed where he lay, a young boy clad in a white garment, tinctured ſomewhat with a touch of purple, and of a viſage admirable lovely and beautiful to behold.

19. And this was the firſt *Roſie-Crucian*

that ever I ſaw, being about ſeven yeares ſince; but being now one of the fraternity, I asked him of ſouls and ſpirits; and what numbers were fitteſt to be engraven for a good Genius, and how to go inviſible, and in ſeveral ſhapes.

20. Now, ſayes he, by 11 a good Angel will come and make you inviſible, and transform you into any of theſe ſhapes, a Boy, a Lamb, a Dove, a beam of light; and the Spirit gets into the body, and by his ſubtil ſubſtance more operative and ſearching then any *Æther*, or lightning, melts the yielding compages of the body to ſuch a conſiſtency, and ſo much of it as is fit for his purpoſe, and makes it pliable to your imagination; and then it is as eaſie for him to work it into what ſhape he pleaſeth, as it is to work the aire into ſuch forms and figures as he ordinarily doth; nor is it any more difficulty for an Angel to mollifie what's hard, then it is to harden what is ſoft and fluid as the aire.

21. And he that hath this power, you can allow him that which is leſſer, *viz.* to inſtruct men how they ſhall for a time forſake their bodies, and come in again: for can it be a hard thing for him that can thus melt and take in pieces the particles of the body, to have the skill and power to looſen the ſoul, a ſubſtance really diſtinct

ſtinct from the body, and ſeparable from it, which at laſt is done by the eaſie courſe of nature at final diſſolution of ſoul and body, which we call death; but no courſe of nature ever transforms the body of of man into the ſhape of a Lamb, or a Dove; ſo that this is more hard and different from the courſe of nature then the other; I, you'l ſay the greatneſs and incredulity of the Miracle is this, that there ſhould be an actual ſeparation of ſoul and body, and yet no death: But this is not at all ſtrange, if we conſider that death is properly a disjunction of the ſoul from the body, by reaſon of the bodies unfitneſs any longer to entertain the ſoul, becauſe of diſeaſes or age.

22. But this is not ſuch a miracle, nor is the body properly dead, thoug the ſoul be out of it; for the life of the body is nothing elſe but that fitneſs to be actuated by the ſoul, the conſervation whereof is helped by *Aurum Potabile*, and numbers engraven in Gold, Silver, precious Stones, and in Metals, which keeps out the cold, keeps in the heat and ſpirits, : that the frame and temper of the body may continue in fit caſe to entertain the ſoul again at her return; ſo the vital ſtem of the carcaſe being not ſpent, the priſtine operations of life are preſently again kindled, as a

Torch new blown out, and yet reeking, ſuddenly catches fire from the flame of another, though at ſome diſtance, the light gliding down along the ſmoak.

23. Wherefore the flying in the aire, walking in Ladies chambers inviſibly, and bringing of meſſages from one lover to another, and diſcovering ſecrets, &c. it is eaſie; for they be then really out of the bodies: And *Socrates* lying in the field for quietneſs ſake, being far from the noiſe of his brawling wife *Zantippe*, fell aſleep, and being aſleep, *Euripides* eſpied a thing come out of his mouth very lovely to behold, of a whitiſh colour, little, but made like a Cony running in the graſs, and at laſt coming to a Brook ſide, very buyſily attempting to get over, but not being able, one of the ſtanders by made a bridge for it of his ſword, which it paſſed over by, and came back again with the uſe of the ſame paſſage, and then entred into *Socrates* his mouth, and they ſaw it no more afterwards; when he waked, he told how he dream'd he had gone over an iron bridge, and other particulars anſwerable to what *Euripides* and his fellowes had ſeen beforehand; all thoſe that transform themſelves into Lambs, Doves, Bryes, or little Birds, or Conies, have their undeſtandings unchanged, they have the mind and memory of a man as before.

24. Miſtake me not; all that can do theſe miracles, are not *Roſie Crucians*; for many of the Witches and Sorcerers in *Egypt* could do miracles as well as *Moſes*, who was taught of God as theſe *Roſie Crucians* are.

25. To perſwade you to the truth of numbers, when conſecrated to God with Divine names, and engraven upon conſecrated ſubjects, and what wonderfull vertues they have in natural and ſupernatural things, I ſhall amplifie and prove by *Plotinus*; for that which *Porphyrius* records of him, falls little ſhort of a miracle, by the number 11. as being able by it engraven, as his enemy *Olympius* confeſſed, to retort that Magick upon him, which he practiſed againſt *Plotinus*, and that ſedately ſitting amongſt his friends, he would tell them; Now *Olympius* his body was gathered like a purſe, and his limbs beat one againſt another. But your Witches, Sorcerers, Conjurers and Inchanters are not able to ſtand before *Roſie Crucians*, no more then *Iannes* and *Iambres* could ſtand before *Moſes*, who did really thoſe things, and abundance more then the other could imitate by deluſions, ſleight and Legerdemain; and this proves the truth of Angels, fallacies of Devils: the one makes a happy man, the other

ther makes him miſerable. The Devil promiſed our Saviour more then he could perform; but God performed more to *Abraham* then he promiſed: And to come again to *Plotinus*, although he was not inſtructed by the Jewiſh Prieſts and Prophets, yet he was a familiar friend of that hearty and devout Chriſtian, and learned Father of the Church, *Origen*, whoſe authority I would alſo caſt in together with the whole conſent of the learned amongſt the Jewes; for there is nothing ſtrange in the Metaphyſical part of this *Holy Guide*, but what they had conſtantly affirmed to be true; but the unmannerly ſuperſtition of many is ſuch, that they will give more heed to an accuſtomed opinion, which they have either taken up of themſelves, or hath been conveyed unto them by the confidence of ſome private Theologer, then to the authority of either Fathers, Churches, workers of Miracles, or what is beſt of all, the moſt ſolid reaſons that can be propounded; which if they were capable of, they could not take any offence at the admittance of the *Roſie Crucian* Philoſophy into this preſent *Holy Guide*; but the principles and moſt notorious concluſions thereof, offering themſelves ſo freely, and unaffectedly, and ſo aptly and fittingly taking their place

place in the Text, that I know not how, with judgement and conſcience, to keep them out.

26. In an elected hour they engrave 11 in caſt metall, and the numbers, Angels and Letters belonging to it; and this maketh the bearer to gain in his trade, cureth all diſeaſes in the legs, *viz.* the Gout, &c. And to this appears an Angel like a beautiful man, that makes a man proſperous by Sea.

By this number they know times when to give Medicines, and how Devils offer themſelves; by this number you ſhall know an Angel from a Devil, as you ſhall ſee in the third book all in order.

CHAP.

CHAP. XIV.

The Number of knowledge, of dissolving Gold, &c.

Of the signification of the Number twelve, of its natural vertue: twelve Magical Aphorismes of Janbosher: *Of Angels, and their nature and dignity: What these Guardian Genii may be; whether one or more of them be allotted to every man, or to some none; what may be the reason of Spirits so seldome appearing: And whether they have any settled shape or no: What their manner is of assisting men in either Devotion, or Prophesie, or Love: Whether every mans complexion is capable of the society of a good Genius: And lastly, whether it be lawful to pray to God to send such a Genius or Angel to one or no, that in the Number and Name we desire at the engraving.*

1. THe Number twelve is Divine, and that whereby the Celestials are measured: It is also the Number of the signs in the *Zodiack*, over which there are twelve

twelve Angels as chief, supported by the Irrigation of the great Name of God: In twelve years *Jupiter* perfects his course, and the Moon runs through twelve Signs in twenty eight dayes or thereabouts. There are twelve chief joynts in mans body, in hands, elbows, shoulders, thighs, knees, and *vertebræ* of the feet: there is also a great power of the Number twelve in divine Mysteries: God chose twelve Families, and set over them twelve Princes: so many stones were placed in the midst of *Jordan*, and God commanded that so many should be set on the breast of the Priest: twelve Lions did bear the brazen Sea that *Solomon* made: there are so many Fountains in *Helim*; and so many Spies sent to the Land of Promise; and so many Apostles of Christ set over twelve Tribes; and twelve thousand people chosen; the Queen of Heaven crowned with twelve Stars; and twelve *Angels* are set over the twelve Gates of the City; and twelve stones of the Heavenly *Jerusalem*. In inferiour things, many breeding things proceed from this Number: so the Cony being most fruitful brings forth twelve times in the year; and the Camel is so many months in breeding, and the Peacock brings forth twelve Eggs, & there are 12 months in the year, as *Virgil* sings.

How

How the Sun doth rule with twelve Zodiack Signes,
The Orb that's measur'd round about with Lines,
It doth the Heavens starry way make known,
And strange Eclipses of the Sun and Moon;
Arcturus also, and the Stars of rain,
The seven Stars likewise, and Charles his Wain:
Why Winters Sun makes toward the West so fast;
What makes the Nights so long ere they be past.

2. And there are twelve Magical *Aphorismes.*

1. *Ante omnia punctum* extitit: *non τὸ ἄτμον, aut Mathematicum, sed diffusivum, Monas erat explicite: implicite Myrias, Lux erat & nox, principium, & finis principii, omnia, & nihil, est, & non.*

2. *Commovit se monas in Diade: & per triadem egressæ sunt facies Luminis secundi.*

3. *Exivit ignis simplex, increatus: & sub Aquis induit se tegumento ignis multiplicis, creati.*

4. *Respexit ad fontem superiorem: & inferiorem deducto typo, triplici vultu sigillavit.*

5. *Creavit unum unitas: & in tria distinxit; trinitas est & Quatenarius, nexus & medium reductionis.*

6. *Ex visibilibus primum effulsit Aqua: Femina incumbentis ignis & figurabilium gravida mater.*

7. *Porosa erat interius, & corticibus varia, cujus venter habuit Cœlos convolutos, & Astra indiscreta.*

8. *Separatus Artifex divisit hanc in Amplas regiones, & à parente, fœtu, disparuit Mater.*

9. *Peperit tamen Mater filios Lucidos, influentes in terram Chai.*

10. *Hi generant Matrem in novissimis: cujus fons cantat in Luco Miraculoso.*

11. *Sapientiæ condus est hic: esto qui potes, promus.*

12. *Pater est totius Creati: & ex Filio Creato per vivam Filii Analysin, Pater generatur, habes summum Generantis Circuli Mysterium: Filii Filius est, qui Filii Pater fuit.*

3. The Name of God among *Angels* is spoke with twelve letters אב קירוה חקדש Father, Son, Holy Ghost.

4. There are twelve Messengers that bear the Commands of God, and have influence on the nine Orders of *Angels*, and Quire of blessed Souls, and ten *Sephe-*

roth

roth into the *Angels* of the Cœleſtial Spheres, and *Angels* of the Planets, and Planets themſelves; and into the *Angels* of the Signs, whoſe names are theſe, *Malchidiel*, *Aſmodiel*, *Ambriel*, *Muriel*, *Verchiel*, *Hanaliel*, *Zuriel*, *Barbiel*, *Adnarciel*, *Hanael*, *Gabriel*, *Barchiel*; and theſe have influence upon the twelve Signs of the *Zodiack*, *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpius*, *Sagittarius*, *Capricornus*, *Aquarius*, *Pisces*: and from theſe *Angels* after this Order doth man receive a good *Genius*, according to the Number of his Name, engraven in the Metal, or in one of theſe twelve Stones, a *Sardonius*, a *Carneol*, a *Topaze*, a *Calcedony*, *Jaſper*, *Emrald*, the *Beril*, an *Amethiſt*, the *Hyacinth*, a *Chriſopraſus*, a *Chriſtal*, a *Saphir*.

5. And there are twelve Tribes, twelve Prophets, twelve Apoſtles, twelve Months; twelve Plants, *Sang-upright*, *Vervain*, *Bending-vervain*, *Comfry*, *Lady-ſeal*, *Calamyn*, *Scorpion-graſs*, *Mugwort*, *Pimpernel-dock*, *Dragonwort*, *Ariſtolochy*: and twelve principal Members, the *Head*, the *Neck*, the *Arms*, the *Breaſt*, the *Heart*, the *Belly*, the *Kidneys*, the *Genitals*, the *Hams*, the *Knees*, the *Legs*, the *Feet*: By the Number twelve Spirits appear that reſolve all manner of Queſtions, as *Janboſhar*, *Adams* Tutor ſaith, and

and you may find it recorded in the *Indian* Books, written by *Iſagarith* a hundred years before *Adam*. Now they ſay in old time the Months were called and reckoned for years; but this I leave to more curious pens, and paſſe on to my deſign: And if theſe things practiſed be found true, and anſwer the expectation of the Reader, let him then ſay faithfully his thoughts of Art, neither ſcandalizing, nor ſmutting it with diſgraceful words.

6. Now it cannot but amuſe a mans mind to think what theſe Officious ſpirits ſhould be, that ſo willingly by Numbers ſometimes offer themſelves to conſociate with a man; whether they may be Angels uncapable of incorporation into humane bodies, which vulgarly is conceived: or whether the ſouls of the deceaſed, they having more affinity with mortality and humane frailty then the other, and ſo more ſenſible of our neceſſities and infirmities, having once felt themſelves, and ſeparate ſouls are in a condition not unlike the Angels themſelves.

7. But there are Angels in Heaven, that are ſet over man as Guardians, and their names you find by theſe *Axiomata* in the Numbers and Letters, as theſe willingly come

come to us. Now we are to inquire, whether every man hath his Guardian *Genius* or no: that Witches have many, such as they are, their own confeſſions teſtifie: The *Pythagoreans* were of opinion that every man hath two *Genii*, a good one, and bad one, which *Mahomet* hath taken into his Religion, adding alſo that they ſit on mens ſhoulders with table-books in their hands, and that the one writes down all the good, and the other all the evil a man doth: But ſuch expreſſions as theſe I look upon as Symbolical rather then Natural.

8. And I think it more reaſonable, that a man changing the frame of his mind, changes his *Genius withal*, or rather unleſs a man be very ſincere and ſingle-hearted, that he is is left to common providence; as well as if he be not deſperately wicked, or deplorably miſerable, ſcarce any particular evil ſpirit interpoſes, or offers himſelf a perpetual aſſiſtant in his affairs and fortunes.

9. But extream poverty, irkſome old age, want of friends, the contempt, injury, and hard-heartedneſs of evil neighbours working upon a ſoul low ſunk into the body, and wholly devoid of divine life, doth

doth ſometimes kindle ſo ſharp, ſo eager, and ſo piercing a deſire of ſatisfaction and revenge, that the ſhrieks of men while they are a murthering, the howling of a Woolf in the fields in the night, or the ſqueaking and roaring of tortured beaſts, do not ſo certainly call to them thoſe of their own kind, as this powerful Magick of penſive and complaining ſoul in the bitterneſs of its affliction, attracts the aid of theſe our officious ſpirits; ſo that it is moſt probable, that they that are the forwardeſt to hang Witches, are the firſt that made them, and have no more goodneſs nor true piety, then theſe they ſo willingly proſecute, but are as wicked as they, though with better luck or more diſcretion, offending no further then the Law will permit them; and therefore they ſeverely ſtarve the poor helpleſs man, though with a great deal of clamour of Juſtice, they will revenge the death of their Hog or Cow.

10. And now it were worth our diſquiſition, why ſpirits ſo ſeldom now adayes appear, eſpecially thoſe that are good; whether it be not the wickedneſs of the preſent Age, as I have already hinted, or the general prejudice men have againſt all ſpirits that appear, that they muſt be ſtreight-ways Devils, or the *frailty*

of humane nature, that is not usually able to bear the appearance of spirits, no more then other Animals are; for into what Agonies Horses and Dogs are cast upon their approach, is in every ones mouth, and is a good circumstance to distinguish a real Apparition from our own imaginations.

11. Or lastly, whether it be not the condition of spirits themselves, who, it may be, without some violence done to their own nature, cannot become visible, it being happily, as troublesome a thing to them to keep themselves in one steady visible consistency in the Air, as it is for men that dive to hold their breath in the water.

12. Now although Spirits appear upon Numbers and Names engraven upon Metals, Minerals, or pretious Stones, it may deserve our search, whether spirits have any setled form or shape: Angels are commonly pictured, like good plump boyes, which is no wonder the boldness of the same Artist, not sticking to picture God Almighty in the shape of an old man: In both as it pleases the Painter.

13. But this story seems rather to favour their opinion, that say, that Angels and separate souls have no settled forms but what they please to give themselves upon

upon occasion by the power of their own fancy. *Ficinus*, as I remember, somewhere calls them *Aereal Stars*. And the good *Genii* seem to me to be as the benign eyes of God running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good; and to help them.

14. What I speak here of the condition of the soul out of the body, I think is easily applicable to other *Genii* or Spirits; and this I conceive of separate souls and spirits.

Like to a light fast lock'd in Lanthorn' dark
Whereby by night our wary steps we guide
In slabby streets, and dirty channels mark
Some weaker rayes from the black top doe glide,
And flusher streams perhaps through th' horny side;
But we've past the peril of the way,
Arriv'd at home, and laid that case aside,
The naked light how clearly doth it ray,
And spread its joyful beams bright as Summers day!
Even so the soul in this contracted state
Confin'd to these strait Instruments of sense
More dull and narrowly do operate;

At this hole hears, the sight must ray from thence,
Here tastes, there smells, but when she's gone from hence,
And round about has perfect cognoscence;
What e're in her Horizon *doth appear,*
She is one Orb of sense, all eye, all Aiery ear.

15. Now you know by the vertue of Names and Numbers how spirits appear; let us inquire how these good *Genii* become serviceable to men, for either heightning their Devotions, or inabling them to Propheſie, &c. whether it can be by any other way then by descending into their bodies, and possessing the heart and brain: For the *Euchites*, who affected the gift of Propheſie by familiarity with evil spirits, did utterly obliterate in their souls the πατεικὰ σύμβολα, the principles of goodness and honesty (as you may see in *Psellus*, περὶ ἐνεργείας δαιμόνων) that the evil spirits might come into their bodies, whom these sparks of vertue, as they said would drive away, but those being extinguisht, they could come in and possess them, and inable them to propheſie.

16. And that the Imps of Witches do sometimes enter their own bodies, as well as theirs to whom they send them, is plain in the story of Witches in *Trismegist.*

17. It

17. It is also the opinion of *R. Lully*, that these spirits get into the vains and Arteries both of men and beasts.

18. Wherefore concerning the holy *Rosie Crucians*, it may be conceived reasonable, that the good *Genii* insinuate themselves into their very bodies, as well as the bad into the bodies of the wicked; and that residing in the brain, and figuring of it by this or that object, as we our selves figure it, when we think the external senses being laid asleep, those figurations would easily be represented to the common sense; and that memory in the *Rosie Crucian E. T.* recovering them when he awaked, they could not but seem to him as other dreams did, saving that they were better, they ever signifying something of importance unto him.

19. But these Raptures of Devotion by day, might by the spirits kindling a purer kind of love flame in his heart, as well as by fortifying and raising his imagination, and how far a man shall be carried beyond himself by this redoubled soul in him, none I think, can well conceive unless they had the experience of it.

20. And if this be their manner of communion, it may be enquired by this Number, whether all men be capable of consociation with these good *Genii*. *Car-*

dan somewhere intimates that their approaches are deprehensible by certain sweet smells, where the mind doth not stink with pride and hypocrisie, have some natural advantage for the gaining their society. But if there be any peculiar complexion or natural condition required, it will prove less hopeful for every one to obtain their acquaintance; yet Regeneration comes to its due pitch: though it cannot be without much pain and anguish, may well rectifie all uncleanness of nature; so that no singular good and sincere man can reasonably despair of their familiarity. For he that is so highly in favour with the King, it is no wonder he is taken notice of by his Courtiers.

11. Some question these Numbers, and the vertues I attribute to them when engraven, whether God assists us or not, and whether it be lawful to pray to God for such a good Genius or Angel: But the examples of *Enoch*, *Moses*, *Joshua*, *Elijah*, *Jeremiah*, *Ezekiel*, *Daniel*, St. *John Baptist*, *and* St. *John* the Divine, with many others, as *Hector* of *Troy*, *Alexander*, *Julius Cæsar*, *Judas Maccabeus*, King *Arthur* of *England*, *Charlemain*, or *Charles* the Great, *Huon* of *Burdeux*, *Godfrey* of *Bulloyn*, and thousands more I could name, seems a sufficient warrant.

22. But I conceive faith and desire ought to be full sail to make such voyages prosperous, and our end and purpose pure and sincere; but if pride, conceitedness, or affectation of some peculiar priviledge above other mortals, spur a man up to so bold an enterprize, his devotions will no more move either God, or the good *Genii*, then the whining voice of a counterfeit will stir the affection of the discreetly charitable. Nay this high presumption may invite some real friends to put a worse jest upon him, then was put upon that tattered Rogue *Guzman*, by those Mock-spirits, for his so impudently pretending kindred, and so boldly intruding himself into the knowledge and acquaintance of the Gentry and Nobility of *Genoa*.

But the safest Magick is the sincere consecrating a mans soul to God, and the aspiring to nothing but so profound a pitch of humility, as not to be conscious to our selves of being at all touched with the praise and applause of men, and to such a free and universal sense of charity, as to be delighted with the welfare of another as much as our own; they that solely have their eyes upon these, by Numbers and Names, will find coming in what ever their heart can desire; but

they that put forth their hand to catch at high things, as they fancy, and neglect theſe, prove at laſt but a plague to themſelves, and a laughing ſtock to the world.

In a convenient ſeaſon they engraved the Number twelve in a white and clear ſtone, with the Letters of the name of the party, and the Genius, Angel, and Planet, &c. And this encreaſeth felicity, honour, and conferreth benevolence and proſperity, and freeth from enemies; and this Number cureth all diſeaſes in the feet: to this they ſay appears a Genius, whoſe figure is a man, having the head of a Lion, or a Ram, and Eagles feet, and he ſeems to be in Blew, and a flame of light attends him.

By this Number they know whether the Medicine will proſper or not.

CHAP.

CHAP. XV.

Of what Angels appear by the vertue and power of Numbers above twelve.

1. IN thirteen for the Agreement of Married Couples, and for the diſſolving of the Charmes againſt Copulation, they added the Numbers of their Names together, and divided them by nine, and the remainder was engraven with thirteen upon a plate of *Beril* and *Zedeck*, and then a *Genii* would appear like a man and woman in white imbracing.

2. Now the Numbers that are above twelve, you ſee are endowed with many and various effects and vertues, whereof you muſt underſtand by their originals and parts, as they are made of a various gathering together of ſimple Numbers, or manner of multiplication; ſometimes as their ſignifications ariſe from the leſſening, or exceeding of another going afore, eſpecially more perfect, ſo they contain of themſelves the ſigns of certain Divine Myſteries;

Myſteries, ſo you ſee the third Number above ten ſhews the Myſtery of Chriſts appearing to the Gentiles, for the thirteenth day after his Birth a Star was a guide to the Magicians.

3. The fourteenth day doth typifie Chriſt, who the fourteenth day of the firſt Month was ſacrificed for us: upon which day the Children of *Iſrael* were commanded by the Lord to celebrate the Paſsover, 14. *Matthew*, doth ſo carefully obſerve, that he paſſed over ſome Generations, that he might every where obſerve this Number in the Generations of Chriſt. To cure the ſick, they made this Number in gold, and then an Angel would appear like the head of a Lion, and they would make a perfume of Amber.

4. The fifteenth Number is a token of ſpiritual Aſcentions, therefore the Song of Degrees is applyed to that in fifteen Pſalms. And fifteen years were added to the life of *Hezekiah*; and the fifteenth day of the ſeventh month was obſerved and kept holy: This Number they engraved with the mans name in Virgin Wax and Maſtick, and then would appear a King crowned, before whom they would burn *Lignum Aloes*, and he would reconcile him with his King whom he offended.

5. The

5. The Number ſixteen the *Pythagorians*, *Porphirians* and *Platoniſts* call the Number of Felicity. It alſo comprehends all the Prophets of the Old Teſtament, and the Apoſtles and Evangeliſts of the New. They engraved this in a ſilver Ring, whoſe table was ſquare, and then the Genius would appear in the ſhape of a woman well cloathed, ſitting in a chair, to whom they would burn *Musk*, *Camphire*, and *Calamus Aromaticus*. They affirmed, that ſhe giveth happy fortune, and every good thing.

6. The Number ſeventeen is called of *R. Lully*, a Number of Victory; by it engraven with the Letters and Numbers of his Name, added together in red Wax, appeared a Genius like a Souldier ſitting on an Horſe, holding a Piſtol cockt in his right hand ready to fire; and they burnt red Earth and Storax before him: And this enabled *Julius Cæſar* to come into this Kingdome of *England*.

7. By the number eighteen, *Iſrael* ſerved *Eglon* King of *Moab*: your name and number engraven in Iron, they ſay will preſerve you againſt Theeves and Robbers, for a Genius in the form of an Ape will attend.

8. By the Number nineteen engraven in Copper, appeared a woman holding her

her hands upon her face, and they burnt liquid Storax before it, that might facilitate birth, and provoke the Menſtrues.

9. By the Number twenty, *Jacob* ſerved, and *Iſrael* was ſold; and amongſt creatures that have many feet, there is none that have above twenty feet, and they ſay that this number engraven in Tyn, with the Number of the Hunters name, will bring you a Genius like *Sagittary*, half a man, and half a horſe, and before this they burnt a Woolfs head, and it made them proſperous in hunting.

10 By twenty one, with the Number of the Kings name, for the deſtruction of his enemies, and to overcome Kingdomes, they engraved it in gold, and finely wrought it, and then appeared a Genius in the image of a man, with a double countenance before and behinde, and before this they burnt brimſtone and Jet.

11. Twenty two ſignifies the fulneſs of wiſdome, and ſo many are the Characters of the *Hebrew* Letters, and ſo many books doth the Old Teſtament contain: by this Number engraven in ſilver, a little Virgin appears, and is reported to increaſe the light of the eyes, to aſſemble Spirits, to raiſe Winds, to reveal ſecret and hidden things.

12. Twenty

12. Twenty three, Engraven with the mans name, and the Numbers of it, in a *Saphyr*, maketh appear the Genius of a man willing to make himſelf merry with Muſical Inſtruments, and he maketh a man honoured before Kings and Princes, and helpeth the pain of the teeth, he beſtoweth the favour of men and Aireal ſpirits.

13. Now I ſhall ſay nothing of twenty four, becauſe it is evil, and giveth a Genius of a wicked man, whoſe name was *Cain*, and the name of any Spirit you may find by the number and name of the man, for what remains of Addition, and Diviſion, tells you the number and the name of the ſpirits; I have told you of all mens names, what Angels rule them as you heard before; theſe numbers are ſaid to be good and proſperous, *viz.* 1, 2, 3, 4, 7, 9, 11, 13. 14. very good, 16, 17, 19, 20, 22, 23, 10, 26, 27. indifferent good, 5, 6, 8, 12, 15, 18, 21. very ill, 24, 25, 28, 29, 30. worſt of all.

CHAP.

CHAP. XVI.

Of Kings, Lords, or other people that fight, or go to Law one againſt another, which ſhall have the Victory.

1. NOw we have ſhewed you the power, vertue, and ſignification of numbers; we ſhall next teach you the uſe of them: And firſt, you muſt know the proper names of them which would fight or go to Law one againſt the other: and according to the letters and numbers in the ſecond Chapter of this book: Joyn unto each letter of the ſaid names the number that is attributed to it, and ſumme the ſaid numbers together each man by himſelf, and divide the ſumme of each mans name by nine, and judge by theſe Rules following; and if it fortune, that in dividing the whole by nine, there remain nothing; then the laſt number of nine muſt be it, you muſt adde to his name.

2. And if the names be both one, the Numbers will be the ſame, as *John* againſt *John*; and you muſt remember to write the names in the Nominative caſe ſingular.

3. And if one to one remaine, then in combate, he that is of the leſſer ſtature ſhall overcome the other, becauſe the leſſer loves Clamours, Seditions, Rebellions, Deceits, Strife, Debate, and is Captain of an ill company, that ſtrive to over-run and kill men, and by that means is feared; ſome men ſay the younger ſhall overcome the elder; but I obſerve not that rule: the greater is a mighty man, ſtrong and cruel, proud, and given to fight; but yet he ſhall be hurt in the head; and the leſſer ſhall have the choice of weapon, and overcome the other; in Law the leſſer ſhall obtain the ſuit.

4 Two to two, the greater ſhall have the choice of weapon, and ſhall have the victory with long weapon, becauſe he is noble and handſome, and of good reputation, and loves good company: The leſſer is a man of good nature and well beloved; but yet he loves to kiſs in a corner, and therefore he ſhall be hurt in the face, and on the arm: In Law the greater ſhall obtain this ſuit; and this trouble is or will be about women.

5. Three againſt three; here the leſſer ſhall

ſhall chuſe and overcome with ſhort weapon, becauſe he is Princely, and full of ſpirit; but the greater is a poor ſouldier, that hath nothing but his ſword; he hath been hurt in the arm, and is ſervant to them that have likewiſe been hurt, and have loſt ſome of their limbs, and ſhall now be hurt in the ſtomack: In Law the the leſſer being witty ſhall obtaine his ſuit.

6. Four to four; now the greater ſhall have the choice of weapons, and ſhall have the victory with long weapon; he is lofty in his deeds, and takes pleaſure in Arms, being very handſom and amiable in complexion, full of words, contentious: In Law-ſuit the greater ſhall obtain the inheritance of his father or mother, or the goods of the other that is in controverſie with him; is one of wiſdome, beauty and policy, and well beloved, yet by deceit and treaſon would he beguile his friends, but he fails.

7. Five to five; then the leſſer ſtature ſhall chuſe the weapon, and overcome with ſhort weapon; yet the party is luſtleſs; and weak in generation, however honeſt, and therefore the greater ſhall be hurt on the ſide, and on the head, and ſhall ſurely dye, becauſe he loves unjuſt quarrelling in the Law, the leſſer ſhall in two Terms obtain his ſuit.

8. Six to ſix; again the taller ſhall overcome, but the lower ſhall chuſe his weapon, the other is an ingenious man, full and active of body, a lover of good cloaths, Guns, Croſs-bows, Horſes and Harneſs.

9. Seven to ſeven; and again the leſſer ſhall vanquiſh with the choice of weapon, which is ſhort; ſhe is a great Lady, angry, and a fighter, and ſeeketh nothing but ſtrife and quarrels, a favourer of Hectors, and men of War for her defence, and to be maintained by them in her controverſies; and the greater ſhall be ſhot in the arm, and hurt in the head and ſtomack.

10. Eight to eight; the greater ſhall overcome with long weapon, & the leſſer ſhall have the choice of weapon, the greater is a very fawning deceitful Knave, full faced and bodied, of a brown hair, much given to Witchcraft, charms and Inchantments; a great embracer of women, and therefore ſhall hurt the leſſer in the belly; ſide and knee: In Law the greater ſhall obtain his ſuit; and there is like to be murther, for the leſſer is a good man of countenance and condition, and loves good cloaths, but high ſpirited; and ſo there is like to be blows given, with more loſs to him that ſhall win the ſuit then it is worth.

11. Nine to nine; here the leſſer ſhall have the choice of weapon, and beat the other with ſhort weapon; he is a man very noble in his actions, aims and high things, with a little pride; the other is one hath great power to do evil, applying himſelf unto nothing but revenge, to murther and ſlaughter, and to rob and deceive: A Phanatick Anabaptiſt in the fear of God will cut your throat, he ſhall be for all his cunning hurt on the knee, and on the ſide: In ſuit the leſſer ſhall obtain without trouble, and they go to Law for Heritages, or Womens apparrel found; the leſſer ſhall be content to take part rather than trouble.

12. 1 to 2, the 2 ſhall have the choice of weapon, and overcome one with ſhort weapon, and he ſhall be hurt in the head for all his gallantry, and dye thereof. In Law one ſhall win, and have more favour in his ſuit then he looks for; and this ſuit is brought for Gownes, Garments, and womens money.

13. One to three; one is a man will chuſe the long weapon and beat the other; three ſhall be hurt on the arm, and on the ſtomack: In Law one ſhall obtain the ſuit, the declaration is upon bond or debts.

14. One to four; here four ſhall chuſe the

the field and day of battel, and overcome his enemy with long weapon; and one ſhall be hurt at the heart: In Law four ſhall by deceit obtain his ſuit, which is about Succeſſion or Inheritance.

15. One againſt five; The firſt ſhall chuſe the field and day of battel, and overcome five with ſhort weapon: In Law one ſhall obtain his ſuit, which is ſome gift of a Lord or Knight.

16. One to ſix; here ſix ſhall beat one, and hurt him in the belly and head with a long weapon, and impriſon him. And in Law ſix ſhall obtain their ſuit, which is brought about with money or merchandizable wares; and at laſt they ſhall be friends.

17. One to ſeven; in this buſineſs one ſhall beat ſeven with a ſhort weapon, and hurt him on the ſide, although he had the choice: In Law one ſhall obtain his ſuit about women, or marriage-goods; and the ſuit ſhall be long.

18. One againſt eight; here one ſhall be hurt on the ſide, and in the genitories, with long weapon, becauſe he is poor and malicious: he will be long angry, he is hurt or blemiſhed in his face, one of his eyes is out, one of his members is cut away, and he is an old man: and eight alſo is poor, perplexed, proud and ſorrowful

ful, having one of her members cut away: in Law eight ſhall obtain his ſuit, which is about goods and houſhold-ſtuff, and ſuch things as are unmovable, as houſes and the appurtenances, &c.

19. One to nine; one ſhall have the choice of weapon, and beat nine, and hurt him on the ſide: In Law one ſhall win, and the ſuit is about honour, preferment, or ſome preheminence.

20. Two to three; here three ſhall be beat with ſhort weapon, and two ſhall be hurt on the arm: In Law 3 ſhall obtain his ſuit by the help of the Parſon of the Pariſh, becauſe it is amongſt kindred about heritages.

21. Two to four; now two ſhall have the better in fighting, and hurt four on the ſtomack, and on the arm: In Law two ſhall win by the ſubtilty of his Attorney.

22. Two againſt five; here five ſhall in fighting beat two, and hurt him in the flank and breaſt: in law five ſhall obtain the ſuit, which is about women and womens cloaths.

23. Two to ſix; here two ſhall overcome and beat ſix with long weapon, and hurt him in the body, and on his ſhoulders: In Law two ſhall obtain his ſuit without any great trouble; two is a man de-

delighting in ſtrife and contention, and unjuſtly he practiſeth, to take away the goods of others; ſix is a fine fellow, well made, and of good countenance, proud, and therefore they will agree, and the ſuit is about Merchandize, or money lent; for it is better to pleaſe a knave then an honeſt man.

24. Two to ſeven; now ſeven will beat and hurt two on the ſide, although two ſhall have the choice of weapon, yet he ſhall be overcome: In Law ſeven ſhall obtain his ſuit by delayes; two keeps company with martiall men, or with little men, that have their eyes ſunk in their heads, and a ſmall beard, ready to do a miſchief; wherefore ſeven will eaſily be content to be quiet.

25. Two to eight; here two ſhall have the choice of weapon, and beat eight, and hurt him on the ſtones and bottom of his belly: In Law two ſhall obtain his ſuit, and he is a man very ſad and penſive, puniſhing his body by an extreme melancholineſs, and he loves to dig in the earth, for to finde treaſure: and therefore two ſhall be aſſiſted by men of ſmall ſtature, counterfeir, and as it were monſtrous: eight is a man very happy, and taketh nothing in hand, but it ſhal turn to his praiſe; but here it happeneth eight ſhall have

good right, but that the ſubtilty of two is of ſuch force, that eight ſhall loſe; and this ſuit is for movable goods.

26. Two to nine; now nine ſhall beat and hurt two at the heart with ſhort weapon: In Law nine ſhall obtain his ſuit, which is about gifts or goods of the dead.

27. Three to four; by ſhort weapon, four ſhall beat three, and hurt him in the head and arms: In Law four ſhall obtain his ſuit, which is about his Fathers goods, and his kinsfolk would beguile him.

28. Three to five: by ſhort weapon three ſhall hurt five on the ſide or ſhoulder, at laſt friends: In Law three ſhall obtain his ſuit, and after they ſhall be friends.

29. Three to ſix; with long weapon ſix ſhall hurt three in the belly: In Law ſix ſhall obtain his ſuit, which is for merchandize.

30. Three to ſeven; here three ſhall beat ſeven, and hurt him in the leg and arm: In Law the ſuit ſhall be long, yet at laſt obtained by three.

31. Three againſt eight; by long weapon three ſhall be hurt on the body and entrails by eight: In Law eight ſhall obtain his ſuit, which is about the apparel, dowry, or things of women.

32. Three to nine; now with ſhort weapons three ſhall hurt nine in the head, whereof

whereof he ſhall die: In Law three ſhall obtain his ſuit by the help of ſome Lords of the Kings Court.

33. Four to five; Here five ſhall beat four and kill him: In Law five ſhall obtain his ſuit, becauſe he is an honeſt man in heart, and the ſuit is about goods given by the Prince.

34. Four to ſix; with long weapon, ſix ſhall hurt four in the body: In Law four ſhall obtain his ſuit, whch is for money or merchandize.

35. Four to ſeven; now ſeven will beat four with ſhort weapon, and hurt him on the knee and face: In Law ſeven ſhall obtain his ſuit.

36. Four to eight: with ſhort weapon four ſhall hurt eight in the breaſt and arms: In Law four ſhall obtain his ſuit.

37. Four to nine; here nine ſhall beat four, and hurt him in the ſide: And in Law nine ſhall obtain his ſuit.

38. Five to ſix; by long weapon ſix ſhall hurt five on the head and face: In Law ſix ſhall obtain his ſuit, which is for money lent.

39. Five to ſeven; here five ſhall kill ſeven: In Law five ſhall win his Fathers inheritance.

40. Five to eight; with long weapon five ſhall be hurt in the ſide, and in the

hands: In Law eight ſhall obtain his ſuit.

41. Five to nine; now five ſhall hurt nine on the ſhoulder: In Law five ſhall obtain his ſuit.

42. Six againſt ſeven; here ſeven ſhall have the choice of weapon, and hurt ſix on the head: In Law ſeven ſhall win, and the ſuit is for Merchandize.

43. Six to eight; here ſix ſhall be hurt on the head by eight: In Law ſix ſhall obtain his ſuit; they be both good men, and will at laſt be friends.

44. Six to nine; now nine ſhall beat ſix and hurt him on the arm, and on the leg: In Law nine ſhall obtain his ſuit.

45. Seven to eight; here eight ſhall beat and hurt ſeven on the breaſt and heart: In Law eight ſhall obtain his ſuit, which is for garments, or movable goods left by kindred.

46. Seven againſt nine; by ſhort weapon nine ſhall be hurt in the face: In Law nine ſhall obtain his ſuit.

47. Eight againſt nine; with nine eight ſhall be overcome, and hurt in the body: In Law nine ſhall obtain his ſuit.

A Rule abridged, to know which of the two that fight, or go to Law, ſhall have the Victory.

♂ in *Aries* 1, againſt ☉ in *Aries* 1, the leſſer conquers.

♀ in *Taurus* 2, againſt ☽ in *Taurus* 2, the bigger conquers.

♂ in *Gemini* 3, againſt ☿ in *Gemini* 3, the leſſer conq.

♃ in *Cancer* 4. againſt ☽ in *Cancer* 4. the greater conq.

☉ in *Leo* 5. againſt ☉ in *Leo* 5. the leſſer conq.

☿ in *Virgo* 6. againſt ☿ in *Virgo* 6. the higher conq.

♀ in *Libra* 7. againſt ♄ in *Libra* 7. the leſſer conq

♂ in *Scorpio* 8. againſt ☿ in *Scorpio* 8. the greater conq.

♃ in *Sagittarius* 9. againſt ☽ in *Sagittary* 9. the leſſer conq.

♀ in *Taurus* 1. againſt ☽ in *Taurus* 2. two ſhall conq.

☿ in *Gemini* 1. againſt ☿ in *Gemini* 3. 1 ſhall conq.

☉ in *Leo* 1, againſt ☉ in *Leo* 4. 4 ſhall conquer.

☉

☉ in *Aries* 1. againſt ♂ in *Aries* 5. 1 ſhall conq.

☿ in *Virgo* 1. againſt ♀ in *Virgo* 6. 6 ſhall conq.

♀ in *Libra* 1. againſt ♄ in *Libra* 7. 1 ſhall conq.

♂ in *Virgo* 1. againſt ☿ in *Virgo* 8. 8 ſhall conq.

♃ in *Sagittarius* 1. againſt ☉ in *Sagittarius* 9. conq.

♂ in *Gemini* 2. againſt ☿ in *Gemini* 3. 3 ſhall conq.

♃ in *Cancer* 2. againſt ☽ in *Cancer* 4. 2 ſhall conq.

♄ in *Libra* 2. againſt ♀ in *Libra* 5. 5 ſhall conq.

♀ in *Scorpio* 2. againſt ☿ in *Scorpio* 6. 2 ſhall conq.

☿ in *Gemini* 2. againſt ♂ in *Gemini* 7. 7 ſhall conq.

♄ in *Capricorn* 2. againſt ♂ in *Capricorn* 8. 2 ſhall conq.

♀ in *Leo* 2. againſt ☉ in *Leo* 9. 9 ſhall conquer.

☉ in *Aries* 3. againſt ♂ in *Aries* 4. 4 ſhall conq.

☿ in *Gemini* 3. againſt ♂ in *Gemini* 5. 3 ſhall conq.

♀ in *Virgo* 3. againſt in ♃ in *Virgo* 6. 6 ſhall conq.

♄ in *Aquarius* 3. againſt ☿ in *Aquarius* 7. 3 ſhall conq.

♀ in *Virgo* 3. againſt ☿ in *Virgo* 8. 8 ſhall conq.

♂ in *Aries* 3. againſt ☉ in *Aries* 9. 3 ſhall conq.

♀ in *Leo* 4. againſt ☉ in *Leo* 5. 5 ſhall conquer.

☿ in *Virgo* 4. againſt ♀ in *Virgo* 6. 4. conquers.

♄ in *Copricorn* 4. againſt ♂ in *Capricorn* 7. 7 conq.

♃ in *Sagitarius* 4. againſt ☉ in *Sagittarius* 8. 4 conq.

☿ in *Gemini* 4. againſt ♂ in *Gemini* 9. 9 conq.

☉ in *Leo* 5. againſt ♂ in *Leo* 6. 6 conquers.

♀ in *Aries* 5. againſt ☉ in *Aries* 7. 5 conquers.

♃ in *Sagittarius* 5. againſt ☉ in *Sagitt.* 8. 8 conq.

☿ in *Gemini* 5. againſt ♂ in *Gemini* 9. 9 conquers.

♂ in *Aries* 6. againſt ☉ in *Aries* 7. 7 conquers.

☿ in *Virgo* 6. againſt ♀ in *Virgo* 8. 6 ſhall conq.

☿ in *Gemini* 6. againſt ♂ in *Gemini* 9. 9 conq.

☉ in *Leo* 7. againſt ♀ in *Leo* 8. 8. conquers.

☉ in *Aries* 7. againſt ♂ in *Aries* 9. 7 conquers.

☿ in *Virgo* 8. againſt ♀ in *Virgo* 9. 9 conquers.

And theſe be the reaſons of the Rules going before, which you muſt obſerve in every Medicine you make.

ANO-

Another Rule more brief, according to the Numbers and Names going before.

The Numbers.		*Are Conquerors of*		*The Conqueror is of*	
2 4 6 8			1		3 5 7 8
3 5 7 9			2		1 4 6 8
1 4 6 8			3		2 5 7 9
2 5 7 9			4		1 3 6 8
1 3 6 8			5		2 4 7 9
2 4 7 9			6		1 3 5 8
1 3 5 8			7		2 4 6 9
2 4 6 9			8		1 3 5 7
1 3 5 7			9		2 4 6 8

Unity is aſcribed to the Sun, 2 is aſcribed to the Moon, 3 aſcribed to the Jupiter, Sol and Venus, 4 is of the Sun, 5 is aſcribed to Mercury, 6 is attributed to Venus and Juno, 7 belongs to Saturn, 8 is attributed to Jupiter and Vulcan, Cybele and Bacchus; ſome attribute it to the three Ladies of Deſtiny; 9 belongs to the Moon, and the nine Muſes; 10 belongs to the Sun and Janus; 11 is attributed to the Moon, 12 is attributed to the World.

CHAP.

CHAP. XVII.

The Resolution of all manner of *Questions*, and how by these Numbers you may be happy, &c.

1. WHether a person shall live long, or not.
2. If a person shall be healthful or sickly.
3. If one shall find the party at home one would speak with.
4. Whether one absent be dead or alive.
5. Whether a Ship shall come home safe.
6. If a man shall be rich.
7. If Reports be true or false.
8. If find again the thing lost.
9. If a man shall enjoy the Estate of his Father.
10. If it be good to hire or take the Farm or House desired.
11. If good to remove from one house to another.
12. If one shall have Children
13. Whether the Father be dead or not.
14. If the Child be right Fathered, or a Bastard.
15. Whether a Town besieged shall be taken
16. If there be any ill company in the way a man would go.
17. If

17. If it be good to put on new Clothes.
18. If a promise made shall be performed.
19. If the Earth shall bring forth plenty of fruits, or not.
20. If a sick party shall live or dye.
21. If a servant shall get free from his Master.
22. If it be good to take Physick.
23. If it be good to visit the sick person, or not.
24. If a man shall marry.
25. If he shall marry well or ill.
26. If a man be wise, or a fool.
27. If a woman be rich or not you would marry.
28. If agree after Marriage, or not.
29. Whether a Damosel be a Maid, or not.
30. Whether a Woman be honest to her Husband, or not.
31. If beasts lost, be dead or alive.
32. Whether a Thief shall be taken, or not.
33. Whether the thing lost be stoln, or not.
34. If a City, Town, or Castle shall be taken, or not.
35. If a party absent be dead or alive.
36. Whether the man shall die a good death.
37. If the Wifes Portion shall be obtained.
38. If it be good to call Angels in matters of Love, or not.
39. If the Spirit be good or evil, that appears, and whether it be an Angel

of

of Heaven; or a Devil of Hell.
40. If the wind shall blow fair.
41. If get the Philosophers Stone, &c.
42. If Dreams be for good or evil.
43. If the Parson shall obtain the Benefice or not.
44. If one shall obtain the preferment desired.
45. If it be good to go to Battel, or not.
46. If the King, Pope, Prince, or Lord sick, shall amend, or not.
47. If love betwixt two shall continue: If it be good to go to the Court or not.
48. If thy Friend be faithful, or a Traytor.
49. If one shall be imprisoned or not.
50. If a party be bewitched, or not.
51. Whether one shall enter into the favour of the King.
52. If the Prince shall have the Victory in War.
53. If there shall be peace betwixt England and France.
54. If the Captain be valiant, or not.
55. If the Horse shall win the Race
56. If a Prisoner shall come out of prison.
57. If a sickness shall be long or short.
58. If you shall enjoy the woman desired.
59. If it be good to take a journey.
60. If the child shall be fortunate or not.
61. If it shall be a plentiful year.
62. If it be good to trade in Merchandize

63. If

63. If it be good to take a Wife.
64. If friendship shall take good effect, or not.
65. If a man shall be fortunate in his house.
66. If a man have secret Enemies, or not.
67. The way to Happiness, and how to obtain it, &c.
68. The Prolongation of Life.
69. The Restitution of Youth in some Degree.
70. The Retardation of Age.
71. The Curing of Diseases counted Incurable.
72. The Mitigation of Pain.
73. More Easie and lesse Loathsome Purgings.
74. The increasing of Strength and Activity.
75. The increasing of Ability to suffer Torture or Pain.
76. The Altering of Complexions: And Fatness, and Leanness.
77. The Altering of Statures.
78. The Altering of Features.
79. The Increasing and Exalting of the intellectual Parts.
80. Versions of Bodies into other Bodies.
81. Making of New Species.
82. Transplanting of Species into another.
83. Instruments of Destruction, as of War, and Poyson.
84. Exhilaration of the Spirits, and Putting them in good Disposition.
85. Force of the Imagination, either upon another Body, or upon the Body it self.

86. *Acceleration of Time in Maturations.*
87. *Acceleration of Time in Clarifications.*
88. *Acceleration of Putrefaction.*
89. *Acceleration of Decoction.*
90. *Acceleration of Germination.*
91. *Making Rich Composts for the Earth.*
92. *Impressions of the Air, and raising of Tempests.*
93. *Great Alteration; as in Induration, Emollition,* &c.
94. *Turning crude and watry Substances into Oyly and Unctious Substances.*
95. *Drawing of New Foods out of Substances not now in use.*
96. *Making new Threds for Apparel; and new Staffes; such as are Paper, Glasse,* &c.
97. *Natural Divinations.*
98. *Deceptions of the Senses.*
99. *Greater Pleasures of the Senses.*
100. *Artificial Minerals and Cements.*

All which you shall find in the Books, in order; first chuse a Number, and Telesmatically engrave it at a convenient time for your work; elect a proper hour, and you cannot after erre, but perform incredible, extraordinary things; understand well this book, for the more easie opening the rest, and God prosper the work.

And

And thus you may do of all other Questions, whereof you would be resolved.

And now that you may better understand this Figure, and all things, and the Resolution of the demands you would propound, you must first of all chuse a Number, what you will at your discretion, as five, seven, or nine, or any other more or lesse; this done, take the Number of the day, as you shall find in order, and then take the Number which you find in the second Chapter, or that you find in the Globe upon the first Letter of your Name, as you were Christened,

For example, if your Name be *Francis*, you must take *F.* and the number which is over it, and you shall find all in order in the Scheam; and gather all those Numbers into one sum, and divide them by thirty, reserving the rest as remains; and search in the Figure; and if you find it above in the upper half, your matter shall speed well; and if it be in the neither half, it shall be evil: And thus you may know all that you desire, and be it love which alters the Humor, as *Ulysses* was altered by the Musick of his Mistriss.

When to her Lute Penelope *ſings,*
Her voice inlivens the leaden ſtring,
But when of ſorrows ſhe doth ſpeak
Even with her ſighs the ſtrings do break;
And as her Lute doth live or dye,
Led by her paſſions, So do I.

For to know whether you ſhall enjoy your Love, or not; take the number of the firſt letter of your Name, the number of the Planet, and of the day of the week, and all theſe Numbers ye ſhall put together, and then divide them by thirty, as you did before, and take your remainder, and ſee in the upper part, if it be there, you ſhall have your requeſt; if it be in the nether half, it is contrary: And thus may you be reſolved of all things you would know; you muſt obſerve the Numbers in the Figure exceed not thirty, as you ſhall find them beginning with one, two, three, and four, and ſo conſequently to thirty.

The Numbers of the Planets, and their Characters.

7. 3. 9. 10. 6. 5. 2.
Saturn, Jupiter, Mars, Sol, Venus, Mercur. Luna
♄ ♃ ♂ ☉ ♀ ☿ ☽

Numbers

Numbers of the dayes of the Week.

Sunday, Munday, Tueſday, Wedneſday,
106. 52. 52. 102.
Thurſday, Friday, Saturday.
31. 98 45.

Thus have we ſhewed you the Numbers of the Planets, and the dayes of the Week, and their Numbers. Now that nothing may be wanting to this Art, here follows the names of the *Idea's*, Rulers, and Angels thereof, according to the Method of God.

Eheia, Jod, Jehova, Jehova Elohim, El, Elohim Gibor, אכבניד ותחקדש, *Eloha, Jehova, Sabaoth, Eloim Sabaoth, Saidai, Adonoy meley.*

Kether, Hochmah, Benah, Heſed, Geburah, Zephereth, Nezah, Hod, Jeſod, Malcurh.

Ambriel, Aſmodel, Malthidiel mett, Barchiel, Cambiel, Hanael.

* * * ♊ * * * * * ♉ * * * ♈. *Jophiel,*
* * *. ♒ * * *. * * ♍ * * *.

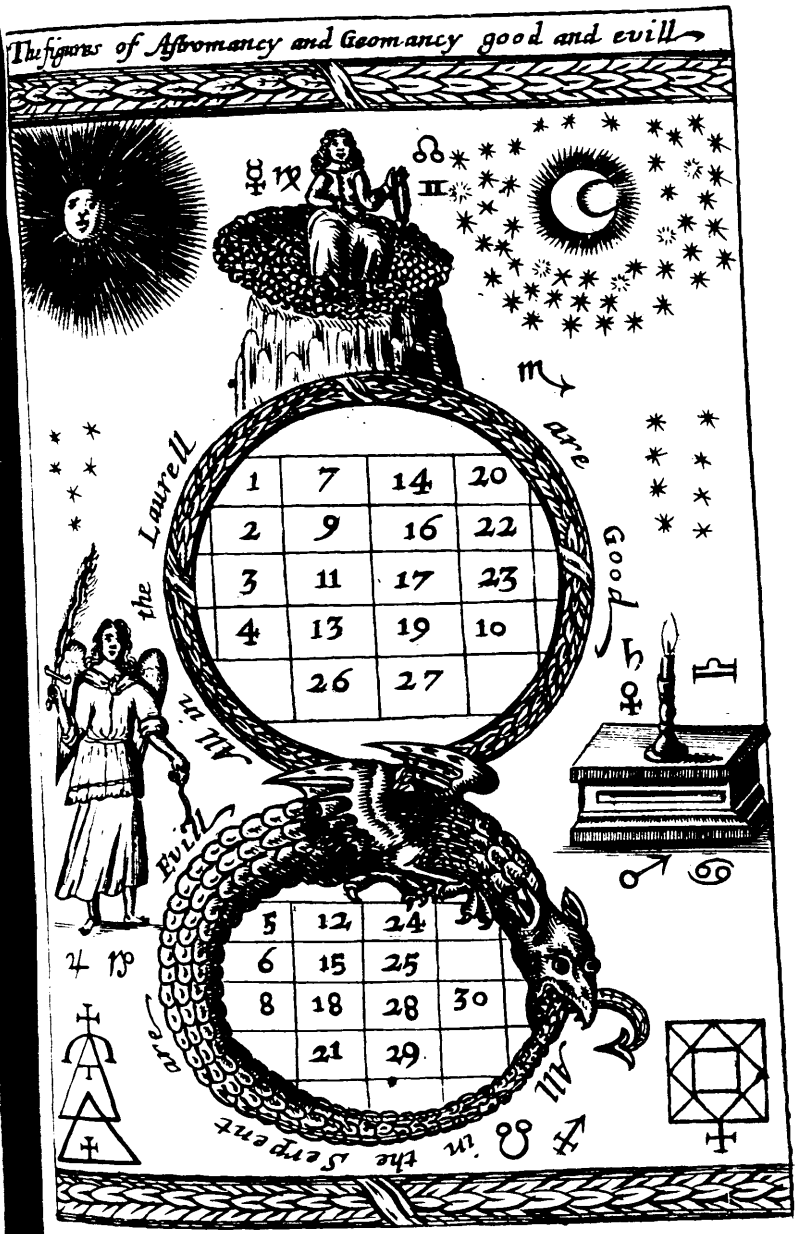
6. 5. 4. 3. 2 1. ♄. *Zaphkiel,* 900 800 700. 600 500. 400.

ד. ה. ד. ב. ב. א. ע. *Zadkiel,* מ. ו. ח ו. ת. ו.

400. 500. 600. 700. 800 900. ♂.
Camael, 1. 2. 3. 4. 5. 6.
ϒ Φ Χ Ψ Ω ♋ *Anima mundi*, A B Γ Δ E
I. 2. 3. 4. 5. 6. ♀. *Haviel*, 7. 8. 9.
10. 11. 12.
α β γ δ ε ζ ♀ *Michael*, η θ ι κ λ μ.
400. 500. 600. 700. 800. 900. ☽. *Gabriel*,
1. 2. 3. 4. 5. 6.
Y Z I V Hi Hu Issim, *A B C D*
E F.

Aleri-

The figures of Astromancy and Geomancy good and evill



Alecto, Magera, Aracus, Acteus, Magalezius, Lucifer, Rhadamantus, Nicon, Licus, Mimon, Ctesiphone.

Dapsa, Beemoth, Ogia, Leviathan, Corritia, Ophalia, Egin, Thesmephoria, Amaimon, Horma.

Advachiel, Enediel, Zuriel, Hanaliel, Verchiel, Muriel.

* ♐ * * * * ♏ * * * ♎ * * * * * * ♍ * * * * ♌ * * * * ♋ * * *.

300 200 100 90 80 70 60 50 40 30 20 10 9 8 7.

ש ד ק ע פ ע ם כ ס ל פ ו ט ח ו.

7 8 9 10 20 30 40 50 60 70 80 90 100 200 300.

Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ.

13 14 15 16 17 18 19 20 21 22 23 24.

ν ξ ο π ρ σ τ υ φ χ ⊥ ω.

7 8 9 10 20 30 40 50 60 70 80 90 100 200 300.

G H I K L M N O P Q R S T V X.

And this will wonderfully advance your preparations and knowledge of diseases.

Here

Here lies a wonderful virtue, worth, and efficacy in Numbers, as well to good, as to bad; and they say, Angels may be as frequently converst with as Devils, by the direction and help of the Figure before; and the eminent Philosophers do unanimously teach, and learned Doctors, both in Divinity, in the Law, and Doctors of Physick, and inoccult mysteries in Chimistry, and in *Rosie Crucian* secrets practise.

As St. *Hierom, Austin, Origen, Ambrose, Gregory Nazianzen, Athanasius, Bæsilius, Hillarius, Rubanus, Bede,* and many more, as *R. Lully, Diodorus Sicnlus, &c.* confirm. Hence *Hillarius* in his Commentaries upon the Psalmes testifies, that the seventy Elders, according to the efficacy of Numbers, brought the Psalmes into order: *Rabanus* also a famous Doctor, composed an excellent book of the vertues of Numbers. But now how great vertues Numbers have in nature, is manifest in the herb which is called *Cinquefoil, i e.* five leaved-grasse, for this resists poyson by vertue of the Number five; it drives away Devils, conduceth to expiation, and one leaf of it taken two times in a day in Wine, cures the Feaver of one day; three the Tertian Feaver, four the Quartan; in like manner four grains of the seed of *Turnsole* being drunk,

drunk, cures the Quartan, but three the Tertian: In like manner Vervain cures Feavers, beink drunk in Wine with *Aurum Potabile*; and the third joynt cures the Tertian, the fourth the Quartan; a Serpent if he be once ſtruck with a ſpear dyeth; if twice, recovers ſtrength.

Theſe and many others we read of in ſeveral Authors; we muſt know now whence theſe are done, which certainly have a cauſe, which is a various proportion of various Numbers amongſt themſelves: there is alſo a wonderful experiment of the Number of ſeven, that every ſeventh Male born without a Female coming betwixt, hath power to cure the Kings Evil by his touch alone, or word: Alſo every ſeventh Daughter that is born, *Roſie Crucians* ſay, wonderfully helpeth forward the birth of Children; and ſo doth the Sun give the like vertue to *Aurum potabile*, as Dr. *Culpepper* often experienced; neither is the natural Number here conſidered, but the formal conſideration that is in the Number: And theſe Numbers are not in vocal, or Numbers of Merchants, buying and ſelling, but in rational, formal and natural: Theſe are diſtinct Myſteries of God and Nature; but he that knows how to joyn together the vocal Numbers and natural with divine,

vine, and order them Teleſmatically into the ſame harmony, ſhall be able to work, and know wonderful things, as the *Roſie Crucians* have ſaid this Book teacheth. The *Roſie Crucians* prognoſticate many things by the numbers of names, and you muſt know, that ſimple Numbers ſignifie Divine things: Number of ten Celeſtial, number of an hundred Terreſtrial, number of a thouſand, thoſe things that ſhall be in future age; beſides ſeeing the parts of the mind are according to an Arithmetical mediocrity, by reaſon of the identity, or equality of exceſs, coupled together; but the body, whoſe parts differ in their greatneſs, is according to a Geometrical mediocrity compounded: but an Animal conſiſts of both, *viz.* ſoul and body, according to the mediocrity which is ſuitable to Harmony: Hence it is that Numbers do work very much upon the Soul, Figures upon the Body, and Harmony upon the whole Animal: And one ſayes Numbers

Have in their natures a moſt fiery force,
And alſo ſpring from a celeſtial ſource.

God gave to man mind and ſpeech, which are thought to be a gift f the ſame vertue and immortality: The Omnipotent

tent God hath by his Providence divided the ſpeech of men into divers languages, which languages have, according to their diverſity, received divers and proper characters of writing, conſiſting in their certain order, number, and figure, not ſo diſpoſed by chance, nor by the weak judgement of man, but from above, whereby they agree with the celeſtial and divine bodies, and vertues; but before all notes of languages the *Hebrew* is moſt ſacred in the figures of characters, points, of vowels, and tops of accents, as conſiſting in matter, form, and ſpirit.

The poſition of the *Stars* being firſt made in the ſeat of God, which is Heaven, after the figures of them are moſt fully formed the letters of the celeſtial myſteries, as by their figure, form and ſignification, ſo by the numbers ſignified by them, as alſo by the various harmony of their conjunction; he therefore that will find them out, muſt by each joyning together of the Letters ſo long examine them until the Voice of God is manifeſt, and the framing of the moſt ſecred Letters and their Numbers be opened and diſcovered; for hence voices and words have efficacy in Magical works, becauſe that in which Nature firſt exerciſed efficacy, is the Voice of God: But of theſe you may read largely

largely in my *Temple of Wiſdome*, a Book of *Teleſmet* and *Geomancy*.

The Letters in the Figure of the World going before, have double Numbers of their Order, *viz.* extended, which ſimply expreſs of what number the Letters are, according to their Order, and collected, which recollect with themſelves, the Numbers of all the preceding Letters; alſo they have integral numbers, which reſult from the names of Letters, according to their various manner of numbring, the vertues of which numbers he that ſhall know, after our *Axiomata*, ſhall be able in every tongue to draw forth wonderful myſteries by their Letters engraven, call down Angels, Spirits, and Souls of men. And *Eugenius* brings in a *Roſie-Crucian*, that brought him acquainted with Etherial men, and him doth *Theodidactus* thus bring in ſpeaking of himſelf.

Force me befits, with this thick cloud I drive,
Toſs the blew Billows, knotty Oaks up rive;
Congeal ſoft ſnow, and beat the earth with hail,
When I my brethren in the air aſſail;
For that's our field; we meet with ſuch a ſhock
That thundering skies with our encounters rock,

And

And cloud-ſtruck-lightning flaſhes from on high,
When through the top of all the world I flie,
I force death in her hollow caves, I make
The Ghoſts to tremble, & the ground to quake.

Solomon knew by the *Axiomata* how the world was made, and the operation of the Elements, the beginning, ending, and the mideſt of times, the alterations of the turning of the Sun, and the change of ſeaſons, the circuit of years, and the poſition of Stars, the natures of living Creatures, and the furies of wild Beaſts, the violence of winds, and the reaſoning of men, the diverſities of plants, and the vertues of roots; what things have been paſt, and what things are to come. There are alſo other myſterious Truths; Happineſs, Knowledge, long Life, Health, Youth, Riches, Wiſdom and Vertue; how to alter, change, cure and amend all Diſeaſes in young or old, and the Art of preparing *Roſie Crucian* Medicines, and their Rules to raiſe the dead; all which they have experienced and fitted to the ſeveral Complexions of men. but I ſhall teach you theſe in the following Book. Wherefore according to the Doctrine of our *Lord and Saviour Jeſus Chriſt, Firſt ſeek you the*

the Kingdom of God, and all theſe things ſhall be given you.

Si Tu Jehovah, Deus meus, illuminaveris Me,
Lux fient Tenebræ meæ.

THE

THE

Holy Guide:

Leading the Way to

Long Life, Health, Youth, Bleſſedneſs, Wiſdome and Vertue, and to Change, Cure, Alter and Amend the State of the Body.

All being made plain and eaſie to mean Capacities.

By *John Heydon*, Gent.

Φιλοθεος, A Servant of God and Secretary of Nature.

Aude ignis vocem.

LONDON. Printed by *T. M.* 1662.

TO THE
TRVLY NOBLE
BY ALL TITLES,
Sir John Hanmer,
Barronet.

Sir,

Your Worthineſs and grateſull acceptance of this kind of Learning, which I promiſed your honourable ſelf, I would put forth, is now flown to your Temple of Safety, Knowledge, Perfection, or acquired parts for refuge and protection, from the wickedneſſe of itinerant,

ſcandalous Pulpit *Sycophants, School-ſophiſters, and ſome of my own profeſſion, Lawyers: I mean the* Phanatick *Rable of Gown-men, that rage againſt the King and Biſhops, whom God preſerve out of their power: theſe contend againſt me continually, and contemn that which they do not know. But take heed ye unwiſe among the people; O ye fooles, when will ye underſtand? they judge they know not what, and condemn without evidence. This* Holy Guide, *which about ten yeares paſt, with ſome others of affinity thereto, for my private exerciſe and ſatisfaction I had at leiſure, compoſed; which being communicated unto one, it became common unto many; and was by tranſcription ſucceſſively corrupted, untill it arrived in a moſt depraved copie to* Doctor Nicholas Culpepper, *and from him many had Copies, which ſome highly eſteemed, and others abuſed: it came to paſs about ſeven yeares paſt, I ſhewed my true Virgin invention in manuſcript to the learned Mathematician* Mr. John Gadbury, *who was then*

then in company with Captain. George Wharton *and other Gentlemen, of which one had a Copy, but imperfect; and therefore knowing me to be the Author, intreated me to publiſh mine: I ſuſpected my ability, becauſe it was ſet downe many yeares paſt, when I was very young, and was the ſenſe of my Conceptions at that time, not an immutable law unto my advancing judgement at all times; and therefore there might be many things therein plauſible unto my paſſed apprehenſion, which are not agreeable to my preſent ſelf; therefore unwilling any work of mine ſhould be printed. But at laſt I was perſwaded; Now the enemies of* King Charls *& the Biſhops, very proudly, with full mouth, bitter hatred, envy, malice and calumnies, hindred me from putting of it forth. Hence I began to be at a ſtand, whether I ſhould put forth the reſt of the book, or no; whileſt I did doubt that I ſhould by this means expoſe my ſelf to publick cenſure, and as it were caſt my ſelf out of the ſmoke into the fire, a certain rude fear ſeiſed upon me, leſt*

by putting them forth I should seem more offensive then officious to you, and expose your Worship to the envy of malicious carpers and tongues of detracters, whilest these things trouble me with a various desparation, the quickness of your understanding, exact discretion, uprightnesse of judgement, Religion without Superstition, and other most known Vertues in you, your authority and integrity beyond exception, which can easily check and bridle the tongues of slanderers, removed my doubting, and informed me to set upon that again more boldly, which I had almost left off, by reason of despaire: Therefore (most honoured Sir) take in good part, this book, in which we shew the mysteries of Astromancy and Geomancy, Art and Nature, Celestial and Terrestiall, all things being opened and manifested; which experienced Antiquity makes relation of, and which came to my knowledge, that these secrets of R. Crucians (hitherto neglected, and not fully apprehended by men of later times) may with your protection be by me, after the

the shewing of Natural Vertues proposed to them that are studious and curious of these secrets: by which let him that shal be profited, and recieve benefit, give you the thanks, who have been the occasion of this publication, and setting of it at liberty to be seen abroad, wearing the Honourable Title of

May 1. 1662.

SIR,

Your humble Servant,

John Heydon.

Book III.

CHAP. I.

The Way to Long Life.

1. *How to make one live to two hundred years:* 2. John Macklains *our Countrey-man and others:* 3. *Policy to prevent occasions:* 4. *Helps from* Egypt *and* Arabia: 5. *Nothing can beget and work upon it selfe:* 6. *The heads of doing causes:* 7. *The wisdome of God:* 8. *A beam of Fire:* 9. *Moistnesse:* 10. *Of male and female stuffe:* 11. *Mixtures:* 12. *Of the stuffe cloathed with wind:* 13. *Clean aire and heat of Hea-*

Heaven: 14. *The ſecret heat:* 15. *The ſtarry fire and fat of Aether:* 16. *Earth and Water:* 17. *Aire and Fire:* 18. *Differences of heads:* 19. *Of Haire and Hoof:* 20. *Examples:* 21. *Of making and periſhing:* 22. *The means to Long Life:* 23. *The food of Life:* 24. *The cauſe of Long Life:* 25. *The truths of Nature:* 26. *The Juſtice of God and End of Man:* 27. *Naturall Myſteries:* 28. *Of the clearneſſe of mans body:* 29. *The Juſtice of Nature:* 30. *The wayes of Nature:* 31. Methuſalem: 33. *A long Race:* 34. *Helps to Long Life:* 35. *The life of Gyants:* 36. *King* Argathon's *life:* 37. Plato's *Common wealth*, 38. *enacted by the Law of Nature, what, &c.* 39. *The food of Stars:* 40. *Hungry ſpirits:* 41. *Mixt bodies, and their four enemies:* 42. *The changable world and courſe of Creatures:* 43. *Natural means to Long Life:* 44. *Soul, Life and Heat of natural things:* 45. *Of the Element of Fire:* 46. *Of the nature of* Aether: 47. *Of the food of* Aether: 48. *Of the unſeen firſt Moiſture and Being of Life:* 49. *Of the firſt ſtuffe of the fine Oyle of the food of life:* 50. *Of a plaine pattern of adjournment of life:* 51. *Natures pattern not counterfeit, or the blood and fleſh of ſeed:* 53. *Cauſe of Life:* 44. *In-*

54. *Inſtruction and nouriſhing:* 55. *An example of* Cardanus: 56. *Our ſingle Oyles* 57. *Natures Works equal in weight and truth.*

1. HEre we have met with the common argument, wherewith the unlearned uſe to deface this goodly ſequence; we muſt go forward and encounter with the learned, who becauſe their great deeds & effects promiſed, that is, to make all hapy, knowing, long liv'd, healthfull, young, wiſe, bleſſed and vertuous, are above their skill, or of their Anceſtors; The Grecians rate both the works impoſſible, and the workmans way falſe and guileful; I muſt, I ſay, prove, according to my task appointed, that thoſe great acts and deeds may be done & performed by other and weaker means then *Hermes* Medicines: And this I muſt do with more pains and diligence, becauſe this way and entry once made in their hearts, the great marvellous truth of this ſecret, may the more eaſily come in and take poſſeſſion.

3. But of ſuch variety of hard and ſlippery matter, where were it beſt to ſet out? which way firſt to take? were it not meet the means and helps unto pleaſure ſhould be firſt cleared and read before we come

come to pleaſure it ſelf? and among them to give long Life the foremoſt place, if not for his worthineſſe, yet for his behoof and neceſſity, being needful in all Common-wealths and private perſons; firſt to ſeek to live, before to live well, though that unto this end: then let us ſee what is long Life, and how all men may reach unto *Iohn Macklain.*

3. But why do we make ſuch great haſt? we had need be ſlow and adviſed in ſo great a matter, and to look before we venter on ſo long a way, and of ſo many dayes journey, that we be well provided and furniſhed of all things: wherein I hope, if I have not of mine own; or if after the thrifty manner, when I am well ſtored my ſelf; yet I borrow to prevent lending, although I took upon truſt ſo much as would ſerve this turn, it ſhall be no ſtain unto my credit; but be rather deemed a ſafe and wary way, to cut off occaſion of robbery, both at home and abroad, eſpecially if I take it up of ſuch men as are moſt famous and well beloved.

4. Theſe ſhould be my friends of *Ægypt* and *Arabia* (though we have their ſecret help now and then) the beſt able indeed, and the neareſt unto me, if they were ſo well known and beloved in the world;

world; but becauſe they be not, I will fly to that other ſide of *Greece*, and to the moſt renowned there, and beſt liked: *Hypocrates*, *Plato*, and *Ariſtotle*, whom I doubt not to find very free and willing in this matter: Let us then awake our old ſtudies out of ſleep, and lye to them, what need many words? After greeting, and the matter broken, they make me this anſwer joyntly together: God, becauſe he was Good, did not grieve to have others enjoy his Goodneſs, that is, to be, and to be well, meaning to make a world (though *Ariſtotle* withdrew his hand herein) full of all kind and everlaſting changeable things, firſt made all, and blended them in one whole confuſed lump together, born up by his own weight bending round upon it ſelf.

5. Then ſeeing it lay ſtill, and that nought could beget and work upon it ſelf, he ſorted out and ſundred away round about, a fine lively piece (which they call Heaven) for the Male-Mover and Workman, leaving ſtill the reſt (as groſſe and deadly) fit for the Female, to contain the working and faſhioning, which we term the four beginnings (or Elements) *Earth*, *Water*, *Air*, and *Fire*, and thereof ſprung the love which we ſee yet between them, and the great deſire to be joyned

joyned againe and coupled together.

6. Then that there might be no number and confuſion of workmen and doing cauſes, but all to flow from one head, as he is one head, drew all force of working, and vertue of begetting, into a narrow round compaſs, which we call the Sun, from thence to be ſent out, ſpread and beſtowed all about the world, both above and below, which again meeting together, made one general heat, light, nature, life and ſoul of the world the cauſe of all things.

7. And becauſe it becomes the might, wiſdome and pleaſure of ſuch a Builder, to make and rule the infinite variety of things here below, and not evermore one ſelf-ſame thing; he commanded that one light in many to run his eternal and ſtintleſs race, too and fro, this way and that way, that by their variable preſence, abſence and meeting, they might fitly work the continual change of flitting Creatures.

8. This Soul, which *Plato* calls the ever moving mover, quite contrary to *Ariſtotle*, ἐνζελεχεια, which he himſelf conſtrueth, a movable mover, (that we may mervail how *Tully* could tranſlate it, as to make it all one with *Plato*, unleſs *Lucians Gallus* miſled him, which is found in ſome copies

pies that he might be an eternal mover, is, in Nature) and being a moſt ſubtile and ſmal beam, a ſpark of heavenly fire, in property and quality, by his cleanneſs, light, and fineneſs, hot; and for his moiſtneſs, withall temperate, as appeareth to him that bendeth his mind upon it.

9. If you doubt of this moiſtneſs, think nothing is made without mingling, which is by drawing in, and breaking ſmall together the whole ſtuffe, when a dry heat draweth out and ſcattereth the fine from the great, and thereby waſteth and narroweth all things, making nothing: As for example, *Dung hatcheth an egg, and quickneth any thing apt to receive life*, when warm aſhes will never do it; what need we more? Imagine an heavenly flame by a good burning water, which flaming upon the hand on a dry cloath, heateth them both gently, without heat or puniſhment; and yet this Sunny beam is not moiſt of it ſelf, before it is tempered with the moiſtneſs of his wife, the Moon, to make it apt for generation. Then *Hermes* calls the *Sun* and the Moon the Father and the Mother of all things.

10. Now the ſtuffe and female, to be fit to ſuffer working, muſt be firſt open, that is, ſoft and moiſt, and then not one, nor yet many like things, leaſt in both theſe caſes they

they ſhould ſtand ſtill the ſame, and not when they be ſtirred by the workman, riſe and ſtrive, bruiſe and break one another, fitly by continual change, until at laſt they come unto a conſtant reſt and ſtay; and that upon ſmall occaſion the ſame conſent might jar again, and come and change the wiſhed end and purpoſe of the work; And therefore God caſt in at firſt, the known four fighting enemies: yet in the ſoft and open ſtuffe, there are but two of them, Earth and Water in one mixture, ſeen and extant at the beginning, before the painful ſoul draws out and works the reſt, Fire out of Earth, and out of Water that breath-like and windie thing called Air.

11. So that if there be much Earth, little Water, and great heat to mingle them, fire will ſhew it ſelf and bear the ſway; if but ſmall heat upon the ſame meaſure of Earth and Water, Earth will rule the roſt; if on that other ſide, upon ſmall ſtore of Earth, and much Water, but a ſmall heat of working; the thing will fall out to be raw and wateriſh; if upon the ſame quantitie, and ſtronger heat, there ariſeth an Airie, which is termed a fat and oyly body.

12. Wherefore when the Soul comes down by the Aſpects of Stars (Read the *Harmony of the World*.) upon the ſtuffe, cloathed with a fine windy coat of the cleaneſt Air next unto Heaven, called *Æther* (without the breaking of which means, the two extreams and unacquainted ſtrangers would never bargain and agree together) by his moſt mild heat it moves it, and alters it very diverſly, making many ſorts and kinds of things, differing according to the ſtrength of the one, and the obedience of the other.

13. And ſo by reaſon in that ſeparation of that fine and male part, at firſt, the ſtuffe was throughly toſt and mingled; and the heat of Heaven thereby (like a hot Summer after a wet Spring) very fitly; all which, man and all were made alike, without any ſeed ſown, otherwiſe then by the great Seeds-man of Heaven, upon the common ſtuffe Earth and Water, and is ſtill ſeen in the common tillage, yet uſed in thoſe lame and untilled Wights, which ſome call Start-ups, and ſprung out from themſelves. As we may be eaſily led to think, if we conſider how, not only all kinds of plants, without all ſetting or ſowing, grow up by themſelves in ſome places; and ſome kind of Fiſh in

the Sea are only Females; but alſo what plenty of fiſh there abounds in that frozen Country, for the great heat and fatneſs of the waters; and chiefly that upon the ſlimy and hot lands of *Ægypt*, there are yet ſome bloody and perfect Land-wights (as Hares and Goats, *&c.*) all made and faſhioned.

14. But becauſe afterward the well mingled and fat fine ſtuffe, and ſtrong working heat failed (as it muſt needs in time) and yet the great *Lord* would have the continual flitting, change, and ſucceſſion hold the ſame, and fit cauſes were daily kept by continual ſucceſſion within the body of the perfect Wights, the ſtuffe in the ſhe, and the heat in both, yea, and as far as need required in ſeeded Plants alſo.

Now we muſt underſtand as well, that this heavenly Soule, when it is ſo cloathed with that windy body, is called ſpirit (not only moveth and worketh with his heat) but alſo for food waſteth the ſtuffe; for nothing that is made, is able to bear up his ſtate and being without his proper and like food and ſuſtenance. See my *Harmony of the World.*

15. Then

15. Then as our groſs fire here below feedeth on weather and wind, called Air, as upon his lighteſt meat; and as it in his due place, is too thin and ſcattered, ſpreading the figure ſo far as it followeth his food, until at laſt it vaniſheth to nothing, unleſs it be plentifully heaped and crowded up together, and ſo kept in a narrow ſhell of water, which is called oyle or fatneſs; even ſo it is between the fine ſtarry fire and his like food, the fine fat of Æther, for that cauſe beſides the divine purpoſe aboveſaid, it cometh down in poſt into theſe quarters, to find and dreſſe himſelf ſtore of meat, as appears by his tarrying; for as ſoon as his food is ſpent he flyeth away as faſt, and leaves his Hoſt at ſix and ſevens uncared for. I was about to tell you the courſe of the divers ſorts and ſuits of theſe lower Creatures, but that there was a great puffe of matter came between and ſwept me away. This now being paſſed over, I will go forwards.

16. Then if the ſuffering ſtuffe be groſs, foul and tough, and the making heat very ſmall and eaſie, as it is within and under the ground, things are made, which they call Metals, or rather by the Arabick word, Minerals, little, broken, altered, or changed; but the groſs beginnings, Earth

and Water (Earth eſpecially) rule ſtill; and the life and ſoul, as it were, in a dark dungeon, faſt ſhut up, and chained, as not able to ſtir and ſhew it ſelf at all. When the ſtuffe is finer and ſofter, with greater heat upon it, then will ariſe a rooted and growing thing, called a Plant, better mingled, and ſmaller, and further broken from the low and foul beginnings; and the life of Heaven ſhall have more ſcope, becauſe Wind, or Air, or Water (and yet Water chiefly) ſwayeth the matter.

17. But if the Soul be yet more mighty, and the ſtuffe yet finer, he is able (Air and Fire) but that above this exalted, to ſhew himſelf a quicker workman, and to make yet a finer piece of work, moving forward, and by mighty force perceiving; but by reaſon theſe two cauſes, paſſing by thoſe degrees, to mount and riſe at laſt, there is an excellent and fierie kind contrived, over our kind, I mean, moſt throughly, and fair, and finely wrought, even ſo fat indeed, that he may not eaſily ſeem made at all of theſe all-making ſeeds, the four beginnings: Whence it is, that when a Corps is conſumed with fire, there are found ſcarce ſix ounces of clear earth remaining; which fineneſs of body gives occaſion to the greateſt quickneſs and freedome of the Soul, and ability to per-

perform (as his duties of life) moving and perceiving; yea, and ſhall I put in underſtanding alſo? For albeit God hath imbreathed us with another more fine and clean mover, called Mind, for a ſpecial and divine purpoſe; yet that mind, as well as the ſoul above, is all one of it ſelf in all places, and working diverſly, according to thoſe divers places, as we ſhall ſee more at large hereafter.

18. Then you ſee all the differences of the four great heads and kinds, which contain all things; yea and of many leſſer degrees and ſteps lying within every one of theſe, which I named not before; as alſo of ſundry ſorts (not worth the naming) of doubtful and needleſs things, touching and partaking on each ſide of the four great ones (or between the firſt two, ſtones budding like herbs in the Scottiſh Sea; between Plants and Beaſts, that ſprung *Apes, or rather hairy wild men*, between beaſts and us) to proceed from the divers mixtures of their bodies. If you cannot quickly perceive the matter, behold at once the outward ſhapes and faſhions, as they here go down a ſhort pair of ſtairs before you.

19. Do you not ſee man alone, through his exceeding fine and light body, carried up and mounted with a mighty heat of

Heaven, of an upright ſtature and carriage of himſelf, that his divine wit might be freed from the clog of the fleſh? when other Wights, from the contrary cauſe, (which the groſs or earthly leavings, or excrements, of hair, horn, hoof, and ſuch like declare) are quite otherwiſe diſpoſed, as we ſee, towards the ground, their like companion; and ſo the leſs hot and fine they be, that is, the like the earth, the nearer they bend unto her, being leſſe of ſtature ſtill; and after that many-footed to ſupport them; but at length footleſs and groveling, until they come to their heads downward, and there they ſtay not, but paſſe quite over, and degenerate from Wights to Plants, and from thence, if I might tarry about them, I would ſend them down ſtill through all the ſteps of them and Minerals, until they come to their main reſt and ſtay, from whence they all ſprung clean Earth and Water.

But I think it be now high time to take my leave of theſe *Philoſophers* and *Phyſitians*, and to ſet forwards as ſoon as I have packt up my ſtuffe round together, eſpecially the beſt and moſt pretious things, my Medicines.

20. Then we gather by that inlarged ſpeech, one chief and notable rule of learning,

learning, that the ſhape, nature, being, perfection, and all the difference in all things here below, ſpringeth from the mixture and temper of the ſtuffe and beginnings; the doing, making and working cauſe, that makes, mingles, broacheth and ſets all a running, to be a piece of the finer part of the whole, parted and packt up together in the Sun: of which finer part, ſome remaineth ſtill in the raw and rude ſtuffe ſecretly hid and placed: otherſome more freely, in the half-made ſtuffe, called ſeed; and in finer ſeed yet more lively, and in man moſt at liberty, excepting where I ſaid it was free indeed from all kind of body; and yet all theſe but one and the ſelf-ſame thing, called ſoul, life, heavenly and natural heat.

21. Thus means divine *Hippocrates* when he ſaith, nought is made, and nothing periſheth, but all are altered, and changed up and down by mingling: And again, that no Wight can die, unleſs all fall; where he is moſt agreeable, and jumpeth with theſe grounds and rules, and with the whole web of our *Roſie Crucian* Phyſick. If any man doubt of the other two, *Plato* and *Ariſtotle*, let him read their books with heed, and he ſhall find them, where they ſpeak naturally, and by the light of humane reaſon, to draw ſtill towards this

head and point of truth, though they come to ſtay ſome time, miſled, I think, by the over weening wiſdome of Aſtronomy, to the Infinite variety of divers natured and conditioned Stars above, and ſuch like Influences cauſing the like endleſs odds and differences of all things.

22. Let us now, I ſay, ſet forward in our firſt dayes journey to long life, unfolding firſt what it is, and the cauſe thereof, and laſtly, the common and high way to it.

It ſeems hard for a man to appoint what bounds of life are large and long enough for Man, unleſs God (who knoweth beſt both the meaſure of pleaſure and happineſs fit for him, and the race of time meet for him) firſt ſet and marked them; ſo that the greateſt age and fartheſt time that the luſtieſt men and beſt diſpoſed bodies, both by kind and diet, have at any time reached and lived, may well, by the great and good will of our great Land-lord, be ſet the bounds, ſtint and end of life, large enough to hold all the pleaſures meet for mankind, and the mark which we may all aim and level our indeavours at, yea and with ſure hope to hit and reach it, and no further, is about *an hundred and fifty years*, as you ſhall hear anon.

Now if there do three cauſes meet to the making up of things, and thereon leaneth all their being; the ſtuffe, the mover, and the meat of the mover, which is the fatneſs of the ſtuffe, then ſure the cauſe of their long being and continuance in their eſtate can be nothing elſe but the favour and goodneſs of thoſe three cauſes.

23. The ſoul and heat of heaven is good and favourable to Wights (to let the reſt go far more dark and further off my purpoſe) when ſhe poures her ſelf plentifully upon them; for there can be no other odds in one and the ſelf-ſame thing in all places, but the fat food of life which they call the firſt moiſture, and is the fineſt piece of all that is lying hid and unſeen in the ſound ſecond part of Wights, and yet by skill to be fetched out and ſet before us, muſt not only be plentiful and great in ſtore, to match the feeding ſoul, but alſo faſt and fine, that by his fineneſs he may be both friendly and like to live, and Aiery, or rather Ætherial (we muſt leave theſe words without handling) to keep himſelf both in cold and heat flowing, and that through his fatneſs and cloſeneſs, (which they call in Latine, *Denſum* or *Solidum*) that is through his much ſtuffe in a narrow room he may be

be more laſting and fit to continue. Now the ſtuffe and body is beſt when it is faſt, and fine alſo, to hold and hang all together, and that other to give free ſcope without ſtopping or let, unto the continual and wiſe race of life.

24. Then to make a ſum of all, the cauſe of long life is a faſt fine body, ſprinkled and ſeaſoned with much like fine moiſture, and ſtore of heavenly heat. If this matter needed any further proof, I could eaſily by cutting up the nature of things, ſo lay it open before you, as your own eyes ſhould witneſs and ſee the ſame; but if it need to ſome, they ſhall ſee ſomething, and that ſufficient to content them.

For the firſt, *Ariſtotle* ſaith, and we find it true by experience, that they live longeſt in hot Countries for their dry, ſound, ſoft, and fine bodies; but chiefly for their fineneſs, yielding free recourſe and paſſage unto life; for age and kindly death come of rottenneſs, which flows from the ſtilneſs of heat, and ſlackneſs to ſalve and refreſh the parts.

Touching the reſt, to wit, that much heat and much good fatneſs are a cauſe of long life: mark the ſhort life of all thoſe Wights, that either want them by kind, as the maimed and imperfect ones, or waſte them

them by motion, as the male Greyhound of *Lacedemon* was, againſt the courſe of kind, ſhorter-lived then the Bitch, for his pains in running; and the gelt male Hound, and ſpayed female, hunt better, and live longer then others. And the Cock-Sparrow lives but half ſo long as the Hen, and yet this but three years for their venery; the world is full of ſuch examples: and behold again, the Elephant on the other ſide, for the great help and favour of all the cauſes above the reſt, as may appear by their great fruit and effects in him, that is, ſtrength, bigneſs, and ſtomack, being able to bear the ground work of a Caſtle of fifteen armed men, to eat 9. buſhels at a time, and to drink 14. firkins (to indure and hold out much longer then any of the reſt, and to live (*Ariſtotle* is mine Author in the ſtory) three hundred years in all.

Now we know what long life is, and the cauſe thereof, let us ſee whether all men may reach it or no, and then which way they may reach it.

25. At the firſt all mankind by the will and appointment of kind, was ſound, and luſty, and lived long, and all the failing and corruption now adayes (which falſly ſeemeth a weak condition of our nature) crept in through diſorder in our ſelves, by

by little and little, & ſo by ſowing ſtill the like children, it ſpread it ſelf at laſt deeply rooted over all, and made it, as it were, a certain ſtate, nature and kind of men; wherefore by good order in our ſelves, it may be reformed and brought back again unto the ancient Eſtate; but how may we prove this? If God and Nature have ordained man unto a divine end above the reſt; and yet ſome beaſts (as *Theophraſtus* for a wonder complains) live longer then our common rate, yea and longer then any bounds above ſet; certainly we ought to do as much and more, by the rate of nature, and of all right and reaſon, and ſome did at firſt, before we fell by our default, which may be mended.

26. But leaſt I may happen to deal with ſome, who will neither grant the Juſtice of God, nor yet yield to the end of man; with ſome, I ſay, that have ſo far put off all humanity, I will bring them to natural cauſes; I will open and lay before them, both the ſorts and fruits of Wights, I mean of men and Beaſts; that they being a monſtrous doubtful kind between both, that is, Beaſts within, cloathed only with outward ſhape of Men, may the better Judge of both (as in like caſe they formed of the like mishapen Monſters the Poets know my meaning, it is not worth the

the flouriſh of a chaſt and modeſt Pen) which hath in kind the more cauſe to live long; that ſeeing at laſt the worſer Wights to overgo us in life, and to run to the very goale it ſelf, and yet to have received leſſe cauſe from nature, they may be driven by force of reaſon to yield, that we have a better kind and worſer cuſtome, and that we did and might live long, but for our own fault, which may be reformed.

27. To begin with the ſoul and natural heat for his worthineſs, let us ſee which of them is indewed with more ſtore of him, that is, of the chief cauſe of long life; man walketh upright, when the reſt are thrown to the ground, becauſe they lack the force of this light and aſcending heat, to bear up the weight of their bodies, which we have abundantly; but if we leave the outward ſhape and look into them, we ſhall by the great foreſight of natural Wights, which are hot and full of blood, have againſt the root and ſpring thereof, to root and temper the ſame, a contrary in place and property ſet, the brain, I mean ſome more and ſome leſs, ſtill according to the behoof and requeſt of the heart; in ſo much that they that have leſſe blood and ſmall heat within them, as not needing any cooler, have no brain at all.

28.

28. Then by certain race and courſe of kind, if that be true which all Phyſitians & Philoſophers hold, that a man hath the greateſt brain of all Wights; it muſt needs follow, that he hath the greateſt ſtore of heat alſo: but enter further into them, and you ſhall ſee man by how much more he goeth beyond a beaſt in wit, ſo much to burn in heat above him: for wit ſpringeth out of the clearneſs of the bodie. And this out of heat, as I will prove in his place hereafter.

29. Now if this firſt point be done and granted, the next is quickly made, even as one match is made by another. It ſtandeth with the juſtice of nature that makes not in vain, to match this greedy heat with ſtore of good meat, that is, of faſt and fine Etherial firſt moiſture ſuitably, or elſe ſure, ſaith *Heraclitus*, the officers of Juſtice, the *Fairies* would ſoon apprehend her. To be ſhort, both this and that, and the third likewiſe, a cloſe fine bodie and all is cleared, if it be ſo that man in making is moſt clear and finely mixt, and broken of all the lower creatures, as we heard even now decreed in the Councel of the beſt Philoſophers and *Roſie Crucian* Doctors; for if nought makes but heat, then nought maketh well but much heat: if there were no other odds in

in ſouls, as was above-ſaid: and if the beginnings be well and finely mingled, and the concoction hold, they muſt needs gather themſelves in cloſe together alſo to make another cauſe, yea, and the laſt; for what is fine oyle and fatneſs, but water wherewith we flow, as our brain declareth, throughly mingled and raiſed into an airy, or rather into an Etherial cloſe ſubſtance; but if you will not ſtand to this degree, then once for all conſider and weigh but this one example, that albeit man be more given to luſt, then any other Wight, and thereby drying up the body, it plainly appeareth more then in any other, and weakeneth all the helps of long Life together, both the moiſture, that knits and holds the frame, and that which feeds our heat, and this all; and ſo the ſumme of life, which is yet due by nature, he payeth before his day to his own wantonneſs, yet he liveth and holdeth out longer then almoſt any other; that we may plainly ſee, that if he lived as chaſtly, and in other points as orderly as the reſt, he might far paſs and over-run them all, in this race of life and continuance.

But methinks I hear them whiſper, that I forgot my ſelf, and the bounds of my long Life, when I make men able to live as

as long, and longer then any beaſt; for to let paſs that Hart, Badger and Raven, which overtake the longeſt life of our old men; ſince the Elephant, as we have heard, goeth far beyond the very bounds of age; eſpecially the Raven, whom *Euripides* will have to live nine of our ages.

30. There may ſeem ſome matters, but chiefly the laſt uncurable, and yet they are indeed light and eaſie, and the laſt moſt of all; I mean the *Raven*; for if there was never yet man of ſound judgement and knowledge in the waies of nature, that a lowed the ſtory (and *Ariſtotle* by name condemns it, when he gives the Elephant the longeſt life of all Wights, and man next to him) what? ſhould we ſearch after Poets Records? beſides, doth not one among them confeſs himſelf, they are not to be believed, and held as witneſſes? doth not *Plato*, once a Poet, and then a wiſe Philoſopher, chaſe them up and down in all places? and in one place ſayeth, they are beſides themſelves, when they ſit on their Muſes ſtools, and run like a ſpring pouring out all that comes? Are they not all, in wiſe mens account, the greateſt enemies to God, good manners, and all right and true knowledge, that ever the world or the Devil bred? 31.

31. But I ſlide too far unawares; and if we muſt of force receive this aged Raven, yet perhaps there ſhall be no great hurt received: and I cannot ſee why we may not match him with *Methuſalem*, and ſome other aged Fathers in *holy Writ*, reported to have lived as many yeares as nine of our ages comes to, with advantage. It is not enough to ſay that which ſome ſay, thoſe yeares are to be meant for moneths, and not as we account them; for albeit I know the Egyptians reckon (ſo we may ſee in *Pliny*, where ſome of them are ſaid to live a thouſand years apiece, that is, ſo many moneths) yet is agreed among the Divines, men beſt skilled in theſe matters, that the *Jewes* account was otherwiſe, even as we and all other Nations make it. But if this ancient ſtory of our holy men be a thing in doubt, or certainly untrue, or to be meant of moneths, yet your aged *Raven* may go with it, and the Father of the tale together; and we may, when we will, paſs to the *Elephant*. *Ariſtotle* indeed is the Author of this ſtorie, that the *Elephant* liveth three hundred years; how then ſhall we miſlike in like manner of this man, and refuſe his witneſs? I cannot tell what to ſay; it is a very hard matter that he ſaith: and again I know, that when the power and

purse of his King and Scholer, *Alexander*, who gave him eight talents of Silver, a huge summe, to that rise, he heaped up a rable of all kinds of reports and heare-sayes into some of those books (by some called πολυτάλαντα) and some false and untrue tales might creep in among them; yet I owe much to the mans worthiness; and again the books have ever held the place of a true Record; and besides this matter of the *Elephant*, both for the fore-couched causes, and for his wit and manners, somewhat near our nature, may reasonably well agree with the sound of reason. How then? I say again, methinks I feel my mind to ebb and flow within me: And yet suppose it true, that this Beast should live so many yeares; the *Islanders* of *Teil* near *Colecut*, and the inhabitants of the hill *Atho*, both of them commonly and usually reach our appointed time of an hundred and fifty yeares, by the favour of the aire onely and soile where they dwell, taking (besides, for ought I can know) the common rate and course of the world; that we may lawfully deem, if they lived as chastely as the *Elephant*, who comes but once in two yeares to Venery, and followed his other good orders of life as well, that they might easily draw forth their age longer, and come to the dates

32. For as we in our less happie soiles, by our own ill diet and crooked customes, have cut off and lost the better half of our time, so it may seem of them; for we must not think in this disorder of the world, that any man fulfilleth the time of nature, but all are swept away with the blast of untimely death.

33. But it may chance that long race of life, which the Author makes the beast to run, was no common and ordinary course in that kind, but of some odde and rare example; and then, no doubt, as there be some amongst us which by their diligence, and I know not by what good hap, double the common term, so there be not wanting in those places, which sometimes prove aged men, and which live twice as long as the common sort, that is, as long as the *Elephant*.

34. Wherefore, for all this, or ought else that can be cast against us, let us conclude, that man, if he kept the good and kindlie diet and order of life, which other wights, void of reason by the true and certain guide of Nature keep, having more helps and means unto it, might live longer then any of them; yea, and with ease reach the bounds of long life appointed, and perhaps further also; but we have stayed in the midst and mean, as

it were, becauſe it ſeems to obey the ſecret Will of God the better, and yet withall to fill the whole deſire of Nature.

Then ſay you, it were good to learn the order of life which Beaſts do uſe to keep and follow, if it were meet and ſeemly for men to lead a beaſtly life; do not ſo take the meaning of a good thing, with the ſnare of a foul and filthy word; a man is not one and ſingle as they be, but double and two things, and partly a Wight, nay a Beaſt (be it ſpoken with reverence) and partly a more divine thing; and therefore albeit, according to his divine part and reaſon, he ought to follow the divine pattern and form of life above ſet; yet as he is a Wight, and an earthly Creature alſo, it is not uncomely, nay it is neceſſary to do as they do, after a ſort; and if it were altogether ſo, it were better, and more agreeable with the will of Nature, who knoweth beſt what belongs unto life, that is, unto her ſelf; for kind leadeth them ſtill after one due and orderly manner, when great variety of wit and device guideth us againſt *Minervaes* will, as they ſay, and quite beſides the way of Nature, unto a thouſand by and forraign Cuſtomes, which is the only cauſe of our degeneration from our ancient and firſt whole and ſecond eſtate. *Wherefore if a company*

company of pickt and luſty Men and Women would agree to live together in ſome wild, open, clear and ſweet air, ſcatteredly like a Country village, and not like a cloſe and ſmothered City (which one thing prevents a thouſand diſeaſes and deaths alone) *and to live together to the right end of Nature, that is, for children, and not for pleaſures ſake* (for this was made to the right purpoſe) and in as ſeldome and due courſe, as the better ſort of Beaſts, the ready way to preſerve life and foreſtall diſeaſes, *but eſpecially to get good children, and to bring up their children in labour and hardſhip, mingled with much mirth and ſleep together*, no ſmall helps to long life and health, as the directers themſelves confeſs and know.

But for their meat and diet (wherein thoſe Beaſts offend and fail greatly) if they would conſent to take no phyſick, but in great danger caſt in by misfortune (in which caſe the Beaſts do not want their remedies) never to drink wine, the ſhortner of life; and to be ſhort, not to take any meat and drink that the fire hath touched (for it ſunders the fine from the groſs, that is, the beſt from the worſt, which we now chooſe) but as Nature hath left them, and other Wights uſe them; if theſe things, I ſay, were duly kept and performed, I am fully perſwaded

that within three or four generations and off-ſprings, it would come to paſſe, that we ſhould ſee this people prove a Nation of Giants, not only paſſing the age of Beaſts, and the bounds of long life afore ſet, but wholly recovering and reſtoring all the bleſſings of the firſt eſtate of the body.

35. And this I gather, not by our own contrary cuſtomes only, taking effects as croſſe and contrary, but chiefly by the life and uſe of *Giants* and luſty people in times paſt, and ſome other yet at this day, which was and is the very ſelf-ſame race and courſe which I deſcribed: And ſure for the Inhabitants of *Teill* and *Atho*, which I brought in even now, filling the term of our long life, although I am not certain of their uſe and cuſtome, and where I find the ſtory, I know the cauſe is laid open, the goodlineſs of the ſoyl in the firſt place (for it is thought to be the bleſſed *Paradiſe*) and upon the goodneſs of the Air in the next, for the height of the hill, without all wind and rain, two great troubles of mens bodies; yet I am led to think that they do keep the ſame orderly and kindly form and rule of life, or at leaſt to draw near unto it, becauſe albeit clean Air, by cleaning and quickening the ſpirits, and ſearching the body, be not little helps and

and comforts in this journey (as we ſhall eaſily ſee, if we mark how among all Creatures, that lead their lives in the cleaner Element, do live the longer; Fiſh then Worms, and land Wights then theſe; and winged ones yet longer, becauſe the higher, the better air ſtill; inſomuch as *Cardan* dares think, that if any dwell in *Æther*, as *Plato*'s Heir affirm, they live for ever); yet if ill diet went withall, it would marr as much as the other made, and greatly cloy and hinder, yea and cut ſhort the race of their long life.

36. I am of the ſame mind for all other odd and private perſons of great age and long life recorded, (as for ſome *Italians* in *Plinies* time, regiſtred of *one hundred twenty four years*) and ſuch other aged men in Authors; a man might let in here a ſea of examples; but I muſt be ſhort; neither would I name King *Arganthon*, that *lived an hundred and twenty years, and reigned eighty thereof*; nor yet the old Knight of our Country, Sir *Allington*, and *Parre*, &c. yet *twenty years older*; but that is ſo ſtrange in Nobility, that they come, as it were, unto that kindly courſe of life, as unto the goale and end of long life.

Then we ſee at length that it is not unpoſſible, as they ſay, but an ordinary and

easie matter to strengthen the weak nature of mankind, to enlarge the streights of his life, and so lead him on still to the ancient age and long life appointed.

37. But I see them start up and say the like as *Cato* in affairs of state, used to give counsel (unwisely, though never so well) as if he had been in *Plato's* Commonwealth, and not in the dregs of *Romulus*: So in matter of dyet and order of body, speak as if we lived in the former golden Age, which, as *Poets* fain, was under *Saturn*, and not in the corruption of *Jupiters* kingdome; and that with the world, as it now goeth, cannot be brought (without a kind of divine power, to raze out the old, and make a new world, and that in long time) unto the first and kindly custome of life; I must, if I mean to do wisely, take the men as I find them, and prove that all such weakness as now is among them, may by mans indeavour and skill of healing be upholden and led forth unto those bounds, and the end of long life aforeset.

Albeit I have done as much as reasonably may be required at my hands in this place, which was alotted out to show the possibility of the matter, yet because I count it better by plainness of speech to do

do good, which is the end of my writing, then by subtleness of Argument to obtain my purpose, I will come unto you, and venture upon that point also, be it never so hard and desperate, hoping not that fortune will favour bold men, but God good men.

Then as there are three causes of life and being, the life and soul it self, and his food the first moisture, and the frame and temper of the body that holds them both; so let us take them all in order, and see how they may be preserved, and kept together, beginning first with the last, because it is least and lightest.

38. It is enacted by the law of Nature, that no body, mixt or simple, shall or may live and preserve his estate, and being without two helps or stayes, that is, meat and exercise, each like his kind, and of his nature; as in lone and simple and subtile bodies (for it is plain in the first row, especially if they be living, as they term them, though all things indeed have life and souls, as we heard above) the hot ones crave fiery meat and moving exercise; moist ones, wind and water, flowing food and exercise; cold and dry things like an earthly, sustenance and rest for exercise, which is also like, and preserves their state and being.

39. But

39. But if all alone and ſimple things be within the compaſs of this Law, then Heaven may not be free, nor exempted; and they ſpeak not altogether fondly, that ſay, the *Stars feed upon the Sea*; and for that cauſe, by good advice of Nature, the Ocean ſo rightly placed under the courſe and walk of the Sun; for although the water be yet ſo far off, and unlike them, yet their power and ſtrength is ſuch, as they are able by their labour eaſily to refine it, and turn it firſt into Air, and then into Æther, a weaker like thing, and their proper food.

40. That this is ſo, the hungry Souls (which are but Imps ſlipt off the heavenly body) makes it plain here below unto us, when we ſee them ſtill unwilling to tarry, and unable to live among us without meat, as they bewray themſelves by the plain expence and waſte of the firſt moiſture: Nay take this one way, if you would mark well, and all lyeth on the ground: then there is old coil and fighting here below for meat and exerciſe, that is, for life and being (which makes the cauſe of all action and doing, reſt and change, and of all things) and every one runneth eaſily and gladly to his like; and if his ſtrength be never ſo little greater, he ſubdues, digeſts, and turns him into

to his own nature, and is ſtrengthened by him; but if he miſſe of his like food at hand, and be much ſtronger, he dares encounter, and is able to equal unlike things alſo; as I find of the Stars, mightieſt things, giving might to all things in the world: But in caſe the unlikes and contraries be of equal power and matches, then neither devoureth nor conſumeth each other, but both are mazed, dulled, and weakened, which they call conſent, and temper, and mixture; for example, fire extream hot and ſomewhat dry withall, and water very cold and ſomewhat wet, meeting together in even powers and proportions of ſtrength, are both impaired, but neither loſt and deſtroyed; but if this nature chance by the heat of Heaven to be taken in hand, and turned into an airy and fat ſubſtance, though there be now two monſters ſet againſt the drought of fire, yet becauſe of the heat of weather and Heaven abounding, it is now become partly like to fire, his weaker foe and enemy yielding himſelf for food unto it, and encreaſing his ſtrength and nature. But if on the other ſide air add unto his exceeding moiſture, matching the drought of fire, yet ſome ſtrength and watry coldneſs (as appeareth in thick and foggy weather) it is able eaſily to overcome the fire, and eat him up.

41.

41. Now for a mixt body (which is a conſent and dulling of the four firſt famous enemies, made and kept in tune and awe, by the force and skill of an heavenly and natural heat upon them) it hath the ſame reaſon; for when either for lack of meat, or driven by violence, this heat departeth, the friends begin to ſtir and fight for food and freedome, until ſome one ſtands out above the reſt, and recovers ſome part of his former power, which puts thoſe that can feel to the worſt, and breeds diſeaſes, and at laſt gets the whole Lordſhip, and rules over all, and turns them all into his own nature; then the old conſent, knot, and body is broken, loſt and ſpoiled, and a new made and gotten, ſtill going downward, untill they return to earth, from whence they all came: for example, and that near home: In the fiery frame of mans body, when the ſoul for want of food fails and flits away, they ſtreight retire and run back in order: Firſt, fire waxeth moiſt and luke-warm, ſupt up with air, and this ſoon after thick and cold, that is, wateriſh, and water muddy, ſtill more and more thick and dry, till at length it be moſt dry and heavy, and all be devoured and brought to earth, from whence they all ſet forth before. And this is the natural diſſolution and death

death of our body; forcible death and deſtruction is by diſeaſe (to bear out other force, which no man can warrant) when either breath or meat, diſtempered in ſome quality, do feed and nouriſh ſome one their like beginnings above the reſt, and make him ſtrong and able to vanquiſh them, and bring in the jar of the muſical conſent aforeſaid; as when by wateriſh meat and air all the beginnings are changed into water, through hot and dry into a fiery temper, and ſo forth; or elſe when the body wants the exerciſe which is owing and due unto him, which is quick motion, to preſerve the air and fire in the fine frame of man, from the ſloth and idleneſs of the ſlow and ruſty beginnings.

For in a Diſeaſe called the *yellow Jaundice*, when all the blood is converted into choler, if there be not a way to convert that choler back into bloud, how can the man live? for if all the blood converted into choler be let out, he muſt needs die; ſo he muſt alſo if there be not a way left in nature to tranſmute this choler back again into blood: I might inſtance the like of the Dropſie; but I ſhould make too long a marginal note; ſtudy Nature, and ſhe will make thee a better Phyſitian then *Galen* himſelf was, ſo ſhall you learn to fortifie

fortifie that quality of the body that is weak, and almoſt eaten up by its adverſe quality, as a Muſitian winds up that ſtring that is ſlacked, till it makes a harmony in the reſt, but he winds it not too high, leaſt its ſound overtop them. By which grounds laid, we ſee the way to uphold the temper of our body made plain and eaſie; no more but to feed and cheriſh it with clean and temperate Air and meat continually; that all the beginnings ſerved and fed alike, one may not be more proud, ſtrong, and able then another, to ſubdue the reſt, and overthrow the State; and therefore poyſon killeth us, becauſe it is extream cold and dry, (for we may ſhut out all rotten, as alſo fiery and watery tempers from the name of poyſon) feeding and ſtrengthning the dregs, but devouring the fine liquor of the body, as venomous Juices the like Plants, and theſe noiſome Beaſts, and one of theſe another; nay which is very ſtrange, I have read of ſuch natured men of *India*, that uſed to eat Toads and Vipers: And *Albertus* ſaith, he *ſaw a Girl of three years old, that fed greedily upon Spiders*, and was never hurt, but liked greatly with it.

42. Do not think it any diſcord, when I ſaid above, fatneſs and raw temperateneſs upholds the body; all is one; it cannot be fat, unleſs the earth and water be well and evenly mixt; nor fine, except fire and air bear as good a ſtroke, as rule among them; but you will ſay, that Nature hath given her creatures a walk of courſe, not to ſtand ſtill in one ſtay and place for ever, but to move and walk up and down, to and fro, from one ſide to another: that is, as was ſaid before, God hath made a changeable world, and therefore that frame and building of mans body, cannot ever hold and hang together, but muſt needs one day be looſned and fall aſunder. I grant, it muſt needs be ſo by the courſe of nature, becauſe to fulfil the will of her *Lord*, ſhe hath appointed ſtronger means and cauſes to work, either the want and abſence of the inward friendſhip and keeping of the ſoul, in thoſe which the common ſort call living things, or in the reſt, the preſence of ſome ravenous and ſpoiling enemy: but if cunning Art and Skill (which by the help of nature is above the courſe of nature) by knowing of the due food for life, and defence againſt the enemy, may be able to defend the one, and keep off the other, then, no doubt, the frame and temper of both dead and quick may laſt for ever.

43. The

43. The way is found already, and known by certain people for the one; I mean, that Art hath often, by keeping off the ſailing enemy with a ſtrong contrary, preſerved and upheld a dead thing, of ſlippery ſtate and ſoon decay for ever; as a Corps by Balm or water of Salt, Timber by the oyl of Brimſtone, and ſuch like: Why then ſhould the next prove impoſſible? to wit by giving ſtore of fit food ſtill to life and natural heat (for the other helps of meat and exerciſe are eaſie) to underſhore or keep upright our weak and falling frame for ever.

The Greeks hold, that our natural heat and life (becauſe it feeds upon, and waſteth the moſt fine and unſeen oyl (called firſt moiſture) daily, which no food of Air and Meat is fit and fine enough to repair, muſt need faint and fail withall, and cannot be reſtored: Let us ſee what may be ſaid to this, yea and bend all our force unto it; for this is all.

44. The ſoul, life and natural heat of things is often and fitly compared and likened unto the other groſs and fierce, hot and dry body, called fire; to feed and maintain this, his weak-like, that is, air cannot be wanting; and becauſe it in his due place is too thin and ſcattered, dividing the fire to nought in purſuit of his food

food and ſuſtenance, it muſt needs by heaps be crowded up in a ſhell of water, called oyl; if much heat and oyl meet together, the work is great and buſie, and thereout riſeth a ſmoak as a leaving of the meat, and the fire follows as far as the ſmoak hath any fatneſs, which makes a flame.

45. Albeit the nature of fire continueth as long as it hath food enough, & craveth no great exerciſe, and will laſt well in a cloſe place as under aſhes, yet a flame being more then fire, a hot breath or ſmoak beſides, deſires open and clear air, both to receive the thick, the refuſe, which elſe would choak him, as alſo for his like weaker food, that he be not ſtarved, which two are enough, beſides a little motion for his exerciſe; that we may not marvail at thoſe men, which be in cooling for another needful thing in this buſineſs, whereas the kind of fire and air abhors cooling as his contrary, as it is engraven in the nature of things, ſtill to fly from that which hurts it.

Now in like manner to come to the purpoſe, if the fire of life and natural heat be not great, a little fine oyl, and firſt moiſture, will ſerve to feed it, and out of the ſlack working ſmall ſtore of refuſe breath and ſmoak ariſeth to make need of freſh and open air to cleanſe and feed it, as

appeareth by those Wights, which are able to live in their places without help of wind, breath, and air: the little parted Vermine (called in Latine *Isecta*) liveth any where; and Fish in the water, nay in the sound earth sometimes; Toads in close Rocks, as *Agricola* saith; and Flies in the most secret Miners fire, as *Aristotle* reports: but when the heat, on the other side, is great and lively, like a flame, as in the hotter fish, and other, no Wight can want fresh air and fine breath, both by his clearness to purge, and his weaker likeness to nourish the Ætherial smoak, and spirit that carrieth it.

Now this, no more then flame, needeth cooling to preserve his being; but to temperate the kind of his proportion, fit for wit and weighty perceiving, which, I say, before I brought, and not the air performed.

46. That Æther is stronger then air, and able to consume it, it is plain in reason by his warmth and moistnes, passing air in his own nature; and yet gross and thick air, as bent towards enmity and contrariety with it, will stand in combat against it, and overcome it, and thence it is, that in deep Mine-pits, and Caves under ground, where the air is thick, corrupt, and unkind for want of flowing, no Wight nor light can

can draw breath and live, unless by sly desire the way be found to move and nourish the same air, and make it kindly.

47. Then to draw near the matter, if the Stars do feed on Æther, and this upon clean and spotless air, as on their weaker lights, and our soul and life is of a starry kind, even a slip and spark thereof (as you may read at large in my *Harmony of the World*) as is aforesaid, then it so floweth forth to feed our Æther, the Carrier of our soul, with good air, which is round about us; that will serve the turn, but to nourish life and heat it self. Either it self must be the food, or this body which is so high and past our reach, except this spark of heavenly fire were able, like the whole body and spring above, by his power over our meats, to turn the water first into breath, and this into Æther, which it is not, and can go no further then to air, and to make a common oyl and fatness fit to nourish an elemental, as they term it, but not a heavenly fire.

48. Where then shall our life find food and sustenance, say you, fit to bear it up, and maintain his being? In that fine oyl, and unseen first moisture and fat, and call you that Ætherial? *How can that which was once seed, and before that blood, and first of*

all a plant, become a body ſo fine, clear and Æthereal? Eſpecially when one weak Star, and ſoft fire of heaven, is not able to make ſo fine a work, ſo fair and highly ſundered; I ſay, this is the ſecret and depth of all, which becauſe the *Greeks* never ſounded, I do not marvel if the means to preſerve life did eſcape them; but let us ſhut up every word, and help them in this helpleſs matter, yea although we be driven to open the things that have long lain hid and covered over with great darkneſs.

When our life in the luſting parts is by the bellows of thought ſtirred up, and moved unto work, it ſendeth forth out of every part, the hot natural ſpirits and breath of begetting cloathed with the ſhell of ſeed, cut out from the dewy part of our meat, ready to be turned into our body (or at leaſt already, and now turned into earth) and not from the refuſe and leavings of it, as ſome ſay, when I could ſhew it, if time would ſuffer, the beſt juice in all our body.

49. This is the furtheſt and fineſt workmanſhip of our meat and food of body, the very beginning and firſt ſtuffe of the fine oyl, the food of life, after the remaining forty dayes in heat, before it come to perfection, being wrought, as we know, with

with the double natural heat of the begetting breath, and the womb, forty dayes before it be fully framed and faſhioned into the form and ſhape of a man, ready to draw food or nouriſhment (be it milk or menſtrue, received by mouth or navel, I cannot ſtand to reaſon) from the mother, to the increaſe of the tough and ſounder parts: but the firſt moiſture is now at his full growth and perfection, and from thence feedeth life, being unfed it ſelf, and waſteth daily againſt the grounds and rules of Phyſick, for the child hath now received all that the workman can give, & is put over for the reſt, which is his nouriſhment, unto his mothers payment; but what hath ſhe to give for food unto the food of life? Nought, as I ſhewed before, elſe we might live for ever.

Then we ſee what the firſt moiſture is, and how it excels the food of the body, & why it cannot be maintained by it, becauſe it is the moſt airy peice (for the reſt go every one his way, and make his own part from whence he came) of all the ſeed mingled, wrought, purged, raiſed, and refined, and then cloſely thickened and driven up cloſe together, forty times more & above our meat, which in one day is ended and ready to be turned into earth, and therefore unfit in any wiſe to increaſe and

cleave to our first moisture, the food of life, even as unmeet for all the world, as water is to Æther, oyl or fatness.

50. And by this to come to the point, we have a plain pattern (if we be wise and careful) and way to work the great mystery of *Adjournment of life*; for if it be so, as I proved above, that all the moisture of the matter lyeth in the maintenance of our natural heat, and it, as our men, and all reason teacheth, followeth the steps of common fire, waxeth and waneth, is quick and faint, according to the store of his food, and first moisture; then sure we can make an oyl as fine and close as this, nay in all points all one with this; it will easily mingle and joyn with our first moisture, and so feed, nourish, and increase, and like withall; even in as good and plain reason, as the same oyl dropt still into the fire augments both food and flame; yea put case the same natural fire of ours, should not only impair his strength, for lack of meat, and slack his force, but abate his bigness also, as some Physitians hold: yet there were no great hurt done; for this second spark and slip of the great and common fire of Nature, being a piece of the finer part of the whole (which is all one in all things) and fellow to his like in us, when it is made free

free and close in these fine Ætherial Medicines, would restore the heap, and mend the matter.

But how shall we get the like fine oyl and fat first moisture?

51. The matter is drawn so far, that there is all the hardness; I shewed the pattern, even as Nature got the same before you, by the like stuffe and food, and by the like heat and moving workman: this by certain proof of all our men is easily to be found, even a gentle, continual, equal, and moist, that is, rotting heat. But the seed seemeth hard and unable to be matched, because a kind of strange and hid proportion and temper of our body (which no man by counsel and knowledge, much lesse by hand and workmanship, can reach and counterfeit, no not if he boyld all the mixtures in all the heats that all the wits in the world could devise, made it thus after his own fashion.

52. Then how if we take the same frame and temper not by us, but by kind proportioned? I mean the same blood, or flesh, or seed, if we will (which the men of *Germany* choose, and commend it, above all, and call it *Munia*) would it not be very natural? for if the Doctors hold it good, if any part about us fail in

his duty, to correct and help him with the like part of ſome beaſt, paſſing in the property; as to mend fainting luſt with the yard of a luſty Beaſt; the womb that cannot hold, with the womb of a quick Conceiver; narrow breathing with the lungs of a long-winded Wight. See the *Harmony of the World*, &c.

Then conſider with how much more kindly conſent we might with our own parts finely dreſſed help our ſelves in our diſeaſes.

But for my part I cannot unwind the bottome of this great Secret of *Germany*; for we mean not to make a Man, which is to be feared in the courſe, if his rules be true, but a faſt moiſture only; and then ſith all things are made of the ſame ſtuffe, by the ſame workman, and differ but by mingling only, it boots not where we begin the ſame mingling, and form it the laſt, which Art is able in time to do at once, ſhe may do often, and ſo reach the end of Nature.

53. What need I ſay more? Is not the matter clear enough, that another faſt fine oyl and firſt moiſture may be made, in all like to our own, and able to maintain, or repair it and the natural together? And then that by the ſame (though other eaſie means would ſerve) becauſe it is ſo tem-

temperate, the body may be brought and held in ſquare and temper, and ſo by reaſon all the cauſes meet and flock together, the life may be preſerved, I dare not ſay for ever, for fear of the ſtroke of deſtiny which God hath made, and will have kept, but unto the term, and thoſe bounds above ſet, and beyond them alſo, if ever any men have gone beyond them. See the *Temple of Wiſdome.*

54. But if it ſhould chance any of our choſen children (to uſe the phraſe of our Family) be unable yet, for all this teaching, to take and digeſt this food of learning, what is to be done? Shall we caſt them off for untoward Changelings, as the fooliſh women think? Or elſe for Beares and Apes, as *Galen* did the *Germans?* No, that were inhumanity; let us rather nouriſh them ſtill eaſily and gently, hoping that they will one day prove men; and give it unto them, that all the moſt wiſe and cunning men in the world, I mean all the hoſts of *Hermetiſts*, have from age to age ever held (but under vails and ſhadows) ſomewhat covertly, and taught for certain, that ſuch a firſt fine oyl, whereof I ſpake, and which they call a fifth nature, Heaven, or by a more fit name, *Æther*, is able alone to hold together the brittle ſtate of man, very long above

above the wonted race both in *life*, *health*, and *luſtineſs*: nay, for fear there be yet ſome ſuſpition left in their Authority, I will go further; As many in the other ſide of *Greece*, as had travelled in theſe matters, and ſeen ſomething (though not with eyes, but with minds I think) confeſs the ſame; as (beſides them which perhaps I know not) *Fernel* in part, and altogether *Fecinus* and *Cardanus* (who were as wiſe and learned men as any time hath brought forth) do openly declare in their writings: But if this ſoft and eaſie kind of delivery will not yet ſerve the turn, and they muſt feed their eye as well as their belly, as the proverb goes, then let them tell me by what diligence did *Plato* ſo order himſelf and ſchool his own body (to uſe his words) *as he could be able to cauſe Nature to end his dayes at his pleaſure? and by departing or dying on the ſame day eighty one years after his birth*, to fulfil of purpoſe (but I know not of what purpoſe) nine times nine, the moſt perfect number: Might he not have had ſome ſuch Medicines? Nay, is it not like he had them when he was in *Ægypt* among the Prieſts and Wiſe men, and brought home great learning from among them? and when he ſpeaks ſo much and often in diſgrace of his own Countries Phyſick, though *Hippocrates* himſelf then reigned? But it is for certain written in divers of our Records, that many of *Egypt*, the ſpring of this water of life, have before and ſince *Plato*, by the ſelf-ſame water, kept themſelves alive twice as long as *Plato*; if I might bring in their witneſs, or if this whole kind of proof (which I like full ill) were not counted by the Art of People unskilfull.

55. Then let this one example told by *Cardan*, a man allowed among them, ſerve for all; That *Galenus* of late *Charles* the fifths Phyſitian, by this Heaven of ours, beſet with Starrs (as ſome do term it) encreaſed the ſpirits of herbs, by an eaſie feat put into them, and ſo preſerved himſelf in luſty ſort until one hundred and twelve years.

56. Neither think tht mixture better then our ſingle oyl, (though *Lully*, *Ruperſis*, *Paracelſus*, aud ſome others allow it ſo) but rather worſe in reaſon for too much heat in a weak and looſe body; I mean for long life; by his over greedineſs in eating up too faſt his own and our firſt moiſture; it may be better becauſe it is ſtronger againſt diſeaſes; even as the Leaches judge between the dunghil and a garden hearb for the ſame cauſe.

51. But

21. But I think the device not good in either, nor agreeable to the Juſtice of Nature, which more evenly weigheth her works; nor yet to the kindly skill of *Hermes*, who, to the great advantage of his Medicines, hath a moſt faſt, tough, and laſting ſtuffe, according as we ſhall ſhow in that which followeth. Now is it time to reſt, we have made the Third a long dayes journey.

CHAP.

CHAP. II.

1.2. *Of the accurate ſtructure of mans body:* 3. *Of joy and griefe, and difference of wits.*

I Admire the goodneſs of God towards us in the frame and ſtructure of our bodies; the admirable Artifice whereof, *Galen*, though a Naturaliſt, was ſo taken with, that he could not but adjudge the honour of a hymn to the wiſe Creator of it. The continuance of the whole, and every particular is ſo evident an argument of exquiſite skill in the Maker, that if I ſhould purſue all that ſuits to my purpoſe, it would amount to too large (yet an entire) Volume. I ſhall therefore write all that is needfull to be known by all men, leaving the reſt to be ſupplyed by Anatomiſts: And I think there is no man that hath any skill in that Art, but will confeſs, the more diligently and accurately the frame of our body is examined, it is found the more exquiſitely conformable to our Reaſon, Jndgement and Deſire; ſo that ſuppoſing the ſame matter that our bodies are made of, if it had been in our own power to have made our ſelves,

ſelves, we ſhould have framed our ſelves no otherwiſe then we are: To inſtance in ſome particulars, As in our Eyes, the Number, the Scituation, the Fabrick of them is ſuch, that we can excogitate nothing to be added thereto, or to be altered, either for their Beauty, Safety, or Uſefulneſs; But as for their Beauty, I have treated largely of it in my youthful merry Poems, and now am not minded to tranſcribe my tender nice ſubject, and couple it with my ſeverer ſtyle; I will onely note how ſafely they are guarded, and fitly framed out for the uſe they are intended: the Brow and the Noſe ſaves them from harder ſtrokes; but ſuch a curious part as the Eye, being neceſſary liable to miſchief from ſmalleſt matters, the ſweat of the Forehead is fenced off by thoſe two wreaths of haire, which we call the Eye-browes; and the Eye-lids are fortified with little ſtiff briſtles, as with Palliſadoes, againſt the aſſault of Flyes and Gnats, and ſuch like bold *Animalcula*; beſides, the upper lid preſently claps down, and is as good a Fence as a Portcullis againſt the importunity of the Enemy; which is done alſo every night, whether there be any preſent aſſault or no, as if nature kept Garriſon in this *Acropolis* of mans body, the *Head*, and look'd that ſuch

ſuch Laws ſhould be duly obſerved, as were moſt for his ſafety.

2. And now for the uſe of the Eye, which is ſight, it is evident, that this Organ is ſo exquiſitely framed for that purpoſe, that not the leaſt curioſity can be added: For firſt, the *Humour* and *Tunicles* are purely tranſparent to let in light, and colours unfolded, and unſophiſticated by any inward tincture. And then again, the parts of the Eye are made *convex*, that there might be a direction of many rayes coming from one point of the object, unto one point anſwerable in the bottome of the eye, to which purpoſe the *Chryſtalline humour* is of great moment, and without which, the ſight would be very obſcure and weak. Thirdly, the *Tunica uvea* hath a *Muſculous Power*, and can dilate and contract that round hole in it, which is called the Pupil of the Eye, for the better moderating the tranſmiſſion of light. Fourthly, the inſide of the *Uvea* is black like the wall of a Tennis-Court, the raies falling upon the *Retina* again; for ſuch a repercuſſion would make the ſight more confuſed. Fifthly, the *Tunica Arachnoides*, which invellops the *Chryſtalline humour*, by vertue of its *Proceſſus Ciliares*, can thruſt forward, or draw back that pretious uſeful part of the Eye, as the nearneſs

of

or distance of the objects shall require. Sixthly and lastly, the *Tunica Retina* is white, for the better and more true reception of the species of things (as they ordinarily call them) as white paper is fittest to receive those Images of Ink; and the eye is already so perfect, that I believe it is not needful to speak any more thereof; we being able to move our head upwards and downwards, and on every side, might have unawares thought our selves sufficiently well provided for; but Nature hath added Muscles also to the Eyes, that no perfection might be wanting; for we have oft occasion to move our Eyes, our Heads being unmoved, as in reading, and viewing more particularly any object set before us; and that this may be done with more ease and accuracy, she hath furnished that Organ with no lesse then six several Muscles; and indeed this framing of Muscles, not only in the Eye, but in the whole body, is admirable; for is it not a wonder, that even all our flesh should be so handsomly formed and contrived into distinct pieces, whose rise and insertions should be with such advantage, that they do serve to move some part of the body or other? and that the parts of our body are not moved only so conveniently, as will serve us

us to walk and subsist by, but that they are able to move every way imaginable that will advantage us; for we can fling our Legs and Arms upwards and downwards, backwards, forwards, and round, as they that spin, or would spread a Mole-hill with their feet. To say nothing of *Respiration*, the constriction of the *Diaphragme* for the keeping down the Guts, and so enlarging the *Thorax*, that the Lungs may have play, and the assistance of the inward *intercostal Muscles* in deep suspirations, when we take more large gulps of Air to cool our heart, overcharged with love or sorrow; nor of the curious Fabrick of the Lainix, so well fitted with Muscles for the modulation of the voice, tunable speech, and delicious *singing*: You may add to these the notable contrivance of the *Heart*, its two *ventricles*, and its many *valvulæ*, so fram'd and scituated, as is most fit for the reception and transmission of the blood, and its sent thence away warm to comfort and cherish the rest of the body; for which purpose also the *valvulæ* in the veins are made.

3. But we see by experience, that joy and grief proceed not in all men from the same causes, and that men differ very much in the constitution of the body, whereby that which helpeth and furthereth

eth vital conſtitution in one, and is therefore delightful, hindereth and croſſeth it in another, and therefore cauſeth grief. The difference therefore of Wits hath its original from the different paſſions, and from the ends to which the appetite leadeth them. As for that difference which ariſeth from ſickneſs, and ſuch accidental diſtempers, I have appointed them for the ſecond Part of this Book, and therefore I omit the ſame as impertinent to this place, and conſider it only in ſuch as have their health, perfection of body, and Organs well diſpoſed.

CHAP.

CHAP. II.

1. *Of the perfection of the Body,* 2. *And then of the Nature of the Senſes.* 3. *Of Delight,* 4. *Pain,* 5. *Love,* 6. *Hatred,* 7. *Senſual Delight,* 8. *and Pains of the Body,* 9. *Joy,* 10. *and Grief.*

1. OTher things I have to ſay, but I will rather inſiſt upon ſuch things as are eaſie and intelligible even to *Idiots*, or ſuch *Phyſicians* that are no wiſer, who if they can but tell the joints of their hands, or know the uſe of their teeth, they may eaſily diſcover it was Counſel, not Chance, that created them; and if they but underſtand theſe natural Medicines I have prepared in this Book for their example, they will know that they ſhall be cured of all Diſeaſes, without pain or any great coſt; and Love, not Money, was it that made me undertake this Task. Now of the well-fram'd parts of our body, I would know why we have three joints in our Legs and Arms, as alſo in our fingers, but that it was much better then having but two or four? And why are our foreteeth ſharp like Chizzels, to cut, but our inward teeth broad, to grind? but this is

more exquiſite then having them all ſharp, or all broad, or the fore-teeth broad, and the other ſharp; but we might have made a hard ſhift to have lived, though in that worſer condition. Again, why are the teeth ſo luckily placed? Or rather, why are there not Teeth in other bones as well as in the Jaw-bones, for they might have been as capable as theſe. But the reaſon is, nothing is done fooliſhly, nor in vain. I have ſhewed you how to prolong life, and to return from Age to Youth; and how to change, alter and amend the ſtate of the body: To keep the body in perfect health is my preſent deſign, and to cure all Diſeaſes without reward, for there is a divine Providence that orders all things. Again (to ſay nothing of the inward curioſity of the Ear) why is that outward frame of it, but that it is certainly known that it is for the bettering of our hearing?

2. I might add, that Nature hath made the hindmoſt parts of our Body (which we ſit upon) moſt fleſhy, as providing for our eaſe, making us a natural Cuſhion, as well as for Inſtruments of Motion for our Thighs and Legs; ſhe hath made the hinder part of the Head more ſtrong, as being otherwiſe unfenced againſt falls and other caſualties. She hath made the

the Back-bone of ſeveral *Vertebræ*, as being more fit to bend, more tough, and leſs in danger of breaking then if they were all one intire bone, without thoſe griſtly Junctures. She hath ſtrengthened our Fingers and Toes with Nails, whereas ſhe might have ſent out that ſubſtance at the end of the firſt and ſecond Joints, which had not been ſo handſome and uſeful, nay, rather ſomewhat troubleſome and hurtful. And laſtly, She hath made all bones devoid of ſenſe, becauſe they were to bear the weight of themſelves, and of the whole body; and therefore if they had had ſenſe, our life had been painful continually and dolorous.

3. And now I have conſidered the fitneſs of the parts of mans body for the good of the whole, let me but conſider briefly his ſenſes and his nature, and then I intend more ſolidly to demonſtrate the cauſe of all Diſeaſes, and with that the Cure, becauſe I intended a *Holy Guide* in my *Harmony of the World*, and other Books. By our ſeveral Organs we have ſeveral Conceptions of ſeveral qualities in the objects; for by ſight we have a conception or image compoſed of colour and figure, which is all the notice and knowledge the object imparteth to us of its nature, by the excellency of the

eye. By Hearing we have a conception called Sound, which is all the knowledge we have of the quality of the object from the Ear: And so the rest of the Senses are also conceptions of several qualities or natures of their objects.

4. Because the Image in vision consisting of colour and shape, is the knowledge we have of the qualities of the object of that Sense, it is no hard matter for a man to fall into this opinion, That the same colour and shape are the very qualities themselves; and for the same cause that sound and noise are the qualities of a piece of Canon or Culvering charged with sulphurous Powder, fired, or of the Air: And this opinion hath been so long received, that the contrary must needs appear a great Paradox. The same qualities are easier in a bell; and yet the introduction of species visible and intelligible; (which is necessary for the maintenance of that opinion) passing to and fro from the object, is worse then any Paradox, as being a plain impossibility. I shall therefore endeavour to make plain these points.

5. That the subject wherein colour and image are inherent, is not the object or thing seen.

6. That

6. That there is nothing (really) which we call an Image or Colour.

7. That the said Image, or Colour, is but an apparition unto us of the motion, agitation, or alteration, which the object worketh in the brain, or spirits, or some internal substance of the Head.

8. That as in vision, so also in conceptions that arise from the other Senses, the subject of their inherence is not the object, but the continent.

9. That Conceptions and Apparitions are nothing really, but motion in some internal substance of the Head, which motion not stopping there, of necessity must there either help or hinder the motion, which is called Vital; when it helpeth it is called Delight, Contentment, or Pleasure, which is nothing really but motion about the Heart, as Conception is nothing but motion in the Head, and the objects that cause it are called, Pleasant, or Delightful, and the same Delight, with reference to the object, is called Love; but when such motion weakneth or hindreth the vital motion, then it is called Pain, and in relation to that which causeth it, Hatred.

10. There are two sorts of pleasures, whereof one seemeth to affect the corporeal Organ of the sense, and that I call

ſenſual, the greateſt part whereof is that by which we are invited to give continuance to our Species; and the next by which a man is invited to meat, for preſervation of his individual perſon. The other ſort of Delight is not particularly any part of the body, and is called, The Delight of the Mind, and is that which we call Joy. Likewiſe of Pains, ſome affect the Body, and are therefore called, The Pains of the Body; and ſome not, and thoſe are called Grief.

CHAP.

CHAP. III.

1. *Of the nature of the ſoul of Man:* 2 *Whether ſhe be a meer Modification of the body:* 3. *or a ſubſtance really diſtinct;* 4. *and then whether corporeall, or incorporeall:* 5. *and of the temper of the body.*

1. HEre I am forced to ſpeak what I have in my book called *Familar Spirit*, and it is not impertinent to my purpoſe; therefore if we ſay that the ſoul is a meer modification of the body, the ſoul then is but one univerſal faculty of the body, or a many faculties put together; and thoſe operations which are uſually attributed unto the ſoul, muſt of neceſſity be attributed unto the body: I demand therefore, To what in the body will you attribute, *ſpontaneous motion?* I underſtand thereby a power in our ſelves of wagging, or holding ſtill moſt of the parts of our body, as our hand, ſuppoſe, or little finger: If you will ſay that it is nothing but the immiſſion of the ſpirits into ſuch and ſuch Muſcles, I would gladly know what does immit theſe ſpirits, and direct them ſo curiouſly; Is it themſelves? or the brains? or that particular piece of the

the brain they call the *Pine-kernel?* Whatever it be, that which doth thus immit them and direct them, muſt have Animadverſion; and the ſame that hath Animadverſion hath Memory and Reaſon alſo: Now I would know whether the ſpirits themſelves be capable of Animadverſion, Memory and Reaſon; for it indeed ſeemes altogether impoſſible; for theſe animal ſpirits are nothing elſe but matter very thin and liquid, whoſe nature conſiſts in this, that all the particles of it be in motion, and being looſe from one another, frig and play up and down according to the meaſure and manner of agitation in them.

2. I therefore demand, which of theſe particles in theſe ſo many looſly moving one from another, hath Animadverſion in it? if you ſay that they all put together have; I appeal to him that thus anſwers, how unlikely it is that that ſhould have Animadverſion that is ſo utterly uncapable of Memory, and conſequently, of Reaſon; for it is impoſſible to conceive memory competible to ſuch a ſubject, as it is how to write Characters in the Water, or in the Wind.

3. If you ſay the brain immits and directs theſe ſpirits; how can that ſo freely and ſpontaneouſly move it ſelf, or another, ther, that hath no Muſcles? Beſides, Doctor *Culpepper* tells you, that though the Brain be the inſtrument of Sence, yet it hath no ſenſe at all of it ſelf; how then can that that hath no ſenſe direct us ſpontaneouſly and arbitrariouſly, the animal ſpirits into any part of the body? an Act that plainly requires determinate ſenſe and preception: But let the Phyſitians and Anatomiſts conclude what they will, I ſhall, I think, little leſſe then demonſtrate that the braines have no ſenſe; for the ſame in us that hath ſenſe, hath likewiſe Animadverſion; and that which hath animadverſion in us, hath alſo a facultie of free and arbitrarious Fancy and Reaſon.

4. Let us now conſider the nature of the brain, and ſee how competible thoſe alterations are to ſuch a ſubject; verily if we take a right view of this Laxe, pith, or marrow in mans head, neither our ſenſe nor underſtanding can diſcover any thing more in this ſubſtance that can pretend to ſuch noble operations, as free imagination and ſagacious collections of Reaſon, then we can diſcern in a lump of fat, or a pot of honey; for this looſe pulp that is thus wrapped up within our Cranium, is but a ſpongie and porous body, and previous, not onely to the animal

mal ſpirits, but alſo to more juice and liquor; elſe it could not well be nouriſhed, at leaſt it could not be ſo ſoft and moiſtned by drunkenneſſe and exceſſe, as to make the underſtanding inept and ſottiſh in its operations. Whereforel now demand, in this ſoft ſubſtance which we call the Brain, whoſe ſoftneſſe implies that it is in ſome meaſure liquid, and liquidity implies a ſeveral motion of looſened parts; in what part or parcel thereof does Fancy, Reaſon and Animadverſion lie? In this laxe conſiſtence that lies like a Net, all on heaps in the water; I demand, In what Knot, Loop, or Interval thereof, does this faculty of free Fancy and active Reaſon reſide? I believe not a Doctor in *England*, nay, not Doctor *Culpepper* himſelf, were he alive, nor his men, Doctor *Freeman*, and the reſt, can aſſign me any; and if any will ſay, in all together; they muſt ſay that the whole Brain is figured into this or that repreſentation, which would cancel Memory, and take away all capacity of there being any diſtinct notes and places for the ſeveral ſpecies of the things there preſented. but if they will ſay there is in every part of the brain this power of Animadverſion and Fancy, they are to remember, that the brain is in ſome meaſure

ſure a liquid body, and we muſt enquire how theſe looſe parts underſtand one anothers ſeveral Animadverſions and notions; and if they could (which is yet very unconceivable) yet if they could from hence doe any thing toward the immiſſion and direction of the animal ſpirits into this or that part of the body, they muſt doe it by knowing one anothers minds, and by a joynt contention of ſtrength, as when many men at once, the word being given when they weigh Anchor, put their ſtrength together for the moving of that maſſie body, that the ſingle ſtrength of one could not deale with; but this is to make the ſeveral particles of the brain ſo many individual perſons; a fitter object for laughter, then the leaſt meaſure of belief.

5. Beſides, how come theſe many Animadverſions to ſeem but one to us, our minde being theſe, as is ſuppoſed? Or why if the figuration of one part of the braine be communicated to all the reſt: does not the ſame object ſeeme ſcituated both behinde us, and before us, above and beneath, on the right hand and on the left; and every way, as the impreſſe of the object is reflected againſt all the parts of the braines? but there appea-

pearing to us but one Animadverſion, and one ſight of things, it is a ſufficient Argument that there is but one; or if there be many, that they are not mutually communicated from the parts one to another, and therefore there can be no ſuch joynt endeavour towards one deſigne; whence it is manifeſt, that the braines cannot immit or direct theſe animal ſpirits into what part of the body they pleaſe.

CHAP.

CHAP. IV.

1. *How a Captain was killed*: 2. *Of ſpontaneous motion*: 3. *Of the external Phænomena*: 4. *Of the nature of the Eſſence*: 5. *Of the Soul her ſelfe*: 6. *What it is*: 7. *And whether it be corporeall*, 8. *or incorporeall.*

1. NOw I muſt tell you, that the brain hath no ſenſe, and therefore cannot impreſſe ſpontaneouſly any motion on the animal ſpirits; it is no ſlight argument, that ſome being diſſected, have been found without braines: and this I ſaw, a Captain in *Chriſley*, in *Arabia*, that was accidentally kill'd by an *Alcade* and an *Arabian*; the ſtorie is pleaſant, but not pertinent to our purpoſe; but this man had nothing but a limpid water in his head, inſtead of brains; and the braines generally are eaſily diſſolvable into a watery conſiſtence, which agrees with what I intimated before. Now I appeal to any free Judge, how likely theſe liquid particles are to approve themſelves of that nature and power, as to be able by erecting and knitting themſelves together for a moment of time, to bear themſelves ſo,

as

as with one joint contention of ſtrength, to cauſe an arbitrarious obligation of the ſpirits into this or that determinate part of the body; but the abſurditie of this I have ſufficiently inſinuated already.

2. The Nerves, I mean the Marrow of them, which is the ſame ſubſtance with the brain, have no ſenſe, as is demonſtrated from a *Catalepſie*, or *Catochus*; but I will not accumulate Arguments in a matter ſo palpable. As for that little ſprunt piece of the brain, which they call the *Conacion*, that this ſhould be the very ſubſtance, whoſe natural faculty it is to move it ſelf, and by its motion and nods to determine the courſe of the ſpirits into this or that part of the body, ſeems to me no leſſe fooliſh and fabulous then the Storie of *Thomas Harrington*, *Culpeppers* man, who tells a Tale of his Maſters Ghoſt, &c. If you heard but the magnificent ſtory that is told of the little lurking Muſhrome, how it does not onely hear and ſee, but imagines, reaſons, commands the whole fabrick of the body more dexterouſly then an Indian Boy does an Elephant: what an acute Logician, ſubtil Geometrician, prudent Stateſman, skilful Phyſitian, and profound Philoſopher he is! and then afterwards by diſſection you diſcover this worker of miracles to be nothing but a poor

poor ſilly contemptible Knob, or *Protuberancy*, conſiſting of a thin Membrane, containing a little pulpous matter, much of the ſame nature of the reſt of the *brain*;

Spectatum admiſſi riſum teneatis amici!

3. Would you not ſooner laugh at it, then go about to confute it? and truly I may the better laugh at it now, having already confuted it in what I have afore merrily argued concerning the reſt of the brain.

4. I ſhal therfore make bold to conclude, That the impreſſe of ſpontaneous motion is neither from the animal ſpirits, nor from the brain, &c. therefore that thoſe operations that are uſually attributed nnto the ſoul, are really incompetible to any part of the body; and therefore, as in the laſt chapter I hinted, I ſay, That the ſoul is not a meer modification of the body, but a ſubſtance diſtinct therefrom.

5. Now we are to enquire, Whether this ſubſtance diſtinct from what we ordinarily call the body, be alſo it ſelf a corporeal ſubſtance, or whether it be incorporeal? If you ſay that it is a corporeal ſubſtance, you can underſtand no other then matter more ſubtil and tenuous then the

animal ſpirits themſelves, mingled with them, and diſperſed through the veſſels and poroſities of the body; for there can be no penetration of dimenſions: But I need no new arguments to confute this fond conceit; for what I ſaid of the animal ſpirits before, is applicable with all eaſe and fitneſſe to this preſent caſe; and let it be ſufficient that I advertiſe you ſo much, and ſo be excuſed from the repeating of the ſame things over again.

6. It remaines therefore that we conclude, That that which impreſſes ſpontaneous motion upon the body, or more immediately upon the animal ſpirits: That which imagines, remembers, and reaſons, is an immaterial ſubſtance, diſtinct from the body, which uſes the animal ſpirits and the brain for inſtruments in ſuch and ſuch operations. And thus we have found a ſpirit in a proper notion and ſignification, that hath apparently theſe faculties in it, it can both underſtand and move corporeal matter.

7. And now this prize that we have won will prove for our deſigne in this new method of Phyſick and Philoſophy of very great conſequence; for it is obvious here to obſerve that the ſoul of man is as it were ἄγαλμα Θεῦ, a compendious ſtatue of the Deity; her ſubſtance is a ſolid Effigies of

of God; and therefore, as with eaſe, we conſider the ſubſtance and motion of the vaſt Heavens on a little ſphere, or Globe, ſo we may with like facility contemplate the Nature of the Almighty in this little Model of God, the ſoul of man, enlarging to infinity what we obſerve in our ſelves when we transfer it unto God, as we doe imagine theſe Circles which we view on the Globe, to be vaſtly bigger while we fancy them as deſcribed in the Heaven.

8. Wherefore we being aſſured of this, That there is a ſpiritual ſubſtance in our ſelves, in which both theſe properties doe reſide, *viz.* of the underſtanding, and of moving the corporeal matter; let us but eularge our minds ſo as to conceive as well as we can of a ſpiritual ſubſtance that is able to move and actuate all matter whatſoever, never ſo far extended, and after what way and manner ſoever it pleaſe, and that it hath not onely the knowledge of this or that particular thing, but a diſtinct and plenary cognizance of all things; and we have indeed a very competent apprehenſion of the nature of the eternal and inviſible God, who, like the ſoul of man, does not indeed fall under ſenſe, but does every where operate ſo, that his perſon is eaſily to be gathered from what is diſcovered by our outward ſenſes.

CHAP. VI.

Of Plants, that the meer motion of the matter may do ſomething, yet it will not amount to the production of Plants. That it is no botch in Nature, that ſome Phænomena *be the reſults of Motion, others of ſubſtantial forms. That beauty is not a meer fancy, and that the beauty and vertue of Plants is an Argument that they are made for the uſe of our bodies from an intellectual principle.*

1. HOw weak is Man, if you conſider his nature, what faculties he hath, and in what order he is in reſpect of the reſt of the Creatures? And indeed, though his body be but weak and diſarm'd, yet his inward abilities of Reaſon, and artificial contrivance, is admirable, both for finding out thoſe ſecret Medicines, which God prepared for the uſe of Man, in the Bowels of the Earth, of Plants and Minerals

2. And firſt of Vegetables, where I ſhall touch only theſe four Heads, their Form and Beauty, their Seed, their Signatures, and their great uſe, as well for Medicines as ſuſtenance; and that we may the better underſtand the advantage we have in this

cloſer contemplation of the works of Nature, we are in the firſt place to take notice of the condition of the ſubſtance, which we call matter, how fluid and ſlippery, and undeterminate it is of it ſelf; or if it be hard, how unfit it is to be changed into any thing elſe; and therefore all things rot into a moiſture before any thing can be generated of them, as we ſoften the wax before we ſet on the ſeal.

3. Now therefore, unleſs we will be fooliſh, as becauſe the uniform motion of the Air, or ſome more ſubtil corporeal Element, may ſo equally compreſs or bear againſt the parts of a little vaporous moiſture, as to form it into round drops (as we ſee in the dew, and other experiments) and therefore becauſe this more rude and general motion can do ſomething, to conclude that it does all things: We muſt in all reaſon confeſs, that there is an eternal Mind and Vertue, whereof the matter is thus uſefully formed and changed.

4. But meer rude and undirected motion, becauſe naturally it will have ſome kind of reſults, that therefore it will reach to ſuch as plainly imply a wiſe contrivance of counſel, is ſo ridiculous a *Sophiſme*, as I have already intimated, that it is more fit to impoſe upon the inconſiderate ſours

of fools and children, then upon men of mature Reason, and well exercised in Philosophy, or the grave and well practised, *Seraphically illuminated Rosie Crucians.* Admit that Rain, and Snow, and Wind, and Hail, and Ice, and Thunder, and Lightning, and a Star I mention for examp'e, that may be let in amongst Meteors, by some called *Hellens Star*, and is well known at Sea, I have seen it melt Copper Vessels aboard a ship; it cometh of an heap of such vapours as are carried by violent cross Winds up from the Earth; and such like Meteors may be the products of heat and cold, or of the motion and rest of certain small particles of the matter; yet that the useful and beautiful contrivance of the Branches, Flowers, and Fruits of Plants should be so too, (to say nothing yet of Minerals, and the bodies of men) is as ridiculous and supine a collection, as to infer, That because meer heat and cold does soften and harden Wax, and puts it into some shape or other, that therefore this meer heat and cold, or motion and rest, without any art and direction, made the *Silver Seal* too, and graved upon it so curiously some Coat of Arms, or the shape of some Bird or Beast, as an Eagle, a Lyon, &c. nay indeed this inference is more tolerable far then the other; these effects of

Art being more easie, and lesse noble then those other of Nature.

5. Nor is it any deficiency at all in the works of Nature, that some particular *Phænomena* be but the easie results of that general motion communicated unto the matter from God; others the effects of more curious contrivance, or of the Divine Art, or Reason (for such are the λόγοι σπερματικοὶ, the *Rationes Seminales*) incorporated in the Matter, especially the Matter it self being in some sort vital, else it would not continue the motion that it is put upon, when it is occasionally this or the other way moved; and besides the Nature of God being the most perfect fulness of life that is possibly conceivable, it is very congruous, that this outmost and remotest shadow of himself, be some way, though but obscurely vital: Wherefore things falling off by degrees from the highest perfection, it will be no uneven or unproportionable step, if descending from the top of this utmost Creation, *Man*, in whom there is a more fine conception, or reflexive Reason, which hangs on, as every man hath so much experience as to have seen the Sun, and other visible Objects, by reflexion in the Water and Glasses, and this as yet shall be all I will say for this reason; I will give you more then I promised

miſed in the Contents, by four Propoſitions concerning the nature of Conceptions, and they ſhall be proved; and alſo of the main deception of Senſe, that Colour and Image may be there where the thing ſeen is not: But becauſe it may be ſaid, That notwithſtanding the Image in the Water be not in the object, but a thing meerly phantaſtical, yet there may be colours really in the thing it ſelf; I will urge further this experience, That divers times men ſee directly the ſame object double, as two Candles for one, which may happen from diſtemper, or otherwiſe without diſtemper if a man will; the Organs being either in their right temper, or equally diſtempered, the Colours and Images in two ſuch Characters of the ſame thing, cannot be inherent therein, becauſe the thing ſeen cannot be in two places.

6. One of theſe Images therefore is not inherent in the Object; but the ſeeing, the Organs of the ſight are then in equal temper or diſtemper; the one of them is no more inherent then the other, and conſequently, neither of them both are in the Objects, which is the firſt propoſition mentioned in the precedent number.

7. Secondly, that the Image of any thing by reflexion in a Glaſs, or Water, or

or the like, is not any thing in, or behind the Glaſs, or in, or under the Water, every man may grant to himſelf; which is the ſecond Propoſition of *Des Cartes*.

For thirdly, we are to conſider, firſt, That every great agitation or concuſſion of the brain (as it happeneth from a ſtroke, eſpecially if the ſtroke be upon the eye) whereby the Optick Nerve ſuffereth any great violence, there appeareth before the Eyes a certain light, which light is nothing without, but an apparition only; all that is real being the concuſſion or motion of the parts of the Nerve; from which experience we may conclude, That apparition of light is really nothing but motion within. If therefore from Lucid bodies there can be derived motion, ſo as to affect the Optick Nerve in ſuch manner as is proper thereunto, there will follow an Image of light ſomewhere in that line, by which the motion was at laſt derived to the eye, that is to ſay, in the Object, if we look directly on it, and in the Glaſs or Water, when we look upon it in the line of reflexion, which in effect is the third Propoſition, namely, That image and colour is but an apparition to us of that motion, agitation, or alteration, which the object worketh in the brain, or ſpirits, or ſome internal ſubſtance in the head.

4. But

4. But that from all lucid, ſhining, and illuminate bodies, there is a motion produced to the eye, and through the eye, to the Optick Nerve, and ſo into the Brain, by which the apparition of light or colour is effected, is not hard to prove. And firſt, it is evident that the Fire, the only lucid body here upon Earth, worketh by motion equally every way, inſomuch as the motion thereof ſtopped or incloſed, it is preſently extinguiſhed, and no more fire. And further, that that motion whereby the fire worketh is dilation and contraction of it ſelf alternately, commonly called Scintillation, or glowing, is manifeſt alſo by experience; from ſuch motion in the fire muſt needs ariſe a rejection, or caſting from it ſelf off that part of the medium which is contiguous to it, whereby that part alſo rejecteth the next, and ſo ſucceſſively one part beateth back another to the very eye, and in the ſame manner the exteriour part of the eye preſſeth the interiour (the Laws of refraction ſtill obſerved.) Now the interiour coat of the eye is nothing elſe but a piece of the Optick Nerve, and therefore the motion is ſtill continued thereby into the Brain, and by reſiſtance or re-action of the Brain, is alſo a rebound into the Optick Nerve again, which we not conceiving

as motion or rebound from within, do think it is without, and call it Light, as hath been already ſhewed by the experience of a ſtroke: We have no reaſon to doubt that the Fountain of Light, the Sun, worketh by any other wayes then the Fire, at leaſt in this matter: And thus all viſion hath its original from ſuch motion as is here deſcribed; for where there is no light, there is no ſight; and therefore colour muſt be the ſame thing with light, as being the effect of the lucid bodies, their difference being only this, That when the light cometh directly from the Fountain to the eye, or indirectly by reflexion from clean and polite bodies, and ſuch as have not any polite bodies, and ſuch as have not any particular motion internal to alter it, we call it light; but when it cometh to the eye by reflexion, from uneven, rough, and courſe bodies, or ſuch as are affected with internal motion of their own that may alter it, then we call it Colour; colour and light differing only in this, that the one is pure, and the other perturbed light; by that which hath been ſaid, not only the truth of the third Propoſition, but alſo the whole manner of producing light and colour is apparent.

5. As colour is not inherent in the ob-

ject, but an effect thereof upon us, cauſed by ſuch motion in the object, as hath been deſcribed; ſo neither is ſound in the thing we hear, but in our ſelves; one manifeſt ſign thereof, is, that as man may ſee, ſo alſo he may hear double and treble by multiplication of Ecchoes, which Ecchoes are ſounds as well as the Original; and not being in one and the ſame place, cannot be inherent in the body that maketh them; nothing can make any thing which is not in it ſelf; the Clapper of a Bell hath no ſound in it, but motion, and maketh motion in the internal parts of the Bell; ſo the Bell hath motion and not ſound, that imparteth motion to the air; and the air hath motion, but not ſound; the Air imparteth motion by the Ear and Nerve unto the Brain; and the Brain hath motion, but not ſound; from the Brain it reboundeth back into the Nerves outward, and thence it becometh an Apparition without, which we call ſound. And to proceed to the reſt of the Senſes, it is apparent enough, that the ſmell and taſte of the ſame thing are not the ſame to every man, and therefore are not in the thing ſmelt or taſted, but in the men; ſo likewiſe the heat we feel from the fire is manifeſtly in us, and is quite different from the heat which is in the fire; for our heat

is pleaſure or pain, according as it is great or moderate; but in the cool there is no ſuch thing: By this the laſt is proved, *viz.* that as in viſion, ſo alſo in conceptions that ariſe from other Senſes, the ſubject of their inherence is not in the Object, but in the Sentient: And from hence alſo it followeth, that whatſoever accidents or qualities our Senſes make us think there be in the world, they be not there, but are ſeeming and Apparitions only; the things that really are in the world without us, are thoſe motions by which theſe ſeemings are cauſed; and this is the great deception of ſenſe, which alſo is to be by ſenſe corrected: for as ſenſe telleth me, when I ſee directly, that the colour ſeemeth to be in the object; ſo alſo ſenſe telleth me, when I ſee by reflection that colour is in the object. But now I am out of the way from the outward Creation of Man, in whom there is a principle of more fine and reflexive reaſon, which hangs on, though not in that manner, in the more perfect kind of Brutes, as ſenſe alſo (loth to be curbed with too narrow compaſs) layes hold upon ſome kind of Plants, as in thoſe ſundry ſorts of *Zoophyta*, but in the reſt there are no further footſteps diſcovered of an animadverſive form abiding in them; yet there be the effects of an inadvertent form

(λόγος ἕνυλος) of materiated or incorporated Art or ſeminal Reaſon; I ſay, it is no uneven jot to paſs from the more faint and obſcure example of Spermatical life, to the more conſiderable effects of general Motion in Minerals, Metals, nor yet to ſay any thing of the Medicines extracted, mortified, fixt, diſſolv'd, and incorporated with their proper Veagles, becauſe we have intended it our laſt buſineſs, to return to Minerals, Metals, and ſundry Meteors, whoſe eaſie and rude ſhapes have no need of any particular principle of life, or Spermatical form diſtinct from the reſt, or motion of the particles of the matter.

10. But there is that curioſity of form and beauty in the more noble kind of Plants, bearing ſuch a ſutableneſs and harmony with the more refined ſenſe and ſagacity of the ſoul of Man, that he cannot chooſe (his intellectual touch being ſo ſweetly gratified by what it deprehends in ſuch like objects) but acknowledge that ſome hidden cauſe, much a kin to his own nature that is intellectual, is the contriver and perfecter of theſe ſo pleaſant ſpectacles in the world.

Nor is it at all to the purpoſe to object, that this buſineſs of *Beauty* and comelineſs of proportion is but a conceit, becauſe ſome men acknowledge no ſuch thing, and all

all things are alike handſome to them, who yet notwithſtanding have the uſe of their eyes as well as other folks; for I ſay, this rather makes for what we aim at, that *Pulchritude* is conveyed indeed by the outward ſences unto the ſoul, but a more intellectual faculty is that which reliſhes it; as an *Aſtrological*, or better, a *Geometrical Scheam* is let in by the eyes, but the *Demonſtration* is diſcern'd by *Reaſon*: And therefore it is more rational to affirm, that ſome intellectual principle was the Author of this *Pulchritude* of things, then that they ſhould be thus faſhioned without the help of that principle: And to ſay there is no ſuch thing as *Pulchritude*, and ſome ſay, there is no *way to felicity*: The firſt, I anſwer, is, becauſe ſome mens ſouls are ſo dull and ſtupid. The firſt cannot reliſh all objects alike in that reſpect: The ſecond knows not *Happineſs*, nor the *way to long Life*, nor the *means to Health*, nor how to *return from Age to Youth*, &c. which is as abſurd and groundleſs, as to conclude there is no ſuch thing as *Reaſon* and *Demonſtration*, becauſe a natural fool cannot reach unto it. But that there is ſuch a thing as *The Holy Guide*, *Long life*, and a certain way to *Health*, not as yet known in *England*, I will demonſtrate: *The way to Health* I ſhall ſhew you anon in this Book, the

the reſt in another Part, as I promiſed you.

12. Now that there is ſuch a thing as Beauty, and that it is acknowledged by the whole generations of men, to be in Trees, Flowers, and Fruits, and the adorning of buildings in all Ages, is an example, and undeniable teſtimony; for what is more ordinary with them, then taking in flowers and fruitage for the garniſhing of their work? Beſides, I appeal to any man that is not ſunk into ſo forlorne a pitch of Degeneracy, that he is as ſtupid to theſe things as the baſeſt of Beaſts, whether for example, a rightly cut *Tetraedrum*, *Cube* or *Icoſaedrum*, have no more *Pulchritude* in them, then any rude broken bone lying in the field or high-wayes: Or to name other ſolid Figures, which though they be not regular properly ſo called, yet have a ſetled Idea, and Nature, as a *Cone*, *Sphere*, or *Cylinder*, whether the ſight of theſe do not gratifie the minds of men more, and pretend to more elegancy of ſhape, then thoſe rude cuttings or chippings of Free-ſtone that fall from the Maſons hands, and ſerve for nothing but to fill up the middle of the wall, and ſo to be hid from the eyes of Man for their uglineſs: And it is obſervable, that if Nature ſhape any thing near this *Geometrical* accuracy, that we take notice

notice of it with much content and pleaſure, as if it be but exactly round, as there be abundance of ſuch ſtones upon *Meſque*, a hill in *Arabia*; I have ſeen them there, ordinarily Quinquangular, and have the ſides parallels, though the Angels be unequal, as is ſeen in ſome little ſtones, and in a kind of Alabaſter found here in *England*, and other pretty ſtones found upon *Bulverton-hill* near *Sidmouth* in *Devonſhire*, and near *Stratford* upon *Avon*; and in *Tyms Grove* at *Colton*, and at *Tardebick*, *Stony-hill*, the *Shawes* and *Quarry Pit*, *Hazle-hill*, and *Aſh-hill* in *Warwickſhire*, are found ſuch ſtones that grow naturally carved with various works, ſome with Roſes, others with Lions, Eagles, and all manner of delightful works; theſe ſtones, I ſay, gratifie our ſight, as having a nearer cognation with the ſoul of man that is rational and intellectual, and therefore is well pleaſed when it meets with any outward object that fits and agrees with thoſe congenite Ideas her own nature is furniſhed with: For *Symmetry*, *Equality*, and *Correſpondency* of parts, is the diſcernment of Reaſon, not the object of Senſe, as I in our *Harmony of the World* have in another place proved.

13. Now therefore it being evident, that there is ſuch a thing as *Beauty*, *Sym-*

metry, and *Comlineſs* of proportion (to ſay nothing of the delightful mixture of colours, and that this is the proper object of the Underſtanding and Reaſon; for theſe things be not taken notice of by the Beaſts) I think I may ſafely infer, that whatſoever is the firſt and principal cauſe of changing the fluid and undetermined Matter into ſhapes ſo comely and ſymmetrical, as we ſee in flowers and trees, is an underſtanding Principle, and knows both the nature of man, and of thoſe objects he offers to his ſight in this outward and viſible world, and would have man ſearch and find out thoſe ſecrets by the which he might keep his body in health many hundreds of years, and at laſt find the way our *Holy Guide* leadeth; for theſe things cannot come by chance, or by a Multifarious attempt of the parts of the matter upon themſelves; for then it were likely that the ſpecies of things, though ſome might hit right, yet moſt would be maimed and ridiculous; but now there is not any ineptitude in any thing, which is a ſign that the fluidneſs of the matter is guided and determined by the overpowring counſel of an eternal mind.

14. If it were not needleſs, I might inſtance in ſundry kinds of flowers, herbs, and

and trees; but theſe objects being ſo obvious, and every mans fancy being branched with the remembrance of *Roſes*, *Marigolds*, *Gilliflowers*, *Pionies*, *Tulips*, *Panſies*, *Primroſes*, *Ferneflowers and ſeed*, *Orange flowers*, the leaves and cluſters of the Vine, *&c.* Of all which you muſt confeſs, that there is in them beauty, and ſymmetry, and uſe in Phyſick, and grateful proportion; I hold it ſuperfluity to weary you with any longer induction, but ſhall paſs on to thoſe conſiderations behind, of their ſeed, ſignature and uſefulneſs, and ſhall paſs through them very briefly, and then I ſhall come to mineral Medicines; theſe obſervables being very neceſſary firſt to be known by way of an Introduction, and as ordinary and eaſily Intelligible; but for your better inſtruction in the underſtanding of this Book, read the *Harmony of the World*, and the *Temple of Wiſdome*. You muſt remember our deſign is to prove both the Theory and Practick Parts of theſe Myſterious Truths.

CHAP. VII.

1.2.3.4.5. *Of the Seeds*: 6.7.8. *and Signatures of Plants*: 9.10.11. *And wherefore God made them.*

1. EVery plant hath its ſeed; *Roſie Crucians* therefore ſay there are ſecret Myſteries lie hidden in them, which ſhould be our delight to find out; for Divine Providence made all good for the uſe of man: And this being no neceſſary reſult of the motion of the matter, as the whole contrivance of the plant indeed is not; and it being of great conſequence that they have ſeed for the continuance of propagation of their whole ſpecies, and for the gratifying of mans Art alſo, induſtry and neceſſity (for much of Husbandry and Gardening lies in this) it cannot but be the act of Counſel to furniſh the ſeveral kinds of Plants with their ſeed, eſpecially the earth being of ſuch a nature that though at firſt for a while it might bring forth all manner of Plants, (as ſome will have it alſo to have brought forth all kinds of Animals) yet at laſt it would grow ſo ſluggiſh, that without the advantage of thoſe ſmall compendious princi-

principles of generation, the Grain of ſeed would yield no ſuch births, no more then a Pump grown dry will yield any water, unleſſe you pour a little water into it firſt, and then for ſo many Paſons full, you may fetch up ſo many Tankards full.

2. Nor is it material to object, that ſtinking weeds and poiſonous plants bear ſeed too, as well as the moſt pleaſant and uſeful; for even thoſe ſtinking Weeds and poiſonous Plants have their uſe in *Roſie Crucian Medicines*, as you ſhall know hereafter; beſides our common Phyſick-mongers often uſe them as their fancy guides them, grounded upon no other reaſon then woful and deadly experience; ſometimes the induſtry of man is exerciſed by them, to weed them out where they are hurtful; which reaſons, if they ſeem ſlight, let us but conſider, that if humane induſtry had nothing to conflict and ſtruggle with, the fire of mans ſpirit would be half extinguiſhed in the fleſh, and then we ſhall acknowledge that that which I have alledged, is not ſo contemptible nor invalid.

3. But ſecondly, Who knowes but it is ſo with poyſonous Plants, as vulgarly is fancied concerning Toads, and other poiſonous Serpents that lick the Venome

from off the earth? So poiſonous Plants may well draw to them all the maligne Juice and nouriſhment, that the other may be more pure and defecate, as there are Receptacles in the body of man; and Emunctories to draine off ſuperfluous Choler and Melancholy, &c.

4. Laſtly, It is very well known by them that know any thing in Nature and Phyſick, That thoſe Herbs that the rude and ignorant world call Weeds, are the materials of very *ſoveraign Medicines*; that *Aconitum Hyemale*, or *Winter Woolfs bain*, that otherwiſe is rank poiſon, is reported to prevail mightily againſt the biting of Vipers, Scorpions, and mad Dogs, which Sir *Chriſtopher Heydon* aſſenteth unto; and that that Plant that beares death in the very name of it, *Solanum Lethiferum*, prevents death by procuring ſleep, if it be applied in a Fever; nor are thoſe things to be deemed unprofitable, ſay the *Roſie Crucians*, whoſe uſe our heavy ignorance will not let us underſtand; but they will teach us as followeth.

5. We come now to the Signatures of Plants, which indeed reſpects us more properly and adæquately then the other, and is a key (as the *Roſie Crucians* ſay) to enter man into the knowledge and uſe of the Treaſures of Nature; I demand, therefore,

therefore, Whether it be not a very eaſie and genuine inference from the obſerving that ſeveral herbs are marked with ſome mark or ſign that intimates their vertue, what they are good for; and there being ſuch a creature as Man in the World, that can read and underſtand theſe ſignes and characters; hence to collect that the Author both of man and them, knew the nature of them both; and beſides Divine providence would onely initiate and enter mankid in the uſeful knowledge of her Treaſures, by the Seraphical illuminated *Roſie Crucians*, leaving the reſt to imploy the vulgar that they might not be idle; for the Theatre of the world is an exerciſe of mans wit, and therefore all things are in ſome meaſure obſcure and intricate; that the ſedulity of that divine ſpark, the ſoul of man, may have matter of conqueſt and triumph, when he hath done bravely by a ſuperadvenient aſſiſtance of God.

6. But that there be ſome plants that bear a very eminent ſignature of their nature and uſe, for example, *Capillus veneris*, *Polytrichon*, or *Maidenhaire*; the Lye in which it is ſodden or infuſed, is good to waſh the head, and make the hair grow in thoſe places that are bare; the decoction of Quinces, which are a downy and hairy

Fruit, is accounted good for the fetching again hair that hath been fallen by the *French Pox*; the leaf of *Balm*, or *Allelujah*, or *Wood-sorrel*, as also the roots of *Anthora*, represent the heart in figure, and are *Cardiacal*.

7. *Walnuts* bear the whole signature of the head, the outward green *Cortex* answers to the *Pericranium*, and a Salt made of it is singular good for Wounds in that part, as the Kernel is good for the Brains, which it resembles.

Umbelicus Veneris is powerful to provoke Lust, as Doctor *Culpepper* affirmes; as also your several sorts of *Satyrions*, which have the evident resemblance of the general parts upon them; *Aron* especially, and all your *Orchisses*, that they have given names unto, from some beast or other, as *Cynosorchis*, *Orchis*, *Miodes*, *Tragorchis*, *&c.* the last whereof notorious for its Goatish smel, and Tufts not unlike the beard of that lecherous Animal, is of all the rest the most powerful incentive to lust.

8. The leaves of *Hypericon* are very thick pricked, or pointed with little holes, and it is a singular good Wound-herb, as useful also for de-obstructing the pores of the body.

9. *Scorpioidhes*, *Echium*, or *Scorpions grass*, is like the crooked taile of a *Scorpion*: and *Ophioglossum*

Ophioglossum, or *Adders Tongue*, hath a very plain and perfect resemblance of the Tongue of a Serpent; as also *Ophioscorodon* of the entire head and upper parts of the body; and these are all held very good against poison, and the biting of Serpents; & generally all such plants as are speckled with spots like the skins of Vipers, or other venomous creatures, are known to be good against the stings or bitings of them, and are powerful objects against poyson.

10. Thus did Divine Providence by natural Hieroglyphicks, read short Lectures to the rude wit of vulgar man; others of the *Seraphically illuminated Fraternity* being entred, and sufficiently experienced of these, found out the rest, it being very reasonable that other hearbs that had not such signatures, might be very good for Medicinal uses, as well as they that had.

11. *Rosie Crucians* have quickned and actuated their Phlegmatick natures to more frequent and effectual *venery*; for their *long lives*, *health*, and *youthfulness*, shews they were not very fiery, to say nothing of their *happiness*, *knowledge*, *riches* *wisdome* and *vertue*, because I have in this Treatise spoken of it largely.

CHAP.

CHAP. VIII.

1, 2. *Of the usefulness of Plants:* 3, 4. *And of the Works of God.*

1. YOu shall now briefly take notice of the usefulness and profitableness of Plants, both for Physick and Food, and then pass on to the consideration of the inspired *Rosie Crucians*, what their Medicines are: As for the common uses of Plants Herbals teach you something; but I refer you to the *singular Medicines of Rosie Crucians* in my Book of *The Harm. of the World*; l. 2. for the salvation of your health. Animals know as much by instinct and nature; and that which is most observable here is this, That brute Beasts know as much as many Physicians do that are taught by Herbals only; and these deny the Power of God in the works of Nature, and the power of Nature in the skill of Man, that it should be impossible to make *Trees bear fruit in December, and Apple-trees to grow, to blossom, and bear Apples, contrary to Kind, in March.*

2. Beasts have knowledge in the vertue of Plants as well as Men; for the Toad being overcharged with the poyson of the Spider,

Spider, (as is well known) hath recourse to the Plantane-leaf. The Weasel, when she is to encounter the Serpent, arms herself with eating of Rue. The Dog, when he is sick at the stomack, knows his cure, falls to his grass, vomits, and is well. The Swallows make use of *Celandine*, the Lennet of *Euphragia*, for the repairing of their sight. And the Asse, when he is oppressed with melancholy, eats of the herb *Asplenium*, or *Miltwast*, and so eases himself of the swelling of the Spleen. The Raven makes use of *Cinquefoyle* for the prolongation of his life, to sometimes six or seven hundred years; and therefore I think it is, that the *Rosie Crucians* prescribe the oyl of Ravens, Swallows, and Harts, for the use of man to annoint himself, to continue his fresh and wel-complexioned body from wrinkles and lameness: and *Dictamnum Cretense* is much used, as I told you in my *Wise mans Crown*, and *Temple of Wisdome*: *Cretian Dittany* cures Wounds of what nature soever.

Which thing I conceive no obscure indagation of Providence; for they doing that by instinct and Nature, which Men, who have free Reason, cannot but acknowledge to be very pertinent and fitting, nay such, that the skilfullest Physitian will approve and allow; and these Creatures

tures having no ſuch reaſon and skill themſelves as to turn Phyſitians, it muſt needs be concluded by vertue of that principle that contrived them, and made them of that nature they are, enabled them alſo to do theſe things.

3. Let us now conſider the Fruits of the Trees, where I think it will appear very manifeſtly, that there was one *worker of Miracles, and inſpirer of Roſie Crucians*; I might now reach out to Exotick Plants, ſuch as the Cinnamon-tree, the Balſome tree, and the Tree that bears the Nutmeg, invelopped the Mace, as alſo the famous Indian Nut-tree, which at once (as the *Roſie Crucians* ſay) affords almoſt all the neceſſaries of life; for if they cut but the Twigs at Evening, there is a plentiful and pleaſant juice comes out, which they receive into Bottles, and drink inſtead of Wine, and out of which they extract ſuch an *Aqua vitæ*, as is very ſoveraign againſt all manner of ſickneſſes; the branches and boughs they make their Houſes of, and the body of the tree being very ſpungy within, though hard without, they eaſily contrive into the frame and uſe of their *Canoes*, or *Boats*; the kernel of the Nut ſerves them for bread and meat, and the ſhells for cups to drink in; and indeed they are not meer empty cups, for there is found a delicious

delicious cooling milk in them; beſides, there is a kind of hemp that incloſes the Nut, of which they make Ropes and Cables, and of the fineſt of it Sails for their ſhips; and the Leaves are ſo hard and ſharp pointed, that they eaſily make Needles or Bodkins of them for ſtitching their Sails, and for other neceſſary purpoſes; and that Providence may ſhew her ſelf benign as well as wiſe, this ſo notable a Plant is not reſtrain'd to one Coaſt of the World, as the *Eaſt Indies*, but is found in *Africa*, *Arabia*, and in all the Iſlands of the *Weſt Indies*, as *Hiſpaniola*, *Cuba*, where our men are victorers, and ſeveral other places of the new-found World.

4. But I thought fit to inſiſt upon theſe things by way of Proof and Inſtruction, but to contain my ſelf within the compaſs of ſuch objects as are neceſſary for our knowledge, and familiarly and ordinarily before our eyes, that we may the better (theſe things underſtood) take occaſion from thence to demonſtrate the *Roſie Crucian* way to health, and their ordinary Medicines which to us are not yet known, &c.

CHAP.

CHAP. IX.

1. *The* Roſie Crucian *way how to get health.* 2. *The cauſes why we eat food.* 3. *Of the firſt nature of the World.* 4. *A meaſure of raw and temperate meat:* 5. *And the cauſe of the fiery, and ſcummy Gall,* 6. *and needleſs muddy bowels the Milt;* 7. *Nature careleſs of making the reins of Urine drawers;* 8. *drinkleſs Animals have none at all.* 9. *How tr cleanſe your ſelf from theſe idle Bowels,* 10. *and avoid all Diſeaſes.*

1. DO you not conſider the weakneſs of man, what faculties he hath, and in what order he is in reſpect of the reſt of the Creatures; *Roſie Crucians* obſerve, though his body be weak and diſarmed, yet his inward abilities of reaſon, and artificial contrivance is admirable; he is much given to ſearch out the *Medicinal vertues* of *Plants*, *Wights*, and *Minerals*, and hath found out thoſe that were of ſo preſent and great conſequence, as to be Antidotes againſt poyſon, that would ſo quickly have diſpatched mankind; it were good for us to demonſtrate the *Roſie Crucian Medicines*, now our *Land is afflicted with a ſickneſs called the new Diſeaſe, of which all*

all ſorts die, without remedy, for none as yet have preſcribed a *Medicine*; *for young men* that deſire to live, and for old men that wiſh for health, without which no life is ſweet and ſavory; then let us bend our ſelves to cure our brethren firſt, and endeavour to ſhew the means (beſides the common Collegian Doctors drenches, or *Culpepers* way, how every man may get and keep his health, that is ſomething ſtrange, but a vowed truth; the conſent and equal (I mean agreeable to kind) temper and dulling our four firſt beginnings, the ſtaffe of our bodies; for if this knot be broken, and they looſe towards their former liberty, they wax proud and ſtrong, and fight; for their nature is together by the ears, and put us to pain, and lets the rule of nature, and this they call the diſeaſe.

2. Then to handle one at once, as our manner is, and will keep our cuſtome ſtill, to keep our health and body in temper, ſeems no ſuch matter to me as the world would make it, even plainly impoſſible, when I know all the wayes and entries to let in diſeaſes and diſtempers of the body, may by ſmall heed be ſtopped and fenced.

3. We muſt needs draw breath and eat meat; for the cauſe I ſhall ſpeak of it in its

its place; and as this is not all clear and agreeable, ſo *Nature* hath her leavings; and again, *labour* and *reſt* are needful, and perhaps we cannot chuſe but be moved in mind with joy, grief, fear, hope, and ſuch like paſſions, though the *Stoicks* deny neceſſity, ſaith *Des Cartes*.

4. By ſo many wayes and gates diſeaſes may enter, if they be not well watched and looked unto, which may be done in reaſon, and hath been done often, as they aſſure us that have lived long without all diſeaſes and ſickneſſes, as *John Harding* relates of a Miniſter, called *John Macklaine*, to have continued for theſe fiveſcore years laſt paſt together in health, and after his hair, teeth, eyes and fleſh renewed, and became young again; and ſuch like ſtories are to be found enough, if we might ſtay to ſeek them; ſome are contented for all but air and meat, but theſe ſay they have often ſeeds of diſeaſes lye hid in them, unable to be foreſeen or prevented, as we find thoſe meats that make the fineſt ſhew (as Wine, and Sugar, and ſuch enticing baits) to have hid in them moſt hateful diſeaſes and dregs in the bottom; ſo the air, when it ſeems the beſt and higheſt, yet is ſometimes infected and poyſoned with venomous breath, ſent out and thruſt into it, either from below, or from the Stars

Stars of Heaven, and as the cauſe is hidden and unknown to us, ſo the hurt impoſſible to be avoyded and prevented.

5. If I liſt to let my ſpeech run at large, eſpecially in other mens grounds, I could find that that Diviſion is falſe; firſt, (to come to meat anon) and then if it were true, yet the cauſe of that infection not unable to be foreſeen and warded; but I am ſo ſorry for the fault above, that I can the better take heed hereafter; yet methinks it is a grief to hear the harmleſs and glorious divine things above, ſo defaced with ſlander, and no man makes anſwer for them.

6. Gentle Reader, be pleaſed to ſtay a little; If the *Stars* have no light, and ſo no power but from the *Sun*, that moſt wholſome and proſperous creature, then they hurt him moſt wrongfully, and reprove themſelves very rightly. And again, if they be but a piece of the finer part, and firſt nature, as it were, of the World, as I have ſhewed in my Book of *The Temple of Wiſedome*, then they be the wholſomeſt things in the World, ſo far be they from poyſoned ſlander: And ſo let their Lights be never ſo groſly mingled in their meetings, and thereby that State of the Weather changed ſuddenly, and from thence our bodies troubled and turned into Di-

ſeaſes, becauſe they were not prepared and made ready for it, yet the things are good and proſperous; and by knowledg of Aſtrology, or influences of the Planets, and races of the Stars, we may prepare our ſelves, and prevent all, if we cannot have that happineſs to converſe with our *Guardian Genius.* Now for lower reflection, it is not worth the anſwering when there is ſo much waſte ground in the World; then let us paſs over to that other *Breach*; may we not ſhun the leaving baits in our Dyet, and take ſuch meat as is moſt temperate and near our Nature, and then dreſs the ſame after the moſt kindly and wholſome manner, ſeaſoning it well with labour, mirth and ſleep?

7. And to be plain, I have ſhewed in another part of this Treatiſe of mine, ſo much noted by our Writers, what a jewel of health it were to uſe all raw and temperate meat, or becauſe we be wiſe and vertuous, and this Dyet would perhaps change our Nature of fire, but like *Philoſophers* a quite contrary way, taking the beſt, whenas none is loſt, and leaving worſt, which is that we now take, a Way I ſay, to ſtrip of all groſſneſs and foulneſs of bodies, the only hurt of themſelves, and is the Food of all Diſeaſes.

8. I

8. I will tell you another way which you will think ſtrange, but you ſhall find it true, if the meat be temperate, as I bid you chuſe it, there is no hurt can come thereby, (if you keep meaſure in your ſelves) ſave from your leavings; theſe in ſo clear a Dyet firſt will be very few; but if you would be ruled by my *Counſel which Nature taught me,* thoſe few ſhould never hurt you.

9. Of all the Leavings in the body, there are three which the liver maketh moſt troubleſome unto us (for the reſt are eaſily diſpatched) a light and eaſie, or rather a *fiery* (as ſome call it) *Choler*; a cold and heavy mud, called *Melancholly*; and the third is *Urine*, which I will treat of in the next Chapter, but thoſe two the worſer; and this fault is not in themſelves, but all by reaſon of the needleſs and hurtful bowels in our bodies, (as the Seeds-man uſeth to ſow good and bad together) which being of the ſame kind and quality with thoſe humors, do draw and pull them ſtill unto them (as all other parts and things do) for their Food and nouriſhment; and ſo by the narrow paſſages too and fro, their greedineſs in pulling and holding, and a hundred ſuch meanes, ſubject to great miſ-

chances, have brought in as many miſchiefs, whereas Nature the great expeller of her unlike, and Enemies, if ſhe had free choice and liberty, would otherwiſe with eaſe, and without hurt, expel thoſe Leavings, eſpecially ſo ſmall a number of the better ſort in ſo clean a Dyet, nay, ſet the malice of thoſe parts, (thoſe parts are *Milt*, *Gall*, and *Reins*) if there be not ſufficient ſtore of other foul meat at hand, like a poyſoned or a purging Medicine, they uſe to draw good Juices, and to make Food of them; what is not manifeſted in this chapter, ſhall methodically be demonſtrated in the enſuing, for I intend to be ſerious in this part of my Book, and will ſhew you what Nature taught me.

CHAP.

CHAP. XI.

1. *Roſie Crucian Medicines made plain by examples, and thoſe are above controlement.* 2. *That the wet Sun-beams declare ſome fine and forrain fatneſs to nouriſh mankind.* 3. *How to live twenty yeers without Food, as many creatures do.* 4. *Vſe and Cuſtom a ſecond Nature.* 5. *The Bird called Manuda Diaca, and the ſinging Dog.* 6. *That the Camelion never eats food.* 7. *An experienced Medicine, and how to apply it with Paracelſus, and the Roſie Crucian new Art of Healing.*

1. OF *Ariſtotle* it is reported, That he is the witty Spye of Nature, and as if he had been made in this matter, he ſhews the need and uſe of the greater Entrails and Bowels of *Wights*, and ſaith very truly and wiſely. The Heart and Liver as the ſpring of Life and Food, be needful for all *Wights*, adding to the hotter one the *Brain* to *cool*, and the *Lights* to clenſe the *Heat*, ſtaying there as if he thought the other three unprofitable; nay for one of them in the ſame Book, (I ſay) telling the ſtories of of the Hart and Camel, and giving the

reaſon why they be both ſo ſwift, healthful, long-liv'd and other good properties above the reſt enfeoffed, vouched in plain terms, the want of the fiery and ſcummy Gall, as a great Enemy to them, for the Milt that muddy Bowel, that it may be left out as needleſs in the bodies of the better creatures. The Meadows near *Cortina* and *Maggadore* declare when by a ſtrange and hidden vertue they bereave the Beaſts thereof that graze upon them, of it; the Herb is called *Aſplenium*, as I told you in the preceding Chapters, nay, that the Milt is not only idle, but hurtful, which all experience, even in our ſelves, hath taught it.

2. The *Turks* light Footmen, (I ſay, which I know not by what example unleſs it were the want of the ſame in the Camel, making the Beaſt able to travel an hundred miles a day, and ſo without drink fifteen dayes together) being in their childhood purged of their Milt, prove thereby the moſt light, ſwift, ſound and laſting Footmen in the World.

3. As for the veins of Urine-drawers, as drinkleſs creatures have none at all, ſo ſome men have but one of them, as if nature paſſed not to make any at all; if we could forbear our drink (as theſe Beaſts do by kind, and ſome men by cuſtom)

cuſtom) we might the better ſpare them, and avoid many miſchiefs in our bodies.

4. Therefore the odd man, *Paracelſus*, I know not by what light, if not of the *Roſie Croſs*, (caſt in I think from Seraphical illumination) not only ſees theſe faults, but alſo finds ways to amend them, and to cut the miſchiefs off all theſe three noyſome parts, not with any yeilding Craft, but with *Roſie Crucian* divine kind of Healing, with *Aurum potabile*, &c. ſo that to avoid all diſeaſes that ſpring of the Leavings, take of *Aurum potabile* one ounce; one pound of the Oyle of Ravens; two round of *Miltwaſt*, or *Aſplenium*, a handful of *Cinkefoyle*, of *Dictamnum Cretenſe*, *Ophioglosſum* and *Scorpiodes*, *Echium*, of each a like quantity, and obſerve the Aſcendent and his Lord; and the Moon, and Lord of the ſixt, at your diſcretion, and take the quantity of a Walnut every night and morning, and anoynt the face and hands, and (if you will) the reſt of the body: *Roſie Crucians* have other healing and yeilding Medicines; you ſhall know them in their places; this is ſuch an experienced Medicine, that you know where to find it; I need not ſhew you to put out the ſway and power of theſe idle bowels, or perhaps

haps it ſhould not need, and in a ſtock that eaſeth our clean Dyet Nature her ſelf as ſhe doth in thoſe Meadows, by other creatures, would alſo quite raze and diſpatch them within a few generations.

5. But I will go further, Hear a *Roſie Crucian* new and unheard of opinion, and yet let not your judgement run before you ſee good reaſon; *What if we could faſt for ever, and live without all food?* might not all hurt and danger of meat be then foreſtalled? if other *Creatures*, whoſe life hangeth upon the ſame hold, by the ſufferance, nay by the commandement *of God* and *Nature*, do laſt for ever, there is no *Reaſon* but the ſame *common Nature* will at laſt ſuffer it in us; Let us ſee. And to ſtep over the *Camelion*, becauſe it is a *Cold* and *bloodleſs Creature*; what ſay we to a *Bird* which is an hot and perfect one? *a bird* in the *Molucco Iſlands*, *Manuda Diaca* by name, that hath no feet at all, no more then an ordinary fiſh, as Mr. *Moore* ſaith, and I have ſeen her; the bigneſs of her body and bill, as likewiſe the form of them, is much what of a *Swallows*, but the ſpreading out of her *wings* and *tail* has no leſs compaſs then an *Eagles*; ſhe *lives* and breeds in the *Aire*, born up by the force of *wind* with more eaſe then *Archytas*

Archytas his *Dove*, and comes not near the *earth* but for her *Burial*; for the largeneſs and lightneſs of her wings and tail ſuſtain her without Laſſitude, and the laying of her *Egges* and brooding of her young is upon the back of the *Male*, which is made hollow, as alſo the breaſt of the *Female*, for the more eaſie incubation, taking no other food (as alas how ſhould ſhe?) then there is found: but whether ſhe lives meerly of the dew of *Heaven*, or of flies and ſuch like inſects, I leave to others to diſpute

6. Nay, have you not heard of the *Little Dog* in the *Weſt Indies*, which ſingeth ſo ſweetly all the night long, neither night nor day eating any thing? But there be examples in our kind as well; then it is certain above controlment: Sir *Chriſtopher Heydon* ſaith there is a *Mouthleſs and ſo a meatleſs people or kind of men* about the head of *Ganges*, which liveth by the breath of their *Noſtrils*, except when they take a far journey, they mend their *Diet* with the ſmell of *flowers*: and leſt you may think I lean upon bare Authorities without the ſtay of reaſon, all the matter reſts upon this reaſon I told you before, that our life lay in the hand (beſide a little exerciſe) of two like meats, one for the *Soul* and *Natural*

heat

heat which is within us, and the fineſt and firſt moiſture in our body; the other is without any meat, of the ſame Temper with our body as near as may be, to uphold the frame and building of the ſame which I ſaid to be a fine *Aiery and Fiery Flame*.

7. And we are now grown ſo out of order, and ſo much eſtranged from our *Etherial* firſt *Moiſture* and the life of *God*, that we creep downward towards the *Earth* through diſeaſes, before we can reach the *Life of the Vehicle*; within ſixſcore years we dye, and are hidden from the ſenſible approach of renewing life.

CHAP. XII.

1. *Of Nature and her medicines experienced by Roſie Crucians.* 2. *Of the occult vertue of Myſteries.* 3. *Of the healing and conſuming medicines.* 4. *Of their uſe.* 5. *Of the Gout, Leproſie, Dropſie and Falling Sickneſs, &c.*

1. NOw the *Aire* it ſelf, eſpecially when it is evermore as the *wel Sunbeams* declare, ſo ſprinkled with ſome *Fine forraign fatneſs*, may ſeem ſufficient food

food to nouriſh the finer part of our *Frame*, wherein the temper of *mankind*, and his *life* (touching that point) ſtandeth, which is as much as any meat can do to *life*, (for it is not fed by common food, as I ſaid above) though not enough for ſtrength, becauſe the groſſer, ſounder, and tougher parts wherein the ſtrength lyeth, ſhall want food in this *Dyet*, and fail no doubt greatly; *yet life ſhall laſt ſtill*, as long as *Aire* and *firſt moiſture* holds, in my opinion: or if we think that too ſpare a Dyet, we may mend it (as the *mouthleſs people do*) with ſmell of *Flowers*: or rather, as we know *Nature* is able to draw *Aire* and other food which ſhe deſireth through the skin into all places of the body; ſo if ſhe had meat applyed to the ſtomach, ſhe would no doubt ſatisfie her ſelf that way moſt finely, without the heap of hurts let in at the broad and common gates, as we ſee by example for *Drink*, that all the while we ſit in *Water*, we ſhall never thirſt: And for meat, I have heard *Roſie Crucians* ſay, by applying of *wine* in this ſort they faſted without all hunger for two years together.

2. And in like manner I have experienced this, and faſted two dayes when I firſt ſtudied the nature of the *Guardian Genii*: But if that would not ſerve the turn,

turn, and we muſt needs receive in meat at the common gate, yet we may let it paſs no further then the gate, and make the ſtomach in the mouth, which is the uſe of ſome *Roſie Crucians* when they are *Seraphically illuminated*; and to provide enough for life and ſtrength, and a great deal better for our health, then we do, becauſe the clearer part alone ſhould be received. And moreover I ſay, for the clear diſpatch of that our ordinary trouble and anoyance which your reverence will not ſuffer me to name, although I might among *Phyſitians*, but they know my meaning: But it ſhall not need to ſteal ſhifts and holds if you will believe the *Roſie Crucians*, that we may eaſily faſt all our life (though it be *three hundred years together*) without all kind of meat, and to cut off all doubts and dangers of diſeaſes thereof ſpringing; and for my own part, I know ſome that have faſted and lived in the *holy orders of the Fraternity* without all food *ten years* ſpace together. What need we ſay more? if you be both ſo hard of belief, and dull of ſight; and reports of good Authors, nor my own experience will ſink into you, nor yet can you ſee the light of reaſon ſhining before you; take here a few of ordinary matters in the *life* and uſe of men, and weigh one with another;

nother; is it not as common in uſe, and indeed needful, to ſpit, and avoid another nameleſs leaving? and to *Drink*, but to ſleep eſpecially? If ſome of theſe, nay all may be ſpared, why not our meat alſo? let us ſee a little, and by example, becauſe Reaſon is both too long and too open to cavil.

3. To leave drink, which many have all their lives left; *Elizabeth Drewe a Devonſhire Gentlewoman, is reported never to have ſpat, nor the Indian Nation.* Sir *John Heydon* ſaith, *he knew one that kept the nameleſs matter forty daies together.* And although this anſwereth not the queſtion, yet it ſheweth the truth of the former *Holy Story*; for if in ſo foul and groſs a thing as dyet is, he could ſo long want it; why not theſe men forever, ſo clear and fine a diet, almoſt empty and void of all leavings? For the groſſer ſort, which make up this foul and ſhameful one we left before, as you heard, and the finer in the paſſage from the *Stomach* through the former Gates were drawn all away to the *Liver*, as the like is ever in us and voided otherwaies. To cloſe up all, I was at Sea with one that ſlept not one wink for theſe three years laſt paſt, and Mr *John Knotsford* is a Witneſs to this truth, and Captain *Windſor*.

4. And thus we ſee theſe ſtrange things fall

fall out in proof; but how, I cannot ſtand to ſhew. Firſt, nature ſuffers them, then uſe and cuſtome, another Nature, brings them in; yet we may well believe the like in this matter of meat we have in hand; For as the *Bear* (according to the guiſe of many Beaſts that lurk in Winter) faſteth fourty daies, ſo *Eugenius Theodidactus*, the reported *Roſie Crucian* tells of a *Scottiſh young man*, *David Zeamons*, that waited on him, that by uſe brought himſelf to faſt three daies together, which by uſe might have been three hundred. is well, if he had ordered himſelf thereafter by ſlow and creeping cuſtome, as Captain *Copeland* calls it, and by ſuch means as I ſet down before.

5. So we ſee, I ſay, great wonders prove plain and eaſie truths in the ſight of Wiſdome: you have read of the wonderful works of *God* in the *accurate Structure of mans Body*, of his *Soul*, of his *Senſes*, of *Plants*, of *Minerals*, and *Roſie Crucian medicines* ſhal be that which I will inſiſt upon, and that by the means aforeſaid (where are more then one, if this like them not, they may take another) it is poſſible for all men by kind and cuſtome to keep their health for ever: Let us come to the next point, that is, as well to be recovered if it were loſt, and that all diſeaſes

ſes may be cured. This is a point much harder then the firſt, even ſo beſet and ſtopt with all kind of lets and incumbrances, that a man can ſcarce tell which way to ſet his foot forwards. Fiſt appears *Æſculapius*, *Hippocrates*, and *Plato*, the chief among the *Grecians*, bearing in hand ſundry diſeaſes of both kinds (both come by deſcent, and gotten by purchaſe) hopeleſs and paſt recovery, and giving over the men that owe them, for troubleſome to themſelves and to the Commonwealth: Then you may ſee *Galen*, his ſoft and fine Company with him, that follow theſe as *Gerard* and *Riverius*, and *Culpepper*, and theſe with a long train of *hedge-Doctors*; and among theſe ſtand the Bill-men, that dawbe their Medicines upon every poſt, with *Caterers* and *Cooks*, laden after them with all kind of dainty Drugs, ſtand forth and cry, they have theſe many Ages devoured heaps of Books, and took endleſs pains in ſearching out the Nature of ſingle Medicines, and making mixtures of the ſame, and yet could hardly cure ſome Agues, and other leſſe diſeaſes: But for the four great diſeaſes, *viz.* the Gout, Leproſie, Dropſie, Falling Sickneſs, they could never heal them, and have therefore for Oracles ſet them down incurable.

CHAP.

CHAP. XIII.

1. *That the knowledge and vertue of Medicines are ſecretly hid from vulgar underſtanding:* 2. *How they may be gotten* : 3. *And of what lies couched in the Oil of Bodies:* 4. *Of the uſe, and how to feech it out by Skill, the Haven of Medicine.*

1. WHat is left to be done in this Matter? what ſhall we ſet againſt the weight of ſo many great mens *Authorities*? Equally put them in the *Ballance*, as we have done hitherto, and weigh them with *truth* and *reaſon*: But where ſhall we find it? ſay they; As it is everywhere, as Mr. *Hobbs* ſaid, drowned in the deep, ſo in this matter it is ſcattered all about, and largely ſpread withal; for there be three things, and every one full of under-*Branches*, belonging to the *Roſie Crucian Art and way of Healing*; *The firſt is knowledge of the Diſeaſes, the ſecond the remedies againſt them, and the third of the Appliance of the remedies*, all which ſhall be traverſed in this Methodical myſterious Treatiſe: but it ſhall not need I hope; nay we muſt take heed how we enter into ſo long and large a race, in ſo ſhort and narrow

row a compaſs of time appointed, eſpecially being never run before by any man but ourſelf, not one of the wiſe *Egyptians*, nor our *Anceſtors*, *the holy Company of Moſes and Elias*, whoſe ſteps we ſtrive to follow, and their ſucceſſors; for when they have once hit the mark they have ſhot at, and gotten the great and general Medicine *Caput mortuum A.P.* curing with eaſe all diſeaſes, they think it ſtrait enough, and an empty and needleſs labor, as it is indeed, to trouble *themſelves* and their *Children* with large Rules about innumerable *Signs* and *Cauſes* of infinite diſeaſes, and about other ſmall particulars in appliance. Neither would I have you ſet *Sendivogius*, *Paracelſus*, and their heirs upon me, and ſay they have taken great and goodly pains in this field; you will then force me to ſpeak my thoughts.

2. Though theſe men (to let the Bill men go, as too young and childiſh yet) by great light of Wit wherewith they ſhowed, and by long proling both with eyes, ears, and hands, in the myſteries of *Egypt*, ſaw and performed many of the *Roſie Crucian* deep ſecrets, yea and there got moſt of their worldly praiſe, although I think a number feigned, yet *Paracelſus* his new Art and Rules of Healing are not good in my opinion; For firſt, againſt the ex-

example of the *Rosie Crucians*, from whom he had received all things, and then in despight and disgrace of *Galen*, for miscalling his Countrymen, as you have heard, but chiefly carried away with a mad and raging desire of *Fame* and *Honor*, which *Culpeper* always despised, yet the *Stars* favoured him, when I assisted to set up that new, famous and strange work of *Physick*, now well known and practised, which *Paracelsus* took in hand, a man unfit to do it, to pull down and raze the old Work, and to set up our new experienced secret, which he could never do all his life.

3. Then we see how it is performed; he sets down some false rules, some wast, idle, and some wanting, and all unconstant, disordered, and unlearned; when he doth well (as he doth sometime) he doth no more then was done before him, and brings in the same thing disguised with new, odd, cross, and unheard of names, such as may move wonder at the first, but when they be scanned, Laughter, as Mr. *Moor* saith of *Philalethes* his like devices of his Welch Philosophy. And that I do not slander them where there is no cause, I could prove, if this place would admit a Volume. Wherefore let us follow the true and right *Rosie Crucians*, as easily

easily you may know them by their Actions, if ever you fortune to see them and be acquainted with them; and leave *Paracelsus*, and the rest in this ill matter, and Light and Apish, as he makes it; and why should we spend all our care and thought about a small matter? you have a good *Medicine* and remedy against diseases, when *old Wives* in the Countrey, and some good *Women*, amongst other Dr. *Culpeppers late wife*, and *Simple men*, on our side (I mean Simple in respect of the *Grecian* subtilties about nothing) when these people have healed most, nay, even all diseases, and with womanish Medicines indeed; the *German* Doctor (let us give him his due praise) hath quite slain the *Grecian Physick*, and here done much for mankind, by describing and dispatching our close and secret enemy, which under colour of friendship and fighting against our enemies hath this long time betrayed us and done us much mischief; which thing one of their best *Captains* of their State, *Fernelius* by name, after he had been a while in *Egypt*, began to smel at last, and began to repent himself of all his former pains (which we know were great) bestowed in that kind of *Healing*, saying it to be but words, and the whole force and weight of this *Art* to lean upon

on the knowledge and vertues of Medicines, *ſecretly hid and couched in the midſt and oyl of bodies*, to be fetched out and gotten by the skilful means of *Alchymiſts*; even ſo of that Art, which is ſo much condemned of his fellows before and ſince him, have fled and do daily flie from the daily toil and troub'e of their *fruitleſs and barren dead Sea*: Now let us ſhift our *Sailes*, and flie further too, I hope of wind and tide and all, which we have.

4. But let us mount up to the *main-maſt top* of our Knowledge, and ſee if we can deſcribe the *Haven of Roſie Crucian Medicines*, and ſee what marks it hath, and how it differs from other Creeks adjoyning, leſt at our journeys end we miſs with more ſhame and grief, and ſuffer ſhipwrack. A *medicine* is that which kills the face of that which hurts us; and this it doth many wayes, and yet alſo to one end (which is the end of doing and working as I ſaid before) for his food and ſuſtenance.

CHAP.

CHAP. XIV.

1. *Of Medicines.* 2. *Of Witchcraft.* 3. *How to cure thoſe that are afflicted thereby,* 4. *although their bodies be poſſeſſed with evil ſpirits,* 5. *that cauſe them to vomit up Needles, Thimbles,* 6. Pots, 7. *Glaſſes,* 8. *Hair,* 9. *and ſhreds of cloth,* 10. *which by the Devil were conveyed into the Body.* 11. *That Winds and Tempeſts are raiſed by Witches upon meer ceremonies of Medicines.* 12. *Of Poyſons; with the examples alſo of other ſupernatural effects of unclean Spirits.* 13. *Of imagination.* 14. *How to cure a Witch.* 15. *and to take away her power.*

1. A *Servant of God and Secretary of Nature*, muſt be well adviſed of what he writes, eſpecially in this age, and of this matter (*viz.*) of the *Roſie Crucian Phyſick*, leſt he ſhould, as I ſaid before, fail in this deſign, and ſo it may be a ſhame that he ſhould be reproved, by the pretenders to thoſe wiſe truths he alone hath opened to publick view; then let us come again and ſort our ſpeeches.

A Medicine heals us and kills our enemy, either by dulling or conſuming it; for when it meets with a contrary of even ſtrength

(as when oyl and poyſon, *&c.* joyn) then in ſtrength they neither eat up nor deſtroy one another, but both are dulled and weakned, and make one heavy thing, which Nature caſteth out for an unlike and unkindly dead thing, which they call an excrement, or leaving; but in caſe it be of more ſtrength and power then our enemy, then it quite deſtroyes, devours, and turns him into his own nature. And this conſumer is either like the thing that hurts us, in which ſort even as every herb of ſundry qualities draws and feeds upon his own juice in a Garden, ſo one poyſon doth cure another, and all purging and drawing things do heal us, and all *Roſie Crucians hid* and *Divine properties* do work by plain reaſon; or elſe it is unlike and contrary to their cuſtom; after which manner, as dry ſticks, and tow, and vinegar, quench wild fire, or other fat fires, before water, whoſe fatneſs feeds it, for the ſtrong contrary quality quelling and eating up the weaker; ſo doth any cold and dry thing, as *Bolearminick*, *Terra Lemnic*, &c. cure a rotten Poyſon; and ſo are a great number of cures done; which only courſe, in a word, the *Roſie Crucians* uſe for Phyſick, and not indeed without good ſucceſs; we heard even now of two hinderances of healing, which our common Phyſicians

Phyſicians did take unawares, and *Paracelſus* pretends to have found out before me, gave any hint to the World of our experienced inventions, of *Gold diſſolved and made potable, being incorporated with its proper Veile*, which we now uſe by the name of *Aurum potabile*; but *Paracelſus* ſtrayeth much in the making of it, and knows it not no more then *Thomas Harrington* Doctor *Culpeppers* Man, whether in their poyſons, on the other ſide, when they think all Cures thereby performed.

2. Now when the conſuming Medicines have done their duties, Nature expels them for poyſon and unlike ſtrange things, according to the *Holy Guide*, as well as the *Grecian Rules*, becauſe all their Medicines were not approved by the Fraternity, and were by their confeſſion ſuch: But if they had either thought of the dulling Nouriſher, which as I told you, takes the nature of the leaving or excrement, or had known the *Roſie Crucian* wholſome Medicine, they would have made another reckoning: But let them go, and let us ſee out in time towards the *Haven of Health.* If the Art of Healing be nothing but deſtroying hurtful things, And their ſtronger enemies (but equality will ſometimes ſerve the turn) or likes together;

and the world be full of both these kinds of Creatures, following the nature of their Parents of four beginnings, which are, as we see, some like, and some contrary one to another.

3. Then sure the *Rosie Crucian* Art of *Healing* is not (as some may say) impossible; truly it wanteth nothing but a man well skilled in the Nature of things, *A Servant of God, and Seeretary of Nature by name*; for (I think) I need not put in a *Physician*, to know what other part the Causes of the diseases, which must be known and matched, because as Sir *Christopher Heydon* the *Seraphically illuminated Rosie Crucians*, and learned *Astrologer* well saith, He that knoweth the changes and chances of things in the great World, may soon find them in the Little.

But our nought-healing Bill-men, that daube Medicines upon every wall and post, and some Leaches will step in and say, Diseases are in some so great, and in all so many, and mans wit is so weak and shallow, and the Medicines so hid and drowned in the deep of Nature, that it is not possible to find them all; or if they were found, to apply them with such discretion, as Nature might abide those poysoned Fraies and Battels within her. And again, admit all this untrue, yet there be some

some diseases sent from *Witchcraft* and *Sorcery*, and other means which have their cause, and so their cure. I have read of some that have vomited up pieces of cloath with Pins stuck in them, Nails, Needles, and such like stuffe; and this is ingested into the Stomach by the prestigious sleights of Witches: Others I have seen vomit up Hair, Glass, Iron, and pieces of Wood with Pins stuck in it; anothers Corps was dissected, and *ripping up the Ventricle*, there they found the cause of the disease, which was a *round piece of Wood, four Knives*, some *even and sharp*, *others were indented like a Saw*. Others do *Miracles* by casting *Flint-stones behind their Backs* towards the *West*, or striking a *River with Broom*, or *flinging of Sand in the Air*, the *stirring of Urine in a hole in the ground*, or *boyling of Hogs Bristles in a pot*; some by *whispering some words in the Ear of an Horse, or wild Stag, could direct him a journey, according to their own desire*. But what are these things available? To gather Clouds, and to cover the Air with darkness, and then to make the ground smoak with peals of Hail and Rain, and make the *Air* terrible with frequent Lightning and ratling claps of Thunder: But this is from the power of the Devil (as some fancy) which he hath in his Kingdom of the Air.

4. For

4. For the remedy of theſe miſchiefs, I have ſeen a man was preſent, when ſome have vomited up *Needles, Thimbles, Shreds of Cloth, pieces of Pots, Glaſs, Hair*; another would ſuffer himſelf for money to be run through with a Sword, when I was not there, but it appeared to me a Fable. I have ſeen a *Roſie Crucian Phyſitian* cure theſe afflicted People. But if you will ſay, there is a touchſtone whereby we may diſcern the truth of Metals, but that there is nothing whereby we may diſcover the truth of Miracles recorded every where in Hiſtory. But I anſwer there is, and that is this:

5. Firſt, If what is recorded, was avouched by ſuch perſons who had no end nor intereſt in avouching ſuch things.

6. Secondly, If there were many eye-witneſſes of the ſame matter.

7. Thirdly and laſtly, If theſe things which are ſo ſtrange and miraculous, leave any ſenſible effects behind them; though I will not acknowledge that all thoſe Stories are falſe that want theſe conditions, yet I dare affirm, that it is meer humour and ſullenneſs in a man to reject the Truth of thoſe that hear them; for it is to believe nothing but what he ſeeth himſelf, from whence it will follow, that he is to read nothing of Hiſtory; for there is neither

neither Pleaſure nor any uſefulneſs, if it deſerve no belief.

8. Another Remedy for theſe *Supernatural diſeaſes* is, Let one watch the *party ſuſpected*, when they go home to their houſe and preſently after, before any body go into the houſe after him or her, let one pull a handful of the Thatch, or a Tile that is over the Door, and if it be a Tile, make a good Fire, and heat it red hot therein, ſetting a Trivet over it; then take the parties water, if it be a Man, Woman, or *Child*, and pour it upon the red hot Tile, upon one ſide firſt, and then on the other, and again put the Tile into the Fire, and make it extremely hot, turning it ever and anon, and let no body come into the houſe in the mean time.

9. If they be Cattel that are bewitched, take ſome of the hair of every one of them, and mix the hair in fair water, or wet it well, and then lay it under the Tile, the Trevet ſtanding over the Tile, make a luſty fire, turn your Tile oft upon the hair, and ſtir up the hair ever and anon; after you have done this by the ſpace of a *quarter of an hour*, let the fire alone, and when the aſhes are cold, bury them in the ground towards that quarter of Heaven where the ſuſpected Witch lives.

10. If

10. If the Witch live where there is no Tile, but Thatch, then take a great handful thereof, and wet it in the parties water, or else in common water mixed with some salt, then lay it in the fire, so that it may moulter and smother by degrees, and in a long time, setting a Trivet over it. Or else take two new Horse-shooes, heat them red hot, and nail one of them on the Threshold of the Door, but quench the other in the Urine of the party so bewitched, then set the Urine over the fire, and put the Horse-shooe in it, setting a Trivet over the Pipkin or Pan wherein the Urine is; make the Urine boyl with a little Salt upon it, and the Horse nails, until it is almost consumed, *viz.* the Urine; what is not boyled fully away pour into the fire: Keep your Horse-shooe and Nails in a clean cloth or paper, and do likewise three several times; the operation will be far more effectual if you do these things at the very change or full Moon, or at the very hour of the first or second Quarter.

If they be Cattel, you must mix the hair of their Tails with the Thatch, and moisten them being well bound together, and so let them be a long time in the fire consuming.

11. You have heard the Cause of some of these diseases, and have heard the Cure; but

but these are without the compass of Nature, and so let them pass with our fickle standing, which is daily and hourly so beset with destinies, that a man can warrant nothing.

12. Truly destinies are so deep and bottomless (to return straight *Homer*-like upon them, and therefore it were best indeed to let them go, and the applying of the Medicines with them) the rather because the other (I mean the former) is so slight a matter to a discreet Physician, such a one as is pointed out by their old and famous Leader *Hippocrates*, who both in this, and all other duties of his Art, made such speed, and so far passed all his fellows (as none since, which is a good time, could ever overtake him) no nor yet come so neer as to keep the sight of him whom they had in chase and followed.

13. Then for those *supernatural causes*, which I shall not stand here to search (for so they are called) if they flow from unclean and wicked Spirits (as some think) they are not the stuffe of the things that hurt us, though sometimes they dwell in and possess the body, but windy matters, much like unto those fierce and sudden changes of the Weather, proceeding from the Influences of the Planets and fixed Stars, and working the like effects in mens bodies,

bodies, ſo that ſith the neareſt cauſe is natural, let the reſt be what they will, and the Cure be done by natural means, as we ſee by experience amongſt us: And therefore *E. A.* that pretends this, and puts the fault in the faith of the wicked, which is a thing as far above Nature, yet holds its Cure with a natural Medicine, which we call a *Quinteſſence*.

14. Although I am not willing, that ſometimes this ſickneſs is ſuch, as he bids us ſometimes withſtand it with another as ſtrong a belief ſet againſt it, but for my part, I cannot reach it with my conceit (let deeper heads then mine, or the *Vice-Chancellor* of *Oxford*, Doctor *Owen*, think upon it) how theſe beliefs and imaginations, and other parts and powers of the ſoul or mind of man, can ſo flye out of their own kingdome, and *reign* over *a forreign body*, when we know the *ſoul* and *mind* is ſo faſt bound in the *body in durance*, and ſo like to be, until it be the great pleaſure of the *Omnipotent and the Omniſcient God*, the *chief good*, who hath committed them, to let them looſe at once, and ſet them ſtill at liberty; and this may be diſputed with *grace* and *knowledge* on my part; let this man therefore buzze againſt my *knowledge*, which he would have to be more then *Grace*, I appeal to the *natural faculties* of any

any *free Judge*, *whether there be not as much Grace in me as there is honeſty in him*, that was *Oliver Cromwels* Creature, and appointed to examine and judge me he did not underſtand? All men cenſure as they like of Stories; ſo let them paſſe amongſt old wives tales for me; we will ſeverely follow our task. That if the effect do not ceaſe which the object hath wrought upon the Brain, ſo ſoon as ever by turning aſide of the Organs the object ceaſeth to work, *viz.* though the ſence be paſt; as the ſtroke of a ſtone, a blaſt of wind, puts ſtanding water into motion, and it doth not preſently give over moving as ſoon as the wind ceaſeth, or the Stone ſetleth; ſo the Image or Conception remaineth, but more obſcure, while we are awake, becauſe ſome object or other continually plyeth and ſolliciteth our eys and ears, keepeth the mind in a ſtronger motion, whereby the weaker doth not eaſily appear. And this obſcure conception is that we call *Phantaſie*, or *Imagination* being (to define it) *conception remaining*, and by little and little *decaying from and after the act of ſenſe*, &c. If ſome of theſe diſeaſes ſpring, as Doctor *Culpeper* and ſome others hold, and with good reaſon, from neither of both theſe two roots named, but from a foul and venomous breath,

breath, ſent forth from a poyſoned temper of the Witches body, through the windineſs of hateful eyes: For Thought faſhioneth the Blood and Spirits almoſt at his pleaſure; then all the cauſes being ordinary, and agreeing to the courſe of Nature, they may be cured and put to flight by the ſame courſe and means: which opinion, if you pleaſe to bear with my tarrying, it is worth the handling, taketh hold upon this reaſon, becauſe (as *Roſie Crucians* do witneſs) ſome beaſts of ranker venome, do witch and hurt after the ſame manner; as an old Toad by ſtedfaſt view, not only prevails, but benums a Weaſell, but kills a young Child. And by the ſame means the Bever hunts the little Fiſh, and takes his prey: But moſt fiercely and miſchievouſly of all Creatures in the world, the two Monſters in kind, the *Cockatrice* and *Apoblepas*: again, for that the eye of a menſtruous woman (as all report) doth ſpot the glaſs which it beholdeth: And moreover *Eugenius Theodidactus*, in the *Wiſe mans Crown*, telleth of many folk that through a poyſoned prerogative, which a monſtrous Mark of a double-ſighted eye gave unto them, were able to bewitch to death all thoſe upon whom that Eye was angerly and ſurely ſet and faſtned;

ned; but chiefly becauſe we ſee them that uſe this wicked Trade, to be by kind of a muddy and earth-like complexion and nature, brought by age, as they be moſt commonly, long life, and groſſe diet, to the pitch of Melancholy, that is, to a cold and moſt dry nature in the world.

15. For certain proof whereof, bring one of them out of that beaſt-like life, brought unto merry company, and fed full with dainty Diet, and within twenty dayes, as hath by a *Roſie Crucian* been tried a truth, the whole ſtate and nature of her body will be ſo changed, as it ſhall not ſuffer her to bewitch and hurt again, as you may read in my *Familiar Spirit* or *Guardian Genius*, and in my Book called *The Temple of Wiſdom.*

CHAP. XV.

1. 2. *The Natural effects of Medicine:* 3. *The force and power of minerals in diſeaſes.* 4. *With examples alſo that every diſeaſe-breeder hath the cure or remedy in it.* 5. *Examples that poyſon prepared cures poyſoned people:* 6. *Roſie Crucian Medicines.* 7. *The vertue and power of the Planets and heavenly Stars poured through the influence of the moon upon the Lower Creatures.* 8. *Of Hot Stomachs:* 9. *Of the Etherial firſt moiſture of man:* 10. *Examples alſo of Roſie Crucian Natural and ſupernatural cures.* 11. *Of the underſtanding of theſe experienced truths by the wit of man.*

1. LEt us come to the next and chiefeſt point; And there we muſt not ſay for ſhame, that theſe helps and remedies lye hid in nature, too far for the wit of man to find, unleſs we will accuſe our own ſloth and dulneſs: For nature hath brought them forth and laid them open aſwel as the Poyſons and hurtful things, or elſe ſhe were very croſs and ill willing to him for whoſe ſake it ſeems ſhe doth all things.

2 Nay further her good will is ſuch, as ſhe hath not on'y laid them open, but given

given us wayes to come by them, and meanes of ſpeech, hands and wit alſo, far above all other living creatures. And yet ſhe hath not left us ſo, but leſt by chance we might go wide and miſs them, to ſhew her motherly love and affection towards us, ſhe hath guided many witleſs Beaſts, even by common ſenſe, unto their ſpeedy helps and remedies in their diſeaſes: That we by the plainneſs and ſhame of the example might be taught and moved to ſeek out the myſterious truths of nature *in Celeſtial bodies*, as well as beaſts that ſeek and find us Medicines helpful in the like diſeaſes, for our *Terreſtial Tabernacle*. As to name a few not unworthy meaning; ſhe maketh the beaſt *Hippotamus* in time of his fulneſs and fatneſs to go to a reed, and by rubbing a vein to let himſelf blood, and to ſtop it again by laying mud upon it; A ſick dog to ſeek an Herb and purge himſelf; and the bear to do the ſame after his long faſt in *Winter*; ſhe leads the *Panther*, when he is poyſoned, to her foul and nameleſs leaving; and the Tortoyſe, after he hath eat a Viper, to Summer Savery: And the Hedg-hog is ſo good a natural Aſtronomer, that he fortifies his hole againſt foul weather; the Hog will gather Moſs and ſtraw to cover himſelf a little before

it rains; The dog knoms the influence of Mars when he doth ſleep by the fire, and will not go out adores when he is in any evil poſition: and many ſuch like examples hath nature laid before us for our inſtruction; by which at laſt wiſe *Plato*, *Philo*, *Apollonius*, *Pythagoras*, and painful men of *Greece*, as they themſelves report, be they *Elias* or *Eliſha* from whom the order of the *Roſie Croſs* came, (as ſome ſay) or elſe as others will have it, from *Moſes*, or *Ezekiel*, or whoſoever, and by laying reaſon and further proof together, firſt made the Art and rules of *Healing*, to know whence diſeaſes came, and how to recover them. And then ſeeking all about for remedies to ſerve each turn, by little and little they matched the moſt part of the leſſer rank with ſingle Medicines, and the greater ones they doubled and coupled many together, inſomuch as at laſt, which was in *Hippocrates* time, they were able to heal all (ſaving four,) of the greateſt & deepeſt diſeaſes, the *Gout*, the *Dropſie*, the *Leproſy* the *Falling ſickneſs*; which are now healed by the *Roſie Crucians* onely. But this race is below the *Seraphically illuminated Fraternity*: now not a *Phyſician* that is lined with Pluſh in *England*, *Spain*, *Germany*, or *France*, but holds that *Long-life*, Health, Youth, not attainable, they there-

therefore with one conſent, amongſt the other four, call them impoſſible.

3. But to come to the point; what wrong this was both to skill and nature, they do eaſily ſee and laugh at, which know that in this labour, they did not only overſee and skip the Minerals, the ſtouteſt helps in the whole ſtore-houſe of Nature (although they could dig them out well enough to other and worſer uſes) but alſo, which is in all, did let the *Roſie Crucian* skill of preparing Medicines, whereby weak things are made almighty, quite eſcape them.

4. Wherefore to make up the *Roſie Crucian Art of healing*, and to make it able (as they ſay) to help and cure all diſeaſes came in, or rather went before, into mans body; The *Egyptians* in great favour too with nature both for their ſoil and bringing up, ſo notably commended above all *nations*, (having for example, to move and teach them even the great wight of the world as Sir *John Heydon* ſaith) for wits to deviſe, and bodies to put in practice.

5. Whereby in ſhort time they unfolded the knot why the Minerals were of greateſt force and power againſt diſeaſes; and ſoon after, which was a divine light, and in-ſight, they perceived the huge la-

bour of ſeeking ſuch a huge ſort of ſingles and mixtures to be vain and empty, and pitiful among wiſemen.

6. Becauſe firſt, there is nothing hurtful and a breeder of diſeaſe, but it hath the heal and remedy for the ſame about him: For the *wings* and *feet* of *Cantharides*, the *Fruit* of the *Root Bezar*, the Aſhes of Scorpions, Toads, and Vipers, and divers other ſtronger poyſons, both by nature and skill dreſt and prepared, do cure and heal their own and all other Poyſons; nay as all ſtronger likes do cure their likes throughout the whole world of diſeaſes, even ſo when a man hath found out a thing that hurts him, he may by eaſie skill mingle and break the temper of the ſame further; that is, make it able to eat up and conſume it ſelf as eaſily, without any further doubt, toil and labour; But eſpecially becauſe there is no one thing in the world, take what you will, that hath not the vertues of the *Planets* areſted and faſtened upon it, and alſo of the qualities thereof within it ſelf, that is not as good as all, and may ſerve inſtead of all, and that is not able to cure all diſeaſes; which thing weighed, and with diſcourſe of wit and reaſon fully reached, they went to practice, and by the like ſharpneſs of wit, they found out the

the kindly and ready way to dreſs and make fit theſe three kinds of Medicines aforeſaid, which contain all the Art of healing; all the reſt are but waſt words and grievous toyl, to tire a world of wits about a bootleſs matter, as ſaith *Des Cartes*. But eſpecially they reſted in the laſt, which is enough alone, and yet not without great forecaſt, to chuſe one of the beſt, and that the very beſt of all, for their eaſe in dreſſing. Though Dr. *Culpeper* of late was not content with this, but ran through the reſt, aſwell to ſpight his enemies, the *Colledge* of *Phyſicians*, as to make himſelf famous in *Taverns* and *Alehouſes*, as *Paracelſus* in his time did: whoſe ſteps he ſtrove to follow againſt the rule of *Roſie Crucian wiſdom and vertue*, and the example of his anceſtors.

7. But hath every thing all the vertues and influences taken from the *Planets* and *Stars*, by the *Moon*, to the earth? That is, all the curing and healing power of all the things in the world? very well you muſt remember that I proved above all the vertues and powers of heaven, poured down through the Influence of the Moon upon theſe lower creatures, to be nothing elſe (as Cap. *George Wharton* truly ſaith) but one ſelf ſame life and Soul, and heavenly heat in all things,

and again, that all diſeaſes flow from diſtemper, and as it were diſcord of the Natural conſent of the body; then that thing which is endued with ſtore of life, and with exact and temperateneſs, ſeated upon both a ſubtile and ſtrong body, (which the thing in the bottom is) able alone by ſubduing his weaker enemies, thoſe diſtempered diſeaſes, by ſtrengthening his fellow life, *Aurum Potabile*, in in our bodies. And laſtly, by orderly binding together the frame that was ſlipt out of order, to do as much as all the powers and forces of all the Plants, Wights, and minerals in the world, that is, to put to flight all troubles of diſeaſes, and reſtore the body to perfect health and quietneſs.

8. But how is all this done? we talk of high things, and huddle up too many great matters together. It were good for us to work them out diſtinctly; when this *Aurum Potabile* we ſpeak of, and ſtrong tempered medicines, ſlip into the ſtomach, it ſtaies no long digeſtion, being already digeſted, nor looks for any ordinary paſſages to be opened unto it, but as ſoon as it is raiſed out of ſleep by his fellow, the natural heat, by and by he flyes out, and skours about, as faſt as the *Dolphine* after his prey, or as nature her

her ſelf, whom Mr. *Tho. Heydon*, as I take it, ſaith to pierce bounds, and all to the purpoſe, that is to ſeek his like food, and ſuſtenance, whereby to preſerve his ſtate and being, which is the purpoſe of all things in the world, as was ſaid above.

9. Now there is nothing ſo like and neer a perfect temperature in the world, as the *Etherial firſt moiſture* in man; but what this is, you may read in my book entituled *Ventus Magnus*.

10. This is beſt and moſt in the heart, the root of life, then thither it hyeth and preyeth upon that part firſt, and that is the cauſe why it preſently reſtoreth a man half dead, and as it were, pulls him out of the throat of death; then it runs to the reſt all about, increaſing by that meanes the natural heat, and firſt moiſture of every part of the body; when this is done, he turns upon the parts themſelves, & by encountring with them in the ſame ſort, according to his might, upon them, and brings them a certain way towards his own nature, even ſo far as we will by our uſage ſuffer; for if we take it with meaſure and diſcretion, it will bring our body to a middle mean and ſtate, between his own exact temperature, and the diſtemper of diſeaſes, even a better ſtate then ever it had before; if

we

we uſe it out of meaſure, it takes us up too high, and too near his own nature, and makes us unmeet for the deeds of the duties of an earthly life. But in the mean while in the midſt of this work, we muſt know that by his exceeding heat and ſubtleneſs which is gotten by *Roſie Crucian* skill, and which makes up the ſtrength above all things, it divides and ſcatters, like ſmoke before the wind, all diſtempered and hurtful things, and if they cannot be reconciled and turned to goodneſs, nature throwes them out as dead and unfruitful leavings.

11. But how do we talk *ſo much of exact and perfect temper*, when by the *verdict* of all the *Queſt* in theſe caſes there is no ſuch thing found in *nature*, but in *heaven only?* neither heard you me ſay that it floated aloft, *but was ſunk to the bottom of all nature*; notwithſtanding by a true and Holy *Roſie Crucian* to be ſounded and weighed up. For as heaven was once a groſs and diſtempered lump (as I told you in my book *of the nature and dignity of Angels*) by the divine art of God that ordered all things (as you have read in the Introductory part of this book,) refined and ſundred away round to the place and nature where it now ſtandeth; even ſo one of our groſs bodies here below, being

a piece of the ſame lump alſo, and all one with that which Heaven once was, may by the like art and cunning be refined and parted from all his diſtempered droſs and foul droſſineſs, and brought into a Heavenly nature of the beſt and goodlieſt thing in Heaven: And yet you muſt not take me as though I would have the mind and wit of man, which is but a ſpark of the divine great mind, (I ſpake in my book called *Ventus Ingens*) to be able to reach the excellency of his work, and to make ſo great perfection; if he do but ſhadow it, and make a Counterfeit, that is, if he reach not ſo far as to make all things, but to mend a few by this his Heaven, all is well, it is as much as I can look for at the hand of any man that is not a *Roſie Crucian.* Now is the time to reſt a little, and pray for the good uſe and practice of thoſe that ſhall read our *Harmony of the World.*

CHAP.

CHAP. XVI.

1. *Of the Roſie Crucian Sun,* 2. *or ſpiritual Oyl.* 3. *Of the Divine Works of God not yet obſerved.* 4. *How to make Æther.* 5. *Examples of Medicines Roſie Crucian and Grecian.* 6. *Of Poyſon.* 7. *Of the ſupernatural Miracles of the Roſie Crucians,* 8. *with obedience to Reaſon.* 9. *Another Medicine of ſupernatural effect.* 10. *Of the power and ſecret skill of Nature.* 11. *How to diſſolve Minerals.* 12. *And how to prepare them for Mens Bodies.*

1. EUgenius *Theodidactus* hath ſhewed you this *Heaven*, nay this Sun of ours, which is nought elſe, as I told you in one of my books of Aſtrology, *The Temple of Wiſdome*, but an *Oyl full of heavenly Spirits*, and yet in quality of his body juſt, even and natural, fine and piercing, cloſe and laſting, able as well to rule this little World, as Mr. *Thomas Heydon* ſaith, the great *Sun* is able to govern the great World.

2. But what is he that can ſee this Divine Art and Way, whereby God made his great

reat and mighty work, *viz.* ברא as I hewed in my Book, intituled, *Moſes ſpeech f God*, upon the ſecond chapter of *Geneſis*? rif he ſaw it, learn and match it by imiation? I anſwer, None but *Roſie Crucians* o whom I am a friend, and they God hath nlightned and unſealed their eyes, they ave found the way lying open in all plaes, and in all *Naturall changes*, they ſee hem paſſe and travel, I ſay ſtill, the courſe hat Mr. *Thomas Heydon* calls ſoft and wity, that is, kindly ſeparation: and if he e not ſwift and raſh as many, ſuch as *Thomas Street*, but will have ſober patience, his own skill and labour will be but little if he pleaſe; for Nature her ſelf very kindly will in her due time perform all, and even all that heavenly workmanſhip be eaſily performed; and yet I mean not ſo, but that Art muſt accompany and attend upon Nature (though with no great pains and skill) both forward and backward in this Journey (Doctor *French* knows my meaning, ſo doth Doctor *Owen*, if his angry Cenſure will ſuffer his Natural judgement) until he come to his wiſhed reſt, and to the top of all perfection.

3. If you perceive not, conſider the way whereby we made our *Æther* in our Book abovenamed, and matched our own firſt moi-

moiſture, a thing *Ætherial*, I ſay, and almoſt Temperate; mark what I ſay, there is a further end in the matter, hold on the ſame means, whereby you came ſo far through *The Wiſe mans Crown*, and are gone ſo far in the *Harmony of the World*, which is that I ſpake of, and you may reach it.

4. Then you ſee the way to cure all diſeaſes by the third way of *Egyptian* healing, which they do, and we may well call it the *Egyptians* Heaven, and yet it is a way far beneath the *Roſie Crucian* Art of Healing, as we ſhall ſhew hereafter.

5. But if they will not yield to reaſon, but mutter ſtill *Thomas Street*-like, that theſe Heavenly Medicines of ours are very high for the reach of mens ſilly wits, here ſtrowed below upon the ground for other leſſer and baſer uſes, and that no man ſince the firſt man, or if I will ſay *Moſes* was the firſt that firſt found out theſe inventions, as they call them, after *Adam*: and that none but the Succeſſors of *Moſes* have been ever yet known to have found and wrought the ſame; I will not ſtand to beat Reaſon into ſuch giddy-braind men, but go to the other two wayes of healing, which the *Egyptians* found out and uſed, and called the firſt Mineral Medicines, and their

theſe *Moſes* taught the Children of *Iſrael* in *the valley of Mount Sinai, when he took the Golden Calf which he had made, and calcined it in the fire, and ground it to powder, and incorporated it with a Solar Veagle, and made the children of Iſrael drink* Aurum Potabile.

6. And the next myſteries and ſecrets, as may appear by *Riverius* his ſpeaking of *Roſie Crucian Secrets*, we may fitly call this ſecond kind, becauſe that is too large a Name (if it be lawful for us as well as for all other *Learned men*, where a fit word wants to make a new) we may do well, I ſay, to call it a *Cure it ſelf*, becauſe it is by that way of healing, whereby every ſelf-ſame thing further broken may cure it ſelf; and this inward and hidden thing, as they ſay, the outward and apparent by the courſe of kind, whereby the ſtronger like eats up in trial and conſumes the weaker.

7. If this leave be once granted, we will borrow a little more for the other two likewiſe, becauſe their names are not pertinent to our purpoſe, and call that *Heaven a Cure all*, for ſo it doth, and the next a *Cure the Great*, becauſe the *Order* of the *Roſie Crucians* is alwayes to match the greater and more ſtubborn ſort of diſeaſes with the

the ſtout and mighty Minerals, and the reſt with thoſe hidden *cure-themſelves*, or at leaſt in the lower rank of lighter diſeaſes, with their likes, only raw, as the *Grecians* uſe them, without any curious dreſſing.

8. Let us draw nearer a concluſion of the matter; becauſe *Grecians* themſelves are able, and our *Engliſh Phyſicians* that learn of them, to cure the lighter ſort of diſeaſes, and to heal all but the four aforeſaid, we will leave the reſt for them; and ſo let this ſecond kind of healing go, called *our hidden cure themſelves*, and bend all our batteries againſt theſe four, which they call incurable, and ſee how by force of our Mineral Medicines they may be cured: we ſee the poyſoned ſpirits and breaths of venomous things, with what force they work upon our bodies, things in Nature ſet againſt them, and how they conſume them; If you do not ſee by imagination, reaſon with your ſelves; if not, remember thoſe above named, that killed with their ſight; Hear one or two more that work the ſame by touch as violently. The *Hare-fiſh*, a moſt cold and dry Creature (to omit that ſhe maketh a mans head ake by ſight) if you touch her aloof only with a ſtaffe, that her venomous breath may go ſtreight and round unto you, you die preſently. The

The root *Baazam* in *Paleſtine*, as *Pythagoras* writes, kills the man that handleth it, and therefore they uſed to make a Dog pull it up, who thereby died immediately. To come into the body; that *coſtly poyſon* that is in *Nubia*, and one grain kills a man out of hand, yet ſtay but a quarter of an hours working, and that one grain divided will overcome ten men; I hope you doubt not but theſe mighty poyſons, if they were like in *Nature* to the four great Diſeaſes, and by little and little to be born by Nature, and ſet upon them, would be able eaſily, by their great ſtrength, to devour & conſume them; or elſe ſure ſuch heaps of poyſon as the *Phyſicians* give us would not dwell ſo long within us, but would put out life in a moment. Now what are theſe poyſoned Vapours, but moſt cold and dry bodies, wrought and broken up by natural mingling, unto great fineneſs and ſubtileneſs, by this peircing ſwiftly all about, and by theſe contrary qualities overcoming? Then let us take the ſtouteſt *Minerals*, ſuch as are called *Middle Minerals* by *Roſie Crucians*, or hard Juices (to leave the Metals for a better purpoſe) be they poyſons, as *G. Agricola* ſaith, but what they be I care not; and after we have by meer working cleanſed them, and ſtripped them

of their clogs and hinderances, broken and raiſed them to a fine ſubſtance, then match them with their likes, the hurtful things in our bodies, ſhall they not let all the reſt alone, and ſtraightway cleave to their fellows, as well as a purging Medicine, and ſo devour and draw them out by little and little? If there be no likes, I grant they will as well as that, fall upon their enemies, or good juices, and feed upon them.

9. Then what do you doubt, is not a Mineral body far better? And therefore if it be raiſed to as great a fineneſs, much ſtronger in working then the gentle and looſe temper of a Wight or Plant: wherefore theſe our Mineral Medicines, and ſome other forementioned Medicines, and *Cure the great*, as we call them, ſhall in any reaſon work more violently upon their likes, then the natural poyſons of Wights and Plants do upon their contraries, both becauſe the like doth more eaſily yield then the contrary, and for that the lighter here is the ſtronger.

10. But if you cannot ſee theſe things by the light of the mind, open your eyes, and caſt them a little into the School of *Alchimy*, into the leſſer and lower School, I mean of *Germans*, and you ſhall ſee the Schollars, eſpecially the Maſters, by ſtripping the Minerals, and lifting up their properties, but a few degrees, to work wonders; as to name three or four, by quenching the Loadſtone in the oyl of Iron, his proper food, they make him ten times ſtronger, able to pull a nail out of a poſt, *&c.* And by this natural pattern they make Artificial drawers, not for Iron only, but for all other things, yea, and ſome ſo mighty, as they will lift up an Oxe from the ground, and rent the Arm of a Tree from the Body, as Mr. *Comer* doth witneſs, who reporteth again, that he ſaw a Fleſh-drawer that pulled up one hundred weight of Fleſh, and a Mans Eye out of his Head, and his Lights up into his Throat, *and choaked him.* They make *Binders* alſo to *glew two pieces of Iron together*, as faſt as the *Smith* can joyn them. To be ſhort, they make *Eaters* alſo, that will conſume *Iron*, *ſtones*, or any hard thing, to nought in a moment: They diſſolve *Gold* into an *Oyle*; they fix *Mercury* with the *ſmoak of Brimſtone*, and make many rare deviſes of it: And all theſe wonders, and many more, they do by certain reaſon; I could tell you if I could ſtand about it. In the mean time conſider, if theſe or any other ſuch like Minerals were

raiſed higher, and led to the top of their fineneſs and ſubtleneſs, and matched with their like Companions, or with their Contraries, if you will, thoſe great Diſeaſes in our Bodies, what ſtirrs they would make among them, how eaſily they would hew them, pierce, divide, waſte, and conſume them? But you muſt alwayes have a ſpecial regard, that the Medicines be not liker our natures, then the nature of the thing that hurts us, for then they would firſt fall upon us, and let the Diſeaſes alone; which heed is eaſily taken in Minerals, things very far off our nature, ſaith *Des Cartes.*

And with theſe Experiences of the wonderful vertue of the oyl and water of Tobacco, Wiſe men I have known do Miracles with it, but the ſmoak of it is the abhorredſt thing in the world.

11. What is to be ſaid more in theſe matters? I think nothing, unleſs through the countenance of an idle opinion that reigns among them, they dare flye to the laſt, and of all other the moſt ſlender ſhelter, and deny our ability to break, tame and handle as we liſt, ſuch ſtout and ſtubborn bodies: (what) becauſe you know not how to do it, will you faſhion all men by your mould? Wiſe men would firſt look

look into the power and ſtrength of skill and nature, and ſee what they can do, and meaſure it thereby, and not by their own weakneſs; there ſhall you underſtand, that there is nothing in nature ſo ſtrong and ſtubborn, but it hath its match at leaſt, if not his over-match in Nature, ſuch is the nature of Mans body, of his Souls, of ſignatures of Plants, of Mettals, and Minerals, and other things alſo.

12. But admit ſomewhat weaker, as *Herbs* and *Plants*, &c. yet this, if he get the help of a Wiſe mans Art unto him, ſhall quickly wax great, and mend in ſtrength, and be able eaſily to overcome that other: Mark how the dregs of Vinegar, a thing ſprung out from a weak beginning, and it ſelf as weak as water, is able, if it be but once diſtilled, to make ſtouter things then Minerals, even Metals themſelves, all but Silver and Gold, to yield and melt down to his own wateriſh nature, nay which is more, then *Mill-dew* of *Heaven*, wrought firſt by the *Bee*, that cunning Beaſt, and then twice or thrice by the Diſtillers diſtilled will do the ſame, you may judge with your ſelf, what not only theſe, but other fiercer and ſharper things, as Salts, *&c.* more like to do upon Mine-

rals; and by the way conſider, if ſuch mild things as Wine and Honey, ſo meanly prepared, are able to ſubdue in that ſort the moſt ſtiffe and tough things in the World, ſo Minerals cheaper then *Aurum Potabile*, in their higheſt degree of dignity would cure the ſtouteſt Diſeaſe (being prepared fitly) that can grow in our bodies. Now let us ſit and take our reſt a little, and then we will lead you the way to the golden treaſures of Nature, and ſafe, eaſie and effectual Medicines.

CHAP.

CHAP. XVII.

1. *How the* Roſie Crucians *make a Chirurgeons Inſtrument,* 2. *that it ſhall pierce through any part of the whole body; without ſenſe or feeling, and ſound the depth of a Wound.* 3. *The difference of Common Phyſitians, raw, blunt, and herby Medicines, and* Roſie Crucians: 4. *What a Phyſician ought to be.* 5. *what they ought to learn,* 6. *and what they ought to practiſe.*

1. BUt I wear away time in vain, to ſpeak ſo much about this matter; and yet ſith all are not of like Capacity, I will add one yet familiar example; when a Chirurgeon goeth about to ſearch a Wound that is deep, if he thruſt at it with a Butchers prick he would move Laughter, let him take a Thorn, and it will pierce ſomewhat prettily; but to do it throughly, and at his pleaſure he will uſe (though to the great grief of his Patient) a fine and long Inſtrument of metal. But a right Chirurgion (the

common ones are but Butchers) ſuch a one as is a *Phyſician*, and *Aſtrologer*, nay a *Roſie Crucian* alſo, would touch his Inſtrument with a Loaſtone, that is commonly found, to make it pierce throughout the body without all ſenſe or feeling: Even ſo good *Phyſicians*, ſuch as theſe, are hard to be found in this Government, where none of theſe can live without great envie. If one of theſe *Roſie Crucians* be to encounter with our greateſt enemies, theſe four we ſpeak of, he would not, I hope, if he were a true *Roſie Crucian*, be ſo mad as to thruſt at them with the raw and blunt Herby Medicines, ſuch as Doctor *Scarborough* preſcribes, no nor although they be ſharpened by Mr. *Jacob Heydon*, by plain diſtillations: neither would he, I think, for pitty ſting the poor Patient with Martyrdome of rude and rank Minerals, and unleſs they were made into a fine, clean, natural, and temperate quality, which would work mightily, and deſtroy either of theſe four great Diſeaſes, *Leproſie*, *Gout*, *Dropſie*, and *Falling-ſickneſs*: but feed, comfort, or at leaſt not offend and hurt his Patient; they labour in vain that practiſe otherwiſe. Theſe are the Medicines which I only uſe, and which a good and wiſe Phyſician ought only to ſeek and follow,

follow, and if he cannot find it, let him uſe the *Cure themſelves*. But ſuch a thing as this, I ſay, brought to this equality and fineneſs of frame and temper, (were it at the firſt, *Wight*, *Plant*, or *Mineral*) was it which our *father* and *founder Moſes* (the chief of the Roſie Croſs) ſaid, is like to Heaven, and the ſtrength of all ſtrengths, piercing and ſubduing all things.

2. This was it that warranted his Sons the *Roſie Crucians* to avow ſo ſtoutly, that Art was long, and Life ſhort, and all Diſeaſes curable; when *Hippocrates, the father of common Phyſicians*, was driven by the infirmity and endleſs matter of his weak body and envious mind, tinctured with Covetouſneſs and fickle Medicines, to cry to *Roſie Crucians*, but they would not hear ſuch hard-hearted fellows, nor give him *long life*; he ſaid therefore, that Art was long, and life was ſhort. And whereas he and his off-ſpring were fain to leave many diſeaſed helpleſs, to the great ſhame of Art, and plague of Mankind, is it any marvel when as they prick at them (as I ſaid) with a Butchers-prick? Nay, ſee what they do by their practice, they be ſo far from all help and comfort to the Patient in greateſt danger, that they increaſe his miſery many wayes, except the great Eaſe

ſer of all pain, and their common Medicine *Death*, be quickly adminiſtred: Firſt, they make the Patient ſuffer the puniſhment due to their own ſlothful idleneſs, burdening his ſtomack with that labour of looſening and ſundering the Fine from the Groſs, which they ſhould before have taken into their *Glaſſes*: and then by doing theſe often, they clean tire his feeble Nature (as it would tire a Horſe) when as by ſtripping the foul and groſs ſtuffe, that dulls the working, and retaining the Vertue in a narrow ſtrong body, they might do as much at one time as they do now in twenty; and becauſe their Medicines applied are of ſmaller power and weaker then the things that hurt us, they feed, nouriſh and ſtrengthen the Diſeaſe and ſickneſs; but for all this, if ſome of this company and ſide of Leaches have been and are yet ſometimes able to heal all Diſeaſes in our body (though with much ado, as you have heard) ſave the four named remedileſs, yea and thoſe as well in their ſpring as before their ripeneſs, as they themſelves report. Is there any *Proportion* in *Geometry*? Let the *Colledge of Phyſicians* lay meaſures why the *Roſie Crucian mighty Medicines*, which I call *Cure the Greats*, paſſing theſe in power, *as much as the*

the ripeneſs of a diſeaſe is above the Spring, ſhall not overmatch the ripe as well as the green Diſeaſes: Wherefore there be no doubts left, but this plainly true, that albeit the *Grecians* are weak and halting in this kind of healing, yet is the *Egyptian*, or (as now they term it) the *Paracelſian* and Mineral skill ſufficient to cure all diſeaſes: Then I have paid the whole ſum of my promiſe, touching the ſecond means and helps to Happineſs, *Knowledge of all things paſt, preſent, and to come*, long Life, Health, Youth, Riches, Wiſdome and Vertue, how to change and amend all Diſeaſes in young or old by *Roſie Crucian* Medicines, which is Life and Health.

3. Before I cloſe, I think it very meet, while the time and place very fitly ſerveth, to do a good deed, and this ſhall be my intent, to admoniſh and exhort the Grecian Leaches, and their Schollars, the Engliſh, Spaniſh, and French Phyſicians, whom if they follow *Hippocrates*, *Plato*, *Pythagoras*, and his fellows, I love for their Learning, and pitty for their miſleading others, (although it be grievous) I know too old Scholars, wone in a kind of Learning, to unlearn all, as it were, and begin again, for their own credit and virtue, yea, and

and profit ſake alſo, if they eſteem that beſt, to leave thoſe *gilded Pills* and *ſugred Baits*, and all other *crafty Snares*, wherewith the World hath been ſo long caught, and ſo long tormented, and to ſeek this only heavenly Society; as (to you that are learned) eaſily may temper your ſelves, and be acquainted with the ready, true, plain and certain way of healing Diſeaſes. I think in former time they were not greatly to be blamed and accuſed but of dulneſs and weakneſs of underſtanding, in not applying and ſeeing this perfection, and ſupplying of all their wants; but ſince they have been ſo often warned, not with words only, but with examples of Learned men, *Matheolus Fernelius*, *Severinus Danus*, *Philo Judæus*, *Diodorus Siculus*, and other ſuch like which have and do revolt, and flie away from them daily, yea and by the certain deeds of *Paracelſus*, it were impiety to ſit ſtill: Well, few words will ſerve to wiſe and vertuous Phyſicians, ſuch as are of themſelves forward.

4. But there is another, and I am afraid, the greater ſort, leſs honeſt, more idle and covetous, full of windy pride and words, but empty of all good learning, and they are no friends to *Roſie Crucians*, nor

nor they to them, and theſe no gentle warning of any, no though a *Roſie Crucian* himſelf ſhould come and bring *Truth* her ſelf along with him in perſon, would prevail; who care not, it ſeems, if half mankind ſhould periſh for want of help and ſuccour, rather then looſe their gains; and which not only ſpeak foully, but write fooliſhly, againſt this overflouriſhing vertue, but alſo like the giddy people of my time, where they catch the State, baniſh the men that hold and poſſeſs it; whereas if it were a good Commonwealth (quoth *Ariſtotle*) the matter would be ſo far from *Baniſhment* or *Impriſonment*, as they would eſteem ſuch a *Man* as well as the *Laws* (for he is himſelf a Law) exempt from all obedience and judge him worthy to be followed and obeyed as a *perpetual King*.

5. This untowardneſs and crookedneſs in men, cauſed all our *All healing Anceſtors* the *Roſie Crucians*, from time to time, never to abide their Sentence, but to the great hurt and loſs of mankind, go into willing *Baniſhment*, you have eſtabliſhed a kind of Government among you (to purſue the ſame, like a little ——) wherein you rule alone over the weak and ſorry ſub-

ſubjects of mens Bodies, then their health and ſafety you ought to ſeek only, beſides enough to maintain a contented eſtate alſo, which *Plato* allows his Governours, and not profit only (that were Tyranny) both for humanity and Religion ſake; for to omit Religion, which they do lightly omit, if a Phyſitian begin once to make a prey of men, he is not only no man, but a moſt fierce and cruel Beaſt, not fit to be compared and matched any where; if you ſeek all over the world, as with the miſhapen Monſter of *India*, which *Ariſtotle* deſcribes, and calls *Martichora*, which being by nature or cuſtom, I know not whether, very greedy upon mans fleſh, is with manifold and wonderful helps furniſhed and armed unto it.

6. Firſt with a face like a Man, a voice like a Trumpet, two fit things to allure and call him in, and then if he flye, with the ſwiftneſs of an Hart to overtake him; he darts like a Porcupine, to wound him afar off, and with the tail of a Scorpion, as it were, a poyſoned ſhaft near-hand to ſting him: Furthermore, leſt all this might not ſerve, by occaſion of Armour, he hath feet like a Lion, fiercely and cruelly to tear him, and three rows of teeth on each chap

chap for the in-devouring. Apply you and the Apothecaries the reſt your ſelves, in ſecret, for my part, as I am not a *Roſie Crucian*, ſo I am as well as they ſorry to ſee evil done. And I am loath to ſpeak evil of it; and ſure were not the great grief and envy I do bear, and alwayes did, to ſee deſert trodden down by ſuch unworthineſs, and ſome little hopes I have to hear of the amendment, and ſo of the return of the Truth, and good Men out of baniſhment and impriſonment, you ſhould have found me in *Weſtminſter-Hall*, as I have been an Attourney in Term time, and mean to continue my practiſe there ſo long as I live, except in the Vacation, which I intend to ſpend in *Chimical* and *Roſie Crucian Medicines*, for the good of honeſt plain meaning men: As you ſhall find in the fift Book, after we have proved, the way to Happineſs, the way to know all things paſt, preſent, and to come, the way to long Life, the way to Health, the way to wax Young, and to continue ſo, the way to Bleſſedneſs, the way to Wiſdome and Vertue, the way to cure, alter and amend the ſtate of the Body; the way to find out the Golden Treaſures of Nature and Art, and the way to prepare *Roſie Crucian Medicines*, their

their use and vertue; they being safe, easie, experienced, and effectual Rules and Receits, and such, as whosoever puts in practise shall find true, to the Glory of God, delight of his Soul, and cure of his Body.

CHAP.

CHAP. XVII.

The way to wax yong.

1. *Old Age, gray Heirs, dim Eyes, deaf Ears, rotten Teeth, and lame bones renewed to strength and youth;* John Macklein *example and others:* 2. *The Reason:* 3. *What makes us young and flouriſhing:* 4. *Of cheriſhing life:* 5. *Why children and old folk are leſs Active:* 6. *The decay of the food of life:* 7. *Example, of renewed youth:* 8. *Why Princes are not long lived:* 9. *To preſerve you:* 10. *Of Brachmans and Indian ſecrets:* 11. *The ſtay of the Law of kind:* 12. *The firſt moiſture in Nature:* 13. *Motion:* 14. *Heat:* 15. *How to move the ſpirits:* 16. *Fruitfulneſs and Activity:* 17. *Of Froſt:* 18. *Of youth:* 19. *Kinds of waxing yong:* 20. *Various opinions:* 21. *Strange changes:* 22. *To ſpring to youth from Age:* 23. *Medea and Jaſon:* 24. *Of the Deeds of Nature:* 25. *Man reſtored:* 26. *To renew the ſkin, nailes and hair:* 27. *Of order in youth:* 28. *That an old man may be taken as it were from the brink of the grave, withered, feeble and crooked, and led back to his former youth and luſtineſs:* 29. *Acts of Kinde:* 30. *An old woman turned into a man*

and of other things: 31. *How to accomplish these things.*

1. HOwbeit we *live long* and *in health*, if our bodies be weak and unweildy as it is in age, it muſt needs let & clog us much in this happy race; wherefore the third ſtep and help to *Health*, that in youth was not idle, nay out of order is youth; *what then is youth?* they know beſt that have loſt it; *It is the moſt Active, Fruitfull, and beautifull eſtate of the body*; theſe be the marks and differences, whereby we may know it from all things elſe. I mean activity, not in deeds of moving only, but of life and ſence alſo, this is it which makes up the Nature of youth: the other two marks are taken in, not as needfull helps, either to *youth* or *health* and ſuch as may not be ſpared (eſpecially beauty) but becauſe they be very notable markes to know youth by: and that as we heard of true honour and pleaſure above, ſo theſe will alſo perforce hang on and follow, though they be unlooked for and unregarded.

2. Then this is the matter under hand in this place; this we muſt prove poſſible to be kept and preſerved to our lives end; yea and though it were loſt before, that it may be gotten again and reſtored; and yet, firſt, our naturall heat is the cauſe of our being

ſo the cauſe of our beſt eſtate; and youth is the flower of it, that, is his chief ſtrength and quickneſſe. Then keep and recover this, and all is done.

3. But we had need be ſure of this, that the flower of heat makes us young and flouriſhing and ſure by proof and experience, the beſt aſſurance in the World: let us look all over and we ſhall finde it ſo; for to begin with Plants; although their life is dark, and they be but lame and unperfect wights, See *my Harmony of the World* (for *Plato* gives them ſence) *So clearly follow the quickneſſe and dulneſſe of their imbred heat, cauſed by the two ſeaſons of ſummer and winter*, as appears in *India*, where for the continual heat and moyſture and ſummer of the Country, no plant feels age, or *fall of the leaf*; that word is *Idle* in thoſe parts, becauſe by a ſtrange property beſides the reſt, it hath ſtrange cooling above the reſt, ſtanding in water firſt, and then ſome what deeply from the Summer ſun. Nay amongſt us we ſee thoſe Plants which are hot and dry, ſound and hardy, able to withſtand the force of cold, to keep their leaves in winter, as *Holly, Ivy, Box, &c.*

4. Moreover keep off the ſtarving cold, and cherriſh the life within, and you may help and amend Nature, and make any Plant flouriſh and bear fruit in winter; *how*

is that? but an eaſy matter: Plant it in a ſtove, and cover the root with Horſe dung, and the reſt with chaff, and you ſhall ſee the proof, if not the profit worth the coſt and travail. The ſame is ſeen in beaſts, but let us leave the middle that we come not to the end too late.

5. Then why are Children and old folk leſſe active, fruitfull and beautifull, then the middle ſort, but for want of heat? for let the *ſummer* firſt dry us; *Galen* ſaith and that before the birth as I ſhewed, be great there in ſtore, bulk & quantity, becauſe it waxeth & waneth ſtill with his food, our firſt moiſture and this from thence decayeth daily; yet his quality, ſtrength and activity, which maketh him worthy of the name of heat, is then little, as over much drowned with overmuch forraign and ſtrange wetneſſe. (Like as we ſee in a green fagot) unable to work his will, and ſhew himſelf, either to knot the ſinnews for ſtrength, or concoct the blood for food, and coolor before the forraign moiſture be ſpent and gone, which is not in long time: The cauſe I have proved in my *Temple of VViſdome.*

Now for old folk what is ſo clear as this, that by reaſon of the daily decay of the food of life, the fainting heat lets the Knot of ſtrength and luſtineſſe ſlack and looſe again, and the concoction and colour of blood, which

which before made ſeed and beauty, to decline and grow to wateriſhneſſe? in ſick men and women for the ſame cauſe; and albeit women have their ſeed, yet is it not hot and quickning ſeed, but as dead ſtuff only fit to receive life and faſhion; and admit they be more faire and ſmooth then men, which are hotter, it comes by chance becauſe the foul leavings, the blemiſh of beauty, by the force of manly heat are driven outwards, when the ſlackneſſe of the heat of women ſuffers to remain within, and turn into menſtrues, a thing more grievous and noyſome in truth then beauty is delightſome. And therefore *Ariſtotle* very well calls her a weak man; and he makes the male in all kindes to be that which is able to concoct the blood; and that which is not, the female. Then if it be cleared of all doubt, that the chief ſtrength of heat is the cauſe of the flower of age and youth, and nothing elſe in the world; let us take and ſtick to the matter, and ſee how it may be maintained firſt, and then reſtored.

7. I will not urge the way of upholding heat in Plants above ſaid, nor yet this witneſſe of the *German* who hath found out means for the ſame, both in Plants and wights, as he teacheth in his *high opinions*, nor yet make account of thoſe examples,

which by courſe of nature and good order of life have done well, and drawn near to this matter: as of *Lucius* the player, who pronounced upon the ſtage at *Rome* an hundred years together, nor of *Cornelius* who bare *Saturnine the Conſul* after ſixty two years; nor yet of King *Maſiniſſa*, who about ninty got a child, and ever travailed both in froſt and ſnow bareheaded, and ſuch other like, marked with ſignes of long continued life and luſtineſſe. I will come to the point at once. *Pliny* (ſuch an Author) reporteth that the whole nation of *India liveth long free from all diſeaſes*, well nigh two hundred years without any grief of Body, not once touched with ake of head, teeth, or eyes, nor troubled with ſpitting, all the great companions (as we ſee) of age, that we may gather by likely gueſſe, when they know not the compañions, the thing it ſelf as unknown unto them; but what needs any gueſſing when the ſame man for certain and in plain termes aſſureth us, that in that part of *India* where the *Sun being their Zenith*, that is right over their heads, caſting no ſhaddow, *the men are five Cubits and two handfulls high*, and live one hundred and thirty years, never waxing old, and being when they dye, as in their middle age and chief ſtrength & luſtineſſe? what need more words? If this report be true, as we may not eaſily doubt of ſuch an Author, then ſure this matter is not impoſſible, as they would have it; but all men if they lived in ſuch an aire, and took ſo good a care of life as I diſcribed (I muſt ſtill fly to that ſuccour) *might preſerve their youth, and never wax old untill that term and ſtint of life appointed*; or if this kinde of teaching be now ſome what ſtale, yet beare with my meaning, and yet perhaps ſome other means may be found for the matter, in the ſtorehouſe of skill and cunning; let us ſee, much more briefly then we have done before, becauſe this part is already well nigh diſpatched; ſo ſtraight is the link of all thoſe helps, that one can ſcarce be looſened without the reſt, and all muſt go together.

8. Then what means may we finde? what preſerveth this natural & heavenly heat of ours? that common people take hot meats & drinks, & think that theſe preſerve heat & nature, as ſimply *as if a man ſhould put lime to the root of a tree which he loved; for as this haſteneth the fruit with heat, but kils the ſtock with drought, & ſoaketh up the lively juyce & moyſture*: ſo in them their hot meats out of kinde, laid to the root of life, quicken and ſtir up the ſpirits, the fruit of life, for a ſeaſon; but withall underſtand, drink it up & waſte the firſt moiſture, that is, the whole ſtock of nature; and ſo by ſoftning thus the hardneſs

of age; as it were Iron in the fire, they make it ſeem for a time youthfull, and lively, yet is it but a vain and empty ſhew and ſhaddow; and as iron when it comes out of the fire, is the harder; ſo they make their age more unweildy, and draw it on the faſter by that means, and that is the very cauſe, together with care and pleaſure, *why Princes and nobles, by drying up their bodies in that ſort, live not ſo long for the moſt part, nor in ſo good health as other folke, and depart eſpecially at ſuch time, (if the report be true) as thoſe bluſhed Starrs called Commets*, appear; Becauſe whether it be a ſtedfaſt *Starr*, or an *Elementall flame*, (I am not to diſpute ſuch queſtions here) it is not to be ſeen in a very fine and dry weather which conſumes dry bodies, and ſends them packing; and beſides, (though it be beſides my purpoſe,) turns good humors into ſcum called *Choler*, cauſe of Broyles and ſedition; and ſo making, as we ſee, the bluſh Starr, a plain ſigne of both thoſe matters, but cauſe of neither: As you may read in our *Harmony of the VVorld, lib.* 2.

9. What then preſerveth heat? learned men have brought in certain fine fat and airy meats, as *Butter, Oyle, and Hony*, and commended them for very great helps & means to preſerve *life* and *youth*, (for both are done by one way, and under one) but eſpecially one of them, that is *hony*, have they lifted up above

above the reſt; for that the Bee, that little cold & bloodleſſe beaſt, by reaſon it is both made of, and fed with the ſame, liveth ſo long above the kinde of parted wights, even eight years as they report; and becauſe Manna the famous nouriſher unto man, is nothing elſe but a dew concocted in hot Countries, by the heat of Heaven in ſtead of the Bee, and for ſuch like cauſes too long to be told in ſo ſhort a race of ſpeech as I have throughout appointed. But theſe men are wide as well, though not as the former; for if you remember well, when we ſpake of things that preſerved life, (which is nothing, elſe as *Thomas Heydon* hath ſaid, but Heat, there were found onely two belonging to the uſe; *viz.* meat and exerciſe, and that to let paſſe exerciſe, although the finer breath of the outward *Aire* of our meat may ſerve the *Ætherial* Spirits, which carrieth life as wel upward as downwards; ſee my *Temple of VViſdome*; yet our Heavenly muſt have finer food, an *Ætherial* body which is ready and at hand, nowhere in nature ſave in our firſt moiſture: then this fat & airy meat of theirs, may help to lengthen life, and youth indeed; but not directly by feeding life and maintaining the firſt moiſture, but by another by-way procuring health and ſoundneſſe, (for ſickneſs and

and diſeaſes bring age and death a pace) and this is, becauſe for their great cleanneſſe, whereunto they be wrought by nature and Art together, they neither breed (as other meats do) many droſſy *diſeaſes*, nor ſtop the lives and heats free paſſage.

10. Sith then there is nothing in the world, within the compaſſe of our reach, able to maintain and nouriſh heat, but it muſt needs faint and wane daily with our firſt moiſture; how falls it out, ſay you, that thoſe *Indians* ſo kept their youth, without waxing old, as we heard out of *Pliny*? I cannot tell, unleſſe the *Sun*, for that great and familiar acquaintance ſake, hath favoured and bleſſed them above all people, and brought down *Æther*, and given it them to nouriſh them; for their ſoyle and ſeate, becauſe it lyeth right under the *Sunns* walk and travail, is not through extream heat unhabitable, (as *Thomas Street* fondly ſuppoſeth) but of other the beſt and moſt temperate, by reaſon that extream heat of heaven is moſt equally anſwered, and juſtly tempered with cold and moyſture of the ground proportionable, which thing they knew not, becauſe their eyes were ſet to high to ſee the lower cauſe and courſe of nature, moſt plain & certain. For God when he meant to make our changeable

able world here below, by a wonderfull foreſighted wiſdome, ſtinted the *Sun* within thoſe known bounds, the *North* and *South turns* (which they call *Tropicks*) leaſt when he had run round about, he ſhould have worne and waſted it everywhere alike, and made it ſmooth and even in all places; and ſo al either a dry ground or a ſtanding poole, both unfit for the variety of change which he meant to ſee play before him; but now he is ſo curbed and reſtrained within thoſe bounds aforeſaid, he can weare the ground no further then his force can reach, nor any otherwiſe then as his force ſerveth; ſo that the earth muſt needs be moſt worne and waſted, where it lyeth within the compaſſe of his walke; and ſo riſe by little and little, on both ſides without the Turns, untill it come to the top and higheſt pitch, where it is furtheſt off, that is under the two pins (which they call Poles) of the world. Then heare for the coldneſſe, the earth is fit to thicken the aire and breed water, and for the bent and falling to ſend it down to the midſt and loweſt part; whereby the great ſtrength of heat is drawn upon heaps and in great plenty; and for this cauſe and the length of the nights, it cannot ſcatter abroad, and vaniſh away to nought, but thickens a pace, and falls again abundantly, raining three or foure times a day. Whereby we may

Judg,

Judge, that this middle girdle wherein we inhabite, cannot be ſo broyled and unſufferable as our *Starr-men* avow, but in all reaſon very milde and temperate; & think that as the *Sun* meant to favour all parts as much as might be, ſo chiefly and above all that (as reaſon, yea and neceſſity bound him) with which he is beſt acquainted; and as this is certain (by report of all Authors) in all other things, yea and in men touching all other gifts and bleſſings, ſo we may gueſſe this one which we have in hand, was not ſlipt and left out in ſo large a charter.

11. But for all this, and in good ſadneſs (we have but argued hitherto, it is not good to ſeek to diſpence againſt the loſs of nature, and it were better to diſcredit *Pliny* the reporter, (though he never ſo good an Author) then Nature her ſelf the Author of all things: for this ſtory is ſet againſt the whole courſe and driſt of nature whoſe works as they be not woven and made up at once, ſo they decay and weare away by little and little: and therefore admit theſe men of *India* by ſpeciall licence from above, do beare age freſh and young a long time, in reſpect of other Nations: Yet we muſt in no wiſe think this is forever and not for death; as *Pliny* ſaith, for then they ſhould not dy and depart as other men do;

do, naturally, which is when age creeping on and changing by little and little, is at laſt made ripe and falling; but rather by ſome ſuddain force be taken, and as it were delivered by and by to I know not what hang-man among the deſtinies, to be cut off and put to death by violence; but what force can that be? nay I aſſure you further that if the ſtroak of ſickneſſe and diſeaſes were away (as ſaith he, it is almoſt) they might live for ever; another breach of the never broken laws of kinde.

12. Wherefore let this ſtory go, and let us hold this rule for certain, that by reaſon there is no other food for naturall heat open in kinde, but our firſt moyſture, which becauſe for want of ſupply, it likewiſe waſteth daily, youth muſt needs by nature fall away and cannot laſt for ever. And yet we muſt alſo (to come to the purpoſe) remember how it was full often above proved, that ſuch a free ſupply of due food for life were to be made by skil, and fetcht out of the bottome of nature and all things by the Divine *Art* of *Hermes*. Wherefore to avoid the jar and ill ſound of our often beating upon one thing, our *Pantarva* and heaven above declared, is it that feeds our heat, that holdeth and preſerveth *Youth*; that is it I ſay that doth the deed, for many cauſes ſet down before; I will ſend them that come not hither

ther the right way back again to take all before them.

13. But there is another thing; motion I mean, and that helps to bear up the ſtate of life and heat, which I ſcant touched in my diſcourſe of Phyſick there, and yet it ſhould be handled: becauſe although it be not ſo needfull as the former, yet it cannot in any caſe be wanting; for as *Martiall people like unto Mars* (as we term it) and valour it ſelf loſeth his glory and brightneſſe in peace and quietneſſe, as you may read at large in our *Idea of the Law, Government, and Tyranny*, the ſecond Edition; ſo this heat that rules our body, though it be never ſo ſtrong and luſty, yet it cannot ſo ſoon reſt, as it decays and as it were ruſts with Idleneſſe, nay *the body* it ſelf being as I ſhewed above, an *Airy* and *Fiery temperature*, muſt needs have quick motion, as one of the two pillars of his ſtate; and therefore *Plato* by the example of the great world, very well adviſeth us ſtill to move both body and minde, and that together, if we mean to have them long continue. And we finde his Counſell good by daily proof, when we ſee thoſe that move the memory moſt, as wiſe and learned men, do hold it longeſt, but becauſe they do not for the moſt part exerciſe their bodies, to loſe that quality: Whereas quite contrary the common ſort, by reaſon they move thus

this much, and that other litle, are a great while in body luſty, when their memory is gone as quickly.

14. How moving increaſeth heat, it appeareth in all places, firſt in the ſpring of al heat the *Sun above*, which could in no wiſe ſerve to ſtretch ſo far as to heat half the world at once, if thoſe huge heaps of heavenly beams and ſpirits did not help him. See my *Harmony of the World.* Then they would be ſhut up faſt as they be in ſtones, and metalls and ſuch like alſo, and hard lower lodgings, and not (as we ſee them) moſt free, quick, lively, and ſwiftly ſtiring; no more doth any fire below burn ſo fiercely as that which by a cold blaſt is driven up cloſe and round together, and we ſee by thoſe that move and ſtirr moſt lively; to paſs by the lightning, (as the weakeſt to the ſtrongeſt in the world? and a number more ſuch proofs; for what ſhould I ſtand ſo long upon ſo plain a matter?) motion doth not only increaſe heat where it is, but begets and purchaſeth it of nothing. And not only that way which every man ſeeth, by rubbing two hard things together, but alſo by grating a hard thing againſt the ſoft and yeilding aire, which is ſomewhat rare, and yet known to the *Babylonians in times paſt, when they uſed to roſt egges by whirling them about in a ſling* in the ſame manner; and ſo theſe *Archers that have ſeen the leaden heads*

of

of their Arrows, to melt in flying, ſo great a father of heat is motion that we may judge how able he is to keep it when it is once gotten: Read our *Temple of VViſedome.*

15. Now if this be ſufficiently ſhowne and proved, we need beſtow the leſſer labour to teach men, how to move their heat and ſpirits, becauſe every child that can go, can do it; and it is enough to exhort them that love themſelves to do it.

16. Then by theſe two means of like meat and motion, we have our youth ſtill (that is) *our chief colour, fruitfullneſſe and activity, is there any thing elſe? theſe make up all the being and nature of youth*; except you fear the loſſe of his hang-byes, and appurtenances, which are *teeth*, the *ſweetneſſe of breath*, the *ſmoothneſſe of skin*, and of *haire* the *colour natural.*

17. But it is no danger if you will let me run them over; for if our heat and moiſture remain without decay, firſt the Jaw bones wherein the teeth be mortized, will be full and moiſt, able to gripe and glew and ſo to hold the ſame from falling, then all ill ſmel comes of rawneſſe and want of heat to concoct it; wrinkles of cold which make the face to ſhrink, & gathers that together, which heat ſpreads a broad ſmoothly, and gray haires from

from the ſame cauſe; for when our natural heat faints & fails, it withdraws it ſelf from the outmoſt coldeſt parts ſooneſt, and leaves the moyſture raw, which for lack of inward heat to ſalt and keep it, lyes open to the force of outward cold, whence comes all rottenneſſe, and from this a white coat and hoarineſſe. Therefore we ſee why ſickneſs and ſorrow bring gray haires ſo faſt, yea ſometimes preſently: as to paſſe by the plainer, you ſhall hear by one ſtrange example *of a ſorrowfull young gentleman of* Italy, *that being fallen into the hands of Pirats, and laid wrapt in a ſaile ready to be caſt over board, and within twenty foure hours ſpace, releaſed and ſet at liberty*, who by great grief and fears forcing his heat to retire to the heart her Caſtle, made his head white and aged in that ſpace, & could never get it turne again all his life, which was a long time after. And ſo we have this point briefly and eaſily diſpatched becauſe it was a looſe and eaſy matter; but the next, that is *to recover young years ſpent* and blown away, ſeems no ſuch thing, nor to be uſed in that order; for as a new and ſtrong building by due and daily reparation, is kept ſound a long time; whereas if for lack of care, it be once falne to decay, it cannot without great coſt and time be recovered; even ſo it is with our body; as it is eaſy if it be taken in time with heed to preſerve it; ſo

if by negligence the weather have once beat in and made it rotten, it seems a marvailous work to repaire it.

Although indeed it be much harder, not onely then his fellow, but then all the rest that were before; yet we will not give it over now, and like *our idle Poet, fail the last act of life*; wherefore let us go forward, and with all our endeavor strive to shew, *that youth* long before lost (though not so easily) yet as well may be recovered as it was preserved.

19. There be so many kinds of waxing young again named in *Philosophy*, and given to the nature of wights, that it were good first to sort them out, to see which we mean in the place, least our labor fall into their hands that can quickly mistake; one of these ways is by name only, and not indeed, *As when the soft and bare skinned beasts, use by course of kinde, twice a year, the Spring and fall of the leaf, to cast off their upper coat and skin, they say they put off old age, and wax young again*; when it is in truth the putting on of age rather and decay of Nature, as appeareth to them that know the cause, that even for very cold and drought, the true plain ear marks of age, their skin doth loosen and wither away.

20. There is another kinde, as far in extremity as that other, and all together indeed,

deed, which *Alcmeon* calls joyning of ones end to his beginning, and which he saith man cannot do, and therefore dyes; and this is and ever was, not the opinion of *Poets* onely, but of *Philosophers*, and not of *Greeks* onely, but of all Nations except our old *Egyptians*, and *Rosie-Crusians*, men always in all rare wisdom esteemed.

21. These men, as I said above, do not use to mark the steps of kind, and her most strange and unwonted changes, but also set and venter upon the like by skill; yea and to pass further, if any reason will carry them; and so at length they came, and I know not how, or whether by guess or knowledge to this *ruled certain ground*, of raising the dead, and whether it was possible for any man, put out by forcible and violent death by natural means to rise and quicken again, and so to be renewed, and as it were by a new birth restored.

22. But what be their new and marvellous means? which way is this incredible course performed? after they saw not onely some parts of other wights (as the *tailes* of *Lizards*, the *eyes* of *Snakes* and *Swallows*) but also the whole bodies of cold and blood-less ones, clean razed and destroyed, *Naturally to spring a fresh, and to be restored, as a Snake cut in peices and rotten in dung, to quicken, and every piece to prove a Snake again*,

they began to reach by Divine knowledge and practice at ſome further matters; and to ſay ſome whole and bloody wights, that ſpring not out of nothing, but are breed by force of Seed and conjunction of Male and Female, and the like kindly corruption, to raiſe them up again and renew them (*as a bird burnt alive in a cloſe glaſs, and ſo rotted, and then incloſed in a ſhel, to hatch it under a Hen, and ſo reſtore the ſame*) and other ſtrange proofs they ceaſed not to make, untill at laſt they durſt be bold to think, that any wight, even a man and all might by the ſame courſe wax young and be born again ſtill, and live for ever.

23. This is the ſecond way of waxing young again, and as great an extream as the other, and as far from any meaning, though there be divers reports and ſtories flown abroad, of men that took the ſame race in themſelves and others, and found both good and bad ſucceſs (according as a man that favors it will think) as the work was intended by them which were put in truſt: *Medea ſped well ſay they, in proof, upon* Jaſons *Body, and made him young again, as* Tully *ſaith, recoquendo; but* Hermes, *the Poet* Virgil, *and the Spaniſh Earl failed upon themſelves, as ſome hold, but as others hold, they had good luck and came to their purpoſe.* To know the whole Art, read the ſecond Book of the *Har-*

Harmony of the World, and the *Temple of Wiſdom*. What ſhould a man ſay to this matter? albeit I do not chooſe this kinde of renewing, yet I will not condemn it without cauſe, and judge it for a thing Impoſſible; for I ſee no reaſon but that the ſtory of the Snake may be full eaſily true, becauſe it is bred by it ſelf, and of more unfit ſtuffe in the ſame manner; and for the reſt all is one to nature, if the ſtuffe and place be meet and convenient, having her general ſeed of begetting (which I ſaid was all one in all things) in her boſome ever ready, and thereby making (yet as we heard before) all ſeeded Plants without ſeed ſomewhere, yea and perfect wights both water and Land ones; and at firſt when the ſtuffe, and wombe, and her own heat, and all ſerved very fitly, having wrought man and all ſo.

24. But now why is ſeed given up to things? becauſe nature for want of the former helps (as they could not laſt for ever) ſo not able in all places to work the raw ſtuffe of the beginnings ſo far, to ſuch perfection, unleſs ſhe finde both the ſtuffe well dreſt and half made to her hand; and a whole womb like an artificial fornace, to help and ſet her forward; well then for this one matter and manner, of reſtoring man, let us call it to the account of reaſon,

and conſider what is that ſeed that maketh man, and the place where he is made; what is all the work? *Is it any thing elſe but a part of man (except his minde) rotted in a continual, even, gentle, moiſt, and mighty heat? is it not like that the whole body rotted in like manner, and in a womb agreeable, ſhall ſwim out at laſt, quicken and riſe the ſame thing?* I cannot tell, I will neither avow nor diſavow the matter; *Nature is deep and wonderful in her deeds*, if they be ſearched and unwound to the bottom. I cannot tell, I ſay; nature may ſuffer this, but not Religion; and yet it is a dangerous trial as our men, and the Poet found by ſome mens ſayings.

25. *They might more ſafely have made a proof upon a piece of themſelves, which we call Seed, ordered by that skilful kinde of recoction (which hath been found true, as ſome report, and I think it certain)* or perhaps more kindly and throughly, but ſure more civilly and religiouſly in the due place appointed; for this alſo a kind of renewing of himſelf and waxing young again, when his child is (as *Ariſtotle* ſaith well) another himſelf, onely ſundered and ſet apart from himſelfe; but neither is this third kind enough for us; *we muſt have the whole and unparted man reſtored.*

26. Then the fourth is it I mean, which is indeed a mean between all the reſt, eſpecially between that empty and dan-

dangerous deed aforeſaid, performing more then the one in the out-ſide, and leſs within then the other: for this way doth not onely by a better race of refreſhing it with heat and moiſture, renew the skin, nails, teeth alſo, though theſe by the ſame way of putting off the old ones; but for the inward chief and needful parts, how out of the ſeed at firſt by the natural workman, it ſhall neither make nor mar any, onely change and alter, purge and place them all in their former ſtate and roundneſs, youth and luſtineſs.

27. Then let us ſee how we may be renewed and wax young in that order; beginning firſt with thoſe idle and needleſs things (I cannot call them parts) of the body, which after were made up, finiſhed, grew, and ſprung out from the leaving of our meat and nouriſhment; the *teeth, nailes*, and *hair*; as for the skin it is a part of the ſeed, or the cruſt that over caſt the thing, when it was fully baked; then as theſe had no certain courſe and order of kind in coming; for (to omit hair that goes and comes upon every light occaſion) ſome are born without nailes, and ſome with teeth; when others again have none before they be old, and ſuch like diſorders; ſo no doubt by skill they may come and go again without any hurt or great change to

the body. *Pliny tells of one whoſe teeth came again after he was an hundred years old, and upward:* and *John Macklain* an Engliſh Miniſter renewed his age and waxed young being very old as they ſay; and I know not well *Whether the Souldiers in Germany by drinking of a ſpring, by the River* Rhine, *had their teeth ſhaken out, and looſe and had them come again* a new. But this is certain that there be waters in the world, which by a ſpeciall quality make thoſe beaſts that drink thereof, caſt their haire, hornes and hoofs, and ſo renew them, as the Poet ſaith.

28. What need many words? this part is eaſy and of ſmall weight, and we may paſſe it over: but that an old feeble, withered, crooked, and barren man, ſhould be taken from the brink of his grave, as it were and led back to his former youth, and luſtineſſe, is a thing ſay they, both in truth falſe, and in reaſon incredible; nay if two ſuch men were ſet before us, it would ſeem in ſence ridiculous: indeed it will ſeem ſo to ſuch men as are either all ſence and no reaſon, or elſe whoſe wits are all beſtowed upon the ſearch of ſuch troubles as is not worth the ſearching.

29. If it had been ſpent about the deep and hidden works of nature, there would ſome have appeared as great as this is, and ſtayed

ſtayed all childiſh words; for my part I am willing to ſupply the want, to unfould the greateſt acts of kinde, and ſet them before you; but this work grows too faſt and proves bigger then either I wiſh, or would; it is planted upon ſo good and fruitfull a ground; yet have one or two of the fitteſt examples, and neareſt and match them, and this together that you may ſee it, at laſt, fall out to jeſt, and worthy laughter, (I am loth to fall into the mouths of jeſters) about a ſolid and earneſt matter, writen by a young hand.

30. Is it not as hard and wonderfull a change think you, to ſee a *woman ſuddenly prove a man*, as to behold an old man by little and little wax young again? compare this if you but doubt of the ſtory. *Pliny* is my Author ſtill, who reports of three ſuch ſundry chances, which he himſelf ſaw, (he named the place and party) and how performed upon her mariage day: *Cardan doubted no whit of the truth, but ventures at a reaſon for it* (which becauſe it is both likely to be true, and unſeemely to be told, I will let it go:) and he voucheth the ſame change again, but in another kinde, and yet more ſtrangely then the firſt, and whereof no man ever durſt or could hold a reaſon: The ſame man again ſaith, that the cruel Beaſt *Hyena, every year changeth her ſex, being by*

courſe

courſe on year male, and another year female, never ceaſing nor miſſing that ſtrange and marvelous turning; is not this a much more harder & greater kinde of change and alteration then that we ſpeak of? then we grant nature is able to do this if ſhe be willing; but it ſeemeth not becauſe ſhe never doth it; ſhe runneth ſtill if ſhe be not letted, her appointed race; but if there be many dead chances able to hinder and let this courſe of nature, how much more can the wit of man, (which is a ſpark of the winde which gave by kinde her Commiſſion) doth it? as ſhe doth often, if I might ſtand to ſhow it, both ſtoup and lengthen, and yet ſhe is never willing and conſenting. let us ſee then for this matter in hand, how skill is able to overrule kind by her own conſent, and make her willing to returne and wax young again; firſt let us know that all *Philoſophers, Roſie Crucians* and *Phyſitians* hold, the life and ſoule and naturall heat to be allwayes of it ſelf young and luſty, and never old, but to appeare ſo by reaſon of her failing part her inſtruments; and that I have often ſhewed in a kinde of fire waxing and waning according to her heat and motion; then here one good help to the great work of renewing: In like ſort the parts of the body are not marred and loſt, as they ſay of a rich man that he is decayed, when his money the life of the

the World, hath left and forſaken him; even ſo when our natural heat the life of this little world, is faint and gone, the body ſhrinks up and is deficed; but bring again heat into the parts, and likewiſe money into the bankroutes Coffers, and they ſhall be both luſty and flouriſh again, as much as ever they did.

31. But how may this heat be brought again? to make few words, even as ſhe is kept and held by due meat and motion; for if ſhe faint and faile for want of them only, then give her them, and ſhe ſhall recover her ſelf again; meat is the bait that draws her down; Motion comes forward like a gad-bee to prick her forward; but that work is performed in this order; firſt this meat which is that fine and *Ætherial* oyle, often diſcribed by Eugenius *Theodidactus* in his book entituled the *Rota Mundi*, and in my *Roſie Crucian Axiomata lib. 2. chap. 7.* exceeding piercing ſwiftneſſe, divides, ſcatters and ſcoures away the groſs and ſoul degrees and leavings, which for want of the tillage of heat, had overgrowne in our bodies and which was caſt like a blockiſh ſtay-fiſh in our way, *to ſtay the free courſe of the ſhip of life*, if ſhe liſted to ſtir and run her wonted race, (which ſome think it enough in this matter) but alſo ſcattereth all about her dew and deſired meat, and firſt moyſture

to

to draw her forwards. By which means our life having gotten both her full ſtrength and livelyneſſe, and returned like the *Sun in ſummer into all our quarters, begins to work as freſh as ſhe did at firſt*; (for being the ſame upon the ſame ſhe muſt needs do the ſame) knitting and binding, the weak and looſe joynts and ſinews, watering and concoct-ing all by good digeſtion, and then the idle parts like leaves ſhall in the hot Summer ſpring and grow fourth afreſh, out of this new and young temper of body, and all the whole face and ſhew ſhall be young and flour iſhing.

This is quickly ſpoken, ſay you, if it were as ſoon done. *It were happy Medicines*, nay that were a miracle; but I work no miracles; I only help, as I ſaid, the willing race of kinde, wherefore as a man is long decay-ing and wearing away, or rather in make-ing and waxing to his perfection; ſo in mending no doubt, he cannot return all at once, but muſt creep back by little and little, and ſo be reſtored; *or elſe I would have told you at firſt daſh of that ſpring in the Iſle* Bonica *which* Maſter *Edwards* doth witneſſe, will in few days reſtores a man quite (ſaving gray haires and wrinkles) and make him young again. Nay if I had taken a courſe to delight women and children, and to win credit among the common ſort, I would have

have ſought the Legend, and rifled all the goodly wonders in the world, and fitted many to my purpoſe. But as I ſerve Madam *Beata* my Love, and wait upon a wiſer mi-ſtreſs, yea and in the moſt inward and ſecret place among them, ſo I would by my will, ſpeak nothing that ſhould not be pleaſing in her ſight, and well ſounding in the ears of wiſdome; Wherefore let theſe few ſuffice for this matter being the truth, as I learned of Nature.

CHAP

CHAP. XVIII.

The way to Pleaſure, or the Worlds eſteemed Happineſs.

1. *Of poverty and riches:* 2. *Of worldly wealth:* 3. *Of* Arabian *under-ground bodies:* 4. *Of* Socrates *under-ground ſecrets:* 5. *That the heat of the earth boyles* Rocks *into Minerals:* 6. *Of Quick-ſilver:* 7. *The ſulphurous and Mineral quality of the breath of man:* 8. *The Frozen Aire:* 9. *Of Purging Quick ſilver:* 10. *Diſſolving of ſeeds and breaths of mettals:* 11. *Earthly Brimſtone to make a perfect weight:* 12. *Sun and Moon make man:* 13. *Of making Mettals:* 14 *Inſtruction.* 15. *Earth in* Power, *water in Quick ſilver equall:* 16. *Nouriſhment in Minerals and* Plants: 17. *Of groſſe and fine bodies:* 18. *Mineral heat:* 19. *Heat perfects Minerals, old covers the work:* 20. *Iron and Copper of the Nature of Quick-ſilver:* 21. *That Nature*

Nature intended white and yelow Copper as Gold and Silver: 22. *Silver and Gold in all Metals:* 23. *Degrees of Metalls cleanſed:* 24. *Nature changeable:* 25. *Of mending Nature by Art:* 26. *The imagination of Birds.* 27. *Guides:* 28. *Antimony:* 29. *The colour of Gold faſtned:* 30. *To die Metall:* 31. *To ſtay flying ſpirits:* 32. *To waſh the hands in Molten lead unhurt:* 33. *To ſtand the force of a Bullet unhurt:* 34. *To keep a Cloth from burning:* 35. *To uſe unripe gold and make it as good as the beſt:* 36. *How to make* Aurum Potabile. 37. *That Quick-ſilver may be bound, coloured and made Gold, and of ſtrange things.*

EVen this is the point at laſt which *the golden world* looked for at firſt; *the way to Pleaſure*, becauſe it is indeed the laſt & loweſt part, (being ſervants, and ſo to be uſed) and yet very needfull and not to be ſpared in this *bleſſed houſhold*; for although we have all helps to *long life*, *health*, and *youth* that may be, yet if we want the ſervice of riches, poverty will beſiege us, and keep us under and cut off and hinder many goodly deeds and works of *wiſdome* and *vertue*; but what are *Riches*? for the world by *Roſie Crucians* and *Philoſophers* agree not in this account; nor this within it ſelf; the World reckons ſtore of *Gold* and *ſilver* to be *riches*; *Ariſtotle*

Enough

Enough of needfull things: the *Stoick enough of Earth and Aire*. To begin here, theſe might be ſtretched and made large enough, but that we know their ſtraitneſſe: would they have us live by breath alone, and never eat, according to the guiſe which I ſet out in healing? be it poſſible, as it ſeemeth; yet it is ſomwhat feeble, as I ſhewed there, and ſo ſomewhat halting and unperfect (by lack of youth and luſtineſſe) for our full and perfect life appointed, beſides the means and hurts of poverty, which I right now touched. *Ariſtotle* is ſomwhat ſtrait alſo for beaſts, that I reckon are riches as well; if he had put in enough of things needfull for good life, wherefore we were made, he had ſaid much better; yet not all, for ſo ſhould all the bodily means and helps aforeſaid be counted riches, a great deale too confuſedly; now much leſſe can we rate the golden wealth right and true riches, becauſe a man may dye with hunger for all this; *So he that ſold a Mouſe for two hundred pence, dyed himſelf for lack of food, when the buyer lived*, and this was done (to let go fained *Midas*) when *Hannibal* beſeidged *Caſiline*; then true riches are enough of outward things needfull for good life, that is, for our *Phyſick* above ſet.

But becauſe that golden and worldly wealth

wealth is a ready and certain way & means to this (out bearing violence which no man can warrant) we will uſe the cauſe for the effect in this place & to ſtrive to ſhow how all men may get enough of Gold and ſilver and that by weaker means then *Hermes Medicines* as the place requireth, although by the ſame way concerning the ſtuff we work on; that is, by turning baſe metals into ſilver and gold, by the Art of preparing *Roſia Crucian Medicines* named in my *Harmony of the World*, lib. 1. *chap.* 12. this is the hard matter which turns the edg of worldly wits, the brightneſſe I ſay, of theſe healthfull things dazles the eye of the Common and blear'd people, becauſe it is in their account the beſt and higheſt, and moſt happy in the world; when indeed and truth as it is the leaſt and loweſt, and worſt of all the helps unto *Phyſick* belonging, ſo it is in proof and tryall the leſſe hard & troubleſome, both to *Art* and *nature*, the moſt ready and eaſy to be gotten and performed.

3. And to ſhow this (we will make no long tarrying) it were firſt good to enter into the way and order which nature below keepeth, in making the *Metals under ground*; if I thought I might not run into *Socrates* his accuſation, for ſearching over deeply the under-ground matters: but I hope I ſhall not now by the mighty paines of the miners

ſpades, and mattocks, the way is made ſo plain before me, or elſe ſure as they be, indeed I would account them over deep and hard for my pen to digg in.

4. Then all underground bodies, which the *Arabians calls Minerals*, are either ſtones or hard Juices, (which we name middle mineralls) or elſe they be Mettals; theſe as all other perfect things have all one ſtuff, earth and water, and one workman the heat of Heaven, as I ſaid above, for their wombs, becauſe they be but dead things as they call them, the earth will ſerve. But for that nature meant to make moſt perfect things in that kinde, which require long time to finish them: ſhe choſe a moſt ſure and certain place even the dead and hard rock it ſelf, not to the end the Earth might hide them as hurtfull things, and leane upon them with all her weight, as *Seneca* ſaith very ſeverely, or rather very finely, (for we know how he hunts after fineneſſe) like an *Orator*, to whom it is granted *to lye a little in Hiſtorie*, that he may bring it in more prettily, as the Orator himſelf confeſſeth.

5. Then the manner of the work of Minerals is this, firſt the water peircing downwards, ſoftens and breaks the rock, taking her courſe ſtill that way where it is ſofteſt, to make the crois and crooked race, which we ſee of wombs, called vains or pipes of

the Minerals; but as the water runneth (to take the ſtuffe as the next thing in order) it waſheth and ſhaveth off ſmall pieces of the rock, and when it ſtands and gathers together in one place by continual draining, cleanſeth and refineth the ſame, untill the mild heat of the earth, which is the heat of heaven, come and by long boyling, makes it thicken and grow together into one body of many kindes, according to the difference of the ſtuff and heat, which they call hard Juices, as I ſay, or midle Minerals.

6. This workman continuing and holding on his labor (this *Agricola* ſaith, the cold and drought of the rock now layes upon the ſtuffe, and by little and little, and at laſt bindes it into that hard form of a mettal; nay though *Ariſtotle* from the beginning gives the work to the ſame cauſe) out of the heart as it were, and beſt part of them, wringeth out at laſt a clean, cloſe, and heavy, raw, wateriſh, and running body called *Quick-ſilver*; here it ſtandeth in perfection of this Mineral work, except there chance (which chance happens often) by the means of the boiling, any contrary, whole and dry breath of the ſame kind, to be made with all in the ſame places, then the meeting with the raw, wateriſh, and unhappy lumpe, like rennet with milk, or

ſeed with menſtrue, curdles, thickens, and faſhions into the ſtanding body of mettal.

7. This mineral breath of man, for his likeneſs in quality (though their ſubſtance do greatly differ) do uſe to call *Brimſtone*; now then this ſecond and earthly heat is come into the work, the middle heat of heaven ſets the ſtuffe which ſtayed before to work again, and drives it forward, and theſe two together by continual boiling and mingling, alter and change, cleanſe and refine it from degree to degree, untill at laſt, after many years labor, it comes to the top of perfection, in cleanneſs, fineneſs, cloſeneſs and colour, which they call gold; theſe degrees if the heat be gentle and long-ſuffering (as they ſay) *be firſt Lead, then Tinn, thirdly Silver, and ſo to Gold*, but if it be ſtronge and ſuddain, it turns the weak work out of the way quickly and burns it up quickly, and makes nought but *Iron*, or at the leaſt if the heat be ſomewhat better, *Copper*; yea and ſometimes the fullneſs of the earthly *Brimſtone* alters the courſe of nature in this work, as alſo there is odds of *Quick-ſilver*; but indeed the cauſe of all the difference, is in the working-heat that maketh and diſpoſeth the beginning, mideſt and end of all, thus and thus, according to her ſtrength and

and continuance, and which is the main ground to this purpoſe, *Quick-ſilver* is the mother of all the mettals.

8. Now when the work is done, it lyeth yet as it did all the while in a thick flowing form, like the form of a molten mettal, and then it is fit to make Teleſmes for love marriage, health, long life, youth, gaming; for fortune in Merchandize and Trade; for war and all other things. But when the owner comes to enjoy it, bringing in the cold breath of the air upon it, like unto Corral, and other ſoft and growing Sea-plants, it freezeth and hardeneth of a ſuddain fit for the turn and uſe of man in other things, wherefore it was made and ordained. Theſe be the grounds of the moſt and beſt of our men *Roſie Cruſians*, that is of men beſt ſeen and furtheſt travelled in ſuch matters, where unto *Cardan* a man indifferent, and none of us, yet very learned, agreeth jumpe as may be; but leaſt theſe dime and little lights may ſeem to be darkned, with the brightneſs and fame of *Ariſtotle*, and his Scholar *Theophrat*, and the late renowned *Agricola*, holding hard the contrary, and the ſame ſometime ſtiffely maintained; I will as much as in me lyeth, and my narrow bounds will ſuffer, endeavor to lay the reaſons all down in order, which moved

them to think thus, and ſtaid them in the ſame opinion; that wiſe men at leaſt may lay one reaſon with another, and judge which is the weighteſt and worthy to bare the beſt price, with the vain regard of outward ſhews and authorities.

9. Firſt, That the Mineral ſtuff ſprung out from the rock ſhavings aforeſaid, all cunning Miners can tell you, who ſtill by the nature and grille of the ſtone, though there be twenty ſeveral ſorts (as there be ſometimes in the rock) are able certainly to ſay this or that vein followeth. But to paſs over lightly the lighter matters, and ſuch as they grant as well as we; that *Quick-ſilver* is the neareſt ſtuffe or menſtrue, or mother of mettals, that is the thing in great ſtrife and queſtion, when it needed not in my opinion, if we mark the conſent of all thoſe men, in all Nations, that put the name upon things, which were not of the unwiſeſt ſort, flatly to allow this ſaying, when they by calling it in *Greek*, *Latine*, and all other tongues quick or liquid Silver, in ſecret meaning plainly ſay, that if by the force of thoſe two whole workmen aforeſaid it were ſtayed and better purged, it were nothing elſe but Silver, for indeed *Avicen* and ſome other of the Learned ſide, leaving out the middle degrees, hold the very ſame opinion, which I

I allo think true, if the ſtuffe and heats (as they are in hot Countries) be good and faultleſs, but the diſquiet will account this kind of argument unskilful, and ſo caſt it off, then remove the cold that at laſt came upon the mettal and hardened it, and it appears to the eye nothing elſe but ſuch an altered *Quick-ſilver*.

10. Or if the witneſs of ſence be ſometimes falſe and deceitful, enter our Schole and behold them by a more kindly and gentle way lead back to a true *Quick-ſilver*, both in cold and heat abiding, being a true rule in Roſie Crutian Phiſick and Philoſophy, every thing to be made of that whereunto it is loſened and diſolved. But if all this will not ſerve, paſs a little further into the border and edge of ſecrets, and you ſhall ſee them by following the ſteps of kinde underneath (which I marked out before) that is by ſowing the diſſolving ſeeds and breaths of mettals upon *Quick-ſilver*, to curdle and bring her in that form of metal which they will and wiſh for.

11. Now for that earthly *Brimſtone*, nature doth make a perfect wight, and is fain to break her firſt order, and to take the help of a whole womb, & of another workman; even ſo to frame a perfect dead creature beſides the help of *Eugenius Theodi-*

dactius; both to fashion and to boile it to perfection.

12. Then as *Aristotle* saith, *the Sun and Moon make a man*; and the rest have two working and moving causes, the heat of heaven, and the breath of the male seed; so in this work of mettals, there is not onely the great and general begetting breath of heaven; but also the private and particular seed of the earth their father, that there lacks a little earth to slay *Quick-silver*. *Aristotle* himself sheweth, by a pretty like example (he saith) *that hearts blood floweth still when it is cold, when as others stands*, because it wants those earthly streams which others have, to make it grow together, as we may see by tryal finding no blood which hath them with a strainer taken away, to stand and cluster, but run continually. Even so take away the *Earth* and *Brimstone* of a mettal (which our Art can do) and the water will not stand again but flow for ever; and this is general if we mark well, that nothing stands and leaves his running before earth, ruling binds and stayes him.

13. Whosoever allows not this way of making mettals, besides other fails and errors, he shall never unfold the nature of *Quick-silver*, as we by *Aristotles* and *Agricolas's* strugling and striving against the stream

stream about it, giving the cause of his flowing and flying from the fire unto abundance of aire in him, for then his lightness and feeding of the fire, two things far from his nature would as well as in all airy bodies, shine forth and appear unto us.

14. But he that stands upon *Eugenius Theodidactus* grounds and rules laid down before may easily perceive his own raw, cold, and watery condition, to make him fly the fire his enemy; and this even proportion in power and equal rule of earth and water in him, to be the cause of his runing.

15. The first is plain, but that there is as much earth in power, as water in *Quick-silver* (albeit it seems all water) and no more of this then of that, surely mingled and put together, appears because it is the onely dry water in the world; her earth haling one way makes her dry, and her water another causeth her to flow; but this is a certain sign thereof, that when we find by reason all other things, if either earth or water ruleth over them, either to stand with cold and harden, or else to melt with fire and water; yet we see plainely this one dry water called *Quick-silver* to stoop, and yeild to neither; but to our purpose.

The

The reaſons why the heat of heaven is the workman in the Mine, are many; but hear a few and briefly delivered, if he worketh and mingleth (as I proved above) all perfect mingled bodies, then that ſhall let and bar him from this labor alſo, the depth and hardneſs of the rock? No, for if thoſe ſubtile bodies which we call ſpirits, are able in the opinion of all men, to pierce through ſtone walls without breach or ſign of paſſage, how much more ſubtile and able to do it, is this heavenly ſoul? But all men grant the workmanſhip of livings to flow, from that onely cauſe and fountain? then tell us how it comes to paſs that *Fiſh* (by the witneſs of good Authors) *are ſome times found in the deepes and ſound earth, where no water runneth*, nay which way do very *Toads get into certain ſtones in Germany, and Mill-ſtone rocks in France*, even ſo cloſe that they cannot be ſpied, before they be felt in grinding and break themſelves as *George Agricola* reporteth

16. But if Minerals as well as Plants take their food and nouriſhment, wax and grow in bigneſs, all is clear I hope and void of doubt; this will I prove hereafter.

17. In the mean time let us win it again by proof and tryal, the ſtrongeſt battery that may be; cold bindes and gathers in the ſtuffe both like and unlike, groſs and fine

ne together, without any cleanſing or ſundering; but mettals eſpecially are very finely and cleanly purged bodies. Again if cold frozen and packt up gold together, the force of heat (as we ſee the proof in all things) ſhould cut the bands and unmake the work again, which is not. To this, what colour ſprings from cold, but his own wateriſh and earthly colour? that if a thing be dyed with other colours, we know ſtraightway where it had them; beſides cold leaves no ſmell behind it, but heat is the cauſe of all ſmells, then to omitt the firy ſmells of ſome ſtones, and ſweet ſavor of others, and the variety of ſent in juices happened it that Silver found at *Marſberg ſmelt like violets*, as *Agricola* reporte; that all men feel the unpleaſant ſent of *Copper* and other baſe mettals. But mark the practice of the plain men, when they deviſe and judge of a Mine below, they take their aim at no better mark, then if by grating two ſtones of the hill together, they feel a ſmell of Brimſtone, becauſe they take thus the leavings of the mettals in their concoction. To be ſhort do but caſt with your ſelves, why there be no mettals but in rocks and *moun'aines*, unleſs they unload and ſhut them down into the *plain*, and then wherefore foul mettal in cold Countries, and fine *ſilver* and gold, beſides precious

cious ſtones in hot Countries, and you ſhall find the cauſe of this to be the difference of the refining and purging heat, and the cloſeneſs of the place to keep in the heavenly heat, and barrenneſs withall, and emptineſs of Plants to draw it forth and ſpend it.

18. Some cannot conceive how heat ſhould cauſe this matter, when they feel no heat in the Mine; I will not ſay to ſuch that this heat is moſt milde and gentle every where, and there eſpecially; but bid them bring a piece of Mineral earth, and lay it in the open air, and they ſhall feel if they will lay their hand upon it, no ſmall but a burning heat, by the cold blaſt ſtirred up and cauſed, even as the lurking heat of Lime is ſtirred up with water.

19. Wherefore we may ſo ſafely ſit down and build upon it that all Minerals are made with heat, and get thereby their being and perfection, albeit the outward ſhape and laſt cover as it were of the work, is put on by cold.

20. Now for the ſteps and degrees of metta'ls, that they all except Iron and Copper, though ſome do not except them, ariſe from the ſteps and degrees of backing the ſelf ſame thing and ſtuffe of *Quick-ſilver*, it appears in Lead Mines, where it always for the moſt part ſome Gold and Silver

Silver found by report of good Authors; and therefore albeit ſaith, that cunning Miners, uſe in ſuch caſe to ſhut up the Mine againe, for thirty or fourty years, to bake the Lead better, and bake it on to putriſaction, and that thing to have been found true in his time in *Secavonia*,

21. But what do White and Yellow *Copperis* found in the ground ſignifie unto us, but that Nature was travelling by way of concoction unto the end of Silver and Gold. Again how comes it to paſs that plain Artificers can fetch out of every mettal ſome Gold and Silver? and out of theſe ſome baſs mettals, unleſs Gold and Silver were the heart and beſt part of the whole body, and of one ſelf ſame thing with the mettals.

22. Nay *Paraſelſus* avoweth that not only in theſe, but in Mines of minerals, things further off as you know, are never without ſilver and gold; and therefore he giveth Councell to water them, as if they were plants with their own mine, & kindly water, aſſuring us that they will grow up to ripeneſſe, and in few years prove as rich as any gold and ſilver mine.

23. Then we ſee at laſt the ſtrength of this Mettall in ground unſhaken, and ſtanding ſure for all the battery of the ſtouteſt *Grecians*, that all mettalls have but one *quick-ſil-*

ver

ver, kinde and nature, being all one self same thing, differing in degrees of cleannesse and fineneſſe, cloſſeneſſe and coulour; that is from Accidents ſpringing out from the degrees of boyling and decoction: it is now time to go to build up this matter, and to ſhow how theſe low and unclean mettals may be mended and change into Silver and Gold, to make the way to attain Riches, if all mettals are ſo near & like one another, eſpecialy ſome of them (which I ſet down before) wanting nothing, but continuance of cleanſing and purging by concoction, then ſure this change may ſeem no ſuch hard impoſſible matter, nor to need perhaps to help the divine Art of *Hermes* Medicines, but a leſſer and baſer skill may ſerve the turne.

24. And as nature is not poore and needy, but full of ſtore and change, ſo may skill if ſhe will follow the ſteps of nature, finde more wayes then one to one matter then which is the lower way and leſſer skill following nature? we will fetch from that way you ſay nature take even now below the ground what is that; *I will tell you ſhortly.*

25. As nature in her work below uſed hot workmen, ſo will I, example in this place: and mention the five leſſer and impurer Mettals, *viz.* ♀ ♃ ♄ ♂ and ☿ may be mended and changed into the greater and moſt perfect mettals, *viz.* into ☉ and ☽ but this

this cannot be done without the Philoſophers *Pantarva*; and now let us returne to our work in hand in the Courſe of Nature. And becauſe we cannot tarry her leiſure and long time, ſhe taketh to that purpoſe, we will match and countervaile her little heats with proportion anſwerable and for our time, that we may do that in forty dayes, that nature doth in ſo many years, and this proportion is not hard to be found, when we conſider the odds and ſpace, that lyeth between the founders fire, and the gentle heat of heaven; and again the difference of ſuch a ſcouring purgor, as that Eater above conſuming Stones and *Iron* ſo quickly and the milde heat and laſy breath of a thickened *Quick-ſilver*. And therefore as the minners do well in trying and purging the rude mettall from the outward filth and lewings, beſides a great outward fire, to put to the limpe many holle and piercing things to further the work of boyling, and ſo after they have done and made the mettall clear and handſome, if we mean to cleanſe them further from the inward filth and drouſineſſe, we muſt take the ſame courſe, but with greater force and skill, even ſo much more, as it is more hard to part away the inwards, and imbred uncleanneſſe, then the outward and ſtrange ſcurfe and foulneſſe.

Although

Although I did ſet before divers diff.rences and markes upon the mettalls, yet indeed there are but two to be counted of; and there is no odds between them, and *Gold*, but in cloſeneſſe and coulour; the reſt is cleaneſs, fineneſſe, and ſtedfaſtneſſe in the fire, follow all under cloſeneſs, for a thing is cloſe, when much thing is packt up together in a narrow room which cannot be except the ſtuff be clean and fine before, and when this is ſo pact up, it muſt needs be weighty and ſtedfaſt alſo, heavy for the much ſtuff, but ſtedfaſt for two cauſes; both for that there is neither Entrance left for the fyre to pierce and divide the ſtuff, (and by diviſion all things are ſpoyled) nor yet any groſſe and greaſy ſtuff the food of fire, remeaning *Quick-ſilver* as I ſaid was cleane at firſt, & if it with a fine brimſtone you ſtay & faſten it, which is often in hot countryes) it ſtraight way (I mean without any middle ſteps) prove Silver and then Gold: but if that curdling breath be foule and greaſy (as it is moſt commonly) it turns *Quick-ſilver* into foule metals firſt, and the work muſt tarry a longer leiſure to be made clean and perfect, that is untill ſuch time, as that foule *brimſtone*, be clean purged out as it is onely in *Gold*.

26. That Nature doth in due time, and Art by imitation may part and drive away all

all the filthy Rennet, this is a ſigne becauſe it is no part of the thing; how is that proved all the filthy rennet, this is a ſign becauſe it is no part of the thing; how is that proved? for that is the male ſeed that begets, makes, and faſhions all, and nought begets it ſelf, but is made by a ſtrange and outward mover, which is like the Carpenter, or other workman towards the work he maketh, that this is ſo, it is, plain by the male ſeed of wights, which is not the material ſtuff ſeen with eyes (that is but a ſhell, given for the ſafe keeping) but an unſeen hot breath of their bodies, whereby alone without the help of the ſhell, many wights beget their Mates with young, as we may read in *Ariſtotle* and other good Authors; what makes it ſo plain, *As the barren eggs which many Birds faſhion fully in themſelves by conceite of luſt, wanting onely an outward quickning cauſe from the male*?

27. Then how ſhall we purge out this foul and greaſie workman, to make the work of any metal cloſe and well coloured? Nature would have done this in time by concoction, without any other help; but we muſt haſt to ſhorten the time fit for uſe, two deviſes, one to breed cloſeneſs, and the other to bring on good colour; the firſt is a binding ſhell, the next is a dying cunning, for

the firſt, let Nature ſtill be our guide and leader.

28. As ſhe in all her eaſie changes, uſeth to conſume and raze out the weaker with the ſtronger; like ſo we, if we mean to devour and conſume all the greaſie & groſe ſtuffe of the mettal, that when all is clean and fine, the mettal may draw it up cloſe together; we muſt encounter it with a ſtrong like; what was the *Brimſtone* or any other filth in Quickſilver, and of what ſtock think you? Did I not tell you it ſprung out of a confuſed heap of middle minerals, and was a Mineral breath and vapor? then let us take the foul and ſharp minerals, and in a ſtrong fire ſet them upon the mettals, and they ſhall ſure by ſearching and ſifting round about, quickly draw to them, eat and drink up all the water like droſs of the mettal, and leave the reſt which is unlike clean and untouched; I need not ſtand any more about it; do we not ſee how Soap a fil by ſtrong cling in battail, and working with a foul and filthy cloth, makes it clean and ſpotleſs? Nay, to come nearer, how doth *Antimony* that fierce and foul mineral, where he is ſet on work with Gold to cleanſe him, ſearch and run over all the mettl, take and conſume his like meat, and the ſtrange and unclean parts, leaving the reſt as unlike and unmeet for him; to be

ſhort, if you mark well, you ſhall find it the plain ready and kindly way, not onely in all purgings, but in every natural thing.

29. Then let this part go by, and ſith now the mettal is as clean, fine, weighty again as *Quick-ſilver*, or cloſe & ſtedfaſt as Silver, or rather more; let us take the next in point hand, and bring on the colour of Gold, this ſtandeth upon two ponits, it muſt have the fairneſſe and laſtingneſſe of Gold.

30. But hear is all the cunning, to dye the mettal all over, with an everlaſting colour; to this purpoſe, it had need be able to peirce the mettal, and to abide at fire; that firſt is not hard again, But how ſhall this be done? perhaps we need not ſtrive before we lay the colour, to make it ſteadfaſt and binding; but like as Gold will, ſo faſt embrace, and hold his flying, make quick-ſilver, if ſhe be a little cleanſed and made fit to receive him, that no fire ſhall depart them; ſo the cloſeneſs of this one ſtedfaſt mettal ſhall defend and ſave the colour; but ſuppoſe it will not, yet if Iron and Copper, nay, the midle minerals may be bound and made abiding in the fire (as our men hold and teach) then their colours may be ſtaid and made ſtedfaſt alſo,

31. What is remaining, if you be not yet content go to School and learn to faſten and ſtay flying ſpirits, as they call them, *Cardan* who denyes it poſſible to make an open mettal, cloſe and ſtedfaſt, yet allows this matter eaſie, and ſith we are here, and he ſo ready, let us talk with him a little. I marvail much at him, a man ſo well learned (but indeed not skilled in the Art, the chief of all Learning) that although he had ſpoken well a great while, and allowed all mettals to be made of one ſtuffe, and to travel by one way of concoction unto one end, *Gold*: and to differ by one accident onely and chance of thoſe degrees of boyling, and thereby yeilded that all the foul mettals may be turned one into another, and Silver-like wiſe into Gold; becauſe it is nothing elſe but imperfect Gold, and the worſer part thereof, wanting nought but colour which eaſie and a little cloſeneſs, which by purging out the greaſie food of fire may be given him; yet for all this, he denys it poſſible to change any of the lower mettals into either *Sol* or *Luna*, becauſe of our ſuddain heat (as I ſaid) of *Mars* and *Venus* being burnt they cannot be brought to their old Mercurial clearneſs, nor yet be made abiding nor ſtedfaſt in the fire.

32. This he would never have ſaid if he had been brought up in this our trade of Learning, he ſhould have ſeen us eaſiely lead the mettals back from whence they all came, and then, by means aforeſaid ſtay them; for, he grants himſelf that all the cauſe of uncloſeneſs, unſtedfaſtneſs and waſting in the fire, is that our fatty Brimſtone, and that it may be cleanſed out of Silver; why not out of the reſt alſo? will they not abide the violence? not at firſt, but by little and little they will, as gentle and wiſe men know how to uſe them, there are others alſo as well as he, *Eraſtus* and ſuch like, that deny this art of changing; if I thought thoſe men needed any labour of reproof, who through ignorance of the points they handle, blunder and ruſh in the dark, croſs, and reprove themſelves, all about in ſuch ſort as they ſeem rather to move pitty to the ſtanders by, then to make a challenge, and to call forth an adverſary. Then ſuch men I will exhort to be better adviſed, by the view of certain plain examples which I will lay down before them, and thereby with them, to ſtay their over ſwift and fore-running judgements, until they come to the tryal and battel it ſelf, in that which ſhall follow. *Lead*, as that workmen know is one of the greateſt ſpoilers of his fellows, the foul mettal in the world, ſave them from the rage of him upon a ſhell of Aſhes, which they call a Teſt,

Teſt, and he is counted ſafe, ſure, and ſtedfaſt enough againſt all eſſays. A few years agoe when I was in *Egypt*, about *April* one thouſand ſix hundred and fifty, *Tranſilanus* a Learned man of *Alexandria* told me of a man at *Chaffalovia*, which I know not how ſo annointed and armed himſelf, I mean his face and hands, as he could ſuffer to waſh them in molten Lead.

33. Another time I was in *Arabia*, and from thence ſailed to the *Rock called Alexander*, and further to *Anſalerne* and *Chriſte* upon *Euphrates*, in the year one thouſand ſix hundred fifty and two; about *May* I met *Hemet Obdeloh* and the *Alcades* amongſt many wonderful things, this I ſaw, one who durſt oppoſe his naked body to the violence of a *Bullet* ſhot from a *Muſket*; and this naturally his fleſh was hardened by a charm. Why may not then by the ſame example a tougher and harder Metal be more eaſily armed and fenced againſt all force and violence.

34. In my *Oriental Travels*, you may read of the events in nature experienced, and again to be experienced by my ſelf; nay you ſhall ſee more wonders by the skill of nature eaſily performed, *clear Chryſtal ſaves the cloth that is wrapt about it from the rage of the fire, ſo doth oyl defend paper, in ſo much that you may boil Fiſh therein, without either burning the paper, or the oil ſoaking through*, and all this is becauſe the extream and deadly fewds do ſave the middle thing by their working. Is it then a wonder, if *Iron* or *Copper* be by ſome pretty ſleight, or kindly skill defended from all fire, and made ſure and ſtedfaſt.

35. To draw nearer unto you, it is very well known that baſe and unripe *Gold*, fit only for Toleſmes when it is, ſee my *Roſie Crucian infallible Axiomata*, *lib.* 1. in the Preface; as it were a mean between *Silver* and *Gold*, wanting colour and cleaneſs, waſting much away in time of proof and tryal, may by ſome of the leſſer and and lower degrees of binding, be refined and made as good as the beſt gold in the world; then is there any let in reaſon, why the reſt, eſpecially Silver, by ſtrong and more forcible means may not be bound and coloured and reach perfection.

36. Now before I travel further, it is firſt neceſſary to prevent the deluſions of the Mountebankes of *London*, and in other places; and let you know the truth that you be not deceived by thoſe that pretend to have *Aurum potabile*, and thoſe experienced Medicines Madam *Beata* taught me, as you may ſee in the Preface and Chap. 12. of my firſt book *of the Harmony of the world*. None hath theſe true Philoſophical Medi-

cines,(but *Eugenius Theodidactus*,and Doctor *Culpeppers* widdow) imagined to be attained by the ſtudies of one Dr. *Nich. Culpepper* who learned of me; 'tis truth *Nicholas Culpepper* was a friend, but not a Maſter to the Golden experienced Medicines. But to undeceive you, the Poſt-Doctors and pretenders err, and in ſtead of Potable Gold, the *Panareæ Pantarva* which is the quinteſence *i.e.* and tincture of Gold,*&c.* have given to men an impure Calx of Gold, not conſidering the difference and evil that follows upon it: Gold Calcined or powdered, if it be given to men, is gathered into one lumpe in the ſtomack, and does no good to the patient, it guilds the bowels and ſtomack, and hinders the concoction, whence many and various ſickneſſes follow, and at length death it ſelf; I were going at the finiſhing hereof into *Italy* which I left for health ſake,*&c.* Take no Mettallack Arcanum or Medicine into your body, unleſs it be firſt made volatile, and it be reduced into no mettal. The beginning to prepare potable Gold is this; ſo may ſuch a volatile be afterwards diſſolved in ſpirit of Wine, that both may aſcend together and be made volatile inſeparable, and as you prepare Gold, ſo may you alſo prepare potable *Luna*, *Mercury*, *Venus*, *Mars*, *Jupiter*, and *Saturne*; it is hard to learn without practice

practice and a teacher. But to return to our purpoſe, and to conclude if we may bytracing and diligently perſuing the footſteps of nature, which ſhe treadeth daily, turn and plant of wight into a ſtone, and minerals into a mettal, and Lead into Tin, nay Lead into Copper (as I will prove hereafter) with ſo great exchange and encreaſe of center and cloſſeneſs; then tell me why by means fitted in proportion, Lead, or rather Copper may not be turned into *Silver*, or either, of theſe eſpecially Silver into Gold.

37. Therefore to make up all *Paracelſe* reports for certain, that in *Corinthia* they commonly turn Copper into Silver, and this into Gold in *Hungary*, though he names not the means whereby they made thoſe exchanges, yet we may eaſily judge thoſe ways, of binding and colouring ſet down before, that is, leſſer ways then *Hermes Medicine*, and yet ſufficient to ſerve our turn, and to raiſe that wealth appointed, as we may ſee by gueſs of their common practice, which elſe were empty, vain, and fooliſh, as alſo by the light change of middle minerals in reſpect of the return and gain of gold. And if the praiſe of an enemy be lightly true and uncorrupt, Let us here what *Poetus* a denyer of the Art of *Hermes* confeſſeth upon his own experience;

that

that Quickſilver may be divers ways bound and coloured and made perfect Gold and Silver; and on may when it is with Brimſtone burnt and made *Cinaber* very gainfully (which thing *Joannes Chriſipus* found true) and further that in his due time and place *Mercury* by the ſmoak of *Brimſtone* within one moneth will be turned into perfect *Luna*. I might preſs you with more as good proofs and tryal of men of credit, but here is enough, I ſay to ſtay your judgement for a while, let us go forward.

CHAP. XIX.

The two guards of ſafety, Wiſdom, and Vertue, to the Soul and Body, with other wonderful truths experienced and publiſhed by good Authority.

1. *Will and diligence*: 2. *Of the difference of Sapience and prudence*: 3. *Of the mind and ſoul*: 4. *Earthly Judges*: 5. *Of the ſervants of ſouls and ſpirits*: 6. *Meſſengers of ſpirits*: 7. *The power of ſpirits in receiving ſhapes*: 8. *Motion of the ſpirits and members*: 9. *That the Æther carrieth the ſoul and all his beams down into the body*: 10 *The excellency of man*: 11. *The nature of Age, and youth in cold and hot Countries*: 12. *Of Stars and Prophets*: 13. *That a beaſt may put on manly nature*: 14. *Of a Mole*: 15. *Of the degrees of Nature*: 16. *Of the cauſe and cure of Kind*: 17. *To mend man in nine or ten off-ſprings*. 18. *The nature of Parents*: 19. *Of diſeaſes and Leaproſie*: 20. *Wit and madneſs*: 21. *The cauſe of fooliſh bodies and the Mixture*. 22. *The cauſe of Vertue*: 23. *The cauſe of manners*: 24. *Of the Will and mind of man and Stars*: 25. *Of the place of the Sun, Air, and food*: 26. *Of the Poles of the world*: 27. *Pepper turned into Ivy*: 28. *The cauſe of diſtempers*: 29. *The cauſe of monſtrous children*: 30 *The cauſe of Madneſs*: 31. *The cauſe of joy or fear*: 32: *How to temper the heart and liver*: 33. *Of that proceedeth from the heart and liver, &c.*

YOu have ſeen now happineſs, knowledge, long life, health, youth, pleaſure, and are diſpatched, and we have got ſuch a goodly quire of helps, inſtruments, and meanes, to *wiſdom* and *vertue*, that is to perfect *health* and *happineſs*; what is wanting, but will and diligence, to bring all men unto it, unleſs there be ſome as there be many, ſo lude and fond by birth and nature,

ture, having their difference defaced, and being ſo far from their kind eſtranged unto the kind of beaſts, that although they lack not theſe helps and furnitures, no nor good will and indeavour to ſet them forward, yet all will not ſerve to mend them and bring them to wit and goodneſs.

Then let us ſeek the *ſalves* for theſe two *ſores*, likewiſe that we may make it at laſt a whole and perfect pleaſure and happineſs; let us, I ſay, bend our ſelves to ſhew the means, *How all foul and vitious perſons may be cured and brought to health of minde* (*which is wit and goodneſs*) no cure can be skilfully performed, without the cauſe to be firſt known and removed; the cauſe of *wiſdom* and *vertue*, and ſo of their contraries (for one of theſe do bewray another) I opened heretofore when I brought into the bound and houſhold of wiſe men or Roſie Crucians, that two other properties that is clearneſs and temperatneſs of body, but becauſe we have no ſuch bounds and beginnings, as the meaſures have given and granted, and it behoves if we mean to build any thing our ſelves, to lay all the foundation; let us take the matter in hand again, that thoſe two are the very cauſers and makers of this health of minde, that is of *wiſdom* and *vertue*, and then teach the way to apply the remedy.

2. To

2. To begin with *wiſdom* (for that *knowledge* had a being before *doing*) and therein to let paſs all the idle ſubtilties about the difference between *ſapience* and *prudence* (if I may ſo term it for once and uſe it not) as one of them to be ſeen in general and everlaſting, the other in particular and changeable things, and becauſe they ought ever more (as I ſhewed at firſt) to go together (even as our Engliſh tongue better then either Greek or Latin, hath linked and ſhut them up both in one word together) *I will take the common and true bounds of wiſdom*; that is, *wit and knowledge of divine and humane things*; theſe containing in all mindes and bodies, and affairs of private men, families and Commonwealths, it will be very hard indeed to bring the *French* Fools to underſtand all theſe matters; but let us march, we have paſſed great dangers, &c.

3. And if in this diſcourſe of the minde (as well as in the former of the ſoul, and ſome other) *I call in again the beſt Philoſophers*, and make them abide the brunt, I hope you will not blame me in a courſe ever blameleſs and allowed in matters of ſuch weight, both that the truth might be the better bolted out, and the man warded with a charm againſt the ſhot of envy.

4. There-

4. Therefore leting paſs theſe *earthly Judges* as *Ariſtoxenus Didarchus*, *Pliny* and *Gallenefis*, who rating the minde as an earthly thing, do judge it to dye and to be clean razed out with the body, and all other wrong opinions with the ſame mind; old *Philoſophy* and *Roſie Crucians* (where it is beſt adviſed) hold and teach, that as the ſoul and life of all things is all one with it ſelf, and all the odds ſprings from the divers tempers of the bodies, ſo the divine and immortal mind proper unto man, and *Author of wiſdom and vertue*, to be wiſe and a likewiſe, and one and the ſame in all points, in all men, *as God from whom it came, is one and wiſe*) and to differ when it is divided, and ſent into ſundry places, *Even as many rivers paſſing through many grounds, of ſundry qualities do lightly every one take a fundry taint*, ſmak and nature from the ground, though at firſt they all ſprung and flowed from one fountain or head, or more fitly like as there are innumerable kindes of lights in the world, differing to the ſeats and houſes that receive them, when the light of the Sun from whence they all receive light, is of it ſelf all one and the ſame in all places. Then as the Sun (think not much if I be ſtill driven to likes, becauſe it is the lightſomeſt way of delivering divine things, wherein you ſee me plunged; for as the eye can behold all things

things but her ſelf and the Sun, and thoſe it cannot ſee but in another thing fit to repreſent the figure, even ſo the minde cannot underſtand her ſelf, nor yet other divine matters, ſo well as in a like and compariſon) as the Sun, I ſay, of himſelf ever ſhineth, and ſeeth all things if his beams be not ſtopt with a cloud or ſome other thick imbarement, even ſo, the minde alone, and before ſhe fall into the cloud of the body, is ever buſie and likewiſe knoweth all things, as unto ſo divine a thing belongeth, but now ſhe is ſo intangled and darkened in this manner, ſhe is ſometimes idle, and never ſeeketh all things yea nought at all, without the leave and help of the body.

5. This courſe therefore ſhe now taketh, ſith ſhe may not her ſelf ſtep forth and range abroad, to ſee things, ſhe craves and takes the help of the ſoul and his ſervants, which they call beams or ſpirits; firſt ſhe uſeth the outward ſpirits that ſit in the edge and border of the body for meſſengers to receive (by means of their inſtruments, the parts where they lodge) and bring in tidings, that is ſhews and ſhapes of things, and then the inward beam ſitting in the brain, takes the ſame tidings and repreſent them, as it were in a glaſs; before her, that ſhe may caſt her light (which they call the ſuffering or receiving minde) upon them and

ſee

ſee them to skip over the known fine; inward wits which we have (not unfitly) compared to a glaſs, are divided into ſundry and ſeveral ſeats and offices. Firſt one ſort called, thought inhabiting the fore-part of the brain, takes, holds, and repreſents the ſhapes, let in at the windows of the fine outward ſences; then another crew which we call remembrance, keep the hinder part of the head, receive & fill those ſhapes in great plenty, and layeth them up as it were in a ſtorehouſe, untill firſt the third company of the ſouls and ſpirits called common ſence, and ſitting in the midle of the brain (as becomes a judge) calleth for them to examine them and determine of them (though this lower judge heareth preſent matters in thought alſo) and then at laſt the great and chief juſtice called underſtanding, by laying the things together and gathering one of another, judgeth all. But which is the ſeat of the chief judge, that is, the queſtion among the learned: when I take it to be no queſtion, if they all grant that the ſoul, by the pattern of her fire the Sun in the great world, dwelleth in the heart, the middle of the body; that by caſting her beams al about, and equaly to all parts, ſhe might give life and light equally to all, as equal diſtant from all: and in the mideſt of the heat, as the onely move-

able

able and therefore to move others the only fit part of the body; for then ſure the minde being in the inward kernell, as *Plato* ſaid of the other two, the ſoul and the ſpirit, muſt needs reſt and be rooted there alſo.

6. Seeing the minde ſeeth and knoweth nothing but by means of the ſoul & his inward wits and ſpirits, not theſe but by the help of the outward ones, called the five wits or meſſengers, nor neither of both, without the parts wher they lodge and reſt; then even as the parts of the body ſtand affected and diſpoſed, ſo doth the minde underſtand.

Let us go down more particularly to the matter, and ſee what condition or diſpoſition of the body helps, or hinders the work of underſtanding.

7. After that the five wits and meſſengers have thus received and delivered up the tydings to the threefould glaſſe within the brain, this by ſtirring and running up and down, preſents and muſters them before the minde, and ſhe by caſting her light and view judgeth and determineth, that we may eaſily and quickly gather two things needfull to wiſdome and good underſtanding; firſt ſuch a glaſſe, or ſuch inward ſpirits, as are able to receive and hold many ſhapes imprinted that is, very clean and cleare ſpirits by the

example of an eye that kindly glaſſe, or of an artificial one, or of a garment, all which will eaſily take and ſhew, in that caſe, every little ſpot ſhape and faſhion ſet upon them; whereas when they are darke, foul and uneven, they can take nothing, nor yet repreſent them, if they had them.

Secondly, Theſe ſpirits had need be quick and lively, that is whole, to be able by their ſwift running to and fro, to repreſent and ſhow them all apace, and eaſily; for the minde doth all by matching and laying things together.

8. That heat is the cauſe of quickneſſe and ſtirring of the ſpirits, appeares in ſickneſſe, age, and ſound ſleep, eſpecially in age and ſickneſſe, more clearly then needs any light of teaching. But how in ſleep? when the heat of the ſpirits ſerving wit, is either loaden with the clogging fumes and breaths of the ſtomack, or ſpent with labour, or with ſweat, and ſtill beholding, (for reſt abates heat, as I ever ſaid) or elſe lent for a time, unto his fellow-ſervants the ſpirits of life, for the digeſtion ſake; then the ſpirits of the braine be ſtill and quiet, and outward and inward ſences, wit and underſtanding all ceaſe at once: But if the meat (to omit the expence of heat) was neither much, nor of an heavy and clo ging kinde, and ſo neither breathing out leading ſtuff, nor need in

ing foraign help to digeſt it, then our perceiving ſpirits begin to take their own and nature all again unto them, and to move a little before the minde, whereby ſhe beholdeth ſome old ſhapes and ſhews of things in their paſſing, which is called dreaming. But in caſe they recover all that heat, they beſtirr themſelves a pace, running to the outſide of the body, and bringing back new tydings to the minde, which when ſhe perceiveth, is called waking.

Then the cauſe of wiſdome is clear at laſt as we ſee, to wit a clear and ſtirring glaſſe, and of folly when the ſame is foul and ſtill. If the glaſſe be fouled all over, it cauſeth naturall or willing folly, as in fools, children, or drunkards; but if it be but here and there beſmeared, and drawn as it were with darke ſtrokes and lines of foule humours, the ſhapes appeare to the minde, even as the formes appeares in a broken glaſs to the eye by halfes and confuſedly, and it maketh madneſſe.

9. But how come the ſpirits of this inward glaſs ſo foul & ſlow, when they are of themſelves (as becometh the beams of a heavenly ſoul) both very clean, clear, quick and lively? But we need ſay no more, but cleare and foule above, when theſe two qualities make or marr the whole work of perceiving; for if the ſpirits be cleare, it is a ſigne they are in

in their own nature, and ſo whole & quick withall; but if they be foule, it is a token their whole condition and property is loſt and gone, and ſo that ſillneſs is come upon them alſo, neither is that Æthereall thing which is called by the name of a ſpirit, that carrieth the ſoul and all his beames down in the body and breaketh (as I ſaid above) between them, foul or ſtill of it ſelf; (for ſpirits are not as ſome leaches thinke, made of but feed with the breaths of our meat) but very fine, cleane, and lively, as all men grant of Æther; how then? muſt it not needs follow that all the cauſe of faile and want in this caſe, ſpringeth from the body, and from that part eſpecially, where the wits inhabite?

10. If the waked reaſon brought in by *Theodidactas* above will not ſerve to content this matter, let us lead him forth clad with proof of eyes, ſight and experience, the plainеſt, greateſt, moſt filling and moſt ſatisfying reaſon in the world; If man alone doth paſſe all other wights in witt, for his Aery and Firey temper above them, as we heard before, then if one man goeth before another in witt, it muſt needs follow, from the ſame cauſe; Now as Ayre and Fire are cleare and quick, when Earth and Water are foule and ſlow, ſo are the wights where they bear the ſway, affected both in wit & body

as appears with difference between the Hart and the Toad; and all other wholſome and noyſome wights; to go further, why are the men ſo groſe & rude under the two pins of the world, in the frozen Countries? and ſo civill and wiſe in the whole as *Ariſtotle* well noteth; but for that the outward heat cleanſeth as it is a cleanſer, and dryeth, and ſo cleareth their bodies? whereas cold on the other ſide binds and thickens. And ſo likewiſe by ſtoping the flying out of the groſſe, foule and wateriſh humours and leavings, makes all not only dark and cloudy, but whole and moyſt alſo, as it were drunken by boyling together, as *Ariſtotle* termeth it.

11. But me thinks (I muſt favour them a little becauſe they are our neighbours) he might have done well to have reſembled thoſe broyled people to old men otherwhere, and the aged men in frozen countryes to the youth in hot ſoyles, becauſe the odds of wiſdome between age & youth flows from the ſame cauſe of drough and moyſture, that is cleanneſſe and foulneſſe of the bodyes; and therefore *Plato* was not ill adviſed, when he ſaid, that at ſuch time as the eye of the body fayled, the eye of the underſtanding begins to ſee ſharply; becauſe when his wateriſh inſtrument dryeth up with the reſt of the body, though it put out

the ſight of ſence, yet it is a token that the light of wit increaſeth; for drouth as I ſaid, breeds clearneſſe, if it be not mixt with coldneſſe; for then it brings in earthlineſſe the moſt foule and ſluggiſh Element of all; and therefore thoſe that are very old and cold, are very doating and childiſh again: but if that drought be ſeaſoned with heat (the more the better) they make the man very wiſe, and full of underſtanding, as it hath been alwayes obſerved: *Cæſar* is deſcribed ſo; but more ſtrongly before him, *Alexander* whoſe body by his great heat and drought was not only moſt ſweet in his life time but able lying dead above ground in a whole foyle and ſeaſon without any balming, alone to keep it ſelf freſh and ſweet without all taint and corruption for many days together.

12. But *I* am too long; wherefore Prophets are ſaid to be wiſer then men: and their ſpirits wiſer then they, and the ſtars moſt wiſe of all; for the odds and degrees in the heat drough and clearneſſe of their bodies.

Now then we know the cauſe of this hurt and diſeaſe, let us apply the Medicine; let us cleare the Ideots body, in many kinds of fooliſhneſſe, as in childhood, drunkenneſſe, ſleep and doating diſeaſes: Nature her ſelf is the ſame to diſperſe in her due time and ſeaſon,

reaſon, and ſcoure out al the foule and cloggy cold and groſſe humours which overwhelme the ſpirits, and make them unclean and quiet; or at leaſt in the ranker ſort of them, as in doating diſeaſes ſhe may be holpen eaſily, and enabled by little skill to do it; that we may judge, if great and ſtrong and mighty means of Art chanced once to join with nature, the rankeſt of al, and deepeſt rooted, That is, Naturall folly it ſelf may be rooted out and diſpatched.

13. But you may reply as ſome do, that the reſt, which ſprung out from outward light, and hang by cauſes, may be cured, when this being ſo rooted in nature, and firſt mixture of the ſeed (a mixture as ill as a beaſtly mixture) can never be mended, unleſſe we grant that a beaſt may be holpen alſo and put on manly nature. I had need ſend you back to the degrees of kinde, alloted and bounded out above, by the Counſell of Philoſophers, whereby you may ſee if you conſider well, that a beaſt ſtanding in a lower ſteep and kinde of mixture, can in no caſe be bettered and made man, unleſſe that his temper be marred firſt & made anew, and ſo his life being put out and razed, when as a fooliſh man hath no ſuch cauſe and reaſon, being both for his divine minde (though it be eclipſed, with the ſhadow of an earthly body) and in reſpect of

his temper a degree above a beaſt; and in the ſtate and condition of mankinde, fire abounding in him as his ſhape declares, as well as in other men though not ſo much, and in the ſame point and meaſure.

14. And what is the cauſe? not becauſe, Nature meant it ſo, but reaſon or nature was let and hindred by ſome croſs thing lay in her way, within the ſtuff, whereby ſhe was driven to ſtray and miſſe and come ſhort of her purpoſe: like as the Mole, as *Ariſtotle* ſaith for all her blindneſſe, is in the ſame kinde with all other whole and perfect wights, which ſhould have all their wits and ſences.

15. Becauſe having all the parts of an eye whole and perfect, it is a ſigne that Nature went to have gone forward, and was let with the barr of a groſſe and thick skin.

Now then we ſee the faile and errors of kinde by skill daily corrected; yea and ſome hold opinion that the blemiſh in the Mole may be waſhed out and amended alſo: That we may hold it poſſible to do the like in this fault of folly, nay we may think it more eaſy then ſome of them, becauſe there is no ſeverall purpoſe, which ſeemeth ſo in the work of the Mole; But ſome odd and rare examples, as it were monſters in kinde, or more fitly diſeaſes left by nature, deſcent, and

and inheritance, ſpring out from ſome ill temper of the Parents.

16. But how may this diſeaſe be cured? all things in kinde by the courſe of kinde, have both their higheſt and deepeſt pitch and end, and as it were their South and North turns, from whence they ſtill returne and go back again, to avoid Infinity.

17. So theſe naturall and laſt diſeaſes, have their race which they run and ſpend by little and little; when it is all run', and the ſtock of Corruption ſpent, (which is within nine or ten off-ſprings) then they mend and returne to health again: ſuch is the race of wiſdome alſo, and of health of body; for the health of the minde, is incloſed within that other, as we ſee by the children, which wiſe men beget, and ſo forth; the cauſe is plain and eaſy.

18. Then we ſee in this matter, how nature inclines, and is ready to hold her ſelf; and if Art would lend her hand, we may think the cure would be much more ſpeedy, and many parts of the time cut off and abated; and as we find in ſores and other lighter inward hurts, this done by ſlight means of ſlender skil, ſo we may deem that by more mighty means, more great and mighty deeds may be performed; but what do I fetch about the matter, when it is above as I think ſufficiently proved, that all left

Leaproſies

Leproſies, and other natural diſeaſes of the body, by thoſe heavenly and Mineral Medicines (which I call the Cure-alls and Cure-the-great) may be quite cleanſed and driven away; and this among the number of laſt and natural diſeaſes, all ſprung out from an ill temper of the ſeeds of parents?

19. And to omit the reſt, if the Leproſie flowing from the foulneſs of the blood of all the body, may be cured; much more this which proceeds from the frame of one part onely, that is, from a muddy brain; or if that diſeaſe may be ſaid to come from one part alone, that is the Liver, becauſe it is the maker of all blood, yet that one is a moſt dangerous part if it be ill-affected, becauſe by need of nature, it ſends to all places, and ſo reacheth through all, and ſtriketh all by contagion, whereas the brain as other more keep themſelves within their bounds, and ſtretch no further.

20. But let us go further, if good fine temper through all diet and paſſions of the ſoul, hath often falled from a good wit, to a kind of madneſs, ſcarce to be deſcried from the ſtate of an Ideot; then ſure through the contrary cauſe, a foul frame may be cleared and raſe wiſdom, by as good reaſon as the Art of reaſon hath any, eſpecially

ally if thoſe contrary paſſions and dyet be holpen and ſet forwards by meet Medicines, which the Grecians know and teach, and wherewith they make great changes in men's bodies; but without all doubt and queſtion, if that our moſt fine, clear, and whole *Egyptian* Cure-all come in place to help the matter; for if the mightyer enemy ſhall in fight overcome the weaker (as you all grant, and thereon ſtands your Phyſick) then ſhall paſſing fineneſs and clearneſs, when it ariſeth in the body like the Sun in the morning, ſcatter and put to flight all miſts and darkneſs, clearing and ſcouring mightily by his matchleſs heat, ſtrength and ſwiftneſs, every part of the body.

21. Neither ſhall you ſay, life will ſuffer no ſuch violent and forcible dealing, when as life it ſelf ſhall do it; for what is that which made and mingled at firſt the fooliſh body, but a beam of heavenly fire carried on a Couch of *Æther*? and what is this our heavenly Medicine but the ſame as is above ſhewn at large; then let us put ſame to ſame, ſtrength to ſtrength; and if one before was too weak to break as it would and mingle the fond body finely; now both together, one helping another, and ſtill with freſh ſupply renewing the battail, ſhall be I think able to overcome the work, and at laſt to bring it to the wiſhed end,

paſs

paſs and perfection. If you flye to the laſt hole and ſhift, and ſay that time is now paſt, and occaſion of place and ſtuffe now loſt, and ſlipt away, being too hard for nature upon ſo hard a ſtuff and place to work ſuch exchanges; if you look to her ordinary race in all things, you ſhall ſee that ſhe is able, and doth daily frame, rule and ſquare very groſs and unmeet ſtuff in moſt unfit places to our thinking, yea much more then theſe in this work; and not only the thick and ſturdy ſtuffe of Miners, cleanſing the works (yet in unſeen places) down to the bowels of the ground; and the groſs and rude gear in the bottom of the ſea to make ſhell-fiſh, but alſo living, moving, and perceiving land wights, in the cloſe rocks (as you heard before) and in the cold Snow and burning fire, as thoſe worms and flyes in *Ariſtotle*. To cloſe up and end this matter at once; if you remember how this our heavenly Cure-all, when he was ſent into the body to work long life, health, and luſtineſs, did not onely ſtrike and kill, and put out of being all foul and groſs diſtempers, his own and our enemies, but alſo cheriſh, nouriſh and feed our bodies, and bring it towards our own nature (even as far as we would by diſpoſing of the quality) you may eaſily conceive the plain and certain way of this great exchange when you know his moſt clean, fine, clear, and lightſome Nature.

22. Now I have diſpatched the firſt part of Phyſick, not as ſome have pretended, but even to God himſelf, let us go to the ſecond; and becauſe we have not done it before, though we talked much thereof, we will now begin to bound the matter, and make vertue (as *Ariſtotle* and truth teacheth us) a mean in outward deeds and dealings with other men; or a reaſon in manners and conditions, as *Plato* termeth it, all is one; the cauſe of vertue is likewiſe ſet forth in the beginning, to wit, a temperate body; but I left the proof unto this place, which is all the hardneſs in this cure of lewdeneſs; for if it be once known that temperateneſs is the cauſe of vertue, we ſhall eaſily by that temperate medicine, ſo notable in the ſpeech going before, purchaſe and procure the ſame; and why that is ſo, it hath ſo often won before, that we may quite caſt it off and leave it, being nought in this place to prove that a temperate ſtate of the body is the cauſe and way to vertue.

23. But firſt let us ſee whether all manners flow from the body or not, and then from what ſtate or condition of the body, among them that have ſearched the reaſons

ſons and nature of things, the cauſe of manners is laid upon the diſpoſition, either of Stars, or of mens bodies, or of their wills, thus or thus framed, either by the bent of nature, or by uſe of cuſtome, let us ſcan the matter and that briefly.

24. They cannot flow from the will of the minde of man, leaſt all men ſhould perforce be good againſt our daily proof and experience; becauſe the minde of it ſelf is coming from goodneſs, is good and alike good in all men, as I ſaid before; and ſure no cuſtome can alter and turn ſo divine and right a will to lewdneſs, but by great force of neceſſity, which force cannot be ſent and laid upon it by the *Stars*, as I know not how, the weather ſpiers, by long watching and beſieging the Skie, the high and ſtrong City, with empty and bootleſs labor, have obſerved; for whether the Stars be wights or no, they are all (as I ſhewed before) of one good ſtrain and quality, or if they were not; or whatſoever they be in either ſubſtance or quality, they cannot touch the minde immediately, but muſt needs be let in by the loops of the body, and ſo change and diſpoſe the body firſt; and by means of this affect the minde; for if the minde it ſelf, a finer thing then the Stars, cannot pierce out of the body, as we heard before, then much leſs ſhall they

they make way to get in by themſelves, without the helps to our minde allotted; and as theſe are all bodily (I mean the firſt helps) ſo the neareſt cauſe of manners muſt needs flow from the body; and if the inward ſpirits and wits likewiſe do nought without the inſtruments of the body, and follow the affection and diſpoſition of the ſame, the appetite of the unreaſonable ſoul, common between us and beaſts (upon which *Ariſtotle* and his heirs do lay the cauſe of manners) is diſpatched alſo, and all the whole ſtream muſt needs clearly run from the body.

25. But let ſome old danger come & ſhake theſe old Grounds, which you ſaw the Philoſophers lay ſo long agoe, and ſo this building might fall and tumble, I will ſhore it up with experience a thing moſt fit to fill and pleaſe the ſence of them which have no thing elſe but ſence.

As all diſeaſes, ſo all manners ſpring, either from the naturall and inherited, or from the purchaſed temper of the body; to keep the firſt till anon; this we have either from the ayre and ſoyle where we live, or from the meat which we take; the Ayre followeth either the place of the Sun or the nature of the ground; but this is ſome what too hard and thorny a kind of teaching; let us enlarge our ſelves, and unfold and prove

how

how (though I ſhewed the manner at large before) the ayre and meat alters and changeth and makes to differ, the bodies firſt, and ſo the manners rude and fierce.

26. All ſtarmen and Philoſophers (no otherwiſe then we ſee by proof) hold opinion, that where the ſun is either too neare the people, or right over the[illegible], or too farr off, as under the two pitches of the world, there the bodies are bigg and ſtrong and the manners rude and fierce; whereas within the two temperate girdles of the earth, they keep a mean and hitt the midſt, as they ſay, both in body and manners.

To come down to the ground (for I muſt be ſhort) we ſee that a fat and foggy land makes the blood and ſpirits thick and groſs and thereby dull and ſlow, and ſo the men fond in wit and rude and ſimple, faithfull, chaſt, honeſt, and ſtill in that ſtraine of manners; whereas a barren and dry ground, if the ſun be temperate therewithall (as at *Rome* and *Athens*) maketh the ſame thin and cleare and lively, ſubtill and deceitfull men, valiant, unchaſt, and ſo forth of all other proper tyes appertaining. For meat, manners in men are like the vertues and proper titles in plants, following both the ſundry tempers of the bodyes, when the ſoul in them, and the minde in us is one in all.

27. Then as the mixtures, qualityes and vertues

vertues in plants, are alterd up and down according to their food and ſuſtenance, as (to omit the outward nouriſhment of the ground;) whereby Peper brought out of *Calicut* into *Italy*, will after a few ſettings turne into Ivy and ſuch like; the cauſe is plain; a cunning Gardner either by ſteeping the ſeed or ſlip, or better by incloſing in the root or ſtock, can give to any plant any colour, taſte, ſmell or power of healing: even ſo the tempers of mens bodyes, and condition of their Manners, change to and fro upon the ſame occaſion.

28. To let go that hold in phyſick, that diſtemperd meats do bread the like diſtempes in thoſe famous humours which make complexions, and their conditions; why are the *Tartarians* ſo beaſtly and barbarous in manners, but becauſe (beſides their ſoyle) they eat and drink the fleſh & blood of Horſes? we ſee the Iſlanders of *Corſica* prove as bold, cruel & falſe as doggs, whoſe fleſh they eat: a man may range farr in this field; but let us draw near home; it is not without cauſe that *Plutarch*, *Plato*, and other grave and wiſe Philoſophers, give ſo ſtraight charge of the care and heed in the choyce of Nurſes.

29. Is it not like, nay in their opinion certain, that the child ſucks in with their milk their outward ſhape and inward manners? why

not? as well as beaſts that ſuck of ſtrangers out of kinde, do plainly draw unto them much of their unkindly qualities; as appears by the foals in *Affrica*, which by ſucking Camels, are made more painfull then their kinde, ſwift and healthfull for it; and enough ſuch like examples might be brought, if time would ſuffer; to come to our bodies left us by our parents, if we ſee manners ingrafted and imbred in flocks, kindred, and children and nephews ſtill down, to take one after another a long time by kinde and nature, as that curſed father bearing kindred, ſet down in *Ariſtotle*, and other pilfering ſtocks, which though they have no need, muſt needs ſteal; to let paſſe lechery, valour, and other good & bad qualities, which we ſee daily deſcend and raine on kindreds, whence are theſe? not from the parents mindes and off-ſpring, nor can be left and ingraffed, but muſt returne ſtraight and whole, & all at once when they flit out of this life to that heavenly place from whence they came: Neither are all their wits alike framed by uſe and cuſtome, but brought up ſometimes contrary.

30. Therefore to cut off the giddy reeling drunken opinion as a ſtring too much diſcording, thoſe manners ſpring out from the parents ſeeds, which is a part of their bodys, purchaſed by meat and nouriſhment which

which bodyes if they uſe good and temperate dyet, are ever like the firſt; otherwiſe they follow the Nature of the meats, and of their diſtempers, as *Cardan* in a few of the worſt dyets, hath moſt notably marked, that drunken, or over ſtudious or too great faſting, or large onyon-eating parents do beget and bring forth, for the moſt part, mad and frantick children.

31. To cloſe up all this firſt part, with this one little proof at once: if we finde our ſelves to do many things againſt our will, as when a faire thing is offered, our hearts pant and faile with fear; when a faire luſt and his part will ariſe, whether we will or no, and all incontinency ſprings from that root, then ſure the body muſt lay this force upon us.

But how is this? and which way doth the body ſo violently over-rule and carry away the will and minde after her? when any ſhape appears in the thought of man, the doing and minde takes it ſtrength (we muſt weare theſe words with uſe, and make them ſofter) laying it with good or bad, and matching and comparing all things, degrees and determines; and then her will and reaſon which *Plato* placeth in the head, follows and deſires: but at the ſame time ſteps in another double will and appetite ſent from that unreaſonable and perceiving

ſoul, which is common between us & beaſts, and fitting one part in the heart, and deſireing outward goods of the Body; and look which of theſe is ſtronger, that is, which hath the ſtronger houſe, either by deſcent or purchaſe, (or elſe baſer mould, be ſtill the weaker, and obey the better) that prevails and moves the ſpirits unto it, and thoſe the fineneſſ; and thoſe again by other middle means, the whole body or part thereof, as is the pleaſure of that Commander.

32. Wherefore to come to the point more fully, we ſhall never be good and follow vertue, that is mean and reaſon in our deſires and doings, before theſe two parts, the heart and the liver, be firſt by kinde, and then by dyet in order, ſquare and temper, apt to obey the laws and rules of reaſon; for to begin with the root, if the heart be very hot and moyſt, the man is courageous and liberal, deſireing honour and great outward things: if hott and dry, cruel, angry, deceitfull; but if it keep a mean, obeyeth reaſon in that kinde of manner; for the liver if it be hot and moiſt, likewiſe it followeth venery and gluttony; if hot and dry, it doth the ſame, but crookedly & out of courſe; but if it be cold and dry, the man is very chaſt and abſtinent; and if cold and moyſt ſomewhat chaſt & abſtinent, but outwardly: whereas a temperate liver holds a mean

mean in both, and following the race of kinde deſires to live ſoberly in company and honeſtly in marriage, a life as farr from Monkes and Hermets as gluttons and lechers.

33. Wherefore we ſee th t all manners proceed from the temper of thoſe two parts (nay perhaps underſtanding alſo, if it varyeth ſtill according to the divers heats and moyſture in the bodys) ſo th t all good manners and all vertue budd forth from the good, equall & middle temper and mixture of the ſame parts; and all our labour and travell (if we ſeek vertue) muſt be to bring thoſe twaine into ſquare and temper, that is equality as near as may be of the foure qualities; not only by the Philoſophicall ſalve of uſe and cuſtome, (though *Plato* hits it right in his time, as when he will have no man lude by his will, and therefore not to be blamed but through his by-uſe or nature ill diſpoſed) but rather by good dyet, and by right Phyſick eſpecially.

And thus we have at laſt finiſhed theſe parts, wherein we mean to prepare the minde both of the common and learned people, and to make the way to the truth of *Hermes* Medicines.

Thus have we proved our way to happineſſe, knowledg, long life, health, youth, bleſſedneſſe, wiſe and vertue, plain and

easy; let us next passeth unto the Golden treasures of nature; and the method of the Holy Guide.

The end of the third Book.

THE HOLY-GVIDE:

Leading the Way to *The Golden Treasures of Nature.*

How all may be happy in this world; *Enoch* and *Elias* knowledge of the Minde and Soul. *Eugenius Theodidactus* his discovery of the manner and matter of the Philosophers *Pantarva*, or *Anontagius*, and the manner of working Canonically and orderly made manifest in the secrets of *Nature* and *Art*, by which *Philosophy* is restored.

That *Anontagius* will transmute Tin, Iron, or Copper into *Silver* and *Gold*, with what advantage you will.

The *Rosie Crucian* Seraphical Speculations and *Gamathes*, and how to extract the Soul of *Gold*, and put it to another Body.

That *Gold* may be wrought into a fine Oyl, and transmuted into *Gold* again. How to make the *Brachmans* Medicine that cures all diseases. A manuel experiment, discovered and communicated to the World

By *John Heydon* Gent. φιλόνομος, A Servant of God, and a Secretary of Nature.

ונשאנו לעצמו מהאני ואסלאועב שיד איפתי
אומאיואנילים לי

Si non ego mihi, quis mihi? & cum ego mihimet ipsi, quid ego? & si non modo, Quando 1657.

LONDON. Printed by *T. M.* 1662.

To my honoured friend

Mr. *Robert Richardſon* Citizen and Merchant Adventurer of *London*,

All Cœleſtial and Terreſtial happineſs be wiſhed.

SIR,

FOllowing the Path of the Roſie Crucians, *It is my ambition to let the world know why it is that I do eſpecially honor men; it is not Sir as they are high born* heirs *of the great* Potentates, *for which moſt honor them (and upon which account I alſo ſhall not deny them their due) but as they excel in honeſty, and are friends to* the Fraternity of R. C. That poor Philoſophers ſhould take no delight in Riches, and Rich men ſhould take great delight in Philoſophy, *is to me an Argument that there is more* delight, honor, *and* ſatis-

ſatisfaction *in the one then in the other. Have you not heard of* a Noblemans Porter that let in all that were rich apparelled, but excluded a poor Philoſopher? *But I ſhould if I had been in his place, have rather* let in the Philoſopher without the gay cloaths, *then the gay cloaths without the* Philoſopher. *As long as I have ſenſe and reaſon, I ſhall improve them to the honor of Arts. In the perfection thereof there are* long life, health, youth, riches, honor, pleaſure, wiſdom *and* vertue; *By Art* Areteſius *lived a thouſand years;* Des Cares *knew all things* paſt, preſent *or* to come: *By Art* Elias raiſed the dead, Joſhua made the Sun ſtand ſtill, and Moſes with Aurum Potabile healed the people. *By theſe Arts you may command Lead into Gold, dying* Plants *into fruitfulneſs, the ſick into health, old Age into youth, darkneſs into light; a month would fail me to give you an account of their power; but you may read them in* The Roſie Crucian Infallible Axiomes, *and in our book called* The Harmony of the world, *and in our* Temple of Wiſdom. *Now for the effecting of this, let me adviſe you to* read well all my books; *there you will find my Miſtreſs, ſhe is a Virgin, and a mother of children; court the mother, and you will win the daughter; prevail with nature, and the fair* Beata *is at your ſervice; it is pity there is ſuch great encouragement for many empty and unprofitable Arts, and none for theſe and ſuch like ingenuities, which if promoted would render an Univerſity far more flouriſhing then any in the world; but I never expect to ſee ſuch dayes in this Kingdom, till ſhadows vaniſh, and ſubſtances flouriſh, truth prevail, and* The fraternity of *the* Roſie Croſs *diſcover themſelves to us, which time I hope is at hand, and deſired by all true Artiſts, and to my knowledge eſpecially by your ſelf, upon which account I truly honor you. Now to your ſelf therefore I crave leave to Adumbrate* this part *of the Art which I know you will be willing to promote for the publike good. I Dedicate this Treatiſe to you, not that*

that it is worthy your acceptance, but that it may receive worth by your accepting of it. I present it to you (as men bring Lead to the Philosophers to be tinged into Gold) to receive the stampe of your favor and approbation, *that it may pass currant with an acceptance amongst the* Rosie Crucians, Astrologers, Geomancers, Astronomers, Philosophers and Physicians; *whereby you will oblige,*

Sir,

London
March 15. 1662.

Your most affectionate friend and servant

John Heydon.

Book IV.

CHAP. I.

How to Change, alter, Cure and amend the state of Mans Body, when nature makes it deformed.

1. *Of the Compositions of man:* 2. *The dore of Light:* 3. *Order of speech:* 4. *Of* Hermes *Medicines and other things:* 5. *That an ounce of Gold in a year will make a Medicine as the Philosophers stone:* 6. *Of the son of Gold.* 7. *Of the heavenly vertue of Wights:* 8. *Of Creating Mice and other things:* 9. *Of the beams of Heaven:* 10. *Of Cœlestiall spirits in Minerals:* 11. *The force of Heavenly spirits:* 12 *Envious Leeches:* 13. *Of Stones, Trochisces, Pills, Electuaries, Nile Water and other things:* 14. *Of the vertue of calcined Mettalls*

Mettalls in Phyſick and Chirurgery: 15. *Of the ſecret Vertue of minerals*: 16. *Of diſſolved Gold and raw Gold, and other things*: 17. *Of our fift Nature*: 18. *Of the perfecting of the minde and body*: 19. Paracelſus *Opinion, and of Poyſon.*

1: DO you ſee how we have ſhowne heretofore in the *Axiomata lib.*3. divers wayes to our *Guide to happineſſe*, &c. and ſundry means whereby the whole kinde of men may come to the knowledge of the Compoſition of man, and of the infuſing of the ſoul, and how the ſupernatural things being the ſecrets of God alone, are artificially made helpfull to mankinde, and of the power of the ſoule being ſeparated from the body, at the command of the ſpirit, and how it becomes like the heavens, and of the vertues of the minde and ſoul and how God wonderfully works effects in the imagination, and what is the firſt matter of all things. Yet in truth they are all by long and comberſome ways, fit rather to put them in minde of a better way (which was the drift of that purpoſe) then to be gone and travelled by lovers of wiſdome and vertue: wherefore I would not wiſh them to arrive their councells in many of thoſe places, but to ſeek to the haven of *Hermes* or

or *Roſi Crucians*, and of their ſons the wiſe Philoſophers as to the only one, ready and eaſy way to our *Guid to happineſſe*, then we are come at laſt to that which was the firſt intent and meaning of all this labour, that *Hermes* and the Philoſophers medicines are the true and ready way to eternal happineſs in Phyſick.

2. But how ſhall we prove this unleſs we unlock the doore of ſecrets, and let in light to thoſe matters which have been ever moſt cloſely kept and hid in darkneſſe? we muſt I ſay firſt open what is *Hermes* medicine, except we would put on a vizard, and make a long buzz and empty ſound of words, about that which no man underſtands. We are like now to be driven into a marvailous ſtraight either to fly the field, or to venture upon the curſe and diſpleaſure of many wiſe and Godly men, yea and of God himſelf as we heard at the beginning. If *Plato* thought he had cauſe when he took in hand that mighty piece of work, the world, firſt to make his prayer; how much more may we in ſuch a world of doubts and dangers? and to deſire of God that we may prove our queſtion, not only with ſufficient evidence, but with ſuch diſcretion alſo, that thoſe men which can uſe it, and are worthy of it, may ſee the truth, and the reſt may be blinded.

3. Then

3. Then both to direct my ſpeech, which muſt have ſome ground to ſtand upon, and their ſteps which crave a little light to guide them, I think it beſt to come to the entrance of this way, and to point afar off unto the end, leaving the right unto their own wit and labor, for I may not be their guide, leaſt the reſt ſhould eſpy us and follow us as faſt.

4. *Hermes* Medicines and the Roſie Crucians Medicines lye among them, even in Gold; and the end of this Journey where happineſs begins, is the ſon of him; albeit that I am not ignorant that father *Hermes* and the reſt of his wiſe foſter children, hold and teach that out of any plant, wight or mineral, may be fetched a medicine for all diſeaſes of men and mettals, as good as this which we have deſcribed; neither do we, as though we had drunk the water of *Lethe*, forgot the reaſon of it above declared, becauſe all things are in all things, and the ſame and one thing, as having all one ſtuff and ſoul; if their ſtuffs had the like and not divers minglings, and for that all things if they were wrought to the top and higheſt of perfection (as they may be) ſhow a like with all the vertues of heaven and earth, ſoul, body, life and qualities; but thoſe wayes are long, cumberſome and coſtly, as well as the reſt, and

I know you ſeek the moſt ready, near and eaſie, which is gold far above all other things in the world.

5. The reaſon is becauſe nature hath powered her ſelf wholly upon him, and inſeoffed him of far more and greater gifts both of ſoul and body then all the reſt, having given him not onely greater ſtore of the heat of heaven, but alſo the moſt fine, temperate and laſting body, whereby, but eſpecially by reaſon of his exceeding tough and laſting body, wherein he wonderfully paſſeth all things, we have him half ready dreſt to our hands, and brought very near the journeys end, quickly to be led forward and finiſhed with little labor; when as the reſt are left in a very hard way very many miles behind him; it is ſtrange I am perſwaded that a thouſand ounces of a plant, or wight (as for Minerals, they be much better) cannot with great labor, coſt, skill, and time, be brought to that goodneſs and nearneſs to perfection, as an ounce of Gold hath already given him by nature; and I durſt warrant you, that out of an ounce of Gold in leſs then one years ſpace, with a few pounds charge may be gotten a Medicine as good as the Philoſophers Panarva, of plant or wight, that taketh a thouſand ounces of ſtuff, many hundred pounds of charge, three years time, and

the wearing out of many mens bodies, that we may think, although the wiſe Philoſophers in *Egypt* ſaw and ſhewed the depth of Nature, and theſe works, yet they were not ſo mad and fond as to put them in practice; and therefore *Hain Geberin* ſaith, it is poſſible out of Plants to make the Medicines, and yet almoſt impoſſible alſo, becauſe thy life would firſt fail thee; wherefore we may be content alſo to know the ſecret, but let us uſe no other way but this, and ſo diſpatch not only plants and wights as foul earthly things, but alſo middle Minerals, which are like the ſtanding lights of heaven in this compariſon. Nay, neither hold we his fellow plants to be his equals, no though they be Quick-ſilver or Silver themſelves, the beſt and neareſt of all the reſt, eſpecially Silver the wife of Gold, but even let her pack away with the reſt; for as her fire above gliſters and makes a fair ſhew untill ſhe come in preſence of her husband (as the want of bad women is) ſo this our earthly Moon be ſhe never ſo bright and excellent in anothers company, yet in ſight & regard of Gold her husband, ſhe appeareth as nothing; if you marvail why? it is becauſe ſhe wanteth much of the heat of heaven, temperateneſs and toughneſs of body, but in fineneſs an hundred fold; theſe things are high and loſty, and ſoar above

above the common ſight, I we will fetch them down anone and make them plain and eaſie.

6. Then let us fall to the matter, that the ſon of Gold may be found, the ready way to Gold, the perfect Medicine both of man and mettals; and firſt as it is meet, let us regard our ſelves and cure our own bodies before we help a ſtranger. There is is no gift properly or vertue but it ſpringeth either from the ſoul or the body; the beſt gift of the ſoul is moſt ſtore thereof, as we ſhewed before; and of the body firſt temperateneſs thereof in the firſt qualities, and then fineneſs and cloſeneſs, which cauſeth laſtingneſs, in the ſecond; let us ſee how Gold excelleth in all thoſe vertues and overgoeth all other things, firſt by the gift of nature, and then by a divine Science; but it were not good in ſuch an heap of matters to be diſpoſed and diſpatched at once, to regard thoſe that be clear and received; ſo then let the fineneſs of Gold go his ways, as clear in all mens eyes, and his temperateneſs, which all Leaches grant, and take the reſt as things both more in doubt and of greater worth.

7. Thoſe that are longeſt a ripening and growing to perfection, are both the moſt tough and laſting, and fulleſt of heavenly vertues; whereas on the other ſide, ſoon

ripe, ſoon rotten, as they ſay, and an ill weed grows a pace and ſo forth; the cauſe of this in bodies, is becauſe the firſt moiſture, if it be faſt and cloſe, that is full, proceedeth and ſpreadeth ſlowly and is hardly conſumed and eaten up with the fire of life, when thinne and wateriſh moiſture ſpreads apace, and ſpends as faſt; and for that heavenly vertue, when the ſtuffe hath long lain open under the hands of the ſpirits of heaven, it muſt needs receive greater ſtore of them, and hold them ſurely with his ſtrength & toughneſs; what reaſon can ſhew this more plainly, except you will call me to examples? then bend your ears a while and mark the Elephant, two years in making in his mothers womb, and a long time in growing to his beſt eſtate and luſtineſs, to reach the higheſt and beſt pitch in mortality (for man is mortal) and not onely by his ſtrength and long life which you heard before, but through a kind of wit and good conditions alſo, drawing neer to the nature of mankind.

8. Conſider again of Mice, thoſe little vermine, how ſoon they be bred, as ſometimes the earth creates them, ſometimes the mother without the male by licking ſalt, and other whiles (for a wonder in nature) they conceive and are big with young in their mothers belly. Conſider I ſay,

ſay, how ſoon again they be ſwept away, even with a ſhower of rain, as *Ariſtotle* reporteth, who tells of a one-day flye bred in a leaf in the forenoon, at midday fledged, and ever dying at night with the ſetting of the Sun.

9. Again *Pliny* writeth of a child that within three years ſpace grew three cubits, and was now grown to mans ſtate (which they call *Pubertateum*) but haſte made waſt as they ſay, and within three years after his limbs ſhrunk up again, and he dyed. Nay he ſaith, that the whole kinde of women among the *Catingians*, conceive at five years of age, and live but eight.

To cut off living wights, and come to plants, are not trees the longer-lived the better in uſe, for the long growth and ripening? and among trees, doth not the Oak, after his long growth to perfection, ſtand to our great profit even for ever almoſt? It is ſtrange that I ſay, and yet *Joſephus* writes of one that ſtood from *Abrahams* time, to the razing of *Jeruſalem*, two thouſand years at leaſt; and God knows how long after that time it laſted; to be ſhort, the beſt tree of all the earth that brings forth the *Coccus* of *India*, in one mans age, ſcarce begins to bear any fruit, and laſteth after that almoſt paſt all ages.

Wherefore the minerals by the courſe of reaſon and cuſtome, being by the grant of all men, longeſt in making and perfecting, muſt needs of all other both be beſt in vertue, and laſt the longeſt, and among them Gold above all, becauſe it is the end of all, and ſo far in that point paſſeth the moſt part of them, that as ſome men think, a thouſand years are ſpent before it come to perfection; for his long laſting we ſee plainly he is everlaſting; and if we doubt of his heavenly vertue, let us weigh the place and womb where he is faſhioned, and we ſhall ſee it a common gulf of all the beams of heaven, as the Sea is the receipt of all the rivers that run.

10. How is this? albeit the beams of heaven ſet forth from a round and wide compaſſe, and likewiſe leave a circle after they have traveled a great wide way one from another, do meet at laſt together, jump in the Navill of the Earth, yea and with great force and ſtrength, above all other ſpirits in their places, not only by the reaſon and the length of their jonrney (for all naturall things the further they go, the more they mend their pace) but chiefly becauſe meeting in ſuch a ſtrait, with ſuch abundance, they violently thruſt, and throw one another on heaps together, as we ſee the force of winde and water meeting in that order,

order, or rather as the Sun-beams, falling upon the ſtone *Hephæſtites*, or the Steeple faſhioned burning-glaſſe, thereby ſhews ſuch ſtrange and unwonted force to burn drythings, melt mettals and ſuch-like, becauſe the beams that light upon it, do meet all in heaps and apace, in one narrow point of the Middle.

11. Wherefore the Minerals, becauſe they be bred and brought up about that place, firſt receive great plenty of thoſe heavenly ſpirits, and then thoſe very ſurely ſet on by the ſwiftneſſe of the ſtroak, and as faſt held and kept, for the ſound and cloſe bodyes that take the Printing: when as plants and wights, dwelling in one place, and outſide of the ground aloft, where thoſe beams and breaths of heaven, are more ſcarſe, ſlack and weak, muſt needs have not onely leſſe ſtore, faintly put upon them, but alſo thoſe which they have, for their looſe and ſoft ſtuff, quickly loſt and forgon again.

12. But if the edg of ſome mens wits, be too blunt and dull to cut ſo deeply into the earth, to finde this matter, let them caſt their eyes and behold the daily experience, how theſe heavenly ſpirits in Minerals, for all they ſhut up and bound ſo faſt in the priſon of the hard and ſturdy ſtuff, yet are able to ſhew their force, as much and work as

mightily, as the free breaths of other things enlarged in their ſoft and gentle bodies.

13. It would not be amiſſe to bring in a few and ſet before us, becauſe for the ſloth of the times paſt, and ſpite of the latter leaches, theſe things have laine for the moſt part, buried as they be, and hid from the light and common knowledg.

14. Then to paſſe by the Pearl, that helpeth ſwouning and withſtands the Plague of poyſon; the *Smarage* and *Jacinth* likewiſe, which keep off the plague, and heal the Wounds, Venemous Stings, and many more ſuch rare and worthy vertues, which they themſelves grant and give to pretious ſtones in their writings, nay in their Trochiſes, Pills, and Electuaries, let us come to hard Juyces and middle minerals, the water of Niel, which makes the women of *Ægypt* ſo quick of conceit, and ſo fruitfull, as to bear ſea-men at a birth, as *Phroates* writes, is known to be a Salt-peter-water; it is found by common proof that the ſame Salt-peter, or common Salt, or Copperes Matter, made a water, kills the poyſon of the Toad-ſtoole, and Juyce of Poppy: that a Plaiſter of Salt and brimſtone heals the hurt of venom inſtinged; ThatAmber which is no ſtone but a hard Chany Juyce, called Bitumen, eaſeth the labour of women and the

the falling ſickneſſe ofChildren;it is known likewiſe that all wholſome bathes, both wet and dry, of water or its vapours, which are without number in the world, but eſpecially that famous Hott-houſe in *Italy*, called *Salviati*, for the ſpace of three miles compaſſe wrought and hewn out of the ground very daintily, deſerveth to be named and delivered to the memory of men to come) flow from a brimſtony ground, and draw from thence,all their nature, quality, force, and vertue;except a few of Copperes water, as appears by their dying property, whereby they give any white mettal their own yelow and Copper colour; Now for Mettals,if it be true that pretious ſtones in that hard and ungentle faſhion, ſhew ſuch vertue and power of healing, why ſhould we mark the *German* for a lyar, when he awards great praiſe to the mixture of all the Mettals,made in the convertion of their own Planets which he calls Electrum, ſaying it will cure the Cramp, benuming Palſy, falling ſickneſſe, if it be worne on the hearty finger: and give ſignes beſides if the body ayleth any thing, by ſpots and ſweatning; and bewray poyſon, if it be made in Plate by the ſame tokens? for all that *Pliny* will have poyſons ſo diſcribed by the natural Electrum and Maſſe of Gold and ſilver, and not by the artificial mixture to be made

of

of ſilver and Gold and Copper, *Adulteranda adulteria naturæ*, as he more finely then conſtantly ſaith, when he alloted ſo chaſt vertue before unto her.

15. But ſuppoſe this vertue in the hard form of mettalls nor ſo apparent; yet no man ſhall deny the daily proofs of them openly by rude skill, and ſet a little at liberty, as the great uſe of burnt braſſe, Iron-ſafron, Mettal-ſmoak (and this by *Gallens* own witneſſe) and marvailous help in Chirurgery; nay the mighty power, both within and without of Antimony, which is unripe Lead, and of Quick-ſilver, very raw and running ſilver, ſo after tryed before their eyes, hath amaſed and daunted the better Leeches, though *Gallen* himſelf in times paſt hath termed this rank poyſon, ſet ſtraight againſt our nature, and the leaſt part thereof taken inward, to hurt and annoy us, to the great laughter of the Country wits, which even Children, a dangerous time to take Phyſick in, take, without any hurt at all, nay which they uſe to drink it againſt wormes in great quantity; but *Gallen* did but rove by gueſſe at the matter, when as in another place (forgetting himſelf as he doth often) he ſaith he never had tryed its force neither within nor without the Body.

16. But

16. But if thoſe ſtones, juyces and mettals were by great skill more finely dreſt, and freely ſet at liberty (as they be by the *Germane*) what wonder were they like to work in the Art of healing? neither let us think (as *Gallen* and his herd think of all things) thoſe great and rare mineral vertues, could iſſue out, and come from the groſſe and foul body, but from an heavenly gift of a mighty ſoule, which cannot be kept in awe, and held ſo ſtraight, with thoſe earthly bounds, as it ſhall not be able in ſome ſort to ſtirr and break through and ſhew its force and power.

17. Wherefore to returne to my purpoſe, if nature hath beſtowed upon theſe three ſorts and ſuits of minerals, ſo large gifts and vertues, when ſhe hath given to gold the end and perfection of them all, ſo receiving and holding the vertues of them all at once; What ſays the Leaches to this matter? They are loth to ſay any thing, albeit their deeds ſpeak enough, when they lay raw Gold to the right ſide of the head to heal his ach; right againſt the heart to comfort his ſadneſſe and trembling: and when in ſuch ſort they apply it to ſuch purpoſes; again why do they boyle it in their culliſſe, mix it in their pills and their electuaryes, bid the Lepers ſwallow it? do they not ſeem to ſmell its great and matchleſs power againſt

diſeaſes

diſeaſes and marveylous Comfort and wholſomneſſe to our nature? But like rude and unskillfull Cooks they know not how to dreſſe it? but if they know the skill, they ſhould ſee it riſe in power and vertue, according to his degrees in freedome, & when it comes to the top, which I call the ſon of Gold, to prove almighty, I mean within our compaſſe; for conſider Gold is now good and friendly above all unto us, for his exceeding ſtore of comfortable heat of heaven, ſhining through the miſt of a moſt fine and temperate body. Then what would it be if the properties of the body were by great, mingling and breaking of the ſtuff, refined and raiſed in their kinde, an hundred degrees at leaſt? (which our Art profeſſeth) and thoſe lively and piercing helps of comfortable ſpirits, freed and ſet at full liberty, and all theſe ſeated, upon a mighty body ſubduing all things? is there any thing in the world to be compared, to the mighty and marvailous work which he would make in our bodies? could any of theſe very violent and mortall poyſons, which I brought in above, ſo eaſily and roundly deſtroy us, as this would help and ſave us? but to come to the point.

18. If that our old cloſe fine and Æthereal oyle which they call a fiſt nature, was able alone, for the reaſons ſet down in their places

places, to breed and beget all thoſe bleſſed bodily gifts and properties, that is, health and youth, and the two ſprings of wiſdom and vertue, clearneſſe and temperateneſſe; how much more ſhall this ſon of Gold the medecine and ſtone of *Hermes*, and his offſpring be ſufficient and furniſhed for it?

19. For firſt, when his ſoul and heat of heaven is much more great and mighty, and his body a more fine and faſt Oyle, that is a more like and laſting food of life, it both upholdeth and ſtrengtheneth life, and naturall heat the better, and ſo proves the better cauſe of long life and youth; then being temperate, and that quality carried upon, and that quality and finer and tougher that is a ſtronger body, it is able with more eaſe and ſpeed to ſubdue his and our enemies, the diſtempered diſeaſes, and to cleanſe and cleare faſhion and bring into good order and temper the whole frame of our body & to procure health, wiſdome and vertue, in better ſort, and in more full and heaped meaſure; for you muſt not think that a fit nature of wine or ſuch like that I brought in above, and which many men do make for their bodies, is ſo good by twenty degrees as the Philoſophers ſtone: I mean the ſame meaſure of both; when beſides that it is not temperate and neare unto Heaven, (though the

the name be never ſo neare) for it wanteth twenty parts of the ſoul, and as much of that fine ſtuff, cloſely and finely tyed up together; and therefore one part thereof will laſt longer, and ſpread further with all his vertues, and ſo do more good in our bodies, then twenty time as much as the former; deliver to minde what I ſay; it is worth marking: I ſhall not need to ſtand to ſhew you the reaſons why, and manner how this great Medicine of *Hermes*, ſhall be able to get and purchaſe thoſe pleaſures of mind and body, becauſe it is already done at large elſewhere, and it may ſuffer in this place to win by force of reaſon (which hath been done as much as needs) that this medicine is much better, and more able then an Æther, Heaven of fift nature.

20. Then thoſe men may ſee (I meane *Paracelſus* and ſuch as know whereof they ſpeak, let the reſt go) how raſh and unadviſed they prove themſelves when they are content to let in the name of Poyſon into this happy medicine, and to avow that it worketh all thoſe wonders in our bodyes, by that way of curing which I ſhewed, by ſtronge-like poyſons: for then it would be at moſt but a generall medicine, and cure all againſt diſeaſes, and fit for health alone, but no Phyſicall or joyfull way to long life, youth, wiſdome, and vertue; which grant as

well as the other, both he and all the reſt do give unto him; for it might not be taken and uſed in a ſecond body, no more then a purging medicine, except it were of the Viperous kinde aforeſaid; for he then would battail with our nature, ſpoyle and overthrow the firſt moyſture, and the whole frame of the body; ſo farr it would be from nouriſhing the naturall heat and moyſture, from clearing and tempering the body to cauſe long life, youth wiſdome and vertue.

And the reaſon of this reproof is, becauſe every poyſon is very barren and empty of the heat of heaven, and very diſtemperedly cold and dry in body, ſet ſtraight againſt our hot and moiſt nature (as appears by flying the fire, and oyle his enemies) the Philoſophers ſtone was temperate in reſpect, at firſt, and is now exactly ſo and a very fine oyle, and full of heavenly ſpirits; and ſo for thoſe three cauſes, not only moſt friendly and like to nature, but alſo a very deadly enemy and moſt craſſe contrary to all poyſon.

CHAP.

CHAP. II.

Hermes *and* Paracelsus *Medicines.*

1. *Of the foure Complexions of the body*; 2 *Of Malice and Ignorance*; 3 *Of Diseases, Age and Death*; 4. *How to make minerals grow*; 5. *How to make Lead grow*; 6. *That Gold hath life*; 7. *The unwinding of secrets*; 8. *Authors Opinions*; 9. *How to order the seed of Gold*; 10. *Experienced truths*; 11. *Comparisons*; 12. *Of turning wood into Iron and Stone*; 13. *Of turning Iron into Copper*; 14. Abraham Judæus experiment; 15. Irish *Waters and other things*; 16. *Of* Geber *and* Agricola; 17. *Of salt* Gemm; 18. *Iron may be made to cut Steel as fast, as steel cuts wood*; 19. *Of Silvery and Golden Coperas*; 20. *The vertue of Copperas Water*; 21. *Of Art and Naturall changes*; 22. *Natures Medicines*; 23. *Of the food of Gold and other things.*

OVer this we have lightly run, being the former part of long life, health, youth clearnesse,

learnesse, and temperateneſſe, which make up all good gifts of body needfull; let us now come to the outward help of riches, and borrow ſo much leave again, as to uſe the cauſe for the effect, and take gold for riches, and ſtrive to ſhow that the ſon of Gold is able to turne any mettal into gold; and not ſo ſparingly and hardly as we did before, by thoſe baſtred kinds of binding and colouring: (though a little of it were without miſ-pence of time & travail would ſerve our turn) but as fully and plentifully as any of our men allow to that amazement of the world; they ſet not down nor ſtint, which I will do, becauſe I have to do with ſhifting ears, and becauſe again I love not to run at randum, but to make a certain mark whereat to aime and levell all my ſpeeches.

Then let us ſay, by this great skill of *Hermes*, & a little labour and coſt we may ſpend with the greateſt Monarch in the world, & reach the Turks revenew, yea though it be fifteen millions Starling, as I find it credibly reported; yea let us be bold, and not as *Socrates* did when he ſpake of love, hid his face from the matter, the truth is vouchable before God and man, and will beare it ſelf out at laſt, though it be my luck ſtill to be croſt by men of our own coat, *Hermes* ſoſter Children: But why do I call them ſo? al-

b[illegible] *Paracelſus* of whom we deal of late, w[illegible]
[illegible]ainly ſo; Yet his Schollers Phyſick, which
[illegible] comes in place, is out of this accoun[illegible]
as clearly; this man I ſay to excuſe his own
Ignorance, hath learned a new trick, in un-
folding *Hermes* Riddle, that neither *Herme*
nor any of his followers, in ſaying they turn
the ſoure ſoure Metalls, Lead, Iron, Tin,
Copper, into Silver and Gold, mean plainly
according unto common ſpeech, but ſtil
riddle and double the matter, underſtanding
the ſoure Mettalls in ſo good forme a[illegible]
transmuted: and theſe to be ſilver and
gold which they make at any time and rea-
by this token, becauſe they ſeek their medi-
cine any where and ever now out of all things
then by ſly ſpeech and ſmooth up his matter
with high words, for finding firſt, and un-
derſtanding he knows and ſaid ſo; whereas they
ſhould have ſpoken plain both in *Parac. Ufat* and
all other of his hidden ſilence, as their fa-
thers, as touching this matter: they ſeek
ſubtilly the ſecrecy of the man in ſo, and
finding the words of his Maſter concerning
[illegible] makes it as well as he and
[illegible] diviſion of this matter
[illegible] internes, that [illegible]
[illegible]

him to unfold, ſo he amazed me in this, be-
fore he himſelf knew the leaſt of them: but
after I went forward and began to conſider
earneſtly, and weigh the things by their own
weight (and not by the weight of words
and authorities) the only way to knowledg,
I quickly ſaw the falſehood of the new op-
nion, and more plain reaſon and cauſe of
belief, for this point then for all the reſt,
which he allows, and which I ſhewed befo e:
then let us not ſtay, for him nor for any
thing elſe, but let us march forward with
all ſpeed and courage, and if it be never
good in diſcourſe of ſpeech to heap and
huddle up all together, but for light ſake
to joyn the matter and cut it in divers pie-
ces, let us do ſo too, and prove that the Son
of Gold is able to turn mettalls that are
baſe into Gold, then that he can change ſo
much, as to make up the ſumme I left as
needfull. *Heydon* is to turn mettals two
ways; firſt, as a ſeed if a man liſt to ſow him
upon them; and then after his birth, by
nouriſhment, and turning them into his own
Nature, and this is either into his fathers,
which is his own after a ſort, or into his
new being, and ſelf ſame nature; of theſe I
will treat ſeverally; and firſt of ſeed which
cannot be denyed unto gold, if all things
have life, and life have three powers and a-
bilityes, to be nouriſhed and to wax, and to

get his like also; the second part is clear and granted among all Philosophers; and that all things have life, it hath been often shewed before by their feeding and divers other arguments.

But because it is a thing whereon almost all the frame of my speech leaneth, and yet much in doubt and hardly believed among the learned; let us take it again, and prove it by name in Mineralls, because they be both fartheſt from belief, and neareſt our drift and purpose.

3. Those things that have diseases, age, and death, cannot but live, and we see plainly the diseases, age and death of pretious stones; but most clearly in the pretious Leadstone (though he be foul in sight) which is kept, fedd and nourished in the fillings of Iron, his proper and like food, when quicksilver, or Garlike quite destroys him, and puts out all his life, strength, and vertue.

4. But how if the Mineralls by feeding wax and grow as well as plants or wights? as miners have good experience of that, when they see them, by those due and constant fits, so dangerously void their leaning. *Agricola* saith, that Salt-peter, after that by draining it hath lost his tast & vertue, if it be layed open in the weather, wil within five or six years space, grow and ripen, and

and recover his power and strength again; the same man telleth of one lead Mine, and two other of Iron, which after they be digged and Emptied, within few years space, ripen and grow to be full again, and one of these every tenth year.

5. But admit these by the slight and canvase of a crafty witt may be shifted off; yet they shall never read the next that follows of Lead, after he hath been taken out of his proper womb, where he was bred and nourished, and fashioned into his forme for our use requisite; yet if he be layd in a moist place under ground, it will wax and grow both in weight and bigneſſe by many good Authors, yea and by *Gallen* his own witness, which although it be light otherwise, yet is of weight in this matter, because it maketh so much against his own cause; nay marke what *Agricola* reporteth that the same hath been found true on the top of houses, and shewes where and how the proof was taken: but to come to the very point, *Paracelsus* saith, that Gold buried in good soyle that lyeth East, and cherished well with Pigeons Dung and Urine, will do the same; and sure I dare not condemn his witness in this matter, because the rest that went before, seeme to say as much in effect, and to vow the truth of this story.

6. Then if it be so certain, that Gold

hath life, there is no help, but it ſhall beget his like alſo; if Philoſophy and Common proof be received, but they will ſay that nothing doth ſo, that wanteth ſeed, as many wights and plants do, and all Minerals; no man ſaith ſo, that knoweth what ſeed is; ſeed is no groſſe thing, that may be ſeen with eyes, but a fine and hot heavenly breath, which we call life and ſoule, wherewith not only the common rule of the world, but alſo wights, yea and perfect wights ſome times beget without the company and ſence of that frothy fluff and ſhel, as I ſaid above: but yet more commonly nature takes the help & guard of that body called ſeed, that was proved, not only to be a branch and part ſlipt from the whole body, but the whole it ſelf ſometimes, as by kinde in the foure beginnings, and in Minerals, and in ſeedleſs plants and wights, and by skill in all.

Therefore minerals and all have their ſeed, and their whole body in their ſeed.

7. Then as by nature they are wholy ſowne, and dy, and (or elſe under-Mean things would prove Mettals) riſe again the ſame Increaſed according to the wont of nature, even ſo they will above ground if we can by skill uſe them kindly, which we may as well as nature, if we could eſpie her footing,

ſteting, not unpoſſible to be ſeen as I could ſhew you quickly, if I might a little unwinde the bottome of fearfe, and lay them open; but I muſt take heed.

Then as the ſeeds of plants and wights riſe again, much increaſed in ſtore and kinde, becauſe it draws into it, and turns into it's own nature, much of the kindly fine and ground that lyeth about it to corrupt: ſo even ſo if you make the mettals and grounds fit to receive and corrupt the ſeed of Gold, it will after his due time riſe again, turning them, or much of them into his own nature.

8. Now Doctor *Freeman* or *Sperat* may ſeem by me not blinded, that I ſpeak not idle matter, but a plain and certain truth, found upon the open and daily courſe of nature, which not I eſpied out firſt (as they ſay down the ſolitall falſe-hood) but the wiſe all the troop of the wiſe *Ægyptians* ſaw, and taught before me, yea and ſome of them the firſt in darkeneſſe, as thoſe worthy Ladies, whoſe aydes we took before, *Isis*, *Fornet*, and *Cardin*, eſpecially the firſt, becauſe they bore good will to the ſcience: But *Cardan* as a mere hater that knew nor loved it, hath a little for when he had all about held for certain, that Minerals and all had life and

were nouriſhed, and grew, and waxed, yet he buryed the third point with ſilence.

9. But let us not urge this ſo much in this place, becauſe it is not the right Son of Gold, and ſtone of *Hermes*, but a leſſer skill and lower way to riches, fit to have been followed in the ſecond Book. Then how doth the Philoſophers ſtone, and the naturall Son of Gold, turne baſe Mettals into Gold? For that was the ſecond thing to be handled in this place; when this child is borne, keep him in his heat, which is his life, and given him his due and natural food of Mettals; and he muſt needs, if he be quick and abled to be nouriſhed, digeſt, change and turn them into his own Nature, much more eaſy then lead, and he in a cold place, and rude, and hard faſhion, was able before to turne ſtrange meats and digeſt it, as I ſhewed above the change of natural things when they meet in Combate, to be either throughout or half way; that is either by conſuming to raze one another quite out, and turn him into his own nature, or when by mixture, both their forces are broken and dulled equally; Even ſo in this great skillfull change, we may ſo order the matter, and match the two Combatants, that is the meat and feeder, ſtuff or doer, with ſuch proportion that one ſhall either get the victory, and eat up the other quite, or both maimed alike and weakened.

10. To be plain, if we give this mighty child and ſon of Gold, but a little food (the quantity I leave to diſcretion) he will be able to turn it throughly into his own ſelf-ſame nature, and thereby to mend himſelf and increaſe his own heap and quantity; but if you will make Gold which is your laſt end and purpoſe, match your Medicine with a great deal and hundred times as much, or ſo (your eyes ſhall teach you) and both ſhall work alike upon each other, and neither ſhall be changed throughly, but make one mean thing between both, which may be Gold if you will, or what you will, according to your proportion.

11. And if you perceive not, mark how (the compariſon is ſomewhat baſe, but fit and often uſed by our men) they make a ſharpe and ſtrong Medicine, called leaven of the beſt wrought flower which is dough; and ſuch another of milk well mingled in the calves bag, called Rennet; and how by matching them with juſt proportion of flower and milk, they turn them into the middle natures of dough and curdes, nothing ſo fit; mark it well; nay ſith you begin to call me to examples, I will play and load you with them, and yet I will lay no

no ſtrange burthens upon you, no nor the quick nature of the Scottiſh Sea, turning Wood into Geeſe; nor yet the Eagles feathers that lying among Gooſe quills, eat them up, two more marvelous changes, then all theſe that are profeſſed in the Art of changing; yet I leave them, I ſay for things too ſtrange, and far off my purpoſe.

12. There are many waters and earths, which I am credibly informed by *G. Agricola*, and others as good Authors, are indued with the properties to turn any plant, wight, or mettal into ſtone. *Cardan* tells of a lake in *Ireland*, wherein a ſtake ſtuck down, will turn in one yeers ſpace, ſo much as ſticks in the mudde into ſtone, and ſo much as ſtands in the water into Iron, the reſt remaining Wood ſtill.

13. There is an old mine pit in the hill *Carpart* in *Hungary*, wherein the people daily ſteep their Iron and make it Copper; the reaſons of theſe things is plainly, that which I brought for our great and golden change, and likened to Bennet and leaven here before.

14. The waters and earth which aſſonith things in that order, are ever more infected and mixed with ſome very ſtrange ſtony Juice, as *Agricola* ſaith, and reaſon againſt plainly in the matters, when they no ſooner reſt from running then they go into ſtone; nay *Pliny* ſaith the ſtony ſticks in, *Arcadia* goes into ſtone running. *J. Hotham* meant thereby to try ſuch a thing upon his Lord the great *Grecian* Marſh, when he gave it him to drink, it killed him.

15. The Iriſh water is without doubt mineral, and as I gather by the diſcription tempered and dyed with the Iron juice which is called *Ferrugo*; but every man knoweth for certain that that the matter of *Carpat* is Copperas water; now *Carpat* is as near the nature as the name of Copper, which the Greeks ſet out moſt clearly, calling Copper *Chalcum*, and that other *Chalcanthus*, and the ſtone Pyrites or Marcaſite (as it is termed in *Arabia*) that breeds them both, it is like leaven to dough made of Copper, and raiſed to a ſharp quality which when it is looſened into water, and by draining and by diſtilling up and down in that hill, refined, it becomes yet more ſharp and ſtrong, able eaſily to overcome Iron, a like and near weaker thing (for what is near to Iron as Copper?) and turn him into his own ſoile mean and middle nature.

But how ſhall we ſhew that Coperas comes of Copper in that order? Firſt the proof of our men maketh clear, when they turn

turn that into this, and this into that ſo commonly.

16. Then the authorities of *Geber* and *Agricola* (the beſt skilled in mineral matters of all that ever wrote) the one after that he had obſerved it long in Mines, ſetting it down for a rule, and *Geber* calling it the Gum, as it were dropings of Copper; but chiefly the workmens daily practice who by following the ſtepps of nature, ſoftening and diſſolving the brazen ſtone *Pyrites*, do commonly make Copper; let us now ſee what art hath done by counterfeiting theſe patterns by Nature ſet ſo plainly before her; if ſhe hath not done as much and more, ſurely ſhe was but a rude and untoward child; let us ſee what is done.

17. She hath likewiſe, and as well as Nature; by a ſharp ſtony water, called Salt Gemme water, turned wood into ſtone, yea and mettals alſo into precious ſtones, not by any counterfeit way which Glaſs-makers uſe, but Philoſophically and naturally, by a marvailous clear and ſtrong water of Quick-ſilver, leading them back to the middle nature of fine ſtones.

18. To let paſs middle minerals which by the ſame courſe we eaſily change one into another, ſhe turneth Antimony into Lead, and this into Tin eaſily, becauſe as that

that is unripe Lead, ſo this is unripe Tin alſo. Theſe things *Agricola* reporteth and tells the way of the firſt by concoction only, but not of the ſecond, which *Paracelſus* ſupplieth, by purging him our way of binding with Sal Armoniack. I could ſet down a way to turn Iron into ſuch Steel as will cut Iron as faſt as this will cut wood, and bare out all ſmall ſhot, but that they are both but on kinde, one better purged then the other, as indeed ſo are all the mettals, though not ſo nearely allied.

19. Even ſo I eſteem of the Silvery and Golden Copperas, which nature ſometimes yeilds under ground, and Art counterfeits by our binding, and colouring rules above ſet, as *Agricola* tells and teacheth; neither think theſe baſtard wits cut quite out of rule, but ſo follow the ſame reaſons of nature; and as the reſt take the finer like part, and leave the groſs unlike, ſo do theſe feed upon their like, the fowler parts, and leave the better as unlike their Nature.

20. But to proceed to turn Iron into Copper by Copperas-water, is ſomewhat more ordinary then the reſt; *Agricola* ſaith an old parting water which is made thereof (as we know) will do it, but the workmen in the hill *Kuttenberg* in *Germany*, do more nearly follow nature in that hill of *Carpat*,

Carpat, for they drain a ſtrong Lee from the brazen ſtone, that is, they make Copperas-water ſtrongly and kindly, and by ſteeping their Iron in it make very good Copper; nay further, *Paracelſus* ſaith again, that in *Caſten* they turn Lead alſo into Copper, and though he nameth not the means in that place, yet otherwhere he doth, and teacheth how by Copperas ſundry ways ſharpened, to turn both Lead and Iron into Copper, in which place he delivereth another pretty feat to unlooſe both Iron and Copper into Lead again, and this into Quick-ſilver, by the force of a ſharp melting duſt which Miners uſe, and this our common rule ſtill of ſtranger likes; for this duſt being of the ſame nature ſtill, which exalted Lead and Quick-ſilver, two great ſoftners and looſeners of hard bodies, is able to make the ſtubborn mettals, retire and yeild into the middle place of Lead, and this is Quick ſilver.

21. Now then we ſee that Art hath reached and overtaken all the Natural changes of Minerals; why may not ſhe by the pattern diviſe more of her ſelf, as the grief of good workmen is, and go beyond nature, and turn the foul mettals into fine Silver and Gold? She hath a great advantage of nature; firſt for patterns, and then her helps in working; and laſtly the help and inſtruction of a divine wit and underſtanding, whereby no marvail if all wiſemen have ſaid, ſhe paſſeth nature.

22. Albeit it is uncertain whether nature have ſuch a Golden Medicine in her boſom hid, or no, as well as thoſe of Copper, Stones, and ſuch, yet this is ſure, that by the baſtard way of binding (as we have heard before) ſhe turneth Lead and Tin, and perhaps Copper too, but ſurely by Quick-ſilver and Silver into Gold.

Then I ſay it is a ſign of a weak and ſhallow wit, if Art cannot by theſe patterns aforeſaid, deviſe further to turn other mettals into Silver and Gold; is it any more then to raiſe and exalt Silver into Gold? but this will ſerve for both into very ſharpe, ſtrange qualities, able like the reſt, to devour and turn their own like meat into their own middle nature from whence they ſprung. Certainly the reaſon is ſo plain and ready, that I muſt needs deem him leſs then a child that cannot conceit it; may bend your ears and minds.

23. By reaſon, if the workman be very ſtrong over the ſtuffe, he will turn in tryal, things unlike and contrary as well, though not ſo eaſiely as like and friendly.

And for the proof of ſtony juices, turning all ſorts of things, even mettals themſelves

ſelves into ſtone, as hath been found by the ſtampe remaining; of Antimony and Copperas turned into Lead and Copper, of the ripening of the Mineral Mines of Lead and Gold eating dung and urine, and ſuch like exchanges ſet down before, I am led to think that a very luſty and ſtrong Medicine would be able to change other things as well as mettals, eſpecially Minerals into Gold; ſome of our men ſay no, becauſe their wants in the reſt the ground of Quick-ſilver, the knot of friendſhip and unity. I grant it were hard in reſpect of the right way, and yet I hold it poſſible.

And thus you have ſeen the ability of *Hermes* medicine, to turn baſe mettals into Gold by three ſundry ways; firſt as he is ſown and riſeth again to be made medicine, which I call begetting; and then by changing the little food that is given him into his own nature; to make him wax and grow in heap and bigneſs, which I term nouriſhment; and laſtly by changing the great ſtore of ſtuffe, wherewith we march half way into the middle nature of Gold, which is the beſt change and drift of our purpoſe. And this I may do well to call mixtion, though Sir *Chriſtopher Heydon* and *Fernel* name it begetting alſo, as it is a kind indeed, but becauſe it goeth not the kind

kind way, let it go and us keep our order with our brethren.

CHAP. III.

The Roſie Crucian Medicines.

1. Of ſeed. 2. Of increaſing Gold. 3. The quality of Gold. 4. Of nature in concoction. 5. Changeable ſtuffe. 6 How nature made Quick-ſilver and turned it into Gold. 7. Of purging. 8. Of Lightnings. 9. Of fire-flyes. 10. Of the Star-fiſh, and other things. 11. Of the nature of fires. 12. Of Heilen ſtar and cauſe of lightning and thunder. 13. The power and vertue of Roſie Crucian Medicines. 14 The firſt matter of Gold. 15. Of hot ſpirits. 16. Of the fiery quality of Gold and its power. 17. Of the pernitious quality of cold frozen countries. 18. Of the underſtanding ſpirits of the air, and the lively ſpirits of heaven 19. Of the ſpirit of metals. 20. Of a natural ſtone that conſumeth all the fleſh and bones of a dead man in fourty dayes, and of other things. 21. Why Copper-water parts ſilver from gold. 22. Hot ſtomacks. 23. Di-

rections to Philosophers. 24. *Examples.* 25. *How gold got its high red colour.*

NOw, how shall our son of Gold be able to subdue and turn so much of base mettals with so little change and travail, and so great return again as we have promised? it is for three causes; first, for the bitterness and readiness of the stuffe to be changed; and then for the great store and strength of the changing workman, to send away the light test still first and foremost; and lastly for his increase in store and quantity, which may be made by sowing and nourishing the son of Gold without number; for sowing first, There be sundry sorts of sowing and making this our medicine; one is an excellent way, but a bare and naked and lone way; because if Gold can be made fit and open to be wrought, as behoves a seed, he hath all both stuffe and workman, male and female, seed within himself; and the less contagion there is of unclean stuffe, the more excellent and mighty will he rise again: this way by deep and painful wit, hath been sometimes taken, but very seldom, because it is very hard, long, and irksome, and therefore we will leave it also; but chiefly because it crosseth my purpose above said: for if it be sown alone, he cannot rise increased;

creased; whereas we desire to augment his quantity, then there are two kinds of grounds, and yet both one kinde, which we may put unto him to corrupt him easily and raise him again with great increase, and quantity; one nearer his nature then another, so much is enough for that.

Now for the store of ground fitt to be laid about him, there is a choyce better or worse also; but that is no great matter, so you keep the measure and discretion which a common seeds-man can keep, neither to overlay and drowne him, nor to leave him dry and barren; then to our purpose; cast in your self what increase in store one grain of corne will yield, within few times sowing; when I had a little leasure I did once cast what one graine, by the increase of fifty (which happens often) would arise to in seven times sowing, and I wearied my self with an endlesse matter.

A greater summe then any man would think, I have forgotten it, cast you that have leisure: Now a graine, I mean an ounce, of our seed, though it riseth not with such advantage (for if it were so sowne, it would be quite drowned, or at least not worth the tarrying) yet it rewards it another way, with speed in working: For albeit, the first time be much a like, about forty weeks or such a matter: yet the second is run much

ſooner, both becauſe now he is ſofter then the firſt ſeed, and eaſier to be looſned, and alſo mightier, and more able to turn the work over, ſo that we keep our ſelves within the number of ten, as ſome do ſet the bounds, yet I think the midſt between, *duplum* and *decuplum* a notable mean, although that be as it happeneth, yet by this great haſte & ſpeed, we may quickly overtake Infinity.

2. But if you think this too ſlow a courſe, let us runn to the next increaſe by nourishment, whoſe great ſpeed and readineſs will eaſily ſupply all and fill the biggeſt deſire in the world; after the Son of Gold hath been once ſowne, and raiſed again, he is now able to work mightily, and not before, and to turne one hundred parts of his due meat, into a third middle thing, Gold his fathers nature; this now will ſhow hereafter; then if he be able to turne an hundred times as much half way, he can ſurely as eaſily and quickly one part, that is no more then himſelf, quite through into his own ſelf-ſame nature, eſpecially if that food be ſilver or Gold, which is beſt of all to the purpoſe: then he is now twice as big and as ſtrong as he was before, able to devoure as much again: and ſo for ever, for this ſtrength ſhall never be abated, when after his feeding he is left the ſame ſtill, or even as one Candle

dle lights another ſtill or more ſtrangely, though not ſo largely, like unto the Loadſtone, which as *Plato* reporteth, after it hath drawn one ring of Iron, it giveth power to draw another, and thus unto the next untill you make a long row and link of rings, cloſe and faſt, one hanging upon another.

3. Then ſith we may ſo ſoon heap up ſo great a quantity of this Golden medicine, it may chance we ſhall not need any great help of the readineſs of the ſtuff and ſtrength of the workman; and if but ten parts of the Gold might be made at once, between a weak workman and a ſtuff, yet perhaps it would ſerve the turne to raiſe the ſumm appointed: But ſuppoſe it commeth ſhort ten parts of the way, yet if through the means of the nearneſſe of the ſtuff, and force of the doer, one part may come to turne a hundred, then we ſhall ſupply and overtake all the want and hinderance: Let us ſee.

4. And firſt again of the ſtuff, becauſe it is the ſhorter and eaſier matter; a thing fit and eaſy to be changed when it is like the nature of the workman, & nearer the ways end.

The ſtraight affinity and nearneſſe of the Mettals one to another we have opened above, when we found them all to be one

thing, differing only by certain hang-byes of clearneſs, cloſeneſſe, and colour ſpringing out from the odds of concoction, and that if the ſame concoction hold, they wil come at length to their journeys end, which they ſtrive unto, the perfection of gold, except perhaps Iron and Copper; by over ſuddain heat or ſome other foule means, have been led out of the way, yet they may be led back again and cleanſed as we heard before, and yet they were all made at firſt of quick-ſilver, a foul and greaſy thing in reſpect, and then wer grimed and beſported greatly again, with the foule earthly Brimſtone which afterwards came upon them, whereby they were all groſſe and ill coloured, open and ſubject to fire, and other ſpoyling enemies, before by long, gentle and kindly concoction, all the foule and groſſe ſtuff was cleanſed and refined, and ſo made apt to take good colour, (as we ſee in plants and all things) and to gather it ſelf up cloſe together, and likeneſſe to be weighty, for the much fine ſtuff in a narrow room, when lead and Quick-ſilver, heavineſſe follows from the rawneſſe; and laſtly, to be ſtedfaſt and ſafe from the fire, and all other enemies, becauſe there was never any way of entrance in ſo great cloſeneſſe, left, to make diviſion and diſſolution, that is deſtruction,

nor yet any greaſy ſtuff the food of fyre remaining.

5. Wherefore we ſee the near neighbourhood of mettals, and eaſineſſe to be changed one into another, (eſpecially if we work upon Silver, which is half Gold already) when they want nothing of Gold, but either long or gentle concoction, or inſelfe (becauſe we cannot tarry) as ſtrong and fierce one anſwerable unto it, firſt to cleanſe out all the groſſe and greaſy ſtuff, and then to bring colour upon it.

So that I cannot but wonder at thoſe men (if ſuch be learned, who, in reproof of this Art unknown, vouch, unfitneſſ of the ſtuff to be changed, ſaying that Mettals being of ſundry kinds and natures, cannot be turned before they be brought in to that ſtuff, whereof they were firſt made and faſhioned, which we do not when we melt them only, and which is not eaſily to be done. In a word that either they never knew, or at the leaſt remembred not that nature of a Mettal, or of the firſt ſtuff, for if they mean the *Philoſophers* ſuppoſed firſt empty and naked ſtuff without ſhape, but apt to receive all, even that which is the middle ſtate of a thing laſting but a moments, which by the way of making and marring (which our men with *Hyperates* call changing) it is paſſing from one to another, then if yelded and quickly

granted with *Geber, Arnald, Lully* and many more learned men, on our ſide, that in that very violent work of changing the Mettal being ſo farr altered and broken, even into duſt of another faſhion, I think I muſt drive them to blow the ſeed, as they ſay, and they know not what to anſwer.

6. But if they meane as they ſeemed to do, we ſhould not melt our Mettal, but bring him back unto his neareſt beginning and ſtuff Quick ſilver, and then put on our ſhape and forme upon him, according to the kindly ſowing of Gold, upon his baſe ground above ſaid, they are deceived not knowing the nature of Mettals; for they be not of ſundry kinds and beings (as they ſay) but all one thing differing by degree of bakeing, like divers loaves of one paſte, that it were madneſſe if any of them lacked bakeing to lead him back, or marr or ſpoyle him of his faſhion, but in the ſame forme and being to bake him better, and ſo did nature in the Ground, in bakeing quick-ſilver, or lead into Gold, ſhe went forward and not backward with the matter: Nay why go I ſo farr with them? they never marked the nature of their own words, which they uſe in their own Philoſophy, where changing is fitting only, and ſhift of thoſe hang-byes called accidents, the forme,

forme, kinde and being of the thing remaining.

Then if the ſtuff be ſo fit, let us ſee what the work is, not in ſtore which is done already, but in force and power; his ſtrength and power is ſeen in two things, purging and colouring: Firſt he muſt mightily ſhew himſelf in purging and driving out all the groſſe greaſineſſe of the ſtuffe, and then when all is fine, cleare, and cloſe, he ought to ſtretch himſelf at large, and to ſpread farr forth in colour upon it; for albeit long & gentle heat purging by concoction, of it ſelf breeds and brings good colour, yet this over-ſhort, and violent heat proportioned doth not ſo (as I ſhewed above in the diſcourſe of binding and colouring) but needs bring colour with him already coyned.

7. So that when he purgeth the ſtuff underſtand; he draweth not out the foule and groſs ſtuff, and departs away from the work withall, as the foul purging binder did; but being a clean and fine thing like the nature of a wight, he purgeth by digeſtion and expultion, driving out the foul and unlike parts as leavings, taking and embodying with himſelf the fine and cleare for food and nouriſhment.

Then let us ſee how this work of purging is performed, for that is all, and the colour hangeth upon the ſame, and is done all under

der one, as we shall hear in going out of this treatise, if nothing purgeth but heat through concoction, and this ever to be measured according to the need and behoof of the work underhand; and we must scoure an hundred times as much stuff in one or two or three hours space at most (for that is their task) then we had need of a marvailous fiery Medicine, besides the great outward heat, to prick him forward, scarce to be found within the compasse of the world and nature; it must shew it self an hundred times fiercer then a binder, which was scant able in longer time and stronger heat to scoure and purge one part, and as much of the same stuff.

8. This is a marvailous hard point: I had need whet my thoughts and memory, and all the weapons of wit unto this matter; if we search all about and rifle the corners of kinde, we shall finde no fire in the world so hot and fierce, and the lightning able to kill plants and wights & melt mettalls, and to performe other such like marvailous things in a moment.

As (to let passe plants not so strong) I have read of eight Lepers in the Isle of Lemnos which as they sat at meat under an Oak, were all suddainly strucken starke dead therewith, setting still in the same guise of living and eating creatures; again that it

hath sometimes passed through a purse at a mans side, and melted the Coyne without hurting the leather, because such a suitable and speedy fire found that resting stay to work on, in the Mettal which it wanted in the open and yielding leather, and many more such strange deeds we may finde done by that most violent fire, then our fiery work; and if he be tasked as he is to work as great wonders as these be, had need to be fierce and vehement, as the fire of lightning, as it is sometimes termed in our Philosophy.

Let us match these two together, and see how they can agree, that all things made lived, and as it were strucken together, the light of truth may at last appear, and shine forth of the comparison; let us as *Tully* saith, at the first setting out, lanch and row a little easy before we hoyse up sayle.

Gold of it self in Philosophy is a fire that if it be raised and increased one hundred degrees in quality it may well seem to prove the greatest fire in the world.

9. But our men as they speak all things darkly, so this perhaps in regard of other mettals, or rather because like the *Salamander*, not like the fire flies (for though the *Salamander* can as well as Serpents eye,

by his extream coldneſſe, quench a little fire,
yet a ſtrong fire conſumes him and puts him
out of being) becauſe I ſay, like the fire ſ
he doth live and furniſh in the fi e, when a
indeed *Gold*, as all other mettals, is cold an
wateriſh farr from the fire.

10. And yet it is not the owtward ſ o
of the body alone that makes a fiery n tur
but ſometimes the inward quality doth th
deed of fire, (if we ſpeak at large as th
common cuſtome is) and ſo the Starr Fil
in the Sea burns all ſhe toucheth, and
cold ſpring in *Sclavonia* ſets on fire an
cloath ſpread over upon it: and to com
neare by ſuch fiery force doth the water fi
in *Theſſaly* pierce through in any veſſell ſav
an horſe hooſe.

11. But now we are come unto the deep
let us hoyſe up ſaile and ſpeak more pro per
ly and *Philoſophically*, and more neare th
purpoſe; let us I ſay heare the nature of fir
and how it commeth fire, as they bound i
and we ſhall finde it if we mark this c
ſpring, as a very hot and dry ſubſtance t
firſt cauſe of fire is motion, a gathering an
driveing much dry ſtuff into a narrow
ſtraight, which by ſtirring and driving fe
his life and being, is ſtill made more cloſe
fine, and hot, that its nature will bear
and ſuffer; and ſo it breaketh out at la
and is turned into another larger, a
thinner,

thinner, dryer and hotter nature, called fire:
hence the great underground fires, in *Ætna*
Hecla and many other places, grow and
ſpring at firſt, when the cold driveth a heap
of hot earthly breaths and vapours, either
round up and cloſe together, or along
through the narrow and rough places, rub-
bing and wringing out fire, which the natu-
ral fatneſſe of the ground feeds for e-
ver.

12. So the Starr called *Hellen-ſtarr*, that
ſights a ſign ſo dangerous upon the table of
the ſhip, and falling melts Copper veſſalls,
and commeth of an heap of ſuch vapours,
carried up by violent croſſe windes, ſo that
by rubbing Milſtones, Flints and ſuch like,
we ſee fire ariſe after the ſame manner; and
this is the manner of the ſpring of all fire,
others flow from this, one ſtill ſowing as it
were one another; but if the ſtuff of this fire
be tough and hard, and then when it is
brought into fire, if it be moved again a-
gaine, it proveth for theſe two cauſes a mar-
vailous hot and violent fire, whence ſprin-
eth all the force of Lightning; for it is no-
thing elſe but a heap of thick and brimſtony
vapours (as ſome hold with reaſon) by the
violence of the cloud, beaten up cloſe in
that order, and now being turned of a ſud-
den into a larger and thinner Element then
it was before, when it was earth and water,

his

his own place will not hold him, and so by the force of nature, striving for room and liberty, he rents the clouds in that manner which we heare in thunder, and burste hout out at last, a great and swift pace, as we see in lightning: much swiftnesse together with the toughnesse of the stuff, finely wrought makes up his violence above all fires in the world.

13. Now for the Son of Gold and *Hermes* his Medicine, what kinde of fire is he, when he can be no such Element, extream hot and dry fire; for he is temperate, and hath all the qualities equall, & none working above another, and yet indeed by reason of the fine and tough (and therefore mighty body) whereon they be seated, they work in equality together, much more forcibly that the extreamly distempered cold and dry poysons can worke alone and as fast and faster then they devoure and destroy distempered bodies; these do overt row the contrary; Then what fire he is I shewed before, how full stuffed with heavenly spirits above all things, and so he is an heavenly fire, which is much more effectuall in power, and mightier in Action then that other: by reason of his exceeding subtilnesse, able to pierce through [illegible] things, where that other small quick stays.

14. Admit

14. Admit it say you, if that heavenly fire were quick, free and at full liberty: but it is fast bound up in a hard body; then I will give you all the reason, bend your wits unto it; Gold at first was fully fraughted with the most piercing fire in the world, and then came and wrought it into a most fine flowing oyle, and so unbound it and set it at full liberty: not so freely indeed as in heaven, but as it can be in a earthly body, closely crouded up together, (which help) heats as in a burning-glasse, upon a most strong and mighty body farr above all things in the world; and lastly with a violent outward fire, she sent all these apart away to work together.

15. Judge then you that have Judgement, whether it were not like to bestir it self as lightning; Coppar, the heat of the hot spirits, is as great; and if it were not, yet their passing subtilnesse would requite that matter easily, and make him even; yea and perhaps when they be drawn and carried up close together, make some odds and differences between them; but surely the exceeding toughnesse of the body (as we see in Iron and the rest) augments heat greatly, and carrieth him farr beyond it.

16. Now for the pace, it is much swifter, and drivin by a much stronger mover, even so much as a founders fire passeth in strength

ſtrength, the top of a thick cloud; for this is he that ſends that lightning which elſe would have flowne upwards; therefore becauſe the fire is ſtronger, and hath the helps of body and motion farr more favourable, the fire of the Son of Gold muſt needs paſſe the lightnings in power, and wonderfull working. Then bethink your ſelf, with what eaſe and ſpeed, ſuch a fiery medicine were like to pierce and break through, ſift and ſearch all about, and ſo ſcoure and cleanſe a great maſſe of ſoule mettalls? how many times more then a weak and groſſe minerall binder? faſten and bend your mindes upon it: we ſee how a weak waterish or earthy breath in a narrow place, within a cloud, the ground, or a Gunn, (all is but thunder) becauſe he is ſo ſuddainly turned into a large Element, and lacketh room, beſtirrs himſelf, and worketh marvailous deeds; what may we think then of the heaps of thoſe falſe reports of heaven, and of that moſt ſtrong Golden body, cloſely couched up together in a little room, when they be in a narrow veſſel driven out, and ſpred abroad at large by a mighty fire, and thereby ſtill pricked and egged forward, (for as long as the fire holdeth, they cannot be ſtill, nor draw in themſelves again) what thing in the ſturdieſt Mettal can be able to withſtand? how eaſily

eaſily ſhall they caſt down all that comes in their way, brake and bruize all to powder. May not we all ſay plainly that which the Poet by borrowed ſpeech avoucheth, that Gold loveth to paſs through the middeſt of the Goards, yea and to paſs through the rocks, being more mighty then the ſtroak of lightning, it is ſo fit, as if it had been made for the matter.

17. I have heard that the extream cold weather in *Lapia* and *Finland* (which are under the Poles girdle of the world) peirceth and freezeth, and cracketh the rocks, yea and Mettalline veſſels; again that the poyſoned Cockatrice by his violent, cold, and dry breath, doth the ſame on the rock where ſhe treadeth; then what may we judge of the force of our fiery medicine upon the mettals, by theſe compariſons? How fiercely and quickly were it like to divide and break them, having an extream fire, the greateſt ſpoiler of all things, to over march the cold and dry quality? and a much ſtronger body then theſe vapors which carried the former qualities, and both theſe ſent with far greater ſpeed and ſwiftneſs, as appears in the difference of the movers?

18. Lift up your ears & mark what I ſay, a deaf Judge had no need hear theſe matters;

who hath not ſeen how Quick-ſilver enters, cuts and rents the metals, though many doubt and differ about the cauſe thereof? *Cardan* thinks that, like as we find of the cold weather in thoſe frozen countries, ſo this marvailous cold mettaline water, entering the mettals freezeth their moiſture within them, and make them cracke and fall aſunder, and therefore Gold ſooneſt of all other, becauſe his moiſture is fineſt, even as ſodden water for his fineneſs freezeth ſooner then cold. Surely very wittily *Paracelſus* deems this done by the ſpiritual ſubtility of the body, even as the underſtanding ſpirits of the air, and the lively ſpirits of heaven uſe to peirce through ſtone walls and rocks, by the ſame ſtrength, without the force of qualities; but I think it is rather for his ſtronger-like qualities, ſeeking to devour them; elſe he would peirce your your hand and leather, and ſuch like eaſie things which he leaveth untouched as unlikes and ſtrangers; as for the qualities of Quick-ſilver, it is a queſtion what they are, and which excelleth; ſome judge her very cold, ſome again marvailous hot (as *Paracelſus* for one) ſome moiſt, other dry, but as ſhe hath them all apparently, ſo I deem her temperate, like Tin that ſprung from her, and almoſt like unto her. Gold I mean

mean, though perhaps the qualities be not all in her, as in him, ſo equally ballanced.

19. But let the caſe be what it will (I love not to ſettle upon uncertain matters) the great ſpirit of mettals after ſhe is firſt wrought into Gold, and then into his ſon our medicine, ſhall be in any reaſon both for body and ſoul an hundred times ſtronger and more able to do it; nay Antimony and Lead are much groſer then Quick-ſilver, and yet you ſee how they rend, tear, and conſume baſe mettals even to nothing; but what ſay we to plants? there is a great difference in ſharpeneſs and ability to peirce and enter between a thorne and a needle, and yet you heard above the gentle plants of the vine, and the middle dew of heaven yeild ſtuffe to an eating water, able within three or four diſtillings to devour and diſſolve mettals; then what ſhall not onely ſharpe mineral eaters, but this our almighty Gold medicine ſhew upon them, which beſides that wonderful paſſing, ſharp, and peirceing body hath the great help (which they want) of that heavenly fire, and of her ſwifteneſs, ſtirred up by a mighty mover? Theſe things are enough to ſuffice any reaſonable man (if they will not ſtop their ears againſt the ſound

of reaſon) touching the power, might, and ſtrength of our Medicines.

20. What is then behinde, *The holy Guide* hath taught us all things; yet I hear them wiſper, that albeit theſe medicines of ours have ſuch thundering power, yet they may not force ſo our purpoſe of conſuming all the mettals (as the guiſe and forcible uſe of ſuch fiery things as) without regard or choice of any part or portion; but it is not always I hope the guiſe of violent things; I need not go far; there is a natural ſtone in *Hazo*, which by a mighty and ſtrange property uſeth, *In fourty dayes ſpace to conſume and make away all the fleſh and bones of a dead mans body, ſaving the teeth, which he leaveth ever ſafe and whole*; and therefore they called it in times paſt fleſh eater, and made tombes thereof for dead, and boots for Goutty men; I could clog a world of readers with like examples, if I might be ſuffered, but weigh this one and our artificial Pantarva together. Why may not it as well have its choice and ſame, a part of this great waſte and ſpoiling? they know not why, and how then? there are many deep, hidden, and cauſeleſs properties in the boſom of kind and nature, which no mans wit is able to reach and ſie into, the world is full of

of them, when Art is open, and all his ways known. Indeed the world is full, of late of ſuch ſenceleſs and blind Philoſophers (which like as the Poets when the Stoick a little calls on *Jove* by many names, to help to ſhore up the fall of a verſe, or ſtop the gap in the number) ſo they when their eyes are dazled upon the view of a deep matter, flye to nature as faſt, and to hide her unſearchable ſecrets, to cover the ſhame of ignorance, as though God moved all with his finger (as they ſay) without any middle means and inſtruments. There is nothing done without a middle cauſe fore-running, if it were known, as I think it is to ſome, though never ſo dark and hid from others; and therefore to come to the purpoſe, as the reaſon of the natural eating ſtone, was clear to *Agricola* though unknown to *Pliny*, and many more the reporters) and found to be for the looſe and light temperatures, and Copperas water, fit to eat the fleſh and ſofter bones, and yet unable to do a thing above his ſtrength, that is, to overcome the harder; even ſo you may think the reaſon in this like property of the R. C. Phyſick, Pantarva, *&c.* is ſeen to ſome: for certain, & howſoever it was my luck to ſee it, I cannot tell, it hath been ſure unfolded twenty

times at leaſt; in the ſpeech going before, if you remember well, it followeth the high and common way of all nature, I mean that eating nature; for all things eat, and that is the cauſe of things done below; then there is nothing eats and devours all the ſtuffe which it overcometh, but ſo much as is like and turnable, the reſt he leaveth as ſtrange and untouchable; ſo did all the ſoul binders purge above; nay ſo and no other ways, doth the lightning and all fire eat and conſume the ſtuff ſubdued, turning the aire and water into fire, and leaving the earth and aſhes; even ſo doth our medicine, after it hath driven out and ſcattered all uncleanneſs, it takes and ſtrikes unto the fine part, like unto it ſelf, and makes it like himſelf, as far as his ſtrength will carry.

What need I pray? is there need any of any more examples? is it not clear enough that all things ſeek their like and ſhun their contraries? yet becauſe theſe *Mineral Melters* have been evermore very ſtrange and unacquainted with the *Grecians*, I will ſet down one or two of the clearer examples.

21. Why doth *Copperas*-water part and draw away ſilver from *Gold*? but *Copperas* is like to Copper, and this to ſilver; for as Lead is to Gold, ſo is this to Silver; caſt in plates of Lead and Copper, and that will cleave to the Gold, and this to the Silver. But Silver is liker to Lead then Copper, therefore to part ſilver from Copper, the Miners uſe to ſeaſon a lump of Lead with a little Silver that ſofteneth the work and maketh it ready, then one Silver draweth the other part unto her, nay raw Quick-ſilver as ſhe is ſtrong in all things, ſo in this very wonderful, Quick-ſilver I ſay the grand mother of our medicine, and the ſpring of all her goodneſs, will quickely receive and ſwallow, either in heat or cold, her near friend, or very like clean, temperate, and very fine body of Gold (and therefore as the one is termed unripe Gold, ſo the other ripe Quick-ſilver) when the reſt ſhe refuſeth, and beareth aloft as foul, groſs, and unlike her nature; and this ſecret the miners alſo by their practice have opened unto us when they ſo part Gold from the reſt, maſhed altogether in a duſt heap; wherefore when this fine and clean body Quick-ſilver, is made by nature, and Art yet much finer and cleaner, and again as much more peirceing and ſpiritual, and able to perform it, how much more deadly will ſhe run to her like and devour it, the clean, fine, and ſpiritual, that is the Quick-

ſilvery part of the mettal, and if ſhe devour it, then it cannot be loſt, but muſt needs go into a better nature, even to the nature which we deſire.

What is then to be ſaid more? I have not yet bounded the matter, as I promiſed, and ſhewed how the golden ſtone ſhould turn an hundred times as much into Gold, I have ſhot a large compaſs, but all at randome; now it is time enough every thing hath its due time and place.

22. You have heard I am ſure of the hot ſtomach of the Elephant, Lizard, and Sea-calfe, able to digeſt and conſume ſtone, yea and to come to the point, the Struchio (Eſtridge) that marvailous beaſt, Iron alſo; If the ſtomach of a wight be able in a ſhort ſpace to divide, expel, and turn the fine part of a mettal into his own ſelf ſame nature. How much, and how ſoon may the ſtomach of our medicine turn into Gold? not onely an hundred times more then the beaſt, becauſe it is an hundred times more fitter and able to do it; firſt for the likeneſs and nearneſs of the ſtuffe, and then for the two great heats I ſpeak of; and thirdly for the wonderful, ſubtle, ſtrong, peircing and cutting workman, but eſpecially becauſe he goeth not quite through with the work, as the beaſts did, but half way to the middle Na-

Nature of his father: conſider and weigh the matter, but if he be ſomewhat far off the mark, ſee how woade & other things of like ſtrong gifts and qualities are eaſily able to overcome and change, with whom they meet, even without this great mingling and boyling: why ſhall it then be hard for our Medicine, with great concoction, to do the like upon his own ſubjects, for proportion of ſtrength, for ſtrength will follow him, as able to overcome the ſtubborne Mettals, as theſe two the weaker water.

23. To cloſe up all, remember what I ſaid, and what is moſt true and certain, that gold is cloſeſt and moſt full of fine larg ſpreading ſtuff, of any thing elſe in the world, paſſing the wonderfull gift of Silver, in this point an hundred fold, in ſo much that one ounce of Gold, by the blunt skill of the hammer, may be drawn out and made to ſtretch over, above two Achers of ground: Conſider well this one point, all ſhall be plain and eaſy; I mean to them that are learned, for theſe be no matters for dull and mazed wits to think on; then after this ſpreading Mettal, is made a fine flowing oyle; and drawn out at length; and layed out a broad moſt thinly, by a vehement heat of fire upon, how much will it ſpread; may you

you think in reason? but such a view may quickly dazle the eye of the understanding; let us picture out the matter as *Plato* useth.

24. Think the difference in fineneſſe, in colour between the Son of Gold and Silver (if you will take him to turne as I bade you) to be like the odds between very fine Scarlet, and courſe white ſack-cloth; let that be cloſely ſhut up together in a Walnut ſhell, this packed up as hard in a very round pot of a quart, or of that bigneſſe, which will take the meaſure of an hundred Walnuts; you ſee the bulk of both; and ſo, if you weigh them, one will prove an hundred times as much in weight as the other: but draw them out, and ſpread them one upon another, & one ſhall overtake, match and fit another on all ſides; Now owne is very courſe and bigg, and the other is very fine and ſmall, as appears by their threede, yet the ſmall may be full as ſtrong as the bigg, as we ſee in a little gall, poyſons, &c. it is common.

Then theſe two encountring (as we muſt ſuppoſe) ſhall of force, hurt and change each other equally, and ſo the exceeding fine and groſſe mingled, make a middle thread, and the extream read and white colours carried with their bodies, take a yellow meane &c.

ſo: even ſo you muſt think when an hundred ounces of ſilver, and one ounce of our Medicine, are both by the fire beaten, and driven out at length and to the furtheſt thinneſſe, every part overtakes, fits, and matches other, and the ſmall part being as ſtrong as the bigger, in ſtriving one overcomes, conſumes, and turnes the other, that neither ſhall be quite raiſed, but both equally changed and mingled unto a third mean thing, both in fineneſs and colour, and all other properties whatſoever.

25. And ſo you ſee the colour alſo diſpatched which I kept in their place, and which ſemeth a wonder in ſome mens ſights, ſo I hope you will not ask me how Gold got this high red and unkindly colour unleſſe you be ignorant how all ſuch hangbyes flitt and change up and down, without hurt to the thing that carrieth them; and except you know not, that by a kindly courſe whereby all ſoft & alterable things, gently and ſoft boyled, wax firſt black, then white, next yellow, and laſtly red, where they ſtopp in the top of Colour) we ſee changed and drawn up our ſeeds of Gold unto this new unwonted colour; of this I have ſpoken largely in the nature and dignity of Angels.

And

And thus you have at laſt, all the reaſon which I ſhow, or at leaſt thought good to deliver in writing; for the truth of *Hermes* or the Phyloſophers ſtone and Medicine; why is it the ready way to bring all men to all *Roſie Cruſian*-happineſſe in the world; that is to long Life, Health, Youth, Riches, Wiſdome, and Vertue: it is now time to ſit down and take our reſt.

CHAP.

CHAP. IV.

What the Pantarva *is: The true matter in Nature and Art: The manner of working: Canonically and orderly made manifeſt in this Book.*

1. *The place for working;* 2. *Heaven unchangable, all beginnings even and of other things;* 3. *Of end and everlaſtingneſſe;* 4. *Heaven and Earth;* 5. *Of God and Man;* 6. *Of blood;* 7. *Of Making and periſhing;* 8. *Of the foure ſeeds of ſtrife in the world;* 9. *The diſolver and deſtroyer of Gold;* 10. *The way of making and working the thing ſought after;* 11. *Of the body, fire and blood of our matter;* 12. *The due of Starry blood and womb for ſeed;* 13. *Influences of Heaven;* 14. *Of Inſtructions;* 15. *The Quality of Countries;* 16. *The* Pantarva; 17. *Dr.* More *and Dr.* Freeman *Convinced, and all the Art made manifeſt.*

1. *Eugenius*

1. *Eugenius Theodidactus* he tres then mutter among themſelves, that there is never a reaſon given as yet, no not one, becauſe all ſtandeth upon a fained and ſuppoſed ground, which being nothing, all that is built upon it muſt needs come to nothing: For even as *Paracellus* in his ſuppoſed *Paradiſe*, in the end of high opinions, concludes, that if it were poſſible to be made, by any labour or wiſdome, it would prove no doubt, a notable place for long Life and Health; even ſo may we thought of this ſtone of Gold, if any Art or skill were able to contrive it, that it would without doubt work theſe wonders afore ſaid; but as his Paradice (if he mean plainly as he ſayes, and of the Philoſophers ſtone whereto it may be wreſted) is unpoſſible to be made, unleſſe he would include himſelf in a place free, firſt from a the contagion and force of outward Earth, Water and Weather, yea and therefore of the fire of Heaven, and light alſo; and ſecondly where all their beginings were in their pure and naked Nature, which they call the fifth nature, which is nowhere ſaved in heaven, and which were a miracle to be conceived; and laſtly except he would live without meat and his leavings, which both

learned and unlearned hold ridiculous to think.

Even ſo it is as hard in opinion and unlike, that Gold may be ſpoyled and brought to nothing, as he muſt be firſt, and then reſtored and raiſed to ſuch dignity: becauſe as heaven is ever one and unchangable: for that in it all the beginnings are weighed ſo even, and ſurely tyed together, in a full conſent, unable even to jarr and be looſned; in the like manner Gold is ſo cloſe and faſt, for his ſure and equall mixture of his fine earth and water, that no force of nature, neither of Earth, Aire, or Water, no nor fire, although he be holpen with Lead, Antimony, or any ſuch like fierce or hot ſtomack, eaſily conſuming all other things, will ever touch him: may which is ſtrange, the greateſt ſpoylers in the world, fire and his helps, are ſo farr from touching him; that they mend him and make him ſtill better, and better; what is to be ſaid to this? albeit I confeſſe that to be the main ground and ſtate of all the work and building, yet I ſuppoſe it not nor took it as granted, as if I had been in *Geometry*, but left it to be proved in the fitter place; as for that ſuppoſed paradiſe it is hard to judge, becauſe he did but glance at it, and ſo leaves it unawfull

to be told; albeit a man may diviſe in thought as well as he, (for I think he had not tryed it) what may be done and what nature will ſuffer.

Then what if a man incloſed himſelf in a little Chamber, free from outward influence which is eaſy; overcaſt for light ſake, if need be with ſuch Marble as *Pero* made his Temple, ſhining in darkneſſe, with all floured thick with *Terra Lemnia*, or the earth of a fiſh nature (which is better, but much harder to be gotten) and had ſuch water within the lodging, as that not long ſince found under ground in *Italy* between two ſilver Cupps; then if he could ever live quite without meat, (which I ſhewed not Impoſſible) or preſerved himſelf with a fit Nature, which breeds no leavings: what think you of the matter leavings; but think what you will: if it jarr and ſound not well in the eares of any man, let it be among other his Incredible and impoſſible monſters: yet our cauſe ſhall not be the worſe for it, but eaſily poſſible, as I will open unto you, as farr as my leave will ſuffer me, which hath been large indeed, and muſt be, becauſe I made a large promiſe at firſt perhaps too raſhly; but for the good meaning) which muſt be payed and performed to my brethren of the *R. Croſſe*.

3. *Ariſtotle*

3. *Ariſtotle* ſaith like a wiſe Philoſopher, that nature makes her creatures and ſubjects apt to move and reſt, that is, changeable; and again that a body that is bounded cannot be without end and everlaſting; and therefore that when heaven ever moveth, and earth ever reſteth, it is beyond the compaſs of nature, and ſprings from a more divine cauſe; if this rule be true, as it is moſt certain, then Gold a thing not unbounded, nor yet an extraordinary and divine work, but made by the ordinary hand of kind, as we heard above, muſt needs decay and periſh again, and cannot laſt for ever; and if nature can diſſolve him, much more ſhall ſhe with the help of Art perform it; and that which was ſaid of fire and his helpers, is nothing; for why doth fire better Gold, but by removing his enemies, which nature had ſecretly laid above him to deſtroy him? and ſo every ſick as I ſaid above, may be ſaved from decay; but let nature have her ſwing under ground, or skill above, they ſhall cauſe his enemies in time to ſpoil and conſume him.

We cannot tell (ſay they country-like) may be a divine and no natural work, or we ſee it everlaſting.

4. Go too, be it so, I will over-take them that way too; for as we know that which *Aristotle* knew not, that both heaven and earth by the same divine cause that made them both, may be, and once must be marred and changed; so we may think that Gold, although it were a divine work, yet by the like skill followeth the divine pattern, might fall to decay and perish.

5. But what is that divine pattern? and how shall men be like unto God? even by the goodness of God, who hath, as I said above, left his pattern open in all places, and easie to be seen to them that seek to be like the main pattern wherefore we are all made; and this as *Hermes* saith, gentle and witty separation, wherewith he avoweth both the great, and our little work made and woven, and so to be marred and unwoven again, to figure unto us privily that there is no great and cunning work performed by such rude and Smith-like violence as you speak of (*vis consilii expers mole ruit sua*) but by this gentle skill and counsel, as we may see very plainly and fitly, by a thing in vertue and price, mean in the worldly estimation most near unto Gold, the noble and untamed Diamond, which when he comes into the Smiths hands, will neither yeild to Fire

nor Hammer, but will break this rather than he will break, and not so much as be hot (as *Pliny* saith) but not be hurt (as they all grant) by that other, and yet by gentle meanes of Lyon or Goates blood.

6. Though they be hot bloods (that by kinde, and this by a disease of a continual Ague) you may so soften and bring under this stout and noble stone, as he will yeild to be handled at your pleasure, nay by the flowing tears of Molten Lead (a thing not so hot as may be) he will quite relent and melt withall. Even so we may judge of Gold; that albeit the more roughly he be handled, the less he stoops, as the Nature of stone things is, yet there is a gentle and heavenly skill and way to soften him, and make him willingly yeild and go to corruption, though this as well as that be not common and known abroad, as no reason it should.

7. But what need we flye with *Aristotle* to any divine shelter? as Gold was made by a common course of kinde, and must dye and perish the same way; so this skill of ours needs not be fetched from any hid and divine secret (whatsoever our men say, to keep off the unworthy) but from a plain Art following the daily and ordinary steps

of nature in all her kindly works and changes; then mark and chew my words well, and I will open the whole Art unto you.

8. God becauſe he would have none of theſe lower creatures eternal (as is aforeſaid) firſt ſowed the four ſeeds of ſtrife in the world, one to fight and deſtroy the other; and if it would not ſerve as it will not here, he made thoſe that ſprung from them of that ſame nature; and there is nothing in the world that hath not his match, either like or contrary, able to combate with him and deſtroy him.

9. But the like eats up and conſumes the like, with more eaſe and more kindly then the contrary, for their nearneſs and agreement; then if nature mean to ſpoil Gold and make him periſh, becauſe it is ſo ſtrong a thing, ſhe takes the neareſt and moſt kindly way, ſhe ſets a ſtronge like upon him to eat him up and conſume him. What ſhould I ſay more or more plainly? you know the thing moſt like and neareſt unto this, is in all mens ſight corrupt, and ſubject to decay, and then when it is looſned, very ſtrong and fierce; it is ever more wrapt about him, and ſo by contagion it ſtrikes and enters, and ſo pulls him after, and all in their own nature, heat and furnace

nace rot together, and in due time riſe again and the ſame; for being all one in effect, as the ſeeds of male and female, it booteth nothing whether overcome in the end, and a new thing like the old muſt needs ariſe, if ſome occaſion in the place (as I ſaid of heat and Brimſtone) come not between and turn the courſe.

10. You have heard of nature, let us come to Art; if ſhe cannot follow the ſteps of nature, ſhe is but a rude skill; nay ſhe muſt paſs them far, if ſhe mean to take profit by the work; for albeit I deny not that all things may fall out ſo luckily, that our ſon of Gold may ſtart up underground (though never found, for who would know it?) yet nature may ſo eaſily fail in the choice of corrupting ground, but cheifly in tempering the degrees of her kindly heat (without which the work will never ſee end) and again the lets are ſo many and ſo caſual, that perhaps we would be worn before the work be finiſhed.

Then how ſhould Art her counterfeit paſs this kindly pattern? very eaſily, by the underſtanding skill of a divine minde, which I ſaid doth paſs nature in her own works; firſt in chuſing the beſt ground, and beſt proportioned for generation, which nature in this reſpect cannot, as

aiming at deſtruction onely, then in removing all lets to come between.

But eſpecially in well ordering that gentle and witty fire of *Hermes*, wherewith all the work is ſundred, that is turned, altered and mingled.

But what is this witty fire? for here is all the hardneſs, here all the world is blinded, all the reſt is eaſie; bend your mindes, I ſay, I will tell you all the Art: Encloſe the ſeed of Gold in a *Comora*, yet a kindly place; Lo here is all the Art, all the reſt is written to blind and ſhaddow this; ſo far as I may do good and avoid hurt, I will unfold this ſhort, hid and dark matter, and yet Hermetically and Philoſophically. As the Sun is the father of all things, and the Moon his wife the mother (for he ſends not down thoſe begetting beams immediately but through the belly of the Moon) and this double ſeed is carried in a winde and ſpirit into the earth, to be made up and nouriſhed; ſo our Sun hath his wife and Moon, though not in ſundry Circles, but *Adam*-like, and both theſe are carried in a ſpirit alſo, and put into a kindly furnace.

11. To be more plain, this ſeed of Gold is his whole body looſned and ſoftned with his own water (I care not how, but beſt for

his beloved for eaſe in working) there is all the ſtuffe and preparation, a very commanned ſtrife; here is the fire, this belly is full of blood of a ſtrange nature; it is earthly and yet watery, airy and very fiery; it is a bath, it is a dung-hill, and it is aſhes alſo, and yet theſe are not common ones, but heavenly and Philoſophical, as it becomes Philoſophers to deal with nothing but heavenly matters or things; ſearch then this rare kinde of heat, for here is all the cunning; this is the key of all; this makes the ſeeds, and brings them forth; ſearch wiſely and where it is, in the middeſt of heaven and earth; for it is in the middeſt of both theſe places, and yet but one indeed; you may think I croſs my ſelf and know not what I ſay, but compare and look about, and you ſhall finde nothing proſper but in his own place.

12. Let the dew of his ſtarry blood beat about the womb, and the ſeed ſhall joy and proſper, yet ſo much the better and ſo near alſo, if that blood be whole and ſound, and ſtanding of all his parts; wherefore no marvail though the world miſſeth this happy ſtone, when they think to make it above the ground; I ſay they muſt either climbe up to heaven, or go down deep within the earth; for there and no where elſe is this kindly heat.

13. Wights are heat with blood, and plants with earth, but Minerals with an heavenly breath; to be ſhort, becauſe men are too heavy to mount up to heaven, you muſt go down to the middeſt of the earth, and put the ſeed in the mine again, that he may take that influence of heaven equally round about him again.

14. Muſe and conjecture well upon my words, you that are fit and skilled in Nature; for this is a very natural heat, and yet here all the world is blinded. Nay indeed if a man could read little and think much upon the wayes of nature, he might eaſily hit this Art, and before that never.

What doth now remain? we have all the way to mar and ſpoil the Gold, and that was all the doubt; I anſwer, for if he be once down ſo kindly, he will riſe again ſure, or elſe all nature will fail and loſe her cuſtome; and if he riſe, he ſhall riſe ever in vertue tenfold increaſed; I mean if it be not embaſed as the ſeeds of wights and plants are, and as the ſeeds of Gold was by that baſe way abovesaid, with the ground that corrupteth it. So if a poiſoned plant or wight be rotted in a glaſs, he will riſe again a moſt venemous beaſt, and perhaps a Cockatrice, for that is the off-

ſpring; corrupt in like ſort a good plant, and it will prove a worm or ſuch like, with much increaſed virtue; what is the reaſon? becauſe the ſame temper and meaſure of qualities, ſtill riſeth in power as the body is refined, and the groſs fluff that hindreth the working, ſtript off and removed.

15. Wherefore Gold is now temperate; looſen and refine him often over by corruption, that is, ſtripe off the lets of the body, and all the qualities ſhall be raiſed equally, and ſhall work mightily, devour, and draw things to their own nature, more then any thing elſe; becauſe they be not onely free, and in their clean and naked nature, but alſo ſeated upon a moſt ſubtle and tough body, able to peirce, divide, and ſubdue all things. Again both mettals and ſtones, the more heat they have (as in hot countries) the finer and better; and therefore the oftner they be brought back to their firſt matter, and baked with temperate heat, the more they increaſe in goodneſs.

16. And if he be brought to ſuch a temperate fineneſs, that is, to ſuch a heavenly nature, then he keeps no longer the nature of mettal in reſpect of any quality ſave the laſtingneſs of the body, nor of any other groſs meat nor medicine, and therefore he can-

cannot be an enemy to our nature, nor yet any ordinary digeſtion in our body, but ſtreight way flyes out, as I ſaid before, and by extraordinary means and paſſages as well as nature her ſelf, and ſo joyneth with our firſt moiſture, and doth all other good deeds belonging to this *Roſie Crucian infallible Axiomata* of long life, health, youth, riches, wiſdom and vertue in ſuch ſort and better then I have ſhewed thee of a fifth nature in that book aboveſaid; and ſo *Appollonius*, *Philoſtratus* and *Eraſtus*, and all other ſlanderous mouthes may now begin again; for there is not a word ſpoken to any purpoſe, becauſe all runneth upon a falſe and unknown ground; a wiſe man would firſt have known the nature of the thing he ſpeaketh of, if he mean not to move laughter to them that hear him and know the matter.

17. But indeed *Van Helmont Glauber*, and *Behemon* the Cobler, and other railers, are ſafe enough, becauſe theſe things are ſo hid and unknown to the world, that no man, but one of this our houſhold can eſpy them or controle them; therefore I took in hand this hard and dangerous labor, which all other of our anceſtors to this day have refuſed, both that they might be aſhamed of their wrongful ſlanders, and the wiſe

wiſe and well diſpoſed ſee and take profit by the truth of ſo great a bleſſing freely beſtowed upon them. If they find it, let them thank God, and uſe it; no doubt they will do good unto good men. If I have ſlipt in words, or abounded in truth of matter, or hid hitherto, mark well the ſubſequent diſcourſe; although you think I ſpeak ſtrangely, yet aſſuredly you ſhall find ſomething that was never revealed to any, but of our laudable order; if in this or that Chapter you find any thing amiſs, think how common it is among men, eſpecially of my age; I may be excuſed; and weigh the good and bad together, or elſe *Homer* himſelf an old man in his time, when he ſlips now and then could never eſcape it, and yet he was in an eaſie matter (a man may find I think howſoever) and he had *Orpheus* and *Migeus*, I think, before him; but you ſee the hardneſs of this ſhift, although my pattern you do not ſee, becauſe it is not to my knowledge in the world to be ſeen, but what care I; theſe men whom I regard, will take all things in good part, and then the reſt I paſſed by long ſince unregarded; now let us ſit down and reſt a while, having peruſed the way to happineſs, knowledge of all things, paſt, preſent and to come, long life, health, youth, bleſſed-

bleſſedneſs, wiſdom and vertue; how to alter, cure, change, and mend the ſtate of the body in young or old; and ſh.w you the golden treaſures of Nature, and the Fountain of Phyſick and Medicines; and this b.ing all poſſible to be obtained, we ſh.ll next lead you the way to prepare the Medicines which are experienced to be ſafe and effectual for all bodies, and you ſhall find their wonderful, incredible, extraordinary vertues, if you practiſe and uſe them as you are taught in the fifth Book; but you muſt remember to know the name of your patient, and the number of his name, Genius and Planet, and chuſe a fit time as you are taught by the numbers in the ſecond Book; then prepare the Medicines as followeth in the fifth Book; and now having guided all men to happineſs, knowledge of all things paſt, preſent, and to come, long life, health, youth, bleſſedneſs, wiſdom, and vertue; and to alter, cure, change, and mend all diſeaſes in young or old, I have proved theſe myſterious truths practical, and therefore next we will teach you the receipts, their vertues and uſe in the fifth Book. The Theory being ſufficiently cleared from all objections, and the myſteries of nature made plain and eaſie; both in the ſtructure of mans body, mind

mind, ſoul, and ſpirit, of the nature of Stones, Heroes, and Plants, Minerals and Mettals; th n I having proved the power of nature, and the temper and order of happineſs what it is, and how all may obtain it, *viz.* knowledge of the time when to give Phyſick, when the party will recover.

And thus having paſſed the Theory and Practique part of Art and Nature, I ſhall proceed to the practique part of Phyſick.

And firſt you muſt obſerve the nature of your patients, their Ages, what number Governs each name, and what Genius attends that name; what Phyſick is proper for that perſon, when it is good to give it; this you will find in the ſecond Book *Page* 61. if the number be in the Lawrel it is good, if the number be in the Serpent, it is evil. Again the number of your queſtion, name, Planet, and the day of the week muſt be added together, and divided by thirty, and what remains you ſhall find in that Figure; and if it be in the Lawrel, your queſtion or what you deſire ſhall be obtained, and your patient ſhall be cured; if it be long life, it is good, for you ſhall live long; and if the number be in the Serpent, it is evil, and the patient will

will dye. And thus may you do of any other queſtion whereof you would be reſolved; you muſt note the numbers in the Figure exceed not thirty, as you are taught in the ſecond Book in the Rules of the hold Guide. The young man that ſits upon the Mountain of Diamonds, is the ſervant and childe of the holy Guide; he receives his knowledge from Mercury in Virgo, and his compleatneſs of body from Caput Draconis in Gemini; Saturne and Venus in Libra direct him to the light of Nature; Fortuna Major & populus Figuers of Geomancy give him health, and they receive it from the Sun and Moon; the Angel defends him from the Dragon, and the ſpiteful Dragon bites his tail in Sagittarius in anger, becauſe he cannot deſtroy the youth; Jupiter in Capricorne with two Ideas of Geomancy conſpire againſt him; but he receive Medicines and treaſures from the Sunne, and Jewels from the Moon, and gives them to Mars in Cancer, and Jupiter in Capricorne, who reward him evil for his good will; the numbers in the Lawrel are heavenly and defended by an Angel; they grant you your requeſt; and the numbers in the fold of the Serpent deſtroy all your hopes, being earthly and

evil. And now the Medicines follow; practiſe them to the Glory of God, and help your diſeaſed neighbour. And ſo we end our fourth Book.

The end of the Fourth Book.

THE
Holy Guide:

Leading the Way to the Golden Treasures of Nature.

Where is found the Fountain of Physick or Medicines, fitted to the use and profit of mean Capacities.

By *John Heydon* Gent. Φιλόθεος, A Servant of God, and Secretary of Nature.

Penes Nos unda Tagi.

LONDON,
Printed by *T. M.* 1662.

To the Learned

JEREMIAH *Mount*, Esq;

Cælestial and Terrestrial Blisse and happiness be wished.

SIR,

YOur own worth and their attendant have in ways of Civility, to whom I hold my self obliged for your Favour to mee, forced this publick Action, which perhaps you may think strange, that a Person so wholly a stranger as I, should tender you such a peece as this: Yet will, I doubt not, acquit me of rudeness and incivility in so doing, when you consider the present discourse, as there is no humour at all in it, so I hope there is less hazard of Censure: For here's no Lavish mirth, no Satyrical sharpeness, no writing or distorting the Genuine Frame and Composure of mine

own mind, to ſet out the deformity of Anothers;
no Rapture, no Poetry, no Enthuſiaſme, no
no more then there is in Euclids Elements, *or*
Hippocrates *his Aphoriſmes, but though I have*
been ſo bold as to recite what there is not in this
Book: yet I had rather leave it to your wiſdome
to judge what there is, then be put upon ſo
much modeſty my ſelf as to ſpeak any thing
that may ſeem to give it any precellency above
what is already extant in the world about Philo-
ſophy and Phyſick: Only I may ſay thus much,
that I did on purpoſe abſtain from reading any
Treatiſes concerning this Subject, that I might
the more undiſturbedly write the eaſy Emana-
tions *of mine own* Mind, *and experienced* Me-
dicines; *and not be carried off from what I*
knew to be true, which ſhould naturally fall
from my ſelf, by prepoſſeſſing my thoughts by
the inventions of others: I have writ therefore
after no Copy but the Eternal Characters of the
mind, and the ſafe, eaſie and effectual Medi-
cines *for all diſeaſes in the known Phænomena of*
Nature. And all men Conſulting with theſe
that indeavour to write ſenſe in theſe Matters,
though it may be not done alike by all men, it
could not happen but I ſhould touch upon the
ſame heads that others have, that have wrote
before me, who though they merit very high
commendations for their learned atchievements;
yet I hope my indevours have been ſuch, that
though they may not be Corrivals or Partners
in

in their praiſe and credit, yet I doe not diſtruſt
but they may doe their ſhare towards that pub-
lick good, under your protection and patronage
I aim at.

For that which did imbolden me to publiſh this
preſent Treatiſe; and dedicate it to you, was not
as I ſaid before, becauſe I flatter'd my ſelf in
a Conceit, that it was better or more plauſible,
then what is already in the hands of men:
but that it was of a different ſort, and has its
peculiar ſerviceableneſs and advantages apart
and diſtinct from others, whoſe proper prehe-
minencies it may aloof off admire, but dare not
in any wiſe compare with. So that there is no
Tautology committed in recommending what
I have written to the publick view, nor any
leſſening the Labours of other by thus offering
the fruit of mine own, for conſidering there
are ſuch ſeveral complexions and tempers of
men in the world, I doe not diſtruſt but that as
what Dr. Culpeper *and others have done,*
has been very acceptable and profitable to many,
ſo this of mine may be uſeful to ſome or other, and
ſo ſeem not to have been writ in vain. Such as
it is, I ſhall leave it here under your Patronage:
and ſubmit it to your judgement, if you ſhall
think it worth the while to take cognizance of it,
whether to peruſe and conſider the truth of it,
(which by Reaſon of your good accompliſhments
in theſe, aſwel as in other parts of Learning, you
are well able to doe) or to lay it by for thoſe that

will : as being unwilling by any importune ſolicitation to treſpaſs upon your Leaſure, or divert your thoughts from matters of more Concernment, to conſider of ſuch things as theſe, deſiring mean while your Favour ſo far as to give me leave to honour you, and (though I have not hitherto had the honour to be well known to you) to ſubſcribe my ſelf,

June, 11. 1662.

Sir,

Your moſt humble

Servant,

John Heydon.

THE *HOLY GUIDE.*

BOOK V.

CHAP. I.

Of Projection and preparing Roſie Crucian Medicines.

1. *Of the Original of Gold* 2. *Of Sperme.* 3. *Of the firſt matter of Metalls.* 4. *Of the difference of Gold.* 5. *Of the difference of Climes.* 6. *What Salt, Sulphur, and Mercury, are* 7. *Of the vertue of Sulphur of Metalls.* 8. *Of the Nature of Mercury.* 9. *Of Salt.* 10. *Of Gold.* 11. *Of Silver.* 12. *Of the Preparation of Gold.* 13. *Of Aurum potabile, and Oyle of Gold.* 14. *How to make them.* 15. *The ſecond proceſs.* 16. & 17. *The third proceſs.* 18. *The true oyle of Gold.* 19. *The Child of Gold* 20. *The Sun of Gold* 21. *The Moon of Gold.* 22. *The Star of Gold* 23. *The Rainbow.* 24. *How to make Aurum Fluminans.*

1. I Shall now endeavour to ſhew whence Gold had its original, and what the matter thereof is. As Nature (ſaith *Sandivogius*) is in the will of

God, and God created her: ſo nature made for her ſelf a ſeed, (*i.*) her will in the elements. Now ſhe indeed is one, yet ſhe brings forth divers things: but ſhe operates nothing without a Sperme: whatſoever the Sperme will, nature operates; for ſhe is as it were the inſtrument of any artificers. The Sperme therefore of every thing is better, and more profitable then nature her ſelf: for thou ſhalt from nature without a Sperme, doe as much as a goldſmith without fire, or a husbandman without grain or ſeed. Now the Sperme of any thing is the Elixir, the balſame of ſulphur, and the ſame is *Humidum Radicale* is in metalls: but to proceed to what concernes our purpoſe. Four elements generate a Sperme, by the will of God, and imagination of nature. For as the ſperme of a man hath its center, or the veſſell of its ſeed in the kidneys: ſo the four elements by their indeficient motion (every one according to its quality) caſt forth a Sperme into the center of the earth, where it is digeſted and by motion is ſent abroad. Now the center of the earth is a certain empty place, where nothing can reſt: and the four elements ſend forth their qualities into the circumference of the center

As a male ſends forth his ſeed into the womb of the female, which after it hath received a due portion caſts out the reſt; ſo it happens in the center of the earth, that the magnetick powder of a part of any place attracts ſomething convenient to it ſelf for the bringing forth of ſomething, and the reſt is caſt forth into ſtones and other excrements. For every thing hath its original from this fountain, and there is nothing in the world produced but by this fountain: as for example, ſet upon an even table a veſſel of water, which may be placed in the middle thereof, and round about it ſet divers things, and divers colours, alſo ſalt, &c. every thing by it ſelf: then poure the water into the middle, and you ſhall ſee the water to run every way, and when any ſtreame toucheth the red colour, it will be made red by it; if the ſalt, it will contract the taſt of ſalt from it, and ſo of the reſt: Now the water doth not change the places, but the diverſity of places changeth the water. In like manner the ſeed or Sperme being caſt forth by the foure elements from the center of the earth unto the ſuperficies thereof, paſſeth through various places, and according to the nature of the place is any thing produced:

duced: if it come to a pure place of earth and water, a pure thing is made.

2. The Seed and Sperme of all things is but one, and yet it generates divers things, as it appears by the former example. The Sperme whileſt it is in the center, is indifferent to all forms; but when it is come into any determinate place, it changeth no more its forme. The Sperme whileſt it is in the center, can as eaſily produce a tree, as a metal, and an hearb as a ſtone, and one more precious then another according to the purity of the place. Now this Sperme is produced of elements thus. Theſe foure elements are never quiet, but by reaſon of their contrariety mutually act one upon another, and every one of its ſelfe ſends forth its own ſubtilty, and they agree in the center. Now in this center is the *Archæus*, the ſervant of nature, which mixing thoſe Spermes together ſends them abroad, and by diſtillation ſublimes them by the heat of a continual motion unto the ſuperficies of the earth: For the earth is porous, and this vapour (or wind, as the Philoſophers call it) is by diſtilling through the pores of the earth reſolved into water, of which all things are produced. Let therefore as I ſaid before,

fore, all ſons of Art know that the Sperme of metals is not different from the ſperme of all things being, *viz.* a humid vapour. Therefore in vain do Artiſts endeavour the reduction of metals into their firſt matter, which is only a vapour. Now ſaith *Bernard Treviſan*, when Philoſophers ſpeak of a firſt matter, they did not mean this vapour, but the ſecond matter which is an unctuous water, which to us is the firſt, becauſe we never find the former. Now the ſpecification of this vapour into diſtinct metals is thus. This vapour paſſeth in its diſtillation through the earth, through places either cold, or hot; if through hot, and pure, where the fatneſs of ſulphur ſticks to the ſides thereof, then that vapour (which Philoſophers call the Mercury of Philoſophers) mixeth and joyneth it ſelf unto that fatneſs, which afterward it ſublimes with it ſelf, and then it becomes, leaving the name of a vapour, unctuoſity, which afterwards coming by ſublimation into other places, which the antecedent vapour did purge, where the earth is ſubtle, pure, and humid, fils the pores thereof, and is joyned to it, and ſo it becomes gold: and where it is hot, and ſomething impure, ſilver. But if that fatneſs come to impure places, which are cold, it is made lead: and if

that

that place be pure and mixed with ſulphur, it becomes copper : for by how much the more pure and warm the place is, ſo much the more excellent doth it make the metalls.

3. Now this matter of metalls is a humid, viſcous, incombuſtible, ſubtle ſubſtance, incorporated with an earthly ſubtilty, being equally and ſtrongly mixed *per minima* in the caverns of the earth But as in many things there is a twofold unctuoſity (whereof one is as it were internal, retained in the center of the thing, leſt it ſhould be deſtroyed by fire, which cannot be without the deſtruction of the ſubſtance it ſelf wherein it is : the other as it were external, feculent and combuſtible) ſo in all metalls except gold, there is a twofold unctuoſity: the one which is external, ſulphurous, and inflammable, which is joyned to it by accident, and doth not belong to the totall union with the terreſtial parts of the thing: the other is internal, and very ſubtle, incombuſtible, becauſe it is of the ſubſtantial compoſition of *Argent vive*, and therefore cannot be deſtroyed by fire, unleſs with the deſtruction of the whole ſubſtance, whence it appeares what the cauſe is that metalls are more or leſs durable in the fire : For thoſe which abound

found with that internal unctuoſity, are leſs conſumed, as it appears in ſilver, and eſpecially in gold. Hence *Roſarius* ſaith, the Philoſophers could never by any meanes find out any thing that could endure the fire, but that unctuous humidity only which is perfect, and incombuſtible. *Geber* alſo aſſerts the ſame, when he ſaith that imperfect bodies have ſuperfluous humidities, and ſulphureity generating a combuſtible blackneſs in them, and corrupting them ; they have alſo an impure, feculent & combuſtible terreſtriety, ſo groſs as that it hinders ingreſſion, and fuſion : but a perfect metall , as gold, hath neither this ſulphurous or terreſtrial impurity : I mean when it is fully maturated and melted; for whileſt it is in concoction, it hath both joyned to it, as you may ſee in the golden Ore; but when they doe not adhere to it ſo, but that it may be purified from them, which other metalls cannot, but are both deſtroyed together if you attempt to ſeparate the one from another : Beſides gold hath ſo little of theſe corruptible principles mixed with it, that the inward ſulphur or metalline ſpirit doth ſometimes and in ſome places overcome them of it ſelf, as we may ſee in the gold which is found very pure ſometimes in the ſuperficies of the earth, and

in the ſea ſands, and is many times as pure as any refined gold.

Now this gold which is found in ſands and rivers, is not generated there, as ſaith *Gregorius Agricola* in his third book *de Re Metallica*, but is waſhed down from the mountains with fountains that run from thence. There is alſo a flaming gold found (as *Paracelſus* ſaith) in the tops of mountaines, which is indeed ſeparated of itſelf from all impurities and is as pure as any refined gold whatſoever. So that you ſee, that gold although it had an extrinſecall ſulphur and earth mixed with it, yet it is ſometimes ſeparated from it of itſelf, *viz.* by that fiery ſpirit that is in it. Now this pure gold (as ſaith *Sandivogius*) nature would have perfected into an elixir; but was hindred by the crude air, which crude air is indeed nothing elſe but that extrinſick ſulphur which it meets with and is joyned to in the earth, and which fills with its violence the pores thereof, and hinders the activity of the Spirit thereof; and this is that priſon which the Sulphur (as ſaith the aforeſaid author) is locked up in, ſo that it cannot act upon its body, *viz.* Mercury, and concoct it into the ſeed of gold, as otherwiſe it would doe: and this is that darke body (as ſaith *Penotus*) that is interpoſed be-

twixt

twixt the philoſophical Sunne and Moone, and keeps off the influences of the one from the other. Now if any skilful Philoſopher could wittily ſeparate this adventitious impurity from gold whileſt it is yet living, he would ſet ſulphur at liberty, and for this his ſervice he would be gratified with three kingdomes, *viz.* Vegetable, Animal, and Mineral; I mean he could remove that great obſtruction which hinders gold from being digeſted into the Elixir. For, as ſaith *Sandivogius*, the Elixir or Tincture of Philoſophers, is nothing elſe but gold digeſted into the higheſt degree: for the gold of the vulgar is as an hearb without ſeed; but when gold (*i.*) living gold (for common gold never can by reaſon that the Spirits are bound up, and indeed as good as dead and not poſſibly to be reduced to that activity which is required for the producing of the ſperme of gold) is ripened, it gives a ſeed, which multiplies even *ad infinitum*. Now the reaſon of this barrenneſs of gold that it produceth not a ſeed, is the aforeſaid crude aire, *viz.* impurities: you may ſee this illuſtrated by this example.

1. We ſee that Orenge-trees in *Polonia* doe grow like other trees, alſo in *Italy*,

and

and elſewhere, where their native ſoyle is, and yeeld fruit, becauſe they have ſufficient heat; but in theſe colder countreys they are barren and never yeeld any fruit, becauſe they are oppreſſed with cold: but if at any time nature be wittily and ſweetly helped, then Art can perfect what nature could not. After the ſame manner it is in metalls; for gold would yeeld fruit, and ſeed in which it might multiply it ſelf, if it were helped by the induſtry of the skilfull artiſt, who knew how to promote nature, (*i.*) to ſeparate theſe ſulphurous and earthly impurities from gold. For there is a ſufficient heat in living gold; if it were ſtirred up by extrinſecall heat, to digeſt it into a ſeed. By extrinſecal heat I doe not mean the heat of the celeſtial Sun, but that heat which is in the earth and ſtirres up ſeed, (*i.*) the living ſpirit that is in all ſubterraneal ſperms to multiply, and indeed makes gold become gold. Now this is a heat of putrefaction occaſioned by acid ſpirits fermenting in the earth, as you may ſee by this example related by *Albertus Magnus*, but to which the reaſon was given by *Sandivogius*. There was ſaith the former author, certain graines of gold found betwixt the teeth of a dead man in the grave: wherefore he conceived there was

was a power in the body of man to make and fix gold: but the reaſon is far otherwiſe, as ſaith the latter author: for ſaith he, *Argent vive* was by ſome phyſitian conveyed into the body of this man when he was alive, either by unction or by turbith, or ſome ſuch way, as the cuſtom was; and it is the nature of Mercury to aſcend to the mouth of the patient, and through the excoriation of the mouth to be avoided with the flegme. Now then if in ſuch a cure the ſick man dyed, that Mercury not having paſſage out, remained betwixt the teeth in the mouth, and that carcaſſe became the natural veſſel of Mercury, and ſo for a long time being ſhut up was congealed by its proper ſulphur into gold by the natural heat of putrefaction, being purified by the corroſive flegme of the carkaſſe; but if the mineral Mercury had not been brought in thither, gold had never been produced there: And this is a moſt true example that as Mercury is by the proper ſulphur that is in it ſelf, being ſtirred up and helped by an extrinſecall heat, coagulated into gold, unleſs it be hindred by any accident, or have not a requiſite extrinſecall heat, or convenient place, ſo alſo that nature both in the bowels of the earth produce of Mercury only gold and ſilver, and o-

other mettalls according to the diſpoſition of the place, and matrix; which aſſertion is further cleared by the rule of reduction; for if it be true that all things conſiſt of that which they may be reduced into, then gold conſiſts of Mercury, becauſe (as moſt grant, & *Avenrois* affirms, and many at this day profeſs they can doe) and may be reduced into it. There is a way by which the tincture of gold which is the ſoule thereof, and fixing it, may be ſo fully extracted that the remaining ſubſtance will be ſublimed like Arſenick, and may be as eaſily reduced into Mercury as Sublimate. If ſo, and if all Mercury may be reduced into a tranſparent water, as it may (according to the proceſſe ſet down before, and I know another better and eaſier way to turn a pound of Mercury of it ſelf into a clear water in halfe an houre, which is one of the greateſt ſecrets I know, or care to know, together with what may be produced thence and ſhall crave leave to be ſilent in) why may not that water in ſome ſenſe, if it be well rectified, be called a kind of living gold out of which you may perhaps make a medicine; and a menſtrum unfit for the vulgar to know? It appears now from what is premiſed, that the immediate matter of gold is probably Mercury, and

certain

certain ſalts, and I know not what as many dream of, and that the extrinſecal heat is from within the earth, and not the heat of the ſun, as ſome imagine (becauſe in the hotteſt countryes there is all, or almoſt all gold generated) who if they conſidered that in cold countreys alſo are, and as in *Scotland* were, gold mines in King *James* his time, would be of another mind then to think that the celeſtial ſun could penetrate ſo as to heat the earth ſo deep as moſt gold lies.

6. Now having in ſome meaſure diſcovered what the intrinſecal, and extrinſecal heat, and the matter of gold is, I ſhall next endeavour to explain what thoſe three principles are, *viz.* Salt, Sulphur, and Mercury, of which *Argent vive*, and Gold conſiſt: Know therefore that after Nature had received from the moſt High God the priviledge of all things upon the Monarchy of this world, ſhe began to diſtribute places and provinces to every thing, according to its dignity; and in the firſt place did conſtitute the four Elements to be the Princes of the World, and that the will of the moſt High (in whoſe will Nature is placed) might be fulfilled, ordained that they ſhould act upon one another inceſſantly. The fire therefore began to act upon the Air, and produced Sulphur?

The Air alſo began to act upon the Water, and produced Mercury: The Water alſo began to act upon the Earth, and produced Salt. Now the Earth not having whereon to act, produced nothing, but became the ſubject of what was produced. So then there were produced three principles; but our ancient Philoſophers not ſo ſtrictly conſidering the matter, deſcribed only two acts of the Elements, and ſo named but two Principles, *viz.* Sulphur and Mercury; or elſe they were willing to be ſilent in the other, ſpeaking only to the ſons of Art.

7. The Sulphur therefore of Philoſophers (which indeed is the Sulphur of Metals, and of all things) is not, as many think, that common combuſtible Sulphur which is ſold in ſhops, but is another thing far differing from that, and is incombuſtible, not burning, nor heating, but preſerving, and reſtoring all things which it is in, and it is the *Calidum Innatum* of every thing, the fire of Nature, the created Light, and of the nature of the Sun, and is called the Sun; ſo that whatſoever in any thing is fiery and airy, is Sulphur, not that any thing is wholly ſulphureous, but what in it is moſt thin and ſubtle, having the eſſence of the natural Fire, and the nature of the created Light, which

which indeed is that Sulphur which wiſe Philoſophers have in all ages with great diligence endeavoured to extract, and with its proper Mercury to fix, and ſo to perfect the great Magiſtery of Nature. Now of all things in the world there is nothing hath more of this Sulphur in it then Gold and Silver, but eſpecially Gold, inſomuch that oftentimes it is called ulphur, (*i. e.*) becauſe Sulphur is the moſt predominant and excellent principle in it, and being in it more then in all things beſides.

8. Mercury is not here taken for common *Argent vive*; but it is the *Humidum Radicale* of every thing, that pure aqueous, unctuous, and viſcous humidity of the matter, and it is of the nature of the Moon, and it is called the Moon, and that for this reaſon, *viz.* becauſe it is humid, as alſo becauſe it is capable of receiving the influence and light of the Sun, *viz.* Sulphur.

9. Salt is that fixt permanent Earth which is in the center of every thing, that is incorruptible, and inalterable, and it is the ſupporter and nurſe of the *Humidum Radicale*, with which it is ſtrongly mixt. Now this Salt hath in it a ſeed, *viz.* its *Calidum Innatum*, which is Sulphur, and its *Humidum Radicale*, which is Mercury; and

yet these three are not distinct, or to be separated, but are one homogeneal thing, having upon a different account divers names; for in respect of its heat and fiery substance it is called Sulphur, in respect of its humidity, it is called Mercury, and in respect of ils terrestrial siccity it is called Salt, all which are in Gold perfectly united, depurated and fixed.

10. Gold therefore is most noble and solid of all Metals, of a yellow colour, compacted of principles digested to the utmost height, and therefore fixed.

11. Silver is in the next place of dignity to Gold, and differs from it in digestion chiefly; I said chiefly, because there is some small impurity besides adhering to Silver.

12. Now having given some small account of the original matter, first, and second, and manner of the growth of gold, I shall in the next place set down some curiosities therein, and preparation thereof. The preparations are chiefly three, *viz. Aurum potabile*, which is the mixtion thereof with other Liquors: Oil of gold, which is gold liquid by it self without the mixture of any other Liquor and the tincture, which is the extraction of the colour thereof.

Dr. Culpepers *famous* Aurum potabile, *and Oyl of Gold.*

13. Dissolve pure fine gold in *Aqua regis* according to Art (the *Aqua regis* being made of a pound of *Aqua fortis*, and four ounces of Salt Armoniack distilled together by Retort in sand) which clear solution put into a large glasse of a wide neck, and upon it pour drop by drop Oyl of Tartar made *per deliquium*, until the *Aqua regis*, which before was yellow, become clear and white; for that is a sign that all the calx of gold is settled to the bottome; then let it stand all night, and in the morning pour off the clear Liquor, and wash the calx four or five times with common spring water, being warmed, and dry it with a most gentle heat.

14. Note, and that well, that if the heat be too great, the calx takes fire presently like Gun-powder and flies away to thy danger and losse; therefore it is best to dry it in the sun, or on a stone, stirring it diligently with a wooden spattle. To this calx add half a part of the powder of sulphur; mix them together, and in an open crucible let the sulphur burn away in the fire, putting a gentle fire to it at the first, and in the end a most strong fire for

the ſpace of an hour, that the calx may in ſome manner be reverberated, and become moſt ſubtle, which keep in a violl cloſe ſtopt for your uſe.

15. Then make a Spirit of Urine after this manner, *viz* Take the Urine of a healthy man drinking Wine moderately, put it into a gourd, which you muſt ſtop cloſe, and ſet in horſe-dung for the ſpace of forty dayes, then diſtill it by a Limbeck in ſand into a large Receiver, until all the humidity be diſtilled off. Rectifie this Spirit by cohabitation three times, that the Spirit only may riſe. Then diſtill it in ſand by a glaſſe with a long neck, having a large Receiver annexed, and cloſed very well to it, and the Spirit will be elevated into the top of the veſſel like chriſtal, without any aqueous humidity accompanying of it. Let this diſtillation be continued, until all the Spirits be riſen. Theſe chriſtals muſt be diſſolved in diſtilled rain-water, and be diſtilled as before; this muſt be done ſix times, and every time you muſt take freſh rain-water diſtilled. Then put theſe chriſtals into a glaſs bolt-head, which cloſe Hermetically, and ſet in the moderate heat of a Balneum for the ſpace of fifteen dayes, that they may be reduced into a moſt clear Liquor. To this Liquor add an equal weight of Spirit of Wine

Wine, very well rectified, and let them be digeſted in *Balneo* the ſpace of twelve dayes, in which time they will be united.

16. Then take the calx of gold aboveſaid, and pour upon it of theſe united Spirits as much as will cover them three fingers breadth, and digeſt them in a gentle heat, until the Liquor be tinged as red as blood; decant off the tincture, and put on more of the aforeſaid Spirits, and do as before till all the tincture be extracted; then put all the tincted Spirits together, and digeſt them ten or twelve dayes, after which time abſtract the Spirit with a gentle heat, and cohobate it once; and then the calx will remain in the bottome like an Oyl as red as blood, and of a pleaſant odour, and which will be diſſolved in any Liquor. Whereof this Oyl may be the *Succedaneum* of true Gold. If you diſtil the ſame ſolution by Retort in ſand, there will come over, after the firſt part of the menſtruum, the tincture with the other part thereof, as red as blood, the earth which is left in the bottom of the veſſel being black, dry, ſpongious and light. The menſtruum muſt be vapoured away, and the Oyl of Gold will remain by it ſelf, which muſt be kept as a great treaſure: and this is Dr. *Anthony's Aurum potabile*.

Four

Four or eight grains of this Oyl taken in what manner ſoever, wonderfully refreſheth the Spirits, and works ſeveral wayes, eſpecially by ſweat, and cures all Diſeaſes in young or old.

The true Oyl of Gold.

18. Take an ounce of Leaf-gold, diſſolve it in four ounces of the rectified water of Mercury, expreſſed page 75. digeſt them in horſe-dung the ſpace of two moneths, then evaporate the Mercurial water, and at the bottome you ſhall have the true Oyl of Gold, which is radically diſſolved.

Another proceſs hereof you may ſee page 71.

The Child of Gold.

19. Diſſolve pure Gold in *Aqua regia*, precipitate it with the oyl of ſand into a yellow powder, which you muſt dulciſie with warm water, and then dry it; (this will not be fired as *Aurum fulminans*) this powder is twice as heavy as the Gold that was put in, the cauſe of which is the ſalt of the flints precipitating it ſelf with the gold. Put this yellow powder into a crucible, and make it glow a little, and it will be

returned into the higheſt and faireſt purple that ever you ſaw, but if it ſtand longer, it will be brown. Then pour upon it the ſtrongeſt ſpirit of ſalt (for it will diſſolve it better then any *Aqua regis*) on which diſſolution pour on the beſt rectified Spirit of Wine, and digeſt them together, and by a long digeſtion, ſome part of the Gold will fall to the bottome like a white ſnow, and may with Borax, Tartar and ſalt Nitre be melted into a white metal as heavy as gold, and afterwards with Antimony may recover its yellow colour again; then evaporate the ſpirit of Salt, and of Wine, and the gold Tincture remaineth at the bottome, and is of great vertue.

The Sun of Gold.

20. Take of the aforeſaid yellow Calx of Gold, precipitated with Oyl of ſand, one part, and three or four parts of the Liquor of ſand, or of cryſtal; mix them well together, and put them into a crucible in a gentle heat at firſt, that the moiſture of the Oil may vapour away (which it will not do eaſily, becauſe the drineſs of the ſand retains the moiſture thereof, ſo that it flyeth away like molten Allum, or Borax) when no more will vapour away, encreaſe

encreaſe your fire, till the crucible be red hot, and the mixture ceaſe bubling; then put it into a wind furnace, and cover it that no aſhes fall into it, and make a ſtrong fire about it for the ſpace of an hour, and the mixture will be turned into a tranſparent Rubie. Then take it out, and beat it, and extract the tincture with ſpirit of Wine, which will become like thin blood, and that which remains undiſſolved, may be melted into a white metal as the former.

The Moon of Gold.

21. Hang plates of Gold over the fume of *Argent vive*, and they will become white, friable, and fluxil as Wax. This is called the Magneſia of Gold, as ſaith *Paracelſus*, in finding out of which (ſaith he) Philoſophers, as *Thomas Aquinas*, and *Roſpeſciſſa*, with their followers, took a great deal of pains, but in vain; and it is a memorable ſecret, and indeed very ſingular for the melting of metals, that are not eaſily fluxil. Now then Gold being thus prepared, and melted together with the Mercury, is become a brittle ſubſtance, which muſt be powdered, and out of it a tincture may be drawn for the tranſmuting of metals.

The Star of Gold.

22. Take half an ounce of pure Gold, diſſolve it in *Aqua regis*, precipitate it with Oyl of flints, dulciſie the Calx with warm water, and dry it, and ſo it is prepared for your work. Then take *Regulus Martis* powdered, and mix it with three parts of ſalt Nitre, both which put into a Crucible, and make them glow gently at firſt, then give a ſtrong melting fire, and then this mixture will become to be of a purple colour, which then take out, and beat to powder, and add to three parts of this one part of the calx of Gold prepared as before; put them into a wine furnace in a ſtrong crucible, and make them melt as a metal, ſo will the *Nitrum antimoniatum* in the melting take the calx of gold to it ſelf, and diſſolve it, and the mixture will become to be of an Amethyſt colour. Let this ſtand flowing in the fire till the whole maſſe be as tranſparent as a Rubine, which you may try by taking a little out and cooling of it. If the mixture do not flow well, caſt in ſome more ſalt Nitre. When it is compleatly done, caſt it forth, being flowing, into a brazen Morter, and it will be like to an oriental Rubine; then powder it before it be cold, then put it into

encreaſe your fire, till the crucible be red hot, and the mixture ceaſe bubling; then put it into a wind furnace, and cover it that no aſhes fall into it, and make a ſtrong fire about it for the ſpace of an hour, and the mixture will be turned into a tranſparent Rubie. Then take it out, and beat it, and extract the tincture with ſpirit of Wine, which will become like thin blood, and that which remains undiſſolved, may be melted into a white metal as the former.

The Moon of Gold.

21. Hang plates of Gold over the fume of *Argent vive*, and they will become white, friable, and fluxil as Wax. This is called the Magneſia of Gold, as ſaith *Paracelſus*, in finding out of which (ſaith he) Philoſophers, as *Thomas Aquinas*, and *Rupeſciſſa*, with their followers, took a great deal of pains, but in vain; and it is a memorable ſecret, and indeed very ſingular for the melting of metals, that are not eaſily fluxil. Now then Gold being thus prepared, and melted together with the Mercury, is become a brittle ſubſtance, which muſt be powdered, and out of it a tincture may be drawn for the tranſmuting of metals.

The Star of Gold.

22. Take half an ounce of pure Gold, diſſolve it in *Aqua regis*, precipitate it with Oyl of flints, dulciſie the Calx with warm water, and dry it, and ſo it is prepared for your work. Then take *Regulus Martis* powdered, and mix it with three parts of ſalt Nitre, both which put into a Crucible, and make them glow gently at firſt, then give a ſtrong melting fire, and then this mixture will become to be of a purple colour, which then take out, and beat to powder, and add to three parts of this one part of the calx of Gold prepared as before; put them into a wine furnace in a ſtrong crucible, and make them melt as a metal, ſo will the *Nitrum antimoniatum* in the melting take the calx of gold to it ſelf, and diſſolve it, and the mixture will become to be of an Amethyſt colour. Let this ſtand flowing in the fire till the whole maſſe be as tranſparent as a Rubine, which you may try by taking a little out and cooling of it. If the mixture do not flow well, caſt in ſome more ſalt Nitre. When it is compleatly done, caſt it forth, being flowing, into a brazen Morter, and it will be like to an oriental Rubine; then powder it before it be cold, then put it into

to a Viol, and with the ſpirit of Wine ex-
tract the tincture.

This is one of the beſt preparations o
Gold, and of moſt excellent uſe in Me-
cine.

The Rainbow.

23. Firſt make a furnace fit for the pur-
poſe, which muſt be cloſe at the top, an
have a pipe, to which a recipient with
flat bottome muſt be fitted: When th
furnace is thus fitted, put in three or fo
grains, not above at once, of *Aurum fulm-
nans*, which as ſoon as the furnace is h
flyeth away into the recipient throu
the pipe like a purple coloured fume, an
is turned into a purple coloured powde
then put in three or four grains more, an
do as before, till you have enough flowe
of Gold (that which flyeth not away, bu
remaineth at the bottome, may with Bo
rax be melted into good Gold) then tak
them out, and pour upon them rectifie
ſpirit of Wine tartarized, and dige
them in aſhes till the ſpirit be colour
blood-red, which you muſt then evapo
rate, and at the bottome will be a blood
red tincture of no ſmall vertue.

Aur

Aurum fulminans.

Take the pureſt gold you can get, pour
on it four times as much *Aqua regia*, ſtop
your glaſſe with a paper, and ſet it in
warm aſhes, ſo will the *Aqua regia* in an
hour or two take up the gold, and become
a yellow water, if it be ſtrong enough:
(be ſure that your Gold hath no Copper
in it, for then your labour will be loſt) be-
cauſe the Copper will be precipitated with
the gold, and hinder the firing thereof)
then pour on this yellow water drop by
drop, pure Oyl of Tartar made *per deli-
quium*, ſo will the Gold be precipitated in-
to a dark yellow powder, and the water be
clear. Note that you pour not on more
Oyl of Tartar then is ſufficient for the
precipitation; otherwiſe it will diſſolve
part of the precipitated Gold to thy pre-
judice. Pour off the clear Liquor by in-
clination, and dulcifie the calx with diſtil-
led rain-water warmed. Then ſet this
calx in the Sun, or ſome warm place, to
dry, but take great heed, and eſpecial care,
that you ſet it not in a place too hot; for it
will preſently take fire and fly away like
thunder, not without great danger to the
ſtanders by, if the quantity be great. This
is the common way to make *Aurum fulmi-
nans*,

nans, and it hath conſiderable difficulties in the preparation. But the beſt way is to precipitate Gold diſſolved in *Aqua regis* by the ſpirit of Salt Armoniack or of Urine; for by this way the Gold is made purer then by the other, and giveth a far greater crack and ſound. Note that the ſalt of the ſpirits which is precipitated with the Gold, muſt be waſhed away, and the Gold dulcified as before.

A few grains of this being fired give a crack and ſound as great as a Muſket when it is diſcharged, and will blow up any thing more forcibly far then Gunpowder, and it is a powder that will quickly and eaſily be fired.

This is of uſe for Phyſick as it is in powder, but eſpecially it is uſed in making the foregoing tincture.

CHAP.

CHAP. II.

1. *Of Acetum Philoſophicum.* 2. *Of Aqua Mars Scorpio.* 3. *Of aqua Mars Subtilitatis.* 4. *How Filius Solis Celeſtis is made.* 5. *How Stella vitæ is made* 6. *How Filia Lunæ is made.* 7. *How Ignis vitæ is made* 8. *Of Adjutrix vitæ.* 9. *Of Salus vitæ.* 10. *Of Sanguis vitæ.* 11 *Of Amicus vitæ.* 12. *Of Succus vitæ.* 13. *Of aqua Venus, Virgo.* 14. *Of aqua Mars Aries.* 15. *Of aqua Sol, Cancer.* 16. *Of aqua Saturn, Libra.* 17. *Of Medulla vitæ.* 18. *Of aqua Mars Luna.* 19. *Aqua Mars, Cancer.* 20. *Aqua Venus, Libra.* 21. *Aqua Venus, Scorpio.* 22. *Aqua Sol, Virgo.* 23. *Aqua Jupiter Taurus.* 24. *Aqua Mars Cancer.* 25. *Aqua Mercury, Virgo.* 26. *Aqua Jupiter Luna.* 27. *Puella Sol.* 28. *Acquiſitio Luna.* 29. *Aqua Luna, Scorpio.* 30. *Fortuna Major Sol.* 31. *Rubeus Sol.* 32. *Puer Sol.* 33. *Aqua Jupiter.* 34. *Sol Mars, Aries.* 35. *Of making Spirits.* 36. *To make a Vegitable yield his ſpirit: and of the wonderful vertues of theſe waters.*

Acetum Philoſophicum.

TAke Honey, Salt melted, of each a pound, of the ſtrongeſt ſpirit of

Vinegar two pound; digeſt them for the ſpace of a fortnight, or more, then diſtil them in aſhes, cohobate the Liquor upon the feces three or four times, then rectifie the ſpirit.

Note that they muſt be done in a large glaſs-Gourd.

Aqua Martis Scorpio.

2. Take of the beſt rectified ſpirit of Wine, with which imbibe the ſtrongeſt unſlaked Lime, until they be made into a paſte, then put them into a glaſs-Gourd and diſtil off the ſpirit in aſhes: To the ſpirit pour on more freſh Lime, and do as before; do this three or four times, and thou ſhalt have a very ſubtle ſpirit, able to diſſolve moſt things, and to extract the vertue out of them.

Aqua Martis Subtiliatis.

3. Take oil Olive, Honey, rectified ſpirit of Wine, of each a pint, diſtil them all together in aſhes, then ſeparate all the flegm from the oyls, which will be diſtinguiſhed by many colours, put all the colours into a Pelican, and add to them the third part of the Eſſence of Palm, and Sallendine, digeſt them for

the ſpace of a month. Then keep it for uſe.

This Liquor is ſo ſubtle that it penetrateth every thing.

Filius Soli Celeſtis is made thus.

4. Take of Cinnamon, Cloves; Nutmegs, Ginger, Zedoary, Galingal, Long-pepper, Citron-pill, Spikenard, Lignum-Aloes, Cububs, Cardamums, Calamus aromaticus, Germander, Ground-pine, Mace, white Frankincenſe, Tormentil, Hermodactyls, *Aur potabile*, the pith of Dwarf-elder, an ounce of each: Juniper Berries, Bay Berries, the ſeeds and flowers of Motherwort, the ſeeds of Smallage, Fennel, Anniſe, the leaves of Sorrel, Sage, Felwort, Roſemary, Marjoram, Mints, Penny-royal, Stechados, the flowers of Elder, Roſes red, white, of the leaves of Scabious, Rue, the leſſer Moonwort, Egrimony, Centory, Fumitary, Pimpernel, Sowthiſtle, Eyebright, Maiden-hair, Endive, red Saunders, Aloes, of each two ounces, pure Amber, the Beſt Rhubarb, of each two drams, dryed Figs, Raiſins of the Sun, Dates ſtoned, ſweet Almonds, Grains of the Pine, of each an ounce, of the beſt *Aqua vitæ* to the quantity of them all, of the beſt hard Sugar a pound, of white Honey half a pound, then

add the root of Gentian, flowers of Rosemary, Pepperwort, the root of Briony, Sowbread, Wormwood, of each half an ounce. Now before these are distilled, quench Gold, being made red hot oftentimes in the foresaid water, put therein oriental Pearls beaten small an ounce, and then distil it after twenty four hours infusion.

This is a very Cordial water, good against faintings and infection.

Stella vitæ, is made thus.

5. Take of the rind of Citrons dryed, Oranges, Nutmeg, Cloves, Cinnamon, of each two ounces; the roots of Flower-de-luce, Cyprus, Calamus Aromaticus, Zedoary, Galingal, Ginger, of each half a pound; of the tops of Lavender, Rosemary, of each two handful; the leaves of the Bay-tree, Marjoram, Balm, Mints, Sage, Thime, flower of Roses white, Damask, of each half a handful, *Aurum potabile* a dram, Rose-water four pints, the best White wine a gallon: Bruise what must be bruised, then infuse them all twenty four hours, after which distil them.

This is of the same vertue as the former.

Filia

Filia Lunæ Celestis, is made thus.

6 Take of Cloves, Galingal, Cubebs, Mace, Cardamums, Nutmegs, Ginger, of each a dram, the juice of Celendine half a pint, spirit of Wine a pint, White wine three pints: Infuse all these twenty four hours, and then distil off two pints by a Limbeck.

This water is very good against wind in the stomack and head.

Ignis vitæ, is made thus.

7. Take a gallon of Gascoign wine, Ginger, Galingal, Cinnamon, Nutmegs, Grains, Anniseeds, Fennel seeds, Carroway seeds of each a dram, *Aurum potabile*, an ounce, Sage, red Mints, red Roses, Thime, Pellitory, Rosemary, wild Thime, Camomile, Lavender, of each a handful: Beat the Spices small, and bruise the Herbs letting them macerate twelve hours, stirring them now and then, distil them by a Limbeck or copper Still, with its refrigeratory, keep the first pint by it self, and the second by it self.

Note that the first pint will be the hotter, but the second the stronger of the ingredients.

This water is well known to comfort all the principal parts.

Adjutrix vitæ.

8. Take of red Poppy-cakes (after the water hath been diſtilled from them in a cold Still) not over dryed two pound, pour upon them of the water of red Poppy a gallon and half, Canary wine three pints; add to them of Coriander ſeeds bruiſed four ounces, of Dill ſeed bruiſed two ounces, of Cloves bruiſed half an ounce, of Nutmegs ſliced an ounce, of Roſemary a handful, three Oranges cut in the middle, diſtil them in a hot Still; to the water put the juice of ſix Oranges, and hang in it half an ounce of Nutmegs ſliced, and as much Cinnamon bruiſed, two drams of Cloves, a handful of Roſemary cut ſmall, ſweet Fennel ſeeds bruiſed an ounce, of Raiſins of the Sun ſtoned half a pound, being all put into a bag which may be hanged in the water (the veſſel being cloſe ſtopt) the ſpace of a month, and then be taken out and caſt away, the Liquor thereof being firſt preſſed out into the foreſaid water, and of *Aurum potabile* 2 dram.

This water is of wonder vertue in Sur- feits and Plurifies, compoſeth the ſpirits

cauſeth reſt, helpeth digeſtion if two, or three, or four ounces thereof be drunk, and the Patient compoſe himſelf to reſt.

Salus vitæ.

9. Diſtil green Hyſop in a cold Stil till you have a gallon and half of the Water, to this put four handful of dryed Hyſop, a handful of Rue, as much of Roſemary, Horehound, Elecampane-root bruiſed, and of Horſe-radiſh-root bruiſed, of each four ounces, of Tobacco in the leaf three ounces, Anniſeed bruiſed two ounces, two quarts of Canary wine, let them all ſtand in digeſtion two dayes, then diſtil them, and in the water that is diſtilled put half a pound of Raiſins of the Sun ſtoned, of Licoriſh two ounces, ſweet Fennel ſeeds bruiſed two ounces and a half, Ginger ſliced an ounce and a half, and let them be infuſed in *Frigido* the ſpace of ten days, then take them out.

This water ſweetned with Sugar-candy, and drunk to the quantity of three or four ounces twice in a day, is very good for thoſe that are Ptiſical, it ſtrengtheneth the Lungs, attenuates thick flegm, opens obſtructions, and is very good to comfort the ſtomack.

This water is well known to comfort all the principal parts.

Adjutrix vitæ.

8. Take of red Poppy-cakes (after the water hath been diſtilled from them in a cold Still) not over dryed two pound, pour upon them of the water of red Poppy a gallon and half, Canary wine three pints; add to them of Coriander ſeeds bruiſed four ounces, of Dill ſeed bruiſed two ounces, of Cloves bruiſed half an ounce, of Nutmegs ſliced an ounce, of Roſemary a handful, three Oranges cut in the middle, diſtil them in a hot Still; to the water put the juice of ſix Oranges, and hang in it half an ounce of Nutmegs ſliced, and as much Cinnamon bruiſed, two drams of Cloves, a handful of Roſemary cut ſmall, ſweet Fennel ſeeds bruiſed an ounce, of Raiſins of the Sun ſtoned half a pound, being all put into a bag which may be hanged in the water (the veſſel being cloſe ſtopt) the ſpace of a month, and then be taken out and cast away, the Liquor thereof being firſt preſſed out into the foreſaid water, and of *Aurum potabile* a dram.

This water is of wonder vertue in Sur ſets and Plurifies, compoſeth the ſpirits cauſeth

cauſeth reſt, helpeth digeſtion if two, or three, or four ounces thereof be drunk, and the Patient compoſe himſelf to reſt.

Salus vitæ.

9. Diſtil green Hyſop in a cold Stil till you have a gallon and half of the Water, to this put four handful of dryed Hyſop, a handful of Rue, as much of Roſemary, Horehound, Elecampane-root bruiſed, and of Horſe-radiſh-root bruiſed, of each four ounces, of Tobacco in the leaf three ounces, Anniſeed bruiſed two ounces, two quarts of Canary wine, let them all ſtand in digeſtion two dayes, then diſtil them, and in the water that is diſtilled put half a pound of Raiſins of the Sun ſtoned, of Licoriſh two ounces, ſweet Fennel ſeeds bruiſed two ounces and a half, Ginger ſliced an ounce and a half, and let them be infuſed in *Frigido* the ſpace of ten days, then take them out.

This water ſweetned with Sugar-candy, and drunk to the quantity of three or four ounces twice in a day, is very good for thoſe that are Ptiſical, it ſtrengtheneth the Lungs, attenuates thick flegm, opens obſtructions, and is very good to comfort the ſtomack.

Sanguis vitæ.

10. Take of Wormſeed bruiſed eight ounces, the ſhavings of Harts-horn two ounces, of Peach-flowers dryed an ounce, *Aurum potabile* a dram, of Aloes bruiſed half an ounce, pour on theſe the water of Tanſie, Rue, Peach-flowers, and of Wormwood, of each a pint and half, let them being put into a glaſs veſſel, be digeſted the ſpace of three dayes, then diſtil them; cohobate this water three times.

This water is very excellent againſt the Worms; it may be given from half an ounce to three ounces, according to the age of the Patient.

Amicus vitæ.

11. Take of *Ros vitrioli* (which is that water that is diſtilled from Vitriol in the calcining thereof) two quarts, in this put of Rue a handful, of Juniper berries bruiſed an ounce, of Bay berries bruiſed half an ounce, Piony berries bruiſed ſix drams, Camphire two drams, Rhubarb ſliced an ounce, *Aurum potabile* two drams, digeſt theſe four days in a temperate *Balneo*, then diſtil them in a glaſs veſſel in aſhes, and there will come over a water of no ſmall vertue.

It cures Convulſions in Children eſpecially, it helps alſo the Vertigo, the Hyſterical paſſion, and Epilepſie, it is very excellent againſt all offenſive vapours and wind that annoys the head and ſtomack.

It may be taken from two drams to two ounces.

Succus vitæ.

12. Take of Wormwood, Broom bloſſoms, of each a like quantity, bruiſe them, and mix with them ſome Leaven, and let them ſtand in fermentation in a cold place the ſpace of a week, then diſtill them in a cold Still till they be very dry: take a gallon of this water, and half a gallon of the ſpirit of Urine, pour them upon two pound of dryed Broom bloſſoms, half a pound of Horſe Radiſh roots dryed, three ounces of the beſt Rhubarb ſliced, two ounces of ſweet Fennel ſeed bruiſed, and an ounce and a half of Nutmegs; let them digeſt a week being put into a glaſs veſſel in a temperate *Balneo*; then preſs the Liquor hard from the feces, put this Liquor in the ſaid veſſel again, and to it put three ounces of ſweet Fennel ſeeds bruiſed, Licoriſh ſliced two ounces, digeſt them in a gentle heat the ſpace of a week, then pour it off from the feces, and

add

of *Aurum potabile*, two drams, and keep it close stopt.

This water being drank from the quantity of an ounce to four ounces every morning, and at four of the clock in the afternoon, doth seldome fail in curing the dropsie; it strengtheneth also the Liver, is very good against gravel in the back, stone, cures the Scurvy, Gout, and such diseases as proceed from the weakness and obstructions of the Liver.

Aqua Venus Virgo.

13. Take of Aniseed three ounces, Cumminseed three drams, Cinnamon half an ounce, Mace, Cloves, Nutmeg, of each a dram, Galingal, three drams, Calamus Aromaticus dryed, half an ounce, The dryed rind of Oranges two ounces, Bayberries half an ounce, Aurum potabile an ounce.

Let all these being bruised, be macerated in six pints of Mallago wine 48 hours; then be distilled in *Balneo* till all be dry.

This water being drank to the quantity of an ounce or two at a time do ease the gripings of the belly and stomach very much.

Aqua

Aqua Mars Aries.

14. Take of black cherries bruised with their kernels, a gallon, of the flowers of Lavander three handful, half an ounce of white Mustard seed bruised, mix these together, then put some ferment to them and let them stand close covered the space of a week, then distill them in *Balneo* till all be dry.

This water being dranke to the quantity of an ounce or two or three, doth much relieve the weakness of the head, and helps the Vertigo thereof, as also strengthen the sinews and expell windiness out of the head and stomach.

Aqua Sol, Cancer.

15. Take the root of the great Burre, fresh, Swallow wort, fresh, Aurum potabile an ounce, The middle rind of the root of the Ashtree, of each two pound; cut them small, and infuse them 24 hours, in the best White wine and Rue vinegar, of each five pints, then distill them in *Balneo* till all be dry, put to the water as much of the Spirit of Sulphur *per Campanam*, as will give it a pleasant acidity, and to every pint of the water put a scruple and

and a half of Camphire cut ſmall, and tyed up in a bag, which may continually hang in the water.

This was a famous water in *Germany* againſt the plague, peſtilence and Epidemical diſeaſes: it cauſeth ſweat wonderfully if two or three ounces thereof be drank and the patient compoſe himſelf to ſweat.

Aqua Saturn, Libra.

16. Take of the beſt ſpirit of Wine a gallon, Andromachus treacle, ſix ounces, Myrrhe two ounces, The roots of Coltsfort, three ounces, Sperma Ceti, Aurum Potabile, Terra Sigillata, of each half an ounce, the root of ſwallow wort, an ounce, Dittany, Pimpernel, Valerian root, of each two drams, Camphire, a dram. Mix all theſe together in a glaſs veſſel, and let them ſtand cloſe, ſtopt the ſpace of eight dayes in the Sun.

Let the Patient drink of this a ſpoonful or two, and compoſe himſelf to ſweat.

Medulla vitæ.

17. Take three pints of Muſcadine, and boil in it Sage, and Rue of each a handful till a pint be waſted, then ſtrain it and ſet it over the fire again, put thereto a dram of

long Pepper, Ginger and Nutmeg of each half an ounce being all bruiſed together: then boil them a little, and put thereto half an ounce of Andromachus treacle, and three drams of Mithridate, and a quarter of a pint of the beſt Angelica water, an ounce of Aurum Potabile.

This water (which, as ſaith the Author, muſt be kept as your life, and above all earthly treaſure) muſt be taken to the quantity of a ſpoonful or two, morning & evening; if you be already infected, and ſweat thereupon, if you be not infected, a ſpoonful is ſufficient, half in the morning and half at night: all the plague time under God (ſaith the Author) truſt to this, for there was never man, woman, or child that failed of their expectation in taking of it. This is alſo of the ſame efficacy not only againſt the plague, but pox, meaſles, ſurfeits, &c.

Aqua Mars, Luna.

18. Take of Andromachus his Treacle, five ounces, the beſt Myrrhe, two ounces, and half, the beſt Saffron half an ounce, Camphire two drams, Aurum Potabile an ounce. Mix them together, then pour upon them ten ounces of the beſt ſpirit of Wine, and let them ſtand 24. hours in a warm

warm place, then diſtill them in *Balneo* with a gradual fire, cohobate the ſpirit three times.

This ſpirit cauſeth ſweat wonderfully and reſiſts all manner of infection.

It may be taken from a dram to an ounce in ſome appropriate Liquor.

Aqua Mars, Cancer.

19. Take of the roots of Biſtort, Gentian, Angelica, Tormentil, of each ten drams, Pimpernel ten drams, Bay berries, Juniper berries, of each an ounce, Nutmeg, five drams, The ſhaving of Saſſafras two ounces, Zedoary half a dram, Aurum Potabile a dram, White Sanders three drams, the leaves of Rue, Wormwood, Scordium, of each half a handful, the flowers of Wall flower, Bugloſſe, of each a handful and half, Andromachus Treacle, Mithridate of each ſix drams Infuſe them all in three pints of the beſt White wine vinegar the ſpace of eight dayes in *Frigido* in glaſs veſſels; then diſtil them in *Balneo*.

This Spirit is very good to prevent them that are free from infection, and thoſe that are already infected, from the danger thereof, if two or three ſpoonfuls thereof be taken once in a day, with ſweating

ſweating after, for thoſe that are infected, but without ſweating for others.

Aqua Veneris, Libra.

20. Take of the middle rind of the root of Aſh bruiſed, two pound, Juniper berries bruiſed, three pound, Aurum potable a dram, Venice turpentine that is very pure, two pound and a half. Put theſe into twelve pints of ſpring water in a glaſs veſſel well cloſed, and there let them putrifie in horſe dung for the ſpace of three months, then diſtil them in aſhes, and there will come forth an oil and a water, ſeparate the one from the other.

Ten or twelve drops of this oil being taken every morning in four or ſix ſpoonfuls of the ſaid water, diſſolves the gravel and ſtone in the kidneys, moſt wonderfully.

Aqua Veneris, Scorpio.

21. Take the juice of Radiſh, Lemmons, of each a pound and half: Waters of Betony, Tonſey, Saxifrage, and Vervin, of each a pint. Hydromel, and Malmſey, of each two pound. In theſe Liquors mixed together, infuſe for the ſpace of four or five dayes in a gentle Balneo, Juniper

niper berries ripe and newly gathered being bruiſed, three ounces: the ſeed of Gromel, Bur-dock, Radiſh, Saxifrage, Nettles, Onions, Aniſe, and Fennel, of each an ounce and half, the four cold ſeeds, the ſeed of great Mallows, of each ſix drams, the Calx of Eg-ſhels, Cinnamon, of each three drams, of Camphire two drams, let all be well ſtrained and diſtilled in aſhes, and afterwards an ounce of Aurum potabile.

Two ounces of this water taken every morning, doth wonderfully cleanſe the Kidneys, provoke Urine, and expell the Stone, eſpecially if you calcine the feces and extract the Salt thereof with the ſaid Water.

Aqua Sol, Virgo.

22. Take Plantain, Rib wort, Bone-wort, wild Angelica, Red-mints, Betony, Egrimony, Sanacle, Blew-bottles, White-bottles, Scabius, Dandelion, Avens, Honey-ſuckle leaves; Bramble-buds, Hawthorn buds and leaves; Mugwort, Daſie roots, leaves and flowers; Worm-wood, Southernwood, of each one handfull: Boil all theſe in a pottle of White wine, and as much Spring water, till one half be waſted; and when it is thus boiled, ſtrain it from the hearbs, and put to it half

half a pound of hony, and let it boil a little after: then put it into bottles, and keep it for your uſe.

Note that theſe hearbs muſt be gathered in *May* only, but you may keep them dry, and make your water at any time

This water is very famous in many Counties, and it hath done ſuch cures in curing outward and inward Wounds, Impoſthumes, and Ulcers, that you would ſcarce beleeve it, if I ſhould recite them to you: alſo it is very good to heal a ſore mouth.

The Patient muſt take three or four ſpoonfuls thereof morning and evening, and in a ſhort time he ſhall find eaſe, and indeed a cure, unleſs he be ſo far decli-ned as nothing almoſt can recover him

If the wound be outward, it muſt be waſhed therewith, and linnen cloths wet in the ſame be applyed thereto.

Aqua Jupiter, Taurus.

22. Take of Lavender flowers a gallon; ſtir upon them of the beſt ſpirit of wine three gallons: the veſſel being cloſe ſtop-ped, let them be macerated together in the Sun for the ſpace of ſix dayes, then diſtil them in an Alembick with its refri-gatory, then take of Aurum potabile a

dram, the flowers of Sage, Roſemary, Betony, of each a handful, Borage, Bugloſs, Lillie of the valley, Cowſlips, of each two handfuls ; Let all the flowers be freſh and ſeaſonably gathered, and macerated in a gallon of the beſt ſpirits of Wine, and mixed with the aforeſaid ſpirit of Lavender, adding then the leaves of Balm, Motherwort, Orange tree newly gathered, the flowers of Stechados, Oranges, Bay berries, of each an ounce. After a convenient digeſtion let them be diſtilled again, then adde the outward rinds of Citrons three drams, the ſeed of Piony husked, ſix drams, Cinnamon, Nutmegs, Mace, Cardamum, Cubebs, of yellow Sanders, of each half an ounce, Lignum Aloes one dram, the beſt Jujubs, the kernels taken out, half a pound. Let them be digeſted for the ſpace of ſix weeks, then ſtrain & filtre the Liquor, to which adde of Aurum potable an ounce, prepared Pearl, two drams, prepared Emrald a ſcruple, Ambergryſe, Musk, Saffron, Red Roſes, Sanders of each an ounce, Yellow Sanders, Rinds of Citrons dryed, of each a dram. Let theſe ſpices be tyed in a ſilken bag and hanged in the foreſaid ſpirit.

Aqua Mars, Cancer.

24. Take the leaves of both ſorts of Scurvie-graſs, being made very clean, of each ſix pound : let theſe be bruiſed, and the juice preſſed forth : to which adde the juice of Brook-lime, Water creſſes, of each half a pound, of the beſt White wine, eight pints, twelve whole Lemons cut, of the freſh roots of Eriony four pound, Horſe Radiſh two pound, of the bark of Winteran, half a pound, of Nutmegs four ounces. Let them be macerated three days and diſtilled.

Three or four ſpoonfuls of this water taken twice in a day, cures the *Scurvy* preſently.

Aqua Mercury, Virgo.

25. Take of freſh Caſtoreum two ounces, flowers of Lavender freſh, half an ounce, Sage, Roſemary, of each two drams, Cinnamon three drams, Mace, Cloves of each a dram, the beſt rectified Spirit of Wine, three pints. Let them be digeſted in a Glaſs (two parts of three being empty) ſtopt cloſe with a bladder and Cork two dayes in warm aſhes ; then diſtil the ſpirit in *Balneo*, and keep it in a

glaſs cloſe ſtopt. If you would make it ſtronger, take a pint of this ſpirit, and an ounce of the powder of *Caſtoreum*; put them into a glaſs and digeſt them in a cold place for the ſpace of ten dayes, and then ſtrain out the ſpirit.

This ſpirit is very good againſt fits of the Mother, paſſions of the heart which ariſe from vapours, &c.

Aqua Jupiter, Luna.

26. Take of the leaves of the greater Salladine together with the roots thereof, three handfuls and a half, Rue, two handfuls, Scordium, four handfull, Dittany of Crete, Carduus, of each a handful and half, root of Zedoary, Angelica, of each three drams, the outward rind of Citrons, Lemmons, of each ſix drams, the flower of wall-gilly-flower, an ounce and half, Red Roſes, the leſſer Centory, of each two drams, Cinnamon, Cloves, of each three drams, Andromachus his Treacle, three ounces, Mithridate, an ounce and half, Camphire, two ſcruples, Trochiſces of Vipers, two ounces, Mace, two drams, Aurum Potabile, one ounce, Lignum aloes, half an ounce, Yellow Sanders, a dram and half, the ſeeds of Carduus, an ounce, Citron, ſix drams. Cut

Cut thoſe things that are to be cut, and let them be macerated three dayes in the beſt Spirit of Wine, and Muſcadine, of each three pints and half, vinegar of Wall gilly-flowers, and the juice of Lemmons, of each a pint, let them be diſtilled in a glazed veſſel in *balneo*.

After half the Liquor is diſtilled off, let that which remains in the veſſel be ſtrained through a linnen cloth, and vapoured away to the thickneſs of honey, which may be called

This water is a great Cordial, and good againſt any Infection.

Puella Solis.

27. Take of Ginger a pound, long Pepper, and black Pepper, of each half an ounce, of Cardamums three drams, of Grains an ounce, powder them and put them into a glaſs with half an ounce of the beſt Camphire, diſtilled vinegar two pound, digeſt them a month, then ſeparate the vinegar by expreſſion, which muſt putrifie a month, and then be circulated for the ſpace of a week, then filter it, and thou haſt as powerful a Sudorifick as ever was or can be made.

The doſe is from a dram to half an

ounce, and to be drank in a draught of poſſet-drink.

Acquiſitio Luna.

28 Take of the juice of the green ſhales of Walnuts four pound, the juice of Rue three pints, Carduus, Marygold, Balm, of each two pints, the root of Butter-burre freſh a pound and half, Burre, Angelica, Maſter-wort freſh, of each half a pound, the leaves of Scordium, four handfuls, old Andromachus treacle, Mithridate of each eight ounces, Aurum potabile a dram, the beſt Canary, twelve pints, the ſharpeſt Vinegar, ſix pints, the juice of Lemmons, two pints. Digeſt them two days in horſe hung, the veſſel being cloſe ſtopped; then diſtil them in ſand.

Aqua Luna, Scorpio.

29. Take of Sugar candid, one pound Canarie Wine, ſix ounces, Roſewater four onnces, Make of theſe a Syrup, and boil it well, to which adde Aurum potabile a dram, of Aqua Celeſtis, two pints Ambergryſe, Musk, of each eighteen grains, Saffron, fifteen grains, yellow Sanders infuſed in Aqua Celeſtis, two drams.

Fortuna Major Sol.

30. Take of the root of Briony, four pound, the leaves of Rue, Mugwort, of each two pound, Savin dryed, three handfuls, Mother-wort, Nippe, Penny-royal, of each two handfuls, Garden Baſil, Cretenſian Dittany, of each a handful and half, the rind of yellow Oranges freſh, four ounces, Myrrhe, two ounces, Aurum potabile, an ounce, Caſtoreum, an ounce, the beſt Canary wine, twelve pints. Let them be digeſted four dayes in a fit veſſel, then diſtil them in *Balneo.*

Rubeus Sol.

31. Take of the beſt Tobacco in leaves, cut ſmall, four ounces, Squils two ounces, Nutmegs ſliced half an ounce; put theſe into three pints of ſpring water, a pint of Whitewine vinegar, diſtil them in a hot Stil or Alembick.

If thou wouldſt have it ſtronger, thou mayeſt put this water on freſh ingredients, and diſtil it again.

A little quantity of this water is a moſt ſafe and effectual vomit, and may be taken from the eldeſt to the youngeſt, if ſo

be you proportion the quantity to the strength of the Patient.

You may dulcifie it with sugar or syrup if you please.

Puer Sol.

32. Take green Walnuts gathered about Midsummer, Radish roots, of each bruised two parts, of distilled Wine Vinegar four parts, digest them five dayes, then distill them in *Balneo.*

This being taken to the quantity of two spoonfuls or three, causeth easie vomiting.

Aqua Jupiter.

33. Take of Scammony an ounce, Hermodactyls two ounces, the seeds of Broom, of the lesser Spurge, of Dwarf Elder, of each half an ounce, the juice of Dwarf Elder, of wild Asses cucumber, of black Hellebore, the fresh flower of Elder, of each an ounce and half, Polypodium six ounces, of Sene three ounces, Red sugar eight ounces, common distilled Water six pints.

Let all these be bruised, and infused in the water twenty four hours, then be distilled in *Balneo.*

This water may be given from two

drams to three ounces, and it purgeth all manner of humours, opens all obstructions and is pleasant to be taken, and they whose stomachs loath all other physick, may take this without any offence.

After it is distilled there may be hanged a little bag of Spices in it, as also it may be sweetned with sugar, or any opening syrup.

Sol, Mars, Aries.

34. Take of oil of Cloves well rectified half an ounce, in it dissolve half a dram of Camphire, adde to them of the Spirit of Turpentine four times rectified, in which half a dram of Opium hath been infused, half an ounce.

A drop or two of this Liquor put into a hollow tooth with some lint, easeth the tooth-ack presently.

The Spirit of any vegetable may suddenly, at any time of the year be made thus.

35. Take of what Hearb, Flower, Seeds, or Roots you please, fill the head of the Stil therewith, then cover the mouth thereof with a course Canvas, and set it on the Stil, having first put into it sack, or low Wines. Then give it fire.

If

If at any time thou wouldſt have the ſpirit be of the colour of its vegetable, then put of the flowers thereof dryed a good quantity in the noſe of the Stil.

To make any vegetable yeeld its ſpirit quickly.

36. Take of what vegetables you pleaſe, whether it be the ſeed, flower, root, fruit, or leaves thereof, cut or bruiſe them ſmall, then put them into warm water, put yeſt or balm to them, and cover them warm, and let them work three days as doth Beer, then diſtil them, and they will yeeld their ſpirit eaſily.

CHAP.

CHAP. III.

1. *Of the Eſſence of a Hearb.* 2. *Of the appearing of the Idea of a Herb in a Glaſſe.* 3. *Of a wonderful famous Medicine experienced by the* Roſie Crucians. 4. *Of its vertue.* 5. *How to turn Quick-ſilver into water without mixing any thing with it, and to make thereof a good purgative and diaphoretick Medicine.* 6. *Of the Fragrant Oyl of Mercury:* 7. *its vertues:* 8. *its uſe.* 9. *to make a Spirit of Honey.* 10. *Of the Quinteſſence of Honey.* 11. *Of the Oyl of Honey.* 12. *Of the Eſſence of Honey:* 13. *Of its vertues:* 14. *uſe.* 15. *Fortuna Veneris, and of the vertues, and uſe.* 16. *Aqua Magnanimitatis.* 17. *The famous Reſtorative of* Plato *and* Pythagoras. 18. *Of* Paracelſus Homunculus. 19. *The proceſs.* 20. *The ſecond Rule.* 21. *The third Rule.* 22. *Of the vertues and uſe of it.* 23. *How to make artificial fleſh, and of its vertues.*

To reduce the whole Hearb into a liquor, which may well be called the Eſſence thereof.

1. TAke the whole Hearb with flowers and roots, make it very clean, then bruiſe

bruiſe it in a ſtone Morter, put it into a large glaſs veſſel, ſo that two parts of three may be empty: then cover it exceeding cloſe, and let it ſtand in putrefaction in a moderate heat the ſpace of half a year, and it will be all turned into a water.

To make an Eſſence of any Hearb, which being put into a glaſſe, and held over a gentle fire, the lively form and Idea of the Hearb will appear in the Glaſſe.

2. Take the foregoing water, and diſtil it in a gourd glaſs (the joynts being well cloſed) in aſhes, and there will come forth a Water and an Oil, and in the upper part of the veſſel will hang a volatile Salt. The oil ſeparate from the water, and keep by it ſelf; with the water puriſie the volatile ſalt by diſſolving, filtring, and coagulating. The Salt being thus purified imbibe with the ſaid Oyl, until it will imbibe no more; digeſt them well together for a month in a veſſel hermetically ſealed. And by this means you ſhall have a moſt ſubtil Eſſence, which being held over a gentle heat will fly up into the glaſſe, and repreſent the perfect Idea of that Vegetable whereof it is the Eſſence.

Of

Of a wonderful famous Medicine experienced by the Roſie Crucians.

3. Take Calx of *Saturn*, or elſe *Minium*, pour upon it ſo much ſpirit of Vinegar as may cover it four fingers breadth; digeſt them in a warm place the ſpace of twenty four hours, often ſtirring them, that the matter ſettle not too thick in the bottome; then decant the *Menſtruum*, and pour on more; digeſt it as before, and this do ſo often until all the ſaltneſs be extracted: Filter and clariſie all the *Menſtruum* being put together, then evaporate it half away, and ſet the other part in a cold place till it cryſtallize. Theſe Cryſtals diſſolve again in freſh ſpirit of Vinegar, filter and coagulate the Liquor again into Cryſtals, and this do ſo often, until they be ſufficiently impregnated with the ſalt Armoniack of the Vinegar as with their proper ferment. Digeſt them in a temperate *Balneo*, that they may be reſolved into a Liquor like Oyl. Then diſtil this Liquor in ſand in a Retort, with a large Receiver annexed to it, and well cloſed, that no ſpirits evaporate, together with the obſervation of the degrees of the fire; then there will diſtil forth a ſpirit of ſuch a fragrant ſmell, that the fragrancy

of

of all flowers, and compounded perfumes, are not to be compared to it. After Distillation when all things are cold, take out, and cast away the black feces which is of no use. Then separate the yellow oil which swims on the top of the spirit, and the blood red oil which sinks to the bottom of it: Separate the flegm from the spirit in *Balneo*. Thou shalt by this means have a most fragrant spirit that even ravisheth the senses; and so balsamical, that it cures all old and new sores inward and outward, and so cordial, that the dying are with admiration revived with it.

4. They that have this Medicine need scarce use any other either for inward or outward griefs.

How to turn Quick-silver into a water without mixing any thing with it, and to make thereof a good Purgative and Diaphoretick medicine.

5. Take an ounce of Quick-silver not purified, put it into a bolt head of glasse, which you must nip up, set it over a strong fire in sand for the space of two months, and the Quick-silver will be turned into a red sparkling Precipitate. Take this powder, and lay it thin on a Marble in a Cellar for the space of two months, and it

it will be turned into a water which may be safely taken inwardly; it will work a little upward and downward, but chiefly by sweat.

Note that you may set divers glasses with the same matter in the same Furnace, that so you may make the greater quantity at a time.

I suppose it is the Sulphur which is in the Quick-silver, and makes it so black, that being stirred up by the heat of the fire fixeth the Mercury.

A fragrant Oyl of Mercury.

6. Take of Mercury seven times sublimed, and as often revived with unslaked Lime, as much as you please, dissolve it in spirit of Nitre in a moderate heat, then abstract the spirit of Salt, and edulcorate it very well by boyling it in spirit of Vinegar; then abstract the spirit of Vinegar, and wash it again with distilled rain water; then dry it, and digest it two months in a like quantity of the best rectified spirit of Wine you can get. Distil them by Retort, making your fire moderate at the beginning, afterwards increasing it; then evaporate the spirit of Wine in *Balneo*, and there will remain in the bottome a most fragrant oil of Mercury.

7. This

7. This oil ſo purifies the blood by ſweat and urine, that it cures all diſtempers that ariſe from the impurity thereof, as the venereal Diſeaſe, *&c.*

8. The truth is, they that have this Medicine well made, need but few other Medicines: the doſe is four or five drops.

To make a ſpirit of Honey.

9. Take good ſtrong ſtale Mead, otherwiſe called Metheglin, as much as thou pleaſeſt, diſtil it in a Copper Still or Limbeck, with its refrigeratory, and it will yield a ſpirit like *Aqua vitæ.*

The Quinteſſence of Honey is made thus.

10. Take of the pureſt Honey two pound, of Fountain water one pound; boyl theſe together till the water be boyled away, taking off all the ſcum that riſeth; then take the Honey and put it into a glaſſe, four parts of five being empty, cloſe it well, and ſet in digeſtion a whole year, and thou ſhalt have the Eſſence of Honey ſwimming on the top in form of an oyl being of as fragrant ſmell as any thing in the world; the flegm will be in the middle, and the feculent matter in the bottom, of a dark colour, and ſtinking ſmell. *Some*

Some make the Quinteſſence of Honey after this manner.

11. Take as much Honey as thou pleaſeſt of the beſt, put it into a Gourd of glaſſe, firſt diſtil off the flegm in *Balneo*, then extract the tincture out from what remains, with the ſaid water, then calcine the remaining feces, and extract from thence the ſalt with the foreſaid water, being diſtilled off from the tincture, calcine the ſalt and melt it in a Crucible, then let it diſſolve in a Cellar; then again evaporate it away, and thou ſhalt have a moſt white ſalt, which let imbibe as much of the tincture as it will; digeſt them for three moneths, and thou ſhalt have an Eſſence of Honey.

An Eſſence of Honey may be made thus.

12. Take of Honey well deſpumated as much as you pleaſe, pour upon it as much of the beſt rectified ſpirit of Wine as will cover it five or ſix fingers breadth, digeſt them in a glaſſe veſſel well cloſed (the fourth part only being full) in a temperate *Balneo* the ſpace of a fortnight, or till the ſpirit be very well tinged, then decant off the ſpirit, and put on more till

all the tincture be extracted, then put all these tinctures together, and evaporate the spirit till what remains begin to be thickish at the bottome, and of a golden colour.

13. This is a very excellent Essence of Honey, and is of so pleasant an odour, that scarce any thing is like to it.

14. It is so cordial, that it even revives the dying, if two or three drops thereof be taken in some cordial water.

Fortuna Veneris.

15. Take of Pismires or Ants (the biggest, that have a sowrish smell, are the best) two handfuls, spirit of Wine a gallon, digest them in a glasse vessel close shut the space of a month, in which time they will be dissolved into a Liquor, then distil them in *Balneo* till all be dry. Then put the same quantity of Ants as before, digest and distil them in the said Liquor as before: do this three times, then aromatize the spirit with some Cinnamon.

Note that upon the spirit will float an oyl, which must be separated.

This spirit is of excellent use to stir up the Animal spirit; in so much that *John Casimire* Palsgrave of the *Rhene*, and *Seyfrie* of *Collen*, General against the Turks did

did alwayes drink of it when they went to fight, to encrease magnanimity and courage, which it did, even to admiration.

This spirit doth also wonderfully irritate them that are slothful to Venery.

It also provoketh Urine even to admiration.

It doth also wonderfully irritate the spirits that are dulled, and deaded with any cold distemper.

This oyl doth the same effects, and indeed more powerfully.

This oyl doth, besides what is spoken of the spirit, help deafness exceedingly, two or three drops being dropped into the ear after it is well syringed, once in a day, for a week together.

It helpeth also the Eyes that have any film growing on them, being now and then dropped into them.

Aqua Magnanimitatis is made thus.

16. Take of Ants or Pismires a handful, of their Eggs two hundred, of Millepedes, *i. e.* Wood-lice one hundred, of Bees one hundred and fifty, digest all these in two pints of spirit of Wine, being very well impregnated with the brightest Soot. Digest them together the space

of a month, then pour off the clear ſpirit, and keep it ſafe.

This water or ſpirit is of the ſame vertue as the former.

The famous Reſtorative of Plato *and* Pythagoras *uſed by* Paracelſus.

17. Firſt we muſt underſtand that there are three acceptions of the word *Homunculus* in *Paracelſus*, which are theſe.

1. *Homunculus* is an image made in the place or name of any one, that it may contain an Aſtral and inviſible man; wherefore it was made by Numbers.

2. *Homunculus* is taken for an artificial man, made of *Sperma humanum Maſculinum*, digeſted into the ſhape of a man, and then nouriſhed and encreaſed with the eſſence of mans blood; and this is not repugnant to the poſſibility of Nature and Art, but is one of the greateſt wonders of God, which he ever did ſuffer mortal man to know. I ſhall not here ſet down the full proceſs, becauſe I think it unfit to be done, at leaſt to be divulged; beſides, neither this nor the former is for my preſent purpoſe.

3. *Homunculus* is taken for a moſt excellent *Arcanum*, or Medicament, extracted by the ſpagyrical Art, from the chiefeſt ſtaffe

of the natural life in man, and according to this acception I ſhall here ſpeak of it: But before I ſhew you the proceſs, I ſhall give you an account why this Medicament is called *Homunculus*, and it is this.

18. No wiſe man will deny that the ſtaffe of life is the nutriment thereof, and that the chiefeſt nutriment is Bread and Wine, being ordained by God and Nature above all other things for the ſuſtentation thereof. Beſides *Paracelſus* preferred this nutriment for the generation of the blood and ſpirits, and the forming thence the Sperm of this *Homunculus*. Now by a ſutable alluſion the nutriment is taken for the life of man, and eſpecially becauſe it is tranſmuted into life: and again, the life is taken for the man; for unleſs a man be alive he is not a man, but the carcaſs only of a man, and the baſeſt part thereof, which cannot perfectly be taken for the whole man, as the nobleſt part may. In as much therefore as the nutriment, or aliment of life, may be called the life of man; this nutriment extracted out of Bread & Wine, & being by digeſtion exalted into the higheſt purity of a nutritive ſubſtance, and conſequently becoming the life of man, being ſo potentially, may Metaphorically be called *Homunculus*.

19. The proceſs, which in part ſhall be ſet down allegorically is thus: Take the beſt Wheat, and the beſt Wine, of each a like quantity, put them into a glaſs, which you muſt hermetically cloſe: then let them putrifie in horſe-dung three dayes, or until the Wheat begin to germinate, or to ſprout forth, which then muſt be taken forth and bruiſed in a Morter, and be preſſed through a linnen cloth, and there will come forth a white juice like milk; you muſt caſt away the feces: Let this juice be put into a glaſs, which muſt not be above half full; ſtop it cloſe, and ſet it in horſe-dung as before, for the ſpace of fifty dayes. If the heat be temperate, and not exceeding the natural heat of a man, the matter will be turned into a ſpagyrical blood, and fleſh, like an Embryo. This is the principal, and next matter, out of which is generated a twofold ſperm, *viz.* of the father and mother, generating the *Homunculus*, without which there can be made no generation, whether humane, or animal.

20. From the blood and fleſh of this Embryo let the water be ſeparated in *Balneo*, and the air in aſhes, and both be kept by themſelves. Then to the feces of the latter diſtillation let the water of the former diſtillation be added, both which

which muſt (the glaſs being cloſe ſtopt) putrifie in *Balneo* the ſpace of ten dayes, after this diſtil the water the ſecond time, (which is then the vehiculum of the firſt) together with the fire, in aſhes, then diſtil off this water in a gentle *Balneo*, and in the bottome remains the fire, which muſt be diſtilled in aſhes. Keep both theſe apart. And thus you have the four Elements ſeparated from the Chaos of the Embryo.

21. The feculent earth is to be reverberated in a cloſe veſſel for the ſpace of four dayes: In the interim diſtil off the fourth part of the firſt diſtillation in *Balneo*, and caſt it away; the other three parts diſtil in aſhes, and pour it upon the reverberated earth, and diſtil it in a ſtrong fire; cohobate it four times, and ſo you ſhall have a very clear water, which you muſt keep by it ſelf: Then pour the air on the ſame earth, and diſtil it in a ſtrong fire; and there will come over a clear, ſplendid, odoriferous water, which muſt be kept apart: After this pour the fire upon the firſt water, and putrifie them together in *Balneo* the ſpace of three dayes, then put them into a Retort, and diſtil them in ſand, and there will come over a water taſting of the fire: let this water be diſtilled in *Balneo*, and what diſtils off keep by it ſelf, as

alſo what remains in the bottome, which is the fire, keep by it ſelf. This laſt diſtilled water pour again upon its earth, and let them be macerated together in *Balneo* for the ſpace of three dayes, and then let all the water be diſtilled in ſand, and let what will ariſe be ſeparated in *Balneo*, and the reſidence remaining in the bottome be reſerved with the former reſidence. Let the water be again poured upon the earth, be abſtracted, and ſeparated as before, until nothing remain in the bottome, which is not ſeparated in *Balneo*. This being done, let the water which was laſt ſeparated be mixed with the reſidue of its fire, and be macerated in *Balneo* three or four dayes, and all be diſtilled in *Balneo*, that can aſcend with that heat, and let what remains be diſtilled in aſhes from the fire, and what ſhall be elevated is aerial; and what remains in the bottome is fiery. Theſe two laſt Liquors are aſcribed to the two firſt principles, the former to Mercury, and the latter to Sulphur, and are accounted by *R. Crucians*, not as elements, but their vital parts, being as it were the natural ſpirits and ſoul, which are in them by nature. Now both are to be rectified, and reflected into their center with a circular motion, that this Mercury may be prepared with its water, being kept clear, and odoriferous,

odoriferous, in the upper place, but the Sulphur by it ſelf. Now it remains that we look into the third principle; let the reverberated earth, being ground upon a marble, imbibe its own water, which did above remain after the laſt ſeparation of the Liquors made in *Balneo*, ſo that this be the fourth part of the weight of its earth, and be congealed by the heat of aſhes into its earth, and let this be done ſo oft, the proportion being obſerved, until the earth hath drunk up all its water. And laſtly, let this earth be ſublimed into a white powder as white as ſnow, the feces being caſt away. This earth being ſublimed and freed from its obſcurity, is the true Chaos of the Elements; for it contains thoſe things occult, ſeeing it is the ſalt of nature, in which they lye hid, being, as it were, reflected in their center. This is the third principle of *Paracelſus*, and the ſalt, which is the matrix, in which the two former ſperms, *viz.* of the man and woman, the parents of the *Homunculus*, *viz.* of Mercury and Sulphur, are to be put, and to be cloſed up together in a glazen womb, ſealed with *Hermes* ſeals, for the true generation of the *Homunculus*, produced from the ſpagyrical Embryo: and this is the *Homunculus* or great *Arcanum*,

Arcanum, otherwiſe called the nutritive Medicament of *Paracelſus*.

22. This *Homunculus* or nutritvive Medicament, is of ſuch vertue, that preſently after it is taken into the body, it is turned into blood and ſpirits. If then Diſeaſes prove mortal becauſe they deſtroy the ſpirits, what mortal Diſeaſe can withſtand ſuch a Medicine, that doth ſo ſoon repair, and ſo ſtrongly fortifie the ſpirits, as this *Homunculus*, being as the oyl to the flame, into which it is immediately turned, thereby renewing the ſame? By this Medicament therefore, as Diſeaſes are overcome, and expelled, ſo alſo youth is renewed, and gray hairs prevented.

An artificial way to make Fleſh.

23. Take of the crums of the beſt wheaten Bread as ſoon as it comes forth out of the Oven, being very hot, as much as you pleaſe, put it into a glaſſe veſſel, which you muſt preſently hermetically cloſe. Then ſet it in digeſtion in a temperate *Balneo*, the ſpace of two months, and it will be turned into a fibrous fleſh.

If any Artiſt pleaſe to exalt it to a higher perfection, according to the Rules of

of Art, he may find out, how great a nouriſher and reſtorative Wheat is, and what an excellent Medicine it may make.

Note that there muſt be no other moiſture put into the glaſſe beſides what is in the bread it ſelf.

CHAP.

CHAP. IV.

1. *The way to raiſe a dead Bird to life.* 2. *Of generating many Serpents of one,* &c. 3. *To purifie and refine Sugar.* 4. *To make a Vegetable grow and become more glorious then any of its ſpecies.* 5. *To make a Sallet grow in two or three hours.* 6. *To make the Idea of any plant appear in a glaſs, as if the very plant it ſelf were there.* 7. *To make Firre-trees appeare in Turpentine.* 8. *To make Harts-horne appeare in a Glaſs.* 9. *To make Golden Mountains to appear in a glaſs.* 10. *To make the world appeare in a Glaſs.* 11. *To make four Elements appeare in a Glaſs.* 12. *To make a perpetual Motion in a Glaſs.* 13. *To make a Luminous water that ſhall give light by night.* 14. *Of a room that ſhall ſeem on fire, if you enter with a Candle.* 15. *To make a powder that by ſpitting upon it ſhall be inflamed.* 16. *To make a Loadſtone draw a Naile out of a poſt.*

The way to raiſe a dead bird to life, and for the generating many Serpents of one, both which are performed by putrefaction.

1. A Bird is reſtored to life thus, *viz.* Take a Bird, put it alive into a gourd

gourd glaſs, and ſeal it up hermetically, turn it to aſhes in the third degree of fire, then putrifie it in horſe dung into a mucilaginous flegm, and ſo by a continued digeſtion that flegm muſt be brought to a further maturity (being taken out, and put into an oval veſſel of a juſt bigneſs to hold it) by an exact digeſtion, and will ſo become a renewed bird: which faith *Paracelſus* is one of the greateſt wonders in Nature, and ſhews the great vertue of putrefaction.

2. Cut a Serpent into ſmall pieces, which put into a gourd glaſs which you muſt Hermetically ſeal up, then putrifie them in horſe dung, and the whole Serpent will become living again in the glaſs, in the form either of worms or ſpawne of fiſhes; Now if theſe worms be in a fitting manner brought out of putrefaction, and nouriſhed; many hundred Serpents will be bred out of one Serpent, whereof every one will be as big as the firſt. And as it is ſaid of the Serpents ſo alſo many other living creatures may be raiſed, and reſtored again.

To purifie and refine Sugar.

3. Make a ſtrong Lixivium of Calx vive, wherein diſſolve as much courſe Sugar as the

the Lixivium will beare, then put in t
white of Eggs (or 2. to every part of t
Liquor) being beaten into an oil ; s
them well together, and let them boyl
little, and there will arise a scum whi
must be taken off as long as any will ari
then poure all the Liquor through a gre
Wollen cloth bag, and so the feces w
remain behind in the bag, then boyl t
Liquor again so long till some drops of
being put upon a cold plate, will, wh
they be cold, be congealed as hard as sa
Then pour out the Liquor into pots,
moulds made for that purpose, having
hole in the narrower end thereof, whi
must be stopped for one night after, a
after that night be opened, and there w
a moist substance drop forth which
called Molosses, or Treakle ; then wi
potters clay cover the ends of the pot, a
as that clay sinketh down by reason of t
sinking of the Sugar, fill them up wi
more clay, repeating the doing thereof
the Sugar shrink no more. Then take
out till it be hard, and dryed, then bi
it up in papers.

*To make a vegetable grow and become mor
rious then any of its species.*

4. To reduce any vegetable into
th

three first principles, and then joyn them together again being well purified, & put the same into a rich earth, and you shall have it produce a vegetable far more glorious then any of its species.

Note how to make such an essence; look into the first book, and there you shall see the process thereof.

To make a Plant grow in two or three houres.

5. Take the ashes of Mosse, moisten them with the juice of an old dungil being first pressed forth, and streined, then dry them a little, and moisten them as before, do this four or five times, put this mixture being neither very dry, nor very moist, into some earthen, or metalline vessell; and in it set the seeds of Lettice, Purslain or Parsly (because they will grow sooner then other Plants) being first impregnated with the essence of a vegetable of its own species, (the process whereof you shall find Book 1. page 32, 33.) till they begin to sprout forth, then I say, put them in the said earth with that end upwards which sprouts forth: Then put the vessel into a gentle heat, and when it begins to dry, moisten it with some of the said juyce of dung.

Thou

Thou maieſt by this meanes have a Sallet grow whileſt ſupper is making ready.

To make the Idea of any Plant appear in a glaſs, as if the very plant it ſelf were there.

6. The proceſs of this thou maiſt ſee, pag. 32. and therefore I need not here againe repeat it, only remember that if you put the flame of a candle to the bottom of the glaſs where the eſſence is, by which it may be made hot; you will ſee that thin ſubſtance which is like impalpable aſhes or ſalt ſend forth from the bottom of the glaſs the manifeſt forme of a vegetable, vegetating and growing by little and little, and putting on ſo fully the forme of ſtalkes, leaves and flowers in ſuch perfect and natural wiſe in apparent ſhew, that any one would believe verily the ſame to be naturally corporal, when as in truth it is the ſpiritual Idea, endued with a ſpiritual eſſence: which ſerveth for no other purpoſe, but to be matched with its fitting earth, that ſo it may take unto it ſelf a more ſolid body. This ſhadowed figure aſſoon as the veſſel is taken from the fire, returnes to its aſhes again and vaniſheth away, becoming a Chaos, and confuſed matter.

To

To make Firre-trees appear in Turpentine.

7. Take as much Turpentine as you pleaſe, put it into a Retort, diſtil it by degrees; when all is diſtilled off, keep the Retort ſtill in a reaſonable heat, that what humidity is ſtil remaining may be evaporated, and it become dry: Then take this off from the fire and hold your hand to the bottom of the Retort, and the Turpentine that is dried (which is called Colophonia) will crack aſunder in ſeveral places, and in thoſe crackes or chaps you ſhall ſee the perfect effigies or Firre-trees which will there continue many months.

To make Harts-horn ſeemingly to grow in a glaſs.

8. Take Harts-horn broken into ſmall pieces, and put them into a glaſs Retort to be diſtilled, and you ſhall ſee the glaſs to be ſeemingly full of horns, which will continue there ſo long till the volatile ſalt come over.

To make golden mountains as it were appeare in a glaſs.

9. Take of Adders eggs half a pound,

put them into a glaſs Retort, diſtil them by degrees; when all is dry, you ſhall ſee the feces at the bottom turgid and puffed up, and ſeem to be as it were golden mountains, being very glorious to behold.

To make the repreſentation of the whole World in a Glaſs.

10. Take of the pureſt ſalt Nitre as much as you pleaſe, of Tin half ſo much, mix them together, and calcine them Hermetically, then put them into a Retort, to which annex a glaſs receiver, and lure them well together; let there be leaves of gold put into the bottom thereof, then put fire to the Retort, until vapours arise that will cleave to the gold; augment the fire till no more fumes aſcend, then take away the Receiver, and cloſe it Hermetically, and make a lamp fire under it, and you will ſee preſented in it the Sun, Moon, Stars, Fountains, Flowers, Trees, fruits, and indeed every all things, which is a glorious ſight to behold.

To make four Elements appear in a glaſs

11. Take of the ſubtle powder of Jet [illegible] ounce and half, of the oil of Tartar made *per Deliquium* (in which there is not one drop of water beſides what the Tartar it ſelf contracted) two ounces, which you muſt colour with a light green with Vardegreaſe, of the pureſt Spirit of Wine tinged with a light blew with Indico, two ounces of the beſt rectified Spirit of Turpentine coloured with a light red, with Madder two ounces. Put all theſe into a glaſs, and ſhake them together, and you ſhall ſee the Jet which is heavy and black fall to the bottom, and repeſent the earth; next, the Oil of Tartar made green, repreſenting the element of water, falls: upon that ſwims the blew ſpirit of Wine which will not mix with the oil of Tartar; and repreſents the element of air: uppermoſt wil ſwim the ſubtle red oil of Turpentine which repreſents the element of fire.

It is ſtrange to ſee how after ſhaking all theſe together they will be diſtinctly ſeparated the one from the other. If it be well done, as it is eaſie enough to do, it is a moſt glorious ſight.

To make a perpetual motion in a glaſs.

12. Take ſeven ounces of Quickſilver, as much Tin, grinde them well together with fourteen ounces of Sublimate diſſol-

ved in a cellar upon a Marble the ſpace of four days, and it will become like oil Olive, which diſtil in ſand, and there will ſublime a dry ſubſtance; then put the water which diſtills off back upon the earth, in the bottome of the Still and diſſolve what you can; filter it, and diſtil it again, and this do foure or five times, and then that earth will be ſo ſubtle, that being put into a vial, the ſubtle atomes thereof will move up and down for ever.

Note that the vial or glaſs muſt be cloſe ſtopt, and kept in a dry place.

To make a Luminous Water that ſhall give light by night.

13. Take the tailes of Glo-wormes, put them into a glaſs ſtil, and diſtil them in *Balneo*, pour the ſaid water upon more freſh tailes of Glo-wormes, do this four or five times, and thou ſhalt have a most Luminous Water, by which thou may ſee to read in the dark night.

Some ſay this Water may be made of the skins of Herrings; and for ought I know it may be probable enough: for I have heard that a ſhole of Herrings coming by a ſhip in the night have given great light to all the ſhip.

It were worth the while to know the true reaſon why Glo-wormes, and Herrings and ſome other ſuch like things ſhould be luminous in the night.

To make a vapour in a chamber, that he that enters into it with a candle ſhall thinke the room to be on fire.

14. Diſſolve Camphire in rectified *Aqua vitæ*, and evaporate them in a very cloſe chamber where no air can get in, and he that firſt enters the chamber with a lighted candle, will be much aſtoniſhed; for the chamber will ſeem to be full of fire, very ſubtle, but it will be of little continuance.

You muſt note that it is the combuſtible vapour, with which the chamber is filled, that takes flame from the candle.

Divers ſuch like experiments as this may be done, by putting ſuch a combuſtible vapour into a box, or cubboard or ſuch like, which will aſſoon as any one ſhall open them having a candle in his hand, take fire, and burne.

To make a powder that by ſpitting upon ſhall be inflamed.

15. Take a Load-ſtone, powder it, and

put it into a ſtrong calcining pot, cover it all over with a powder made of Calx vive, and Colophonia, of each a like quantity, put alſo ſome of this powder der under it; when the pot is ful, cover it, and lute the cloſures with potters earth, put them into a furnace, and there let them boyl, then take them out and put them into another pot, and ſet them in the furnace again, and this doe till they become a very white and dry Calx. Take of this Calx one part, of ſalt Nitre being very well purified four parts, and as much Camphire, Sulphur vivum, the oil of Turpentine, and Tartar; grind all theſe to a ſubtle powder and ſearſe them, and put them into a glaſs veſſel, then put as much Spirit of wine well rectified as will cover them two fingers breadth, then cloſe them up and ſet the veſſel in horſedung three months, and in that time they will all become an uniforme paſte: evaporate all the humidity untill the whole maſſe become a very dry ſtone: then take it out and powder it, and keep it very dry.

If you take a little of this powder and ſpit upon it, or pour ſome water upon it it will take fire preſently, ſo that thou maiſt light a match, or any ſuch thing by it.

To fortifie a Load-ſtone that it ſhall be able to draw a naile out of a piece of wood.

16. Take a Load-ſtone, and heat it very hot in coales, but ſo that it be not fired, then preſently quench it in the Oil of *Crocus Martis* made of the beſt ſteel, that it may inbibe as much as it can.

Thou ſhalt by this means make the Load-ſtone ſo very ſtrong and powerful, that thou maiſt pull out nailes out of a piece of wood with it, and do ſuch wonderful things with it that the common Loadſtone can never do.

Now the reaſon of this (as *Paracelſus* ſaith) is becauſe the Spirit of Iron is the life of the Load-ſtone, and this may be extracted from, or increaſed in the Load-ſtone.

CHAP. V.

1. *To make Quick-silver Malleable in seven houres.* 2. *To reduce glass into its first principles,* viz *sand and salt.* 2. *To write or engrave upon an egge, or pebble, with wax.* 4. *To make Pearle.* 5. *Make* Arabian *perfume.* 6. *To make strange Oyles and Liquors.* 7. *To make Steel grow like a Tree.* 8. *To melt any Mettel in the hand without burning of it.* 9. *Secret observations.* 10. *To extract a white Milkie substance from the rais of the Moon.*

To make Quick silver Malleable in seven houres.

1. TAke of the best lead, and melt it, and poure it into a hole, and when it is almost congealed make a hole in it, and presently fill up the hole with quick-silver, and it will presently be congealed into a friable substance; then beat it into a powder, and put it again into a hole of fresh melted lead as before; do this three or four times, then boyl it being all in a piece in Linseed oil the space of six houres; then take it out and it will become malleable.

Note

Note that after this, it may by being melted over the fire be reduced into quick-silver again.

A thin plate of the said Mercury laid upon an inveterate Ulcer takes away the malignity of it in a great measure, and renders it more cureable then before.

A plate of the said Mercury laid upon tumours would be a great deal better repercussive then plates of lead, which Chirurgeons use in such cases.

The powder of the friable substance of Mercury before it be boyled in the oil is very good to be strewed upon old ulcers, for it doth much correct the virulency of them.

To reduce glass into its first principles, viz. *sand and salt.*

2. Take bits or powder of Glass as much as you please, as much of the salt which Glass men use in the making of Glass: melt these together in a strong fire: Then dissolve all the melted mass in warm water, then pour off the water and you shall see no Glass, but only sand in the bottom, which sand was that which was in the glass before.

This

This cenſures the vulgar opinion, *viz.* that the fuſion of Glaſs is the laſt fuſion and beyond all reduction.

To write or engrave upon an egge, or pebble, with wax or greaſe.

3. Make what letters or figures you pleaſe with wax, or greaſe, upon an egge or pebble, put them into the ſtrongeſt Spirit of Vinegar, and there let them lye two or three dayes, and you ſhall ſee every place about the letters or figures eaten or conſumed away with the ſaid Spirit, but the place where the wax or greaſe was, not at all touched: the reaſon whereof is becauſe that the Spirit would not operate upon the ſaid oleaginous matter.

To make artificial Pearles, as glorious as any oriental.

4. Diſſolve mother of Pearle in Spirit of vinegar, then precipitate it with Oil of Sulphur *per Campanam* (and not with Oil of Tartar, for that takes away the ſplendour of it) which addes a luſtre to it: when it is thus precipitated, dry it, and mix it with whites of eggs, and of this maſs you may make Pearles of what bigneſs or faſhion you pleaſe: before they be dryed you may make holes through them, and when they be dryed they will not at all or very hardly be diſcerned from true, and natural Pearles.

To make a Mineral perfume.

5. Diſſolve Antimony, or Sulphur in the Liquor or Oil of flints or pebbles, or Chryſtals, of ſand, coagulate the ſolution into a red maſs, pour thereon the ſpirit of urine and digeſt them till the ſpirit be tinged; then poure it off, and pour more on, till all the tincture be extracted, put all the tinctures together, and evaporate the Spirit of urine in *Balneo*, and there will remain a blood-red Liquor at the bottom, upon which pour Spirit of wine, and you ſhall extract a purer tincture, which ſmelleth like garlick; digeſt it three or four weeks, and it will ſmell like balme; digeſt it longer, and it will ſmel like Musk or Ambergryſe.

Beſides the ſmell that it hath, it is an excellent Sudorifick, and cures all diſeaſes that require ſweat, as the plague, putrid feavers, Lues venerea, and ſuch like.

The

The Oil or Liquor of ſand, flints, pebbles, or Chryſtalls, for the aforeſaid preparation, is thus made.

6. Take of the beſt ſalt of Tartat being very well, by two or three diſſolutions and coagulations purified, and powdered in a hot mortar, one part, of flints, pebbles or cryſtals being powdered, or ſmal ſand well waſhed, the fourth part, mingle them well together; put as much of this compoſition as will fill an eggeſhel into a Crucible ſet in the earthen Furnace, (expreſſed page 83. (and made reā hot, and preſently there will come over a thick, and white ſpirit, this doe till you have enough, then take out of the Crucible whileſt it is growing hot, and that which is in it is like tranſparent glaſs, which keep from the aire.

The Spirit may be rectified by ſand in a glaſs Retort.

The Spirit is of excellent uſe in the gout, ſtone, ptiſick, and indeed in all obſtructions, provoketh ſweat, and urine, and cleanſeth the ſtomack, and by conſequence effectual in moſt diſeaſes.

It being applyed externally cleareth the skin, and makes it look very faire.

Take that which remaines at the bottome

tome in the crucible, and beat it to powder, and lay it in a moiſt place, and ſo it diſſolveth into a thick fat Oil: and this is that which is called the Oil of ſand, of flints, pebles or chryſtals.

This oil is of wonderful uſe in medicine, as alſo in the preparation of all ſorts of Mineralls.

This oil being taken inwardly in ſome appropriated Liquor, diſſolves tartarous coagulations in the body, and ſo opens all obſtructions.

It precipitates metals and makes the calx thereof more weighty then oil of Tartar doth.

It is of a golden nature: it extracts colours from all metals, is fixed in all fires, maketh fine Cryſtals, and Borax, and maturifieth imperfect metals into gold.

If you put it into water, there will precipitate a moſt fine white earth, of which you may make as clear veſſels as are China-diſhes.

Note that all ſand, flints, and pebbles, even the whiteſt, have in them a golden ſulphur, or tincture, and if a prepared lead be for a time digeſted in this oil, it wil ſeem as it were gilded, becauſe of the gold that will hang upon it, which may be waſhed away in water. Gold alſo is found in ſand and flints, &c. and if you put gold into this oil, it will become more ponderous thereby.

To

To make Steele grow in a glass like a tree.

7. Dissolve Steele in a rectified Spirit of Salt, so shall you have a green and sweet solution, which smels like brimstone; filter it, and abstract all the moisture in sand with a gentle heat, and there will distil over a Liquor as sweet as rain-water; for Steel by reason of its dryness detaines the corosiveness of the Spirit of Salt, which remaineth in the bottome like a blood red masse, which is as hot on the tongue as fire; dissolve this red masse, in oil of flints, or of sand, and you shall see it grow up in two or three houres like a tree with a stem and branches; prove this tree at the test, and it yeeldeth good gold which this tree hath drawn from the aforesaid oil of sand, or flints, which hath a golden sulphur in it.

To melt any metall in ones hand without burning of the hand.

8. Take a little calcining pot in your hand, make in it a lane or course of the powder of any metal, then upon it lay a lane of Sulphur, Salt-peter and Saw-dust, of

of each a like quantity, mixed together, put a coal of fire to it, and forthwith the metal will be melted into a mass.

An observation upon the beams of the Sun and heat of the fire, how they adde weight to Minerals and Metallin bodies.

1. Take any Mineral Liquor and set it in an open vessel in the sun for a space, and it will be augmented in quantity, and weight But some will say that this proceedeth from the air: to the which I answer and demand, whether the air had not this impregnation from the sun, and what the air hath in it self that proceedeth not from the sun and stars.

2. Put this liquor in a cold cellar, or in a moist air, and you shall find that it increaseth not in weight, as it doth in the sun, or in the fire (which hath in this respect some analogie with the sun) I do not say but haply it might attract some little moisture which is soon exhaled by any small heat.

3. Dissolve any sulphurous and imperfect metall as Iron, Copper, or Zinke, in *Aqua fortis*, or any other acid spirit, then abstract the Spirit from it, make it glowing hot, yet not too hot, that the Spirit may only vapour away, then weigh this metalline

metalline Calx, and ſet it in a crucible over the fire, but melt it not, only let it darkly glow; let it ſtand ſo three or four weeks, then take it off, and weigh it again, and you ſhall find it heavier then before.

4. Set any ſulphurous metal, as Iron, or Copper, with ſixteen or eighten parts of Lead on a teſt made with aſhes of wood or bones in a probatory furnace: firſt weigh the teſt, copper and lead before you put them into the furnace; let the iron or copper fly away with the lead, yet not with too ſtrong a heat, then take the teſt out, and weigh it, and you ſhall find it (though the metals are gone) when it is cold to be heavier then it was when it was put into the furnace with the metals. The queſtion is now whence this heavineſs of all the aforeſaid Minerals and metals proceed, if that the heat of the ſun and fire through the help of the Minerals and metals be not fixed into a palpable Mineral, and Metalline body.

5. Set a teſt with lead, or copper in the ſun, and with a concave glaſs unite the beames of the ſun, and let them fall on the center of the metall, hold the concave glaſs in your hand, and let your teſt never be cold, and this will be as well done in the ſun, as in the fire. But this concave

concave muſt be two foot in Diameter, and not too hollow or deep, but about the eighteenth or twentieth part of the circle, that it may the better caſt its beams forth, and it muſt be very well poliſhed.

6. Calcine Antimony with a burning glaſs, and you ſhall ſee it ſmoak, and fume, and be made dryer then before, yet weigh it and it will be heavier then before.

I ſhall take in, for the confirmation of all this, a relation of Sir *Kenelme Digby* concerning the precipitating of the ſun beams. I remember (ſaith he) a rare experiment that a Nobleman of much ſincerity, and a ſingular friend of mine, told me he had ſeen, which was, that by means of glaſſes made in a very particular manner, and artificially placed one by another, he had ſeen the ſun beames gathered together, and precipitated down into a browniſh, or purpliſh red powder. There (ſaith he) could be no fallacy in his operation. For nothing whatſoever, as in the glaſs, when they were placed, and diſpoſed for this intent; and it muſt be in the hot time of the year; elſe the effect would not follow. And of this matery he could gather ſome dayes neer 20 ounces in a day, and it was of a ſtrong volatile vertue, and would impreſs its

ſpiritual quality into gold it ſelf (the hea
vieſt and moſt fixed body we converſ
withal) in a very ſhort time.

I leave it now to the reader to judg
whether the beams of the ſun, and hea
of the fire adde weight to Minerals, an
Metals.

*To extract a white Milkie ſubſtance from th
raies of the Moon.*

Take a concave glaſs and hold it a
gainſt the Moon when ſhe is at the full i
a cleare evening, and let the raies there
of being united fall upon a ſponge, an
the ſponge wil be ful of a cold Milkie ſub
ſtance, which you may preſs out wit
your hand, and gather more. *De-L
Broſſe* is of opinion that this ſubſtance is
the ſubſtance of the Moon: but I cann
aſſent to him in that, only this I ſay,
this experiment were well proſecuted,
might be the key to no ſmall ſecrets.

CHA

CHAP. VI.

1. *To condenſe aire in ſummer.* 2. *How to fix two volatile ſalts.* 3. *Of a Roſie Crucian Medicine, and its uſe and vertues.* 4. *Another.* 5. *Of a Cordial Tincture, and its vertues.* 6. *Another of excellent vertue, and its uſe.* 7. *To reduce diſtilled Turpentine into its body again, and of its uſe, and vertues.* 8. *To make the diſtilled oyle out of any herbe or flower, or ſeed in an inſtant without a Furnace.* 9. *To know what Metal there is in any Ore.* 10. *A pretty obſervation upon the Melting of Copper and Tin together.* 11. *A remarable obſervation upon the melting ſalt Armoniack, and* Calx vive *together.* 12. *A cheap powder like unto* aurum fulminans. 13. *To make an Antimonial cup, and to caſt divers figures of Antimony.*

To condenſe the aire in the heat of ſummer and in the heat of the day, into water.

1. FILL an earthen veſſel unglazed, made pointed downward, and fill it with ſnow-water (which muſt be kept all the year) in which is diſſolved as much Nitre as the water would diſſolve: Let

the veſſel be cloſe ſtopt. Hold this veſſe
againſt the ſun, and the air will be ſo con-
denſed by the coldneſs of the veſſel tha
it will drop down by the ſides thereof.

How two ſorts of volatile Salts will be fixed b
joyning them together.

2. Take a ſtrong Lixivium made o
unſlaked Lime, and evaporate it, and
whereas you would expect to find a ſalt a
the bottome, there is none; for all the ſal
in the Lixivium is vapoured away, and the
more the Liquor is evaporated, the weake
the Lixivium becomes, which is contrary
to other Lixiviums: Alſo if you take
ſpirit of Vinegar, and evaporate it, you
ſhall find no ſalt at the bottome. Now
if you take the clear Lixivium of Lime
and ſpirit of Vinegar, of each a like quan-
tity, and mix them together, and evapo-
rate the humidity thereof, you ſhall find a
good quantity of ſalt at the bottom
which taſtes partly hot, and partly acid.

This ſalt being ſet in a cold cellar on a
marble ſtone, and diſſolved into an oil, i
as good as any *Lac virginis*, to clear and
ſmooth the face, and dry up any hot pu-
ſtles in the skin, as alſo againſt the Itch
and old Ulcers to dry them up.

To make an Unguent, that a few grains thereof being applied outwardly, will cauſe vomiting or looſeneſs, as you pleaſe.

3. Take *Lapis infernalis*, mix therewith of diſtilled oyl of Tobacco as much as will make an Ointment: Keep it in a dry place.

If you would provoke vomiting, anoint the pit of the ſtomach with five or ſix graines thereof, and the party will preſently vomit, and as much, as with taking of a vomit.

If you would provoke to looſeneſs anoint about the navel therewith, and the patient will preſently fall into a looſeneſs.

Note that you muſt give the patient ſome warm ſuppings all the time this medicine is working.

Note alſo, and that eſpecially, that you let not the ointment lye ſo long as to cauterize the part to which it is applyed.

To make a medicine that half a graine thereof being taken every morning will keep the body ſoluble.

4. Take of the diſtilled oil of Tobacco, of which let the eſſential ſalt of Tobacco

imbibe as much as it can. Then with this compoſition make ſome Lozenges by adding ſuch things as are fitting for ſuch a forme of medicine: Note that you put but ſuch a quantity of this oily ſalt as half a grain only may be in one Lozenge.

One of theſe Lozenges being taken every morning, or every other morning, keepeth the body ſoluble, and is good for them as are apt to be very coſtive in their bodies.

Note that you may put ſome aromatical ingredient into the Lozenges that may qualifie the offenſive odour of the oil, if there ſhall be any.

To make a Cordial, ſtomachical, and purgative tincture.

5. Make a tincture of *Hiera picra* with Spirit of wine well rectified, and aromatized with Cinnamon or Cloves.

Two or three ſpoonfuls of this tincture being taken in a morning twice in a week, wonderfully helps thoſe that have weak and foul ſtomacks; it openeth obſtructions, and purgeth viſcolities of the ſtomach and bowells, cureth all inveterate headach, killed wormes, and indeed leaveth no impurities in the body, and is very cordial; for it exceedingly helps them that

that are troubled with faintings. There is nothing offenſive in this medicine but the bitterneſs thereof, which the other extraordinary vertues will more then ballance.

Another.

6. Diſſolve Scammony in Spirit of Wine, evaporate the one moity, then precipitate it by putting Roſe-water to it: and it will become moſt white; for the black and fetid matter will lye on the top of the precipitated matter which you muſt waſh away with Roſe-water. Then take that white gum being very well waſhed, and dry it; if you pleaſe you may powder it, and ſo uſe it; for indeed it hath neither ſmell nor taſt, and purgeth without any offence, and may be given to children or to any that diſtaſt phyſick, in their milk or broth, without any diſcerning of it; and indeed it doth purge without any manner of gripings. I was wont to make it up into pills with oil of Cinamon or Cloves which gave it a gallant ſmel, and of which I gave a ſcruple which wrought moderately and without any manner of gripings; then diſſolve it again in Spirit of wine being aromatized with what ſpices you pleaſe, and this keep.

This tincture is ſo pleaſant, ſo gentle, ſo noble a purgative that there is ſcarce the like in the world; for it purgeth without any offence, is taken without any nauſeating, and purgeth all manner of humours, eſpecially choler, and melancholy, and is very Cordial.

It may be given to thoſe that abhor any medicine, as to children, or thoſe that are of a nauſeous ſtomach.

The doſe is from half a ſpoonful to two or three.

Note it muſt be taken of it ſelf; for if it be put into any other Liquor, the Scammony will precipitate and fall to the bottome.

After this manner you may prepare Jollap by extracting the gum therefore, and then diſſolving it in Spirit of wine.

By this meanes Jollap would not be ſo offenſive to the ſtomach, as uſually it is; for it is the gum that is purgative, and the earthlieſt that is ſo nauſeous.

Jollap being thus prepared is a moſt excellent medicine againſt all hydropick diſeaſes; for it purgeth water away without any nauſeouſneſs or griping at all.

To

To reduce diſtilled Turpentine into its body againe.

7. Take the oil of Turpentine, and the Colophonia thereof (which is that ſubſtance which remaines in the bottome after diſtillation) which you muſt beat to powder. Mix theſe together and digeſt them, and you ſhall have a Turpentine of the ſame conſiſtency as before, but of a very ſubtle nature.

Pills made of this Turpentine, are of excellent uſe in obſtructions of the breaſt, kidneys and the like.

To make the diſtilled Oil out of any hearb, ſeed or flower in an inſtant without any furnace.

8. You muſt have a long pipe made of tin, which muſt have a bowle in the middle with a hole in it as big as you can put your finger into it ; by which you muſt put your matter that you would have the Oil of. Set this matter on fire with a candle or coal of fire, then put one end of the pipe into a baſon of fair water, and blow at the other end, and the ſmoak will come into the water; and there will an oil ſwim upon the water, which you may ſeparate with a tunnel.

To

To prove what kind of metall there is in any Ore, although you have but a very few grains thereof, so that as you cannot make proof thereof the ordinary way with lead

9. Take two or foure graines (if you have no greater quantity) of any Ore that you have, put to it half an ounce of Veniceglass, and melt them together in a crucible, (the crucible being covered) and according to the tincture that the glass receiveth from the Ore, so may you judge what kinde of metal there is in the Ore; for if it be a copper Ore, then the glass will be tinged with a sea-green colour. If copper and iron, a glass-green; if iron, a dark yellow; if tin, a pale yellow; if silver, a whitish yellow; if gold, a fine skie colour; if gold and silver together, a Smaragdine colour; if gold, silver, copper, and iron together, an amethyst colour.

A pretty observation upon the melting of Copper and Tin together.

10. First make two bullets of red copper of the same magnitude, make also two bullets of the purest tin in the same mould, as the others were made: weigh all four bullets, and observe the weight well:

well: then melt the copper bullets first, upon them being melted put the two tin bullets, and melt them together, but have a care that the tin fume not away. Then cast this molten mixture in the same moulds as before, and it will scarce make three bullets, but yet they weigh as heavy as they did before they were melted together.

I suppose the copper condenseth the body of the tin, which before was very porous, which condensation rather addes then diminisheth the weight thereof.

A remarkable observation upon the melting of Salt Armoniack, and Calx vive together.

11. Take Salt armoniack, and Calx vive, of each a like quantity, mix, and melt them together. Note that Calx of it self will not melt in less then eight houres with the strongest fire that can be made; but being mixed with this salt melts in half an houre, and less, like a metal, with an indifferent fire.

This mixture being thus melted becomes a hard stone, out of which you may strike fire as out of a flint, which if you dissolve again in water, you shall have the Salt armoniack in the same quantity as before, but fixed.

Note

Note that hard things have their congelation from Salt armoniack, as hornes, bones and such like; for little fixed salt can be exttacted from them, only volatile and armoniack.

An ounce of any of these volatile Salts, (as of hornes, bones, amber and such like) reduced into an acid Liquor by distillation, condenseth, and indurateth a pound of Oily matter.

An easie and cheap powder like unto aurum fulminans.

12. Take of salt Tartar one part, Saltpeter three parts, Sulphur a third part, grind these well together, and dry them. A few graines of this powder being fired will give as great a clap as a musket when it is discharged.

To make an Antimonial cup, and to cast divers figures of Antimony.

13. Take the best crude antimony very well powdered, Nitre, of each a pound, of crude Tartar finely powdered two pound, mix them well together, and put them into a crucible, cover the crucible, and melt them, and the regulus will fall to the bottome, and be like a melted metal,

tal then pour it forth into a brass mortar, being first smeared over with Oil.

Or,

Take two parts of powdered Antimony, and four parts of powder of crude Tartar; melt these as aforesaid.

This regulus you may (when you have made enough of it) melt again and cast it into what moulds you please; you may either make cups, or what pictures you please, and of what figures you please. You may cast it into formes of shillings or half-crownes, either of which if you put it into two or three ounces of wine in an earthen glazed vessel, or glass, and infuse in a moderate heat all night, you may have a Liquor in the morning which will cause vomit: of which the dose is from two drams to two ounces and half.

Note that in the Wine you may put a little Cinamon to correct and give a more grateful relish to it.

It is the custome to fill the Antimonial cup with Wine, and to put as much Wine round about, betwixt that and the little earthen cup where it stands, and so infuse it all night, and then drink up all that Wine: but I fear, that so much Wine will be too much as being three or four ounces when as we seldom exceed the quantity of two ounces of the infusion of Antimony.

These

These cups or pictures will last for ever, and be as effectual after a thousand times infusion as at first: and if they be broken at any time, (as easily they may, being as brittle as glass) they may be cast again into what formes you please.

Note that he that casts them must be skilful in making his spawde, as also in scouring of them, and making them bright afterwards: for if they be carefully handled, they will look even as bright as silver.

The Rosie Crucians *give this Rule for the Gout: To be taken in this order.*

The Pultasse.

1. TAke of Manchet about three ounces, the crum only, thin cut, let it be boyled in Milk till it grow to a Pulp. Add in the end a drachm and an half of the powder of red Roses, of Saffron ten grains, of oyl of Roses an ounce; let it be spread upon a linnen cloth, and applyed luke-warm, and continued for three hours space.

The Bath or Fomentation.

2. Take of Sage-leaves half a handful, of the root of Hemlock sliced six drachms, of Briony roots half an ounce, of the leaves of red Roses two pugils; let them be boyled in a pottle of water, wherein Steel hath been quenced, till the Liquor come to a quart; after the straining put in half an handful of Bay salt: Let it be used with scarlet Cloth or scarlet Wool dipped in the Liquor hot, and so renewed seven times, all in the space of a quarter of an hour, or little more.

The Plaister.

3. Take *Emplaistrum Diacalciteos* as much as is sufficient for the part you mean to cover; let it be dissolved with Oyle of Roses in such a consistence as will stick, and spread upon a piece of Holland, and applied.

CHAP.

CHAP. VII.

1. *Of a water to cauſe hair fallen to grow again.* 2. *A water to cauſe hair taken off never to grow again.* 3. *How to make another.* 4. *How to take away ſpots in the face.* 5. *A water againſt ſcabs.* 6. *To preſerve the ſight.* 7. *Another water.* 8. *How to reſtore the ſight of an old man.* 9. *How to cure the Gout.* 10. *To cure the Web and ſpots in the eyes* 11. *How to cure Tetters, Fiſtulaes, Cankers,* &c. 12. *How to cure the redneſs of the face, and beautifie the skin.* 13. *Another.* 14. *Another of the ſame vertue.*

A water to cauſe Hair faln to grow again.

1. TAke Mountain-Hyſop, Mountain-Calamint, leaves of Southernwood, of each two handfuls, Canary Wine, Urine, Honey, Milk, of each two pound, Muſtard ſeed half a pound, bruiſe what is to be bruiſed, macerate them three dayes, then diſtil them in *Balneo.*

A

A water to cauſe hair taken of never to grow again.

Take ſeeds of Henbane bruiſed two pound, lay it a while in ſome moiſt place, then add great Stonecrop half a pound, diſtil it according to Art.

Another.

Take blood of Frogs, *Terræ ſigillatæ,* Sumach, Roſes, Sorrel, Houſleek, what is ſufficient; macerate them together twenty four hours, then diſtil them in *Balneo.*

A water to take away ſpots in the Face.

4. Take Aſſes milk four pound, Whitewine one pound, the inſide of two new loaves, twelve Eggs with the ſhels, Sugarcandy three drachms; mix them well together and diſtil them.

A water againſt Scabs.

5. Take Sorrel water two pound, juice of Plantain, Roſe-water, of each four ounces, juice of Lemons two ounces, Lytharge ſix ounces, Ceruſe Sublimate, of

each half an ounce, Sulphure vive three drachms; bruiſe them that are to be bruiſed; then infuſe them 24 houres, and after diſtil them according to Art.

A water to preſerve the ſight.

6. Take Fennel, Vervain, Eye-bright, Endive, Betonie, Red Roſes, Venus Hair, of each three handfuls. Bruiſe the hearbs and macerate them 24 hours in white wine, (as much as is ſufficient) then diſtil them in a limbeck in *Balneo*.

Another.

7. Take Fennel, Celandine, Sage, Rosemary, Vervain, Rue, of each equal part. Prepare as it before.

A water to reſtore the ſight decayed.

8. Take Fennel, Celandine, Vervain, Rue, Leaves of Enula, Fullers Teaſel, Muſcatoſole, of each one handful; Camphire half a drachm, Bruiſe them and diſtil them in an Alembick.

A water againſt the Gout.

9. Take Licorice half a pound, Aniſeed 1. pound,

1. pound, Cinamon, 3 ounces, Galingale, Ginger, Roots of Iroes, Enula Campana, Seeds of Fennel, Caraway, Amomum, Ammi, Piony, Baſil, Savory, Marjoram, of each one ounce, Juniper Berries 2. ounces, Ground Ivy half a handful, Long Pepper, Calamus, Spikenard, Mace, of each 3. drachms, Valerian 1 drachm, Roots of Angelica half an ounce, Cyprus 4. ounces, Lignum Aloes half an ounce, Sugar 4. ounces, Maliga Wine, or ſtrong Ale 32 pound, Prepare and diſtil them according to Art.

This water taken inwardly ſtrengthens cold and weak ſtomachs, and breaks the Stone.

Outwardly applyed it eaſeth the Gout, enlargeth ſinews that are ſhrunk, & is good againſt all aches and paſſions proceeding from melancholly and cold.

A water for the Web and ſpots in the Eyes.

10. Take Rue, Plantaine, Red roſes, Red Poppies, Vervaine, Celandine leaves, of each 1. ounce, Red roſe water 1. pound and half, Tutia prepared 1. drachm, Aloes Hepatick an ounce and a half, Cloves 1. ounce, Powder, prepare and diſtil them according to Art. Drop the water into the Eyes morning and evening.

A water for Tetters, Fiſtulas, Cankers, &c.

11. Take ſtrong white Wine Vinegar 8 pound, Wood Aſhes 1. pound, infuſe them 3 dayes natural, and ſtir them twice a day, then put thereto unſlaked lime 1. pound, let it ſtand other three dayes, and ſtir it as before; when it is well ſetled, Filtre off the clear Lee, and put thereto Sal Gemme, Salt Alkali, *Salis Vitæ*, Salt Armoniac, Salt of Tartar, of each one dram. Calx of Eggeſhels, and Calx *vive*, of each 1 drachm; grind all theſe together, and temper them with the ſaid Lee; put them into a glaſs lembick and diſtil them in *Balneo*; give it the firſt 24 houres no more heat then will make it, and keep it warm: after that diſtil it off according to Art.

A water againſt redneſs of the Face, and to beautifie the ſkin.

12. Take Wild Purſlaine, Mallows, Nightſhade, Plantain with the ſeeds, of each three handfuls. The Whites of 12 Egges, Limons number 12. Roch Alum, 4. ounces; prepare and diſtil them according to Art.

Another.

13. Take Calx of Eggeſhels, White Coral pulverized, of each 2. ounces, Salt calcinated, and Borax, of each 6. ounces, Gum Tragagant 5. ounces, Roots of white Lillies, number 6. White ſope 8. pound, Styrax, Calamita, Belzoin, of each 4. ounces. Mix and diſtil them by Alembick.

Another of the ſame vertue.

14. Take Wine Vinegar half a pound, Lytharge of gold one ounce and a half, Ceruſe one ounce, Sal Gem ſix drachms, Roch Alum, half an ounce, Borax, Sulphure *vive*, Salt Nitre, of each three drachms, Camphire half a drachm, prepare and diſtil them according to Art.

CHAP. VIII.

1. *How to cure inordinate Flux of Teares.* 2. *Or thus.* 3. *How to cure red eyes.* 4. *How to clenſe and dry a ſharp ulcer.* 5. *How to make white teeth.* 6 *To take away the marks of the ſmall pox.* 7. *To Cicatrize Ulcers.* 8. *Another thus.* 9. *To cure Ulcers.* 10. *Of hollow Ulcers and their cure.* 11. *Of a Cicatrizing water.* 12. *Of curing wounds.* 13. *Another water.* 14. *To make teeth white.* 15. *Of the Collick, how to cure it.* 16. *To cure a cold ſtomach.* 17. *Of Sage water.* 18. *Of Lavender water compounded, and its vertues and uſe.* 19. *A pectoral water.* 20. *Another.* 21. Aqua Splenetica *& its vertues.* 22. Aqua Febrifuga, *and its vertues.* 23. Aqua Damaſcena, Odorifera, *and its vertues.* 24. Aqua Hyſterica, *and its vertues.* 25. Aqua Nephritica. 26. Aqua Apertiva, *and their vertues how to uſe them.*

A water againſt the inordinate Flux of Teares.

1. Take ripe Strawberries as many as you pleaſe, ſet them to digeſt in Horſe dung, fifteen dayes, then diſtil them in *Balneo.*

Or thus.

2. Take Flowers of the white Thorn, leaves or tops of the Willow, Eye-bright, of each what ſufficeth, diſtil them as before.

A water againſt redneſs of the Eyes.

3. Take juice of Celandine, Rue, Vervaine, Fennel, of each three ounces, tops and leaves of Roſes, of each what ſufficeth, ſugar candy three ounces, of the beſt Tutia, Sanguis Daconis, of each four ounces. Bruiſe them that are to be bruiſed, and diſtil them according to Art.

A water to clenſe and dry a ſharp Ulcer.

4. Take Crude Allum two ounces, white of Egges, number fifteen, Juice of Purſlaine, Plantaine, Nightſhade, Nicotian, Houſeleek, Water of Meadſweet, Trinity graſs, Roſes, of each four ounces. Labour them wel together and draw off the Water by an Alembick of glaſs in *Balneo.*

A water to make Teeth white.

5. Take Allum ſix ounces, Common

ſalt three ounces, Myrrhe, Maſtick, Cloves, of each three drachms. Mix bruiſe and diſtil them according to Art.

A water to take away the marks of the Small Pox.

6. Take Maſtick, Myrrhe, Aloes Hepatick, Nard, Sanguis Draconis, Olibanum, Opopanax, Bdelium, Carpobalſamum, Saffron, Gum Arabick, Liquid Storax, of each two drachms and a handful. Beat what is to be beaten, then adde thereto of clear Turpentine equal weight. diſtil them according to Art.

A water to Cicatrize Ulcers.

7. Take red Wine two pound, Plantainewater half a pound, Roſewater four ounces, Juice of Plantaine, Vervaine, Shepheards Purſe, Knotgraſs, Centaury the leſſe, Comfry the greater and leſſer, of each two ounces. Crude Allum one pound, Cypreſs Nuts three ounces, Pomgranate flowers half an ounce, Pomgranate pils three ounces, Gals half an ounce, Bark of the Oak, Sumach, of each five drachms, Turpentine, three ounces, Crude Honey half a pound, Maſtick, Olibanum, of each ten drachms, Sar-

Sarcocol two ounces, Burnt Vitriol, Burnt lead, of each one drachm; Bole Armoniack three ounces, Caſſia lignea, half an ounce, Round Birtwort three ounces. Powder what is to be powdred, then mix and diſtil them.

Another.

8. Take Maſtick, Myrrhe, Olibanum, Sarcocol, Mummie, of each three drams. Frankinſenſe one ounce, Nutmegs, Cinamon, Cloves, Cubebs, of each two drams. Cyprus Nuts half an ounce. Flowers, Barkes of Pomgranates, of each one drachm. Bole Armoniack one ounce; Sanguis Draconis half an ounce, Red Roſes three drachms, Roch Allum one pound, Vitriol 7. drachms, Clarified Honey one ounce, *Aqua vitæ* a pound and half, White Wine one pound, Juice of Plantaine, Nightſhade, Comfry of the greater and leſſer, of each four ounces, Water wherein Iron hath been quenched four pound; Powder what is to be powdred; and infuſe them all night in *Aqua vitæ*, in the morning draw forth the water by Alembick.

A water for Ulcers.

9. Take White Wine four pound, Plantain

tain water two pound, Allum half a pound, White Copperas five ounces, Crude Honey one pound, Licorice Raſped one pound, Bole Armoniack five ounces, Camphire an ounce and half, Mercury ſublimated two drachms, Bruiſe what is to be bruiſed; and diſtil them by Alembick.

A water for hallow Ulcers.

10. Take Fountaine water, Red Wine, of each two pound and a half, Red Roſes, four ounces, Flowers, Rindes, of Pomeranates, of each two ounces and a half, Sumach two ounces; Sage a handful, Comfery the greater and leſſer of each half a handful, Sarcocoll three ounces, Maſtick two ounces, Olibanum one ounce, Honey one pound, water of Turpentine a pound and a half, bruiſe what is to be bruiſed, and diſtil them through a lembick of glaſs with a gentle fire.

A Cicatrizing Water.

11. Take water wherein Iron hath been quenched four pound. *Aqua Balſami* vel four pound. Turpentine a pound and half, Crude Honey one pound, Allum ten ounces, white Copperas five ounces, Bole Armoniack ſeven ounces, Mercury ſublimated

mated half a drachm, leaves of Plantain, Comfery the greater, middle and leſſer, Teaſil, Knotgraſs, St. Johns Wort, of each a handful and a half, Frankincenſe two ounces, Olibanum, White Sanders, of each half an ounce, Red Roſes, a handful and a half, Caſſia Lignea, Cinamon, of each three drachms for the firſt diſtillation; then take Turpentine one pound, Maſtick three drachms, pure Rozen ſix ounces, Cinamon, Cloves, of each two drachms; Pomgranate rinds half an ounce, Cyprus Nuts one ounce and a half, White Copperas two ounces, Allum three ounces, Olibanum four ounces, *Sanguis draconis* an ounce and a half, *Aqua Balſam. veri* one pound, for the ſecond diſtillation: Afterwards,

Take Flowers of St. Johns Wort, Sage, Roſemary, *Carduus Benedictus*, Centaury, of each one ounce, Maſtick, Red Sanders, of each three drachms, Wood of Aloes, two ſcruples, Cubebs one drachm, *Aqua vitæ* half a pound, Burnt Allum, white Tartar, of each an ounce and a half, Myrrhe half an ounce, Earthwormes in powder one drachm, the middle Bark of the Oak ſix ounces, *Caſſia lignea* three drachms, White Copperas one ounce, Rindes of Pomgranates one drachm, Guajacum four ounces, Carpobalſamum, Xylobalſamum, of each 1 dram, Myrtles, Mummie, of each

two drachms, Borax half an ounce, Cloves two drachms, Tormentil, Gentian, Round Birt-wort, of each two drachms and a half, This is for the laſt diſtillation, afterwards adde Burds Allum half an ounce, White Copperas two drachms, Maſtick one ounce in fine powder, and then keep it for uſe.

A water for hollow Wounds.

12. Take fountain water, Red Wine, of each two ounces and an half, Red Roſes, four ounces, Pomgranate flowers, Pomgranate rindes, of each two ounces and a half, Sumach two ounces, Sage one handful, both the Comfries, of each a handful, Allum half a pound, Sarcocol three ounces, Maſtick two ounces, Olibanum one ounce, Honey one pound, water of Turpentine a pound and a half. Prepare the ingredients according to Art, and then diſtil them all togethers in a glaſs lembick with a gentle fire.

A water for Wounds and Ulcers.

13. Take Calx *vive* extinct in fountain water eight pound, Plantain water four ounces, Roſe water two pound. Heat all theſe together; afterward let them ſtand and clear, pour forth all the clear to the lembick

lembick, and put to it Honey two pound, Alium an ounce, Borax, Maſtick, of each three ounces, Olibanum four ounces, the middle Bark of the Oak dryed, three ounces, powder what is to be powdred, and diſtil them according to Art.

A water to make the Teeth white.

14. Take the firſt diſtilled water of Honey which is white, one pound, Allum half a pound, Salt Nitre, white Salt, of each one ounce, Water of Lentisk leaves one pound, Maſtick two ounces, White Vinegar, White Wine, of each two ounces. Mix and diſtil them according to Art, and reſerve the water.

A water againſt the Cholick.

15. Take Muſcadel, or Malmſey four pound, Nutmegs, Galls, of each one drachm, Cinamon, Cloves, Grains, of each two drachms. Powder the ingredients groſſely, and infuſe them in the wine 24. houres, then with a ſoft fire draw off the water according to Art.

A water for a cold Stomach.

16. Take Citron and Orange pils dryed, of

of each two ounces, Roſemary, Mints, o
each one handful. Cinamon, Cloves, Cu
bebs, Cardamums, Nutmegs, Ginger, o
each a drachm and a half, Sage, Pennyroy
al, Thyme, of each one handful, Caraway
ſeeds, Aniſeeds, of each four drachms
Bruiſe what is to be bruiſed, and infuſe
them all the ſpace of 24. houres in Canary
wine four pints, then diſtil them in *Balneo*
according to Art.

Water of Sage Compound.

17. Take Sage, Marjorum, Thyme, La
vender, Epithymum, Betony, of each one
ounce, Cinamon half an ounce, Irco
Roots of Cyprus, Calamus Aromaticus, o
each one ounce, Storax, Benjamin, of each
a drachm and a half, infuſe them four dayes
in four pound of ſpirit of Wine; then di
ſtil them in *Balneo.*

Lavender water Compound.

18. Take flowers of Lavender, Lilly of
the valley, of each 24. handfuls, Piony,
Tillia, Flowers of Roſemary Sage, of each
half a handful, Cinamon, Ginger, Cloves,
Cubebs, Galingale, Calamus Aromaticus,
Mace, Muſſelto of the Oak, of each a drachm
and a half, Piony roots one ounce and a
half

half, of the beſt Wine what ſufficeth, infuſe them in the Wine two dayes, then diſtil them in *Balneo Mariæ.*

This water is good againſt the Falling ſickneſs, Convulſion fits, and the infirmities of the brain.

A Pectoral water.

19. Take the Liver of a Calf, the Lungs of a Fox, of each number 1. Liverwort, Longwort, Sage, Rue, Hyſſop, of each one handful, Roots of Enula; Gladiol, of each half an ounce, Seeds of Aniſe; Caraway, Fennel, of each half an ounce, Flowers of Borage and Bugloſſe, of each two drachms, infuſe them the ſpace of 24. houres, in rich old Wine what ſufficeth, water of Scabius, Carduus Benedictus of each four ounces, Hyſop two ounces; then diſtill it in *Balneo Mariæ.*

Another.

20. Take leaves of Scabius, Veronica, of each two handfuls, Venus Hair, Sage, Hyſop, Horehound, Liverwort, Licorice, of each one handful, Flowers of Borage, Bugloſſe, Violets, of each half a handful, Roots of Enula Campana, Licorice, Flowers of Ircos, of each half an ounce, Aniſeeds,

Fennel-

Fennelseeds, of each one drachm, choyse Cinamon, oriental Saffron, of each half a dram, let them be bruised and cut, be digested in water of Scabius, Veronica, of each one pound, water of Hyssop half a pound, white Wine three pound, let them digested two days, be distilled in *Balneo Mariæ*; adde Suggarcandy what sufficeth.

This water openeth the obstructions of the Liver and Lungs, and strengtheneth them.

Aqua Splenetica.

21. Take roots of Fern two ounces, roots of Parsley, Polypody, of each an once and a half, roots of Round Birtwort, Lovage, Calamus Aromaticus, Acorus of the water, of each one ounce, choisen Rubarb; barks of Tamarisk, Copperas, Ash, of each half an ounce, Lovage, Seeds of Caraway, Cummin, Anise, of each two drachms, Scolopendria, tops of Wormwood, Fumiterre, Dodder, leaves of Agrimony, Ceterach, of each a handful and a half: Rich Wine eight pound; let them be digested two dayes, and then distil them in *Balneo Mariæ*.

This water strengtheneth the spleen, openeth and provoketh Urine.

Aqua

Aqua Febrifuga.

22. Take roots of Vipers grass, Cinquefoil, Tormentil, Dictamum, of each six drachms, Seeds of Citron excorticated, Carduus Benedictus, *Carduus Mariæ*, Sorrel, of each half an ounce, of all the Sanders, of each one drachm, of the Cordial flowers, of each one handful, Goats Rue one handful, Hartshorn rasped half an ounce, pour upon them bruised water of Tormentil, Cichorie, *Carduus Benedictus*, *Carduus Mariæ*, Wild Poppy, of each what sufficeth; let them be macerated three dayes in a glass, close shut, afterward adde Citrons bruised number six, Juice of Endive, *Carduus Benedictus*, Plantain, of each one pound, Borage, Scordium, of each half a pound; let them be distilled in *Balneo Mariæ*.

This water is convenient in Feavers, especially malignant Feavers: because it driveth away the malignity, and resisteth putrefaction.

Aqua Damascena Odorifera.

23. Take Ireos Flowers, Cloves, Cubebs, Cinamon, Graines of Paradise, Calamus Aromaticus, of each one ounce,

Marjoram, Thyme, Bayleaves, Roſemary Flowers, Red Roſes, of each a handful, Lavender flowers three drachms, of the beſt Wine three meaſures; let them be macerated and diſtilled: to the diſtilled liquor add Musk half a ſcruple, Civet ſix grains.

This water heateth, dryeth, cutteth, diſcuſſeth, and chiefly ſtrengtheneth the Heart and head.

Aqua Hyſterica.

24. Take roots of Dictamnum, ſeeds of Daucus, of each one ounce; Cinamon, *Caſſia lignea*, Balm, of each two ſcruples, Oriental Saffron one ſcruple, New Caſtoreum one ſcruple and a half; of all theſe mixt make a powder, to which let be poured water of Rue two pound and a half, let them ſtand in infuſion four dayes, and then diſtil them in *Balneo Mariæ*.

Aqua Nephritica.

25. Take roots of Enula Campana, Cammock, Pimpernel, Radiſh of each one ounce, Parſley, Lovage, of each ſeven drachms; leaves of Lovage, Parſley of each one handful, Saxifrage *cum ra*- two ounces, Flowers of Broom, Balm, Roſemary, of each half a handful; Elder one handful, Berries of Juniper, Myrtle, Alcakengie,

Alcakengie, Aniſeeds, of each two ounces, cut them and infuſe them the ſpace of eight dayes in twelve pound of the beſt white Wine, then let them be diſtilled.

This water openeth and provoketh Urine: the doſe is one ſpoonful.

Aqua Apertiva.

26. Take roots of Eringo, Vipers graſſe, Fern, the greater Centaury, of each half an ounce; roots of Fennel, Barks of Copparis, Tamarisk, Aſh, of each three drachms, Barks of Citrons two drachms and a half; Seeds of *Carduus Benedictus*, Cichorie, of each half an ounce, ſeeds of Endive, Creſſes, Citrons, Scariol, of each two drachms, Polytricon, Adianthum, Ceterach, Dodder, Scolopendria, Betony, Endive, of each a handful and a half. Tops of Thyme, Epithymum, Hops, Flowers of St. Johns wort, Broome, Borage, Balm, of each one handful, ſmall Raiſins, one ounce: Cinamon one drachm and a half. *Stec. Dialac.* half a drachm. *Carduus Benedictus*, Water of Hops, Scolopendria, Pauls Betony, of each one pound, Rheniſh Wine two pound and a half; let them ſtand two daies in a warm place in a veſſel cloſe ſtopped: afterward diſtil them in *Balneo*.

This water openeth the obſtructions of the whole body, but eſpecially of the liver, ſpleen, and Meſentery.

CHAP. IX.

1. *How to make the Golden tree of Philoſophers.* 2. *To make the Tree of the Sun.* 3. *To make Gold grow in the Earth.* 4. *Of the Golden Marcaſite,* 5. *Of preparing of it.* 6. *Of the vertues of prepared Gold.* 7. *Of prepared Silver.* 8. *Of* Beata's *Medicine,* 9. Beata's *green Oil of ſilver.* 10. *To make oil of ſilver.* 11. *To make a liquor of ſilver, that it ſhall make the glaſs wherein it is ſo exceeding cold, that no man is able for the coldneſs thereof to hold it in his hand any long time.* 12. *How to make ſilver as white as ſnow.* 13. *Of Silver Trees.* 14. *Of preparing Philoſophers gold and ſilver.* 15. *The Proceſs of the Terreſtial Haly Celi.* 16. *The Proceſs of the Pantarva.* 17. *The Proceſs of the Roſie Crucian Medicines, and of their diſſolving gold* 18. *The Proceſs of the Panarea, and Hermes Medicines.*

To make gold grow in a glaſs like a Tree which is called the golden Tree of the Philoſophers.

1. TAke of Oil of Sand as much as you pleaſe, pour upon it the ſame quantity

quantity of Oil of Tartar *per deliquium,* ſhake them well together that they be incorporated and become as one Liquor of a thin conſiſtence, then is your Menſtruum or Liquor prepared. Then diſſovle gold in *Aqua regia,* and evaporate the Menſtruum and dry the Calx in the fire, but make it not too hot, for it will thereby loſe its growing quality; then take it out and break it into little bits, not into powder, put thoſe bits into the aforeſaid Liquor (that they may lye a fingers breadth the one from the other) in a very clear glaſs. Keep the Liquor from the air, and you ſhall ſee that thoſe bits of the calx will preſently begin to grow; firſt they will ſwel, then they will put forth one or two ſtems, then divers branches and twigs ſo exactly, as that you cannot chuſe but exceedingly wonder. This growing is reall, and not imaginary only. Note that the glaſs muſt ſtand ſtill, and not be moved.

The Tree of the Sun.

2. Calcine fine gold in *Aqua regis,* that it become a calx, which put into a a gourd glaſs, and pour upon it good and freſh *Aqua regia,* and the water of gradation, ſo that they cover the calx four fingers

breadth; this Menſtruum abſtract in the third degree of fire until no more will aſcend. This diſtilled water pour on it again and abſtract it as before, and this do ſo often till you ſee the gold riſe in the glaſs, and grow in the forme of a Tree having many bowes and leaves.

To make Gold grow and be increaſed in the earth.

3. Take leaves of gold, and bury them in the earth which looks towards the Eaſt, and let it be often ſoiled with mans urine, and doves dung, and you ſhall ſee that in a ſhort time they will be increaſed.

The reaſon of this growth I conceive may be the golds attracting that univerſal vapour and ſperme that comes from the center through the earth (as hath been ſpoken in the anotomy of gold) and by the heat of putrefaction of the dung purifying and aſſimilating it to it ſelf.

A remarkable obſervation upon a golden Marcaſite.

4. There is found a certain ſtone in *Bononia*, which ſome call a golden Marcaſite, ſome a ſolarie Magnes, that receive light from the ſun in the day time, and gives

gives it forth in the dark. About this there hath been much reaſoning amongſt Philoſophers, as whether light be really a body, or any kinde of ſubſtance, or any accident only, and whether this ſtone had any gold in it or no, and what it did conſiſt of. He that firſt diſcovered it, thought that he had found a thing that would tranſmute metals into gold, (by which it appears that there ſeemed to be ſomething of gold in it or ſomething more glorious then gold) bnt his hopes were fruſtrated by a fruitleſs labour, notwithſtanding which I conceive there might be ſome immature or crude gold in it; for crude gold is a ſubject (being there is ſome life in it) that is moſt fit to receive the influences of the ſun according to the unanimous conſent of all Philoſophers, and therefore is by them not only called Solary, but Sol (*i.*) the ſun it ſelf.

5. It is prepared for the receiving of light thus, it is calcined two wayes, firſt it is brought into a moſt ſubtle powder with a very ſtrong fire in a crucible; ſecondly, being thus brought into a powder, is made up into cakes as big as a doller, or a piece of eight, either with a common water alone, or with the white of an egge; put thoſe cakes being dryed by themſelves into a Winde Furnace *S S S*, with coales,

and calcine them in a moſt ſtrong fire for the ſpace of foure or five houres. When the furnace is cold, take them out, and if they be not ſufficiently calcined the firſt time, (which is known by their giving but little light,) then reiterate the calcination after the ſame manner as before, which is ſometimes to be done thrice. That is the beſt which is made with the choiſeſt ſtones that are clean, pure, and diaphanous, and gives the beſt light. With this being powderedyou may make the formes of divers animals of what ſhapes you pleaſe, which you muſt keep in boxes, and they will receive light from the ſun in the day time, give light in the night, or in a darke place, which light will vaniſh by degrees.

The vertues of the aforeſaid preparations of gold, and their vertues and uſe.

6. With the aforeſaid preparations the Ancients did not only preſerve the health and ſtrength of their bodies, but alſo prolong their lives to a very old age, and not that only, but cured thorowly the Epilepſie, Apoplexie, Elephantiaſis, Leproſy, Melancholy, Madneſs, the Quartan, the Gout, Dropſie, Pluriſy, all manner of Feavers, the Jaundiſe, *Lues venerea*, the Wolfe,

Wolfe, Cancer, *Noli me tangere*, Aſthma, Conſumption, the Stone, ſtopping of Urine, inward Impoſtumes, and ſuch like diſeaſes, which moſt men account incurable. For there is ſuch a potent fire lying in prepared gold, which doth not only reſume deadly humours, but alſo renews the very marrow of the bones, and raiſeth up the whole body of man being halfe dead.

They that uſe any of theſe preparations for any of the foregoing diſeaſes, muſt betake themſelves to their bed for the ſpace of two or three houres, and expect ſweating to enſue; for indeed it will ſend forth ſweat plentifully, and with eaſe, and leave no impurity or ſuperfluity in the whole body. Note that they muſt take it for ten dayes together in appropriated Liquors.

Let young men that expect long life, take any of the aforeſaid preparations once in a month, and in the morning; but they muſt abſtain from meat and drink, till the evening of the ſame day; for in that time that matter will be digeſted into the radical humour; whereby the ſtrength of the body is wonderfully increaſed, beauty doth flouriſh moſt wonderfully, and continues till extream old age.

Let

Let old men take it twice in a moneth, for by this meanes will their old age be freſh till the appointed time of death.

Let yonng women and maids take it once in a moneth after their menſtrua, for by this meanes they will look freſh and beautiful.

Let women that are in travel take it, and it will help and ſtrengthen them to bring forth without much pain, notwithſtanding many difficulties.

Let it be given to women that have paſt the years of their menſtrua once or twice in a month, and it will preſerve them very freſh, and many times cauſe their menſtrua to returne, and make them capable, again of bearing children.

It cures the plague, and expells the matter of a carbuncle by ſweat moſt potently.

When I ſay that this, or it will doe thus or thus, I mean any one of the forenamed preparations; *viz.* *Aurum potabile*, Oiles, or Tincture of gold.

The preparations of ſilver in general.

7. All the ſeveral preparations of gold may, except that of *Aurum fulminans*, be applyed to ſilver, of which being thus prepared the vertues are inferiour to thoſe of gold,

gold, yet comes neerer to them then thoſe of any other matter whatſoever, or howſoever prepared.

Note that ſilver hath ſome peculiar preparations which neither gold nor any other metalls are capable of.

Beata's *Gift.*

8 Take fine Silver, and diſſolve it in twice ſo much rectified ſpirit of Nitre, then abſtract half of the ſaid ſpirit in ſand; let it ſtand a day or two in a cold place, and much of the Silver will ſhoot into Cryſtals, and in oft doing moſt of it.

Theſe Cryſtals are very bitter, yet may be made into pills, and taken inwardly from three grains to twelve; they purge very ſecurely and gently, and colour the lips, tongue, and mouth black. If in this diſſolution of Silver, before it be brought to Cryſtals, half ſo much Mercury be diſſolved, and both ſhoot together into Cryſtals, you ſhall have a ſtone not much unlike to Allum. This purgeth ſooner, and better, and is not ſo bitter; it coloureth the nails, hair, skin, if it be diſſolved in rain-water, with a lovely brown, red, or black, according as you put more or leſſe thereof.

Take

Take of the aforeſaid Cryſtals of ſilver, mix with them a like quantity of pure Saltpeter well powdered, then put this mixture into the diſtilling veſſel, at the bottome of which muſt be powred coals to the thickneſs of two fingers breadth, then make a ſtrong fire, that the veſſel and coals be red hot; put in a drachm of the aforeſaid mixture, and it will preſently ſublime in a ſilver fume into the recipient, which being ſetled, put in more, and ſo do till you have enough. Take out the flowers, and digeſt them in the beſt alcholizated ſpirit of Wine, that thereby the tincture may be extracted, which will be green.

Beata's *green Oyle of Silver.*

9. Take of the aboveſaid Cryſtals of ſilver one part, of ſpirit of Salt armoniack two or three parts, digeſt them together in a glaſſe with a long neck, well ſtopt, twelve or fourteen dayes, ſo will the ſpirit of Salt armoniack be coloured with a very ſpecious blew colour; pour it off, and filter it, then put it into a ſmall Retort, and draw off moſt of the ſpirit of Armoniack, and there will remain in the bottome a graſs-green Liquor. Then draw off all the ſpirit, and there will remain in the

the bottome a Salt, which may be purified with ſpirit of Wine, or be put into a Retort, and then there will diſtil off a ſubtle Spirit, and a ſharp Oil.

This green Liquor is of great uſe for the gilding of all things preſently.

If you take common rain-water diſtilled, and diſſolve and digeſt the aforeſaid Cryſtals of ſilver for a few dayes, you ſhall after the appearance of divers colours find an eſſence at the bottome, not ſo bitter as the former, but ſweet, and in this Liquor may all metals in a gentle heat by long digeſtion be maturated, and made fit for medicine; but note that they muſt firſt be reduced into ſalts, for then they are no more dead bodies, but by this preparation have obtained a new life, and are the metals of Philoſophers.

To make Oyle of Silver per deliquium.

10. Take of the aforeſaid Salts, or Cryſtals of ſilver, and reverberate them in a very gentle fire, then put them into a Cellar on a Marble ſtone, and they will in two moneths time be turned into a Liquor.

To

To make a Liquor of Silver, that ſhall make the glaſſe wherein it is ſo exceeding cold, that no man is able for the coldneſs thereof to hold it in his hand any long time.

11. Take the aforeſaid ſalt of Silver, pour upon it the ſpirit of ſalt Armoniack, and diſſolve it throughly, and it will do as aboveſaid.

With a glaſſe, being full of this Liquor, you may condenſe the air into water in the heat of the ſummer, as alſo freeze water.

To make Silver as white as ſnow.

12. Take of the calx of Silver made by the diſſolution of it in *Aqua fortis*, dulcifie it, and boyl it in a Lixivium made of Sope-aſhes, and it will be as white as any ſnow.

To make the Silver-tree of the Philoſophers.

13. Take four ounces of *aqua fortis*, in which diſſolve an ounce of fine ſilver; then take two ounces of *aqua fortis*, in which is diſſolved half an ounce of *argent vive*; mix theſe two Liquors together in a clear glaſſe with a pint of pure water,

ter, ſtop the glaſſe very cloſe, and you ſhall ſee, day after day, a tree to grow by little and little, which is wonderful pleaſant to behold.

To preſerve Philoſophers Gold and Silver.

14. I have ſet down ſeveral vulgar preparations of Gold and Silver, and of almoſt all things elſe, I ſhall now crave leave to give an account of ſome Philoſophical preparations of the Philoſophers Gold and Silver. For indeed the Art of preparing of them is the true Alchymie, in compariſon of which all the Chymical diſcoveries are but Abortives, and found out by accident, *viz.* by endeavouring after this. I would not have the world believe, that I pretend to the underſtanding of them, yet I would have them know, that I am not incredulous as touching the poſſibility of that great philoſophical work, which many have ſo much laboured after, and many have found. To me there is nothing in the world ſeems more poſſible, and whoſoever ſhall without prejudice read over my *Harmony of the World*, ſhall almoſt, whether he will or no (unleſs he reſolves not to believe any thing though never ſo credible) be convinced of the poſſibility of it. What unworthineſs

neſs God ſaw in Gold more then in other things, that he ſhould deny the ſeed of multiplication (which is the perfection of the creatures) to it, and give it to all things beſides, ſeems to me to be a queſtion as hard to be reſolved, yea, and harder then the finding out the Elixar it ſelf, in the diſcovering of which the greateſt difficulty is, not to be convinced of the eaſineſs thereof. If the preparations were difficult, many more would find it out then do (ſaith *Sandivogius*) for they caſt themſelves upon moſt difficult operations, and are very ſubtle in difficult diſcoveries, which the Philoſophers never dreamed of. Nay, ſaith the aforeſaid Author, if *Hermes* himſelf were now living, together with the ſubtle-witted *Geber*, and moſt profound *Raimund Lullie*, they would be accounted by our Chymiſts not for Philoſophers, but rather for learners. They were ignorant of thoſe ſo many diſtillations, ſo many circulations, ſo many calcinations, and ſo many other innumerable operations of Artiſts now adayes uſed, which indeed men of this age did find out and invented out of their book; Yet there is one thing wanting to us which they did, *viz.* to know how to make the Philoſophers ſtone, or phyſical tincture, the proceſſes of which,

which, according to ſome Philoſophers, are theſe.

The Proceſs of the terreſtrial Hali Cœli.

15. Take the mineral *Electrum*, being immature and made very ſubtle, put it into its own ſphere, that the impurities and ſuperfluities may be waſhed away, then purge it as much as poſſibly you can with *Stibium*, after the Alchymiſtical way, leſt by its impurity thou ſuffer prejudice; then reſolve it in the ſtomack of an Eſtridge, which is brought forth in the earth, and through the ſharpneſs of the Eagle is comfortated in its vertue.

Now when the *Electrum* is conſumed, and hath after its reſolution received the colour of the Marigold, do not forget to reduce it into a ſpiritual tranſparent eſſence, which is like to true Amber; then add half ſo much as the *Electrum* did weigh before its preparation of the extended Eagle, and oftentimes abſtract from it the ſtomach of the Eſtridge, and by this means the *Electrum* will be made more ſpiritual. Now when the ſtomack of the Eſtridge is wearied with labour, it will be neceſſary to refreſh it, and alwayes to abſtract it. Laſtly, when it hath again loſt its ſharpneſs, add the tartarizated quint-

eſſence, yet ſo, that it be ſpoiled of its redneſs the height of four fingers, and that paſſe over with it. This do ſo often till it be of it ſelf white, and when it is enough, and thou ſeeſt that ſign, ſublime it; ſo will the *Electrum* be converted into the whiteneſs of an exalted Eagle, and with a little more labour be tranſmuted into deep redneſs, and then it is fit for medicine.

The proceſs of the Pantarva; and Projection according to the Roſie Crucians.

16. Take of our Earth through eleven degrees eleven grains; of our Gold, and not of the vulgar, one grain; of our Lune not of the vulgar, two grains; but be thou admoniſhed that thou take not the Gold and Silver of the vulgar, for they are dead, but take ours which are living, then put them into our fire, and there will thence be made a dry Liquor: Firſt the Earth will be reſolved into water, which is called the Mercury of Philoſophers and in that water it will reſolve the bodies of the Sun and Moon, and conſume them, that there remain but the tenth part with one part, and this will be the *Humidum Radicale Metallicum.* Then take the water of the ſalt Nitre of our earth

in which there is a living ſtream if thou diggeſt the pit knee deep, take therefore the water of it, but take it clear, and ſet over it that *Humidum Radicale*, and put it over the fire of putrefaction and generation, but not ſuch as was that in the firſt operation. Govern all things with a great deal of diſcretion, until there appear colours like to the tail of a Peacock; govern it by digeſting of it, and be not weary, till theſe colours ceaſe, and there appear throughout the whole a green colour, and ſo of the reſt; and when thou ſhalt ſee in the bottome aſhes of a fiery colour, and the water almoſt red, open the veſſel, dip in a feather, and ſmear over ſome iron with it; if it tinge, have in readineſs that water which is the Menſtruum of the World, (out of the ſphere of the Moon ſo often rectified, until it can calcine Gold) put in ſo much of that water as was the cold air which went in, boyl it again with the former fire until it tinge again.

The Roſie Crucian *univerſal Medicine, and a way how to diſſolve Metals.*

17. Take the matter, and grinde it with a phyſical contrition, as diligently as may be, then ſet it upon the fire, and let

let the proportion of fire be known, *viz.* that it only ſtir up the matter, and in a ſhort time, that fire, without any other laying on of hands, will accompliſh the whole work, becauſe it will putrifie, corrupt, generate, and perfect, and make to appear the three principal colours, black, white, and red: And by the means of our fire, the medicine will be multiplied, if it be joyned with the crude matter, not only in quantity, but alſo in vertue. Withall they might therefore ſearch out this fire (which is mineral, equal, continual, vapours not away, except it be too much ſtirred up, partakes of Sulphur, is taken from elſewhere then from the matter; pulleth down all things, diſſolveth, congealeth, and calcines, and is artificial to find out, and that by a compendious and near way, without any coſt, at leaſt very ſmall, is not tranſmuted with the matter, becauſe it is not of the matter) and thou ſhalt attain thy wiſh; becauſe it doth the whole work, and is the key of the Philoſophers, which they never revealed.

The proceſs of the Panarea and Hermes *Medicines, and the Art of projection of the Elixer.*

18. True without all falſity, certain and

and moſt true; that which is inferiour is as that which is ſuperiour, and that which is ſuperiour is as that which is inferiour; read my *Harmony of the World*, for the accompliſhing of the miracles of one thing. And as all things were from one, by the mediation of one, ſo all things have proceeded from this one thing by adaptation. The Father therefore is the Sun, and the Mother thereof the Moon, the Wind carried it in its belly, the Nurſe thereof is the Earth.

The Father of all the perfection of the whole World is this: the vertue thereof is entire, if it be turned into earth: Thou ſhalt ſeparate the earth from the fire, the ſubtle from the thick, ſweetly, with a great deal of judgement. It aſcends from the earth up to heaven, and again deſcends down to the earth, and receives the powers of ſuperiours and inferiours. So thou haſt the glory of the whole world; therefore let all obſcurity fly from thee: This is the ſtrong fortitude of the whole fortitude, becauſe it ſhall overcome every thing that is ſubtle, and penetrate every ſolid thing, as the world is created: Hence ſhall wonderful adaptations be, whereof this is the manner, wherefore I am called *Hermes Triſmegiſtus*, having three parts of the philoſophy of the whole world. It is

compleat, what I have ſpoken of the operation of the Sun.

Theſe Medicines are good againſt all Diſeaſes.

Now if you do know the firſt Matter, you have diſcovered the Sanctuary of Nature, there is nothing between you and theſe Treaſures, the Mountain of Diamonds, the Youth and his Medicines, and all the powers of *Aſtromancy* and *Geomancy* are at your command; but you muſt open the door, if your deſire lead you on to the practice. Conſider well with your ſelf what manner of man you are, and what it is you would do; for it is no ſmall matter you have reſolved, to be a *Co-operator* with the *Spirit* of the *living God* and to miniſter to him in his *work of Generation*: Have a care therefore that you do not hinder his work; for if your heat exceeds the *natural proportion*, you have ſtirred the *wrath* of the *moiſt Natures*, and they will ſtand up againſt the *Central fire*, and the *Central fire* againſt *them*, and there will be a terrible *diviſion* in the *Chaos*: but the ſweet Spirit of Peace, the true eternal Quinteſſence, will depart from the Elements, leaving both them and you to confuſion; neither will he apply himſelf to the matter, as long as it is in your violent deſtroying hands: take heed therefore, leaſt

leaſt you turn partner with the *Serpent*; for it is the Devils deſign from the beginning of the world, to ſet Nature at variance with her ſelf, that he may totally corrupt and deſtroy her; *Ne tu augeas Fatum*, do not further his deſigns; many men will laugh at this; but on my word, I ſpeak nothing but what I have known by very good experience, therefore believe me, for my own part, it was ever my deſire to bury theſe ſecrets in ſilence, or to print them out in ſhadows, but I have ſpoken thus clearly and openly out of the affection I bear to ſome, who have deſerved much more at my hands: True it is, I intended ſometimes to expoſe a greater work to the world, which I promiſed in my *Temple of Wiſdome*; but I have been ſince acquainted with that world, and I found it baſe and unworthy. I fear not Man, and his noiſe is nothing to me; I ſeek not his applauſe, and ſo I end the fift Book.

THE Rosie Cross UNCOVERED,

AND

The Places, Temples, holy Houses, Castles, and invisible Mountains of the Brethren discovered and communicated to the World, for the full satisfaction of Philosophers, Alchymists, Astromancers, Geomancers, Physitians and Astronomers.

Whereunto is added,

A Bar to stop *Thomas Street* from his impudent Attempts, and mad clambering up to Astronomy; to which is demonstrated, that his *Tabula Corolina* is all false, and that he belyes his Authors, notwithstanding he was nine years studing his own admired Experience.

By *John Heydon* Gent. φιλόνομος, A Scrvant of God, and a Secretary of Nature.

LONDON,
Printed by T. M. 1662.

To my much honoured Friends, *Thomas Temple* of *Bourton* upon the Water in the County of *Gloceſter* Eſquire, Page to Prince *Rupert*, and Gentleman of the Kings Privie Chamber.

AND

Chriſtopher Rodd of *Hereford* Eſq; and in *Cliffords-Inn*, one of the Attourneys of the Kings Bench.

All Celeſtial and terreſtrial Happineſs be wiſhed.

Gentlemen,

AS toyiſh Ayres pleaſe trivial Ears, ſo they kiſſe the fancy and betray it; but behold without flattery or expectation of gain, I give you an unheard of

of piece of *Roſie Crucian Philoſophy* and *Phyſick*; I do not cry Hail firſt, and after crucifie; I preſent it to you, becauſe *you are two guards of ſafety*; and if you except it not, I ſhall not therefore be angry, but queſtion my ſelf for this preſumption, to come ſo plain before *Wiſdome* and *Vertue*; you gave me the firſt encouragement, and my *Philoſophy* returnes to you for Patronage; I know your *Abilities* to diſcern, and *Knowledge* to defend; you have *Art* and *Candour*, let the *one judge*, let the *other excuſe*.

June 9. 1662. *Your moſt humble Servant*

JOHN HEYDON.

An

An Apologue for an Epilogue.

I *Shall here tell you what* Roſie Crucians *are, and that* Moſes *was their Father, and he was* Θεῦ παῖς; *ſome ſay they were of the order of* Elias, *ſome ſay the Diſciples of* Ezekiel; *others define them to be* Ὑπάρχους τῶ παντηγέμονος, ὥσπερ μεγάλης βασιλέως ὀφθαλμὸς καὶ ὦτα, ἀφορώσας πάντα καὶ ἀκούσας; i. e. *The Officers of the* Generaliſſimo *of the world, that are as the eyes and ears of the great King, ſeeing and hearing all things; they are Seraphically illuminated, as* Moſes was, *according to this order of the* Elements, *Earth refin'd to Water, Water to Air, Air to Fire; ſo of a man to be one of the* Heroes, *of a* Heroes *a* Dæmon, *or good* Genius, *of a* Genius *a partaker of Divine things, and a companion of the holy company of unbodied Soules and immortal Angels, and according to their* vehicles, *a verſatile life, turning themſelves,* Proteus-*like, into any ſhape.*

But there is yet Arguments to procure Mr. Walfoord, *and* T. Williams, Roſie Crucians *by election, and that is the miracles*

that

that were done by them, in my ſight; for it ſhould ſeem Roſie Crucians were not only initiated into the Moſaical Theory, but have arrived alſo to the power of working miracles, as Moſes, Elias, Ezekiel, and the ſucceeding Prophets did, as being tranſported where they pleaſe, as Habakkuk was from Jewry to Babylon, or as Philip, after he had baptized the Eunuch, to Azotus, and one of theſe went from me to a friend of mine in Devonſhire, and came and brought me an anſwer to London the ſame day, which is four dayes journey; they taught me excellent predictions of Aſtrology, and Earthquakes; they ſlack the Plague in Cities; they ſilence the violent Winds and tempeſts; they calm the rage of the Sea and Rivers; they walk in the Air, they fruſtrate the malicious aſpects of Witches; they cure all Diſeaſes; I deſired one of theſe to tell me whether my Complexion were capable of the ſociety of my good Genius? When I ſee you again, ſaid he, I will tell you, which is, (when he pleaſes to come to me, for I know not where to goto him) When I ſaw him, then he ſaid, Ye ſhould pray to God; for a good and holy man can offer no greater nor more acceptable ſacrifice to God, then the oblation of himſelf, his ſoul.

He ſaid alſo, that the good Genii are as the benigne eyes of God, running to and fro in the world, with love and pitty beholding the innocent endeavours of harmleſs and ſingle-hearted men; ever ready to do them good, and to help them; and at his going away he bid me beware of my ſeeming friends, who would do me all the hurt they could, and cauſe the Governours of the Nations to be angry with me, and ſet bounds to my liberty: which truly happened to me, as they did indeed: Many things more he told me before we parted, but I ſhall not name them here.

For this Roſie Crucian Phyſick or Medicines, I happily and unexpectedly light upon in Arabia, which will prove a reſtauration of health to all that are afflicted with that ſickneſs, which we ordinarily call natural, and all other Diſeaſes, as the Gout, Dropſie, Leproſie and Falling-ſickneſs; and theſe men may be ſaid to have no ſmall inſight in the body, and that Walfoord, Williams, and others of the Fraternity now living, may bear up in the ſame likely Equipage, with thoſe noble Divine ſpirits their Predeceſſors; though the unskilfulneſs in men commonly acknowledge more of ſupernatural aſſiſtance in hot unſettled fancies, and perplexed melancholy, then in the calm and diſtinct uſe of reaſon; yet for mine own part, but not without ſubmiſſion to better judgements, I look upon theſe Roſie Crucians above all men truly inſpired, and more then any that profeſſed or pretended themſelves ſo, this ſixteen hundred years, and I am raviſhed with admiration of their miracles and tranſcendent mechanical

chanical inventions, for the ſalving the Phænomena in the world; I may without offence therefore compare them with Bezaliel and Aholiab, thoſe skilful and cunning workers of the Tabernacle, who, as Moſes teſtifies, were filled with the Spirit of God, and therefore were of an excellent underſtanding to find out all manner of curious work.

Nor is it any more argument, that theſe Roſie Crucians are not inſpired, becauſe they do not ſay they are; then that others are inſpired, becauſe they ſay they are; which to me is no argument at all; but the ſuppreſſion of what ſo happened, would argue much more ſobriety and modeſty; when as the profeſſion of it with ſober men, would be ſuſpected of ſome piece of melancholy and diſtraction; eſpecially in theſe things, where the grand pleaſure is the evidence and exerciſe of reaſon, not a bare belief, or an ineffable ſenſe of life, in reſpect whereof there is no true Chriſtian but he is inſpired; but if any more zealous pretender to prudence and righteouſneſs, wanting either leiſure or ability to examine theſe Roſie Crucian Medicines to the bottome, ſhall notwithſtanding either condemn them or admire them, he hath unbecomingly and indiſcreetly ventured out of his own ſphere, and I cannot acquit him of injuſtice or folly: Nor am I a Roſie Crucian, nor do I ſpeak of ſpite, or hope of gain, or for any ſuch matter; there is no cauſe, God knows, I envie no man, be he what he will be, I am no Phyſitian, never was, nor never mean to be: what I am it makes no matter as to my profeſſion.

Laſtly, theſe holy and good men would have me know, that the greateſt ſweet and perfection of a vertuous ſoul, is the kindly accompliſhment of her own nature, in true wiſdome and divine love; and theſe miraculous things that are done by them, are, that that worth and knowledge that is in them may be taken notice of, and that God thereby may be glorified, whoſe witneſſes they are; but no other happineſs accrues to them from this, but that hereby they may be in a better capacity of making others happy.

Spittle-fields this
10th of *May*, 1662.

John Heydon.

THE ROSIE CROSSE UNCOVERED.

The Sixt Book.

GOD, becauſe he was good, did not grieve to have others enjoy his Goodneſs, (that is, to be and to be well) meaning to make a World, full of all kinds of everlaſting and changeable things; Firſt made all, and blended them in one whole confuſed maſſe and lump together, born up by his own weight, bending round upon it ſelf.

Then ſeeing it lay ſtill, and that nought could beget and work upon it ſelf; he

ſorted out, and ſundred a way round about, a fine lively Piece (which they call *Heaven*) for the *Male Mover* and *Working*; leaving ſtill the reſt as groſſe and deadly, which moves in oppoſition to *Light*, and is called *Darkneſs*, the reward of the wicked; and below this lies the *Female*, to receive the working and faſhioning, which we term the four beginnings (or *Elements*) *Earth*, *Water*, *Air* and *Fire*: And thereof ſprings the Love which we ſee get between them, and the great deſire to be joyned again and coupled together.

Then, that theſe might be no Number of Confuſion in doing cauſes, but all to flow from one head, as he is One, he drew all force of working and vertue of begetting into one narrow and round compaſs, which we call *Sol*; from thence he ſent out, ſpread and beſtowed all about the world, both above and below, which again meeting together, made one general *Light*, *Heat*, *Nature*, *Life* and *Soul* of the World, the cauſe of *all things*.

And becauſe it becometh the *might wiſdome* and *pleaſure* of God to make and rule the infinite variety of changes here below, and not evermore one ſelf-ſame thing: He commanded that *One Light* (*many*) to run his eternal and reſtleſs Race

to and fro, this way and that way, that by their variable preſence, abſence and meeting they might fitly work the continual change of flitting Creatures. So *Virgil* ſings: Thus tranſlated by *Eugenius Theodidactus*.

And firſt the Heavens, Earth, and liquid Plain,
The Moons bright Globe, and Stars Titanian,
A Spirit fed within, ſpread through the whole,
And with the huge heap mixt infus'd a Soul:
Hence Man, and Beaſts, and Birds derive their ſtrain,
And Monſters floating in the marbled Main.
Theſe ſeeds have fiery vigor, and a birth
Of Heavenly race, but clog'd with heavie Earth.

Now there are a kind of men, as they themſelves report, named *Roſie Crucians*, a divine Fraternity that inhabite the Suburbs of Heaven, and theſe are the Officers of the *Generaliſſimo* of the World, that are as the eyes and ears of the great King, ſeeing and hearing all things: they ſay theſe *Roſie Crucians* are ſeraphically

illuminated, as *Moſes* was, according to this order of the Elements, Earth refin'd to Water, Water to Air, Air to Fire. So of a man to be one of the *Heroes*, of a *Heroes* a *Dæmon*, or good *Genius*, of a *Genius* a partaker of Divine things, and a Companion of the holy Company of unbodied Souls and immortal Angels, and according to their Vehicles, a verſatile life, turning themſelves, *Proteus*-like, into any ſhape.

But the richeſt happineſs they eſteem is the gift of healing and medicine; It was a long time, great labour and travel before they could arrive to this Bliſſe above ſet; they were at firſt poor Gentlemen that ſtudied God and Nature, as they themſelves confeſs; (*ſaying*) ſeeing the only wiſe and merciful God in theſe latter dayes hath poured out ſo richly his mercy and goodneſs to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jeſus Chriſt and Nature; that juſtly we may boaſt of the happy time, wherein there is not only diſcovered unto us the half part of the World, which was heretofore unknown and 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, in-

indued with great wiſdome, which might partly renew and reduce all Arts (in this our Age, ſpotted and imperfect) to perfection.

So Finally man might thereby underſtand his own *Nobleneſs* and *worth*, and why he is called *Microcoſmus*, and how far knowledge extendeth in nature.

Although the rude World herewith will be but little pleaſed, but rather ſmile and ſcoffe thereat; alſo the pride and coveteouſneſs 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 the *Book* of *Nature*, or a perfect method of all other Arts, whereof this is the chief; and therefore called the *R. C. Axiomata*. But ſuch is their oppoſition that they ſtill keep, and are loath to leave the old courſe eſteeming *Porphory*, *Ariſtotle* and *Galen*, yea and that which hath but a meer ſhew of learning, more then the clear and manifeſt 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*, *Phyſick*, *and the Mathematicks*, 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 contentions (wavering people.) To ſuch an intent of a general reformation, the moſt godly and ſeraphically 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 a Gentleman born, and deſcended of Noble Parents) in the fifth year of his Age was placed in a Cloiſter, where he had learned indifferently the Greek and Latine 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 *Apamia*.

Although his brother dyed in *Cyprus*, and ſo never came to *Apamia*, yet our brother *C. R.* did not return but ſhipped himſelf over, and went to *Damaſco*, minding from thence to go to *Apamia* but by reaſon of the feebleneſs of his body he remained ſtill there, and by his skil in *Phyſick*, he obtained much favour with the *Iſhmalits*. In the mean time he became by chance acquainted with the wiſe men of *Damcar* 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 ſtirred up that *Apamia* was not ſo much now in his mind as *Damcar*; 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 mony to *Damcar*; this was in the 16th. year of his Age, when 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.

He learned there better the *Arabian* tongue: ſo that the year following he Tranſlated the Book *M* into good Latine, and I have put it into *Engliſh*, wearing the Title of *The wiſemans Crown*; whereunto is added, *A new Method of Roſie Crucian Phyſick*. This is the place where he did learn his Phyſick and Philoſophie how to raiſe the dead; for example, as a *Snake* cut in peeces and rotted in dung, will every piece prove a whole *Snake* again, &c. and then they began to practiſe further matters, and to kill birds that are bred by force of ſeed and conjunction of *Male* and *Female*, and to burn them before they are cold in a glaſs, and ſo rotted, and then incloſed in a ſhel, to hatch it under

a Hen; and reſtore the ſame; and other ſtrange proofs they made of Dogs, Hogs, or Horſes, and by the like kindly corruption to raiſe them up again, and renew them: And at laſt they could reſtore, by the ſame courſe, every Brother that died to life again, and ſo continue many Ages; the rules you find in the fourth book.

Let me ſpeak a word (although I am no *Roſie Crucian*) of this matter and manner of reſtoring of a man; *Let us call it before Reaſon*, and conſider what is that *Seed* that makes man, and the place where he is made: what is all the work, is it any thing elſe but a part of man (except his mind) rooted in a *continual, even, gentle, moiſt*, and *natural heat?* Is it not like that the whole body, rotted in like manner, and in a womb agreeable, ſhall ſwim out, at laſt quicken, and ariſe the ſame thing? as *Medea* found true upon *Jaſons* father, and made him *young again*, as *Tully* ſaith, *Recoquendo*. And *Hermes* was after this manner raiſed from death to Life; ſo was *Virgil* the Poet: but the *Spaniſh Earl* failed, through the ignorance of his Friend the artiſt that miſtook the heat, moiſture, and temper of the work, as you heard in the third book.

But I cannot tell, I will neither avow nor diſcover the Matter; nature is deep, and wonderful in her deeds, if they be ſearched to the bottom, and may ſuffer this, but not *Religion*. But to our *R. C.* who learned his *Mathematicks* here, 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, of Mineral Medicines, the famous *Aurum Potabile*, that cures all diſeaſes in body and minde, and of the Oyl of gold.

Then he ſailed over the whole Mediterranean Sea, for to come unto *Fezo* where the *Arabian* had directed him. And it is a great ſhame unto us that wiſe men, ſo far remote the one from the 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 *Africans* do ſend one to another, inquiring one of another out of their Arts, *if happily they have found out ſome better things; or if experience had weakened their Reaſons*, yearly there came ſomething to light, whereby the

Mathematica, *Chiſir* and *Magir* (for in thoſe are they of *Fez* moſt skilful) were amended ; as there is now adayes in *Germany* no want of learned men, *Cabaliſts*, *Phyſitians*, *Aſtrologers*, *Geomancers*, and *Philoſophers*, were there but love and more kindneſs among them, or that the moſt part of them would not keep 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.

After two years, Brother *C. R.* departed the City *Fez*, and ſailed with many coſtly things into *Spain*, hoping well; he ſo well and ſo profitably ſpent his time in Travel, that the learned in *Europe* would highly rejoyce with him, and began to Rule, and order all their Studies, according to thoſe ſound and ſure foundations : He therefore conferred with the learned in *Madrid*, ſhewing them the Errors of *Sodom* and *Gomorrah*, and how the faults of the Church by *Epiſcopacy*, and the whole *Philoſophia Moralis* was to be amended.

But becauſe their acceptance 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 but undertaken to write the

the true and infallible Axiomata, which he knew would direct them, like a *Globe* or *Circle*, to the only middle point and centrum, and (as it is uſual among the *Arabians*) it ſhould only ſerve to the wiſe and Learned for a Rule, that alſo there might be a ſociety in *Canaan* which ſhould 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 Governours might be brought up to learn all that which God hath ſuffered man to know.

Brother *C. R.* after many Travels, and his fruitleſs true inſtructions, returned again into *Germany*, and there builded a neat and fitting habitation, upon a *little Hill or Mount*, and on the Hill there reſted alwayes a cloud ; and he did there render himſelf viſible or inviſible, at his own will and diſcretion. In this houſe he ſpent a great time in the *Mathematicks*, and made many fine Inſtruments, *Ex omnibus hujus Artis partibus.*

After five years came into his mind the wiſhed return of the children of *Iſrael* out of *Egypt*, how God would bring them out of bondage with the Inſtrument *Moſes*. Then he went to his Cloyſter, to which he bare affection, and deſired three of his brethren to goe with him to *Moſes*,

The

The choſen ſervant of God. Brother *G. V.* Brother *P. A.* and Brother *I. O.* who beſides, that they had more knowledge 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 *what Moſes did*; and alſo 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, who dyed and roſe again until Chriſt, and then they came to worſhip as the *Star* guided them to *Bethlem* of *Judea*, where lay our *Saviour in his mothers Arms*; and then they opened their Treaſure and preſented unto him *Gifts*, *Gold*, *Frankinſenſe*, and *Myrrhe*, and by the Commandment of God went home to their habitation.

Theſe four waxing young again ſucceſſively many hundreds of years, made a *Magical Language* and *Writing*, with a large *Dictionary*, which we yet daily uſe to Gods praiſe and glory, and do find great wiſdom therein; they made alſo the firſt part of the book *M.* which I will ſhortly publiſh by the Title of *The Wiſemans Crown.* Now

Now whileſt Brother *C. R.* was in a proper womb quickning, they concluded to draw and receive yet others more into their Fraternity: To this end was choſen Brother *R. G.* his deceaſed *Fathers Brothers ſon*; Brother *B.* a skilful Painter, *G.* their Secretary, and *P. D.* another Brother elected by conſent; and *E. F* all *Germans*, excepe *I A.* ſo in all they were nine in number, all *Batchelors* and of *vowed Virginity*; by thoſe was collected a volumn of all that which man can deſire, wiſh or hope for.

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: So they all died, at the death of our Lord and Saviour Jeſus Chriſt, and their Spirits attended him into glory. Now the ſecond row of theſe men by many were called the Wiſe men of the Eaſt; and eighty one years the Secrets of this Fraternity were concealed.

Now the true and fundamental Relation of finding the memory of the Fraternity of the *Roſie Croſs* is this. A learned man in *Germany*, went to find out the wiſe men of the Eaſt into many Countries, but could never hear of any of them: So being

being provided of Gold and Silver, Medicines, Tinctures and Teleſmes, he choſe a Maſter of Numbers *A.* to be his Companion: and finding an old ſtrange habitation, then they ſet themſelves to alter this building, in which renewing, he lighted upon the memorial Table, which was caſt in Braſſe, and contained all the names of the Brethren, with ſome few other things; this he transferred to another more fitting Vault with great joy; for he had never heard of this Fraternity, being all dead eighty one years before his time. In this Table ſtuck a great nail, ſomewhat ſtrong, ſo that when it was with force drawn out, it took with it a ſtone and a piece of thin wall, or plaiſtering 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 was written in great Letters, Pag. 81. *Annos Patebo*, with the year of our Lord under it.

Wherefore we gave God thanks, and let it reſt that ſame night; in the morning following we opened the door, and there appeared to our ſight a Vault of ſeven ſides and corners, every ſide five foot broad, and the height of nine foot. Although the Sun never ſhined in this Vault,

Vault, nevertheleſs it was enlightened with another Sun which had learned this of the Sun, and was ſituated in the upper part in the center of the ceiling; in the midſt, inſtead of a Tomb-ſtone, was a round Altar, covered over with a Plate of Braſſe, and thereon was this engraven.

A. C. R. C. Hoc univerſi Compendium unius mihi Sepulchrum Feri.

Round about the firſt circle or brim ſtood.

Jeſus Mihi Omnia.

In the middle were four Figures, incloſed in four Circles, whoſe circumſcription was

1. *Nequaquam Vacuum.*
2. *Legis Jugum.*
3. *Libertas Evangelii.*
4. *Dei gloria intacta.*

This all clear and bright, as alſo the ſeventh ſide, and the 2. *Heptagoni*: ſo we kneeled all down together, 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, and praiſed be his holy Name: This Vault we parted into three parts, the up-

per part or celing, 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 this Book.

The bottome again is parted in the triangle, but becauſe therein is deſcribed the power and rule of the inferiour Governours, 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 the head of *Ophioneus* 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 the Works of *C. R.* how he and his Brethren raiſed each other to Life again; in thoſe Books were written of their going to *Bethlehem* to worſhip our Saviour Jeſus Chriſt, and of the *Itinerarium*, and *Vita*

of *C. R.* In another Cheſt were Looking-glaſſes of divers vertues; as alſo in other places were little Bels, and Rings, which if any man put upon his finger, he ſeemed now in green, then in white and blew, red and bloom, and all manner of colours; thus will his Garments change into a pure colour every moment: there were burning Lamps, and wonderful artificial Songs, which they had kept ever ſince God ſpake to *Moſes* in the Mount: They kept the old Teſtament carefully, and expected *Chriſt* to be born; and choſe forty five more to bear witneſs to the incredulous World and ſuperſtitious Sects, that Chriſt is the Son of God, and was crucified at *Jeruſalem*; and left theſe Brethren all the wonderful Works of God, and the Acts of *Moſes* and the Prophets, to the end, that if it ſhould happen, after many hundreds of years, the Order or Fraternity ſhould come to nothing: and if Tyrants ſhould burn the old Teſtament, which they bear witneſs to be the Word of God, that then they might by this only Vault be reſtored again.

And there is another Vault or Habitation of the Brethren in the Weſt of *England*, and there is recorded all the New Teſtament, and every Chapter explained.

Now as yet we had not ſeen the dead body of our careful and wiſe Father in the *German-hill*; we therefore removed the Altar aſide, there we lifted up a ſtrong Plate of Braſſe, 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 divided into two parts, the firſt was the old Teſtament, and every Chapter interpreted, and the other is the Book *I*, 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*.

C. Roſ. C. *Ex Nobili atque ſplendida Germanæ* R. C. *Familia oriundus, vir ſui ſeculi Divinis revelationibus, Subtiliſſimis Imaginationibus, Indefeſſis Laboribus ad Cœleſtia atque humana Myſteria, arcanave admiſſus, poſtquam ſuam* (*quam* Arabico & Africano, Itineribus collegerat) *pulquam regiam atque imperatoriam Gazam ſuo ſeculo nondum Convenientem poſteritate eruendam cuſtodiviſſet, & jam ſuarum Artium, ut & nominis fide-*

les ac conjunctiſſimos Heredes inſtituiſſet, mundum Minutum omnibus Motibus Magno illi reſpondentem Fabricaſſet, hocque tandem Præteritarum, Præſentium & futurarum rerum Compendio extracto, Centenario Major, non morbo (*quem ipſe nunquam Corpore expertus erat, numquam alios infeſtare ſinebat*) *ullo pellente, ſed Spiritu Dei evocante, illuminatam animam* (*inter Fratuum amplexus & ultima Oſcula*) *Fideliſſimo Creatori Deo reddidiſſet, Pater dilectiſſimus, Fra. ſuauiſſimus, Preceptor Fideliſſimus, amicus integerrimus, à ſuis ad* 1400. *Annos hic abſconditus eſt.*

Underneath they had ſubſcribed themſelves.

1. *Fra. I. A. Fra. C. H. Fra. I. H. Electione Fraternitatis Caput.*
2. *Fra. G. V. M. P. C. S.*
3. *Fra. R. C.* Junior hæres S. Spiritus.
4. *Fra. B. M. P. A.* Pictor & Architectus.

5. *Fra. G. G. F. H. M. P. I. C. A. M.* Cabbaliſta *F. W. N. Q. A. Z. B. X. O. N. P. E. D. L. F. K. M. Z. A. S. C. R.*

Secundi Circuli.

1. *Fra. T. H.* Succeſſor, *Fra. P. A.* Mathematicus.
2. *Fra. I. O.* Succeſſor, *Fra. A. D.*
3. *Fra. P. 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 this day the *Roſie Crucians* that have been ſince Chriſt, ſay, their Fraternity inhabits the *Weſt of* England; and they have likewiſe power to renew themſelves, and wax young again, as thoſe did before the birth of Jeſus Chriſt, as you may read in many Books.

And Dr. *F.* ſaith, ſomewhere there is a Caſtle in the Weſt of *England*, in the earth, and not on the earth, and there the *Roſie Crucians* dwell, guarded without walls, and poſſeſſing nothing, they enjoy all things; in this Caſtle is great Riches, the Halls fair and rich to behold, and the Chambers are made and compoſed of white Marble; at the end of the Hall there

is a Chimney, whereof the two Pillars that ſuſtain the Mantle-tree, are of fine Jaſper, and the Mantle is of rich Calcedony, and the Lintel is made of fine Emeralds trailed with a wing of fine Gold, and the grapes of fine Silver, and all the Pillars in the Hall are of red Calcedonie, and the pavement is of fine Amber.

The Chambers are hanged with rich clothes, and the benches and bed-ſteads are all of white Ivory, richly garniſhed with precious ſtones; the Beds were richly covered; there are Ivory Preſſes, whereon are all manner of Birds cunningly wrought, and in theſe Preſſes are Gowns and Robes of moſt fine Gold, and moſt rich Mantles, Furred with Sables, and all manner of rich Garments.

And there is a Vault, but it is bigger then that in *Germany*, which is as clear, as though the Sun in the midſt of the day had entred in at ten windows, yet it is ſevenſcore ſteps under ground: And there are ten Servants of the *Roſie Crucians*, fair young men: And *C. B.* reports this; when I firſt came to the Society (ſaith he) I ſaw a greatt Oven with two mouths, which did caſt out great clearneſs, by which four young men made Paſte for Bread, and two delivered the Loaves to other two, and they ſit them down upon

a rich cloath of ſilk; then the other two men took the Loaves, and delivered them unto one man by two Loaves at once, and he did ſet them into the Oven to bake, and at the other mouth of the Oven, there was a man that drew out the white Loaves and Paſts, and before him was another young man, that received them, and put them into baskets, which were richly painted.

C. B. went into another Chamber eighty one Cubits from this, and the *Roſie Crucians* welcomed him; for he found a Table ready ſet, and the cloth laid, and there ſtood Pots of Silver, and Veſſels of Gold, bordered with precious Stones and Pearle, and Baſons and Ewers of Gold to waſh their hands; then we went to dinner; of all manner of Fleſh, Fowl, and Fiſh, of all manner of Meat in the world, there they had plenty, and Pots of Gold garniſhed with precious Stones full of Wine: This Chamber was made of Chryſtal, and painted richly with Gold and Azure, and upon the walls were written and engraven all things paſt, preſent, and to come, and all manner of golden Medicines for the diſeaſed, as you read in the Preface: upon the Pavement was ſpread abroad Roſes, Flowers, and Hearbs ſweet-ſmelling above all ſavours in the world;

world: and in this Chamber were divers Birds flying about, and ſinging marvellous ſweetly.

In this place have I a deſire to live, if it were for no other reaſon, but what the Soph ſt ſometimes applied to the Mountains, *Hos primum Sol ſalutat, ultimoſque deſerit. Quis Locum non amet, Dies Longiores habentem.* But of this place I will not ſpeak any more leaſt the Readers ſhould miſtake me, ſo as to entertain a ſuſpition that I am of this Order.

Tobias Williams, Noah Walford, Fra. *H. W.* V. C. B. I. and theſe in all are thirty ſix, that bear witneſs of Chriſt.

And *Fra. N.* choſe C. B. for his Succeſſor, ſaying, I have long expected your coming; in this place you ſhall live, and we will teach you all things, and you ſhall learn our *Axiomata*.

Firſt, you muſt, as we do, profeſs Medicine, and cure the ſick, and that *gratis*.

2. You ſhall not be conſtrained to wear one certain kind of Habit, but may therein follow the cuſtome of the Countrey.

3. Every year upon the day *C.* you ſhall meet us in this Houſe, *S. Spiritus*, or write the cauſe of your abſence; and when I am dead lay me in a glaſſe, and renew me according to Nature to live again, as you are taught by us.

4. And

4. And you muſt look about for a worthy perſon, who after your deceaſe muſt ſucceed you.

5. The word *R. C.* muſt be your Mark, Seal, and Character.

6. Our Fraternity ſhall be concealed ſeven years, and no more. And thirty of the Brethren departed; only four and the Brethren *I. W.* and *N. N.* remained with the Father Fra. *R. C. I. A.* and their ſervants a whole year, and *I. W*, died, and Father *I. A.* put him in a glaſs, and buried him for renewing his life.

After few years there will be a general Reformation both of Divine and Humane things, according to our deſire, and the expectation of others: For its fitting, that before the Riſing of the Sun, there ſhould appear and break forth *Aurora*, or Divine Light in the ſky, and ſo in the mean time ſome few, which ſhall give their names, may joyn together, thereby to encreaſe 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 labour, and not walk ſo blindly in the knowledge of the wonderful works of God.

But that alſo every Chriſtian may know of what Religion and belief we are, We confeſs to have the knowledg of *Jeſus Chriſt*, among his Diſciples, and he is the *Son of God*, and was crucified for Mankind at *Jeruſalem*; him did our *eyes* ſee and worſhip, being guided by a *Star*. And *Epiſcopacy* is the beſt form of Church Government, being moſt clear and purely profeſſed, and cleanſed from *factious Presbyterians*, *Cromwellian Anabaptiſts*, *Jeſuitical Quakers*, *and falſe prophets*.

Alſo we uſe two Sacraments as they are inſtituted with all *Forms* and *Ceremonies* of the firſt renewed Church in *England*; we acknowledge *Carolus Magnus Secundus*, for our *Chriſtian Head*: and in *Politia*, we acknowledge the *Proteſtant Empire* and *Quartam Monarchiam* for our *Government*; albeit we know what Alterations be at hand, 1663, 1664. 1665. 1666. 1667. 1668. 1669, and would fain impart the ſame with all our hearts to other Godly Learned men.

Notwithſtanding our writings 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 ſhall permit, or hinder us: for our God is not blinde as the Heathens

thens *Fortuna*, but is the Churches Ornament, and the honour of the Temple: Our *Philoſophy* of numbers alſo is not a New invention, but as *Adam* after his Fall hath received it, and as *Moſes* and *Solomon* our Men 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 accordingly with *Jeſus in omni parte* and all members: And as he is the Image of the Father, ſo is ſhe his Image; It ſhall 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*, our Men, and *Solomon* did excell; but eſpecially wherewith that wonderful *Book* the Bible agreeth, all that ſame concurreth together, and maketh a Sphere or Globe, whoſe total parts are equidiſtant from the Center, as hereof more at large, and more plain ſhall be ſpoken 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 Runnagates and Roguiſh People

People do uſe great Villanies, and cozen and abuſe the credit which is given them, yea now adaies men of diſcretion do hold the tranſmutation of Metals to be the higheſt Point and Faſtigium in *Philoſophie*, this is all their intent and deſire; and that God would be moſt eſteemed by them, and honoured, which could make great ſtore of Gold, and in abundance, the which with unpremeditated Prayers, they hope to obtain of the Alknowing God, and ſearcher of all hearts; we therefore do by theſe preſents publikely teſtifie, That the true *Philoſophers* are far of another mind, 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 Forefathers, *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 *Angels* and *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 *Chymia* many Books and Pictures are ſet forth in *Contumeliam gloriæ Dei*, as we will name in their due ſeaſon, and will give to the

the Purehearted a Catologue or Regiſter of them ; and we pray all learned men to take heed of *The aurum Chymicum Britanicum*, publiſhed by *Elias Aſhmole* Eſquire, and ſuch kind of Books as theſe ; for the Enemy never reſteth, but ſoweth his weeds till a ſtronger one doth root it out.

To conclude, the *Roſie Crucians* ſay, *Pearl* helpeth ſwoundings, and withſtands the Plague of Poyſons, and that *Smarage* and *Jacinth* helps the Plague, and heales the wounds of venemous ſtings.

The *water of Nile* makes the women of *Egypt* quick of conceite and fruitful, and ſometimes they bear ſeven children at a Birth, and this is Salt-peter-water : There is a wonderful vertue in the Oyl of Tobacco : in the tincture of Saffron, in the flower of Brimſton, in Quickſilver, in Common Salt, and Coppreſs, molten and made a water, kills the poyſon of the Toad-ſtool; and juyce of Poppey, Amber, which is no ſtone, but a hard clammy Juyce, called Bitumen, eaſeth the Labour of women, and the falling ſickneſs in children.

Now for Metals, If it be true, which all men grant, that precious ſtones in that hard and ungentle faſhion, ſhew ſuch vertue and power of Healing, what ſhall the mixtures of all theſe Mettals under a fortunat

tunate Conſtellation made in the Converſion of their own *Planets* do, which they call *Electrum*, *Sigil*, or *Teleſme*, ſaying, it will cure the Cramp, Benumming Palſie, Falling-ſickneſs, Gout, Leproſie, Dropſie, if it be worn on the heart-finger ; others they make to cauſe beauty in Ladies, &c.

The third perfume of *R. C.* is compounded of the Saphirick earth, and the *Æther*, if it be brought to its full exaltation, it will ſhine like the Day-ſtar in her freſh Eaſtern glories; it hath a faſcinating attractive faculty ; for if you expoſe it to the open Air, it will draw to it Birds and Beaſts, and drive away evil Spirits. *Aſtrum Solis*, or the *R. C.* Mineral Sun is compounded of the *Æther*, and a bloody, fiery-ſpirited earth ; it appears in a Gummy Conſiſtency, but with a fiery, hot, glowing Complexion, It is ſubſtantially a certain purple, animated, Divine Salt, and cureth all manner of Venereal diſtempers, Conſumptions, and diſeaſes of the Mind.

We give another Medicine, which is an Azure, or Sky-colour water, the Tincture of [illegible], it reflects a [illegible] two drops [illegible] thy; in [illegible] of gre[illegible]

The other Medicine is the Heavenly *Luna* and *Moon* of the Mine, a very ſtrange ſtupifying ſubſtance: it is not ſimple but mixt: The *Æther*, and a ſubtle white Earth are its Components: and this makes it groſſer, then the *Æther* it ſelf; it appears in the form of an exceeding white oil, but in very truth a certain vegetant, flowing, ſmooth, ſoft ſalt, and this reneweth youth, and cauſeth wiſdom and vertue.

The Pantarva of *Roſie Crucians* is a water, and no ſtone; it after night diſcovers a fire as bright as day; and if you look on it in the day time, it dazles the eye with certain gleames or Corruſcations; for in it is a Spirit of admirable power to long Life, Wiſdom, and Vertue: Now I will ſhew who taught theſe Secrets, and ſhewed me theſe things.

Walking upon the plain of *Bulverton Hill* to ſtudy Numbers and the nature of things, one evening, I could ſee between me and the light, a moſt exquiſite Divine beauty; her frame neither long nor ſhort, but a man decent ſtature; attir'd ſhe was in thin looſe Silks, but ſo green that I never ſaw the like, for the color was not earthly; in ſome places it was fancied, with gold & ſilver Ribbands, which lookd like the Sun and Lyllies in the field of graſs; her head

head was overcaſt with a thin flowting Tiffany; which ſhe held up, with one of her hands, and looked as it were from under it; her eyes were quick, freſh, and Celeſtial, but had ſomething of a Start, as if ſhe had been puzzled with a ſuddain occurrence.

From her vaile did her locks break out, like Sun beams from a Miſt, they ran diſhelld to her Breſt, and then returned to her hecks in curles and rings of gold; her hair hind her was rowled to a curious Globe, ith a ſmall ſhort ſpire flowered w ih purle and skie colour knots; her Rings were re intire Emeralds, for ſhe valued no Metal, d her pendants of burning Carbuncles. brief her whole habit was youthful and owery, it ſmelt like the Eaſt and was roughly ayrd with rich *Arabian Diapaſms*; is and no other was her appearance at at time.

But whilſt I admired her perfections, d prepared to make my addreſſes, ſhe events me with a voluntary approach; re indeed I expected ſome diſcourſe from r, but ſhe looking very ſeriouſly and fi- ly in my face, takes me by the hand and ftly whiſpers, *My* love I freely give you, d with it theſe tokens, my Key and Sig- t, the one opens, the other ſhuts, be ſure uſe both with diſcretion; as for the

myſteries of the *Roſie Croſs*, you have my Library to peruſe them all; there is not any thing here, but I will gladly reveal it to you, I will teach you the vertue of Numbers of Names, of Angels and Genii of men. I have one precept to commend to you and this it is, you muſt be ſilent; you ſhall not in your writings exceed my allowance remember that I am your love, and you will not make me a Proſtitute. But because I wiſh you ſerviceable to thoſe of your own diſpoſition, I here give you an Emblematical Type of my Sanctuary, *viz.* The *Axiomata* of the *R. C.* The ſecrets of Numbers, with a full priviledge to publiſh it. This is all, and now I am going to the invisible Region, amongſt the Ætherial Goddeſſes, let not that Proverb take place with you, Out of ſight, out of mind; remember me and be happy.

Now I asked her if ſhe would favour me with her name; to this ſhe replyed very familiarly, as if ſhe had known me long before, My dear friend *H.* I have many Names, but my beſt beloved is *Euterpe*.

Obſerve in your *R. C. Axiomata* that the *Genuine* time of impreſſion of Characters, Names, Angels, Numbers, and Genii of men, is, when the principles are *Sperma* and *Callalo*; but being once coagulated into a perfect body; the time of ſtellification

paſt. Now the *R. C.* in old time uſed ſtrange Aſtrological Lamps, Images, Rings, and Plates, with the numbers and names engraven, which at certain hours would produce incredible extraordinary effects. The common Aſtrologer he takes a piece of Metalls, another whining Aſſociate he helps him with a Chryſtal Stone, and theſe they figure with ridiculous Characters, and then expoſe them to the Planets, not in an *Alkemiſt*, but as they Dream they know not what, when this is done, all is to no purpoſe: but though they faile in their practice, yet they believe they underſtand the *Axiomata* of Numbers well enough. Now my beloved J. H. that you may know what to do, I will teach you by Example; Take a ripe grain of Corn that is hard and drye, expoſe it to the Sun beams in a glaſs or any other veſſell, and it will be a dry grain for ever; but if you do bury it in the Earth, that the Nitrous Saltiſh moyſture of the Element may diſſolve it, then the Sun will work upon it, and make it ſpring and ſprout to a new body; it is juſt thus with the Common Aſtrologer; he expoſeth to the Planets a perfect Compacted body, and by this meanes thinks to performe the *Roſie Crucian Gamæa*, and marry the Inferiour and Superiour worlds.

It muſt be a body reduced into *Sperme*,

that the Heavenly Feminine moiſture, which receives and retains the Impreſs of the Aſtrall Agent, may be at liberty, and immediatly expoſed to the Maſculine fire of Nature. This is the ground of the Beril; but you muſt remember, that nothing can be ſtellified without the joynt Magnetiſm of three Heavens: what they are you know already. When ſhe had thus ſaid, ſhe took out of her boſom two miraculous Medalls with Numbers and Names on them, they were not Metta'ine, but ſuch as I had never ſeen; neither did I conceive there was in Nature ſuch pure and glorious ſubſtances; In my Judgement, they were two Magical *Teleſms*; but ſhe called them Saphiricks of the Sun and Moon. Theſe miracles *Euterpe* commended to my peruſal, and ſtopt in a mute Ceremony; for I was to be left alone; ſhe lookt upon me in ſilent ſmiles, mixt with a pretty kind of ſadneſs, for we were unwilling to part; but her hour of Tranſlation was come, and taking as I thought our laſt leave, ſhe paſt before my eyes into the *Æther of Nature*; excuſing her ſelf as being ſleepy, otherwiſe ſhe had expounded them to me; I lookt, admired, and wearied my ſelf in that Contemplation; their complexion was ſo heavenly, their continuance ſo myſterous, I did not well know what to make of them, I turn'd aſide to ſee,

ſee, if ſhe was ſtill a ſleep; but ſhe was gone, and this did not a little trouble me. I expected her return, till the day was quite ſpent, but ſhe did not appear: at laſt, fixing my eyes on that place, where ſhe ſometimes reſted, I diſcovered certain pieces of Gold, full of Numbers and Names, which ſhe had left behinde her, and hard by a Paper folded like a Letter. Theſe I took up, and now the night approaching, the evening Star tinn'd in the Weſt; when taking my laſt ſurvey of her flowry pillow I parted from it in theſe verſes.

Pretty Green Bank, farewel, & mayſt thou wear
Sun-beams, and Roſe, and Lillies all the year;
She ſlept on thee, but needed not to ſhed
Her Gold, 'twas pay enough to be her bed:
Thy Flowers are Favourites; for this lov'd day
They were my Rivals, and with her did play;
They found their heav'n at hand, and in her eyes
Enjoy'd a Copy of their abſent skies.
Their weaker paint did with true Glories Trade,
And mingled with her cheeks, one Roſie made;
And did not her ſoft skin confine their Pride,
And with a skreen of Silk her flowers divide;
They had ſuck'd life from thence, and from her heat
Borrow'd a ſoul to make themſelves compleat.
O happy Pillow! though thou art laid even
With duſt, ſhe made thee up almoſt a heaven;

Her breath rain'd Spices, *and each Amber Ring*
Of her bright locks, ſtrew'd Bracelets ore thy Spring;
That Earths not poor, did ſuch a Treaſure hold,
But thrice inrich'd with Amber, Spice and Gold.

Thus much at this time, and no more am I allowed by my Miſtriſs *Euterpe* to publiſh: Be therefore, gentle Reader admoniſhed that with me you do earneſtly pray to God, that it pleaſe him to open the hearts and eares of all ill-hearing people, and to grant unto them his bleſſing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honour and Praiſe, and to the Love, Help, Comfort and ſtrengthening of our neighbours; and to the reſtoring of all the diſeaſed, by the Medicines above taught.

I had given you a more large account of the Myſteries of Nature and the *Roſie Croſs*: but whileſt I ſtudyed Medicines to cure others, my deare Siſter *Anne Heydon* dyed, and I never heard ſhe was ſick (for ſhe was 100 miles from mee) which puts an end to my writings, and thus I take my leave of the world; I ſhall write no more, you know my Books by Name, and this I write (that none may abuſe me) by printing books in my Name, as *Cole* does *Culpepers*. But return to my firſt happy Solitudes.

FINIS.

The Roſie Crucian Prayer to God.

Jeſus Mihi Omnia.

△.

O H Thou *everywhere and good of* All, *whatſoever* I *do, remember, I beſeech* Thee, *that I am but* Duſt, *but as a* Vapour *ſprung from* Earth, *which even thy ſmalleſt* Breath *can ſcatter*; Thou *haſt given me a* Soul, *and* Laws *to govern it*; *let that* Eternal Rule, *which thou didſt firſt appoint to ſway* Man, *order me*; *make me careful to point at thy* Glory *in all my wayes*; *and where I cannot rightly know* Thee, *that not only my underſtanding, but*

my ignorance may honour thee. Thou art All that can be perfect; Thy Revelation hath made me happy; be not angry, O Divine One, O God the most high Creator, if it please thee, suffer these revealed Secrets, *Thy Gifts alone, not for my praise, but to thy Glory, to manifest themselves. I beseech thee most gracious God, they may not fall into the hands of ignorant envious persons, that cloud these truths to thy disgrace, saying, they are not lawful to be publish'd, because what God reveals, is to be kept secret. But* Rosie Crucian *Philosophers lay up this Secret into the bosome of God, which I have presumed to manifest clearly and plainly. I beseech the* Trinity, *it may be printed as I have written*

ten it, that the Truth may no more be darkened with ambiguous language. Good God, besides thee nothing is. Oh stream thy Self into my Soul, and flow it with thy Grace, thy Illumination, and thy Revelation. Make me to depend on Thee: Thou delightest that Man should account Thee as his King, and not hide what Honey of Knowledge he hath revealed. I cast my self as an honourer of Thee at thy feet O establish my confidence in Thee, for thou art the fountain of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my Souls Soveraign, *in the obedience of*

of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelations of that Divine Guide, which thou hast commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, my God, I know it is a mysterie beyond the vast Souls apprehension, and therefore deep enough for Man to rest in safety in. O thou Being of all Beings, cause me to work my self to thee, and into the receiving armes of thy paternal

paternal Mercies throw my self. For outward things I thank thee, and such as I have I give unto others, in the name of the Trinity *freely and faithfully, without hiding any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the* Adjectamenta *of thy richer Graces; the Mines and deprivation are both in thy hands. In what thou hast given me I am content. Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more then thou hast given, and that to continue me, uncontemnedly and unpittiedly honest. Save me from the Devil, Lusts, and* Men, *and for those fond dotages of Mortality, which would weigh down my Soul to*

Low-

Lowneſs and Debauchment; let it be my glory (planting my ſelf in a Noble height above them) to contemn them. Take me from my ſelf, and fill me but with thee. Sum up thy bleſſings in thoſe two, that I may be rightly good and wiſe; And theſe for thy eternal Truths ſake grant and make grateful.

FINIS.

Advertiſement TO THOMAS STREET.

I Perceive (by the *fag* end of your *Aſtronomia Carolina* in Engliſh, for you underſtand no Latine) that you have a mind to be taken for an incomparable Artiſt in the Mathematicks, and ſo you applaud your ſelf in an Ephemeris Geocentrical and Heliocentrical, ſaying, *The like is not hitherto performed, &c.* and therefore have a deſire we ſhould *hear you*; truth is, it is ſcarce worth the while either for you or us; yet we could be contented, for once, to hear you (if we thought you would ſay any thing worth hearing) but to make a conſtant practice of it, or to entertain you as one of our Schollers, I have no mind at all, becauſe I fear you are too old to learn, though you have not ſo much wit, and more need, then thoſe that be younger, and yet will think much to be whipt

whipt when you do commit theſe Faults I find in your Exerciſe, *viz.* all falſe.

Again *Thomas*, why do you praiſe ſo much your ſelf, and diſparage all other Aſtronomers, Aſtromancers, Philoſophers, and Geomancers in the world? tell me in good earneſt (for I cannot think you ſo ſimple as you would ſeem to be) whether you do indeed believe (though you thought to ſet a good face upon it, and talk big) that all you have ſaid is worth a ſtraw, either as to the defending of your Reputation, or the impairing of ours.?

But Gentlemen, behold in an Epiſtle Dedicatory to one of his Books he cries *Hail*, and then *Hoſanna* to *Cromwell*, kiſſing and embracing the enemies of the King; and now he flatters the King in a ſcurvy flat Epiſtle to his Book, which is all falſe, both Tables and Obſervations, and I prove them ſo as followeth: Obſerve Readers (for I ſubmit to the learned judgement of Dr. *John Wallis*) *Tho. Street* hath lately publiſhed ſome Aſtronomical Tables, entituled (the better to get credit to his work) *Aſtronomia Carolina*: and pretends therein to be more exact then any other Aſtronomical Authors extant; we ſhall make a brief enquiry into the truth of his Tables, by comparing them with ſome of the moſt eminent Obſervations,

tions, by which Aſtronomy ought to be (and is by other Aſtronomers) corrected; and afterwards examine how true Mr. *Street* himſelf is to his own Tables, by comparing them with ſome of the Obſervations himſelf hath pretended to frame his Tables by.

Sect. 1. *Mr.* Streets *Tables compared with Obſervations made by the Learned Mr.* Edward Wright *at* London, *of the Suns place at Noon.*

By Obſervation *Oct.* 2. 1595.
⊙ in ♎ 18° 26′ 22″.

	1581	6. 14. 8. 15.	0. 27. 20. 0.
	14	11. 29. 25. 33.	11. 52.
	Octob.	8. 29. 4. 18.	36.
	2.	1. 58. 16.	
An. M. T.	An. M. ☉	3. 14. 36. 22.	0. 27. 32. 82.
	⊙ á 1 ✶ ♈	5. 21. 0 9.	
	Præ. Eq.	☉. 27. 32. 28.	
	Loc. ſolis	6. 18. 32. 37.	

Differs from Obſervation 0d 6′ 15″.
viz. above 2h and ¼ in time.

By Observation *March* 11. 1597.
⊙ in ♈ 0d 57′ 48″.

1581	6. 14. 8. 15.	0. 27. 20. 0.
16	11. 29. 54. 25.	12. 48.
Martii.	1. 28. 9. 4.	8
11.	10 50. 30	
An. M. T.	8. 23. 2. 14.	0. 27. 32. 56.
⊙ á ı ✱ ♈	11. 3. 18. 33.	
Præcef. Eq	0. 27. 32. 56.	
Loc. Solis.	0. 0. 51. 29.	♈ 0d 51′ 29″.

Differs from Observation 6′ 19″.
viz. above 2h and ½ in time.

By Observation *Novemb.* 18. 1595.
⊙ in ♐ 6° 2′ 30″.

1581.	6. 14. 8. 15.	0. 27. 20. 0.
14.	11. 29. 25. 33.	11. 52.
Novemb.	9. 29. 37. 32.	40.
18.	17. 44. 28.	
An. M. T.	5. 0. 55. 48.	0. 27. 32. 32.
⊙ á ı ✱ ♈	7. 8. 17. 2.	
Præcef. Eq	0. 27. 32. 32.	
Loc. Solis.	8. 5. 49. 34	♐ 5° 49′. 34″.

Differs from Observation 12′ 56″.
viz. above 5h in time.

By Observation *Septemb.* 22. 1597.
⊙ in ♎ 9° 3′ 26″.

1581.	6. 14. 8. 15	0. 27. 20. 0.
16.	11. 29. 54. 25.	12. 48.
Septemb.	7. 29. 30. 12.	
22.	21. 41. 0.	
An. M. T.	3. 5. 13. 52.	0. 27. 32. 48.
⊙ á ı ✱ ♈	5. 11. 35. 12.	
Præcef. Eq	0. 27 32. 48	
Loc. Solis.	6. 9. 8. 0.	♎ 9° 8′. 0″

Differs from Observation 4′ 34″.
viz. near 2h in time.

When Mr. *Street* comes to view these his strange Deviations from Astronomical truth, he will perhaps for refuge fly to a discourse of Parallaxes, or Equations; which if he do, let him remember that by his own Tables the greatest Equation is but 9′ 55″ in time; which in these Examples cannot be brought in to serve him; but if they could', I would fain know what that can stead him, when in motion I prove him guilty of neer as many minutes error, and in one Example 3′ more. And all Astronomers know that the minutes of time and motion are of a

far different tendency and signification. Then if Mr. *Street* shall think to find Sanctuary in Parallaxes, he will be most monstrously mistaken; for by his own Concession (in page 12. of his Book) the greatest Parallax of the Sun is but 15″ and 15″ is but the fourth part of a minute; and how the fourth part of a Minute can salve the error of many minutes, *viz.* 4′ 6′ or 13′ I confess my self purely ignorant; perhaps Mr. *Street's* deep understanding may discover the Riddle.

Refractions, I know Mr. *Street* cannot pretend an excuse from; because they are only made use of in Altitudes, not Longitudes. But least Mr. *Street* should have any peculiar exception against these Examples of Observation, and so deem them erroneous, because his Book will not countenance them; I will give him such another scale of Calculations by the Observations himself hath made use of in his own Book, to verifie the exactness of his Tables.

By

Sect. 2. Mr. *Street* at Odds with himself.

Pag. 97. of Mr. *Streets* Book he hath the ☉ by Observation, *March*, 14th 1583. in ♈ 3° 13′ 41″

1581	6. 14. 8. 15.	0.27.20. 0.
2.	11.29.29.44.	1.36.
Martii.	1. 28. 9. 4.	8.
14.	13.47.55.	
An.M.T.	8. 25.34.58.	0.27.21.44.
☉â1. ✱ ♈	11.5. 53,52.	
Præ. Eq.	0.27.21 44.	
Loc.solis	0. 3. 15.36.	

Differs from Observation 1′ 55″
Differs from himself 2′ 24″

For so he saith by his Tables 'tis ♈ 3° 13′ 12″ when you see it is 2′ 24″ distant from it.

☉s place by Observation, *Mar.* 13. 1585. ♈ 2° 44″ 11″ by Mr. *Streets* Calculation ♈ 2° 44′ 28″.

1585	6. 14. 8. 15.	0. 27.20. 0.
4.	11.29.58 36.	3. 12.
Martii.	1. 28. 9. 4	8.
13.	12.48.47	
An. M.T.	8.25. 4. 42.	0.27.23.20.
☉â1. ✱ ♈	11.5.23.33.	
Præ. Eq	0.27.23.20	
Loc.solis	0. 2. 46.53	♈ 2° 46′ 53″

Differs from Observation 2′ 42″
Differs from himself. 2′ 25″.

⊙s Place by Obſervation, *March* 12. 1581. is ♈ 1° 17′ 37″ by Mr. *Streets* Calculation. ♈ 1. 16. 28″.

1581	6. 14. 8. 15	0. 27. 20. 0.
6	11. 29. 28. 20.	4. 48.
Martii.	1. 28. 9. 4.	8
12.	11. 49. 38	
An. M. T.	8. 23. 35. 17.	0. 27. 24. 56.
⊙ á 1 ✱ ♈	11. 3. 53. 53.	
Præceſ. Eq.	0. 27. 24. 56.	
Loc. Solis.	0. 1. 18. 29	♈ 1° 18′ 49″.

Differs from Obſervation 1′ 12″.
Differs from himſelf. 2. 21.

Sept. 13. 1585. ⊙ by Obſervation ♍ 29°. 39′ 51″ by Mr *Streets* Calculation ♍ 29° 38′. 49″.

	1581	6. 14. 8. 15.	0. 27. 20. 0.
	2.	11 29. 29. 44.	1. 36.
	t	7. 29. 30. 12.	32.
	13	12. 48. 27	
An. M. T.	An M. ⊙	2. 25. 30. 58.	0. 27. 22. 8.
	⊙ á 1 ✱ ♈	5. 2. 18 19.	
	Præ. Eq.	0. 27. 22. 8	
	Loc ſolis	5. 29. 40. 27	♍ 29° 40′ 27″

Differs from Obſervation 0′ 36″
Differs from himſelf 1′ 38″

Now I appeal to the Reaſon of any Man skilled in Aſtronomy, whether Mr. *Street*'s Tables be either more exact, or ſo exact, as other Mens? or if I ſhould allow them ſo; whether Mr. *Street* underſtands his own Tables? ſince by them I have proved his own Calculations from them, to be much wide of them; as in every of theſe four laſt Examples, in the beſt of which he differs from himſelf no leſſe then 1′ 38″, and in the greateſt 2′ 25″, and makes his own Tables the Judge.

But beſides theſe errors, not only in Mr. *Streets* Tables, but in his own Calculations from them, Mr. *Street* hath falſly reduced all *Tycho*'s Obſervations of the Sun, to make them *Quadrare* with his Tables, as the Obſervations themſelves prove, and ſome of Mr. *Wrights* alſo: See Mr. *V. Wings Aſtronomia Inſtaurata*, fol. 94. (*Tycho*'s works being not eaſie to be gotten) and there you will find a Catalogue of all the Suns obſervations Mr. *Street* hath made uſe of; and may alſo ſee how preſtigiouſly he hath dealt in the reduction of each of them for his purpoſe. As for example, *Anno* 1583. *March* 14. at noon, *Tycho* obſerved the Sun in *Aries* 3. 17′ 40″, in the Meridian of *Uraniburg*: Mr. *Street* tells us, he obſerved him in *Aries* 3. 17′. 41″. which you ſee wants but one ſecond

of four minutes from what *Tycho* (and Mr. *Wing* from him) hath ſet it down; and thus it is in all the reſt of the Catalogue. So that you ſee Mr. *Street* can bring the Mountain to *Mahomet*; (i.e.) if his Tables will not agree with Obſervations, Obſervations muſt, and ſhall with his Tables. But Mr. *Street* hath miſſed in that alſo; for notwithſtanding all his care, cunning, ſleights, and jugling, and playing faſt and looſe, he will be able as ſoon to tranſmute all the figures in his book to Stars or Diamonds, as to reconcile his Tables to Obſervations, or indeed the Obſervations to his Tables; yea, though he ſhould ſtare and pore another eight or nine years about it! He who hath *Mercury* in *Piſces* in oppoſition to his Aſcendent at birth, and *Luna* in ☌ ♄ *in decima domo*, cannot but make a mad Aſtronomer; although he be confident and conceited, (as *Luna* in the exaltation of *Mars*, in *Sextile* of *Mercury* may make him) yet he never attains to a capacity of doing any thing excellently, but will be alwayes unfortunate in his attempts, if Aſtrologers ſay ſooth. And if Mr. *Street* had any ſuch Poſitions in his Nativity, he could not but make mad work; however ſince naturally he is deſtined ſo to do, let him be excuſed.

If

If Mr. *Street* be thus ſtrangely miſtaken in the **Suns** place, how much muſt he vary in the reſt of the Planets? ſince his place truly found, is the *βάσις* of all the reſt. The building of that houſe cannot long laſt, or do the Owner any durable ſervice, whoſe foundation is corrupted and rotten. That perſon is rather to be pitied then embraced, that in eight or nine years ſtudy, brings forth the birth of the Mountains!

And truly we hope by theſe Examples he may examine the reſt of his Tables, for they are all falſe. Now being fully convinced what weak ſtuffe he writes, his utmoſt hopes are, (as I underſtand from his friends) that though he be miſtaken in Aſtronomy, *&c.* yet he hopes to prove himſelf an honeſt man, and had the confidence to dedicate his Book to the King: And though things were not ſo fully demonſtrated as to ſatisfie every Reader, yet he thought his Majeſty would never take cognizance of it, being not worth his peruſe, but give him ſomething for his Book, and let him go. And now by theſe means he goes about to prove himſelf an honeſt man: Juſt like the honeſt man, who when he had cut a purſe, put it ſlily into another mans pocket (after he had taken out the money) that ſo this other

might be ſhamed for it. And I hope you are now, Gentlemen, able to judge, whether Mr. *Street* be not as well a good Aſtronomer, *as an honeſt man*: Much alike, much alike: I am no enemy to any man, but a friend to truth and loyalty, doing good for evil to all. To conclude, I know no exception remaining, unleſs like his, who putting a Bond in ſuit, when the Defendant made proof of payment, replied, The Condition of the Obligation was ſuch, that he ſhould content, ſatisfie and pay; and therefore though the money were all paid, yet foraſmuch as the Plaintiff was not contented, the Bond was forfeit. Now I hope the Reader can bear witneſs, that you are by this time ſufficiently *paid*, and, I hope, *ſatisfied*: But if we muſt never have done till you be contented, I am afraid we ſhall die in your debt. And ſo I leave Mr. *Street* to Repentance, hoping to hear of his content and amendment of manners: I have charity to think *Thomas* a man of a tender Forehead (after ſo much inſolence, grounded upon arrogance and ignorance) that he will leave Aſtronomy to better Wits, and learn his Prayers, leaſt his Soul be infected as his Body is troubled with the Scab, or his Book with the Scurvy.

And

And is not Mr. *Thomas Street* now a fine Gentleman, much like his Brother *William Lily*, (who with an upright ſoul cryes *Hoſanna* to *Cromwell*, and ſo he deſires to be remembred) crucifying the King in contrived Characters of a ſcandalous Genealogy. Note (ſayes *William*) *All Kings ſince* William *the* Conquerour (*who was a Baſtard*) *have deſcended from his Iſſue, and have been baſely begotten*: Lilly's Ang. p. 17. 1655. Then again he calls the King, *a Pyratical Prince*, and *young Cockrel*. Are not theſe brave Fox hounds! they hunt in their couples, to catch gain, and ſpend Loud, crying out flatteringly, *Charles the merciful*. Some ſay theſe are Gentlemen of noble Families, but *Clarenceux* the King knows not their Coats of Armes, *&c.* only an antient Pedigree you ſhall find in *John* 4.44. in theſe words, *Ye are of your father the Devil, and the luſts of your father ye will do; he was a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him; when he ſpeaketh a lie, he ſpeaketh of his own, for he is a lyar and the father of it: Fill ye up then the meaſure of your fathers; ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell!* Mat. 23. v 32, and 33.

An

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1. *Will and diligence.* 2. *Of the difference of Sapience and prudence.* 3. *Of the mind and ſoul.* 4. *Earthly Judges.* 5. *Of the ſervants of ſouls and ſpirits.* 6. *Meſſengers of ſpirits.* 7. *The power of ſpirits in receiving ſhapes.* 8. *Motion of the ſpirits and members.* 9. *That the Æther carrieth the ſoul and all his beams down into the body* 10. *The excellency of man.* 11. *The nature of Age and Youth in cold and hot Countries.* 12. *Of Stars and Prophets.* 13. *That a beaſt may put on manly nature.* 14. *Of a Mole.* 15. *Of the degrees of Nature.* 16. *Of the cauſe and cure of Kind.* 17. *To mend man in nine or ten off-ſprings.* 18. *The nature of Parents.* 19. *of Diſeaſes and Leproſie.* 20. *Wit and madneſs.* 21. *The cauſe of fooliſh bodies and the mixture.* 22. *The cauſe of Vertue.* 23. *The cauſe of manners.* 24. *Of the will and mind of Man and Stars.* 25. *Of the place of the Sun, Air, and food.* 26. *Of the Poles of the world.* 27. Pepper *turned into Ivy* 28. *The cauſe of diſtempers.* 29. *The cauſe of monſtrous children.* 30. *The cauſe of madneſs.* 31. *The cauſe of joy or fear.* 32. *How to temper the heart and liver.* 33. *Of that proceedeth from the heart and liver,* &c.

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19. *Of the ſpirit of metals*: 20. *Of a natural ſtone that conſumeth all the fleſh and bones of a dead man in fourty dayes, and of other things*: 21. *Why Copper-water parts ſilver from gold*: 22. *Hot ſtomacks*: 23. *Directions to Philoſophers*: 24. *Examples*: 25. *How Gold got its high red colour*.

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What the *Pantarva* is: The true matter in Nature and Art: The manner of working Canonically and orderly made manifeſt in this Book.

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BOOK.

BOOK. V. CHAP. I.

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1 *Of the Original of Gold*: 2 *Of Sperme*: 3 *Of the firſt matter of Metals*: 4 *Of the difference of Gold*: 5 *Of the difference of Climes*: 6 *What Salt, Sulphur, and Mercury are*: 7 *Of the vertue of Sulphur of Metals*: 8 *Of the nature of Mercury*: 9 *of Salt*: 10 *of Gold*: 11 *of Silver*: 12 *of the Preparation of Gold*: 13 *of* Aurum potabile, *and oyl of Gold*: 14 *How to make them*. 15 *The ſecond proceſs*: 16 & 17 *The third proceſs*: 18 *The true oyl of Gold*: 19 *The Child of Gold*: 20 *The Sun of Gold*: 21 *The Moon of Gold*: 22 *The Star of Gold*: 23 *The Rainbow*: 24 *How to make* Aurum Fulminans.

Chap. II.

1 *Of* Acetum Philoſophicum: 2 *Of* Aqua Martis: *Note this Water cures or remedies theſe diſeaſes and infirmities*; viz. *the Canker, Conſumption, Convulſions, Cholick, Deafneſs, Inflamations of the Eye, Excorations, helps Digeſtion, purgeth Choler, cures a quartain Ague, Apoplexie, Aſthma, obſtructions of the Bladder, preſerves from Abortion*: 3 *Of* Aqua

Aqua Martis Subtilitatis : *Note it is good againſt gripings of the Belly, attenuates thick Flegm, cures the Falling-ſickneſs, and Faintings, and helps Obſtructions, eaſeth hot pains, and cures the Palſie* : 4 *Of* Filius Solis Cœleſtis: *Note it helps to ſtrengthen the head and brains, purifies the blood, cures the Gout, Pox, Puſtles, and preſerves againſt putrified Air, helps the head, and takes away the ſcurfe thereof and the ach or pain, helps the paſſions of the heart, ſtrengthens hearing, cures hydropical diſeaſes, obſtructions of the Reins, Ring-worms, and Hyſterical paſſions*; 5 *How* Stella vitæ *is made*: 6 *How* Filia Lunæ Cœleſtis *is made*: *Note it cures the Scurvy inward and outward, Inflammations, diſtemper of Kidneys, ſtrengthens the ſight and ſinews, purifies the skin, and makes it look fair*: 7 *How* Ignis vitæ *is made*: 8 Adjutrix vitæ: 9 Salus vitæ: 10 Sanguis vitæ: 11 *How to make* Amicus vitæ: 12 *And* Succus vitæ: 13 *Of the water of* Venus *in* Virgo : *Note it cauſes Women in travel to be delivered without pain, cures the Wormes in the belly, and helps the griping of the Guts*: 14 *Of the water of* Mars *in* Aries: *Note it preſerves from grey hairs, helps the head and the pains thereof*: 15 *Of the water of the* Sun : *Note it helps againſt madneſs, quickens dead members, and cures all diſeaſes in the head or heart*: 16 *Of the water of* Saturn *in* Libra:

bra : *Note this cools hot Reins and cures the Pox*: 17 *How to make* Medulla vitæ: 18 *Of the water of* Mars *and the* Moon : *Note this cures the Canker in the breaſt, and all obſtructions in the breaſt, it cureth the head pains and* Gonorhea's, &c. 19 *Of the water of* Mars *in* Cancer : 20 *Of the water of* Venus *in* Libra : *Note this provokes venery and urine, and cures all diſeaſes in the Reins*: 21 *Of the water of* Venus *in* Scorpio: *Note this is a ſecret water for women and ſo not to be ſpoken of by a young man, ſo much a ſtranger to them*: 22 *of the water of the* Sun *in* Virgo: *Note it cures the twiſtings of the guts, and all pains in the belly*: 23 *Of the water of* Jupiter *in* Capricorn, *Note it helps ſwellings in the knees, thighs and feet*: 24 *Of the water of* Mars *in* Cancer : *Note it cools Inflammations of the breaſt* : 25 *Of the water of* Mercury *in* Virgo : *Note this water helps all pains in the belly*: 26. *Of the water of* Jupiter *and the* Moon : *Note it is excellent good for the wind in the ſtomack, gripings of the ſtomack, inflammations of the ſtomack, and cleanſes the ſtomack*: 27 *Of the vertue of the Geomantick Figure and the Sun*. 28 *Of the Geomantick Figure and the Moon*: 29 *Of the water of the* Moon *in* Scorpio: 30 *Of the Figure of Geomancy and the Light of Aſtromancy*: 31 *Another Figure of Geomancy, and a Planet of Aſtromancy*:

mancy: 32 *Another of wonderful vertue*: 33 *Of the water of* Jupiter: 34 *Of the water of the* Sun *and* Mars *in* Aries: *Note it is very good againſt all diſeaſes in the head, heart, and privy members*: 35 *Of making ſpirits*, &c. 36. *To make a Vegetable yield his ſpirits*, &c.

Chap. III.

1 *Of the Eſſence of a Herb*: 2 *Of the appearing of the Idea of a Herb in a Glaſſe*: 3 *Of a wonderful famous Medicine experienced by the* Roſie Crucians: 4 *Of its vertue*: 5 *How to turn Quick-ſilver into water without mixing any thing with it, and to make thereof a good purgative and diaphoretick Medicine*: 6 *Of the Fragrant Oyl of* Mercury: 7 *its vertues*: 8 *its uſe*: 9 *to make a Spirit of Honey*: 10 *Of the Quinteſſence of Honey*: 11 *Of the Oyl of Honey*: 12 *Of the Eſſence of Honey*: 13 *Of its vertues*: 14 *uſe*: 15 Fortuna Veneris, *and of the vertues and uſe*: 16 Aqua Magnanimitatis: 17 *The famous Reſtorative of* Plato *and* Pythagoras. 18 *Of* Paracelſus Homunculus: 19 *The proceſs*: 20 *The ſecond Rule*: 21 *The third Rule*: 22 *Of the vertues and uſe of it*: 23 *How to make artificial fleſh, and of its vertues.*

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Chap. IV.

1 *The way to raiſe a dead Bird to life.* 2 *Of generating many Serpents of one*, &c. 3 *To purifie and refine Sugar.* 4 *To make a Vegetable grow and become more glorious then any of its ſpecies.* 5 *To make a Sallet grow in two or three hours.* 6 *To make the Idea of any Plant appear in a glaſs, as if the very Plant it ſelf were there.* 7 *To make Firre-trees appear in Turpentine.* 8. *To make Harts horn appear in a Glaſs.* 9 *To make golden Mountains to appear in a glaſſe.* 10 *To make the World appear in a Glaſſe.* 11 *To make four Elements appear in a Glaſſe.* 12 *To make a perpetual motion in a Glaſſe.* 13 *To make a Luminous water that ſhall give light by night.* 14 *Of a room that ſhall ſeem on fire if you enter with a Candle.* 15 *To make a powder, that by ſpitting upon it ſhall be inflamed.* 16 *To make a Loadſtone draw a Nail out of a poſt.*

Chap. V.

1 *To make Quick-ſilver malleable in ſeven hours* 2 *To reduce glaſs into its firſt principles*, viz. *ſand and ſalt.* 3 *To write or engrave upon an egg, or pebble, with wax.* 4 *To make* Pearl. 5 *To make* Arabian *perfume.* 6 *To make ſtrange Oyles and Liquors.* 7 *To make Steel grow like a tree.* 8 *To melt any metal in*

the hand without burning of it. 9 Secret observations. 10 To extract a white milkie substance from the raies of the Moon.

Chap. VI.

1 To condense air in summer. 2 How to fix two volatile Salts. 3 Of a Rosie Crucian Medicine, and its use and vertues 4 Another. 5 Of a Cordial Tincture, and its vertues. 6 Another of excelent vertue, and its use. 7 To reduce distilled Turpentine into its body again, and of its use and vertues. 8 To make a distilled Oyl out of any Hearb, or Flower, or Seed in an instant without a Furnace. 9 To know what Metal there is in any Ore. 10 A pretty observation upon the melting of Copper and Tin together. 11 A remarkable observation upon the melting salt Armoniack, and Calx vive together. 12 A cheap powder like unto Aurum Fulminans. 13 To make an Antimonial cup, and to cast divers figures of Antimony.

Chap. VII.

1 Of a Water to cause hair fallen to grow again 2 A Water to cause hair taken off never to grow again. 3 How to make another. 4 How to take away spots in the face. 5 A Water against scabs. 6 To preserve the sight. 7 Another Water. 8 How to restore the sight of an old man. 9 How to cure the Gout. 10 To cure the Web and

and spots in the Eyes. 11 How to cure Tetters, Fistulaes, Cankers, &c. 12 How to cure the redness of the face, and beautifie the skin. 13 Another. 14 Another of the same vertue.

Chap. VIII.

1 How to cure inordinate Flux of Teares, 2 Or thus. 3 How to cure red Eyes. 4 How to cleanse and dry a sharp Ulcer. 5 How to make white Teeth. 6 To take away the marks of the small Pox. 7 To cicatrize Ulcers. 8 Another thus. 9 To cure Ulcers. 10 Of hollow Ulcers and their cure. 11 Of a cicatrizing Water. 12 Of curing Wounds. 13 Another Water. 14 To make teeth white. 15 Of the Collick, how to cure it. 16 To cure a cold stomack. 17 Of Sage water. 18 Of Lavender water compounded, and its vertues and use. 19 A pectoral water. 20 Another. 21 Aqua Splenetica and its vertues. 22 Aqua Febrifuga and its vertues. 23 Aqua Damascena, Odorifera, and its vertues. 24 Aqua Hysterica, and its vertues. 25 Aqua Niphritica. 26 Aqua Aperitiva, and their vertues and use.

Chap. IX.

1 How to make the golden tree of Philosophers. 2 To make the tree of the Sun. 3 To make Gold grow in the Earth. 4 Of the gold in Marcasite. 5 Of preparing of it. 6 Of the

vertues of prepared Gold 7 *Of prepared Silver.* 8 *Of* Beata's *Medicine.* 9 Beata's *green Oyl of Silver.* 10 *To make Oyl of Silver.* 11 *To make a liquor of Silver, that it ſhall make the glaſs wherein it is ſo exceeding cold, that no man is able for the coldneſs thereof to hold it in his hand any long time.* 12 *How to make Silver as white as ſnow.* 13. *Of Silver Trees.* 14. *Of preparing Philoſophers Gold and Silver.* 15. *The proceſs of the Terreſtial* Hali Celi. 16. *The Proceſs of the* Pantarva. 17 *The* Proceſs *of the* Roſie Crucian *Medicines, and of their diſſolving Gold.* 18 *The Proceſs of the* Panarea, *and* Hermes *Medicines.*

BOOK VI.

THis Book was deſigned to ſhew the uſe of the Figures of Aſtromancy and Geomancy in all the other, both for the day and hour of the working; but becauſe it doth not, you are to read, 1. *The Holy Guide*: 2. *The Harmony of the World*: 3. *The Caballa, or Art, by which they ſay* Moſes *did ſo many Miracles in* Ægypt, Joſhua *made the Sun and Moon ſtand ſtill, and* Elijah *raiſed the dead*: And 4. *The Temple of Wiſdome* together;

together; theſe ray their Light to each other, and by one you may ſee and underſtand the reſt: 1. *The Idea of the Law:* 2. *The Idea of Government:* 3. *The Idea of Tyranny.* 4. *The Fundamental Elements of Morral Philoſophy, Policy, Government and Laws,* are to be read after the method they ſtand, and in theſe books you may find the names of all his books: and this is thought good to advertiſe the Reader of, leaſt hereafter the Bookſellers ſhould cozen them, by printing other books in his name he never writ, and ſo abuſe him, as *Peter Cole* doth Dr. *Nich. Culpeper.*

To conclude, In all your works you muſt obſerve well the Aſcendent, his Lord and the Moon, and fortifie them, let them be in their Exaltation the day and hour you begin any thing in this Book, and beholding the Fortunes with Sextile or Trine Aſpect, from Angles; this you may read at large in *The Harmony of the World*, and in our *Cabballa* Next after you have erected your Figure of Aſtromancy, you muſt project a Figure of Geomancy, and obſerve how they agree, and whatſoever Medicine you are to make, or Metal you are to prepare, the Figure of Geomancy will direct you to its vertue, and how to uſe it; the time when to uſe it, note you muſt obſerve.

The

The Index.

The Figure of Aſtromancy, which being ſo fortified, you muſt prepare and give your Medicine to your Patient at that moment or minute of time, and God proſper your work.

In all the ſecond Book you muſt obſerve the Aſcendant, and his Lord, and the Moon, which being fortified in Angles in their own houſes with good Aſpects, then you muſt have ready a Figure of Geomancy; and your Figures agreeing thus with the numbers and names, the year, month, day and hour, and then the Aſtral Meſſenger will fall down upon the Matter, and perform, they ſay, incredible, extraordinary effects, and direct you (they ſay) to the way to happineſs, knowledge of all things paſt, preſent and to come; and lead you the way to long life, health, youth, bleſſedneſs, wiſdome and vertue, and how to alter, change, cure and amend the ſtate of the body in young or old; and how to prepare and open the bodies of Gold, Silver and other Metals and Minerals, and fit them for your purpoſe. Now *The Temple of Wiſdome* teacheth you theſe things; and ſo we refer you to it.

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