THEMIS AUREA.

THE LAWS OF THE FRATERNITY OF THE ROSIE CROSSE.

Written in Latin by Count Michael Maierus, And now in English for the Information of those who seek after the knowledge of that Honourable and mysterious Society of wise and renowned Philosophers.

Whereeto is annexed an Epistle to the Fraternity in Latine, from some here in ENGLAND.

LONDON, Printed for N. Brooke at the Angel in Cornhill: 1656.
To the most excellently Accomplish't, The onlyly Philosopher in the present age: The Honoured, Noble, Learned, Elias Ashmole, Esq.

SIR, O few and precious is that number of the sons of wisdom, which the Creator (so many Jewels) hath laid up in his Treasury from the beginning, for the adornation of the World, as that more then one cannot be afforded to stand as a Golden Candlestick.
The Epistle
for the holding forth that Lucerna Dei to the sons of men, by the light whereby the most reclusive Mysteries, both natural and divine, may in some measure (such as is fit for us to know while we remain in these earthly tabernacles) be discovered to those diligent & humble seekers who make it their business to search after the knowledge of the Creator in the work his hands have made.

That this was the principal end and design of the divine goodness in bestowing your self upon the world, we are fully convinced by those Scintillations which our eyes (dim as they are) have seen darted from...
Dedicatory.

that uxor solis which hath its habitation in your breast: and although we should be frustrate of our ends in the present design, tis an happiness great enough that we have lived at such a time, and in such a place as hath given us the opportunity to know and be acquainted with a man in whose bosome God hath so abundantly stored up the treasures of all sorts of wisdom and knowledge. The main of our wishes are that we may so acquit our selves as that you may have no cause to repent of those kindnesses and respects where with you have or shall honour

Your servants,

N. L. H. S.

T. S.
The Preface.

The Goddess Themis after the Deluge being asked of Deucalion and Pyrrha, how Mankind swept away with the overflowing of the Waters, should again be restored and multiplied, commanded them to throw over their heads the Bones of their Great Mother: the which Oracle they rightly interpreted concerning the stones of the Earth, and thereby attained their desired end; For which cause Themis was afterwards accounted the first Promulgatrix of Laws. But without doubt Her answer was not thus understood by the ancient Poets, who supposed that she rather meant that Mankind was generated by two stones, the Male, and the Female, whence proceeds the wonderful multiplication
The Preface.

cation of that Golden Medicine: For the Man Deucalion, and his Wife Pyrrha are the Gabritius and Bria, the Sun and the Moon, which two by projection of their Specifick stones can multiply even to a thousand. Pyrrha within is ruddy, not unlike the colour of Flesh, although Her outward garments are white, and some have named Her according to her cloathing: Deucalion is a Lyon, not in body, but spiritually; not in shape, but operation; because He is so cruel to his Wife that he kils her, and then bewraps her with his bloody manttle. But very few have attained the true knowledge of the Oracle; since most men apprehend it to be only an History, and thence draw some wholesome Morals, which have have no place, neither were they ever intended.

And now this Title is vindicated, viz. why we call it the Golden Theor, which
which I Dedicate to the Courteous Reader.

For seeing it is as much the property of a man to reason, and judiciously to determine, as it essentially belongs to a bird to fly, or an horse to run and traverse the Fields; we would not impose on any, or seem to deprive them of their native freedom by captivating any one's Judgement.

It is said of the whetstone, that being it selfe blunt, yet it sharpens other things; and though the Steele and flint have not actually fire in them, yet being struck against each other, they mutually send forth sparkes; give me leave (I pray thee) to apply. For if thou reapest any profit hereby, I shall think my self to have been serviceable.

Be Candid and Farewell.
Viris clarissimis, sapientissimis & vere Philosophis, Fratribusq; conjunctissimis
R. C.
S. P. D.
Theod. Verax.
Theophil. Cælnatus.

Cum oculi nostri Humum & Terrena quælibet despicientes, in Altum paulo sublati essent, aciem colectis una radiis fixerunt, ut Cælum & Æthera sin minus penetrare, ad illa tamen sine piaculo collimare possint; etenim apud nos haud leve habebatur solatium, intueri raptus, & mirari ea quæ capere non licuit; & sanè Emulatio tantum pia erat, et non nisi impetus ferri, quod consultiis ire metuimus: penna nostra dum humilis fortè pulverem tutè excitasse, sed ambitioso
bitioso admodum volatu ruinam ve-reatur, cadat tamen in aquas, ut An-dacie crimen eluat; immo cadat, in a-
quas qua solum longè supereminent; adeò ut aliqualis fuerit gloria labi, & quodam desicerimus Triumpho: sic meteora castra secreta micant & ter-rorem dirò incutiant præcipitio. Verùm
nos tum Pietate, tum candore vestro
tanquam alio utrinqu; expansis suffulti,
& suprà Livorem sordide reptantem,
& suprà Insittiam inerti pondere de-
gravantem, facile erigemus.

Quidni igitur ipso in vestibulo sal-
vam esse rem auguremur? quocunqu;
enim judicium de nobis feratis, idem
emolumento erit, fi blandum; mox
facilem gratulabimur Favorem, si modo
severius, quantò magis miserì indige-
mus, tantò amplior Benevolentiae anṣa
conceditur.

Et vobis nimium molesti, & nobis
ingrati essemus, si à capite ad calcem
bodierna causaem querelae enarraremus;
utcunque, tamen cùm taciturnitas aut
stultitiae
multitie sit judex, aut superbia, utramque vitabimus, nè in Scyllam incidamus aut Charibdam. Juvat igitur (Pace vestra) totam miseriam seriem breviter percurrere, ut inde quietem & solamem speremus; sequidem aliquid insorboni levamen est ærumnas effutire.

Nobis serio persistentibus Philosopham à Scholis corruptam esse, & quotidiem magis horrenda quam ipsa Africa parturire monstra, illicco terrer i capimus, & illam debinc tradare perhorruimus; ecquis enim sui compos pectori serpem admovebit, ut vivaciori pungat aculeo? ecquis (perituri instar natatoris) fallaci unda attolii optabit ut celerius imum petat, ut profundius immergatur?

Aristoteles, uti & ceteri ejusdem facine, Philosophiam nostram impotenti sua gloria studio ancillare eoe-gerunt, & nulla bodie veritas esse creditur, nisi quam illi invenerunt: sive nobis placita obtrudunt, & scientiae avidos adunco servituti bamo inescare. Solenti
solent; sed ingrati ingenuis, si non tur-
pes habentur Tituli quos aliena illis
inscribit ignominia; nec laude dignum
est, per quorundam ruinas, quasi tot
gradus, sublimia ambire.

Non est nostrum tot scripta secretis
luxuriamentia igni tradita hic deplorare,
quorum Splendor satis emicuit, dum
cremarentur; nec omnino incredibile
est scintillas multo licet cine re depres-
sas, aliquando clarissimâ eruptiontirnas
face.

Nescit prosecto veritas ullas fallendi
technas, quæ larvata non incedit, sed
nuda, ut sine nœvis & errore se specta-
toribus exhibeant; unica hæc sibi con-
 sistat, & quamquam plurimi ejus nomine
utantur, ut tuto nihil cogitantes deci-
piant, illa tandem fallere prorsus nescia
mendaces detegit; qui interim eam
officiœse insertantur, non solum ipsi
statutam attingent metam, sed veste-
gia post se linquent quæ alios pari fel-
licitate ad eundem literaturæ api-
cem ducent.

Nos
Nos etiam prosperum nobis sponde-
remus exitum, si neglectis (ut justi\'be
philosophastri ambagit\'i (quod per-
qu\'am difficile est) paucorum passus, li-
cet non aquare oculo, tamen concomi-
tari caleremus: miseri ab\'ue in lu-
mine h\'aremus, \& nisi aliquid quasi \'a
Caelo nobis viam calcandam indigetet,
commune pariter nos manet Fatum,
\'enes erimus Elementarii. Pudet, ben
pudet! nos cantilenis nescio quibus
allici, qu\'ae demulcent, jux\'\a ac conso-
piunt, pro comperto habemus plus qu\'am
mille hominum mira consentiendi ig-
navia perisse; profit interim, nobis
ed\'a aliorum periculis cura, \& se
modo daretur optio, nos collu\'\atione
mori qu\'am desperatione supina \'absor-
beri maluimus.

Vos itaq\'e (viri Prudentissimi)
\'ota nostra sollicit\'e petunt, \'enes quos
\'est opem ferre; tert\'u\'atis nostra sat
consci\'ii sumus, \& ide\'o remedium qua-
\'rimus: leibali nondum (uti sperare est)
morbo laboramus, quippe qui male \'nos

habere
habere probè adhuc sentimus; & ille calamitatem prope videtur evasisse, qui stuporem excussit, & ad se rediit.

Languentes fere spes nostras steriles quos mitiore humanitatis jubare animastis, & in vindemiam canescere justistis; adeò ut libera jam certe eruditionis pateat Janua: rema imposte- rum Artibus non Ultra sigat vos enim excorsi estis ubi alii omnes Finem statuerunt & columnam. Veluti etiam enarrabiles sunt vestri quavis Facultate progressus, ita & Clementia Panegy- rim superat & vel inde licet conjiciere vos omni numero absolutos, quia tam mites & blandi estis: ii solùm Frontem contrabunt, qui in rugis inscitiam latere volunt, qui omnes in partes suas trabent, eosquè satìs cum imperio cogent assentiri, quibus adversaritiment.

Ignoscite nobis (viri Spectatissimi) si inepte efferamus illa, quorum adhuc ignari sumus; certè elaboratum exigit oncomium, quicquid sub vestrum titulo
Fama vestra seipsum sola valuit ebuccinare: nobis tan-
men farre et surrure liceat tantis No-
minus litare, quae cum (uti par est) nudi non possumus, nobis venerari 
religio erit.

Libellum vestrum omni ex parte no-
bro animo usq; congruum quasi nobis 
blummod conscripta suisse opinemur,
&t revera Providentia baud vulgaris
rat, quae nos e Cimmeriis plusquam te-
rebris nonnibil eduxit, et in dubia luce
ollocavit, quae Solem mox oriri efficiet,
t optatam dabit meridiem ubi nulla 
ferè umbra, aut saltem brevissima se 
nobis sociabit.

Nos non sumus ex eornm numero, qui 
lati nimis, cachino et sannis solent 
accipere, quae Institutioni sua non 
mandrant perinde acsi Doctrina illis tam 
&to vinculo alligata effet, ut nemo sine 
orum consilio illam adire, aut salutare 
possit: nempe Hi fastuose sunt Peripa-
etici, qui in Aristotelis verba jurarunt, 
qui Ethnico dedere nomina, in summ 
exituin
exitium Fideles; Hi sunt qui inan.
aurata tumentes, orbem iis angustum ni-
mis conqueruntur, qui Axiomata satis
larga tradunt cuius rixae apta, idemq;:
iisdem ferè verbis modo aiunt, modo
negant: Atq; Hi (Boni viri) strenu
audiunt veritatis Patroni! sed nondum
quem solvere non possunt, risu disrum-
punt, probe enim aliorum laboribus
multum incident, quos in exile corpus
mox odio marcescere videre erit.

Vobis nauseam crearemus, si inceptias
quibus eorum Libri scatent, in medium
proferremus; quotiescunque enim mag-
num aliquod mysterium tractandum
venit, id vel dubie et obscurè absolunt,
vel prorsus negligunt: Quis ab Aristo-
tele materiam ediscet? quam cautus
occultare voluit, nè inscitiam proderet;
verum quia admodum difficile est arc-
cana bea rimari, an idèd tutum est
errare? majori quidem commodo id
penitus latet, quicquid in ulterius dam-
num explicatur: fortassìs multi ingenio
pollentes materiam hanc invenire ag-
gressi
Nescimus quonam Privilegio Aristoteles Antecessoribus eruditione cedens (utinam et animi simplicitate) se om-nem veritatem detexisse iactitetur; suas enim habent Litterae vices. Cum itaque Aristoteles omnium atates hominum non vixerit, absit ut nos (nisi in poenam) vivos cadaveri jungeremus, ut scriptis samâ desuntis, nova inventa colloca-remus.

Philosophia antem vestra (viri eruditissimi) non est hisce nugis referenda, sed abditissima Naturæ secreta clariss-ime pandit. Parum Janè laudis est rilia feliciter indagasse, utrum producit se apides, quos nemo colligit; illud solum nudo vobis dignum, quod alios lassavit; sùmi qui omnium ferè oculos extin-
cere, vestros reddiderunt acutiores. Philosophia etiam vestra modesta est, quae verò docta, quippe quæ est æterna, originem S. S. Scripturis debet, ex quis veritatem tutâ discernere licet; nihil a sicut eidem.
siquidem illi vec suspicatui habeere pos-
simus, multò minus erroris arguere : 
cùm igitur unusquisq; Sacram paginam 
volvat, quorum falsa improbo labore 
amplectimur, & fugitivam deperimus 
umbram ? cur gradum fìstimus? quin 
materiam cujusq; rei è Bibliis eruamus; 
nam plusquam verísimile est Deum, 
qui liquidum illud Naturæ creavit id 
optime proditurum; siquis scriptis hìce 
incubuerit, brevì seìret a qua materia 
omne quod vivit, tanquam tot rivuli a 
mari suam hauèt originem, nec non 
in illam ludente paulisper undà exòne-
ratur.

Qui pertinacitèr negant quośdam 
esse viros quos Deus selegit, ut intiìnè 
mysteria cognòscant, summam paritèr 
Creatoris curam tollunt, qui nihil nobìs 
utilè & necessarium negabìt. Qui enim 
totam universi machinam in humanì 
generis usum fabricatus est, tum in sui-
ipsìus gloriam, tum in nostrùm com-
moda ejus opera intelligi voluit ; Quo-
randum igitur mentes è cælo eluminà-
uit
vit, & cogitationes quid planè divinum meditantes indidit, captus sanè nostè adeo humilis est, ut plurima supra vires experciatur; perpetuis torquerti studiis, solitum non concedere oculis somnum, penes nos sunt; sed nisi radii cælestes in mente accendant diem ipsi, nox oritur vigiliis; nisi Deus serè insperato super veniat auxilio, ipse labor est tantiun operosius otium.

Dens igitur Ter opt. Max. uti duo primâ mundi origine creavit Lumina, quibus omnìa conspici ac illustrari pos tit, ita quorundam animos tanta Luce effudit, ut Solem ipsum, Lunamque, nè lüm occæcati intueantur, ut creaturis face illa cælesti præsit, et florere eas efficiant: ita Chaos literaturæ in glo iosam evasit fabricam, cœlum in ter as descendit, utrunq; centrum semotæ superficie semet in conspectu dedit, et quia adhuc majora, audemus dicere ea nosdam non latere.

Verum hanc esse Societatem Vestram nis Deus oracula apertit, multa sunt

a 2

Alia subinde Ratio est quia admodum pauci estis: vulgus multitudo est, sed rudis, nocetq; illi in altum spiranti propria moles, cum interim unus aut alter mira se moveant agilitate, & superas evadant ad auras: vilescit porro quicquid temerariis omnium manibus trahatur; sagax igitur Natura divitiâ intimo sinu occultavit, nèsordescerent: ita
ita sua habet & Ars penetrabilia; illius
potestas sunt Gemmae; effodiendum est
Aurum, Divinum etiam opus est auxilio
et hac ita & illa investigemus.

Fama Vesta in linguam translata
Anglicanam ad nosstras manus pervenit
edita simul Praelectione Viri Illustriissi-
ni E. P. Orbis Britanicci Solis) in illa
scriptis vos plures modo dignos in
societatem adoptaturos:

Ite hinc procul ite Prophani. Non de-
et omnes eiuscensarum farinae homuncu-
nes in tantam Humanitatem involare,
ut alios spei melioris eam ante pedes
ostam conculcare: accerrima interim
nobilis exorta est pugna, ut poeto qui nos
anti favoris imiuteros negare non
ossumus, sed tandem impotentia nobis
is a est Vesta Gratiae succumbere, sec
auvisum sumus, quia victi, & vestrum
coetulumur Laurum.

Ceterum amputato uno Hydreae capite,
find subinde se attollit, adeo ut Infor-
mum nostrum damno videatur vires
quis visisse, ad illud igitur tanquam
Virtuti
Virtuti affine contendimus, quod difficultatibus acsi numero satellitio constipatur: Nobis anfa desuit ad vos mittendi; ubi terrarum vos quærerent Epistole non satis constitit, quibus nominatim literas inscribere æquè incertum; siquidem & Nomina, uti & degendi locus quoscunque nisi vos ipsos latent.

Paulatim, itaq; invasit animos Tri-Stitia, & Queruli, uti accidere solet anxïis, hæc verba ejulavimus. Quid proderit nobis manus auxiliatrix quæ calamitatem nostram non attingat? Sint Fratres R. C. Viri Sapientissimi, etiam & Benevoli; quid inde hoc solatii, nisi nos beneficiorum compotes simus? id sanè nos magister torquet, quod in deliciis habitum non confequamur, uti sitim accendit augetq; aquarum secuturigo è longinguo sita; sic novissima fœlicitas ærumnas reddidit acutiores; ille enim qui semel frustra speravit, est bis miser.

Altum
Altum subitò exoriri silentium videbatur, & sacra vox d'ò μὴν αὖν hunc retulit Responsum. Quam sollicitè ambitis Fraternitatem, tandem Dei gratiâ invenietis; vota vestra non irrita in aerem evanuerunt; haüd dubio qui ejusmodi scintillam primò accendit, eandem in flammam erumpere & potest efficere & vult: pergatis itaq; tanto flagrare discendi studio, & ascendet ad nos licet obtortâ face ardens industria.

Auditis hisce, timorem omniam ferè membra modo occupantem abjecimus, & quas redivivis spiritus etiam & agiliores rediere; omnia deniq; superrato dolore Gratitudinem spirarunt; multum vel ipso lapsu profecimus: sic flores imbre nonnihil depressi, vegetiores evadunt, & ed latius expandunt folia, quod compendiosius contraxerunt.

Plusquam verisimile est multos auro allectos Societatem vestram optare;

Vobis interim (liri Doctissimi) nec mirum videatur nos inter tot calles miserè lafatos ad Mercurios Indices accedere qui terendum praemonstrantiam. Multi profectioniscribendi pruriti laborantes Artibus scabiem induxere: Hic ad magnum Elixir contendet, ille ad Panaceaum uterae, etiam Enigma-
ticè
tice scribit ut obscuritate decipiant:

Quot homines totow vitæ curriculo in-
durarunt, ut quod Author ipse non in-
tellexit, in eo invenirent? quem igitur
in exemplum proponere difficile ad-
modum est judicatu, etenim sat liquet
illos qui igne Fatuo illusi sunt, alios
etiam, ne ipsis ridiculo sint, in eandem
provocare sortem: ita multum juvat
infelices miseriae socios habuisse.

Ne igitur inconsulti habeamur, qui
pretis Pseudo-philosophorum promis-
lis, toti veritatem indagamus; terra
sterilis esse solet, quæ Aurum tegit,
mullis luxuriat floribus, qui prætereu-
tium oculos deleant, & ad latentem
ducant Thesaurum; baud aliter qui
Naturæ secretæ callent, taciturni sunt,
& tanquam nesci, rarissima audire
est verba, scripta sœre nulla emittunt
quæ Discipulos alliciant, imò se potius
subducunt, ut magis occultentur, altoq;
silentio vivi sepeliantur.

Quocirca liquido constat, neminem,
licet plurimum studiis invigilaverit,
posse
posse proprio Marte arcana hae attingere: qui falsè interpretati sunt veterum Fabulas, novas tantùm excude- runt; qui veri sunt Mystæ omnia de industria tam spissis offudere tenebris, ut quicunq; ea dignoscere aggrediatur, citius mentem amittat, quæ instructore habeat.

Nos omnia hæ animis seriò perpendentes iterum atq; iterum vos obnixe rogamus nostrum misereri; vota nostra quoniam grande aliquod sapiunt, fausta sint: Fatemur nos abhuc Ju- venes esse & Tyrones (uti etiam Epis- tola minus nervosa indicat) sed animus forte nobis senior inditus; simus tamen teneri, dum sequaces: quodvis facile illi imprimitur, quos nullum abhuc vitiat sigillum: Sumus etiam Duo quasi unico animo ad idem tamen contendentes; & quid obstet quò mi- nùs Fraternitas vestra Gemellos uno partu edat, utpote quam Deus fæcunda- vit, sit illi impositerum numerosa modo & legitima proles!

Quod
Quod Religionem attinet, profecto nobis longè alia mens est ac iis qui excutiunt Deum; clamitent nihil non à Natura profuxisse, per eandem conservari, & ridiculo Definiunt Naturam: quicquid verò est, vel à sé fuit, vel ab alio; nihil autem, cum nondum esse habeat, det sibi originem; unde ab effedun ad causam Philosophando, tandem ad Deum mundi Creatorem ascendentem: quò oculos convertamus, ubi Numen non intueamus?

Monstrat præsentem quælibet herba Deum. Qui Animalia etiam & mineralia per scrutinantur, dum miram utrisq; generationem, forte & Transmutationem sciant, bene intelligunt Quis sit omnium & & Deis: Deus itaq; qui ipsa est Veritas, inimicum non habet nisi ignorantem.

Quæ vos de Papæ dixistis, nobis arvident: Religio illa (si Religio dicenda sit) licet per Seças & Hæreses nunc diversa tanquam tot vehicula spargatur, eandem cum illis ruinam expectat.
Quem non movent lapidem Iesuita ut nos in antiquum Chaos oonfundant: hic audacter Blasphemiam spirat, ille superstitionem colit; si verò tot immania & nefanda scelera hic impune ferant, Deus tandem ulciscetur.

Nulla iama (uti speramus) obstacula supersunt, quae nos à Societate vestrâ detineant; magna quidem rogavimus, sed quae vos concedere potestis: nè nobis in crimina cedant Teneritas aut seignities, quae duæ sunt cuiusq; ævi pestes, iisq; sapientissimi aliocinqu viri perière; veniam itaq; date (Fratres Amantissimi) si in vos ruere vissimus, apertisq; bra- chiis nos amplecti dignamini.

Quod si vobis non vacet rebus tam exiguis adesse, nos satis consciì ferè animum despondebimus, & succumbentes Cælo & terræ magis forsan pro- pitiis bosce gemitus erumpentibus ultrò singultibus edemus. Fratres Illu- striissimi nos meritò Luce Divinâ indignos judicârunt; quò demùm nos infælicissimos recipiemus; tene-
bras modò repudiavimus, nec fas
est virginem adeò pulchram, & bene
dotatam ambire; necesse est igitur
pristinam petere caliginem, quà
pullati incedemus, dehinc noctem
deperibimus, quoniam in illa ob-
dormire tuto possimus, & infortu-
nia nullo modo vitanda otio per-
transire & silentio. Tu interim O
Cælum ad Tui partem accedere, &
in nocte nostra stellas fac emicare.
Tu etiam O Terra omnium vera
mater, fulcita Te in aliamq; abeas
formam, ut nobis opem feras, sinu
tuo cadavera amplectere ut deniq;
reviviscant.

Vtcunq; nos meliora nobis pollice-
mur; quippe qui pro certo habemus vos
semper vobismet constare, nempe vos
non posse nos deserere, nisi sitis perfidi;
adeò gratulandum preces nostras des-
derio vestro consonas; si tamen nimis
duri & crudeles Lumen vestrum occul-
tare statuistis, non illicò extincti eri-
mus; paulatim & tardiùs Lucerna
nostra
nostra exspirabit: etenim spes nostra cùm à vobis tanquam medicis longè optimis remedium non habeant, suas ad-

vocabunt vires, quibus languentem suffultire Naturam & desperationem possint expellere; nos scilicet proprià

manu ramum prendere conabimur, quem Dii ostendere recusant; studiis igitur indesessi, licet Domum vestrām

S. S. Spiritus invenire non possimus, fortass is tamen in vicinum hortum, situ jucundum, fructibus ornatum, ambu-
lachris hinc atq; inde conspicuis ince-
demus, & Fonte aquā cælesti scaturi-
ente sītim levabimus.

Et iam plane verendum est, nē ultra

limites excreverit Epistola nostra, & se

votum forsitān placeat, ne petendi pro-
lixitas nauseam creet; difficile erat

nobis gressum sīstere tanto stimulo con-
citatis, utcūnq; tamen non est eadem

Epistola & Spei periodus.

Vobis devotissimi
Theod. Verax
Theoph. Celnatus.
Chap. I.

That all Laws which bear the Title of Themis, ought to respect their profit for whom they were made.

As Laws do differ not only in their Institutions, but their acceptance; if not tyrannically imposed, they center in the Publick good; For if by them humane Society is maintained, Justice executed, Vertue favoured, so that no man may fear the insolency and oppression of another, we may conclude that they profit and advance a Commonwealth: If every man duly receives that ever belongs to him, he hath no use of commencing a Suit with any, or to complain, much less to engage in a War; but on the contrary, All (as in the golden Age.) shall enjoy peace and prosperity: But the Laws defend this office by which only Peace is established;
shed, contention ended, Themis worshipped, and lastly, all things in a flourishing state and condition. Whence the Poets advisedly feigned Themis to be the Daughter of Heaven and Earth, to be the Sister of Saturn, and Aunt to Jupiter, and have done her very much honour, and celebrated her Fame, because she constantly administered Justice: for Equity and upright dealing were by her enjoined, and all Vertues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contentedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as Festus observes) but what should favour of honesty and Religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men, whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

Others were of an opinion that this
Themis was a Prophetesse amongst the Grecians, and did foretel what should happen, by which endowment she got great Authority; so that they esteemed her an Enthusiastesse, and thought that she had familiarity with Spirits, nay even with the gods themselves, from whom she sprung and had her Original; to whom also after her decease she was supposed to have returned, where they have enlarged her Commission in relation to mankind. When she was accounted the Goddess of Justice, by her Kings held their Dominions; she instructed them in their duties to their Subjects, and made the rude multitude pay due homage and subjection to their lawful Princes. She laid the foundation of Magistracy, and built an orderly structure of Politicks; for which cause she was in so high estimation amongst the Heathens, that they supposed the World by her Divinity to be upheld and supported. They erected Temples to her, and instituted divine Rites and Ceremonies in honour of her. The first that was dedicated to her was in Boeotia near to the River Cephissus, at which after the Flood, Deucalion and Pyrrha are said to have arrived; where they enquired of the Oracle,
Oracle, how mankind which had perished in the Deluge, might again be restored, as Ovid Lib. primo.

O Themis, show what Artis that repairs, Lost mankind, vouchsafe to help our sunk affairs.

This also was Allegorically spoken concerning our Themis, that she being very prudent and more beautiful then all her Contemporaries, was beloved of Jupiter; but after much solicitation he was repulsed, and all intercourse broken off, till at length she was surprized in Macedonia, and forced to be espoused to him, by whom she was with childe, and brought forth three Daughters: Equity, Justice, and Peace. She is reported to have had by the same Jupiter a son named Medius Fidius or the righteous, being Faiths Guardian; wherefor an Oath sworne by his name was sacred and unalterable: and this solemnity the Roman Patriarchs challenged to themselves as their due, because it was held an execrable thing for an ingenious man to be forsworne.

Although we are confident that there was
was never upon the face of the earth any such Themis, who after consultation returned that Oracle; much less that the was translated into heaven, as the He- rans ignorantly imagined; yet we con- velle that the true Idea of Justice, or an universal notion of Virtue may herein (though occultly) be insinuated; for out of her springs good Laws, and not as some think out of Vice, which is onely a thing accidental.

This Equity keeps Kingdomes in safety, Common-wealths and Cities in order, and lastly, empowers small beginnings to a great height and degree of perfection.

This Equity is that rule by which men ought to frame their words and actions. Polycletus a famous Statuarie made a Book in which was proportionably expressed to the life each member in mans body, and he called this a patterne by which other Artificers might examine and prove their pieces. Such Rules indeed there are in all Arts and Sciences named Axioms, which by deduction of things from their principles do rightly conclude.

This Equity, doth so poise all our manners and actions that they are not Swayed.
The Mysteries and Laws

I swayed to injustice and wickedness, whereby very many inconveniences are eschewed which happily might lead us away: For as Luxury and Riot are the causes of diseases, so injustice hath annexed to it as an inseparable companion loss and punishment: and on the contrary, as Health renders men most happy, not only because of it itself, but as it is big with other Benefits: so by this Equity, wholesome Laws are enacted to the great comfort and advantage of mankind. But because this is so clear to every Rational man, in vain are words spent to demonstrate it.

CHAP. II.

Those Laws which the Founder of this Fraternity prescribed to the R. C. are all good and just.

As no Rational man can deny the absolute necessity of good Laws; so it is most fit that such Laws should have their due praise and commendations; that
he sluggard hereby might be pricked on to Vertue, and the diligent might have his deserved reward.

Seing therefore that these Positions or Laws, laid down by the Father of the honourable Fraternity are worthy of special view, we shall truly according to their nature, and the advantages men may receive from them, Crown them with due commendations, counting them not onely worthy of acceptance, but an incomium.

First it is most reasonable that every society if it be good, should be governed by good Laws; if otherwise, by bad: but that this Society is good and lawful, we do not onely suppose, but may gather from particular circumstances to which their Positions are agreeable.

Something may be said concerning their number of six, which hath very much of perfection in it; so that the Society by an abundance of Laws is not in confusion, nor yet by the paucity and sweness tied up from all liberty. When there are multitudes and great diversity of Laws, we may probably conjecture that there will happen many crimes and enormities; for he that slieghteth the
fright path of Nature and Reason, will certainly be misled into many windings and labyrinths before he comes to his journeys end. From these inconveniences our Laws are free, as well in quality as number; they are voluntary, and such to whom all may easily assent as most Rational.

They follow in their order.

1. That every one of them who shall travel, must profess Medicine and curé Gratis.

2. That none of them, notwithstanding their being of the Fraternity, shall be enjoined one habit; but may suit themselves to the Custom and Mode of those Countries in which they reside.

3. That each Brother of the Fraternity shall every year appear upon the day C. make his appearance in the place of the holy Spirit, or else signify by Letters the true cause of his Absence.

4. That every Brother shall choose a fit person to be his Successour after his decease.

5. That the word R. C. shall be their Seal, Character, or Cognisance.

6. That this Fraternity shall be conceal’d an hundred years.
The Brethren are solemnly sworn and strictly engaged to each other, to keep and observe these Conditions and Articles; in all which we finde nothing either prejudicial to themselves, or hurtful and injurious to others; but that they have an excellent scope and intention, which is the glory of God and the good of their Neighbour. We shall further prosecute these things, and by running through their several causes and circumstances, give any one a greater light into them.

In the first place, as touching the first Author of these Lawes, it will be worthy our consideration to examine whether he had power and authority to make such Laws for himselfe and others, and of requiring obedience thereto; then who was the Author? and why his name hath been hitherto concealed?

It is most certain that a Prince who is as it were an Head to his Subjects that are his Members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of Lawes: For chiefly it belongs to the Emperour, then to each King, because they have right to govern.Lastly it concerns any Princes or Civil Magistrates.
But Lawes that are brought in by Inferiours, extend onely to those that have a particular Relation to them; neither are they long lived, nor do they excuse from the Lawes of Superiours, being onely obligations which respect Time, Place, the Person and Subject.

Amongst the Antients those men who were of best repute for their Wisdom, Learning, Authority, Sincerity, and of greatest Experiences, might set up Lawes in any City or Nation. Thus we see that Moses was made Ruler and Cheiftain amongst the Hebrews, and amongst the Heathen the first Law-givers were called Zephyrians: after them Zaleucus in imitation of the Spartanes and Cretians (who were thought to have received Antient Lawes from Minos) wrote severe Lawes, and found out suitable punishment; he left rules whereby men might try their actions, so that many afterwards were frighted into good manners; for before him Lawes were not written, but the sentence and state of the cause lay in the Judges breast.

Afterwards the Athenians received Lawes from Draco and Solon; upon which they proceeded in all Courts of Judicature,
ure, from whom the Romans who lived after the building of the City three hundred yeares, had their Lawes of the twelve Tables published by the Decem-

iwi; and these in process of time being enlarged by Romane Magistrates and the Cæsars, became our Civil Law which at this time is used amongst us.

Other Nations also had their respective Lawgivers, as Ægyt had Priestis, and Isis, who were taught by Mercury and Vulcan. (These were golden Lawes, and such as owed their birth to the fire.) Babylon had the Caldeans, Persia had Magi-

tians, India had Brahamonds, Æthiopia had the Gymnosophists; amongst the Bactri-

tians was Zamolís, amongst the Corinthians was Fido, amongst the Nileians was Hip-

podamus, amongst the Carthaginians was Jaronda; lastly amongst the Britannies and French the Druides.

From what hath already been said here may be gathered thus much, viz.

That any one hath liberty (his Companions complying and faithfully engageing) to prescribe Lawes to himselfe and them, especially if such Lawes are foun-
ed upon Reason and Equity; For (as the Comedian hath it) amongst the good ought
ought to be transacted just and honest things; but as the combination of the wicked is unlawful, so are those bands that oblige them damnable, whose trust and fidelity are but true cheats and sure deceits; their constancy but obstinacy, their oaths cursings, their rules methods of villany, their lawes are commands to wickednesse.

Our Author indeed was a private man and no Magistrate; but in his particular relation he was invested with much Authority, whereby he might oblige and binde others, be both Lord and Father of the Society, and the first Author and Founder of this golden Medicine and Philosophical Order. If any one shall attempt to usurpe jurisdiction over any against their wills and consent, he shall finde his labour to be in vaine; for he must needs suppose them to have a prejudice against such designs, since he playes the Bishop in anothers Diocesse: But certainly the case is different here, because by a faire resignation they devoted themselves to his command.

Surely for confirmation we may take notice of the Time; They have been kept and observed for many Ages, and this doth...
both not a little strengthen the first Au-

tority; for if you prescribe Lawes to

any who were not under such before, and

such Lawes continue a long season

violated, it will follow that those

lawes being just and good may yet en-

sure: for that nothing hinders, but that

his private Legislative power may be in

force, being neither contrary to Divine

Civil Statutes, the Lawes of Nature,

my positive Law, or Custom of Na-

tions.

To some it may seeme a strange thing

that our Authors name should not be

known; to which we answer.

Our Father indeed hath lien hid as be-

long long since dead, and his Brethren al-

though they live and retaine in Record

and Memory his Sacred Name; yet be-

cause of some secret and weighty causes,

re not willing to have his name or per-

son known. Besides they have a conti-

ual succession and genealogy from him

themselves; and they received after-

wards a Lampe from a known confede-

rate and colleague of their Fraternity;

They can read the Authors soule in his

ookes, view the true Feature in the pict-

re, judge of the truth of the cause by

the
the effect; whose actions confirm their
goodness and sincerity; their hands are
set with eyes, so that their belief goes
beyond their sight; what other men
foolishly and ignorantly think incredible
and vain, they know to be real and
possible.

Shall we deny that those men who
were chosen and selected to be of the Fra-
ternity, were unacquainted with our
Author? Surely they were most inti-
mate and familiar with him, and perfor-
ted with alacrity whatever he com-
manded or enjoined them.

To those indeed to whom the know-
ledge of him was no benefit, he was not
neither was it necessary that he should
be known, unless such persons over curi-
ous prying into matters which concern
them not; for as it belongs not to us to
have intelligence what designs are in an
agitation within the walls of Troy, or who
in India doth administer justice or given
Lawes; so likewise ought they not to
intermeddle with this Author and his
Brethren altogether unknown to them.
If we behold smoake breathing out of an
house, we presently conclude that therein
is fire within. And why should not we
although
bothe though the Father and the Fraternity have not been seen by outward eye, yet because of their works, by the eye of our minds discern and satisfy our selves concerning them? We can passe a judgement upon a Tree by the fruit, although the fruit be plucked off; it sufficeth to the knowledge of a man if we hear him speake: Whence Socrates speake thus to young vertuous man, but one that held not his peace; speake (said he) that I may fare thee. A Dog discovers himselfe by his barking, a Nightingale by her sweet chaunting notes; and we judge of other things according to their acts. And why then cannot we distinguish this our Author from cheats by his positions and Lawes, since it is the others whole designe to delude? they make gain of their tricks; that which would be iarksome to another, they take pleasure in, and make a sport of dangers and hazards.

Our Author is namelesse, but yet worthy of credit, unknown to the vulgar, but well known to his own Society. And some may ask the reason of his concealment. We know that the Antient Philosophers counted themselves happy in a private
private life; and why may not Moderns enjoy the same priviledge, since necessity may put these more upon it then them? The World is now more burndned with wickednesse and impieties: Indeed the whole Creation as it flowed from God was exceeding good, but mans fall hath brought a curse upon the Creatures. Polidorus had not been so credulous, could he have foreseen his Fate; by whose example others have got wildome, they dare not entrust themselves with the rude multitude, but secretly do withdraw themselves; for commonly an handsome opportunity makes a Theife; and he that exposes his treasures upon an high hill to all mens eyes, invites Robbers. Men called Homines have both their name and nature ab humo, from the earth, which sometimes being parched with extreame heat opens; sometimes seemes to be drowned with floods; which depend upon the Sun, Winde, Showres, either of them either yeilding no influence at all, or exceeding in their operations. Even so the minde of man is not alwayes in the same condition; sometimes it enlargeth it selfe in covetousnesse, sometimes Vice is more pleasing to it then Virtue, and plundering.
plundering is prefer’d before honesty and justice. But I would not be thought to
include all men in this censure; for we
extend onely those who having neither
reason nor learning, do differ very little
from the brute beasts.
Wherefore the Father of this Fraterni-
was not so much careful of concealing
himself in respect of his own interest;
his herein he wisely consulted the good
welfare of his successors and the
whole Fraternity. Shall we esteeme him
wise man who is not wise for himselfe?
that Aristippus, Anaxarchus and many
others do worthily beare their dis-
fances.
Every one by dangerous atchievements
and noble exploits can get renown; and
have grown famous by notorious
and execrable villanies; As Herostratus
who fired the great Temple of Diana:
point this our Author and his Successors
themselves, very well knowing
that a stinging Honour and Popularity
ries in the taile of it; not that they
inked or scorned humane Society, but that
may as it were at a distance behold
Vice: enormities of men, being onely
ators and not actors. Democritus is
reported
reported to have put out his eyes that he might not see the vanity and emptiness of the world in respect of goodness and virtue, and its fulness of deceit, luxury and all vice: But our Author and his Successors have taken a very wise course to conceal themselves: no man that would exactly see an object, will fixe both his eyes upon it; neither will a wise man put himselfe into the hands of either Mercury or Mars, they being Patrons of Thebes and Robbers; neither will he entrust himselfe with Jupiter or Apollo since that the one is armed with thunderbolts, the other with arrowes, by which the unfortunate Hyacinthus perished, and was Metamorphosed into a flower bearing his name.
CHAP. III.

Concerning the general intent and effect of these Lawes with the particular Circumstances of Place, Time, Meanes, and the End.

We have already at large discoursed of the maker and efficient cause of these Lawes; now we shall treat of their Effects and Circumstances.

That is properly termed an effect which in all points agrees with its cause; so that if our Author was an upright man, these Lawes which flow from him all likewise be good, it being a very rare thing to see a vertuous off-spring degenerate from their Parents and Ancestors.

It is evident enough that these Lawes to answer their intention, by that order and firme knot of friendship which yet continues amongst that Honorable Society;
ciety; for if Reason, Nature, and Truth, had not justified their proceedings, doubtlesse they had long since been ruined and come to nothing. Many indeed aime well, but yet hit not the marke; and we know that a sudden storme crosses the endeavour and desire of the Mariner in arriving at his safe Haven: even to he that sets himselfe to any noble exploit, shall finde blocks in his way; and if he goes thorow with it, God should have due thankes by whose providence and blessing he obtaines so happy an issue.

Hitherto these Brethren have not repented of their condition, neither will they ever, being servants to the King of Kings, all the fruits of their labours they dedicate to him. Religion with them is in greater esteeme then any thing in the World; as well in the Book of nature as the written word they read and study. Gods Omnipotency, his Providence and his Mercy; they account it their duty to helpe and relieve the poor and oppressed; and surely such actions become Christians; so unworthy a thing it is that Heathens and Turkes should out stripe us in them!

It is not necessary that any should know
know their place of meeting, but they whom it properly concerns. We are sure that it is not in Utopia, or amongst the Tartars, but by chance in the middle of Germany; for Europe seemes to resemble a Virgin, and Germany to be her belly; it is not decent that a Virgin should discover her selfe, left she rather be accounted a Strumpet then a Virgin: yet it sufficeth that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a Virgin-wombe, yet she have teem'd with many rare and unknown Arts and Sciences. We meane Germany which at present flouriseth and aboundeth with Roses and Lilies, growing in Philosophical gardens where no rude hand can crop or spoile them.

The Hesperian Nymphs have their abode here; Ægle, Heretusa, and Hesperus, with their golden boughes, left they againe become a prey to Hercules, are here secured. Here are Geryons vast bulls in faire and safe pastures; neither Cacus, nor any malicious person can steale or persecute them. Who can deny that the Golden Fleece is here, or the princely Garden of Mars and Ætna who is feigned
to be Son of Phæbus and Phaetons Brother? here are fed the sheep and oxen of the Sun called Pecudes, whence is derived the word Pecunia, Money the Queen of the World.

It would be to no purpose to speake of the meanes by which these things have been deduced from their first Author; since that the Brethren in their Book entitled their Fame and Confession, and in other writing have at large declared them. He brought them first from Arabia into Germany his native Country, and then designed to make up the Fraternity; and these made the first part of the Book called M. of which there is so much mention in their Fama; which was afterward translated out of Arabiöche into Latine; out of which Book M. they learned many Mysteries, and in it as in a glasse they clearly saw the Anatomy and Idea of the Universe; And doubtlesse shortly they will let the Book M. come abroad into the World, that those who covet after knowledge may receive satisfaction; nay I confidently believe that happy day to be at hand; so may we judge of the Lion by his Paw; for as the ebbings and flowings of the Sea (as Basilius Valentius)
doth carry much wealth to degereing domes; to these secrets coming into publicke view, having much admired by Pythagoras, may yeild us no profit and content.

Neither hath it been ever known that we have been so much alike as this to the M. yes this E. is the M. neither must we expect another M.

The end for which these Lawes were made was the common good and benefit which partly belongs to the Brethren themselves, and partly respects others, either in their mindes or bodies to the furnishing of that with knowledge, and to the remedying of the diseases of the other; for they being ambitious to profit and advantage others, have taken a course suitable to their intentions.

But if any shall object and say that they have not consulted their own safety, these things will confute; as also that they have endeavoured the good and welfare of others.

In this case the scales hang very even, inclining neither to the one nor other, and the first Unity is equivalent to the fifth, or second and third linked together;

C 4
every one (as the Proverbe hath it) will christen his own childe first; and Rivers (as the Wileman speakes) streame not out, unless the fountaine is full; he gives best, that gives so to one that he may give oftentimes.

But when were these Lawes first promulgated, you may learne out of the Fama by chance about the yeare 1413! If he was borne in the yeare 1378, and travelled at 16. yeares of age, he was out 6. yeares, and returned at the end of 8, but expected 5. yeares before he brought his business to any end, and gave his Lawes: But these things are rather conjectural then certaine, in regard that we want the History in which they are distinctly set down.
CHAP. IV.

Of the First Law, and the excellency of Medicine above other Arts, to which the Brethren are devoted.

We are now come to treat more particularly of each Law, and we will begin with the first, viz.

That whoever of them shall travel, must profess Medicine and cure gratis without any reward.

Necessity hath forced men to invent Arts for their help; curiosity hath set others on worke to satise Fancy, and luxury hath not been idle in seeking out meanes to please it selfe: Now amongst these Arts and Inventions, some are more noble and excellent, both in respect of themselves, as also in the estimation of men. Do not we count it a Divine and Majestical thing to govern? what more glorious then to wage War with success?
There are Merchants, Handicraftsman, and Husbandmen, in a Common wealth, and every one acts in his proper sphere. In any profound point in Divinity we consult the able Clergy; in a doubtful and subtile case we go to an able and honest Lawyer; in desperate sickness we seek to an experienced and learned Physician. But Medicine seems deservedly to have the preeminence; for a Physician in sickness governs the Emperour, prescribes Rules and Directions which the Lawyer cannot do; for the Lawgiver being present, the Law hath no force, and may be changed and altered at his pleasure who first instituted them.

The Physician likewise fights with the diseases of man's body, and hath sharp battels with them, he overcomes to preserving or restoring health almost lost and decayed. Hence Aristotle places health amongst those things in which all men agree; for every one knowes that it is best, and desires to be well, and in the next place to be rich and wealthy.

Wherefore a Physician's employment is so far from being contemptible, that it is concerned in a man's chiefest outward good
of the Rosseucians.

God and happiness, in maintaining health and curing diseases. God at first created man; Nature Gods handmaid induceth to the generation of him from the seed of both Sexes; and it is the Physians office to recover man diseased, and restore him to his native health, so that his Art hath much in it of Divinity, having the same subject with the Creation and Generation, viz. Man who being created after the Image of God, was by Creation, being begotten was by Generation; nay Christ himself being incarnate did not disdain to be as well as the Physician of the soule, also to be the Physician of the body. The Prophets amongst the Israelites praised Physick, The Priests amongst the Egyptians out of whose number the kings were chosen. Lastly great Princes have studied this Art, not covetously for the reward, but that they might help the sick. We have heard of some who slaine many in a just War, yet to secure themselves have freely given Physick, doing good to men to expiate the fault they had formerly done.

Wherefore since the Profession of Physick is so high so noble and sacred, we need
need not admire that amongst other Arts and Sciences in which they excell, the Brethren of the Honourable Society should choose and prefer this above them all. I confidently believe that they knowing the most intimate secrets of Nature, can naturally produce very strange effects, which may as much amaze an ignorant Spectator as the Gorgons head but Medicine was dearer to them, as being of most profit and greatest value.

But some perhaps may exclaim again! these Brethren, saying that they are no Physicians, but mere Empericks who intrude upon Physick: Such indeed should first look at home, and then abroad. I confess that few of the Brethren have had their education, but yet they are great Schollars; not fresh or rawe in profound learning, but the greatest proficient. They compound that Medicine which they administer, it being as it were the marrow of the great World.

To speake yet more plainly, their Medicine is Prometheus his fire which by the assistance of Minerva he stole from the Sun, and conveyed it into man; although diseases and maladies were afterwards by the gods (as the Poets feigne) inflicted on
men, yet the Balsome of Nature was more powerful than the distempers: this fire was spread over all the World conducting to the good both of body and mind, in freeing the one from infirmities, the other from grievous passions; for nothing doth more cheer and make glad the heart of man then this Universal Medicine; precious stones wrought into subtile powder, and leaf-gold are the ingredients of this powder commonly called Edelheriz; puluer: Æschilus doth attribute the invention of Pyromancy, the composition of Medicines, the first working upon Gold, Iron, and other mettals, to Prometheus; hence the Athenians erected an Altar common to him, Vulcan and Pallas, considering how much fire conduced to the finding out of the secrets of nature: But we must know that a fourfold fire is required to bring this Medicine to perfection, and if one of them is wanting, the whole labour is lost.

CHAP.
That the cure of diseases by specific remedies of occult quality, which the Fraternity useth, is most suitable to man's nature, and prevalent against all distempers.

We must not by what hath been hitherto spoken suppose that the Brethren use medicines which are not natural; for they have vegetables and minerals, but they having a true knowledge of the secret and occult operation of things, know what will be most effectual for their purpose.

They have their Panchresta, their Polycheest, their Manus Christi, and other great titles; their Narcoticas and Alexipharmaca, of which Galen and others do much boast, thinking them a present help at a dead lift; and to colour their cheats, strictly command that none shall either pre-
prescribe or give them without a large fee, as if the price added virtue to them, and the effect did much depend upon the cost.

The Brethren also have variety of Medicines; some called Kings, some Princes, some Nobles, and others Knights, each one being denominated according to its excellency and worth: But we must take notice that they prescribe not according to the purse, but the infirmity of the Patient; neither do they desire a reward before hand; they likewise fit not a child's shoe to an old man, because a due proportion ought to be carefully observed; a dram is sufficient for the one, and an ounce of the same Medicine for the other. Who would not think it absurd to apply the same Plaister to the hardned and brawny hand of a Plowman, and to the delicate and neat hand of a Schollar or Gentleman?

He that practiseth Physick aright doth consider the different temper of persons in the same disease, as a learned Judge doth not alwayes give the same judgement in the same cause, which circumstances may very much alter. The Brethren look chiefly to the constitution of the
the Patient, and do accordingly prescribe.

They have in all things experience to confirm their knowledge; they use very choice Vegetables which they gather when they are impregnated with heavenly influences, not deluded with common idle Astrological notions, but certainly knowing at what time they have received a signature effectual to such an end; and they apply these Vegetables to such diseases for which they were intended.

It is a most irrational thing when nature hath afforded us simple Medicines to correct and amend its deficiencies, that we should mixe and compound with qualities hot, cold, moist, and dry, so that one Specifick being perhaps secretly of a contrary operation to another ingredient, the proper virtues of both, if not lost, yet are much diminished.

The Galenists say that the first Qualities do alter, that the second do either thicken or attenuate, and so foolishly and ignorantly of the rest: Whereas each Vegetable hath in it vertue essentially to chafe away that disease to which it may rightly be applied. It is here in Medicine.
in an Army, if each Soldier falls out with the other, or they mutiny against their Commander, the enemy gets strength, and makes use of their weapons to slay them.

Some may ask, what is here meant by sacrifice? I answer that I intend that which the illiterate Galenists calls an occult Quality, because it is neither hot, cold, moist, nor dry; because indeed the profound knowledge was above their reach or understanding.

Valeucus de Taranta, lib. 7. cap. 13. names or describes the Galenical occult quality. A question is started how a scut hanged about the neck doth cure Quartane? To which they answer, that if these Empirical Medicines have any such virtue, they have it from their occult Quality, which contains the specick form of the distemper conjoined with the influence of the Stars: but then may ask what that total propriety is? verrhoes calls it a Complexion; others say that it is the substantial form of a compound body; some will have it to be the whole mixture, viz. The Form, the matter, and Complexion, which Avicen-names the whole substance, when he said
laid that a body hath neither operation from the Matter nor Quality, but the whole Substance or Composition.

But to speak truely and clearly as it becomes Philosophers, we hold that there is a natural virtue and certain predestination flowing from the influence of heavenly bodies, so particularly disposing the Form to be introduced, that it is (as it were) determined to its proper object; whereby, after due preparation of the matter, and conjunction of the form, the whole Substance or mixed body necessarily produces a proportionable effect. And Avicenna perhaps meant thus much whence Arnoldus in his Book De Causa Sterilitatis, faith that the peculiar propriety of a thing is its nature which proceeds from the right disposition of the parts to be mixed, and this is called an occult Quality, to most men unknown because of its difficulty. Hence it is that Nature is stiled a Complexion, not because it is so properly, and found out by reason, its secrets being only discovered by experiment and practice: by this the understanding knows that experience is above reason; because there are so many experiments of which we can...
Of the Roscruccians.

Of the Roscruccians.

An give no rational account, nor finde ut any method to satisfie our selves concerning them.

By what hath hitherto been spoken, it mainly appears that the whole propriety of any thing is not the Complexion; for if it were so, all things which have the same propriety, would consequently have the same complexion, which is false; forubarb and Tamarinds from their whole propriety do attract and draw choler, and yet are not of the same complexion, thus Valesius.

It is therefore evident that the true propriety of Medicinal things is only known by experiment, and not by the Galenical rules of Art, which do not give us light into the nature of any nple. For instance, consider the Rose, which sends forth a most pleasant perfume, and is of a ruddy lovely colour, not in respect of the Quality cold and dry, but that proper virtue essentially in it; either can there be any deduction from those Qualities being not subject to Tast, Feeling, to Hearing, and consequently one at all, because Specificks have another original.

How are the first Qualities observed?

D 2 not
not from their essence and nature, but a sense discovers them, whence reason draws a conclusion: But we see no how reason can determine concerning the Qualities of a Rose, whether it is hot cold, moist, and dry, unlesse it hath been informed by the senses, as by the colour, sent, taste, or touch.

But these Rules are altogether uncertain and fallacious, and there are more experiments to overthrow them to confirm them; for who dare affirm that all cold things have no sent, that all hot things have sent? that all scented things are hot, that all that have no sent are cold; or that white things are cold or hot, that red things are hotter then white, or contrarily that bitter things are hot or narcotick cold? &c. for Opium, the spirit of wine, the Rose and more things will confute such an opinion; so that the Qualities do depend upon such uncertainties in respect of every simple, that is far better to trust to experience to search into the secrets of Nature, the vainly to trifle away time in gathering the second Qualities from the first, as the third from the second, or to gain reason by sense; a thing most ridiculous
nleffe it be in the cure of diseases where the Qualities are in confusion.

When the Egyptians understood this, they studied and most esteemed of that Physick which was experimental, and not notional; and therefore they used to place their Sick person in the streets, that any one of the people that passed by might tell the Specifick remedy with which he was cured; whence it sometimes falls out that an old woman or an Emperick in some certain diseases may effect more by one proper Specifick, than many Physicians by their methods and long courses.

I would not be misunderstood, as if there were no judgement to be used in the administration of Physick, but that experience should be the onely guide; Medicine whether speculative or practical, must concur and meet in truth: I say we must not as to the invention or prescription of Physick trust too much to reason enformed fallly concerning the nature of things, but when experience hath confirmed us in mysteries and secrets, because reason is too weak-sighted to reach them, we must not perversly slight them.
them, disdaining enviously what we cannot attain.

I do not account him a rational Phisician who hath only a large scrowle or bill of Simples in his memory, and cannot distinctly tell you what are hot in the first degree, what in the second, what in the third, and can run thorow the second Qualities and third, and if at any time he is called to a Patient, from this rabbll as from the belly of the Trojane horse, issue many Receipts, many bands, where he is ignorant of the most inconsiderable Simple, and knows not how rightly to apply it: Shall not he who understand and is well acquainted with his Medicines, be of more repute? A few select prescriptions that are infallible and effectual to the cure, are of more worth then the a rude multitude of Galenical Receipts.

We have indeed now so great variety of Medicines, that it puzzles a Phyistian more to choose what is best then to invent for it is not the abundance of remedies that overcomes a disease, but the virtue, method, order, and choice of time and place, that give success.

We read in Histories of the courage and skill of a Spartan King, who wit a ban
a band of 400. About Lacedemonians possessed the streights by which Xerxes should pass with an Army of 1700000, and made there a great slaughter of them; when the insulting Persian boasted that they would close the Sun with their arrows; the Spartaine King answered that then we will fight in the shaddow.

By these examples it appears that a select company of choice soldiers have great advantage against a confused multitude; And why are not a few choice remedies beyond an heap of vain receipts? Some have said that an Army is compleat that hath an hundred thousand; and if the number exceeds, it will be tumultuous, and in no order and discipline. We may assert the like of Medicine, if it increaseth to a great number, it rather kills then cures; for every Specific waging war or being opposite to another, must necessarily disturb Natures peace and tranquillity.
Although other Physicians may challenge, as indeed they deserve, a due reward; yet the Brethren do cure gratis, not valuing money.

We read in History that great persons, Kings and Princes, have entertained famous and learned Physicians, not only allowing them a considerable annual stipend, but have raised them to great preferment and honour: Erasistratus found out the disease of Antiochus, viz. his love of his mother in Law, of which he recovered him, and received of his Son Ptolomy an hundred Talents: Democides restores the Tyrant Polycrates for two Talents of Gold; The same person for curing Darius had given to him
of the Rosicrucians.

Am a very rich chaine of Gold, and two olden Cups. Jacobus Coëterius Physian to Lewis the Second King of France, ad 50000. Crowes yearly paid him; and Thuddens the Florentine got 50 crownes daily, travelling up and down: to cure the sicke.

The reward and gainsPhysick bringh in hath caused many Students to employ all their time and labour therein, so for the most part look more to the cost then health of their Neighbour, and good of the Common-wealth: If we indeed consider to how many infirmities we are subject, we shall finde Physick to be as necessary as food and raiment; and then able Physitians are to be sought for, who may judiciously administer it; but no man will employ all his paines, oft, and labour, in that of which he shall reap no harvest; who will be anothers servant for no wages? Will a Lawyer lead without his Fee? neither is there any injunction or law to command and blige a Doctor to cure for nothing. It would be very hard and rigorous, if any man should be forced to give away what properly belongs to him. Menecrates he Syracusan had nothing for his paines but
but affected Divinity; he would be thought and accounted Jupiter, which was worse then if he had required a reward suitable to his Calling.

The Brethren are so far from receiving a Fee, that they scorne it; so far from vain glory of their success, that they will not have such a favour acknowledged. They have not one Medicine for a great man, another for the poor but equally respect both; frequent in visiting, comforters in affliction, and relievers of the poor: Their labour is their reward, their paines to them gain; no Mice or other Vermine can diminish their heap, no Dragon or wild Beast can either poison or exhaust their Fountain.

Calillus Lib. 16: Cap. 10. tells us of Philo a Physician, who found out certain Medicines which he called The Hands of the gods; but this great Title was but a Ivie hung out for a shew to take the eye of the Spectatours; to surpise the ears of the Hearers, which promised more then they performed, and rather delude then helped any, having a glorious side, but within dregs and corrupt: But the Brethren although they have the most efficacious Medicines in the World, yet
they had rather conceal the Vertues than boast of them; their Powders perhaps may be accounted a little Cinaber or some slight Stuffe, but they effect more then seems to be expected from them. They possesse the Phalaia and Asa of Balnus, the Nepenthes that drives away sorrow of Homer and Trismegistas, the Oyntment of Gold, the fountain of Jupiter Hammon, which at night is hot, at noon is cold, lukewarme at sun rising and setting; for they contemn gaines and income by their possession, neither are they enticed with Honour or Preferment; they are not so overseen as one of whom Tully speakes, who wrote against others affectation of esteeme, and placed his name in the Frontispeice of his Book that he might be more known; they embrace security, and are not buried but live and are active in silence.

Is not this a rare Society of men who are injurious to none, but seek the good and happinesse of all, giving to each person what appertains to him? These Brethren do not adore the rising Sun, meeere Parasites, who conforme themselves to the becks of great men, their words and actions are masked with cheats.
It is reported that the Statue of Diana by Art was so framed, that if a present was brought to her by a Pilgrime, she would shew a cheareful and pleasing countenance; but if any one came empty she frowned, was angry, and seemed to threaten: even so is the whole World, wherein all things are subject to Gold; this dust of the earth is of no value with them, because those things are low in their eyes which others much adore. They had rather finde out a Mystery in Nature then a Mine; and as Gold serves to help forward their studies, so they esteeme of it: They wish and are ambitious of the age of Solomon wherein there was so great plenty at Jerusalem as tiles on the houses, silver as common as stones in the streeths; so in the golden age its use was not known; men were contented with what Nature freely afforded them, living friendly under the Government of the father of the family, without broiles, luxury, pride, much lesse war.

CHAP.
Abuses in Medicine censured; as the long bills for ostentation, that the Physician may not seeme an Empe­rick, and for the Apothecaries gain, without respect to the benefit and purse of the diseased, when a few choice Simples might do the cure.

We daily see how many weeds sprung from Gold, have and do all overrun the whole World; it hath not only overthrown Cities, destroyed Common-wealthe, but also hath corrupted the Arts, and of Liberal made them almost Servil.

Let us a little (passing by the rest) cast our eyes upon Medicine, whose streams the further they have run from the Fountain, the more dirt and mire they have drunk
drunk up, and now at last they are full of stanch and filthinesse. We before have said that Nature is contented with a little, which holds good as well in sickness as in health; for the more simple diet is the easier it is digested, because it is hard to turn many heterogeneous things into one substance: so likewise in diseases the variety of Ingredients distracts, if not totally hinders Nature in her operation in regard she struggles not only, with the infirmity, but the very remedy; and how can those things which are opposite and fight amongst themselves, procure and maintain peace?

We confess that a judicious composition is necessary, because one simple specific cannot confer to the cure of complicated distempers; so that more simples united may effect that which one could not; neither would we be thought so absurd as to question so good and requisite a Method.

That which we complain of is the great multitude of Omnium gatherum put together of Herbs, Roots, Seeds, Flowers, Fruits, Barkes, hot or cold, in the first, second, and third, degree; so that you shall have thirty, forty, or more Ingredients
nts in one Receipt, to shew the Mer-ry and Art of a dull and blockish
ysitian, and to help the knavish Apo-
tecary, who extolls his gain for learen-
ness, the quick utterance of his drugs
experimental knowledge.
On the contrary, if any one making
science of what he undertakes shall
describe a few rare and approved
amples (as that famous Crato did, Phy-
ian to three Cæsars) he shall be thought
Ignoramus, if not a mere Empyrik,
though he excell those Receiptmon-
s by far in all parts or learning.
Take notice how the Apothecaries
ght a short though eʃective Bill, be-
use it brings in little profit; but if they
cieve one a Cubit long, they blesse
emselves; and thus the Patient pays
his sickness, when if he recovers, his
urse will be sick.
Consider how injurious these are to
ich person and the Common-wealth;
ly destroying the one they diminish the
ther; for if they remain, yet are they at poor members thereof; the disease is
tracted by the contrariety of Medic-
nes, and Nature weakened: We account
aburd when a straight way leads to the
the wood, for haste to countermarch and
make windings which may confound
and not further: multitude breeds in
most things confusion, but especially in
Medicine, when the essences of Simples are
not known.

We may fetch examples to confirm
this from a Court, where if every one at
the same time may plead and declare his
opinion, the case would be made more
intricate, so far would they be from de-
ciding the controversy: Wherefore a
few wise Counsellors on each side will
clearly state the Case, and bring it to a
sudden and safe determination. The
same discord will appear in Physick, if
each Simple in the same disease should
have its operation, when a few select ones
may quickly do the business.

It is therefore an expedient course
out of many things to choose a few, out
of those that are good to pick the best,
which may assist and strengthen Nature
in her conflict; if these observations
were taken notice of, a Physician would
not be reputed able for his large rude
Bills, but for the Quality of his Ingræ-
dients; the Apothecary would have more
custom, because men would not be frigh-
ed with the charge, and dye to save ex-
ences, but willingly submit to an easy
and honest cure.

Every thing is not to be esteemed ac-
According to its bulk; we see that brute
beasts in body and quantity exceed a
man; but yet the lefse being Rational and
beastly doth govern the other: a little
holland is more worth then an heap of
ones, then a Mine of base mettals; so
Medicine, a small quantity may have
more vertue in it then a great measure of
with many Simples.

It is sufficiently known to wise men,
that the same hearbs do alter under fe-
eral Climates; and that which is inno-
ent in one may be poison in another;
therefore it is not safe to compound
idia, Arábia, America, Germany, and
land together; for the Sun and
inets have a different influxe upon this
that Country, and accordingly alter
the Planets; Nay we cannot be ignorant
at the same feild abounds, as with
olesome so with venemous hearbs;
have examples of this truth in Mine-
; for common salt alone is harme-
fe, as also your vulgar Mercury; but
these two be sublimed together they
becom
become venemous and ranke poison: but perhaps some may think that this proceeds from Mercury; which indeed is false: for it may be brought by Art to run again, and then its innocency returns; so likewise the spirit of Vitriol may be taken without danger mixed with another liquor, and the water of Salt-Peter may be received into the body; but if these two be distilled together, they make a water that will eat any mettal except Gold, and certain death to any one that shall take it; but if you add to the former Armoniack, its strength is increased, and it will reduce Gold into a watry and fluid substance, yet its nature is pure and perfect.

It may be objected that Treacle, Mithridate, and Confection of Hamee with others were compounded of many Simples, which being after long fermentation well digested became most sovereign remedies, and have been in use at most 600 years, and have helped many thousands of people.

We deny not but these compositions are excellent, and have been in great esteem in foregoing and latter Ages; likewise approve perhaps of six hundred
more, if they are grounded upon experience; for they who first invented these Medicines did not consider whether the Qualities were hot or cold, but to their Nature and Essence, as they either resifted poison, or conduced to the Evacuation of ill Humours in the body, as in Treacle there is vipers flesh, and many others of the same vertue. Our discourse is against the vain extemporary ostentation in prescribing of Medicines compounded of Plants hot, dry, cold, and moist, in this and that degree.

We knew a Physitian who was wont to boast that he knew not any one particular experiment, but all remedies were like to him respective, the first, second, and third Qualities; and this surely proceeded from his ignorance of what was to be known; but a wise and prudent spirit searches more narrowly, and depends to particulars; For indeed it is more easily by general rules to passe a judgement of Simples, then by experience to finde out the proper vertue of Speci-ks; and the reason is because each mple hath a peculiar property which distinguisheth it from another, and sometimes contrary; nay the Qualities do not
not only differ in respect of others, but the same Simple may have effects differing in itself, as it appears in Rubarb, which in respect of its first Qualities, hot and dry, it doth encrease Choler in man’s body, but in respect of its essence and specific nature it purgeth it. To passe by Opium and Vinegar with many others, we see how the same thing in their first, second, and third Qualities have many times contrary operations; so Runnet makes thinne thickned blood of the hare, but if it be very fluid it thickeneth it; so also Vitrioll according to its nature doth penetrate and is astringent, yet it doth repel and disperse Lead outwardly applied to it: though Quick-silver is most weighty, yet by the fire it is sublimed and ascends; and though it is a thick grosse body, it may yet by Art be made to pierce any body, and afterwards be reduced to its own native purity.

Many more proofes might be brought for their is nothing in the World how abject and low soever but it hath a stamp upon it, as a sure seale of its proper vertue, of which he that is ignorant hath hitherto attained but the husk and
and shell, the outside of knowledge.

Left therefore this error in judgement should corrupt practice, and men's lives thereby should be in danger, we thought it a good piece of service to desire those who bend and employ their studies in the Honorable faculty of Medicine, to seek more after a few rare and certain specificks, then to follow generals which commonly deceive. We ought not to shew ourselves so impious and undutiful, as being in honour, having encrease of riches, to scorne our poor parents; so Experience is the mother of Art; and shall we now contemn her as having no need of her? Experience hath been fricted the Mistresse of Fowles, and Reason the Queen of Wise men; but in a different respect they ought not to be separated; as many Experiments beget Reason, so Reason maintains and adores Experience.
Chap. VIII.

That many Medicines because of their high titles, and the fond opinion of men, who think that best which costs most, are in great esteem; though others of leff price, proper to the Country, are far above them in excellency and worth.

Besides the abuses mentioned in the foregoing Chapter, another is crept in; the former were cheats in respect of Quantity and Quality; here by this the purse is emptied; for they fall in with mens humours, who then think a thing good when they have well bought it.

Hence Galen concealed his Golden Emplaister for the Squinancy, by which he got an hundred Crownes, which indeed was in itself of little worth; for there are many things of excellent use which if they
they were divulged, would be foolishly despised, because vulgar hands pollute whatever comes into them; some reason may be why after they are not so successful, because the Imagination and Fancy works not so strongly, and desponds as to the cure from such slight means, and hinders the operation; for although another man's imagination hath little force upon me, yet mine own much alters he body, and either hinders or furthers remedy in its working.

As this is clear in many diseases, so specially in Hypocondriack Melancholy, called the shame of Physicians, because arely cured; wherein the non-effecting of the cure depends upon the prejudiced imagination of the Patient, who despairs of help; for cares, grief, and despair, to alter and change the blood, corrode the heart, overwhelm the spirits, that they cannot performe their offices; if therefore these can first be removed, there is very great hope of recovery.

Under this Cloak many cover their navery and covetousnesse, who seek nothing but gain by their practice; for they call their Medicines by great names, that the imagination of the Patient
closing with so rich and precious remedies may promote the cure; and therefore they compound their Medicines of rare Ingredients, as Gold, Silver, Pearls, Pezoar, Ambergrease, Musk, and many more; and then they christen them according to their birth. They call them the Balsome of Life, the Great Elixir, the Restorative of Life, Potable Gold, Butter and Oyl of the Sun: and who indeed can reckon up their tricks by which they draw in and delude such multitudes of ignorant people? yet their great names are not altogether insignificant; for by their Balsom of Life, they mean that which maintains and keeps themselves alive.

But grant these costly Medicines to be good and useful, yet they must confess that others not so chargeable have greater vertues in them.

We may also question whether they deal honestly, and do not sell a little salt for Gold, and ranke poison for the Balsom of life; we have known some at deaths door by their Mercury: I speak this that others may be cautious; think what would come of it, when one mistaking administered Opium for Apium or Parsley.
arsly: thus they try experience upon
men's bodies, and kill one to save ano-

Besides, though these may be very
excellent Cordials or Antidotes, ye tae
they not appropriated to the disease, and
so consequently little conducing to the
preife.

Consider then the abuse; the Patient
pays a great price for that which is of
small advantage to him, and scorns
those means which are at an easy rate;
wherein also there is no danger, as being
by experience confirmed, and by all
hands received.

It is not hard to prove that each Coun-
try abounds with Simples suitable to the
Diseases of that Country, and that we
need not go India, or use Exotick
Drugs.

This Question hath been handled by
many learned men; at present we will
not spend much time about it. We deny
not men the use in Food and Physick of
India and Arabicke Spices; neither do we
condemn other most excellent gifts of
God, but here we finde fault with the
price; let us therefore use them in their
place and time: Perhaps such precious
things,
things were intended for great persons, but yet great care must be used in the preparation that they be not Sophisticated. I say rich men may afford to pay for these Medicines, who delight to eat and drink Gold, and hope as by that they can purchase all earthly things, so they may buy health.

Neither would we be thought ignorant of the great virtues and rare efficacy of Gold; but we speak against the abuse of those Impostors who instead thereof do cheat and robbe: and we can assure all, that there is no worth in the boiling and reboiling of Gold: They indeed give their menstruous stuffes for dissolved Gold, which being reduced to a spirit may corrode; and let all men beware of it; imitating a careless Cook, who if he hath lost the broth in which the meat hath been boiled, sets new upon the Table which hath no heart nor strength in it; So they when they have consumed and lost their Gold with Salts and other wayes, they sell that which remains; when the Bird is gone they sell the Nest; and this they call Potable Gold spiritualized because invisible: it may be they put Gold into their furnace; but that they
of the Roscruences.

sey by those means can produce such medicines we deny: There were many Alexander, many called by the name of Julius, but yet but one Alexander the Great, one Julius Caesar, the others agreeably in name.

Should any one enquire into the excellence of our own Countries Simples, he should have work enough upon his hands. We shall leave this to another time and place.

But besides the price, may we not justly suspect the preparation, that they instead of true may sell false compositions failing in their Art and Profession? for the alliance of Humane frailty being at the one end by Justice, at the other by Profit, the last overweighs; because honesty may be an hinderance to us, but profit brings pleasure and delight along with it. So now Merchants count it part of their Trade to learne and skill the adulterating of their Commodities; when the Thebans would admit no such persons to the Magistracy, unless they had left off their Trade at least ten years before, by which time they might forget to cozen; but I will not here censure all of that Calling: the same may be said
said of those who sell Medicines, whether Physicians or Apothecaries, if they abuse their profession.

It remains to shew that Specifics of Vegetables and things of little worth are more powerful against any disease than those which are of so great price, neither is the reason fetched farre; so they whose Property absolutely resists the malady, they ( I say ) must needs be more effectually then those who accidentally suit the disease, and by mere chance work a cure. In Mechanicke Arts if a man excellent in one should boast of his skill in another which he never saw, you would finde him a bungler in it; but employ the same in that Trade wherein he hath been brought up, and he will shew himself to be a workman: So in diseases, when each Specific doth its own office, there is an happy issue, but applied to another proves of no effect: neither can it be expected from one man ( thought he had an hundred hands ) to conquer an Army, which yet choice Bands of experienced Souldiers may easily overcome; but we have been tedious about this subject.

CHAP
Chap. IX.

That many are haters of Chymistry; and others scorn the use of Vegetables and Galenical compositions, either of which may be useful in proper cases.

As the Palats of men are not all taken with the same taste, but what is pleasing to one, is loathsome to another; so mens judgements do differ, and what one approves the other assents not unto; both which happen or are caused by Sympathy or Antypathy, drawing them on to embrace, and provoking them to hate such a thing; so also by prejudice or reason corrupted.

Some dare not taste Cheese all their life; some abstaine from it a few years; some drink onely water, refusing Wine or Ale; and in these there is great variety.
riety; no lefse is the difference among Minds: Whence it is that two meeting when neither hath seen or heard the other, at the first sight, shall desire ar seek each others friendship; and on the contrary, whence is it that one hates another from whom he never received in jury? as evidently appears by one com ing where two are gaming, he presentl shall finde his affection to close with th one, and if his wish might succeed h should winne; and he would gladly hav the other lose, though he neither receivd courtesie from the one, nor harm or ill word from the other.

Now as much as the understanding excells the taste, and dull and sensual faculty; so much a truly wise man surpafseth one that onely outwardly seems judicious; one by reflection considers and weighs the matter, the other not so acutely apprehending is tempted to rashnesse. Thus many learned men whose Fancie have not been in due subjection to their understandings, have abused themselves, and have heedlesly embraced this as good, and cast off that as evil.

It may seem as strange in Medicine that some Doctors should onely pre
Vegetables and Galenical Physick, perfectly hating Chymistry, and that others wholly inclined to novelty should use all Medicines that are not Chymically prepared.

Both parties (in mine opinion) arewayed more by Fancy then Reason; for suppose it absolutely necessary to study your ancient dogmatical Medicine both as to the Speculative and the Practical part, and to correct the faults as we have already pointed in the first, second, and third Qualities; and the same purpose is to be taken in Chymistry, so that they be without suspicion and defect: and first we will begin with the old, and then proceed to the new.

We have sufficiently proved that there are occult properties and specific values in Simples, as no learned Galenist ever denied; who have also confessed that these did not work from their Qualities or degrees, but their natures to mitigate Symptomes, take away the cause of the disease, and to Enthronize health in man's body.

If this be true, why are not Physicians more careful in gathering and rightly understanding the nature of Simples?
Fernelius in his Book *De abditis virorum causis*, faith that this Specifick vertue which he calls the Forme, lies hid in ever part of a Simple, and is diffused through out all the Elements; hence if by Chymiftry water is drawn off, oyle is extracted, and Salt made out of the ashes each of these, the Water, Oyle; and Salt hath the Specificall vertue of the Simples but I suppose one not so much as another, yet all joyned together are perfect and compleat.

These things being laid down and confirmed, we must confesse that the outward tangible body of any Simple that may be beaten, cut, sifted, boiled, mingled with any other, to be the barke, the carkeffe, and habitation of the Specifick Quality which is the pith, the soul, the houfholder: And now what shal we say of our common preparations in Apothecaries shops, which have good and bad, nay most corrupt in them? would not all laugh him to fcorne who being commanded to call a Master out of his house, will needs have the house along too? that cannot ufe the birds unleffe the nest be an Ingredient, that cannot eat Oysters unleffe he may also devour the
he shelves? But the Apothecaries think this lawful enough, because they can do no better; these occult Qualities indeed are so subtile, that they make an easy escape, unless they be narrowly watch'd, and with a great skill housed or incorporated. Camphire loseth its strength unless it be cherished with flaxe-seed; Rubarb is preserved by waxe and the spirits of Wine; the Salt of goats blood does evaporate, if it be not close stopp'd in glasse.

What shall we then say of these Speci-
cal Qualities separated from their bodies? will not they return to their first principles? for who can separate the qualitie of burning from the fire? the qualitie of moistning from the water? but if this be impossible in simple bodies, how much more difficult is it in com-

ound?

I could therefore wish that Medicines were used which were lawful, possible, reasonable, that laying aside ostenta-
tion and pride, truth might flourish. Perhaps we might allow of Syrups, Leps, Conserves, did not that great quantity of Sugar clog the natural opera-
tion of the Simple: Perhaps we might approve
approve of Electuaries, Opiars, Antidotes, unless the multitude of simple confusedly put together did hinder, not totally extinguish the true vertue. Perhaps Pills, and all bitter, sowre, sharp stinking Medicines are good; but yet they destroy appetite, cause loathsome nesse, that a Patient had better endure the disease then the remedy; if bitter nesse, sowrness, sharpness, and an ill savour, are the Specifical Qualities, they should be rather checked then let loose and indeed they are but handmaids to their Mistrie, but subservient to the specifical Quality; and the true difference is discovered by Chymistry; for separates the impure parts from the pure if rightly used: yet mistake not, we sait not that Chymical preparations are altogether spiritual and without any body; but are more piercing and subtile, more defecated then grosse bodies made more heavy by a great quantity of Sugar, that they are not free and at liberty to act and play their parts.

By this time you may see the folly and madness of those who hate Chymistry which ought to be used, but with care and judgement; for it is not the pa
of a Physician to burn, lance, cauterize, and to take away the cause of the disease, by weakening the Patient, and indangering his life; but Symptomes must be alleviated, nature restored and comforted by safe Cordials. **One Archagatus** was the first Chirurgian that came to Rome, and was honourably received; but coming to use lancing and burning, he was thought rather an hangman; and for the like cause at one time all the Physicians were banished Rome. **One Charmis** a physician condemning the judgement of his Predecessors, set up new inventions of his own, and commanded his Patients in hot and snow to bath in cold water, as little reports; who faith also that he hath ten old men set freezing them by his direction. **Aesfas** about to cure the Gout, looked more to the disease then paine, which by neglect encreased, whence the proverb had its Original, **Aesfas meditatus est**, as Erasmus hath it, when the condition growes worse, **Aesfas** his sure.

It is cleare enough from what hath been delivered that Nature is best satisfied when profitable and wholesome things are applied. **Asclepiades** an inti-
mate friend of Cn. Pompey first shewed the benefit of Wine to lice persons, recovering a man carried to his grave; he taught to maintain health by a moderate use of meat and drink, an exact care in exercise, and much rubbing; he invented delightful and pleasing potions, he commanded bathing, and for ease to his patients invented hanging beds, that sleep might surprize them in such a carefree posture. The same Pliny saith that Democritus was a Physician, who in the Cure of Conidia Daughter to Consul Serelius did forbeare harsh means, and by the long and continual use of Goats milk recovered her.

Agron as Cælius reports, Lib. 13. cap. 22. was a Physician at Athens, who in a great Plague when many were infected did onely cause to be made great fire nigh to the place; and thus did Hippocrates, for which he was much honoured.

Whence we may learne that mild and gentle usage in a disease is more efficacious to the taking away of the cause and to healing the Symptoms, then harsh and rugged dealing. The Mariner doth pray for a full gale many times to force him into his desired Harbour; neither doth he.
both the Traveller goe in a direct line, yet both in the end attaine their hopes.

We read that Fabius by delay conquered his enemy; so that it is a Masterpiece of prudence well and maturely to deliberate and then to execute; yet the method of pursuing remaines and the Axioms are perime; viz. If the cause be taken away, the effect ceaseth; if the disease is cured, the Symptomes do vanish and weare away.

But Chymistry stores and supplies us with Medicines which are safe, pleasant, and soone performe that for which they were intended: and others have abun-
dantly set forth this in their writings, and therefore it will not be requisite to and longer upon it.

Now let us face about and view those who are meer Chymists; these would be called young Theophrast, affecting like their Master a Divine Title, which he neither had by his Father nor Mother, but assumed it to himself as most Magnificent and glorious: but without all doubt he was a man of eminent and admirable knowledge in the Art of Physick; surelly it would be worthily judged madness for his sake alone, to forfike the
the Ancients and follow his new inventions.

It may seem an absurd thing for one to undertake to restore a very old man to his former strength, because death is then approaching, and every man at length must submit to his Scepter.

Is not the World now ancient and full of days, and is it not folly to think of recovering and calling back its youth? Surely their new Medicine cannot revive the dying World; it may weaken it and hasten its end: yet may I pray you, do not imagine that I do at present censure the excellent and plainly divine Preparations of Chymistry; but rather the persons who profess it, who make it their business to destroy, but endeavour not to build, who trample on others to raise and exalt themselves; as Thesalum of old did, railing against all men who were not his followers: So Chrysippus Master to Erasistratus, to gain pre-eminence, despised and changed Hippocrates. These and such like men are wont to promise much, but perform little; for we may certainly conclude, that although such persons may affect greatness, yet they shall never attain it by such indirect means.

I would
would many of the Paracelsians did not do much conforme to their Masters vices; if many late writings were scanned, and their abuses and tart language against others left out, I doubt their volumes would very much shrink; it were much better that diseases the common enemies were more lookkt after, then private grudges amongst Physicians themselves revenged: Brute beasts do barke, shew their teeth, and spit venom: a mans weapon is Reason by which he shoule boile his adversaries.

As touching Chymistry, we highly commend and admire those things in it which are good, but yet so as not to despise Galenical Medicine, which in some cases is as effectual: my opinion is that each ought to be used in its proper place. Men are not meer spirits but corporeal Substances, and therefore need not Medicines exalted to their highest degree of perfection, at least in every greife applied to every person and to every part or member. There are some diseases which being hot and dry are not to be cured by Chymical prescriptions, whose Ingredients or Preparations have the like Qualities. In a Common-wealth there
is a Merchant, there is an Husbandman, but one ought not to supplant the other; so a prudent Physician will make use of both as he sees occasion; the one for a Countryman, the other for a delicate Person; the one in slight distempers, the other in dangerous cases; the one for pleasantness, the other for efficacy as necessity requires.

Chap. X.

Concerning the unsufferable vices of many Physicians, from which the Fraternity of R. C. is free.

We have not without sufficient cause said something of the abuses of Medicine, which the Brethren warily shunned by their first Law, which was, That they should cure the sick for Gratia; for the greediness of Physicians puts them upon unjust and illegal actions. Whence come those terrible long Bills? those
Those short dear Bills, but from covetousness? every one more striving to inrich himselfe then to help the diseased; yet we deny to none their honest gains. Justice and Truth should sway them in their practice: let them follow the method of Hippocrates and Galen; yet Nature indeed is more to be look'd after then either of them, as a sure guide into its own most intricate secrets: but from the faults of remedies we will come to the faults of Physicians themselves, by which so many Patients do and have miscarried.

They are commonly these; Self-conceit, Pride, Malice, Hatred, Calumnia-tion in word and writing, Covetousness, Ignorance, joyned with a great stock of Confidence, or rather Impudence.

This Self-conceit becomes no man; if a man is puffed up like a bladder, he may be sooner broken, and his glory will vanish; his greatness encreaseth his danger; neither is Pride to be allowed of; it blaits all parts and endowments, and if the man escape the envy of others, yet death or a slight Fever makes him fall, and he who even now was lifted up through ambition, is brought down to the
the earth. It is not true learning that causeth men to swell, but an emptiness
they suppose themselves to be knowing
men, when as indeed they understand
not the depths of Nature. Socrates had
learned a lesson of ignorance, after much
study he found out his insufficiency; if
these vapourers would turn over a new
leaf, they would see their former pre-
sumption.

Mark how Malice and Hatred prospers
when two are set against each other, they
endeavour by making themselves a com-
mon laughing stock, utterly to undo
both, and each at length is whip'd with
his own rod. There is this benefit in
having an envious adversary, that he
spends and wafts away; his malice feeds
upon himself; so that it is better for any
man to deserve the envy of another rather
then his pitty, the one supposing him
happy, the other miserable: This vice
as the Ivie by embracing trees doth
spoile them; this vice I say clings to
great persons, and secretly corrodes their
Honour and Fame; what noble exploits,
what vertuous deeds have been performed
but they have been blown upon by some
pestilential breath? This was the cause
ffurious Caines murthering his right-e- us Brother Abel, and that Jupiter struck Esculapius with a thunderbolt: to avoid his many have forsaken their Coun- ries and lived amongst strangers, as did obocrates in Thracia, Timotheus in Lesbos, habrias in Egypt, Chares in Sigeum, ho were all Grecians; amongst the Ro- nans, Pompey after so many magnificent triumphs, for his great and and famousictories withdrew into the Country, and came seldom in publick, that he might escape the envy and malice which se feared, because of his innocency and treatnesse.

What shall we think of that monfter Aristotle, who (as it is reported) was o spightful to his Master Plato, that he aused many of his works to be burnt he might shine brighter? he was earful his honour should be eclipsed by his Masters greatness. Aiax hated Ulysses, Coilus Homer; Didimus Alexandrinus was nemy to M. Tull. Cicero. Palemon the Grammariant to M. Varro, Caesar to Cato, Adrianus to Traian, M. Crassus to Pompey, Alexander to Achilles at the sight of his sepulcher, Julius Caesar to Alexander, and many others who were all possesed with
with this evil spirit; but in Medicin
such practices are more dangerous, be-
cause the body of man being of more
worth then Arts or other trifles, is enga-
ged, as being the subject of Medicine.

This flame encreaseth and most com-
monly breaketh out; envy turns to Ca-
lumination; hence is it that so many
vain Pamphlets are sent abroad full of
bitter expressions, which become no ra-
tional prudent man; but this vice hath
been by many set out, and we will spend
no more paines upon it.

Covetousnesse is another vice which
hath infected many Physitians, who make
it their onely study to heap up riches; and
though their strength of body is decay'd
through age, yet with a most rigorous
desire do they endeavour after money;
nay though they have one foot in the
grave, they will have another in a bag to
counterpoize them: Physitians indeed
above others are tempted to this vice; for
when they grow old they are most sought
unto because of their experience; and
by this means they are encouraged to set
Silver above Justice, and Gold above
Conscience. But if an Apothecary be
covetous and greedy, more mischeifes
do
of the Roscruianrs.

By enlure; all his compositions will be made up either of stale or false ingredients, so that both the Physician and patient are cheated; the one is censured for ill success, the other is not onely not cured, but may complain of the bad physic as of a new disease.

I shall speak nothing concerning the abilities and qualifications of a tryed, examined, and licensed Physician; but of the unskilfulness of those who rashly undertake to practice when they want knowledge and learning to guide and direct them; they study impudence; and note, that an illiterate rude fellow in maintaining his opinion shall always appear most confident: their Geese are swans, their absurd receipts are Oracles and Mysteries, and they are enjoyned to conceal what they know not; if any one oppose them, they either slander him or envy him perfectly.

These and the like vices have no place amongst our Fraternity; they are not envious or Arrogant, they are not pightful and Envious, but delight in instructing one another in Mysteries; no crawling or disgraceful speeches are uttered amongst them, much lesse are they covetous.
The Book M. declares their skill to be well in other Arts as in Medicine; if any one please to consult their other Books and weigh diligently their nature and all circumstances, he shall finde what we have said abundantly there confirmed.

CHAP. XI.

Whether any one of the Fraternity being called to a Patient, is bound to appeare? and whether they are able to cure all Diseases; as well those that are accounted incurable, as those that are thought curable?

The actions of men as well as their persons are subject to many miscarriages; as the one may die, so the other may be forgotten; as the one may be infirme, so the other may be abused; wherefore an Act was invented by which all worthy deeds might faithfully be kept
pt and transmitted to posterity. Pers-
insulaid whose Offices are publick,
performance of their duties of trust,
be necessarily bound if occasion requires,
act publickly in their place: But if in
the little World any disorder happens,
a disease subverting health, the sick
person immediately goes not to a Magis-
tate, but a Physitian; wherefore Medi-
ze properly respects not the publick,
but the private health of this or that Pa-
ient; therefore it will follow that a
physitian being not compell'd by the
law, nor engaged by service, shall be
forced to visit any Patient who sends for
him; for a Physitian doth not prescribe
to all, but to a particular sick man, and
a servant to Nature, but not to the
sickaed whom he governs by his rules,
ill he hath restored them to health.

We may enquire more strictly conccr-
ing these Brethren, whether since they
profease onely Medicine as their first Law
noine, if wrote unto, or spoken to for
he taking away of a difficult disease;
whether in any particular place they must
appeare being engaged thereto, either by
promise, or charity? We answer nega-
tively; for if other Physitians are not
So streightned, much lesse are they, who do their Cures without price, who expect not a reward from men but from God, to whom as also to the lawful Magistracy, they are obedient.

Furthermore, whether all diseases are cured by them, even those whom others judge past help, as the Leprousy, the Dropsy, the Pestilence, the Cancer, the Pestick, the Gout, and many others? We answer, that they ingeniously confess in their writings that they know not the time of their own death, and they acknowledge that all men must pay their debt to death, which cannot be hindered or prevented by any Medicines, if according to predestination it seizes upon any man; and to endeavour against Providence were impious and vain.

But there are three degrees considerable in the forementioned maladies; The beginning, the increase, the state: At the first all or most of these diseases are curable; when they prevail somewhat over Nature remedies may be had; and doubtlesse the Brethren have Medicines which will effect the cure, Gods providence assisting them in their lawful endeavours: such diseases in their height which
which have a tendency to death are intractable; as for common sicknesses we
ade that either Galenical or Chymical separations may remove them.

We will now declare the reasons why sometimes the most able Physicians are
led and disappointed. First we must know that diseases are the effects of sin;
deserved punishment doth often-
times shut out favour, so that tedious
sicknesses and death are means which
God useth to check sinners, or chastise
its people; in vain therefore will man
bour to frustrate the Decree of the Al-
righty in his will and pleasure. The
second reason may be drawn from the
ature of Diseases, which are either dead-
in themselves, or as they are con-
sequences of others, being produced by
them. The Plurisie or the Inflammation
the Pleura although it is dangerous;
it if direct means be applied in time, it
helped and cured: But if the matter
flaming is not evacuated by letting
ood, or by expectorations there will
allow a corrosion of the Pleura, and the
ruption flows into the cavity of the
est, and thus another disease is gene-
ated called Empiema: and now ifNa-
ture stands not much the Patients friend, and doth not convey this matter into the water courses, as often is seen, or also by ART: Some Musels are opened, and the corruption within forty dayes carried away, the Lungs will be ulcerated, and a Consumption will ensue altogether incurable.

The Question is whether cureable Diseases are by them helped? Such indeed would end without any application, and Nature needs no assistance to such enemies, so that then Medicine were uselessse; for who will trouble himselfe to seek after means, when his greife will shortly of itself cease and go away? Although here be many difficulties couched, yet we shall breifly state the case: Let those who are unsatisfied in large Treatises shew whether in the World it was absolutely necessary that all things should be done which are done or whether they might have been other-wise disposed of: Cardanus and the Stoicks do attribute all events to fata necessity, to which they do subject God himself, as not being able to resist; for blasphemous are they.

We hold that God is a free Agent omnipotent
potent, he can do whatever he pleaseth; he hath made Nature his handmaid, and having received a Commission doth accordingly act; she produceth all things either for the good and happiness of men, else to plague and punish them, and this rank are Diseases, and Death it cometh from such prevalent diseases: But God alone disposeth of good evil to every one; he indeed generally is Nature keep its course, but sometimes to shew his freedom, he interrupts at order, and by a particular providence thwarts the intention of Nature wether it tend to health or sickness; is in his power to shorten a disease which to us may seem tedious, he can stop off Death when we give over the use of means. Now if God foresees the evils which naturally hang over men, and doth not prevent such evils but therewith will punish men, he is not the author of that evil foreseen and brought on any one by nature, although sometimes he sends miraculous plagues upon God's enemies. Hence is that saying; O Israel thy destruction is from thy selfe, because of wickednesse hath drawn down judgments upon thine head. When some of
the wise Heathens had taken notice of this; they feigned Pleasure and Sorrow to be linked together, as if the except thereof were to it selfe a sufficient punishment: They also said that a Disease was brother to Death, that by virtue was attained; and to this purpose is that place in Scripture; There is evil in the City that is not from God, where is meant the evil of punishment, either brought upon any person miraculous and by the immediate hand of God, else naturally falling upon him.

Hence we learn the birth and origin of Vice, it proceeds from the corrupt Nature of fallen man; his will enjoy its liberty in respect of earthly things but as to heavenly things its not free. Its with a man as with a weak infirm person who cannot lift his hands to head, but with ease he can let them hang downwards. So sinful man natural inclining to sinfulness, without pains falls into wickedness, he needs particular instinct from God; but the strength which must support his infirmities, exalt him to Heaven, so that he may obey God, is not from man himself but from the free grace and mercy of heaven.
heavenly Father, who hath mercy on him he will; but yet excludes none from his favour who forsaking earthly things do accept of the true means and receive the benefit thereof, who pray and endeavour to their utmost ability to be what they should be, committing themselves first and chiefly to God, and then to Nature, who faithfully obeys him in all things.

CHAPTER XII.

That the Brethren of the Fraternity do use only lawful and natural remedies.

The holy Scripture makes mention of a King of Judæ who being sick of the plague and death seemed to approach, by divine providence was healed by having Figs applied to the sore, and he lived many years after; so that we see that God
God can miraculously direct to means which in themselves are natural, as indeed this was a very lawful remedy, and the reason is not unknown: so here will examine whether the means which the Brethren use be of themselves lawful and warrantable. A certain Author thinking to insinuate himself into the favour of the Brethren, speaks of rational blessings and Exorcismes by which man may promote the happiness of Patients and curse and endamage his Aversaries; but who will esteem this lawful and good? Such things may cat some silly old women and by them accounted secrets: they would be the greatest slander imaginable to the learn Fraternity; for the Brethren use natural means, without any mixture of superstitition, as we may see by the example of one Simple took away the ragi pain of an Ulcerated Cancer, whom Pliny applauds for his rare Art; for by the same herb he also did the Cure, the same Brother carried a bag of roots at herbs always about with him; much commended the Bryony root, chose the bitter one; he taught also occa...
occult vertue and proper use of many Simples, which are lost and forgotten.

We will not decide the controversy whether the Simples ought to be gathered according to particular constellations; many very learned men do favour this opinion: As first of all Barthol. Car-richterus, who divided the most approved and effectual Simples according to our Triplicities of the Signes in the Zodiac, and in each of them made three degrees. I have known many who adding themselves to this study, have thereby been able to cure very dangerous sicknesses, especially old Ulcers and outward grieves.

That so many lights should be placed in the Heavens to no end and purpose, it were profane to imagine, because God created all things to act according to their nature; and surely the Stars were made to yeild their influences, and there is not any doubt but that Vegetables, Mineralls, and Animals, do receive their occult Qualities from them; he therefore is an happy man who can search out the effect by the cause, and by the effect is able to judge of the cause. Plants have relation as well to the heavens as
to the earth, and he who knows this com-
munity is a great Artist; but the Brethren
employ all their time in these Mysteries,
as they confess as well in their Fama
and confession as in other writings.

We dare not affirm that their Astrolo-
gy is the same with that which is vulgar-
ly professed, or their Botanick common;
for theirs are founded upon certain and
true Axioms; subject to no change but
always continuing the same worth and
vertue.

Other Axioms are so infirm, that they
oftentimes are proved false and admit of
correction. It is an Axiom that all
Wine is hot, which hitherto hath been
received as true, but if from some Coun-
try be brought. Wines whose nature is
cold, the fallacy will appear. He who
never saw a Bat or doth not consider in-
fecteds will immediately say, that every
thing that flies hath feathers, when there
are also flying fish which make use of
their fins, so that there are many excep-
tions belong to the general rule: Who
would not conclude this for a certain
truth that four-footed creatures cannot
passe thorow the Aire as well as they
passe on the Earth but by flying?
experience confutes this; for the Indian Cat by spreading some membranes (not wings) from her hinder feet to her for-
mer, goes in the Aire whether she pleaseth. But the Axioms laid down and followed by the Brethren are such which faile not,
their principles always attain their end; so that there is nothing deficient in them which may exclude or diminish their
perfection; wherefore cures wrought by properties truly drawn from the Stars and the Planets, must necessarily be true & certain; for the effects do surely result from their causes not anticipated or mi-
Staken. He who promiseth with fire, to heat, to dry, to burn, is not deceived, neither doth he deceive, because he hath that which can perform all these offices: so if they undertake a Cure, there is no doubt but that they can effect it; because they know and can make use of the true and proper means, which Mediums are purely natural, the hidden treasure of Nature, the extraordinary gifts of God. They apply themselves onely to the study of Natural Magick, which is a Science containing the deep Mysteries of Nature, neither is this divine knowledge given to any by God, but to those who are
are Religious, good and learned. 

5. super Matth: faith, that the Magical Art doth not contain any thing subsisting, but although it should, yet that must not be evil or subject to contempt and scorne. The same 23. Homil. super Num. speaking of Natural Magick, doth distinguish it from the Diabolical: many hold that Tyaneus exercised the Natural Magick only, and we do not deny it. Philo Hebreus lib. de Legibus, speaks thus; That true Magick by which we come to the knowledge of the secret works of Nature, is so far from being contemptible, that the greatest Monarchs and Kings have studied it; nay amongst the Persians none might Reign unless they were skilful in this great Art.

Magick (as some define it) is the highest, most absolute, and divinest knowledge of Natural Philosophy advanced in its wonderful works and operations, by a right understanding of the inward and occult virtue of things; so that true agents being applied to proper Patients, strange and admirable effects will thereby be produced; whence Magitians are profound and diligent searchers into Nature.
ure; they because of their skill know how to anticipate an effect which to the Vulgar shall seem a miracle: As if any one shall make Roses bud in December, Trees to flourish in January; shall cause a Vintage in May, produce Thunder and Raine in the Aire; as Joh. Baptista porta teacheth lib. 2. De Magia naturali; also Roger Bacon did the same: Julius Camillus a man to whom we may give credit, affirms that he saw a childe formed by an Alembick, which lived some hours: a very strange thing, if true. Cælius de Budda writes, that he brought forth a Virgin out of his side; but we leave these things as we found them, we will not dispute the truth of them.

We need not stand longer upon the praise of Magick, it being of it itself so honourable; but yet this noble Science doth oftentimes degenerate, and from Natural becomes Diabolical, from true Philosophy turns to Negromancy; which is wholly to be charged upon its followers, who abusing or not being capable of that high and mystical knowledge, do immediately hearken to the temptations of Satan, and are misled by him into the study of the black Art. Hence it is that Magick
Magick lies under disgrace, and they who seek after it are vulgarly esteemed Sorcerers; wherefore the Brethren thought it not fit to style themselves Magicians; but Philosophers they are not ignorant Empiricks, but learned and experienced Physicians, whose remedies are not only lawful but divine: and thus we have at large discoursed of their first Law.

CHAP. XIII.

Of the second Law of the Fraternity of the R. C. viz. That none of the Brethren shall be enjoyned one habit, but may suit themselves to the Custome and Mode of those Countries in which they are.

Many perhaps may blame my prolixity upon the first Law; to whom I shall answer, that weighty businesses are not to be perfunctorily run over; transactions in the little World may onely
of the Rosicrucians.

only deserve to be touched upon, but the affairs of the great World ought to have an answerable consideration; so that I must necessarily crave pardon for my brevity, because I could not wrap up the due commendations of such subjects in so narrow a compass.

This second Law gives birth to the first; for without it the Brethren would have no opportunity of doing good, who by its benefit are secure and fear no danger: for as a Bird although it singeth not, is known by the colour of its feather; so every one accustoming himself to one Habit is thereby distinguished. We finde in History that many by their enemies have been discovered by their apparel, and the disguise hath oftentimes procured liberty. Otho being overcome and making his escape by Sea was taken by Pirates, who not knowing him because he had changed his cloaths, suffered him to ransom himself.

On the contrary King Richard coming back from the Holy Land, affairs being there illy managed and to the displeasure of many, especially the Duke of Austry, passing with his Navy by the Adriatick Sea was discryed and became a prey
prey to the said Duke, who was forced to redeem himself, to pay a vast sum of money; and he was known and found out by his garments.

If danger attends Kings and great persons in such cases, much worse would be the condition of private men if they should have so sad a restraint upon them. Men in mean apparel do not fear the attempts of Robbers, neither do they suspect a poisoned glass; whereas Potentates are a prey to the one, and very often are taken away by the other.

Besides a poor habit is sufficient to cover Learning, and a Cottage may become Wisdomes habitation; nay, mens parts and abilities are censured by their outside, and that which is willingly concealed must not have a being; tis a Courtier who must onely be accounted a Schollar; but indeed the soul is clothed with the body, which to adde ornament to it needs no help of Taylours, or Painters, it is grac'd with true Philosophy, and secret Arts are its glory.

Margaretha a Queen of France is said to have kissed the beautiful soul of Alanus a Philosopher when he was asleep thorow his body, the which action being much
much admired at; she answered that she then perceived not the deformity of his body, being ravished with the amiableness of his soul. Thus we see that a gallant spirit may dwell in an unhandsome house, and that a poor habit may be worn by the most excellent and profound Philosopher.

There are yet many reasons which may persuade to a decent cloathing, for every vulgar eye the minde is judged by the garment; but we in other books have largely treated of this subject: Very many have instead of modest and omely apparel run into excess, as Popaea Wife to Nero, and Cleopatra Queen of Egypt to set forth their beauty; but this is not commendable, since Seneca's rule is to be observed which requires a due moderation.

Our Brethren change their Habit for a vertuous end, which as it is not gaudy, so it is not contemptible; they are always civilly clad, and not affectedly, they are especially careful of the inside, that their hearts are reall and honest; neither would they impose on any by their actions.

There are many waies by which men may be
be deluded, as by a Fallacy, Equivocation or Amphiboly, but these do appertain to Logick: The Brethren are vigilant as well in respect of disgrace as damage; it is a very difficult matter to cheat and deceive them.

Whereas others take the liberty to cozen a cozener, and think it a piece of justice to repay in the same coyne; The Brethren are not so revengful, they count it an happinesse to have an opportunity of expressing their patience; yet although they are as innocent as Doves, they endeavour to be as wise as Serpents, for there may be an harmless subtilty. We may judge easily that they affect not vanity by the often change of their apparel; because they would not be known, but obscure their names and relation.

If the intentions are sincere not thereby to wrong any one but to do good, we may allow not onely of a disguise in cloaths, but a change of names; the sign doth not alter the thing signified, neither doth an Accident destroy the Substance. Names are notes by which one man is known and distinguishted from another, cloaths are coverings as the one hides our nakednesse, so the other
other keeps from obscurity. The Ancient Philosophers and Egyptian priests did wear a linnen white robe which distinguished them from others, as Pythagoras and his followers, to express both the cleanliness of body, and unspotted innocency of soul. Nature hath so befriended some birds that they change both voice and feathers in the Winter, and thereby being not known, are safe from other ravenous birds: In some Counteries Hares become white in the Winter, but in Summer keep their wonted colours. The Camelion by being like no everything shee comes neer doth often escape, the Ants and many Insects have wings and can scarcely be known what they first were, so happy is that change which guides to safety.

Shall reason withstand the lawfull dictates of Nature? where necessity compells, custome forces, shall men run upon he one, and to their damage slaine the other? The Brethren being in all points areful, will neither violate Natures Commands, nor contemn civill rights, though they alter their apparrrell, their mind is unchangeable.
The third Law enjoynes each Brother to appeare on a particular day, and at a certain place every yeer, that they may all meet together and consult about their affairs.

Every Society hath Lawes and rules binding them to some Duties, so that the Governour or chief when he pleaseth and thinks it necessary may summons all to one place to consider what is most fit and convenient to be done on some immnagent occasions, for if a company be separated, their minds and Councells are disjoyned, the one cannot be helpsfull to the other either in example or advice, who knows not that most intimate familiarity, and the nearest friendship is broken off by absence, and want of visitation so that they who were not long since highest in our thoughts are utterly forgot
gotten, besides, wherein can a friend profit, who is distant from another, even brethren become as it were unnaturall when thus separated: we confess that letters may supply this defect, yet writing both not so much delight and enliven, as discourse, papers are mute, if any doubt rise they cannot frame a ready answer, but where a man appeares, he can resolve all Questions, satisfie all scruples.

Wherefore the Brethren of the R. C. thought it most expedient, if not altogether requisite to meet at least once in the ear in a certain prefixed place: This saw as it is the third in order, so also in Dignity, by which the true Pythagorian Assembly is obliged to appearance, neither their meeting vaine and to gaze upon each others, for they do imitate the rule of Pythagoras, who enjoined his Schollers every day to examine themselves, where they had been, and what good memorable act they had performed: so the Brethren of the R. C. at their convention relate what rare cures they have done, what progress they have made in the Arts and sciences, and observe how their practice agrees with their principles; and if any new knowledge confirmed by often expe-
rience comes to them, they write it in Books that it may safely come to the hands of their successors: Thus true and certain learning is increased till at length it shall attain to perfection.

This Schoole is not like to Aristotle, for there were frequent wrangling disputes, one opposing the other, and perhaps both the Truth, however they have no Questions free from debate, not contradicted by some of the same sect: for example

What is the soul of man? whether the First Act, or something else, whether ἐνελεχία or ἐπελεχία whether born, generated, or infused, given from heaven and many Thousand such fobberies, and at length they rest in Opinion.

They have therefore framed a Method to regulate disputes, and supply terms whereby they more darken knowledge and willingly shut their eyes: Let then discuss to weariness, the nature and original of Metalls, and whether there can be a transmutation, and who will be better informed and satisfied? Thus id! Disputation is a sport of Wit, and only a recreation of Fancy, no solid and real Truth is to be found out by it.

A certain Philosopher hearing some dis
pute What Virtue is, made answer that
as they could not come to an end of the
Question, so neither to the use thereof:
it any one professes himselfe to have skill
in Physicks, why then doth he not let the
world see what he can doe? and laying
aside vain babbling, perfect the great work
of natural tincture, but by chance he will
utterly deny that there is any such thing
to be found out, and hereby gets a cloak
for his ignorance, for he will censure all
which he knowes not.

But who will call him an horsman,
who yet did never ride? who will call
him a Smith, who never wrought in that
Art? and why should we esteeme him a
Philosopher, who hath never experienced
his philosophy, but hath onely uttered
some foolish and fantastical words.

But some may here object that one part
of Philosophy is contemplative, to which
Mathematicks and Metaphysicks doe re-
late, the other consists in Action, to which
Ethicks and Politicks doe guide. Plato
was displeased that Mathematicks were
brought to sensible Subjects, as Arithma-
tick to Numbers, Musick to Sounds, Geo-
metry to Measures, but we must acknow-
ledge that he in this was envious to man-
kind,
kind, and in his passion prevailed over his reason: For what profiteth it any man by mere speculation to view the mysteries of God and Nature? Is it a more commendable thing to thinke well, then to be good? the same holds true in Physicks, for barely to contemplate of it is as unusefull, so absurd and ridiculous, how can you call that a true Cause, of which you never saw an effect? There hath been some ancient Philosophers who have sear-ched after experimental knowledge, and studied more Nature then Art, more the thing, then the signification and Name, as the Magitians amongst the Persians, the Bracmanes amidst the Indians, and the Priests in Egypt: and now the Brethren of R. C. in Germany. Thus wee see plainly they meet for a good end, for each Court hath its appointed time in which justice may be duly executed, and no wrongs further heightned: The Brethren assem-ble to vindicate abused Nature, to settl Truth in her power, and chiefly that they may with one accord return thanks to God for revealing such mysteries to them if any man is promoted to an high Office and neglects or contemnes the Ceremonies and circumstances of admission, the Prince wil
will immediately put him out as one 
pleasing his favours and scorning of 
Him: so since God hath been pleased to 
honour these Brethren with such rare en-
dowments, and they should not appear 
to shew their gratitude, He might justly 
take from them His Talent, and make 
them subjects of His wrath.

This Law hath a Limitation if they 
cannot appeare, they must either by o-
thers their Brethren, or by letters tell the 
cause of their absence, for infirmity, sick-
ness, or any other extraordinary casualty 
may hinder their journey.

Wee cannot set down the places where 
they meet, neither the time, I have some-
times observed Olympick Houses not far 
from a river and a known City which 
wee think is called S. Spiritus, I meane 
Helicon or Parnassus in which Pegasus op-
ened a spring of everflowing water, 
wherein Diana wash'd her selfe, to whom 
Venus was handmaid, and Saturne Gentle-
man-usher: This will sufficiently instruc 
an Intelligent reader, but more confound 
the ignorant.
Concerning the fourth Law, that every Brother shall choose a fit person for his Successour after his decease, that the Fraternity may be continued.

All things in the world have their vicissitudes and changes, what was to day is not to morrow, and this appears most of all in mankind, who are as sure once to die, as they at present do live, wherefore God out of his heavenly Providence granted Generation and propagation, that though Indivioualls do perish, yet the Species may still be preserved. And this is that innate principle which is the Cause of Multiplication, so that Plants Animals, Minerals, and man the noblest Creature shall to the end of the world be encrea'd. Many philosophers have complained of the shortness of mans life, who though he be more excellent then others
yet he lives not their ages. The Eagle, the raven, the Lion and what not, dures longer then man, as though Nature was a stepmother to him, and the others were he true progeny.

Wherefore since that the Brethren, being Mortals, must certainly once cease to be, and undergoe the common Lot of their Nature; their wise Lawmaker did not rashly make this Law, that each Brother should chose to himselfe a fit person to be his Successour: in which choice they do not look to the obligations of friends, their natural relation neither to Sonnes or Brethren, but purely to Qualifications, as Learning, secrecy, Piety and other such like endowments.

Amongst the Egyptians the Sonnes did not onely inherit their Fathers estate, but used the same trade and imployment, the Sonne of a potter, was a potter, a Smiths sonne was a Smith: But the Kings were chosen out from amongst the Priests, the Priests from amidst the Philosophers, and the Philosophers were alwaies Sonnes of Philosophers, but many times there happned a great difference of parts between the Son and Father; outward Goods may be conveyed to posterity, and the Son may be
be his Fathers heire, but the gifts of mind, especially such as this Featernity hath, is rarely by Generation communicated to the offspring: He that shall be endued either by entreaty, or hired with money to reveale ought to any one, but a truly vertuous man, doth injure the first Giver of such a Talent, the Lawgiver and the whole Fraternity, for perhaps enemies thereby would be able to further their designs, God would be dishonoured, and vertue banished.

The Philosophers would have mysteries revealed to none but those, who God him self shall enlighten, that their understandings being refined, they may apprehend the deepest sayings & profoundest secrets: Others say, that we must not trust him with whom we have not eaten a Bushell a Salt; that is, him with whom they have not had much converse to the sure experience of his abilities and faith, for friendship is not to be compared to Horses that bear price according as they are young, but to wine and Gold which are bettered by Age: So the Brethren entertain no man to be a member of the Fraternity, but men of approved parts, and very vertuous.
There were certain rites and Ceremonies done at Athens in the honour of Prometheus, Vulcan, and Minerva after this manner: many were appointed to run into the City with lighted torches, and he whose light was out, gave place to the others, so that the victory was obtained by him who could come first at the goal with his flaming torch: The meaning was to express the propagation of secrets for the putting out of the torch is the death of a Predecessor, so that another living with his lighted torch succeeds him, by which means the rare mysteries of Chymistry come safe to after generations.

Chymistry indeed is a Science above all Sciences, the Minerva that sprang from Jupiters braine, an heavenly ray which doth display itselfe to the comforting of things below: This is the birth of the understanding, whose propagation is as necessary as that of the body: we may observe the antipathy of some bodies to others, and we may see as great difference in minds: mens dispositions are to be fully known, least a sword be put into a mad mans hand; for a good thing may be evilly used, as wholesome wine put into a stinking caske doth change both colour and
and taste: Armhesedes boasted that if he could fix his foot in a sure place, he could by his skill move the whole world, and what would not ill affected persons do if they were matters of such secrets? doubtless they would endeavour the accomplishment of all their wicked devices.

Some may ask why they have such an Election, and do not rather let their knowledge be buried with them (or if not so unworthy) why do they not print, that every one may have, read, and understand their mysteries, or else why do they not chuse more to augment the Fraternity? we shall answer to each of them to satisfy those thus do Question.

First, why do they select a few persons? and will not have their secrets perish? we answer, there is good reason for both. Augustus Caesar would not suffer the Eneads of Virgil to be burnt although he had designed it so by his will, least Rome's glory should suffer thereby, and yet this Poet as Homer amongst the Grecians had instead of Truth produced fictions: And is there not a greater cause why Brethren of the R.C. should endeavour the keeping in memory such secrets? may this learning never be forgotten in which there are
are no Fables but true divne experiments.

We may woefully lament the loss of secrets which being writ have unhappily been burnt, not writ have been forgotten, therefore for prevention of both it is convenient that they should be entrusted in a few hands, and by those careful be transmitted to others. Before the flood, the Arts were engraven on two pillars lest either fire or water should blot them out; and afterward (as some write) the Cabalistical Art was found out, and by word of mouth communicated, and the Rabbins have at this day rather a shadow then the substance of that Science.

The Heathens had their Colledges in which were admitted none but such as were of an unblameable conversation and of choice parts; so that every one who was educated in a Scholastick way was not thought a fit person to be of their Societies, but they would picke of the most able and they were few, the which rule is observed by the Fraternity of the R. C. who admitted few and those upon good desert.

In the next place we come to the reason why they do not print and make their knowledge
Knowledge publick? there are many things in Policy, more in Divinity, not a few in nature, which ought not to see the light, but are to be kept in private breasts, least thereby some have written of the secrets of the Commonwealth, no one yet durst reveal the mysteries of God. Alexander the great being in Egypt learned of Leon the priest, that the Gods there and those which were everywhere else worshipped as Jupiter, Dionysius, Mars and ny others were no God, and He by letter informed his mother, but commanded that the Letter should forthwith be consecrated to Vulcan, lest the multitude adoring those Gods should run into confusion: so likewise in Nature if their mysteries were knowne, what would become of order? but indeed how can that be called a secret which is revealed to many: though many may be judged fit persons to receive the knowledge; yet few have such command over themselves as to keepe them, who will tie his tongue and deny himselfe the liberty he might otherwise enjoy? very few will let their words by long abiding there corrupt in there mouths, an ancient Philosopher being accused of a stinking breath, said;
that it was caused by letting secrets putri-

cing in it.

Why all who are desirous of the Fra-

erity are not chosen, is not their fault,

but the others lottery: in courts they are

chosen promoted who are most pleasing

to their Princes, and they who are known

referred'd before the strangers, although

their parts be better deserving, but of this
law enough.

CHAP. XVI.

The fift Law: that the letters R. C.

shall be their seal, Character, and

Cognizance.

The Egyptians had two sorts of letters,

the one holy called Hieroglyphicks,

only known to the Priests; the other

prophane commonly known: The Holy

were the images of Animal vegetables, or

mathematical Figures engraven in mar-

ble, which yet are to be seen at Rome be-

ing
brought whole thither in Augustus his raigne, for the impression being inward, it will endure long. The Proflume were made by lines, as the Greeke and Hebrew, the Priests used both the one to the Commonwealth, the other to the wise and learned. Hieroglyphicks were signes and Characters of deep knowledge which none might expound to others under oath and the pleasure of the Gods.

Junior Philosophers have employed all their paines and study to finde out the meaning of these Hieroglyphicks: the Phenix (properly belonging to Chymistry) was accounted a creature dedicated to the Sun, and this Emblem agrees to all the holy marks: so likewise the R. C. have diverse letters to discover their minds to their friends, and to conceal it from others.

Their Characters are R. C. which they use that they may not be without Name, and every one according to his capacity may put an Interpretation upon the letters, as soone as their first writing come forth; shortly after they were called Rosie Crucians, for R. may stand for Roses and C. for Cross, which appellation yet remains, although the Brethren have declared
clared that thereby they Symbolically mean the Name of their first Author. If one man could pierce into another's breast and espie his thoughts, we should need neither words nor writings; but this being denied us, and only granted to Angels, we must speak and write each to other. These Letters do contain the whole Fraternity, and so darkly, that you cannot by their Names know their families, by their families know their persons, by their persons learn their secrets.

Each order hath its Formalities and coat of Arms or Emblem, The Rhodians have the double cross, they of Burgundy the golden fleece; others a Garter, in honour of a woman who lost her garter in a dance. The Brethren have the letters R. C. and as some of the others are Hieroglyphicks and serve to cover mysteries; so the Brethren have a particular intention in this. I am no soothsayer, no prophet, yet under favour I have spoken to the purpose in my other books: for R. signifies Pegasus, C. Iulium if you look not to the letter but right interpretation; have a Key to open secrets, and attain the true knowledge thereof. D. wmmw. vii. w. 7gg bka x, understand if thou canst, thou needst make no further search: Is not this
a claw of the Rosy Lion, a drop of Hippocrerne? and yet I have not been so unfaithful as publish their holy mysteries; for no man can picke any thing out of it, unless he is very skilfull both in words and things. Some out of proper names will make Anagrams, see what is included in R. C. the Rosy cross ὕμνιτιπρον Ha, Ha, Eheu, in the same is contain'd a laughter and a complaint, sweetness and bitterness, joy and sorrow, for to live amidst Roses, and under a crosse are two contrary things. Man being about to be borne partly by change of places, partly by the navel string cut, is said most commonly to shed teares, and rarely doe rejoice; so there whole life is but a continued sorrow, and have more of the Cross then Rose in it: But I rather take R. for the substantial part, C. for the Adjective which holds not good in that interpretation of the Rosy-Crosse.

The Caesars of Germany, Charles the Great C. his Successors were wont to use hand seals, and to set them to their subscriptions, it was meet that the Brethren should not be deficient in this, and therefore let Ingenious persons judge of this Anagram.
For in this R. C. are Acrosticks, diligence will finde out the rest: But none I hope will bee so foolish as to thinke any vertue to lie in this Figure, as it suspected to be in the word Abracadabra, for we mean nothing els, but we have onely given in our verluit, and let others have the freedome as to have their opinions: But we matter not words; but look more after things, or things should be although they were unnamed, but words are without things ain and insignificent. When a certain king threatened the Lacomians for their long letter, and desired a speedy answer, they sent back one, these letters O T, by he one meaning that they would Not, by he other that they valued not his threats one jot; so that multitude of words are oftentimes to no purpose, and a few carrying weight in them may be sufficient. Hence these Elements of the letters are not
not to be slighted, \textit{R. Rabies} madness and the middle, \textit{L. Luna} the Moone doe express, for if the Sun be between them, they make an heart, which is the first thing in man, and if it is sincere may be an acceptable sacrifice to God.

\textbf{CHAP. \textsc{XVII}.}

Concerning the first and Last Law, which is, that the Fraternity of the R. C. shall be concealed an hundred yeers.

\textsc{When} the common people take notice of the secret managing of publick affaires, they because of their ignorance, suspect it to be a plot upon them, and openly censure it, as not fitting to see the Sun; for treacheries and wickedness desires the night and darkness to cover and conceal them, and therefore actions are bad because they are private. Besides the rude multitude many graver
ver heads have inconsiderately called apparent things good, and the other thought, saying, if they be vertuous, why should they not be known that they may be embraced by honest men?

As if all lawfull secrets because of their awfulnesse were to be made publicke: would it not favour of folly if a Princes treasure because it was rightly gained should therefore be exposed to all men? Surely such an opinion would onely become a thiefe and robber.

The Brethren are thought guilty of concealing themselves, for they might probably doe more good if they were knowne, because they should be sought after, and have opportunities put into their hands, and why will they keep close both their persons and place; but let us consider that they travel; and they, as all wise men else, acknowledge no particular Countrey, but the whole world to them is as their own native soile, now in travel diverse entertainments are to be found, much flattery, little sincerity, much falsehood and deceit, no truth, honestly: He who is knowne by his Family, name, or office may be taken notice off to his disadvantage.
The Scripture calls men pilgrims, who have no true countrey and home but heaven; so that men are strangers and travellers in their own land, in their inheritances, and why then may they not scarcely be known to live when they shall not abide long? Their actions are such as become those who hope to appeare and shine in Heaven though they are obscure below.

How great is their madness who spend their times in drunkenness and gluttony, who are known by their vices; or imitate him who boasted that he never saw the rising or setting Sun, and had no God but his Belly: whatever is rare and brought from far Countreys that they desire to eate, as though the whole world in short time should be devoured by the filling their guts more then their braines; perhaps, these may have Rational souls, but so clogd that they cannot soare aloft who drink not, eat not that they may live, but live to drink and eat.

The Lacedemonians placed drunkards before a company of children, that they seeing the abominable naughtiness and deformity, might shun and hate that vice, as Lycuscus commanded: but such beastly persons
persons do very often draw in others who keep them company, and their sight is too often dangerous and destructive.

Wherefore such vices should be covered as filthy, that others may not be provoked and stirred up to the like enormities; nay let such things not only be conceal'd but buried, and things more profitable be used in their rooms: But if all good and honest secrets were brought to light, I dare say, the Fraternity of the R. C. would not be the last as having no cause of fear upon them, but I doubt whether yet we shall see those happy days.

There are many things bad which by custom have been in good esteem, and the continuance of vice makes it be thought at length Virtue: The Brethren would give no occasion of suspicion, for that which is not known, cannot be practised; without practice no custom; without custom no such mistake, although their being altogether honest need not be so censured or entertained.

Besides, perhaps the First Author by the Law that the Fraternity should be concealed an hundred years, would give the world time to lay aside their vanities, folly and madness, and by that time
be fitted to receive such knowledge.

And truly every man that hath eyes may see a great and happy change in the world, that many rare inventions are discovered, many abuses in the Arts rectified; and that they shall shine to perfection, and what then should hinder but that the name of the Fraternity should be published in their *Fama Conreeting* and other books?

Two hundred years are past since the first Law was made, viz. ab A. C. 1413. in A. C. 1613. about which time the *Fama* came forth: although there is no cleare manifestation of the discovery, yet it may sufficiently be gathered out of it, and afterwards the tombe of the first Author being opened, which was A. C. 1604. to which add the years of the prophesie, after 120 years I will be known, for 106. ab A. C. 1378. doe make 1484. and afterwards 120 doe make 1604. Some having this from their Predecessours have certainly affirmed this Truth.
Concerning the advantage or disadvantage arising to Learning from the total concealment, or discovery (as now is) of the Fraternity of the R. C.

I cannot imagine that any man can justly accuse me for my prolixity on the Lawes of the R. C. Perhaps some may suck spider like out of wholesome flowers destructive poison; and that which to others is pleasant and sweet, to them disaffected may seem loathsome and ugly: they erring and being vaine themselves, scoffe and laugh at our Fraternity, scorn their lawes; say they, what benefit shall we receive from the discovery of them? Indeed we doe heare that many under that title doe abuse themselves, and cheat others, for by such relations they vent their sophisticated drugs, and confuse all method in medicine.
We do not deny but that the best thing may be abused, but that is not to be charged upon the thing itself; but upon the person so employing of it: so none can truly say that the Fraternity and Laws thereof are unlawful, whose institution and intention may be justified; but yet envious persons who have devoted themselves to malice may carpe at them; and endeavour the dissatisfaction of men's minds, wherefore in this Chapter we will shew the profit and disprofit arising either from them detected or concealed.

There are four kinds of Good, Necessary, Honest, Pleasant and Profitable, by each of them men may be drawn to the affection or disrelish of any Subject; the two first amongst these have the preheminency, the others are of less authority; but yet very often the latter prevale above the first, and many had rather enjoy pleasure and profit suitable to their natures; then the others as being somewhat harsh, wherefore we will treat of them, but not as separated from necessary and honest Good.

To what purpose should there be such a Society, if the profit and benefit thereof should be wholly concealed? the Ethio-

opians
opians and Indians having never heard of their Fama and Confession are not taken with the Fraternity, but if they should believe that there is such a select company of men, yet they would be heedless, because they should receive no advantage by them: we care not for the richest minds, if we cannot enjoy them, and affairs translated at a great distance from us, are nothing to us, we do not take notice how the Indians fight, and they neglect our Arts.

If the Fraternity had not made known themselves, there might seem to have no great damage thereby accrued to learning, since it is not more augmented; for heretofore cure of diseases, and preservation of health were practised and professed, the Sciences have been so reformed, especially the last hundred years past, that they have attained their utmost perfection; On the contrary if the Fraternity had been concealed, many might have great hopes and expectations of profit, for all kind of curiosity had been laid aside, men would not have vexed themselves with searching diligently after them, whom they should with the greatest difficulty hardly find, so many desires had not been unsatisfied, so many promises
Mysteries frustrated, so many sighs and tears vain: lastly, no occasion of confusion, but, because all these things are so false and absurd we shall not think them worthy of an answer; we shall therefore proceed to the profit of the Fraternity as it is detected and made known. There is in the world such an abundance of all things by-the diversity of Species; multitude of Individualls that it is almost impossible to discern either their increase or decay. Hence is it that persons of Quality being taken away by death are not mist, because others do succeed them, and the rising Sun makes us take little notice of the Set.

Had the Fraternity not been discovered, the world had lacked nothing; for that which is unknown is not desired and sought after, & the absence of it is no loss, and we doubt not but that there are very many such things in nature: who ever dreamed of a new world now called America before it was found out? who thought of usefulness of writing and printing till they were invented? but now it is sufficiently known what benefit the whole world receives by them, although there seemed before to be no want.

For
For as no line is so long, nor any body so big, to which something cannot be added; so the perfection of the world was not so absolute but that it was capable of addition.

Thus the detection of the Fraternity did encrease the worlds glory, and we shall shew after what manner, viz. by revealing secrets and finding out others much conducing to the profit of mankind.

The Poets report of Anteus that he fighting with Hercules, and by him beaten often to the ground, did as often recover himself by vertue received from the touch of the earth (for he was thought to be Sonne of the earth) by which help he was alwaies victorious, till he strove with Hercules, who finding out this mystery caught him in his armes and holding him in the aire crushed him to death. By Hercules is understood a laborious and skilfull Philosopher, by Anteus the subject to be wrought upon, in which are contrary Qualifications: This matter is not easily known, because it lies hid every where, and at the same time lies open, understand the first in respect of mens intellects, the other in respect of Sense, and if it were known
known, yet the preparation is so difficult little good can be expected, The Philosophical earth is his Parent whose vertue is not easily attained, Hence it is that this Anteus is secretly strengthned from his mother, and so all endeavour of killing Anteus is in vain and to no purpose.

Therefore Ofsiris being about to travel into India did not unadvisedly consult with Prometheus, joyn Mercury as a Governor, and Hercules as President of the Provinces, by whose direction and his own industry he alwaies accomplished his end, he used Vulcans shop, the golden house where Aps is fed and nourished, for those three forementioned have their several offices in the Philosophical worke: but some may say what is this to the Fraternity of the R. C. ? it properly appertaines to them, for they have overcome Anteus, they have sufficiently declared their Herculean strength, the wit of Mercury, and the Providence of Prometheus: This, this is the knowledge in which the Fraternity is skilled, fetched from the innermost depths of nature; which to neglect or to suffer to perish were folly and madness: There is no Chymist who understands not what we mean.

They
They who take a voyage to the East Indies, cannot be without sweet fresh water, and if they finde out a spring, they take a speciall notice of it, set it down in their writings, that others travelling that may may enjoy the like benefit, much greater reason is there that in the Philosophical voyage, having gotten a fountain springing forth pleasant streams, which can easily quench thirst and satisfy, how great reason is there that this should be highly esteemed and valued: I mean here the Philosophers living water and not any dead, which when once attained, the whole business will succeed, for the whole work is perfected by one artifice, by one way, by one fire which is natural not neglecting the other three, unnatural, against nature and occasional) in one self, at one time, with one labour, which must be cautiously understood.

The Book alwaies in the hand and minde of the Fraternity, and transmitted till to posterity, doth sufficiently lay open the knowledge of this Nature, in which Book is contained the perfection of all the Arts, beginning with the Heavens and descending to lower Sciences. For the
ledge of all truths, to confute errors, and to adorne it selfe with glory and excellency, but this is not obtained by idle vain Speculation; but by diligent practise which is the onely true widsome: 3. I have spoken enough before of their remedies for the cure of diseases. 4. The Brethren lastly have a secret of incredible vertue, by which they can give Piety, justice, and truth the upperhand in any person whom they affect, and suppress the opposite vices, but it is not my duty to express what this is: I beseech the Great God who governeth the whole world by his providence, so to dispose of all things that such mysteries may never be lost, but that the whole world may receive benefit thereby; and that hereafter men may not think it sufficient superficially to look into nature; but deeply prying into it may have more knowledge of God the Center, and praise him alwaies for his Goodness.
That many Fables have passed under the name of the Fraternity, raised by the multitude who always misjudge of that which they do not understand.

It cannot be otherwise, the Fraternity being in respect of itself well known, in respect of the persons thereof concealed, but that many strange, horrible, and incredible falsities should be cast upon them; for if we hear, see, or by any other sense have experienced any thing, yet in discourse this will be altered, if not altogether changed, because he that relates will either add or diminish; and the other not apprehending it aright, or perhaps failing in memory, or for affection favouring or envying the business, will unfaithfully report it: They who want those two faculties of memory and judgment are not competent judges in matters of so great concernment; what can a blind witness affirm that he saw? one deaf that he heard? or one not capable of understanding that he apprehended? for all these mistake one thing for another, they blame the subject and not themselves.
The Mysteries and Laws

ifelves; they suppose all things as low as their parts, and because they want abilities, they acknowledge no deficiency; whoever they are who ignorantly or maliciously doe cast out any words aiming thereby to wrong the Fraternity, doe onely expose themselves; but let these geese kept onely to fill the belly leave off to hisse at our Swans: The water of which we now speake, is not that in which fishes doe swimme; neither is this a fit study for such doltes and blocks. Leave off to discover what you are by your idle words: Learned and wise men are not censured by them, and why should they receive evill for good? But some may aske, what Fables are thus vented against the Fraternity? we answer, that many have detracted and traduced their inno-cent Fame and harmless confession, that they have accounted them Hereticks, Necromancers, deceivers, disturburs of the Commonwealth: O harsh times, O evill manners! what is the world come to when flanders shall pass for Truths, and they who devote themselves to God, holiness, and make the Scripture their Rule, shall be called hereticks, when they who study the depths of Nature shall be accounted conjurers, when they who make
it their business to doe good to others; they shall be esteemed cheaters; lastly when they who doe to their utmost power advantage their Countrey, shall be held the greatest enemies thereof?

I can think these absurd railors to be none others then those who are employed in the distillation of simple waters for Apothecaries; they hate nothing more than learning, and count themselves so much happier by how much more ignorant; and some (I confefs) acting from a more noble and divine principle, have enlarged minds, willing and desirous to contain the Universe, who doe not onely imployle their time in study and meditation, but experiment what they leanse; a wise man endeavours after the knowledge of all things; as a Prince hath intelligence of all transactions, and as by the one he is distinguished from a fool, so by the other from a peasant; But the Fraternity doe imitate both, so that nothing is wanting to hinder their perfection.

As for that reproach they lie under concerning their disturbing of the Commonwealth, it is altogether false and by them coined; therefore let it return upon the first broachers of it, to whom it properly belongs as being their owne: they might
might justly complain of such indignities offered to them, but they account it virtuous to suffer.

That there are so many Heresies abroad in the world, is not to be charged upon the holy Scripture; but the obstinacy of men forcing the text to confirm their will, is to be check'd; so it is no fault of the Fraternity that they are abused, but theirs who are so wicked as to calumniate them; for if to accuse any man were sufficient to prove him guilty, justice and injustice, truth and falsehood, white and black would not be distinguished, which is altogether unreasonable.

**C H A P. X X.**

That the Brethren of the R. C. doe neither dreame of, hope for, or in-deavour any Reformation in the world by Religion, the conversion of the Jewes, or by the Policies of En-thusiasts which seemingly would be established by Scripture, but that they both acknowledge and shew themselves lovers of truth & justice.

As that which in the day time most runs in men's thoughts, doth in the night
night disturb and work upon their Fancies; so every man is careful to let no opportunity slip of indeavouring to accomplish his intention; they who set their minds upon riches, are very laborious and painful to advance their estates; they who bend their thoughts to change Commonwealths, to alter Religion, to innovate the Arts, make use of very often most despicable instruments to doe their business; from this spring head hath issued many murmuring streams; such Causes (I say) have produced many tumults and confusions in Commonwealths, where men have been acted by vain thoughts and foolish dreams, as it now doth evidently appear both in the Anabaptists and Enthusiasts: are there not many even in this our age, who being ambitious to be ringleaders in new waies, instead of a Reformation, have disturbed all order, and law? they forsooth would have Religion and Learning suit with their fantafical opinions.

As soone as these had heard of this Honourable Society, they assured themselves that their desires would have an happy issue; for knowing that these Brethren were able in learning and riches, they doubted not but that they would employ
employ both those talents to cause an Universal Reformation in the world; they therefore immediately promised to themselves one Empire, one Religion, unity and concord; but in all these things they were belied and abused; for they did never assert any such things; neither is there any ground of them in their writings: Out of their Books something may be gathered concerning the Reformation of the Arts which was indeavoured by the first Author about 217. years agoe, about A. C. 1400. and at that time they had need of a Reformation; witness the labour and study of eminent men who have to good purpose spent their time to promote learning, as Rudolphus Agricola, Erasmus Roterodamus, D. Lutherus, Philippus Melanchthonus, Theop. Paracelsus, Joh. Regiomontanus, Copernicus with many others: and there is no doubt but the Arts may be more encreased, their lustrre more polished, many more secrets discovered. But herein Religion is not at all concerned. Let Rome therefore that Whore of Babylon, and her Idolatrous affecting an Ecclesiastical tyranny, who with menaces makes not onely inferiors, but Kings their slaves and vassals, who belch out proud words against the true Church of God, without any
any attempt of the Fraternity, forsaking their toies and vanities, their blasphemy & prophaness, return into the right way; so may a reformation be produced, and piety and religion shall flourish. I fear yet that these as they who are rich and powerful will not judge that true which may any waies prejudice them; they I doubt will not embrace naked Truth, honest simplicity: But such Reformations belong more to God than man, who can turn the hearts of men at his pleasure, and so dispose all affaires that a severe checke may be put to the growth of Popery. However the Brethren (as all good men ought) count it their duty to pray for and expect such a Reformation: the business lies more in the inlightning of the understanding, then changing the will, which is Gods own work; for he gives to doe and will as he thinks fit: who can (although he had the power of miracles) convert the obstinate Jewes, when the scripture more confounds them and becomes a stumbling-block? Observe how their own writings doe disagree; how one thwarts another; and yet they consider not that wherein is concord. As for your Enthusiasts their Revelations of which they so much boast, are sometimes to Sin,
but that cannot be from God; do they not dreame interpretations on Scripture; and when either the Devil doth delude them or they are distracted, they count their conditions happy; they acknowledge no superiority, though commanded and allowed in the Scriptures: But our Brethren have always had one amongst them as chief and governour to whom they are obedient; they pity such persons whom they finde cheated, and often possessed; lastly, as it is impossible to separate heat from fire, so its as impossible to separate Virtue from this Society: they bestow their time in duty to God, in diligent search of the Scripture, in charity, in healing gratis; in experimenting the secrets of Nature: they have the true Astronomy, the true Physicks, Mathematicks, Medicine and Chymistry by which they are able to produce rare and wonderful effects; they are very labourious, frugall, temperate, secret, true; lastly, make it their business to be profitable and beneficial to all men, of whom when we have spoken the highest Commendations, we must confess our insufficiency to reach their worth.

FINIS.