

He wrote many excellent things, and performed many rare experiments in the arts of astromancy, geomancy, &c., but especially eighty-one—the first upon the King's death, predicted in Arabia by him to his friends; the second upon the losses of the King at Worcester, predicted at Thauris, in Persia; the third predicted the death of Oliver Cromwell in Lambeth House, to many persons of honour, mentioned in his books; the fourth he wrote of the overthrow of Lambert, and of the Duke of Albymarle his bringing again of the King to his happy countries, and gave it to Major Christopher Berkenhead, a goldsmith at the Anchor, by Fettes Lane End in Holborn; the fifth precaution or prediction he gave to his Highness the Duke of Buckingham, two months before the evil was practised, and his enemy, Abraham Goodman, lies now in the Tower for attempting the death of that noble prince; the sixth, for Count Grammont, when he was banished into England by the King of France; and he predicted, by the art of astromancy and geomancy, the King's receiving of him again into favor, and his marriage to the Lady Hamelton; the seventh, for Duke Minulaus, a peer of Germany, that the Emperour sent to him when the Turk had an army against him, and of the death of the pope. The rest are in his books. By these monuments the name of Heydon, for the variety of his learning, was famous not onely in England, but also in many other nations into which his books are translated. He hath taught the way to happiness, the way to long life, the way to health, the way to wax young, being old; the way to resolve all manner of questions, present and to come, by the rules of astromancy and geomancy, and how to raise the dead.

He is a man of middle stature, tending to tallness, a

handsome straight body ; an oval, ruddy face, mixed with a clear white, his hair of a dark flaxen-brown colour, soft, and curling in rings gently at the ends of the locks ; his hands and fingers long and slender, his legs and feet well proportioned, so that to look upon he is a very compleat gentleman. But he never yet cast affection on a woman, nor do I find him inclined to marry. He is very often in great ladies' chambers, and, I believe, his modest behaviour makes them the more delighted in his company. The princes and peers, not only of England but of Spain, Italy, France, and Germany, send to him dayly, and upon every occasion he sheweth strong parts and a vigorous brain. His wishes and aimes speak him owner of a noble and generous heart ; his excellent books are admired by the world of lettered men as prodigies of these later times ; indeed (if I am able to judge anything), they are full of the profoundest learning I ever met withall. If any man should question my judgement, they may read the comendations of both universities, besides the learned Thomas White and Thomas Revell, Esquires, both famous in Rome and other parts beyond sea, that have highly honoured this gentleman in their books. Yet he hath suffered many misfortunes. His father was sequestered, imprisoned, and lost two thousand pounds by Cromwell ; this Oliver imprisoned this son also two years and a half, or thereabout, in Lambeth House, for he and his father's family were always for the king, and endeavoured to the utmost his restoration ; and indeed the tyrant was cruel, but John Thurloe, his secretary, was kind to him, and pittied his curious youth. Joshua Leadbeater, the messenger, kept him (at his request and Mr John Bradley's) at his own house, and gave him often leave to go abroad, but being yet

zealous and active for the king, he was again taken and clapt up in Lambeth House. In these misfortunes it cost him £1000 and upwards. After this, some envious villains forged actions of debt against him, and put him in prison. It seems at the beginning of these misfortunes a certain harlot would have him marry her, but denying her suit, or that he ever promised any such thing, and that he ever spake to her in his life good or evil, she devised, with her confederates, abundance of mischief against him. Many courted him to marry, but he denyed. Now there was left amongst a few old almanacks and scraps of other men's wits, collected and bequeathed unto the world by Nicholas Culpeper, his widdow, Alice Culpeper; she hearing of this gentleman that he was an heir to a great fortune, courts him by letters of love to no purpose. The next saint in order was she that calls herself the German princess; but he flies high and scorns such fowl, great beasts. The first of these two blessed birds caused Heath to arrest him, and another after him laid actions against him that he never knew or heard of.

In this perplexity was he imprisoned two years, for they did desire nothing but to get money or destroy him, for fear, if ever he got his liberty, he might punish them; but he, being of a noble nature, forgave them all their malice, and scorns to revenge himself upon such pittiful things. God indeed hath done him justice, for this Heath consumes to worse then nothing; and, indeed, if I can judge or predict anything, his boudy-houses will be pawned, and he will die a miserable, diseased beggar. Heydon's mistris, when he was very young, and a clerk, desired him to lye with her; but he, like Joseph, refusing, she hated him all her life. God preserved him, although one of these three lewd women swore this gentleman practised the art magick.

She told Oliver Cromwell she saw familiar spirits come and go to him in the shape of conies, and her maid swore she had often seen them in his chamber when he was abroad, and sometimes walking upon the house top in a moon-shine night, and sometimes vanishing away into a wall or aire; yet she never saw him in her life, nor could she tell what manner of man he was. These stories were not credited, and for all these, and many more, afflictions and false accusations, I never saw him angry, nor did he ever arrest or imprison any man or woman in all his life, yet no client of his was ever damnified in his suit.

He was falsly accused but lately of writing a seditious book, and imprisoned in a messenger's custody; but his noble friend, the duke of Buckingham, finding him innocent and alwaies for the king, he was discharged, and indeed this glorious duke is a very good and just judge; although some speak slightly of him, he studies the way to preserve his king and country in peace, plenty, and prosperity. It is pittie the king hath no more such brave men as he; a thousand such wise dukes as this,

“Like marshall'd thunder, back'd with flames of fire,”

would make all the enemies of the King and Christendome quake, and the Turk fly before such great generals. In all submission we humbly pray for this great prince, and leave him to his pleasure, and return to our subject.

John Heydon hath purposely forsaken Spittle-Fields, and his lodgings there, to live a private life, free from the course of multitudes of people that daily followed him; but if any desire to be advised, let them by way of letter leave their business at his booksellers, and they shall have answer and counsel without reward, for he is neither envious nor enemy to any man; what I write is upon my own knowledge.

He writes now from Hermeupolis, a place I was never at. It seems, by the word, to be the City of Mercury, and truly he hath been in many strange places, among the Rosie Crucians, and at their castles, holy houses, temples, sepulchres, sacrifices; all the world knows this gentleman studies honourable things, and faithfully communicates them to others; yet, if any traduce him hereafter, they must not expect his vindication. He hath referred his quarrel to the God of Nature; it is involved in the concerns of his truths, and he is satisfied with the peace of a good conscience. He hath been misinterpreted in his writing; with studied calumnies, they disparage his person whom they never saw, nor perhaps will see. He is resolved for the future to suffer, for he says, "God condemns no man for his patience." His enemies are forced to praise his vertue, and his friends are sorry he hath not ten thousand pounds a year. He doth not resent the common spleen; and when the world shall submit to the general tribunal, he will find his advocate where they shall find their judge. When I writ this gentleman's life, God can bear me witness, it was unknown to him, and for no private ends. I was forced to it by a strong admiration of the mystery and majesty of Nature written by this servant of God and secretary of Nature. I began his life some years since, and do set it down as I do finde it. If any man oppose this I shall answer; if you are for peace, peace be with you; if you are for war, I have been so too (Mr Heydon doth resolve never to draw sword again in England, except the King command him). Now, let not him that puts on the armour boast like him that puts it off. *Gaudet patientia duris* is his motto, and thus I present myself a friend to all artists, and enemy to no man.

The list of Heydon's published works is as follows:—

Eugenius Theodidactus, The Prophetical Trumpeter . . . illustrating the Fate of Great Britain. (A celestial vision in heroic verse) . . . By the Muses' most unworthy John Heydon. London, 1655.

A New Method of Rosie Crucian Physick; wherein is shewed the cause and . . . cure of all diseases. London, 1658. 4to.

Advice to a Daughter in opposition to advice to a Son, or directions for your better conduct through the various and most important events of this life. London, 1658. 12mo.

The Idea of the Law charactered from Moses to King Charles. London, 1660. 8vo.

The Rosie Crucian Infallible Axiomata; or, generall rules to know all things past, present, and to come. London, 1660. 12mo.

The Holy Guide, Leading the Way to the Wonder of the World: A Compleat Phisitian, teaching the knowledge of all things, past, present, and to come. London, 1662. 8vo.

Theomagia; or, The Temple of Wisdome. In three parts spirituall, celestially, and elementall. London, 1662-3-4. 8vo.

The Harmony of the World, being a discourse of God, Heaven, Angels, Stars, Planets, Earth, &c., whereunto is added the State of the New Jerusalem. . . . London, 1662. 8vo.

Psonthonpanchia; Being a Word in Season to the Enemies of Christians, and an appeal to the natural faculties of the mind of man, whether there be not a God. London, 1664. 8vo.

The Wise Man's Crown; or, The Glory of the Rosie-Cross . . . with the full discovery of the true *Cælum Terræ*, or first matter of the Philosophers. . . . With the *Regio*

Lucis, and Holy Household of Rosie Crucian Philosophers. London, 1664. 8vo.

El Havarevna; or, the English Physitian's Tutor in the Astrolismes of Mettals Rosie Crucian. London, 1665. 8vo.

The philosophical principles of John Heydon need hardly detain us long. That Typhon is the adversary of Beata Pulchra, that Hyle is the spirit of the cold and dry earth, that Beata Pulchra is the vivifying spirit of Nature, that the bodies of the dead rebellious angels became a fruitless and unprofitable chaos, are matters which will scarcely interest the serious student. His alchemical theories and experiments belong to the lowest dregs of this much degraded science, except in those parts which are bodily stolen from Eugenius Philalethes;¹ and all that is of value in his numerical mysticism, geomantic revelations, astromancy, and investigations of spiritual mysteries, is derived from anterior writers. His medical treatises are disfigured by his gross superstition and credulity; but the unheard of experiments and recipes which they occasionally provide make them extremely curious reading. *Très rares, très curieux, et recherchés des amateurs*, his books, one and all, command large prices in the market, and the republication of his marvellous Rosicrucian reveries and romances, is a venture that deserves well at the hands of all students of the by-ways of occultism.

In John Heydon we find the names Rosicrucian, Rosicrucianism, &c., used in a general sense, and as terms to conjure with. The supposed brethren are confounded with the elder alchemists, theosophists, etc., and an irrational

¹ Compare the "Temple of Wisdome," vol. i., last pages, with the Preface to Vaughan's "Euphrates," and also with the "Occult Philosophy" of Agrippa, book iv.

antiquity is gratuitously bestowed on them. The author denies that he is a member of the Fraternity, but he interprets all its secrets, and expounds all its doctrines, in an authoritative manner, and he claims personal acquaintance with various members of the Society, as will appear from the following :—

Apologue for an Epilogue.

I shall here tell you what Rosie Crucians are, and that Moses was their Father, and he was Θεοῦ παῖς ; some say they were of the order of Elias, some say the Disciples of Ezekiel ; others define them to be the Officers of the Generalissimo of the World, that are as the eyes and ears of the Great King,¹ seeing and hearing all things ; they are seraphically illuminated, as Moses was, according to this order of the Elements, Earth refined to Water, Water to Air, Air to Fire, so of a man to be one of the Heroes, of a Hero a Dæmon, or good Genius, of a Genius a partaker of Divine things, and a companion of the holy company of unbodied Soules and immortal Angels, and according to their vehicles, a versatile, life, turning themselves, Proteus-like, into any shape.

But there are yet arguments to procure Mr Walford, and T. Williams, Rosie Crucians by election, and that is the miracles that were done by them in my sight ; for it should seem Rosie Crucians were not only initiated into the Mosaical Theory, but have arrived also to the power of working miracles, as Moses, Elias, Ezekiel, and the succeeding Prophets did, being transported where they please, and one of these went from me to a friend of mine in Devonshire, and came and brought me an answer to

¹ This is stolen from a treatise on the Immortality of the Soul by Henry More, the Platonist, who applies it to the beneficent geni.

London the same day, which is four dayes journey; they taught me excellent predictions of Astrology and Earth-quakes; they slack the Plague in Cities; they silence the violent Winds and Tempests; they calm the rage of the Sea and Rivers; they walk in the Air; they frustrate the malicious aspect of Witches; they cure all Diseases. I desired one of these to tell me whether my Complexion were capable of the society of my good Genius? When I see you again, said he, I will tell you, which is when he pleases to come to me, for I know not where to go to him. When I saw him again, then he said, Ye should pray to God; for a good and holy man can offer no more acceptable sacrifice to God than the oblation of himself, his soul.¹

He said also, that the good Genii are as the benigne eyes of God, running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good, and to help them; at his going away he bid me beware of my seeming friends, who would do me all the hurt they could, and cause the Governours of the Nations to be angry with me, and set bounds to my liberty: which truly happened to me. Many things more he told me before we parted, but I shall not name them here.

This Rosie Crucian Physick or Medecines, I happily and unexpectedly light upon in Arabia, which will prove a restauration of health to all that are afflicted with sickness which we ordinarily call natural, and all other diseases. These men have no small insight into the body; Walford, Williams, and others of the Fraternity now living, may bear up in the same likely equipage with those noble Divine

¹ This remark is also pirated from the same treatise by Henry More.

Spirits their Predecessors ; though the unskilfulness in men commonly acknowledges more of supernatural assistance in hot, unsettled fancies, and perplexed melancholy, than in the calm and distinct use of reason ; yet for mine own part, I look upon these Rosie Crucians above all men truly inspired, and more than any that professed themselves so this sixteen hundred years, and I am ravished with admiration of their miracles and transcendant mechanical inventions, for the salving the Phænomena of the world ; I may without offence, therefore, compare them with Bezaliel and Aholiab, those skilful workers of the Tabernacle, who, as Moses testifies, were filled with the Spirit of God, and therefore were of an excellent understanding to find out all manner of curious work.

Nor is it any more argument that those Rosie Crucians were not inspired, because they do not say they are, then that others are inspired, because they say they are ; the suppression of what so happened would argue sobriety and modesty, when as the profession of it with sober men would be suspected of some piece of melancholy and distraction, especially in these things, where the grand pleasure is the evidence and exercise of reason, not a bare belief, or an ineffable sense of life, in respect whereof there is no true Christian but he is inspired. If any more zealous pretender to prudence and righteousness, wanting either leisure or ability to examine these Rosie Crucian Medecines to the bottome, shall notwithstanding either condemn them or admire them, he hath unbecoming ventured out of his sphere, and I cannot acquit him of injustice or folly. Nor am I a Rosie Crucian, nor do I speak of spite, or hope of gain, or for any such matter ; there is no cause, God knows ; I envie no man, be he what he will be ; I am no Physitian,

never was, nor never mean to be: what I am it makes no matter as to my profession.

Lastly, these holy and good men would have me know that the greatest sweet and perfection of a vertuous soul is the kindly accomplishment of her own nature, in true wisdom and divine love; and these miraculous things that are done by them are performed in order that the worth and knowledge within them may be taken notice of, and that God thereby may be glorified, whose witnesses they are; but no other happiness accrues to them, but that hereby they may be in a better capacity of making others happy.

This "Apologue" forms a sort of preface to the sixth book of "The Holy Guide," which is thus entitled—

The Rosie Cross Uncovered, and the Places,
Temples, Holy Houses, Castles, and
Invisible Mountains of the Brethren
discovered and communicated to the
World, for the full satisfaction of
Philosophers, Alchymists, Astromancers,
Geomancers, Physitians, and Astronomers.

By John Heydon, Gent, *φιλόνους*, a Servant of God, and
a Secretary of Nature.

This publication is a sort of perverted version of the "Fama Fraternitatis." It represents the Rosicrucians as acknowledging the renewed church in England, and its Christian head Carolus Magnus Secundus, and warning "all learned men to take heed of the 'Aurum Chymicum Britannicum,' published by Elias Ashmole, Esquire."¹ It contains some information on English Rosicrucians, which can hardly be taken seriously even by an enthusiastic

¹ A reason for this animosity will be found in the preface of Ashmole's "Way to Bliss," which states that work to have been published to prevent the issue of an imperfect copy by Heydon, which Heydon, however, denies.

believer, but which is worth reprinting on account of the curiosity of its details.

The Rosicrucians in England.

At this day the Rosie Crucians, that have been since Christ, say their fraternity inhabits the west of England, and they have likewise power to renew themselves and wax young again, as those did before the birth of Jesus Christ, as you may read in many books.

Dr F. saith, somewhere there is a castle in the west of England, in the earth and not on the earth, and there the Rosie Crucians dwell, guarded without walls, and possessing nothing they enjoy all things. In this castle are great riches, the halls fair and rich to behold, the chambers made and composed of white marble. At the end of the hall there is a chimney, whereof the two pillars that sustain the mantle tree are of fine jasper, the mantle is of rich calcedony and the lintel is made of fine emeralds trailed with a wing of fine gold, the grapes of fine silver. All the pillars in the hall are of red calcedoine, and the pavement is of fine amber.

The chambers are hanged with rich clothes, and the benches and bedsteads are all of white ivory, richly garnished with pretious stones; the beds are richly covered; there are ivory presses, whereon are all manner of birds cunningly wrought; and in these presses are gowns and robes of most fine gold, most rich mantles furred with sables, and all manner of costly garments.

And there is a vault, but it is bigger then that in Germany, which is as clear as though the sun in the midst of the day had entred in at ten windows, yet it is sevenscore steps underground. And there are ten servants of the Rosie Crucians, fair young men. C. B. reports this:—
“ When I first came to the Society, I saw a great oven with

two mouths, which did cast out great clearness, by which four young men made paste for bread, and two delivered the loaves to other two, and they sit them down upon a rich cloath of silk. Then the other two men took the loaves and delivered them unto one man by two loaves at once, and he did set them into the oven to bake. At the other mouth of the oven there was a man that drew out the white loaves and pasts, and before him was another young man that received them, and put them into baskets which were richly painted."

C. B. went into another chamber, eighty-one cubits from this, and the Rosie Crucians welcomed him. He found a table ready set and the cloth laid ; there stood pots of silver and vessels of gold, bordered with precious stones and pearle, and basons and ewers of gold to wash their hands. Then we went to dinner. Of all manner of flesh, fowl, and fish, of all manner of meat in the world, there they had plenty, and pots of gold, garnished with precious stones, full of wine. This chamber was made of chrystal, and painted richly with gold and azure ; upon the walls were written and engraven all things past, present, and to come, and all manner of golden medecines for the diseased. Upon the pavement was spread abroad roses, flowers, and herbs, sweet smelling above all savours in the world ; and in this chamber were divers birds flying about and singing marvellous sweetly.

In this place have I a desire to live, if it were for no other reason but what the sophist sometimes applied to the mountains—*Hos primum sol salutat, ultimosque deserit. Quis locum non amet, dies longiores habentem.* But of this place I will not speak any more, lest readers should mistake me, so as to entertain a suspicion that I am of this Order.¹

¹ This passage is stolen from Eugenius Philalethes. Cf. p. 313 of this history.

The medical and other recipes which are given on the authority of the Fraternity may be judged from the following specimens :—

The Rosie Crucians say pearl helpeth swoundings, and withstands the plague of poysons ; and smarge and jacinth help the plague, and heale the wounds of venomous stings. The water of Nile makes the women of Egypt quick of conceite and fruitful : sometimes they bear seven children at a birth, and this is salt-peter-water. There is a wonderful vertue in the oyl of tobacco, in the tincture of saffron, in the flower of brimston, in quicksilver, in common salt ; and coppress, molten and made a water, kills the poyson of the toadstool. Juyce of poppy and amber, which is no stone but a hard, clammy juyce, called bitumen, easeth the labour of women and the falling-sickness in children.

Now for mettals, if it be true, which all men grant, that precious stones show such power and vertue of healing, what shall the mixtures of all these mettals under a fortunate constellation, made in the conversion of their own planets, do. This mixture they call electrum, sigil, telesme, saying it will cure the cramp, benumbing, palsie, falling-sickness, gout, leprosie, dropsie, if it be worn on the heart-finger. Others they make to cause beauty in ladies, &c.

A perfume of R. C. is compounded of the saphirick earth and the æther. If it be brought to its full exaltation, it will shine like the day-star in her fresh eastern glories. It hath a fascinating, attractive quality, for if you expose it to the open air, it will draw to it birds and beasts, and drive away evil spirits. *Astrum Solis*, or the R. C. mineral sun, is compounded of the æther, and a bloody, fiery-spirited earth ; it appears in a gummy consistency, but with a fiery, hot, glowing complexion. It is substantially a cer-

tain, purple, animated, divine salt, and cureth all manner of venereal distempers, consumptions, and diseases of the mind.

We give another medicine, which is an azure or skie-coloured water, the tincture of it is light and bright, it reflects a most beautiful rainbow, and two drops of this water keeps a man healthy. In it lies a blood-red earth of great vertue.

In the pages that immediately follow, I shall reprint the stories, and allegories which are to be found in the works of John Heydon, and which have reference to the Rosicrucian Order. They may be permitted to speak for themselves. It is obvious that they are devoid of historical value, but they are all excessively curious, and the piece which I have entitled, "Voyage to the Land of the Rosicrucians," and which forms the general preface to "The Holy Guide," is an interesting romantic fiction.

*A very true Narrative of a Gentleman R. C., who hath the continual society of a Guardian Genius.*¹

Oblation of itself was such a sacrifice to God, that a good and holy man could offer no greater, as appears by the acceptance of a gentleman by descent from the lynes of the Plantaginetts, who was in Egypt, Italy, and Arabia, and there frequented the society of the inspired Christians, with whom he became acquainted after this manner. In England, being at a tavern in Cheap-side more to hear and better his judgment of the reputed wise than to drink wine, their discourse being of the nature and dignity of Angels, which was interrupted by a gentleman, for so he appeared, that said to another in the company—"Sir, you are not far

¹ This story is another theft from the works of Henry More, who does not state that the subject of the narrative was "a gentleman R. C."

from the Kingdome of God." At this many were silent, yet several thoughts arose ; some desired this strange gentleman to stay, but he refused, and being pressed, he gave the gentleman a paper of white and yellow powder, bade him read the chapter that lay open in the Bible in his chamber, and sing such psalms ; then the window flew open and the gentleman vanished.

He burnt the powder as he was bid, and there appeared a shining flye upon the Bible which he had in his hand. This vanished whilst he slept, which was then about eight in the morning, Gemini being the ascendant, and Mercury in Virgo. The gentleman conceived that this spirit had been with him all his life-time, as he gathered from certain monitory dreams and visions, whereby he was forwarned as well of several dangers as vices.

Mr Waters and two gentlemen more were at his house, and desired him to go along with them to the Exchange, and dine with them and some other merchants, which he did, and going along, one of them espied a ball of gold upon his breast shining so gloriously that it dazled the eyes of them all, and this continued all the rising of Mercury, who was then in Vergo. This spirit discovered himself to him after he had for a whole year together earnestly prayed to God to send a good angel to him, to be a guide of his life and action ; also he prayed for a token that this was the will and pleasure of God, which was granted, for in a bright shining day, no cloud appearing, there fell a drop of water upon his hat, which to this day is not dry, and, I think, never will be, although it be worne in this hot weather.

He prayes God to defend him and guide him in the true religion, reading two or three hours in the Holy Bible.

After this, amongst many other divine dreams and visions,

he once in his sleep seemed to hear the voice of God, saying to him, "I will save thy soul; I am He that before appeared unto thee." Since doth the spirit every day knock at his doore about three or four o'clock in the morning. He rising, there appeareth a child of faire stature, very comely, who gave him a book which he keepeth very well, yet letteth many see it that can prevaile with him; this book is full of divine things, such as I never red or heard of. Another time his candle did fall down upon the ground and went out, and there appeared before him something about the bignesse of a nut, round and shining, and made a noyse; he strived to take it up, but it turned like quicksilver, so that he could not handle it.

Many gentlemen have been in his company when he hath been pulled by the coat, as they have seen but could not perceive who did it; sometimes his gloves, lying at one end of the table, have been brought and given him, but they see the gloves, as they thought, come of themselves.

Another time, being with some merchants at dinner that were strangers to this spirit, and were abashed when they heard the noise but saw nothing, presently a paper was given to the gentleman, who read it, and so did the others. It said that he should serve God and fear nothing, for the enemies of his father which hated him should all surely die, and so should all that sought to do him hurt, and to be assured he named such a man, and said he shall die such a day, and he died. The merchants were stricken with fear, but he bid them be of good courage, for there was no hurt towards them, and, the better to assure them of it, he told the truth of the whole matter.

Ever since this spirit hath been alwaies with him, and by some sensible signe did ever advertise him of things, as by

striking his right eare, if he did not well, if otherwise, his left; if any danger threatened, he was foretold of it. When he began to praise God in psalms, he was presently raised and strengthened with a spiritual and supernatural power. He daily begged of God that He would teach him His will, His law, and His truth; he set one day of the week apart for reading the Scripture and meditation, with singing of Psalms all the day in his house, but in his ordinary conversation he is sufficiently merry, if he like his company and be of a cheerful minde; if he talk of any vain thing, or indiscreetly, or offer to discover any secret he is forbidden, or if he at any time would discover any inspired secret, he is forthwith admonished thereof in his eare. Every morning he is called to prayer. He often goes to meet the Holy Company at certain times, and they make resolution of all their actions.

He gives almes secretly, and the more he bestows the more prosperous he is; he dares not commit any known fault, and hath by Providence of God been directed through many eminent dangers; even those that sought his life died.

At another time, when he was in very great danger, upon the ascendant coming to the body of the Sun, and the conjunction of Saturn and Jupiter opposing his ascendant, he being newly gone to bed, he said that the spirit would not let him alone till he had raised him again and told him he was falsely accused, wherefore he watched and prayed all that night. The day after he escaped the hands of his persecutors in a wonderful manner—one died and the other is very sick. Then came a voice to him, saying, “Sing *Qui sedit in Latibulo Altissimi.*”

Many other passages happen to this party daily, as a hundred will testifie; but it is an endless labour to recite

them all. The man is now alive, in good health, and well known among all men to be a friend to all and desirous to do good.

John Heydon encounters the Spirit Euterpe.

Walking upon the plains of Bulverton Hill to study numbers and the nature of things one evening, I could see, between me and the light, a most exquisite divine beauty, her frame neither long nor short, but a main decent stature; attired she was in thin loose silks, but so green that I never saw the like, for the colour was not earthly; in some places it was fancied with gold and silver ribbands, which looked like the sun and lillies in the field of grass. Her head was overcast with a thin floating tiffany, which she held up with one of her hands, and looked, as it were, from under it. Her eyes were quick, fresh, and celestial, but had something of a start, as if she had been puzzled with a suddain occurrence. From her vaile did her locks break out, like sun beams from a mist; they ran dishevelled to her brest, and then returned to her cheeks in curls and rings of gold. Her hair behind her was rowled to a curious globe, with a small short spire flowered with purple and skie-colour knots. Her rings were pure intire emeralds, for she valued no metal, and her pendants of burning carbuncles. In brief, her whole habit was youthful and flowery; it smelt like the East, and was thoroughly ayrd with rich Arabian diapasma.

Whilst I admired her perfections, and prepared to make my addresses, she prevents me with a voluntary approach. Here, indeed, I expected some discourse from her, but she, looking very seriously and silently in my face, takes me by the hand and softly whispers: "My love I freely give you,

and with it these tokens—mystery and signet; the one opens, the other shuts; be sure to use both with discretion. As for the mysteries of the Rosie Cross, you have my Library to peruse them all. There is not anything here but I will gladly reveal it unto you; I will teach you the virtues of numbers, of names, of angels, and genii of men. I have one precept to commend to you—you must be silent. You shall not in your writings exceed my allowance; remember that I am your love, and you will not make me a prostitute. But because I wish you serviceable to those of your own disposition, I give you an emblematical type of my sanctuary, namely, the *Axiomata* of the R. C., the secrets of numbers, with a full privilege to publish it. And now I am going to the invisible region, amongst the ethereal goddesses. Let not that proverb take place with you, Out of sight, out of mind. Remember me and be happy.”

I asked her if she would favour me with her name. To this she replied very familiarly, as if she had known me long before:—“My dear friend H., I have many names, but my best beloved is Euterpe. Observe in your R. C. *Axiomata* that the genuine time of impression of characters, names, angels, numbers, and genii of men, is when the principles are Spermade and Callado; but being once coagulated to a perfect body, the time of stellification is past. Now the R. C. in old time used strange astrological lamps, images, rings, and plates, with the numbers and names engraven, which at certain hours would produce incredible extraordinary effects. The common astrologer he takes a piece of metals, another whining associate he helps him with a chrysal stone, and these they figure with ridiculous characters, and then expose them to the planets,

not in an Alkemust, but as they dream they know not what. When this is done, all is to no purpose, but though they faile in their practice, they yet believe they understand the Axiomata of numbers well enough. Now, my beloved J. H., that you may know what to do, I will teach you by example :—Take a ripe grain of corn that is hard and drye ; expose it to the sun beams in a glass or other vessell, and it will be a dry grain for ever ; but if you do bury it in the earth, that the nitrous saltish moysture of the element may dissolve it, then the sun will work upon it and make it sprout to a new body. It is just thus with the common astrologer ; he exposeth to the planets a perfect compacted body, and by this meanes thinkes to perform the Rosie Crucian Gamaceæ, and marry the inferiour and superiour worlds.

“ It must be a body reduced into sperme, that the heavenly feminine moisture, which receives and retains the impress of the Astrall Agent, may be at liberty, and immediately exposed to the masculine fire of Nature. This is the ground of the Beril, but you must remember that nothing can be stellified without the joynt magnetism of three heavens—what they are you know already.”

When she had thus said, she took out of her bosom two miraculous medalls with numbers and names on them ; they were not metalline, but such as I had never seen, neither did I conceive there was in Nature such pure and glorious substances. In my judgment, they were two magical Telesms, but she called them Saphiricks of the sun and moon. These miracles Euterpe commended to my perusal, and stopt in a mute ceremony. She lookt upon me in silent smiles, mixt with a pretty kind of sadness, for we were unwilling to part, but her hour of translation was

come, and, taking, as I thought, her last leave, she past before my eyes into the ether of Nature, excusing herself as being sleepy—otherwise she had expounded them to me. I lookt, admired, and wearied myself in that contemplation; their complexion was so heavenly, their continuance so mysterious, I did not well know what to make of them. I turned aside to see if she was still asleep, but she was gone, and this did not a little trouble me. I expected her return till the day was quite spent, but she did not appear. At last, fixing my eyes on that place where she sometimes rested, I discovered certain pieces of gold, full of numbers and names, which she had left behinde her, and hard by a paper folded like a letter. These I took up, and now the night approaching, the evening star tinned in the West, when taking my last survey of her flowery pillow, I parted from it in these verses—

“ Pretty green bank, farewell, and mayst thou wear
 Sun-beams, and rose, and lillies all the year;
 She slept on thee, but needed not to shed
 Her gold, 'twas joy enough to be her bed.
 Thy flowers are favourites, for this loved day
 They were my rivals, and with her did play;
 They found their heaven at hand, and in her eyes
 Enjoy'd a copy of their absent skies.
 Their weaker paint did with true glories trade,
 And mingl'd with her cheeks one posy made;
 And did not her soft skin confine their pride,
 And with a skreen of silk her flowers divide,
 They had suck'd life from thence, and from her heat
 Borrow'd a soul to make themselves compleat.
 O happy pillow! though thou art laid even
 With dust, she made thee up almost a heaven;
 Her breath rain'd spices, and each amber ring
 Of her bright locks strew'd bracelets o'er thy spring.
 That earth's not poor, did such a treasure hold,
 But thrice inrich'd with amber, spice, and gold.”

Thus much at this time and no more am I allowed by my

mistress Euterpe to publish. Be, therefore, gentle reader, admonished, that with me you do earnestly pray to God, that it please Him to open the hearts and ears of all ill-hearing people, and to grant unto them His blessing, that they may be able to know Him in His omnipotency, with admiring contemplation of Nature, to His honour and praise, and to the love, help, comfort, and strengthening of our neighbours, and to the restoring of all the diseased by the medecines above taught.

I had given you a more large account of the mysteries of Nature and the Rosie Cross, but whilst I studyed medecines to cure others, my deare sister Anne Heydon dyed, and I never heard she was sick (for she was one hundred miles from mee), which puts an end to my writings, and thus I take my leave of the world. I shall write no more; you know my books by name, and this I write that none may abuse me by printing books in my name, as Cole does Culpeper's. I return to my first happy solitudes.

Voyage to the Land of the Rosicrucians.

We travelled from Sydmouth for London and Spain by the south sea, taking with us victuals for twelve moneths, and had good winds from the East, though soft and weake, for five moneths' space and more. But then the winds came about into the West, so as we could make little way, and were sometimes in purpose to turn back. Then again there arose strong and great winds from the South, with a point East, which carried us up towards the North, by which time our victuals failed us, and we gave ourselves for lost men, and prepared for death. We did lift up our hearts and voices to God, beseeching Him of His mercy that He would discover land to us, that we might not perish. The

next day about evening we saw before us, towards the North, as it were thick clouds, which did put us in hope of land, knowing that part of the south sea was utterly unknown, and might have islands or continents hitherto not come to light. We bent our course thither all that evening, and in the dawning of the next day discerned a land flat and full of boscage. After an houre and a half's sayling, we entred into a good haven, the port of a faire city, not great indeed, but well built, and that gave a pleasant view from sea. We came close to shore, and offered to land, but straightwayes we saw divers people with bastons in their hands forbidding us, yet without any cryes or fierceness, but onely warning us off by signes that they made, whereupon, being not a little discomfitted, we were advising with ourselves what we should do, during which there made forth to us a small boat, with about eight persons in it, whereof one had in his hand a tipstaff of yellow cane, tipped at both ends with green, who came aboard without any shew of distrust, and drew forth a little scroule of parchment, somewhat yellower than our parchment, and shining like the leaves of writing tables, but otherwise soft and flexible, and delivered it to our foremost man. In this scroule were written in antient Hebrew, antient Greeke, good Latine of the School, and in Spanish, these words:—
 “Land ye not, none of you, and provide to be gone from this coast within sixteen dayes, except you have further time given you. Mean while, if you want fresh water, victual, or help for your sick, or that your ship needeth repaire, write down your wants, and you shall have that which belongeth to mercy.” This scroule was signed with a stamp of cherubin's wings, not spread but hanging downwards, and by them a crosse. This being delivered,

the officer returned, and left onely a servant to receive our answer. Consulting amongst ourselves, the denial of landing, and hasty warning us away, troubled us much ; on the other side, to finde the people had languages, and were full of humanity, did comfort us ; above all, the signe of the crosse was to us a great rejoycing and a certain presage of good. Our answer was in the Spanish tongue—that our ship was well, our sick many, and in very ill case, so that if they were not permitted to land, they ran in danger of their lives. Our other wants we set down in particular, adding that we had some little merchandize, which, if it pleased them to deale for, might supply our wants without being chargable unto them. We offered some reward in pistolet unto the servant, and a piece of crimson velvet for the officer, but he took them not, nor would scarce look upon them, and so left us in another boat which was sent for him.

About three hours after there came towards us a person of place. He had a gown with wide sleeves of a kinde of water chamolot, of an excellent green colour, farre more glossie than ours. His under apparel was green azure, and so was his hat, being in the form of a turban, daintily made and not so large as Turkish turbans. The locks of his haire came below the brims of it. A reverend man was he to behold. He came in a boat partly gilt, with foure persons more, and was followed by another boat, wherein were some twenty. When he was within a flight-shot of our ship, signes were made that we should send some to meet him, which we presently did in our ship boat, sending the principall man amongst us, save one, and foure of our number with him. When we were come within six yards of their boat, they called to us to stay, and thereupon the man whom I before described stood up, and with a loud voice,

in Spanish, asked, "Are ye Christians?" We answered that we were, at which he lift up his right hand towards Heaven, and drew it softly to his mouth (which is the gesture they use when they thank God), and then said, "If ye will swear by the merit of the Saviour that ye are no pirates, nor have shed blood, lawfully or unlawfully, within forty dayes past, you may have license to land." We said that we were all ready to take that oath, whereupon one of those with him, being, as it seemed, a notarie, made an entrie of this act, which done, another, after his lord had spoken a little to him, said:—"My lord would have you know that it is not of pride that he commeth not aboard your ship, but for that you declare that you have many sick amongst you, he was warned by the conservation of health that he should keep a distance." We were his humble servants, and accounted for great honour and singular humanity towards us that which had been already done, but hoped that the nature of the sickness was not infectious. So he returned, and a while after came the notary aboard, holding a fruit like an orange, but of colour between orange-tawney and scarlet, which cast a most excellent odour. He used it for a preservative against infection. He gave us our oath, "by the name of Jesus and His merits," and told us that next day, by six in the morning, we should be sent to and brought to the strangers' house, where we should be accommodated both for our whole and our sick. When we offered him some pistolets, he smiling said he must not be twice paid for one labour.

The next morning there came the same officer that came to us at first with his cane, to conduct us to the strangers' house. "If you will follow my advice," said he, "some few will first go with me and see the place, and how

it may be made convenient for you ; then you may send for your sick and the rest of your number." We thanked him, and said that this care which he took of desolate strangers God would reward, and six of us went ashore with him. He led us thorow three faire streets, and all the way there were gathered some people on both sides in a row, but in so civill a fashion as if it had been not to wonder at us, but to welcome us. Divers of them as we passed put their arms a little abroad, which is their gesture when they bid any welcome. The strangers' house is faire and spacious, built of brick, and with handsome windows, some of glass, some of a kind of cambrick oyled. He brought us into a faire parlour above staires, and then asked what number of persons we were, and how many sick ? We answered that we were in all 250, whereof our sick were seventeen. He desired us to stay till he came back, which was about an houre after, and then he led us to see the chambers provided for us, being in number 250. They cast it that foure of those chambers, which were better than the rest, might receive foure of our principal men ; the rest were to lodge us. The chambers were handsome, cheerful, and furnished civilly. Then he led us to a long gallery, where he showed us along one side seventeen cells, having partitions of cedar, which gallery and cells, being in all 900, were instituted as an infirmary. He told us withall that as any one sick waxed well he might be removed to a chamber, for which purpose there were set forth ten spare chambers. This done, he brought us back to the parlour, and lifting up his cane a little, as they doe when they give any command, said to us :—" Ye are to know that the custom of the land requireth that, after this day and to-morrow, which we give you for removing your people from your ship, you are to keep within

doores for three dayes ; do not think yourselves restrained, but rather left to your rest. You shall want nothing ; there are six of our people appointed to attend you for any businesse you may have abroad." We gave him thanks with all affection and respects, and said :—" God surely is manifested in this land." We offered him also twenty pistolets, but he smiled, and said :—" What ! twice paid !" and so left us. Soon after our dinner was served in, which was right good viands both for bread, meat, wine, &c., better than any diet that I have known in Europe. We had drink of three sorts, ale, beer, syder, all wholesome ; wine of the grape, and another drink of grain, like our mum but more clear, and a kinde of perry, like the peare juice, made of a fruit of that countrey, a wonderfull pleasing and refreshing drink. Besides, there were brought in great store of those scarlet oranges for our sick, which were an assured remedy for sicknesse taken at sea. There was given us also a box of small grey pills which they wished our sick should take, one every night before sleeping, to hasten their recovery. The next day, after that our trouble of carriage of our men and goods out of our ship was somewhat settled, I thought good to call our company together, and said unto them :—" My dear friends, let us know ourselves, and how it standeth with us. We are cast on land, as Jonas was out of the whale's belly, when we were as buried in the deep, and now we are on land, we are but between death and life, for we are beyond both the old world and the new. Whether ever we shall see Europe God onely knoweth. A kinde of miracle hath brought us hither, and it must be little lesse that shall take us hence. Therefore in regard of our deliverance past, and danger present, let us look to God and every man reform his own

wayes. We are come amongst a Christian people, full of piety and humanity. Let us not bring confusion of face upon ourselves by shewing our vices or unworthinesse. They have cloistered us for three daies; who knoweth whether it be not to take some taste of our manners and conditions, and if they find them bad to banish us straight wayes, if good to give us further time? For God's love let us so behave ourselves as we may be at peace with God and may finde grace in the eyes of this people." Our company with one voice thanked me for my good admonition, and promised to live soberly and civilly, without giving the least occasion of offence. We spent our three dayes joyfully, during which time we had every houre joy of the amendment of our sick.

The morrow after our three dayes, there came to us a new man, cloathed in azure, save that his turban was white with a small red crosse at the top. He had also a tippet of fine linnen. He did bend to us a little, and put his arms broad; we saluting him in a very lowly manner. He desired to speak with some few of us, whereupon six onely stayed, and the rest avoided the room. He said:—"I am by office governour of this house of strangers, and by vocation a Christian priest of the Order of the Rosie Crosse, and am come to offer you my service, as strangers and chiefly as Christians. The State hath given you licence to stay on land for the space of six weeks, and let it not trouble you if your occasions ask further time, for the law in this point is not precise. Ye shall also understand that the strangers' house is at this time rich and much aforehand, for it hath laid up revenue these 36000 years—so long it is since any stranger arrived in this part. Therefore take ye no care; the State will defray you all the time

you stay. As for any merchandize ye have brought, ye shall be well used, and have your return either in merchandize or gold and silver, for to us it is all one. If you have any other request to make, hide it not, onely this I must tell you that none of you must go above a juld, or karan (that is with them a mile and an half), from the walls of the city without especiall leave." We answered, admiring this gracious and parent-like usage, that we could not tell what to say to expresse our thanks, and his noble free offers left us nothing to ask. It seemed that we had before us a picture of our salvation in Heaven, for we that were awhile since in the jaws of death were now brought into a place where we found nothing but consolations. For the commandement laid on us, we would not faile to obey it, though it was impossible but our hearts should be enflamed to tred further upon this happy and holy ground. Our tongues should cleave to the roof of our mouth ere we should forget either his reverend person or this whole nation in our prayers. We also humbly besought him to accept us as his true servants, presenting both our persons and all we had at his feet. He said he was a priest and looked for a priest's reward, which was our brotherly love, and the good of our souls and bodies. So he went from us, not without tears of tendernesse in his eyes, and left us confused with joy and kindness, saying amongst ourselves that we were come into a land of angels.

The next day, about ten of the clock, the governour came to us again, and, after salutation, said familiarly that he was come to visit us, called for a chair, and sat him down. We, being some ten of us (the rest were of the meaner sort, or else gone abroad), sat down with him, when he began thus:—"We of this island of Apanua or Chrisse in Arabia

(for so they call it in their language), by means of our solitary situation, the laws of secrecy which we have for our travellers, and our rare admission of strangers, know well most part of the habitable world and are ourselves unknown. Therefore, because he that knoweth least is fittest to ask questions, it is more reason, for the entertainment of the time, that ye ask me questions than that I ask you." We humbly thanked him, and answered that we conceived, by the taste we had already, that there was no worldly thing more worthy to be known than the state of that happy land, but since we were met from the several ends of the world, and hoped assuredly that we should meet one day in the Kingdome of Heaven, we desired to know (in respect that land was so remote, divided by vast, unknown seas from where our Saviour walked on earth) who was the apostle of that nation, and how it was converted to the faith. It appeared in his face that he took great contentment in this question in the first place, "for (said he) it sheweth that you first seek the Kingdome of Heaven.

"About 20 years after the Ascension of our Saviour, it came to passe that there was seen by the people of Damcar, on the eastern coast of our island, within night, as it might be some mile into the sea, a great pillar of light, in form of a column or cylinder rising from the sea a great way towards Heaven. On the top was a large crosse of light, more resplendent than the body of the pillar, upon which so strange a spectacle the people of the city gathered upon the sands to wonder, and after put into a number of small boats to go neerer this marvellous sight. But when the boats were come within about 60 yards of the pillar they found themselves bound and could go no further. They stood all as in a theatre, beholding this light as an heavenly signe. There

was in one of the boats one of the wise men of the Society of the Rosie Crucians, whose house or colledge is the very eye of this Kingdome, who, having awhile devoutly contemplated this pillar and crosse, fell down upon his face, then raised himself upon his knees, and, lifting up his hands to Heaven, made his prayers in this manner :

“ ‘ Lord God of Heaven and earth, Thou hast vouchsafed of Thy grace to those of our order to know Thy works of creation and the secrets of them, and to discern (as far as appertaineth to the generation of men) between divine miracles, works of Nature, works of art, and impostures and illusions of all sorts. I do here acknowledge and testifie before this people, that the thing which we now see is Thy finger and a true miracle. And for as much as we learn in our books that Thou never workest miracles but to a divine and excellent end (for the laws of Nature are Thine own laws, and Thou exceedest them not but upon great cause), we most humbly beseech Thee to prosper this great signe, and to give us the interpretation and use of it in mercy, which Thou doest in some part promise by sending it unto us.’

“ When he had made his prayer, he presently found the boat he was in unbound, whereas the rest remained still fast. Taking that for leave to approach, he caused the boat to be softly rowed towards the pillar, but ere he came near the pillar and crosse of light brake up, and cast itself abroad into a firmament of many stars, which also soon vanished, and there was nothing left but a small ark of cedar, not wet at all with water, though it swam. In the fore-end of it grew a small green branch of palme, and when the Rosie Crucian had taken it with all reverence into his boat, it opened of itself, and there were found a book and letter, both written in fine parchement, and wrapped in suidons of

linnen, the book containing all the canonical books of the Old and New Testament, according as you have them, while the Apocalypse itself, and some other books of the New Testament, not at that time written, were, nevertheless, therein. And for the letter, it was in these words:—

“‘I John, a servant of the Highest and Apostle of Jesus Christ, was warned by an angell, that appeared to me in a vision of glory, that I should commit this ark to the floods of the sea. Therefore I do testifie and declare unto that people where God shall ordain this ark to come to land, that in the same day is come unto them salvation and peace and goodwill from the Father and from the Lord Jesus.’

“There was also as well in the book as the letter a great miracle wrought, conform to that of the apostles in the originall gift of tongues, for there being at that time in this land Hebrews, Persians, and Indians,¹ besides the natives, every one read upon the book and the letter as if they had been written in his own language. Thus was this land saved from infidelity through the apostolicall and miraculous evangelism of S. John.”

Here he paused, and a messenger called him from us, so this was all that passed in that conference. The next day the same Governour came again to us immediately after dinner, and after we were set, he said:—“Well, the questions are on your part.” One of our number said, after a little pause, that there was a matter we were no less desirous to know than fearful to ask, but encouraged by his rare humanity towards us, we would take the hardiness to propound it. We well observed those his former words, that this happy island was known to few, and yet knew most of

¹ The island, notwithstanding, had been unvisited by strangers for the space of 36,000 years. See p. 354.

the nations of the world, which we found to be true, considering they had the languages of Europe, and knew much of our state and business, yet we, notwithstanding the remote discoveries of this last age, never heard the least inkling of this island; we never heard tell of any ship of theirs that had been seen to arrive upon any shore of Europe. And yet the marvell rested not in this, for its scituation in the secret conclave of such a vast sea mought cause it, but that they should have knowledge of the languages, books, affaires of those that lye such a distance from them, was a thing we could not tell what to make of, for it seemed a propriety of divine powers and beings to be hidden to others, and yet to have others open as in a light to them. At this speech the Governour gave a gracious smile, and said that we did well to ask pardon for a question which imported as if we thought this a land of magicians, that sent forth spirits of the aire into all parts to bring them intelligence of other countries. It was answered by us in all possible humbleness, but yet with a countenance takeing knowledge that he spake it but merrily, that we were apt enough to think there was something supernaturall in this island, but rather as angelicall than magicall; but to let his lordship know truly what made us doubtful to ask this question, was because we remembred he had given a touch in his former speech that this land had laws of secresy touching strangers. To this he said:—"You remember aright, and in that I shall say I must reserve particulars which it is not lawful to reveal, but there will be enough left to give you satisfaction. You shall understand that about three thousand years agoe, the navigation of the world (specially for remote voyages) was greater than it is now. Whether it was that the example of the Ark that saved the remnant of men from the univer-

sall deluge, gave confidence to adventure, or what it was, but such is the truth. The Phœnicians and Tyrians had great fleets, so had the Carthaginians, their colony. Toward the East the shipping of Ægypt and Palestina was likewise great. China also and America abounded in tall ships. This island had fifteen hundred of great content. At that time this land was known and frequented by ships and vessels of all the nations before named, and they had many times men of other countries that were no saylers, that came with them—as Persians, Chaldeans, Egyptians, and Grecians, so as almost all nations resorted hither, of whom we have some stirps with us at this day. Our own ships went sundry voyages.

“At the same time, the inhabitants of the Holy Land did flourish. For though the narration and discription made by a great man with you, that the descendants of Neptune planted there, and of the magnificent temple, palace, city, and hill (see my *Rosie Crucian Infallible Axiomata*), and the manifold navigable rivers (which as so many chains environed the site and temple), and the severall degrees of ascent whereby men did climb up to the same as if it had been a *Scala Cœli*, be all poetical and fabulous, yet so much is true that the said country of Judea, as well as Peru, then called Coya—Mexico, then named Tyrambel—were mighty, proud kingdomes in arms, shipping, and riches. At one time both made two great expeditions, they of Tyrambel through Judea to the Mediterrane sea, and they of Coya through the South Sea upon this our island. For the former of these, which was into Europe, the same author amongst you had some relations from his Beata (see the “Harmony of the World,” lib. i., the Preface). Assuredly

had the glory of the repulse of those forces I can say nothing; but certain it is there never came back either ship or man from that voyage. Neither had those of Coya had better fortune if they had not met with enemies of great clemency. The King of this island, by name Phroates, who was raised three times from death to life, a wise man and great warrior, knowing his own strength and that of his enemies, handled the matter so as he cut off their landforces from their ships, and entoyled both their navy and camp with a greater power than theirs, compelling them to render themselves without striking stroke. After they were at his mercy, contenting himself only with their oath that they should no more beare armes against him, he dismissed them in all safety; but the Divine revenge overtook, not long after, these proud enterprises, for within less than the space of one hundred years the island was utterly destroyed by a particular deluge or inundation, these continents then having far greater rivers and far higher mountaines to pour down waters than any part of the Old World. The inundation was not past forty foot deep in most places, so that, although it destroyed man and beast generally, yet some few wilde inhabitants of the wood escaped. Birds also escaped by flying to the high trees and woods. As for men, although they had buildings in many places higher than the waters, yet that inundation had a long continuance, whereby they of the vaile that were not drowned perished for want of food. So marvel you not at the thin population of America, nor at the rudeness of the people, younger a thousand years, at the least, then the rest of the world, for there was so much time between the universal flood and their particular inundation. The poor remnant of humane seed which remained in their mountaines peopled the country

again slowly, and, being simple and savage, were not able to leave letters, arts, and civility to their posterity. Having likewise in their mountainous habitations been used (in respect of the extream cold) to cloathe themselves with skins of tygers, bears, and great hairy goates, when they came down into the valley and found the intolerable heats which are there, they were forced to begin the custome of going naked, which continueth at this day, onely they take great pride in the feathers of birds. . . . By this main accident of time we lost our traffique with the Americans, with whom, in regard they lay nearest to us, we had most commerce. As for other parts of the world, navigation did everywhere greatly decay, so that part of entercourse which could be from other nations to sayle to us hath long since ceased.

But now of the cessation of intercourse which mought be by our sayling to other nations, I cannot say but our shipping for number, strength, marriners, pilots, and all things is as great as ever; and, therefore, why we should set at home I shall now give you an account by itself. There rained in this island, about nineteen hundred years agoe, a King whose memory of all others we most adore, not superstitiously, but as a divine instrument, though a mortall man. His name was Eugenius Theodidactus (you may read this at large in our "Idea of the Law"), and we esteem him as the lawgiver of our nation. This King had a large heart, inscrutable for good, and was wholly bent to make his kingdome and people happy. He, therefore, takeing into consideration how sufficient this land was to maintain itself without any aid of the forrainer, being 5600 miles in circuit and of rare fertility in the greatest part thereof; finding also the shipping might be plentifully set on worke by fishing and by transportation from port to port, and

likewise by sayling unto some small islands not farr from us, and under the Crown and laws of this State ; recalling the flourishing estate wherein this land then was, though nothing wanted to this noble and heroicall intention but to give perpetuity to that which was so happily established. Amongst other fundamentall laws of this kingdome, he did ordaine the interdicts and prohibitions which we have touching entrance of strangers, doubting novelties and comixture of manners. Nevertheless, he preserved all points of humanity in making provision for the relief of strangers distressed, whereof you have tasted," at which speech we all rose up and bowed ourselves.

He went on:—"That King also still desiring to joyn humanity and policy, and thinking it against humanity to detaine strangers against their will, and against policy that they should return to discover their knowledge of this state, did ordain that of the strangers permitted to land, as many at all times mought depart as would, but as many as would stay should have very good conditions, wherein he saw so farr that in so many ages since the prohibition, we have memory not of one ship that ever returned, and but of thirteen persons, at severall times, that chose to return in our bottoms. What those few may have reported abroad, I know not, but whatever they said could be taken but for a dream. For our travelling hence, our law-giver thought fit altogether to restrain it, but this restraint hath one admirable exception, preserving the good which cometh by communication with strangers, and avoiding the hurt. Ye shall understand that among the excellent acts of that King one hath the pre-eminence—the erection and institution of an Order, or Society, which we call the Temple of the Rosie Crosse, the noblest foundation that

ever was upon earth, and the lanthorne of this Kingdome. It is dedicated to the study of the works and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be F. H. R. C. his house, but the records write it as it is spoken. I take it to be denominated of the King of the Hebrews, which is famous with you, and no stranger to us, for we have some parts of his works which you have lost, namely, that Rosie Crucian M which he wrote of all things past, present, or to come, and of all things that have life and motion. This maketh me think that our King finding himself to symbolize with that King of the Hebrews, honoured him with The Title of this Foundation, and I finde in ancient records this Order or Society of the Rosie Crosse is sometimes called the Holy House, and sometimes the Colledge of the Six Days' Works, whereby I am satisfied that our excellent King had learned from the Hebrews that God had created the world and all therein within six days, and therefore he instituting that House for the finding out of the one nature of things did give it also that second name. When the King had forbidden to all his people navigation into any part not under his crown, he had, nevertheless, this ordinance, that every twelve years there should be set forth two ships appointed to severall voyages; that in either of these ships there should be a mission of three of the Fellows or Brethren of the Holy House, whose errand was to give us knowledge of the affaires and state of those countries to which they were designed, and especially of the sciences, arts, manufactures, and inventions of all the world, and withall to bring unto us books, instruments, and patterns in every kinde; that the ships after they had landed the Brethren of the Rosie Crosse should return, and that the Brethren R. C. should

stay abroad till the new mission. These ships were not otherwise fraught than with store of victualls, and treasure to remaine with the Brethren for buying such things and rewarding such persons as they should think fit. Now for me to tell you how the vulgar sort of marriners are contained from being discovered at land, and how they that must be put on shore colour themselves under the name of other nations, and to what places these voyages have been designed, and what rendezvous are appointed for the new missions, and the like circumstances, I may not do it, but thus, you see, we maintain a trade, not for gold, silver, or jewels, nor any commodity of matter, but onely for God's first creature, which was light, to have light, I say, of the growth of all parts of the world."

When he had said this he was silent, and so were we all, for we were astonished to hear so strange things so probably told. He perceiving that we were willing to say somewhat, but had it not ready, descended to aske us questions of our voyage and fortunes, and in the end concluded that we mought do well to think what time of stay we would demand of the State, for he would procure such time as we desired. Whereupon we all rose up and presented ourselves to kisse the skirt of his tippet, but he would not suffer us, and so took his leave. When it came once amongst our people that the State used to offer conditions to strangers that would stay, we had worke enough to get any of our men to look to our ship, and to keep them from going to the Government to crave conditions.

We took ourselves now for freemen, and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent, obtaining acquaintance with many in the city, at whose hands we found such humanity as

was enough to make us forget all that was dear to us in our own countries. Continually we met with things right worthy of observation and relation, as indeed if there be a mirrour in the world worthy to hold men's eyes, it is that countrey. One day there were two of our company bidden to a feast of the fraternity, as they call it, and a most naturall, pious, and reverend custome it is, shewing that nation to be compounded of all goodnesse. It is granted to any man who shall live to see thirty persons descended of his body alive together, and all above three years old, to make this feast, which is done at the cost of the State. The Father of the fraternity, whom they call the R. C., two days before the feast taketh to him three of such friends as he liketh to chuse, and is assisted also by the governour of the city where the feast is celebrated, and all the persons of the family, of both sexes, are summoned to attend upon him. Then, if there be any discords or suits, they are compounded and appeased. Then, if any of the family be distressed or decayed, order is taken for their relief and competent means to live. Then, if any be subject to vice, they are reprov'd and censured. So, likewise, direction is given touching marriage and the courses of life. The governour assisteth to put in execution the decrees of the Tirsan if they should be disobeyed, though that seldome needeth, such reverence they give to the order of Nature. The Tirsan doth also then chuse one man from amongst his sons to live in house with him, who is called ever after the Sonne of the Vine. On the feast day the father, or Tirsan, commeth forth after Divine Service in to a large room, where the feast is celebrated, which room hath an half-pace at the upper end. Against the wall, in the middle of the half-pace, is a chaire

placed for him, with a table and carpet before it. Over the chaire is a slate, made round or ovall, and it is of an ivie somewhat whiter than ours, like the leaf of a silver aspe, but more shining, for it is green all winter. The slate is curiously wrought of silver and silk of divers colours, broyding or binding in the ivie. It is the work of some of the daughters of the family, and is veiled over at the top with a fine net of silk and silver, but the substance of it is true ivie, whereof, after it is taken down, the friends of the family are desirous to have some leaf to keep. The Tirsan commeth forth with all his generation or linage, the males before him and the females following him, and if there be a mother from whose body the whole linage is descended, there is a traverse placed in a loft above, on the right hand of the chaire, with a privie doore and a carved window of glass, leaded with gold and blew, where she sitteth but is not seen. When the Tirsan is come forth, he sitteth down in the chaire, and all the linage place themselves against the wall, both at his back and upon the return of the hall, in order of their yeares, without difference of sex, and stand upon their feet. When he is set, the roome being alwayes full of company, but without disorder, after some pause there commeth in from the lower end of the room a Taratan, or herald, and on either side of him two young lads, whereof one carrieth a scrowle of their shining yellow parchment, and the other a cluster of grapes of gold, with a long foot or stalke. The heralds and children are cloathed with mantles of sea-water green sattin, but the herald's mantle is streamed with gold and hath a traine. Then the herald with three curtsies, or rather inclinations, commeth up as far as the half-pace, and taketh into his hand the scrowle. This is the King's charter, containing gifts of revenue and

many priviledges, exemptions, and points of honour, granted to the father of the fraternity; it is stiled and directed, "To *such an one*, our well beloved friend and Creditour," which is a title proper only to this case, for they say the King is debtor to no man but for propagation of his subjects. The seal set to the King's charter is R. C., and the King's image embossed or mouled in gold. This charter the herald readeth aloud, the father, or Rosie Crucian, standing up, supported by two of his sons. Then the herald mounteth the half-pace and delivereth the charter into his hands, and with that there is an acclamation—"Happy are the people of Apanua!" Then the herald taketh into his hand, from the other childe, the cluster of grapes, which are daintily enamelled. If the males of the Holy Island are the greater number, the grapes are enamelled purple, with a sun set on the top. If the females prevaile, they are enamelled into a greenish yellow, with a crescent on the top. The grapes are in number as many as the descendants of the fraternity. This golden cluster the herald delivereth also to the Rosie Crucian, who presently delivereth it to that sonne formerly chosen to be in his house with him, who beareth it before his father as an ensign of honour when he goeth in publick ever after. After this ceremony, the father, or Rosie Crucian, retireth, and after some time commeth forth again to dinner, where he sitteth alone under the slate—none of his descendants sit with him, except he happ to be of the Holy House. He is served only by his own male children upon the knee; the women stand about him, leaning against the wall. The room below the half-pace hath tables on the sides for the ghests, who are served with great and comely order. Towards the end of dinner (which in their greatest feasts never lasteth above an hour and an half)

there is an hymne sung, varied according to the invention of him that composeth it (for they have an excellent pœsie), but the subject is alwayes the praise of Adam, Noah, and Abraham, whereof the two former peopled the world, and the last was the father of the faithfull, concluding with a thanksgiving for the nativity of our Saviour Jesus Christ, in whose birth only the births of all are blessed. Dinner being done, the R. Crucian, having withdrawne himself into a place where he maketh some private prayers, commeth forth the third time to give the blessing with all his descendants, who stand about him as at first. He calls them forth by one and by one as he pleaseth, though seldome the order of age be inverted. The person called (the table being before removed) kneeleth down before the chaire, and the father layeth his hand upon his or her head, and giveth the blessing in these words:—"Son (or daughter) of the Holy Island, thy father saith it; the man by whom thou hast breath and life speaketh the words; the blessing of the Everlasting Father, the Prince of Peace, and the Holy Spirit be upon thee, and make the dayes of thy pilgrimage good and many." If there be any of his sons of eminent merit and vertue (so they be not above two), he calleth for them again, and saith, laying his arm over their shoulders, they standing:—"Sons, it is well ye are borne; give God the praise, and persevere to the end!" withall delivering to either a jewel made in the figure of an eare of wheat, which they ever after doe wear in the front of their turban, or hat. This done, they fall to musick and dances, and other recreations. This is the full order of that Feast of the Rosie Cross.

By that time six or seven dayes were spent, and I was fallen into a straight acquaintance with a merchant of that

city, whose name was Nicholas Walford, and his man, Sede John Booker. He was a Jew and circumcised, for they have some few stirps of Jews yet among them, whom they leave to their own religion, which they may the better doe, because they are of a farr differing disposition from the Jews in other parts, giving unto our Saviour many high attributes, and loving the nation of Chassalonia extreamly. This man of whom I speak would ever acknowledge that Christ was born of a Virgin, and was more than man; he would tell how God made Him ruler of the Seraphims which guard His throne (read the "Harmony of the World"). They call Him also the milken way Emepht, and the Eliah of the Messiah, and many other high names, which, though they be inferior to His Divine Majesty, are farr from the language of other Jews. For the country of Apamia, the Holy Island, or Chassalonia, for it is all one place, this man would make no end of commending it, being desirous, by tradition amongst the Jews there, to have it believed that the people were of the generations of Abraham by another son, whom they call Nachoran, and that Moses by a secret Cabala (read the "Temple of Wisdome," lib. 4) ordained the Laws of Jerusalem which they now use, and that when Messiah should come and sit in His throne at Hierusalem, the King of Chassalonia should sit at his feet, whereas other kings should keep a great distance. Setting aside the Jewish dreamer, the man was wise and learned, excellently seen in the laws and customs of that nation. Amongst other discourses I told him I was much affected with the relation from some of the company of their Feast of the Fraternity, and because propagation of families proceeded from nuptial copulation, I desired to know what laws they had concerning marriage, and whether they were

tyed to one wife. To this he said:—"You have reason to commend that excellent institution of the Feast of the Family. Those families that are partakers of its blessing flourish ever after in an extraordinary manner. You shall understand that there is not under the Heavens so chaste a nation as this of Apamia. It is the virgin of the world. I have read in one of your books of an holy hermit that desired to see the spirit of fornication, and there appeared to him a little foule ugly æthiope. But if he had desired to see the spirit of chastitie of the Holy Island, it would have appeared in the likenesse of a faire beautiful cherubin, for there is nothing amongst mortall men more admirable than the chaste mindes of this people. There are no stewes, no dissolute houses, no curtisans. They wonder with detestation at you in Europe which permit such things; they say ye have put marriage out of office, for marriage is a remedy for unlawfull concupiscence, and naturall concupiscence seemeth as a spur to marriage; but when men have at hand a remedy more agreeable to their corrupt will, marriage is almost expulsed. And therefore there are seen with you infinite men that marry not, but choose a libertine and impure single life; and many that do marry, marry late, when the prime and strength of their years is past. When they do marry, what is marriage to them but a very bargain, wherein is sought alliance, or portion, or reputation, with some indifferent desire of issue, and not the faithfull nuptial union of man and wife that was first instituted? Neither is it possible that those who have cast away so basely so much of their strength should greatly esteeme children (being of the same matter) as chaste men doe. So likewise during marriage is the case much amended, as it ought to be, if those things were tolerated only for necessity? The

haunting of dissolute places, or resort to curtizans, are no more punished in married men than in batchelors; the depraved custome of change and the delight in meretricious embracements (where sin is turned into art), make marriage a dull thing, and a kinde of imposition, or tax. They hear you defend these things as done to avoid greater evils, as advoutries, deflowering of virgins, unnaturall lust, and the like, but these vices and appetites do still remain and abound, unlawfull lusts being like a furnace; if you stopp the flames altogether, it will quench; but if you give it any vent, it will rage. As for masculine love, they have no touch of it, and yet there are not so faithfull and inviolate friendships in the world as are there. Their usual saying is, that whosoever is unchaste cannot reverence himself, and that the reverence of a man's self is, next religion, the chiefest bridle of all vice."

I confessed the righteousnesse of Aquanna was greater than the righteousnesse of Europe, at which he bowed his head, and went on in this manner. "They have also many wise and excellent laws touching marriage. They allow no polygamie. They have ordained that none doe intermarrie or contract until a month be past from their first interview. Marriage without consent of parents they do not make void, but they mulct it in the inheritours, for the children of such marriages are not admitted to inherit above a third their parents' inheritance. I have read, in a book of one of your men, of a fained commonwealth, where the married couple are permitted before the contract to see one another naked. This they dislike, for they think it a scorn to give a refusall after so familiar knowledge; but because of many hidden defects in men and women's bodies, they have neare every towne a couple of pooles (which they call Adam

and Eve's pooles), where it is permitted to one of the friends of the man and one of the woman to see them severally bathe naked."

As we were thus in conference, there came one that seemed to be a messenger, in a rich huke, that spake with the Jew, whereupon he turned to me and said, "You will pardon me, for I am commanded away in haste." The next morning he came to me joyfully, and said—"There is word come to the Governour of the city that one of the Fathers of the Temple of the Rosie Crosse, or Holy House, will be here this day seven-night. We have seen none of them this dozen years. His comming is in state, but the cause is secret. I will provide you and your fellows of a good standing to see his entry." I thanked him and said I was most glad of the news. The day being come, he made his entry. He was a man of middle stature and age, comely of person, and had an aspect as if he pittied men. He was cloathed in a robe of fine black cloth, with wide sleeves and a cape. His under garment was of excellent white linnen, down to the foot, with a girdle of the same, and a sindon or tippet of the same about his neck. He had gloves that were curious and set with stones, and shoes of peach-coloured velvet. His neck was bare to the shoulders; his hat was like a helmet, or Spanish *montera*, and his locks, of brown colour, curled below it decently. His beard was cut round and of the same colour with his haire, somewhat lighter. He was carried in a rich chariot, without wheels, litter-wise, with two horses at either end, richly trapped in blew velvet embroydered, and two footmen on each side in the like attire. The chariot was of cedar, gilt and adorned with chrystall, save that the fore-end had pannells of sapphire, set in borders of gold, and

the hinder-end the like of emerauds of the Peru colour. There was also a sun of gold radiant upon the top in the midst, and on the top before a small cherub of gold with wings displayed. The chariot was covered with dotts of gold tissue upon blew. He had before him fifty attendants, young men, all in white satten loose coats to the mid legg, stockings of white silk, shoes of blew velvet, and hats of the same, with fine plumes of divers colours set round like hat-bands. Next before the chariot went two men bare-headed, in linnen garments down to the foot, girt, and shoes of blew velvet, who carried the one a crosier, the other a pastorall staff like a sheep-hooke, the crosier being of palme-wood, the pastorall staff of cedar. Horsemen he had none, as it seemed, to avoid all tumult and trouble. Behinde his chariot went all the officers and principals of the companies of the city. He sat alone upon cushions, of a kinde of excellent blew plush, and under his feet curious carpets of silk of divers colours, like the Persian but farr finer. He held up his bare hand, blessing the people in silence. The street was wonderfully well kept; the windows likewise were not crouded, but everyone stood in them as if they had been placed. When the shew was past, the Jew said to me—"I shall not be able to attend you as I would, in regard of some charge the city hath layd upon me for the entertainment of this Rosie Crucian." Three days after he came to me again, and said—"Ye are a happy man; the Father of the Temple of the Rosie Cross taketh notice of your being here, and commands me to tell you that he will admit all your company to his presence, and have private conference with one of you that ye shall choose, and for this hath appointed the day after-to-morrow. And because he meaneth to give you his

blessing, he hath appointed it in the forenoon." We came at our day, and I was chosen for the private accesse. We found him in a faire chamber, richly hanged, and carpeted underfoot, without any degrees to the state. He was set upon a low throne, richly adorned, and a rich cloth of state over his head, of blew sattin embroydered. He had two pages of honour, on either hand one, finely attired in white. His under garments were like that he wore in the chariot, but, instead of his gown, he had on him a mantle with a cape, of the same fine black, fastned about him. We bowed low at our entrance, and when we were come neare his chair, he stood up, holding forth his hand ungloved, in posture of blessing, and every one of us stooped down and kissed the hem of his tippet. That done, the rest departed, and I remained. Then he warned the pages forth of the roome, caused me to sit down beside him, and spake thus in the Spanish tongue:—

"God bless thee, my son; I will give thee the greatest jewel I have; I will impart unto thee, for the love of God and men, a relation of the true state of the Rosie Crosse. First, I will set forth the end of our foundation; secondly, the preparations and instruments we have for our workes; thirdly, the several functions whereto our fellows are assigned; and fourthly, the ordinances and rights which we observe. The end of our foundation is the knowledge of causes and secret motions of things, and the enlarging of the bounds of Kingdomes to the effecting of all things possible. The preparations and instruments are these. We have large caves of several depths, the deepest sunke 36,000 feet. Some are digged under great hills and mountaines, so that, if you reckon together the depths of the hill and of the cave, some are above seven miles deep. These caves

we call the lower region, and we use them for all coagulations, indurations, refrigerations, and conservations of bodies. We use them likewise for the imitation of natural mines, and the production of new artificial mettalls by compositions and materials which we lay there for many years. We use them also sometimes for cureing some diseases, and for prolongation of life in hermits that choose to live there, well accomodated of all things necessary, by whom also we learn many things (read our 'Temple of Wisdome'). We have burials in several earths, where we put diverse cements, as the Chineses do their borcellane; but we have them in greater variety, and some of them more fine. We have also great variety of composts and soyles for the making of the earth fruitfull. We have towers, the highest about half a mile in height, and some of them set upon high mountaines, so that the vantage of the hill with the tower is, in the highest of them, three miles at least. These places we call the upper region, accounting the aire between the highest places and lowest as a middle region. We use these towers, according to their severall heights and situations, for insolation, refrigeration, conservation, and the view of divers meteors—as winds, rain, snow, haile, and some of the fiery meteors also. Upon them, in some places, are dwellings of hermits, whom we visite sometimes, and instruct what to observe (Read our 'Harmony of the World'). We have great lakes, both salt and fresh, whereof we have use for the fish and fowle. We use them also for burials of some naturall bodies, for we find a difference in things buried in earth, or in aire below the earth, and things buried in the water. We have also pooles, of which some do straine fresh water out of salt, and others by arts do turne fresh water into salt. We have also some rocks

in the midst of the seas, and some bayes upon the shore, for works wherein are required the aire and vapour of the sea. We have likewise violent streams and cataracts which serve us for many motions, and engines for multiplying and enforcing winds to set on going divers other motions.

“ We have a number of artificiall wells and fountaines, in imitation of the natural sources ; also baths tinted upon vitrioll, sulphur, steell, brasse, lead, nitre, and other minerals. Again, we have little wells for infusion of many things, where the waters take the vertue quicker and better than in vessels or basines ; and amongst them we have water which we call water of Paradise, being, by that we do to it, made very soveraign for health and prolongation of life.

“ We have also great and spacious houses, where we imitate and demonstrate meteors—as snow, hail, raine, some artificiall raines of bodies and not of water, thunders, lightnings ; also generation of bodies in the aire—as frogs, flies, and divers others.

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

“ We have also faire and large baths, of severall mixtures, for the cure of diseases and the restoring of man’s body from arefaction, and others for the confirming of it in strength of sinews, vitall parts, and the very juyce and substance of the body.

“ We have also large and various orchards (see the epistle to the ‘ Harmony of the World ’) and gardens (wherein we do not so much respect beauty as variety of ground and soyle, proper for diverse trees and herbs), some very spa-

cious, where trees and berries are set, whereof we make divers kindes of drinks, besides the vineyards. In these we practise likewise all conclusions of grafting and inoculating, as well of wild trees as fruit trees, which produce many effects. We make by art, in the same orchards and gardens, trees or flowers to come earlier or later than their seasons, and to beare more speedily than by their naturall course they do. We make them also by art much greater than their nature, and their fruit greater, sweeter, and of differing taste, smell, colour, and figure from their nature. Many of them we so order as they become of medicinall use.

“ We have also means to make divers plants rise by mixtures of earths without seeds, and to make divers plants differing from the vulgar, and to make one tree or plant turn into another.

“ We have also parks and enclosures of all sorts of beasts and birds, which we use not only for view or rarenesse, but likewise for dissections and tryalls, that thereby we may take light what may be wrought upon the body of man. Herein we finde many strange effects as the continuing life in them though divers parts, which you account vitall, be perished and taken forth—resuscitation of some that seem dead in appearance—and the like. We try also all poysons and other medecines upon them. By art, likewise, we make them greater or smaller than their kinde is. We make them more fruitfull, and, contrary-wise, more barren than their kinde is. We make them differ in colour, shape, activity. We have commixtures and copulations of divers kindes, which have produced many new kinds, and them not barren as the generall opinion is. We make a number of kindes of serpents, worms, flies, fishes, of putrefaction, whereof some are advanced (in effects) to perfect creatures,

and have sexes and propagate. Neither do we this by chance, but know beforehand of what matter and commixture what kinde of creatures will arise. We have also particular pooles where we make trialls upon fishes.

“ We have also places for breed and generation of those kinds of worms and flies which are of speciall use, such as are with you your silkworms and bees.

“ I will not hold you long with recounting of our brew-houses, bake-houses, and kitchins, where are made divers drinks, breads, and meats, rare and of speciall effects. Wines we have of grapes, and drinks of other juyces of fruits, graines, and roots; also of mixtures with honey, sugar, manna, and fruits dryed and decocted; also of the teares or wounding of trees, and of the pulp of canes. These drinks are of several ages, some to the age or last of forty yeares. We have drinkes also brewed with severall herbs, roots, and spices, yea, with severall fleshes and white meats; some of the drinks are in effect meat and drink both, so that divers, especially in age, do desire to live with them, with little or no meat or bread. Above all we strive to have drinks of extream thin parts, to insinuate into the body without biting sharpnesse, or fretting, insomuch as some of them put upon the back of your hand, will, with a little stay, passe through to the palm and yet taste milde to the mouth. We have waters which we ripen in that fashion as they become nourishing. Breads we have of severall grains, roots, and kernels, some of flesh and fish dried with divers kindes of leavenings and seasonings so that some doe extreamly more appetite, some nourish so as divers doe live of them very long without any other meat. For meats, we have some of them so beaten, made tender, and mortified, yet without corrupting, as a weake heat of the

stomach will turn them into good chylus. We have some meats also, bread and drinks, which taken by men, enable them to fast long after, and some others that make the very flesh of men's bodies sensibly more hard and tough, and their strength far more great than otherwise it would be.

“ We have dispensatories, or shops of medicines, wherein you may easily thinke if we have such variety of plants and living creatures, more than you have in Europe, the simples, drugs, and ingredients of medecines, must likewise be in so much the greater variety. We have them of divers ages and long fermentations; for these preparations we have not only all manner of exquisite distillations and separations, especially of gentle heats and percolations through divers strainers, but also exact formes of compositions, whereby they incorporate almost as they were naturall simples.

“ We have also divers mechanicall arts which you have not, and stuffs made by them, as papers, linnen, silks, tissues, dainty works of feathers of wonderfull lusture, excellent dies, and many others—shops likewise, as well for such as are not brought into vulgar use amongst us as for those that are, for you must know that of the things fore-cited many of them are grown into use throughout the kingdome, but yet if they did flow from our invention, we have of them also for paterns and principals.

“ We have furnaces of great diversities, fierce and quick, strong and constant, soft and milde, blowne quite dry, moist, and the like. Above all we have heats in imitation of the sun's and heavenly bodies' heats, that pass divers inequalities, and, as it were arts, progresses and returns, whereby we produce admirable effects. Besides we have heats of dungs, and of bellies and maws of living creatures,

of their bloods and bodies, of hayes and herbs layed up moist, of brine unquenched, and such like—instruments also which generate heat only by motion, places for strong insolations, places under the earth which by nature or art yeeld heat.

“ We have also perspective-houses where we make demonstrations of all lights and radiations, and of all colours ; out of things uncoloured and transparent we can represent unto you severall colours, not in rain-bows, as it is in gemms and prismes, but of themselves single. We respect also all multiplications of light, which we carry to great distances, and make so sharpe as to discern small points and lines, all colourations of light, all delusions and deceits of the sight in figures, magnitudes, motions, colours, all demonstrations of shadows. We finde also divers means, yet unknown to you, of producing light originally from divers bodies. We procure means of seeing bodies afar off, as in the heaven, and represent things near as farr off, and things afarr off as near. We have also helps for the sight farr above spectacles and glasses, and means to see minute bodies distinctly, as the shapes and colour of small flies and wormes, observation in urine and bloods. We make artificial Rain-bowes, halos, and circles about light. We represent also all manner of reflections, refractions, and multiplications of visuall beams of objects.

“ We have also pretious stones of all kinds, many of great beauty, and to you unknown, crystals likewise and glasses of divers kinds, amongst them some of mettals vitrificated, and other materials besides those of which you make glasse ; also a number of fossiles and imperfect minerals which you have not, likewise loadstones of prodigious vertue, and other rare stones, both naturall and artificiall. We have sound-

houses, where we practise and demonstrate all sounds and their generation. We have harmonies (read the 'Harmony of the World') which you have not, of quarter and lesser kinds of sounds—divers instruments of musick to you unknown, some sweeter than any you have, together with bells and rings that are dainty and sweet. (See my book of 'Geomancy and Telesmes.') We represent small sounds as great and deep, great sounds as extenuate and sharpe; we make divers tremblings and warblings of sounds which in their originall are entire. We represent and imitate all articulate sounds and letters (read my 'Cabbala, or Art, by which Moses shewed so many signs in Ægypt'), and the voices and notes of many beasts and birds. We have certain helps which, set to the ear, do further the hearing greatly. We have strange and artificiall ecchos, reflecting the voice many times, and, as it were, to sing it, some that give back the voice louder than it came, some shriller, some deeper, some rendring the voice differing in the letters, or articular sound, from that they receive. We have also means to convey sounds in trunks and pipes, in strange lines and distances.

"We have also perfume houses, wherewith we joyne all practices of taste. We multiply smells which may seem strange. We imitate smells, making them breathe out other mixtures than those that give them. We make divers imitations of taste, so that they will deceive any man's tastes; and in this Temple of the Rosie Crosse we contain also a confiture-house, where we make all sweet-meats, dry and moist, and pleasant wines, milks, broaths, and sallets, in farr greater variety than you have.

"We have also engine-houses, where are prepared engines and instruments for all sorts of motions. There we imitate

and practise swifter motions than any you have, and make and multiply them more easily and with small force, by wheels and other means. We make them stronger than yours are, exceeding your cannons and basilisks. We represent also ordinance, instruments of warr, and engines of all kinds, likewise new mixtures and compositions of gun-powder, wild-fire burning in water and unquenchable, also fire-works of all variety, both for pleasure and use. We imitate also flights of birds; we have some degrees of flying in the aire (read the 'Familiar Spirit'). We have ships and boats for going under water, also swimming girdles and supporters. We have curious clocks and other like motions of returne, and some perpetuall motions. We imitate also motions of living creatures, by images of men, beasts, birds, fishes, and serpents. We have also a great number of other various motions, strange for equality, finenesse, and subtility.

"We have also a mathematicall pallace, where are represented all instruments, as well of geometry, as astronomy, geomancy, and telesmes.

"We have also houses of deceits of the senses, where we represent all manner of feats of juggling, false apparitions, impostures, illusions, and their fallacies; and surely you will easily believe that we, that have so many things truly naturall which induce admiration, could in a world of particulars deceive the senses, if we would disguise those things and labour to make them seem more miraculous. But we do hate all impostures and lyes, insomuch as we have severally forbidden it to all our brethren, under pain of ignominy and fines, that they do not show any naturall worke or thing adorned or swelling, but only pure as it is, and without all affectation or strangenesse.

"These are, my son, the riches of the Rosie Crucians

(read our 'Temple of Wisdome'). For the several employments and offices of our fellowes, we have twelve that sayle into forrain countries under the names of other nations, for our own we conceal ; but our seal is R. C., and we meet upon a day altogether. These bring us the books, abstracts, and patterns of experiments of all other parts. These we call merchants of light.

“ We have three that collect the experiments in all books. These we call depredatours. We have three that collect the experiments of all mechanicall arts, liberall sciences, and practices which are not brought into arts. These we call mystery men. We have three that try new experiments, such as themselves think good. These we call pioners or miners. We have three that draw the experiments of the former foure [divisions] into titles and tables, to give the better light for the drawing of observations and of axioms out of them. These we call compliers. We have three that band themselves, looking into the experiments of their fellowes, and cast about how to draw of them things useful for man's life and knowledge, as well for works as for strange demonstration of causes, means of natural divinations, and the easie and cleare discovery of the vertues and parts of bodies. These we call dowry men or benefactors. Then, after diverse meetings and consults of our whole number, to consider of the former labours and collections, we have three that take care out of them to direct new experiments of a higher light, more penetrating into Nature than the former. These we call lamps. We have three others that doe execute the experiments so directed and report them. These we call inoculators. Lastly, we have three that raise the former discoveries by experiments into greater observations, axiomes, and aphorismes. These we call interpreters of Nature.

“ We have also novices and apprentices, that the succession of the former employed men of our fraternity of the Rosie Crosse do not faile; also great numbers of servants and attendants, men and women. We have consultations which of the inventions and experiences shall be published and which not. We take all an oath of secrecy for the concealing of those which we think fit to keep secret, though some of those we doe reveale sometimes to the State. (Read our ‘ Temple of Wisdom.’)

“ For our ordinances and rites we have two very long and faire galleries in the Temple of the Rosie Crosse. In one of these we place patterns and samples of all manner of the more rare and excellent inventions; in the other we place the statues of all principal inventours. There we have the statues of the discoverer of the West Indies, also the invention of ships, and the monk that was the inventour of ordinance and gunpowder; the inventours of musick, letters, printing; observations of astronomy, astromancy, and geomancy; the invention of works in mettal, of glasse, of silke of the worme; of wine, corn, and bread; the inventour of sugars, and all these by more certain tradition than you have. Then have we divers inventours of our own. Upon every invention of value we erect a statue to the inventour, and give him a liberal and honourable reward. These statues are some of brasse, some of marble and touchstone, some of cedar and other speciall woods gilt and adorned, some of iron, some of silver, some of gold, telesmatically made.

“ We have certain hymnes and services, which we say daily, of laud and thanks to God for His marvellous works; also formes of prayers imploring His ayde and blessing for the illumination of our labours, and the turning of them into good and holy uses.

“Lastly, we have circuits or visits of divers principal cities of the kingdome, where we doe publish such news, profitable inventions, as we think good, and we doe also declare natural divinations of diseases, plagues, swarms of hurtfull creatures, scarcity, tempests, earthquakes, great inundations, comets, temperature of the year, and divers other things, and we give counsel thereupon for the prevention and remedy of them.”

When he had said this, he desired me to give him an account of my life, that he might report it to the Brethren of the Rosie Crosse, after which he stood up; I kneeled down, and he laid his right hand upon my head, saying, “God blesse thee, my son, and God blesse these relations which we have made! I give thee leave to publish them for the good of other nations, for we are here in God’s bosome, a land unknown.”

And so he left me, having assigned a value of about two thousand pounds in gold for a bounty to me and my fellows, for they give great largesses where they come upon all occasions.

CHAPTER XIV.

ROSIKRUCIANISM IN FRANCE.

WHEN the documents of the Fraternity were first published, Professor Buhle tells us that France "had greatly the start of Germany and England" in general illumination, that she was consequently protected against the delusion of her neighbours, and that Rosicrucianism "never had even a momentary success" therein. On the other hand, Gabriel Naudé published in 1623 his "Instruction à la France sur la vérité de l'Histoire des Frères de la Roze-Croix," which opens by asserting, without apology of any kind, that the French by their disposition are quick to embrace and to follow every species of novel and ridiculous opinion. They are accused of excessive credulity, and are the laughing-stock of more sober nations. They have credited every absurdity from Postel the resuscitated and *mère Jeanne* to the rejuvenating Fountain of Borico and the immortality and return of Paracelsus. The history of the Brethren R. C. is declared to be the most outrageous of all; their books are useless and completely incomprehensible, even when stripped of their enigmas. None but impostors have claimed to be initiated members, and the false reports spread abroad by the society are prejudicial to all kingdoms, and all forms of government.

This book, though dull and verbose, was undoubtedly instrumental in preventing the spread of the new doctrines.

De Quincey affirms that France was never wanting in the "ignobler elements of credulity," but that she has always lacked its nobler or imaginative part. "On this account the French have always been an irreligious people. And the scheme of Father Rosycross was too much connected with religious feelings, and moved too much under a religious impulse, to recommend itself to the French."

The first appearance of Rosicrucianism in France¹ was in the year 1623, when the following mysterious placard was affixed to the walls of Paris:—"We, the deputies of our chief college of the Brethren of the Rosy Cross, now sojourning, visible and invisible, in this town, do teach, in the name of the Most High, towards whom the hearts of the Sages turn, every science, without either books, symbols, or signs, and we speak the language of the country in which we tarry, that we may extricate our fellow-men from error and destruction."

There are at least four different versions of this manifesto. Gabriel Naudé reads—"By the grace of the Most High . . . we teach, without the assistance of books or signs, how to speak the language of every country where we elect to stay, in order that we may rescue our fellow-men from the error of death." A French brochure, published in 1623, and entitled "*Effroyables pactions faites entre le diable et les prétendus invisibles, avec leur damnable instructions, perte déplorable de leurs escoliers, et leur misérable fin,*" presents still more important variations. "We, the deputies of the College of the Rosie-Cross, advise all those who seek entrance into our society and congregation, to become initiated into the knowledge of the Most High, in whose cause we are at this day assembled,

¹ See Additional Notes, No. VI.

and we will transform them from visible beings into invisible, and from invisible into visible, and they shall be transported into every foreign country to which their desire may lead them. But, to arrive at the knowledge of these marvels, we warn the reader that we can divine his thoughts, that if mere curiosity should prompt the wish to see us, he will never communicate with us, but if an earnest determination to inscribe himself on the register of our confraternity should actuate him, we will make manifest to such an one the truth of our promises, so that we by no means expose the place of our abode, since simple thought, joined to the determined will of the reader, will be sufficient to make us known to him, and reveal him to us."

To this proclamation, in his "*Histoire de la Magie*," Eliphas Levi adds: "Public opinion concerned itself about this mysterious manifestation, and if any demanded openly who were the Rose-Cross brethren, an unknown personage frequently took the inquirer apart, and said to him gravely:—

"Predestined to the reformation which must soon be accomplished in the whole universe, the Rosicrucians are the depositaries of supernatural wisdom, and undisturbed possessors of all Nature's gifts, they can dispense them at pleasure.

"In whatsoever place they may be, they know all things which are going on in the rest of the world better than if they were present; they are not subject to hunger or thirst, and have neither age nor disease to fear.

"They can command the most powerful spirits and genii.

"God has covered them with a cloud to defend them from their enemies, and they cannot be beheld except by their own consent, had any one eyes more piercing than are the eagle's.

“Their general assemblies are held in the pyramids of Egypt; but, like the rock whence the spring of Moses issued, these pyramids proceed with them into the desert, and follow them into the ‘Land of Promise.’”

No authority is given for this statement, and it is in all probability one of those romantic falsifications with which Eliphas Levi took pleasure in mystifying his readers, and which make him absolutely worthless as a sober historian.

This manifesto, whatever its original form, attracted general and chiefly hostile attention, and it was accounted for in various ways by the pamphleteers of the period. Naudé considers it a hoax. “If we seek for the precise origin of this squall of wind which now whistles over our country, we shall find that the report of this fraternity having been spread abroad some short time since in Germany, certain professors, doctors, and students of this city were moved by curiosity to investigate the matter by means of the new books which were made known to them by publishers after their return from the Frankfort fair; but discovering nothing except chimeras and rodomontade therein, they preferred, while awaiting the farce, to divert themselves by this comedy—

*Quam protinus urbi
Pandere, res alta sylva et caligine mersas,*

and compromise their reputation by becoming its first denouncers, judging that there were fools enough in Paris to prevent this folly from stagnating. And, in fact, about three months ago one of these individuals, knowing that the King being at Fontainebleau, the realm tranquil, and Mansfield too remote for daily news, there was a scarcity of topics on 'Change, as well as in all circles, concluded to supply you with gossip by placarding the public

places with this notice, containing six lines of manuscript."¹

On the other hand, the anonymous author of an "Examination of the unknown and novel Caballa of the Brethren of the Rose-Cross" accepts the manifesto as authentic, and denounces it with terrible earnestness. "Flagrant blasphemies are to be found in these few lines. In the first place, these sacrilegious wretches pretend to have enrolled themselves under the banner of that cross, which their master, the prince of darkness, abhors beyond anything. In the second place, they assert that they can become invisible at pleasure, a quality incommunicable to any natural body which consists of matter and form, and one which can never be acquired by any legitimate science. In the third place, they boast that they can teach every branch of learning in a moment, without books or signs, which evidently transcends the possibilities of the human intellect, for, though the acquisition of the sciences may be certainly facilitated by means of abridgements and epitomes, it can only be accomplished by degrees and with time. In the fourth place, they claim to be acquainted with all dialects and with every variety of language—a prerogative never conferred except on the apostles, whose lives were very different from theirs. It remains to be concluded that such persons are not commissioned by God to save us from error and destruction, but are raised up by Satan to drag into the abyss those souls which are carried away by an overweening curiosity."

The most copious information with regard to the strange manifesto is to be found in the "Frightful Compacts between the Devil and the so-called Invisibles," a pamphlet

¹ "Instruction à la France," c. iii., p. 26.

full of malicious libels, which, however, are so curious that some of them are worth reproducing as briefly as possible. According to this account, the manuscript placard was posted in several parts of Paris, and awakened the curiosity of the learned and illiterate alike. Every one was astounded at the asserted invisibility of the Brethren, and at their gift of tongues. According to some, they must be the messengers of the Holy Ghost, others said that they were persons of eminent sanctity, the rest, that the whole business was one of illusions and of magic. By many the power of discerning the inmost thoughts was admired beyond the other privileges, but that such a faculty was inherent in Deity only, and they were incredulous in this respect. Then it was urged that the devil had knowledge of things both past and present, but that if he had knowledge of things present, thoughts must be included in this class, and that, therefore, the devil might not only know them, but might impart the same knowledge to his emissaries.

A certain lawyer of Paris, says this mendacious chronicle, conceived a violent desire to be enrolled in the new order, on account of the obvious advantages of occasional invisibility, and he had no sooner formed the project than one of the Invisibles appeared before him, and informing him that he could read his thoughts, directed his petrified listener to meet him that evening at eight o'clock opposite a certain market, when he should attain his desire. This said, the mysterious being disappeared as miraculously as he had come thither; and the lawyer, convinced by his own senses that there was some truth in the claims of the placard, did not fail to repair to the appointed place, where the same personage met him, bandaged his eyes, whirled him through a maze of alleys, and brought him to the abode of the

Invisibles. There his eyes were uncovered, and he found himself in the presence of five senatorial persons, who gravely informed him that they too were well acquainted with his aspirations, but before they could gratify them he must be prepared to take the oath of fidelity, and to write four words upon a paper, namely, "I renounce my self." The appropriate preliminary to a new faith was to blindfold one's eyes to the teachings of all the old beliefs. The neophyte complied, after which one of them breathed in his ear, and this breathing he believed to be the wind of the Holy Spirit instead of the devil's respiration. They caused him to behold innumerable illusions by the operation of the fiends, instructed him in the magical utterances by which he could become invisible at pleasure, in the imprecations which he must pronounce against the Roman Church, and in the homage which he must pay both morning and evening to their master Satan, in recognition of the marvels he had lavished for the benefit of the men of that time. This finished, they caused the lawyer to strip, the magic ointment was rubbed over his body, and having been enjoined to bathe in the river at daybreak, he sat down with them to a sumptuous repast at his own expense, after which his eyes were again bandaged, and he was led back to the meeting-place of the previous evening. Though partially drunk, he determined to fulfil his duty and plunge at once into the river, wherein he attempted to swim, in order to cleanse himself more thoroughly, but the unfortunate man was drowned, and thus, says the anonymous historian, he was truly changed from a visible into an invisible being, yet not, also, from one invisible into one visible, for to this day hath his body been discovered by none, though sought for with diligent anxiety. "Such are the first fruits of the study of the invisible doctors at the end of last July."

Other stories equally credible are told by the same writer to illustrate the tragical consequences of a voluntary connection with the infamous Invisibles. A soldier was commanded by them, on his initiation, to enrol himself among a band of assassins, when he was speedily assassinated. A magistrate of Picardy, in answer to his unexpressed wish, was miraculously visited by one of the mystic six in his own closet, was initiated into the Order, and in two days committed suicide. An Anglo-Frenchman who had entered upon the same unhappy course, wishing to revisit England, was instantaneously translated to Boulogne : and requesting the demon who had brought him to bear him across the Straits to London, he was seized with fury and cast into the sea between Calais and Dover with a frightful noise. This occurred in the presence of two hundred Dutch ships on a voyage from Amsterdam to India.

According to this singular and scurrilous pamphlet, the Rosicrucians or Invisibles, who are identical in the mind of the writer, but whom he distinguishes from the Spanish illuminati, numbered in all thirty-six, and they were divided into six bands. Their general assembly was held at Lyons on June 23, 1623, at 10 P.M., which was two hours before the Grand Sabbath of the Witches. There, by the power of an anthropophagous necromancer, Astaroth, one of the princes of the infernal hordes, appeared in light and splendour, and was represented by the magician as a messenger of the Most High. All prostrated themselves before the demon, who asked what they desired, and was informed by their spokesman that they were a little flock which he had assembled, in the name of the master of Astaroth, to serve him henceforth on such conditions as were laid down in the paper which he now offered to the emissary of the king. It

contained the "Articles of Agreement between the Necromancer Respuch and the Deputies for the establishment of the College of the Rosicrucians." The subscribers certified before the most high to have entered into the following compacts, namely, they promised to receive with submission the orders of the supreme sacrificer, Respuch, renouncing baptism, chrism, and unction received in the name of Christ; detesting and abhorring all forms of prayer, confession, sacraments, and all faith in the resurrection of the body; promising to proclaim the teachings imparted to them by Respuch through all quarters of the globe; and pledging their honour and their life, without any hope of pardon, grace, or absolution, to perform all this; in proof of which they had opened each of them a vein in the left arm, and had signed this parchment each with his own blood. The magician, on his part, promised to the deputies, severally and collectively, that he would transport them at any moment from east to west, or from north to south, and cause them to speak naturally every language in the universe. By this agreement he bound himself to enable them to enter and leave all palaces, houses, chambers, and cabinets, through closed and locked doors, to endue them with the most persuasive eloquence, to enable them to cast horoscopes and to read the most secret thoughts, to make them admired by the learned, sought after by the curious, magnified above the prophets of old, and to give each of them, on his signing the parchment, a golden ring enriched by a precious sapphire, under which there should be a demon who would act as their guide. Astaroth, assuming the likeness of a radiant youth, caressed and embraced his victims, who blindly mistook him for the apparition of a powerful deity, and, being promised his continual provi-

dence, they solemnly bound themselves never to derogate from the articles to which they had subscribed, whatever might happen, to turn a deaf ear to the Gospel of Christ, and to publish among all the nations to whom they were transported the truth of the mighty dominion whereof he was the emissary, in order that by their preaching they might dissipate the errors of those men who believed in the immortality of the soul. The articles were then ratified, confirmed, and approved by Astaroth on the part of his master, after which the demon vanished to assist at the Sabbath, which was held, from eleven at night to one in the morning, on the vigil of S. John the Baptist, in the vicinity of the labyrinth among the Pyrenees. The necromancer was left alone with the invisibles, who were to receive the powers promised by being breathed on in the following manner:—All stripped naked and prostrated themselves with their faces flat upon the earth; the magician, with a pot of grease and unguents, rubbed each of them, after the ancient fashion of Thessalian sorcery, on the upper part of the neck, the arm pits, the lower portion of the spine, the parts of generation, and the fundament; then he breathed in the right ear of each deputy, saying: “Depart and rejoice in the result of my promises.” He gave the demoniacal ring to all of them, and then a sudden blast of wind transported them, at the command of the magician, an hundred leagues, to the great assembly of the sorcerers. Here, as new comers, they received from Satan the mark of magicians; six of them were sent into Spain, six into Italy, six into France, six into Germany, four to Sweden, two into Switzerland, two into Flanders, two into Lorraine, and the remaining two into Burgoyne. Thus they were commissioned only to go into Catholic countries,

and not into the lands of the heretic and the infidel, who without the pale of the Church, saith the zealous chronicler, are already in the claws of hell. The six who were despatched to France reached Paris on July 14th, each lodged separately to avoid suspicion, and met daily where the first wish carried them,—sometimes on Parnassus, on the columns of Montfaucon, in the quarries of Montmatre, &c. Recognising the difficulties of evangelising Paris, they spent much time in deliberation; their hotel expenses increased, and the devil already failed in his promise that their purses should always be well supplied. They sold their horses in order to buy furniture and hire lodgings, where they would have more liberty to go in quest of pupils. After the sale, however, they changed their mind, and took two furnished rooms in the Marais du Temple, which is actually mentioned in the "Apologia" of Robert Fludd, as the abode of a Rosicrucian, and it was at this period that the manuscript placard was affixed by them to the walls of Paris.

The "Examination of the unknown and novel Caballa of the Brethren of the Rose-Cross" agrees with the "Frightful Compacts," in asserting that the chief of this "execrable college" is Satan, that its first rule is the denial of God, blasphemy against the most simple and undivided Trinity, trampling on the mysteries of the redemption, spitting in the face of the mother of God and at all the saints. The second is the abhorrence of the name Christian, renunciation of baptism, the intercession of the Church, and the sacraments. By the third they offer sacrifice to the devil, make compacts with him, commit adultery with him, offer innocent children to him, &c. By the fourth they frequent the Sabbaths, cherish toads, make poisonous powders, dance

with fiends, raise tempests, ravage fields, destroy orchards, assassinate and torture their neighbours by the infliction of innumerable diseases.

The spirit which prompted these grotesque calumnies, manufactured from the foulest gutters of black magic, is easily discernible. The writers were Catholics incensed by the Protestantism of the Rosicrucian manifestoes, meeting violence by violence, and doctrines of Papal extermination with charges of blasphemy, atheism, and devil-worship. Gabriel Naudé is the most reasonable of all the Franco-Rosicrucian critics, but he is unendurably stupid, and splutters in a seething sea of classical quotations.

In addition to the privileges and powers which are openly claimed by the Rosicrucians, Naudé enumerates the following, some of which are to be found indirectly in their documents, and others he has extracted by a somewhat perverse interpretation :—

“They affirm that the contemplations of their founder surpass everything which has been ever known, discovered, or understood, since the creation of the world, through human study, divine revelation, or the ministration of angels.

“That they are destined to accomplish the approaching restoration of all things to an improved condition before the end arrives.

“That they possess wisdom and piety in a supreme degree, are undisturbed owners of all that is desirable among the bounties of Nature, and can dispense her gifts at will.

“That in whatsoever place they may be they know all that takes place elsewhere better than if they were present.

“That they are subject neither to hunger, thirst, age, illness, or other natural inconvenience.

“That they learn by revelation of those persons who are worthy of admission into their society.

“That it is possible for them always to live as if they had existed from the beginning of the world, or would remain till the end of the ages.

“That they possess a book in which they can ascertain all things which are to be found in books now existing, or will be found in the books of the future.

“That they can compel the most mighty spirits and demons into their service, and by the power of their incantations can draw pearls and precious stones towards them.

“That God has enveloped them in a cloud to conceal them from their enemies, unless, at least, they have eyes more penetrating than the eagle’s.

“That the first eight Brethren of the Rose-Cross had the gift of healing all diseases to such an extent that they were overwhelmed by the concourse of sufferers, and that one of them, who was an adept in Kabbalistic Mysteries, witness his book called H, cured the young Count of Norfolk of the leprosy when he was in England.

“That God has determined to increase the number of their Fraternity.

“That they have discovered a new language to give expression to the nature of all things.

“That by their means the triple crown of Peter will be ground into the dust.

“That they confess freely and publicly, with no fear of repression, that the pope is Anti-Christ.

“That they denounce the blasphemies of East and West, meaning Mahomet and the Pope, and recognise but two sacraments, with the ceremonies of the early Church, renewed by their congregation.

“That they acknowledge the fourth monarchy and the Emperor of the Romans as their Lord, and as the head of all Christendom.

“That they will furnish him with more gold and silver than the Spanish King derives from both the Indies, the more so as their treasures are inexhaustible.

“That their college, which they name the College of the Holy Ghost, can suffer no injury ; even should a hundred thousand persons behold and remark it.

“That they possess several mysterious volumes in their library, one of which, that, namely, which they prize next to the Bible, is that which the revered and illuminated father R. C. held in his right hand after death.

“Finally, that they are convinced and certain that the truth of their maxims will abide to the very end of the world.”

No voice appears to have been raised in France in defence of the persecuted Order. “It is known upon the contemporary authority of the *Mercure de France*,” says a writer in “Chambers’ Journal,” “that a popular panic”—the natural result of these atrocious calumnies—“was excited by the fear of this mysterious sect, none of whose members had ever been seen. . . . The most absurd stories about them were daily reported, and found listeners. An innkeeper asserted that a mysterious stranger entered his inn, regaled himself on his best, and suddenly vanished in a cloud when the bill was presented. Another had been served as scurvy a trick by a similar stranger, who lived upon the choicest fare, and drunk the best wines of his house for a week, and paid him with a handful of new gold coins, which turned into slates on the following morning. It was also said that several persons on awakening in the middle of the night found

individuals in their bed chambers, who suddenly became invisible, though still palpable, when the alarm was raised. Such was the consternation in Paris, that every man who could not give a satisfactory account of himself was in danger of being pelted to death ; and quiet citizens slept with loaded muskets at their bedsides, to take vengeance upon any Rosicrucian who might violate the sanctity of their chambers."

In two years the excitement died away ; no further manifestoes were attempted, and the mysterious Order of the Invisibles of the Rose-Cross, if it had in reality ever visited Paris, migrated to more tolerant climes, and its very existence was shortly afterwards forgotten in the interests of the next ephemeral novelty.

CHAPTER XV.

CONNECTION BETWEEN THE ROSICRUCIANS AND FREEMASONS.

PROFESSOR BUHLE affirms as the "main thesis" of his concluding chapter that "Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it into England." His elegant and interesting hypothesis rests on a microscopical foundation of actual fact. A passage in Fludd's rejoinder to the "Exercitatio Epistolæ" of Gassendi states that the *Fatres R. C.* are thenceforth to be called *sapientes* or *sophos*. The German critic's discriminating commentary on this statement is that the old name was abolished, but as yet a new one had not been conferred, and that the immediate hint for the name Masons was derived from the Rosicrucian legend concerning the "House of the Holy Ghost," an allegorical building which typified the secret purpose of the Society. Having fathered Freemasonry on the renowned Kentish Rosicrucian, Professor Buhle enters on a Quixotic quest through the folios of his victim in search of corroborating passages, and discovers in the "Summum Bonum," which Fludd disowned, as we have seen, that Jesus was the *lapis angularis* of the human temple in which men are stones, and that the author calls upon his students to be transformed from dead into living philosophical stones.¹ "Transmutemini, trans-

¹ This passage happens to occur in the Epistle from the Rosicrucian Society to a German neophyte, which was printed in the "Summum Bonum," but for which neither Fludd nor the unknown Joachim Fritz are responsible.

mutemini, de lapidibus mortuis in lapides vivos philosophicos." On this foundation rests his whole hypothesis concerning the transfiguration of the Rosicrucian Fraternity and its reappearance as the Masonic Brotherhood. It is needless to say that it is slender and unsatisfactory in the extreme.

I do not propose to discuss the origin of Freemasonry. That vexatious question has been perpetually debated with singularly unprofitable results. All I am concerned with proving is that there is no traceable connection between Masonry and Rosicrucianism. The former is defined by its initiates to be "a science of morality, veiled in allegory, and illustrated by symbols," and again as "a system of doctrines taught, in a manner peculiar to itself, by allegories and symbols. . . . Its ceremonies are external additions, which affect not its substance." The two doctrines of the unity of God and the immortality of the soul constitute "the philosophy of Freemasonry." It has never been at any period of its history an association for scientific researches and the experimental investigation of Nature, which was a primary object with the Rosicrucian Brotherhood. It has not only never laid claim to the possession of any transcendental secrets of alchemy and magic, or to any skill in medicine, but has never manifested any interest in these or kindred subjects. Originally an association for the diffusion of natural morality, it is now simply a benefit society. The improvement of mankind and the encouragement of philanthropy were and are its ostensible objects, and these also were the dream of the Rosicrucian, but, on the other hand, it has never aimed at a reformation in the arts and sciences, for it was never at any period a learned society, and a large proportion of its members have been chosen from illiterate

classes. It is free alike from the enthusiasm and the errors of the elder Order, for though at one time it appears to have excluded Catholics from its ranks, as at this day the Catholic Church excommunicates and denounces its members, it has been singularly devoid of prejudices and singularly unaffected by the crazes of the time. It has not committed itself to second Advent theories; it does not call the Pope Antichrist; it does not expect a universal cataclysm. It preaches a natural morality, and has so little interest in mysticism that it daily misinterprets and practically despises its own mystical symbols.

Those who believe in the hypothesis of Professor Buhle cannot shew that Fludd was either a Rosicrucian or a Freemason. There is some reason to believe that the former Brotherhood did split up subsequently into different sections, but there is no tittle of evidence to prove that they developed into Freemasons. Mackey says that they protracted their existence till the middle of the eighteenth century, and then ceased to meet on account of the death of one of their chiefs named Burn, but he does not state his authority. He also tells us that out of the Rosicrucian Fraternity there was established in 1777 that association called "The Brothers of the Golden Cross," whose alchemical processes are described by Sigmund Richter. "This Society was very numerous in Germany, and even extended into other countries, especially into Sweden. A second schism from the Rosicrucians was the society of 'The Initiated Brothers of Asia,' which was organised in 1780, and whose pursuits, like those of the parent institution, were connected with alchemy and the natural sciences. In 1785, it attracted the attention of the police, and, two years later, received a fatal blow, in the revelation of all its

secrets by one, Rolling, a treacherous member of the association."

These statements must be taken at their value, but even doubtful facts are of equal weight with hypotheses founded on assumptions of the most gratuitous kind, and supported by tortured quotations. It is, however, on the universal consensus of competent Masonic opinion that I should found the rejection of the Buhlean view. Mackey, in the "Synoptical Index" to his "Symbolism of Freemasonry," says that the Rosicrucian Society resembled the Masonic in its organization and in some of the subjects of its investigation, "but it was in no other way connected with Free Masonry." In the "Lexicon" he again tells us that "the Rosicrucians had no connection whatever with the Masonic fraternity," and that it is only malignant revilers, like Bael in his "Memoirs of Jacobinism," who attempt to identify the two institutions. Other authorities are not less pronounced in their opinions.

It is to the institution of the Rose-Cross degree in Freemasonry that the confusion of opinion on this point is to be mainly traced. When ill-informed persons happen to hear that there are "Sovereign Princes of Rose-Croix," "Princes of Rose-Croix de Heroden," &c., among the Masonic Brethren, they naturally identify these splendid inanities of occult nomenclature with the mysterious and awe-inspiring Rosicrucians. The origin of the Rose-Cross degree is involved in the most profound mystery. Its foundation has been attributed to Johann Valentin Andreas, but this is an ignorant confusion, arising from the alleged connection of the theologian of Wirtemberg with the society of Christian Rosencreutz. There is no trace of its existence before the middle of the eighteenth century, though the

“Dictionnaire Maçonique”¹ declares that it was created in Palestine by Godfrey de Bouillon in the year 1100, and that the Rose was emblematic of secrecy and the Cross of immortality. It professes to deal with the spiritual side of alchemy, and to seek that same mysterious Stone which was the object of Basil Valentin, Paracelsus, Khunrath, and the true *turba philosophorum* of psycho-chemical transmutations. But the shallow pretence has deceived no one, for the sublime tradition of the veritable *magnum opus* exclusively points to transcendent spiritual secrets, and not to the eternal commonplace of moral and masonic platitudinarians—that is to say, the illiterate initiations of Masonry, ignorantly adopting a garbled alchemical terminology, have fallen into the gross and porcine error of interpreting alchemical symbolism morally instead of pneumatically. Sovereign chapters and sovereign princes of Rose-Croix, Knight Princes of the Eagle and the Pelican, and Prince Perfect Masters, should continue to dine sumptuously; no one will dispute their proficiency as initiates of the gastronomical mystery, but, in the name of the Grand Architect, let them leave the morally unsearchable mystery of the philosophick gold to the true Sons of the Doctrine.

The Rose-Cross degree is represented by Carlile as the *ne plus ultra* of Masonry. It has three points, of which the two first are called Sovereign Chapters, and the third the Mystic Supper, which is held four times a year. The presiding officer is dignified with the sublime title of “Ever Most Perfect Sovereign;” the two Wardens are “Most Excellent and Perfect Brothers.” There is also a Master of

¹ “Dictionnaire Maçonique, ou Recueil d’Esquisses de toutes les parties de l’edifice connu sous le nom de Maçonnerie.” A Paris: 5825, 8vo.

the Ceremonies, and the brethren are "Most Respectful Knights." The annual festival of the order is celebrated on Shrove Tuesday. The jewel is "a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a-half degrees," according to Mackey. Carlile describes it as a triangle formed by a compass and a quarter of a circle. "Between the legs of the compass is a cross resting on the arc of the circle; its centre is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of this cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young, which are in a nest surrounding it; while on the other side of the jewel is the figure of an eagle, with wings displayed. On the arc of the circle the P. ∴ W. ∴ of the degree is engraved in the cipher of the Order."¹ A triple crown surmounts the head of the Order. This symbolism is undoubtedly borrowed from the Rosicrucians, which is the whole extent of the connection supposed to subsist between the two Orders. The Rose-Cross degree in Freemasonry is admitted to be "a modern invention." The ritual of the receptions in the three points of this degree will be found in Carlile's "Ritual of Freemasonry," and in the first volume of Heckethorn's "Secret Societies of all Ages and Countries."

¹ Mackey's "Lexicon of Freemasonry," p. 269.

CHAPTER XVI.

MODERN ROSICRUCIAN SOCIETIES.

IT is an opinion entertained by the elect in modern theosophical circles, that the true Rosicrucian Brotherhood migrated into India, and this notion is said to be countenanced by a Latin pamphlet of Henricus Neuhusius, published in 1618, under the title "*Pia et utilissima Admonitio de Fratibus Rosæ Crucis,*" and which was afterwards translated into French. They have developed into Thibetan Brothers, have exchanged Protestant Christianity for esoteric Buddhism, and are no longer interested in the number of the beast. Their violent antipathy to the pope still remains: they have not yet torn him in pieces with nails, but probably expect to accomplish this long-cherished project about the period of the next general cataclysm.

This is an interesting theory which might be debated with profit. I have not personally discovered much trace of the Rosicrucians in India, but the absence of historical documents on this point affords a fine field for the imagination, which writers like Mr Hargrave Jennings should not allow to lie fallow. In my prosaic capacity as a historian, I have not been able to follow in the footsteps of the Fraternity further than the Island of Mauritius. Thanks to the late Mr Frederick Hockley, whose valuable library of books and manuscripts, treating of all branches of occultism, has been recently dispersed, I have discovered that a certain

Comte de Chazal accomplished the *magnum opus* in that place at the close of the last century, and that he initiated another artist into the mysteries of the Rosicrucian Fraternity. The Comte de Chazal was possessed of vision at a distance, and witnessed the horrors of the French Revolution from a vast distance, with amazing perspicuity, by means of the mind's eye. The following curious document will be read with no ordinary interest :—

Copy of the Admission of Dr Bacstrom into the Society of the Rosa Croix by Le Comte de Chazal at the Island of Mauritius, with the Seal of the Society.

ISLE OF MAURITIUS, DISTRICT OF PAMPELAVUSO,
12th Sept. 1794.

In the name of יהוה אלהים the True and only God Manifested in Trinity.

I, Sigismund Bacstrom, do hereby promise, in the most sincere and solemn manner, faithfully to observe the following articles, during the whole course of my natural life, to the best of my knowledge and ability; which articles I hereby confirm by oath and by my proper signature hereunto annexed.

One of the worthy members of the august, most ancient, and most learned Society, the Investigators of Divine, Spiritual, and Natural Truth (which society more than two centuries and a half ago (*i.e.*, in 1490) did separate themselves from the Free-Masons, but were again united in one spirit among themselves under the denomination of *Fratres Rosæ Crucis*, Brethren of the Rosy Cross, *i.e.* the Brethren who believe in the Grand Atonement made by Jesus Christ on the Rosy Cross, stained and marked with His blood, for

the redemption of Spiritual Natures), having thought me worthy to be admitted into their august society, in quality of a Member Apprentice and Brother, and to partake of their sublime knowledge, I do hereby engage in the most solemn manner—

1. That I will always, to the utmost of my power, conduct myself as becomes a worthy member, with sobriety and piety, and to endeavour to prove myself grateful to the Society for so distinguished a favour as I now receive, during the whole course of my natural life.

2. That derision, insult, and persecution of this august society may be guarded against, I will never openly publish that I am a member, nor reveal the name or person of such members as I know at present or may know hereafter.

3. I solemnly promise that I will never during my whole life publicly reveal the secret knowledge I receive at present, or may receive at a future period from the Society, or from one of its members, nor even privately, but will keep our Secrets sacred.

4. I do hereby promise that I will instruct for the benefit of good men, before I depart this life, one person, or two persons at most, in our secret knowledge, and initiate and receive such person (or persons) as a member or apprentice into our Society, in the same manner as I have been initiated and received; but such person only as I believe to be truly worthy and of an upright, well-meaning mind, blameless conduct, sober life, and desirous of knowledge. And as there is no distinction of sexes in the Spiritual World, neither among the Blessed Angels, nor among the rational immortal Spirits of the human race; and as we have had a Semiramis, Queen of Egypt; a Myriam, the

prophetess ; a Peronella, the wife of Flammel ; and, lastly, a Leona Constantia, Abbess of Clermont, who was actually received as a practical member and master into our Society in the year 1736 ; which women are believed to have been all possessors of the Great Work, consequently *Sorores Rosee Crucis*, and members of our Society by possession, as the possession of this our Art is the key to the most hidden knowledge ; and, moreover, as redemption was manifested to mankind by means of a woman (the Blessed Virgin), and as Salvation, which is of infinitely more value than our whole Art, is granted to the female sex as well as to the male, our Society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every felicity in the next life. We will not hesitate to receive a worthy woman into our Society as a member apprentice (and even as a practical member, or master, if she does possess our work practically, and has herself accomplished it), provided she is found, like Peronella, Flammel's wife, to be sober, pious, discreet, prudent, and reserved, of an upright and blameless conduct, and desirous of knowledge.

5. I do hereby declare that I intend, with the permission of God, to commence our great work with mine own hands as soon as circumstances, health, opportunity, and time will permit ; 1st, that I may do good therewith as a faithful steward ; 2nd, that I may merit the continued confidence which the Society has placed in me in quality of a member apprentice.

6. I do further most solemnly promise that (should I accomplish the Great Work) I will not abuse the great power entrusted to me by appearing great and exalted, or seeking to appear in a public character in the world by

hunting after vain titles of nobility and vain glory, which are all fleeting and vain, but will endeavour to live a sober and orderly life, as becomes every Christian, though not possessed of so great a temporal blessing; I will devote a considerable part of my abundance and superfluity (multipliable infinitely to work of private charity), to aged and deeply-afflicted people, to poor children, and, above all, to such as love God and act uprightly, and I will avoid encouraging laziness and the profession of public beggars.

7. I will communicate every new or useful discovery relating to our work to the nearest member of our Society, and hide nothing from him, seeing he cannot, as a worthy member, possibly abuse it, or prejudice me thereby; on the other hand, I will hide these secret discoveries from the world.

8. I do, moreover, solemnly promise (should I become a master and possessor) that I will not, on the one hand, assist, aid, or support with gold or with silver any government, King, or Sovereign, whatever, except by paying taxes, nor, on the other hand, any populace, or particular set of men, to enable them to revolt against the government; I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the revelation of St John, which are fast accomplishing; I will not interfere with affairs of government.

9. I will neither build churches, chapels, nor hospitals, and such public charities, as there is already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give any salary to a priest or churchman as such, to make him more proud and insolent than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light

of a private distressed individual only. I will give no charity with the view of making my name known to the world, but will give my alms privately and secretly.

10. I hereby promise that I will never be ungrateful to the worthy friend and brother who initiated and received me, but will respect and oblige him as far as lies in my power, in the same manner as he has been obliged to promise to his friend who received him.

11. Should I travel either by sea or by land, and meet with any person who may call himself a Brother of the Rosy Cross, I will examine him whether he can give me a proper explanation of The Universal Fire of Nature, and of our magnet for attracting and magnifying the same under the form of a salt, whether he is well acquainted with our work, and whether he knows the universal dissolvent and its use. If I find him able to give satisfactory answers, I will acknowledge him as a member and brother of our Society. Should I find him superior in knowledge and experience to myself, I will honour and respect him as a master above me.

12. If it should please God to permit me to accomplish our Great Work with my own hands, I will give praise and thanks to God in humble prayer, and devote my time to the doing and promoting all the good that lies in my power, and to the pursuit of true and useful knowledge.

13. I do hereby solemnly promise that I will not encourage wickedness and debauchery, thereby offending God by administering the medicine for the human body, or the *aurum potable*, to a patient, or patients, infected with the venereal disease.

14. I do promise that I will never give the Fermented Metallic Medecine for transmutation to any person living,

no, not a single grain, unless the person is an initiated and received member and Brother of the Rosy Cross.

To keep faithfully the above articles as I now receive them from a worthy member of our Society, as he received them himself, I willingly agree, and sign this with my name, and affix my seal to the same. So help me God. Amen. S. BACSTROM, L.S.

I have initiated and received Mr Sigismund Bacstrom, Doctor of Physic, as a practical member and brother above an apprentice in consequence of his solid learning, which I certify by my name and seal.—Mauritius, 12 Sept. 1794. DU CHAZEL, F.R.C.



The Philosophic Seal of the Society of the Rosicrucians.

Among Mr Hockley's manuscripts there is also the "Diary of a Rosicrucian Philosopher" during the first period of the work. It describes the preparation of the first matter, and breaks off abruptly after a few leaves. Whether this unnamed philosopher was a true Rosicrucian,

and whether the Comte de Chazal could lay claim to that distinction, are problems which cannot be solved. Individual pretenders and fraudulent associations have occasionally appeared ever since the publication of the "Fama" and "Confessio Fraternitatis."

It is certain that a pseudo-society existed in England before the year 1836, for in that year we find Godfrey Higgins saying that he had joined neither the Templars nor the Rosicrucians. "I have abstained from becoming a member of them, that I might not have my tongue tied or my pen restrained by the engagements I must have made on entering the chapter or encampment. But I have reason to believe that they have now become, in a very particular manner, what is called exclusively Christian Orders, and on this account are thought, by many persons, to be only a bastard kind of masons. They are real masons, and they ought to be of that . . . universal Christianity or Creestianity, which included Jews, Buddhists, Brahmins, Mohamedans." He identifies the Templars and Rosicrucians with Manichæan Buddhists, and asserts the Rosicrucians of Germany to be ignorant of their origin, "but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi, and Gymnosophists; and this is probably true."

The present Rosicrucian Society of England, on its remodelling some thirty years ago, cut off by mutual consent its connection with the few ancient members then existing, who were probably representatives of the "Rosicrucians" referred to by Higgins, and established itself as a public body, in so far as the fact of its existence was not itself a secret. A previous initiation into Masonry is an indispensable qualification of candidates, as will be seen in the Ordinances of the Society. The reason for this regulation

is that certain masonic secrets are revealed to the accepted, and it would otherwise be unfair to Masonry. Thus, on his admission as a novice, the postulant is required to repeat the Masonic arcana.

I am enabled to present to my readers, from sources hitherto unpublished, the

Rules and Ordinances of the Rosicrucian Society of England.

The Society of Brethren of the Rosy Cross is totally independent, being established on its own basis, and as a body is no otherwise connected with the Masonic Order than by having its members selected from that fraternity.

I. That the meetings of the Society shall be held in London, at such house as the majority of members shall select, on the second Thursday in January, April, July, and October in each year. The brethren shall dine together once a year, at such time and place as the majority may select. The first meeting in the year shall be considered as the obligatory meeting, and any member unable to attend on that occasion, or at the banquet meeting, shall be required to send a written excuse to the Secretary-General. Each brother present at the banquet shall pay his quota towards the expenses thereof.

II. The Officers of the Society shall consist of the Three Magi, a Master-general for the first and second orders, a Deputy Master-general, a Treasurer-general, a Secretary-general, and seven Ancients, who shall form the Representative Council of the Brotherhood. The Assistant Officers shall be a Precentor, a Conductor of Novices, an Organist, a Torch Bearer, a Herald, a Guardian of the Temple, and a Medallist.

III. The Master-general and the Officers shall be elected

annually at the obligatory meeting, and shall be inducted into their several offices on the same evening. The Master-general shall then appoint the Assistant Officers for the year.

IV. No brother shall be eligible for election to the office of Master-general or Deputy Master-general unless he shall have served one year as an Ancient, and have attained the third Order; and no brother shall be eligible for the offices of Treasurer-general, Secretary-general, or Ancient unless he be a member of the second Order.

V. The Society shall, in conformity with ancient usage, be composed of nine classes or grades; and the number of brethren in each class shall, in conformity with ancient usage, be restricted as follows:—

| | |
|----------------------------------|----|
| 1st, or grade of Zelator | 33 |
| 2nd, „ Theoricus | 27 |
| 3rd, „ Practicus | 21 |
| 4th, „ Philosophus | 18 |
| Total | 99 |

The above shall form the First Order.

| | |
|---|----|
| 5th, or grade of Adeptus Junior | 15 |
| 6th, „ Adeptus Major | 12 |
| 7th, „ Adeptus Exemptus | 9 |
| Total | 36 |

These brethren shall compose the Second Order.

| | |
|--|---|
| 8th, or grade of Magister Templi | 6 |
| 9th, „ Magus | 3 |
| Total | 9 |

These shall be considered as the Third (or highest) Order, and shall be entitled to seats in the Council of the Society.

The senior member of the ninth grade shall be designated "Supreme Magus," and the other two members Senior and Junior Substitutes respectively. The grand total of members shall thus be limited to 144, or the square of 12. The numbers of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the *ceremonial* meetings of the Society.

VI. The distinction of Honorary Member may be conferred upon eminent brethren, provided that their election to such membership shall be unanimous, and that their number be strictly limited to 16, or the square of 4. An Honorary President, who must be a nobleman, and three Vice-Presidents, shall be elected from the honorary members. A Grand Patron may also be elected in like manner.

VII. No aspirant shall be admitted into the Society unless he be a Master Mason, and of good moral character, truthful, faithful, and intelligent. He must be a man of good abilities, so as to be capable of understanding the revelations of philosophy and science; possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist, and a loyal subject, names of aspirants may be submitted by any member at the meetings of the Society, and if approved after the usual scrutiny, they shall be placed on the roll of Novices, and balloted for as vacancies occur in the list of members.

VIII. Every Novice on admission to the grade of Zelator shall adopt a Latin motto, to be appended to his signature in all communications relating to the Society. This motto cannot under any pretence be afterwards changed, and no two brethren shall be at liberty to adopt the same motto.

IX. The fee for admission to each Order shall be ten shillings, and the annual subscription from every member to defray the contingent expenses of the society shall be five shillings. The registry fee for a novice or aspirant shall be seven shillings and sixpence.

X. As vacancies occur in each grade, by death, resignation, or otherwise, the members of such grade shall elect brethren from the next grade to supply the vacancies thus created.

XI. The Master-general shall have the superintendence and regulation of the ordinary affairs of the Society ; subject, however, to the veto of the Magi in matters relating to the ritual. He shall be assisted in the discharge of his duties by the Council, and shall be empowered to arrange for the due performance of each ceremony, by appointing well-qualified brethren to assist as Celebrant, Suffragan, Cantor and Guards, in the various grades of the first and second Orders. The M. G. shall preside at the general meetings of the brotherhood, and shall at all times be received with the honours due to his important office.

XII. The Deputy Master-general shall, as the representative of the chief, preside at all meetings in his absence, and in the absence of any Past Master-general, and on such occasions shall be vested with equal authority for the time being ; subject, however, to appeal being made from his decisions to the Master-general and his Council.

XIII. The Treasurer-general shall receive from the Secretary-general all moneys belonging to the Society, and shall keep an account of his receipts and disbursements, which shall be audited before the obligatory meeting in January, by the Ancients, under the supervision of the Master-general. No expenses shall be incurred without

the knowledge of the chief or his deputy. The proceedings of the Society shall be printed quarterly, under the title of THE ROSICRUCIAN, and a copy shall be sent to every subscribing and honorary member by the Secretary-general. The record shall be conducted under the supervision of the Supreme Magus.

XIV.—The Secretary-general shall convene all meetings of the Council and general body; record the proceedings in the minute book, register the names, residences, and mottoes of all members, with dates of admission to each grade; collect all fees and subscriptions when due, and forthwith pay them over to the Treasurer.

XV. The Council of Ancients shall attend the meetings of the Society, and in the absence of the M. G., P. M. G., and D. M. G., the Senior Ancient present shall preside. They shall generally assist the Chief in the discharge of his duties, more especially with reference to the ceremonials of the several Orders.

XVI. The Precentor and Organist shall have the direction of all musical arrangements at the meetings of the Society.

XVII. The Conductor of Novices shall examine all aspirants, and report to the Council as to their qualifications for admission to the grade of Zelator; he shall also perform all the duties appertaining to his office in the G**** M***** C*****.

XVIII. The Torch Bearer shall discharge the peculiar duties allotted to him, more especially those which relate to the ceremonies in the first grade.

XIX. The Herald and Guardian shall defend the entrance of the Temple, and permit no one to enter without first acquainting the Conductor.

XX. The Jewels for the Magi, Officers, and Brethren, are to be worn at all ceremonial meetings.

JEWELS OF THE ROSIE CROSS.

Jewel of the Supreme Magus.

An ebony Cross, with golden roses at its extremities and the jewel of the Rosie Cross in the centre. It is surmounted by a crown of gold for the Supreme Magus alone, as represented in the engraving below, and the jewel is to be worn round the neck, suspended by a crimson velvet ribbon.



Jewel of the two Junior Magi.

As above, but without the crown, and worn in the same manner.

Jewel of the Grand Officers.

A lozenge-shaped plate of gold enamelled white, with the Rosie Cross in the centre, surmounted by a golden mitre, on the rim of which is enamelled in rose-coloured characters LUX, and in its centre a small cross of the same colour. This jewel is worn suspended from the button-hole by a green ribbon an inch in width, and with a cross also

embroidered on it in rose-coloured silk, as shown in the engraving below, which is as nearly as possible one-third of the actual size of the jewel.



Jewel of the Fraternity.

The lozenge-shaped jewel of the Rosie Cross, as above, without the mitre, suspended by a green ribbon an inch in width, and without the embroidered cross.

This information is transcribed from a secret record of the association, entitled "The Rosicrucian," which was first published in 1868, appearing as an infinitesimal quarterly of twelve small pages, and subsequently continued as a monthly magazine, which subsisted till the year 1879, when it accomplished another transformation, whose history I have failed to trace. There is much curious material contained in the two series. An early number announces the objects of the society which it represents. It is "calculated to meet the requirements of those worthy Masons who wish to study the science and antiquities of the Craft, and trace it, through its successive developments, to the present time; also to cull information from all the records extant, of those mysterious societies which had their existence in the dark ages of the world when might meant right, when every

man's hand was against his brother, and when such combinations were necessary to protect the weak against the strong."

These objects appear to have been fulfilled in a very desultory manner, so far, at least, as the organ of the association is concerned. Reports of Masonic meetings, long serial stories of an occult character, and somewhat feeble poetry by supreme magi and worthy fratres, permanently occupied a large proportion of an exceedingly limited space for a period of ten years.

In 1871 the society informed its members that it was entirely non-masonic in character, with the sole exception that every aspirant was required to belong to the masonic Brotherhood. The assigned reason is the numerous points of resemblance between the secrets of Rosicrucians and Freemasons. The object of the association was then stated to be purely literary and antiquarian, and the promulgation of a new masonic rite was by no means intended. "The society is at present composed of 144 Fratres, and is ruled over by three brethren, who have attained to the ninth degree, or Supreme Magus. Seventy-two of these compose the London College, and thirty-six is the statutory number of each of the two subordinate colleges" at Bristol and Manchester. Every College, excepting the Metropolitan, was restricted in 1877 to thirty-six subscribing members, exclusive of those of the ninth grade; the following numbers being permitted in each grade:—

- | | |
|---------------------------|------------------------|
| 1. Magister Templi . . . | or VIII ^o . |
| 2. Adeptus Exemptus . . . | or VII ^o . |
| 3. Adeptus Major . . . | or VI ^o . |
| 4. Adeptus Minor . . . | or V ^o . |
| 5. Philosophus . . . | or IV ^o . |

- | | | | |
|--------------|---|---|----------|
| 6. Practicus | . | . | or III°. |
| 7. Thearicus | . | . | or II°. |
| 8. Zelator | . | . | or I°. |

The numbers were doubled in the Metropolitan College, but these arrangements were practically abrogated by the admission of supernumerary members until the occurrence of "substantive vacancies." A Yorkshire College was consecrated in 1877; a college in Edinburgh to represent the East of Scotland had been established some time previously.

The prime mover in this Association was Robert Wentworth Little, who died in the year 1878, at the age of thirty-eight; he was the Supreme Magus, and the actual revival of the Rosicrucian Order in England was owing to his instrumentality. The Honorary Presidentship has been conferred upon various noblemen, the late Lord Lytton was elected Grand Patron, and among the most important members must be reckoned the late Frederick Hockley, Kenneth Mackenzie, and Hargrave Jennings.

The most notable circumstance connected with this society is the complete ignorance which seems to have prevailed amongst its members generally concerning everything connected with Rosicrucianism. This is conspicuous in the magazine which they published. Frater William Carpenter complains that he has not obtained much light from the work of Frater Jennings, and that he himself is "an untaught speculator." Frater William Hughan is acknowledged as an adept, but he does not seem to have been aware that the "Fama" and "Confessio Fraternitatis" originally appeared in Germany. Frater Carpenter inclines to the opinion that the question had better be left to itself, as "an inquiry into the matter is destined to get every one who attempts it into an entanglement. He humbly con-

fesses that it is too wonderful for him, too high, and that he cannot attain it. At the same time he hazards a new definition of the much-abused term Rosicrucian, which he believes to have been assumed by the Brotherhood not because they sought light by the assistance of *ros*, dew, but in *rus*, solitude, which is conclusive as to the philological abilities of this "untaught speculator." By the year 1872, the members seems to have discovered that their organ and indeed their society had scarcely borne out its original intention, for "the general body of members have done little to promote the elucidation of Rosicrucian lore;" but, in spite of resolutions to the contrary, matters continued in much the same condition, though glowing expectations were entertained on the initiation of one Frater Kenneth Mackenzie VI^o., a burning and a shining light of occultism, somewhat concealed beneath the bushel of secrecy. I gather from various casual statements that the balance of opinion in the camp of the "Rosicrucian Brotherhood in Anglia" is to the following effect—That Andreas was in some way connected with the authorship of the "Fama" and "Confessio Fraternitatis," that the fraternity of Christian Rosencreutz as described therein and in the "Chymical Marriage" had no tangible existence, but that they gave rise to the philosophic sect of Rosicrucianism, which name became, in the words of Thomas Vaughan, a generic term, embracing every species of mystical pretension.¹

This harmless association deserves a mild sympathy at the hands of the students of occultism.

"It has not done much harm, nor yet much good;
It might have done much better if it would."

¹ "Hours with the Mystics," ii., 104.

Its character can hardly have deceived the most credulous of its postulants. Some of its members wrap themselves in darkness and mystery, proclaiming themselves Rosicrucians with intent to deceive. These persons find a few—very few—feeble—in truth very feeble—believers and admirers. Others assert that the Society is a mask to something else—the last resource of cornered credulity and exposed imposture. There are similar associations in other parts of Europe and also in America, *e.g.*, the Societas Rosicruciana of Boston. In concluding this notice of modern Rosicrucian associations, I beg leave to warn my readers that all persons, whether within or without the magic circles of public libraries, who proclaim themselves to be Rosicrucians are simply members of pseudo-fraternities, and that there is that difference between their assertion and the facts of the case “in which the essence of a lie consists.”

Though the true Rosicrucians, supposing such a society to have had at any period a tangible and corporate existence, disappeared very suddenly from the historical plane, the glamour of the mystery which surrounded them proved a prolific *prima materia* for the alchemical transfigurations of romance and poetry, and insured them a place in legend. Two curious traditions are noticed by Hargrave Jennings, but his mental tortuosity has, in both cases, induced him to pervert the story which he recounts by the introduction of worthless and untruthful details manufactured by his own imagination, and prudently ascribed to other, of course unnamed, sources of information. One of these is the alleged discovery of the tomb of Rosicrucius. Mr Jennings cites Plot's “History of Staffordshire” as his authority for this legend; I have carefully looked through

the large folio volume of this "painstaking antiquary," but have failed to verify the reference; the *Spectator* for May 15, 1712, cites the story in the words of the original narrator, and this version I present, for comparison, to the students of the "distinguished esoteric *littérateur's*" pseudo-history. Mr Hargrave Jennings says that it is "poor and ineffective," an opinion not uncommon to other interpreters of history who manipulate their materials in the interests of their private opinions.

"A certain person having occasion to dig somewhat deep in the ground, where this philosopher lay interred, met with a small door, having a wall on each side of it. His curiosity, and the hopes of finding some hidden treasure, soon prompted him to force open the door. He was immediately surprised by a sudden blaze of light, and discovered a very fair vault. At the upper end of it was a statue of a man in armour, sitting by a table, and leaning on his left arm. He held a truncheon in his right hand, and had a lamp burning before him. The man had no sooner set one foot within the vault, than the statue, erecting itself from its leaning posture, stood bolt upright; and, upon the fellow's advancing another step, lifted up the truncheon in its right hand. The man still ventured a third step, when the statue, with a furious blow, broke the lamp into a thousand pieces, and left his guest in a sudden darkness.

"Upon the report of this adventure, the country people soon came with lights to the sepulchre, and discovered that the statue, which was made of brass, was nothing more than a piece of clock-work; that the floor of the vault was all loose, and underlaid with several springs, which, upon any man's entering, naturally produced that which had happened.

“Rosicrucius, say his disciples, made use of this method to show the world that he had re-invented the ever-burning lamps of the ancients, though he was resolved no one should reap any advantage from the discovery.”

The second story has suffered still further outrage. Mr Hargrave Jennings asserts that it is related upon “excellent authority.” This authority is a work by Dr John Campbell, entitled “Hermippus Redivivus; or, the Sage’s Triumph over Old Age and the Grave,” and the reference therein is “*Les Memoires Historiques*” for the year 1687, tome i. p. 365, which no one has been able to identify, and which, according to William Godwin,¹ had perhaps no other existence than in the fertile brain of the compiler.

“There happened in the year 1687, an odd accident at Venice, that made a very great stir then, and which I think deserves to be rescued from oblivion. The great freedom and ease with which all persons, who make a good appearance, live in that city, is known sufficiently to all who are acquainted with it; such, therefore, will not be surprised that a stranger who went by the name of Signor Gualdi, and who made a considerable figure there, was admitted into the best company, though nobody knew who or what he was. He remained at Venice some months, and three things were remarked in his conduct. The first was, that he had a small collection of fine pictures, which he readily showed to anybody that desired it; the next, that he was perfectly versed in all arts and sciences, and spoke on every subject with such readiness and sagacity, as astonished all who heard him; and it was in the third place observed, that he never wrote or received any letter; never desired any credit, or made use of bills of exchange, but paid for every thing in ready-money, and lived decently, though not in splendour.

¹ Preface to “*The Travels of St Leon.*”

“This gentleman met one day at the coffee-house with a Venetian nobleman, who was an extraordinary good judge of pictures : he had heard of Signor Gualdi’s collection, and in a very polite manner desired to see them, to which the other very readily consented. After the Venetian had viewed Signor Gualdi’s collection, and expressed his satisfaction, by telling him that he had never seen a finer, considering the number of pieces of which it consisted, he cast his eyes by chance over the chamber-door, where hung a picture of this stranger. The Venetian looked upon it, and then upon him. ‘This picture was drawn for you, sir,’ says he to Signor Gualdi ; to which the other made no answer but by a low bow. ‘You look,’ continued the Venetian, ‘like a man of fifty, and yet I know this picture to be of the hand of Titian, who has been dead one hundred and thirty years, how is this possible?’ ‘It is not easy,’ said Signor Gualdi gravely, ‘to know all things that are possible, but there is certainly no crime in my being like a picture drawn by Titian.’ The Venetian easily perceived, by his manner of speaking, that he had given the stranger offence, and therefore took his leave.

“He could not forbear speaking of this in the evening to some of his friends, who resolved to satisfy themselves by looking upon the picture the next day. In order to have an opportunity of doing so, they went to the coffee-house about the time that Signor Gualdi was wont to come thither ; and not meeting him, one of them, who had often conversed with him, went to his lodgings to enquire after him, where he heard that he had set out an hour before for Vienna. This affair made a great noise, and found a place in all the newspapers of that time.”

The mysterious Signor Gualdi was “suspected to be a

Rosicrucian." The acknowledged fictions of a later period occasionally introduce the Society to the novel-reading public. Among these may be mentioned the incoherent and worthless romance, entitled "St Irvyne; or, The Rosicrucian," which was written by Shelley at the age of seventeen; Lord Lytton's "Zanoni;" "The Rosicrucian's Story," by Paschal R. Randolph, an American half-breed of no inconsiderable talent, who translated the "Divine Pomander," formed an ephemeral Rosicrucian publishing company, and crowning a chequered existence with a sudden suicide, is still much respected among certain spiritual circles, occasionally "communicating" with quite the average veracity of other "controls" performed by the "choir invisible." The official organ of the English *Societas Rosicruciana* has also provided its select and esoteric circle of "antiquarian" illuminati with "Leaves from the Diary of a Rosicrucian," a romance of considerable ability by Kenneth Mackenzie, F.R.C., IX°.

CONCLUSION.

“THERE is a point,” quoth a grandiloquent pseudo-Rosicrucian in an impressive and tragedy voice, “there is a point,” he repeated in the conventional whisper of the unexplainable mystic, “beyond which we inevitably must keep silence. We are driven to take refuge in portentous darkness and in irretrievable mystery.” The godless and incorrigible scepticism of a coarse, unsubdued intelligence, surrendered to a reprobate sense, and basely and wilfully grovelling in the blind alleys of natural causes, begs leave to believe that this is because extremes meet, that the heights of the inexpressible are closely approximate to the abysmal depths of bathos. But the unsubdued intelligence is known to have covered the shame of its naked ignorance with the “filthy rags” of *a posteriori* methods. Anathema maranatha. Let it have no part in the life to come! Nevertheless, I have found it superfluous to “keep guard over” the secrets of the Rosicrucians, or to veil their mysteries in inviolable silence, and this is for a simple reason, namely, that they have never revealed any. If the manifestoes I have published emanated in reality from a secret society, it has stood guard over its own treasures, and as neither Mr Hargrave Jennings nor myself can “boast of having ever—really and in fact—seen or known any supposed (or suspected) member in the flesh,” we have nothing to reveal or to withhold. “The recondite systems connected

with the illustrious Rosicrucians" are, of course, enveloped in darkness, and, in common with other students of esoteric lore, I am inclined to consider that this darkness does cover a real and, possibly, a recoverable knowledge. But it is not of our making and in our age, which has nothing to fear from the rack or the faggot, and but little from the milder agonies of eternal Coventry, it is no longer worth preserving. *Nihil est opertum quod non revelabitur, et occultum quod non sciatur.* The time has come when that which was muttered in darkness may be declared plainly in the full face of day, and when that which was whispered in the ear can be proclaimed on the house-top. The tremendous secrets of spiritual alchemy are about to surrender at discretion to the searching investigations of the sympathetic and impartial student at work in the cause of truth. On the faith of a follower of Honnes, I can promise that nothing shall be held back from those true Sons of the Doctrine, the sincere seekers after light who are prepared to approach the supreme arcana of the psychic world with a clean heart and an earnest aim. True Rosicrucians and true alchemical adepts, if there be any in existence at this day, will not resent a new procedure when circumstances have been radically changed. The pontiffs of darkness and mystery will probably discover that it is too late to make use of that policy of assassination which is supposed to have been applied in the case of the Abbé de Villars. I appeal, therefore, to those students of occultism who are men of method as well as of imagination, of reason as well as of intuition, to assist me in clearing away the dust and rubbish which have accumulated during centuries of oblivion, misrepresentation, and calumny in the silent sanctuaries of the transcendental sciences, that the traditionary secrets of Nature

unencumbered by evasive veils, which preserved them perhaps in the past from the violence of tyrants and intellectual task-masters in the high places of religion and science, but which are rent on every side, and "execrable from the moment that they are useless," may shine forth in the darkness of doubt and uncertainty, to illuminate the strait and narrow avenues which communicate between the seen and the unseen.

While this work was passing through the press, Mr Hargrave Jennings has issued the third edition of "The Rosicrucians, their Rites and Mysteries." It is spread over the space of two large volumes of an imposing and handsome appearance. It embodies some new but wholly irrelevant materials, and does not contain one syllable of additional information on its ostensible subject. The additional illustrations are quite beside the question, having no reference, however esoteric and remote, to the Rosicrucian mystery. This edition, in fact, justifies still further the severe criticism which I have been forced to make on the purposeless and rambling speculations of its eccentric author.

ADDITIONAL NOTES.

NUMBER I. (p. 17).

ACCORDING to the "Kabbala Denudata" of the Baron Knorr de Rosenroth, the Rose signifies the Shecinah. The reason is given in the Zohar, sect. *Æmor.*, "*Quod sicut Rosa crescit ad aquas, et emittit odorem bonum, sic Malchuth hoc gaudet nomine, cum influzum assugit a Binah, quæ bonum elevat odorem.*"

The definition of John Heydon concerning the letters R. C. comes too late to be of much value on historical grounds. "But some may ask what I mean by R. C. The ceremony is an Ebony Cross, flourisht and decked with Roses of Gold. The Cross typifies Christ's sufferings upon the Cross for our sins; the Roses of Gold shew the glory and beauty of his resurrection from death to life. This is carried to Mesque, Cascle, Apamia, Chaulatean, Virissa Caumich, Mount Calvery, Haran, and Mount Sinai, where they meet when they please and make resolution of all their actions, then disperse themselves abroad, taking their pleasure alwayes in one of these places, where they resolve also all questions of whatsoever hath been done, is done, or shall be done in the world, from the beginning to the end thereof. And these are the men called Rosicrucians."

NUMBER II. (p. 18).

It is the sign of Mercury, but its position in the twelfth clavis of Basil Valentine indicates a further and more arcane importance. "The vivific gold, the vivific sulphur, or the true fire of the philosophers, is to be sought in the *house of Mercury*," says Eliphas Lévi ("Mysteries of Magic," p. 202). The "sulphur, mercury, and salt of the philosophers," says the same adept, "condensed and volatilized by turns, compose the azoth of the philosophers." The alchemical "balm of sulphur," according to the Baron Tschoudy's "Catechism for the Grade of Adept, or Sublime and Unknown apprentice Philosopher" (see "L'Etoile Flamboyante"), is identical with the "radical moisture," which is also the mercury of the philosophers, the base of every species in the three kingdoms of Nature, but more particularly the seed and base of metals when it is prepared philosophically by the extraction of what is superfluous and the addition of what is wanting for the performance of the Hermetic opus. On this point, see Pernetz, "Dictionnaire Mytho-Hermétique."

NUMBER III. (p. 57).

This is a common and significant superstition. Perhaps it originated in the Phoenix legend; it is dear to mystical writers, at any rate, and has prompted some curious and abstruse reasoning. The bee is especially a subject of folklore, and is a symbol of the ungenerating and sexless spirit of man, which yet presents itself to the mind under a male aspect.

NUMBER IV. (p. 169).

The symbolical representation of the tetrad under the figure of a four-square garden, enclosure, house, or city is very common among mystical writers. A familiar instance is found in the Apocalypse, where the New Jerusalem is represented as a perfect square descending out of heaven. Compare the "Roman de la Rose"—

"Haut fut li mur *et tous quarrés*
 Si en fu bien clos *et barrés*,
 En leu de haies, uns vergiers,
 Où onc n'avoit entré bergiers."

This passage is rendered by Chaucer in the following manner :—

"Square was the wall, and high somedele
 Enclosed, and ybarred wele,
 In stead of hedge, was that gardin,
 Come never shepherde therein."

NUMBER V. (p. 223).

The appendix to a series of epistles, entitled "Selenia Augustalia," and written by Johann Valentin Andreas, contains an account, thus arranged, of the offspring of this marriage :—

JOH. VALENTINI ANDREÆ.

Propago.

Johann Valentin Andreæ, *natus* 1586, 17 *Aug.*; et Agnes Elisabeth Grüningeren, *n.* 1592, 29 *Mart.*; *nuptias habent* 1614, 2 *Augusti.*

Unde liberi.

I. Maria, *nat.* 1616, 26 *Mart.*; *nubit* Petro Waltero, 1636, 20 *Jun.*, *Unde.*

1. Maria Elisabeth, nat. 1637, 21 Nov.; obiit 1637, 30 Novemb.
2. Maria Barbara, nat. 1638, 28 Nov.
3. Anna Maria, nat. 1640, 1 April; obiit 1640, 23 Junii.
4. Augustus, nat. 1643, 3 Octob.; obiit 1646, 25 Mart.
5. Maria Margareth, nat. 1647, 19 Jul.

- II. Concordia, nat. 1617, 29 Junii; obiit. 1617, 27 Julii.
- III. Agnes Elisabeth, nat. 1618, 10 Sept.; obiit. 1618, 10 Sept.
- IV. Agnes Elisabeth, nat. 1620, 4 Decemb.; nubit Johanni Rühlino, 1630, 7 Octob.

Unde.

1. Maria Elisabeth, nat. 1640, 25 Maii; obiit 1640, 9 Junii.
2. Johann Valentin, nat. 1641, 4 Aug.
3. Anna Maria, nat. 1642, 16 Julii.
4. Johann Ludovicus, nat. 1643, 25 Aug.; obiit 1643, 29 Octob.
5. Margaretha, nat. 1644, 29 Septemb.; obiit 1650, 15 Junii.
6. Rudolph Augustus, nat. 1645, 8 Octob.
7. Anna Catharina, nat. 1647, 12 April; obiit 1647, 20 Junii.
8. Joh. Ludovicus, nat. 1648, 18 Maii; obiit 1649, 11 Mart.
9. Johann Georgius, nat. 1649, 25 Maii; obiit 1649, 17 Julii.
10. Joh. Eberhardt, nat. 1650, 23 Junii.
11. Anna Margareth, nat. 1651, 5 Aug.

12. Maria Barbara, nat. 1652, 11 Aug.

V. Gottlieb, nat. 1622, 19 Sept.; ducit Barbaram
Sanbertinam, 1643, 19 Junii. Unde.

1. Christina Patientia, nat. 1644, 24 Decem.; obiit
1645, 3 Jan.

2. Joh. Valentin, nat. 1646, 17 Mart.

3. Gottliebin, nat. 1647, 3 Nov.

4. Augustus Gottlieb, natus 1649, 16 Jan.

5. Jacob Erasmus, nat. 1650, 3 August; obiit
1651, 27 Mart.

6. Maria Barb. Elisab., nat. 1652, 13 Apr.

VI. Ehrenreich, nat. 1624, 10 Julii; obiit 1634, 21
Septemb.

VII. Wahrermund, nat. 1627, 27 Nov.; obiit 1629, 6
Febr.

VIII. Johan Valentin, nat. 1631, 9 Aug.; obiit 1632, 5
Sept.

IX. Patientia, nat. 1632, 25 Octob.; obiit 1632; 6
Decemb.

NUMBER VI. (p. 388).

In the first volume of his "Philosophical Dictionary" Voltaire, however, recounts what he considered to be the best exploit ever performed in alchemy, and which was that of a Rosicrucian, who, as early as the year 1620, paid a visit to Henri I., duc de Bouillon, of the house of Turenne, and the sovereign prince of Sédan, with the object of informing him that his power and dominion were in no way proportioned to his valour, and that he, the stranger in question, was fired with the disinterested design of making him as wealthy as an Emperor. "I can remain no longer

than two days on your estate," said the impostor ; " I must then proceed to Venice and be present at the grand assembly of my brethren. In the first place, you must keep my secret inviolable ; in the second, send to the first apothecary in the town and purchase a quantity of litharge ; cast but one grain of this red powder therein, and in less than a quarter of an hour it will be transformed into gold."

The prince performed the operation, and repeated it three times in the presence of the virtuoso. This personage had previously purchased all the litharge which was to be found at the apothecaries in Sédan, and had resold it to them, tintured with several ounces of gold. The adept on departing presented all his powder of projection to the duc de Bouillon, who did not doubt for a moment that, having manufactured three ounces of gold with three grains, he would make one hundred thousand ounces with a proportionate quantity of this priceless and mysterious powder. The philosopher was in haste to quit the town ; he declared that he had given all his powder to the prince, and that he needed some coin of the realm to repair to Venice for the inauguration of the assembly of Hermetics. A man of moderate tastes, he asked simply for twenty thousand crowns, but was forced by his princely disciple to accept twice that sum ; but when the unfortunate duke had exhausted all the litharge in Sédan he could no longer manufacture gold, nor could he anywhere discover his philosopher.

APPENDIX OF ADDITIONAL DOCUMENTS.

By an error of transcription the preface to the "Fama Fraternitatis" was omitted from the text of the present revised version. It is addressed to "the wise and understanding reader."

Wisdom (sayeth Solomon) is a treasure unto men that never faileth, for she is the breath of the power of God and an inherence flowing from the glory of the Almighty ; she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. She teacheth civility with righteousness and strength, she knoweth things of old, and conjectureth aright what is to come ; she knoweth the subtleties of speeches and can expound darke sentences ; she foreseeeth signes and wonders, with the advent of seasons and times. With this treasure was our first father Adam before his fall fully indued ; hence it doth appear that after God had brought before him all the creatures of the field and the fowls under the heavens, he gave to everyone of them their proper name, accordinge to their Nature.

Although now, through the sorrowfull fall into sinn, this excellent jewell wisdom hath bene lost, and mere darkness and ignorance is come into the world, yet, notwithstanding, the Lord God hath sometimes hetherto bestowed and made manifest the same to some of his friends ; the wise Kinge Solomon doth testifie of himself that he upon his

earnest prayer and desire obtained such wisdom of God that thereby he knew how the world was made, understood the operation of the elements, the beginninge, endinge, and middest of the times, the alterations, the dayes of the turning of the sunne, the change of seasons, the circuits of yeres and the positions of stars, the natures of livinge creatures and the furies of wild beasts, the violence of winds, the reasonings of men, the diversities of plants, the vertues of roots, and all such things as are either secret or manifest, them he knewe.

Now, I doe not think that there can be found anyone whoe would not wish and desire with all his heart to be partaker of this noble treasure, but seinge the same felicity canne happen to none except God Himself give wisdom and send His Holy Spirit from above, we have sett forth in print this little treaty, to wit, the *Famam* and *Confessionem* of the Laudable Fraternity of the Rosy Cross, to be read by every one, because in them is clearly shewn and discovered what concerning it the world hath hereafter to expect. Although now these things may seem somewhat strange, and many might esteeme it to be a philosophical shewe and no true historie which is published and spoken of the Fraternity of the Rosy Cross, it shall therefore sufficiently appear by our Confession that there is more *in recessu* then may be imagined, and it shall also be easily understood and observed by everyone, (yf he be not altogether void of understandinge) what now adayes is meant thereby.

Those who are true disciples of wisdom and true followers of the spirituall arte will consider better of these things, and have them in greater estimation, as also judge farr otherwise of them, as hath been done of some principall

persons but espetically of Adam Haselmeyer, *Notarius Publicus* to the Archduke Maximilian, whoe likewise hath made an extract *ex scriptis Theologicis Theophrasti*, and written a treatise under the title Jesuits, wherein he willeth that every Christian should be a true Jesuite, that is, should walke, live, and be in Jesus. He was but ill rewarded of the Jesuites, because in his answer written upon the *Famam* he did name those of the Fraternity of the Rosy Cross, "the highly illuminated men and undeceiving Jesuites," for they, not able to brook this, layde hands on him and put him into the gallies, for which they likewise are to expect theyr reward.

Blessed Aurora will now begin to appeare, whoe (after the passing away of the darke night of Saturne) with her brightness altogether extinguished the shinninge of the moon, or the small sparkles of the heavenly wisdome which yet remaines with men, and is a fore runner of pleasant Phœbus, whoe, with her cleare and fiery glisteninge beames, brings forth that blessed day, long wished for of many true-hearted, by which daylight then shall truely be knowne and seene, all heavenly treasures of godly wisdome, as also the secrets of all hidden and invisible things in the world, according to the doctrine of our forefathers and auncient wise men.

This will be the right Kingly Rubie, most excellent shining Carbuncle, of the which it is sayd that he doth shine and give light in darkenes, and is a perfect medecine of all imperfect metaline bodyes, to change them into the best gould and to cure all diseases of men, easing them of theyr paynes and miseries.

Be therefore gentle reader admonished, that with me you doe earnestly pray to God, that it may please Him to open

the harts and eares of all ill-hearing people, and to grant unto them His blessing, that they may be able to know Him in His omnipotency, with admiring contemplation of Nature, to His honor and praise, and to the love, helpe, comfort, and strengthening of our neighbours, and to the restoring of health of all the diseased. Amen.

A ROSICRUCIAN ALLEGORY.¹

There is a mountain situated in the midst of the *earth* or *centre* of the *world*, which is both *small* and *great*. It is soft also above measure, hard and strong. It is *far off* and *near at hand*; but, by the Providence of God, it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by the envy of the devil, is compassed about with very cruel beasts and ravenous birds, which make the way thither both difficult and dangerous; and, therefore, hitherto, because the time is not yet come, the way thither could not be sought after by all, but only by the worthy man's self-labour and investigation.

To this *mountain* you shall go in a *certain night*, when it comes most long and dark, and see that you *prepare* yourself by *prayer*. *Insist* upon the *way* that leads to the *mountain*, but ask not of any man where it lies; only follow your *guide*, who will *offer* himself to you, and will meet you in the way.

This guide will bring you to the mountain at *midnight*, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you

¹ See the preface to Heydon's "Holy Guide"; also "A Suggestive Inquiry concerning the Rosicrucian Mystery."

fear those things that will happen, and fall back. You need no sword or other bodily weapon, only call upon your God, *sincerely and heartily seeking Him.*

When you have discovered the mountain, the first miracle that will appear is this—a most vehement and very great wind will *shake* the whole *mountain* and shatter the *rocks* to pieces. You will be encountered by lions, dragons, and other terrible wild beasts; but fear not any of these things. Be resolute and take heed that you return not, for your guide who brought you thither will not suffer any evil to befall you. As for the *treasure*, it is not yet discovered, but it is very near. After this wind will come an earthquake, which will overthrow those things which the wind had left. Be sure you fall not off. The *earthquake* being passed, there shall follow a *fire* that will consume the earthly rubbish and discover the treasure, but as yet you cannot see it. After all these things, and near daybreak, there shall be a great *calm*, and you shall see the *day-star* arise, and the darkness will disappear. You will *conceive* a great treasure; the chiefest thing and the most perfect is a certain exalted tincture, with which the world, if it served God and were worthy of such gifts, might be tinged and turned into most pure gold.

THE ROSIE CRUCIAN PRAYER TO GOD.

Jesus Mihi Omnia.

Oh Thou everywhere and good of all, whatsoever I do remember, I beseech Thee, that I am but dust, but as a vapour sprung from earth, which even Thy smallest breath can scatter. Thou hast given me a soul and laws to govern it; let that fraternal rule which Thou didst first appoint

to sway man order me ; make me careful to point at Thy glory in all my wayes, and where I cannot rightly know Thee, that not only my understanding but my ignorance may honour Thee. Thou art all that can be perfect ; Thy revelation hath made me happy. Be not angry, O Divine One, O God the most high Creator ! If it please Thee, suffer these revealed secrets, Thy gifts alone, not for my praise but to Thy glory, to manifest themselves. I beseech Thee, most gracious God, they may not fall into the hands of ignorant envious persons that cloud these truths to Thy disgrace, saying they are not lawful to be published because what God reveals is to be kept secret. But Rosie Crucian philosophers lay up this secret into the bosome of God which I have presumed to manifest clearly and plainly. I beseech the Trinity it may be printed as I have written it that the truth may no more be darkened with ambiguous language.¹ Good God, besides Thee nothing is ! O stream Thyself into my soul, and flow it with Thy grace, illumination and revelation ! Make me to depend on Thee. Thou delightest that man should account Thee as his King, and not hide what honey of knowledge he hath revealed. I cast myself as an honourer of Thee at Thy feet, and because I cannot be defended by Thee unless I believe after Thy laws, keep me, O my soul's Sovereign, in the obedience of Thy will, and that I wound not my conscience with vice and hiding Thy gifts and graces bestowed upon me, for this, I know, will destroy me within, and make Thy illuminating Spirit leave me. I am afraid I have already infinitely swerved from the revelations of that Divine Guide which Thou hast commanded to direct me to the truth, and for this I am a sad prostrate and penitent at the

¹ The speaker is John Heydon, in "The Holy Guide."

foot of Thy throne. I appeal only to the abundance of Thy remissions, O God, my God. I know it is a mysterie beyond the vast soul's apprehension, and therefore deep enough for man to rest in safety in ! O Thou Being of all beings, cause me to work myself to Thee, and into the receiving arms of Thy paternal mercies throw myself. For outward things I thank Thee, and such as I have I give unto others, in the name of the Trinity, freely and faithfully, without hiding anything of what was revealed to me and experienced to be no diabolical delusion or dream, but the *Adjectamenta* of Thy richer graces—the mines and deprivation are both in Thy hands. In what Thou hast given me I am content. Good God, ray Thyself into my soul ! Give me but a heart to please Thee, I beg no more than Thou hast given, and that to continue me uncondemnedly and unpittiedly honest. Save me from the devil, lusts, and men, and from those fond dotages of mortality which would weigh down my soul to lowness and debauchment. Let it be my glory (planting myself in a noble height above them) to condemn them. Take me from myself and fill me but with Thee. Sum up Thy blessings in these two, that I may be rightly good and wise, and these, for Thy eternal truth's sake, grant and make grateful.