

Lib. 6.

The
Rosie Cross
Uncovered,
and

The Places, Temples, holy Houses, Castles,
and invisible Mountains of the Brethren di-
scovers and communicated to the World, for
the full satisfaction of Philosophers, Alchy-
mists, Astromancers, Geomancers, Physicans
and Astronomers.

Whereunto is added,

A Bar to stop THOMAS STREET from his impud-
ent Attempts, and mad clambering up to Astro-
nomy; to which is demonstrated, that his TAB-
ULA COROLINA is all false, and that he belyes
his Authors, notwithstanding he was nine years
studying his own admired Experience.

By JOHN HEYDON GENT. *οιλόγματος*, A Ser-
vant of God, and a Secretary of Nature.

London,

Printed by T.M. 1662.

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

LEADING THE WAY TO THE WONDER OF THE WORLD

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

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

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

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

LONDON

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

Lib. 6.

To my much honoured Friends, THOMAS TEMPLE
of BOURTON upon the Water in the Country
of GLOCESTER Esquire, Page to Prince RUPERT,
and Gentleman of the Kings Privie Chamber.

And

CHRISTOPHER RODD of HEREFORD ESQ; and in
CLIFFORDS-INN, one of the Attourneys of
the Kings Bench.

All Celestial and terrestrial Happiness
be wished.

Gentlemen,

As toyish Ayres please trivial Ears, so they kiss the fancy and
betray it; but behold without flattery or expectation of gain, I give
you an unheard of piece of ROSIE CRUCIAN PHILOSOPHY and PHYSICK, I do
not cry Hail first, and after crucifie; I present it to you, because
YOU ARE TWO GUARDS OF SAFETY; and if you except it not, I shall not
therefore be angry, but question me self for this presumption, to come
so plain before WISDOM and VIRTUE; you gave me the first encouragement,
and my PHILOSOPHY returns to you for Patronage; I know your ABILITIES
to discern, and KNOWLEDGE to defend; you have ART and CANDOUR, let the
ONE JUDGE, let the OTHER EXCUSE.

June 9. Your most humble Servant

1662.

John Heydon.

Lib. 6.

An Apologue for an Epilogue.

I shall here tell you what ROSIE CRUCIANS are, and that MOSES was their Father, and he was Θεῦ Παιῖς; some say they were of the order of ELIAS, some say the Disciples of EZEKIEL; others define them to be ὑπάρχουσι τὸ πνευμάτιον ὡς κενὸν μέγαλον ὀφθαλμῶν καὶ ὠτῶν, ἀφορώσας πάντα καὶ ἀκούσας; i.e.

i.e. The Officers of the GENERALISSIMO of the world, that are as the eyes and ears of the great King, seeing and hearing all things; they are Seraphically illuminated, as MOSES was, according to this order of the ELEMENTS, Earth refined to Water, Water to Air, Air to Fire; so of a man to be one of the HEROES, of a HEROES a DAEMON, or good GENIUS, of a GENIUS a partaker of Divine things, and a companion of the holy company of unbodied Souls and immortal Angels, and according to their vehicles, a versatile life, turning themselves, PROTEUS-like, into any shape.

But there is 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, EZEKIAL, and the succeeding Prophets did, as being transported where they please, as HABAKKUK was from JEWRY to BABYLON, or as PHILIP, after he had bapitized the EUNICH, to AZOTUS, and one of these went from me to a friend of mine in DEVONSHIRE, and came and brought me an answer to LONDON the same day, which is four days journey; they taught me excellent predictions of Astrology, and

Lib. 6.

Earthquakes; they slack the Plague in Cities; they silence the violent Winds and tempests; they calm the rage of the Sea and Rivers; they walk in the Air, they frustrate the malacious aspects of Witches; they cure all Diseases; I desired one of these to tell me whether my Complexion were capable of the society of my good GENIUS? When I see you again, said he, I will tell you, which is, (when he pleases to come to me, for I know not where to go to him) When I saw him, then he said, Ye should pray to God; for a good and holy man can offer no greater nor more acceptable Sacrifice to God, then the oblation of himself, his soul.

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

For this ROSIE CRUCIAN Physick or Medicines, I happily and unexpectedly light upon in ARABIA, which will prove a restoration of health to all that are afflicted with that sickness, which we ordinarily call natural, and all other Diseases, as the Gout, Dropsie, Leprosie and Falling-sickness; and these men may be said to have no small insight in the body, and that WALFORD, WILLIAMS, and others of the Fraternity now living, may bear up in the same likely Equipage, with those noble Divine Spirits their Predecessors; though the unskillfullness in men

Lib. 6.

commonly acknowledge 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, but not without submission to better judgements, I look upon these ROSIE CRUCIANS above all men truly inspired, and more than any that professed or pretended themselves so, this sixteen hundred years, and I am ravished with admiration of their miracles and transcendent mechanical inventions, for the solving the PHENOMENIA in the world; I may without offence therefore compare them with BEZALIEL and AHOLIAB, those skillful and cunning workers of the Tabernacle, who, as MOSES testifies, were filled with the Spirit of God, and therefore were of an excellent understanding to find out all manner of curious work.

Nor is any more argument, that these ROSIE CRUCIANS are not inspired, because they do not say they are; then that others are inspired, because they say they are; which to me is no argument at all; but the suppression of what so happened, would argue much more sobriety and modesty; when as the procession of it with sober men, would be suspected of some piece of melancholy and distraction, especially in these things, where the grand pleasure is the evidence and exercise of reason, not a bare belief, or an ineffable sense of life, in respect whereof there is no true Christian but he is inspired; but if any more zealous pretender to prudence and righteousness, wanting either leisure or ability to examine these ROSIE CRUCIAN Medicines to the bottom, shall notwithstanding either condemn them or admire them, he hath unbecomingly and indiscreetly ventured out of his own sphere, and I cannot acquit him of injustice or

Lib. 6.

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 Physican, 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, that that worth and knowledge that is in them may be taken notice of, and that God thereby may be glorified, whose witnesses they are; but no other happiness accrues to them from this, but that hereby they may be in a better capacity of making others happy.

Spittle-fields this

10th. of May, 1662.

John Heydon.

Lib. 6.

The
Rosie Cross
Uncovered.

The Sixth Book.

God, because he was good, did not grieve to have others enjoy his Goodness, (that is, to be and to be well) meaning to make a World, full of all kinds of everlasting and changeable things; First made all, and blended them in one whole confused mass and lump together, born up by his own weight, bending round upon it self.

Then seeing it lay still, and that nought could beget and work upon it self; he sorted out, and sundred a way round about, a fine lively Piece (which they call HEAVEN) for the MALE MOVER and WORKING; leaving still the rest as gross and deadly, which moves in opposition to LIGHT, and is called DARKNESS, the reward of the wicked; and below this lies the FEMALE, to receive the working and fashioning, which we term the four beginnings (or Elements) EARTH, WATER, AIR and FIRE; And thereof springs the Love which we see get between them, and the great desire to be joined again and coupled together.

Then, that these might be no Number of Confusion in doing causes, but all to flow from one head, as he is One, he drew all force of working and virtue of begetting into one narrow and round compass, which we call SOL; from thence he sent out, spread and bestowed all about the world, both above and below, which again meeting together, made one

Lib. 6.

general LIGHT, HEAT, NATURE, LIFE and SOUL of the World, the cause of ALL THINGS.

And because it becometh the MIGHT, WISDOM and PLEASURE of God to make and rule the infinite variety of changes here below, and not evermore one self-same thing: He commanded that (one LIGHT in many) to run his eternal and restless Race to and fro, this way and that way, that by their variable presence, absence and meeting they might fitly work the continual change of flitting Creatures. So VIRGIL sings: Thus translated by EUGENIUS THEODIDACTUS.

And first the Heavens, Earth, and liquid

Plain,

The Moons bright Globe, and Stars Tita-

nian,

A Spirit fed within, spread through the

whole,

And with the huge heap mixt infused a

Soul:

Hence Man, and Beasts, and Birds derive

their strain,

And Monsters floating in the marbled

Main.

These seeds have fiery vigor, and a birth

Of Heavenly race, but clogged with heavie

Earth.

Lib. 6.

Now there are a kind of men, as they themselves report, named ROSIE CRUCIANS, a divine Fraternity that inhabite the Suburbs of Heaven, and these are the Officers of the GENERALISSIMO of the World, that are as the eyes and ears of the great King, seeing and hearing all things: they say these ROSIE CRUCIANS are seraphically illuminated, as MOSES was, according to this order of the Elements, Earth refined to Water, Water to Air, Air to Fire. So of a man to be one of the HEROES, of a HEROES a DAEMON, or good GENIUS, of a GENIUS a partaker of Divine things, and a Companion of the holy Company of unbodied Souls and immortal Angels, and according to their Vehicles, a versatile life, turning themselves, PROTEUS-like, into any shape.

But the richest happiness they esteem is the gift of healing and medicine; it was a long time, great labour and travel before they could arrive to this Bliss above set; they were at first poor Gentlemen that studied God and Nature, as they themselves confess; (saying) seeing the only wise and merciful God in these latter days hath poured out so richly his mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jesus Christ and Nature; that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the World, which was heretofore unknown and hidden; but he hath also made manifest unto us many wonderful and never heretofore seen works and Creatures of Nature, and moreover hath raised men, indued with great wisdom, which might partly renew and reduce all Arts (in this our Age, spotted and imperfect) to perfection.

So Finally man might thereby understand his own NOBLENESSE and WORTH,

Lib. 6.

and why he is called MICROCOSMUS, and how far knowledge extendeth in nature.

Although the rude World herewith will be but little pleased, but rather smile and scoffe thereat; also the pride and coveteousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things, which in this our age God doth so richly bestow upon us, collect the BOOK OF NATURE, or a perfect method of all other Arts, whereof this is the chief; and therefore called R.C. AXIOMATA, But such is their opposition that they still keep, and are loath to leave the old course esteeming PORPHORY, ARISTOTLE and GALEN, yea and that which hath but a meer shew of learning, more then the clear and manifest light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great work.

And although in THEOLOGIE, PHYSICK, AND THE MATHEMATICKS, the truth doth oppose it it self; nevertheless the Old enemy by his subtilty and craft doth shew himself in hindering every good purpose by his instruments and contentions (wavering people.) To such an intent of a general reformation, the most godly and seraphically illuminated Father, our Brother, C.R. a GERMAN, the chief and Original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although a Gentleman born, and descended of Noble Parents) in the fifth year of his Age was placed in a Cloister, where he had learned indifferently the Greek and Latin tongues, (who upon his earnest desire and request) being yet in his growing years, was associated to a Brother P.A.L. who had determined to go to APAMIA.

Lib. 6.

Although his brother dyed in CYPRUS, and so never came to APAMIA, yet our brother C.R. did not return but shipped himself over, and went to DAMASCO, minding from thence to go to APAMIA but by reason of the feebleness of his body he remained still there, and by his skill in PHYSICK, he obtained much favour with the ISHMALITS. In the mean time he became by chance acquainted with the wise men of DAMCAR in ARABIA, and beheld what great wonders they wrought, and how Nature was discovered unto them, hereby was that high and noble spirit of brother C.R. so stirred up that APAMIA was not so much now in his mind as DAMCAR; also he could not bridle his desires any longer, but made a bargain with the ARABIANS that they should carry him for a certain sum of money to DAMCAR; this was in the 16th. year of his Age, when the wise received him (as he himself witnesseth) not as a Stranger, but as one whom they had long expected; they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but mightly wonder.

He learned there better the ARABIAN tongue: so that the year following he Translated the Book M into good Latin, and I have put it into ENGLISH, wearing the Title of THE WISEMANS CROWN; whereunto is added, A NEW METHOD OF ROSIE CRUCIAN PHYSICK. This is the place where he did learn his Physick and Philosophie how to raise the dead; for example, as a SNAKE cut in pieces and rotted in dung, will every piece prove a whole SNAKE again, & etc. and then they began to practise further matters, and to kill birds that are bred by force of seed and conjunction of MALE and FEMALE, and to burn them before they are cold in a glass, and so rotted, and then inclosed in a shell, to hatch it under a Hen; and

Lib. 6.

restore the same; and other strange proofs they made of Dogs, Hogs, or Horses, and by the like kindly corruption to raise them up again, and renew them: And at last they could restore, by the same course, every Brother that died to life again, and so continue many Ages; the rules you find in the fourth book.

Let me speak a word (although I am no ROSIE CRUCIAN) of this matter and manner of restoring of a man; Let US CALL IT BEFORE REASON, and consider what that SEED is that makes man, and the place where he is made: what is all the work, is it any thing else but a part of man (except his mind) rooted in a CONTINUAL, EVEN, GENTLE, MOIST, and NATURAL HEAT? Is it not like that the whole body, rotted in like manner, and in a womb agreeable, shall swim out, at last quicken, and arise the same thing? as MEDEA found true upon JASONS father, and made him YOUNG AGAIN, as TULLY saith, RECOQUENDO. And HERMES was after this manner raised from death to Life; so was VIRGIL the Poet: but the SPANISH Earl failed, through the ignorance of his Friend the artist that mistook the heat, moisture, and temper of the work, as you heard in the third book.

BUT I CANNOT TELL, I WILL NEITHER AVOW NOR DISAVOW THE MATTER; NATURE IS DEEP, and wonderful in her deeds, if they be searched to the bottom, and may suffer this, but not RELIGION. But to our R.C. who learned his MATHEMATICKS here, whereof the world hath just cause to rejoyce, if there were more love, and less envy. After three years he returned again with good consent, shipped himself over SINUS ARABICUS into EGYPT; where he remained not long, but only took better notice there, of the Plants and Creatures, of Mineral Medicines, the famous AURUM POTABLE,

Lib. 6.

that cures all diseases in body and mind, and of the Oil of gold.

Then he sailed over the whole Mediterranean Sea, for to come unto FEZO where the ARABIAN had directed him. And it is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings; but also be so willing and ready, under the Seal of Secrecy to impart their secrets to others.

Every year the ARABIANS and AFRICANS do send one to another, inquiring one of another out of their Arts, IF HAPPILY THEY HAVE FOUND OUT SOME BETTER THINGS; OR IF EXPERIENCE HAD WEAKENED THEIR REASONS, yearly there came something to light, whereby the MATHEMATICA, CHISIR and MAGIR (for in those are they of FEZ most skillful) were amended; as there is now adays in GERMANY no want of learned men, CABALISTS, PHYSICANS, ASTROLOGERS, GEOMANCERS, and PHILOSOPHERS, were there but love and more kindness among them, or that the most part of them would not keep their secrets: as we GERMANS likewise might gather together many things, if there were the like unity: and desire of searching out of secrets amongst us.

After two years, Brother C.C. departed the City FEZ, and sailed with many costly things into SPAIN, hoping well; he so well and so profitably spent his time in Travel, that the learned in EUROPE would highly rejoice with him, and began to Rule, and order all their Studies, according to those sound and sure foundations: He therefore conferred with the learned in MADRID, shewing them the Errors of SODOM and GOMORRAH, and how the faults of the Church by EPISCOPACY, and the whole PHILOSOPHIA MORALIS was to be amended.

Lib. 6.

But because their acceptance happened to him contrary to his expectation, being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write THE TRUE AND INFALLIBLE AXIOMATA, which he knew would direct them, like a GLOBE or CIRCLE, to the only middle point and centrum, and (as it is usual among the ARABIANS) it should only serve to the wise and Learned for a Rule, that also there might be a society in CANAAN which should have Gold, Silver, and precious Stones, sufficient for to bestow them on Kings for their necessary uses, and lawful purposes: with which such as be Governours might be brought up to learn all that which God hath suffered man to know.

Brother C.R. after many Travels, and his fruitless true instructions, returned again into GERMANY, and there builded a neat and fitting habitation, upon a LITTLE HILL or MOUNT, and on the Hill there rested always a cloud; and he did there render himself visible or invisible, at his own will and discretion. In this house he spent a great time in the MATHEMATICKS, and made many fine Instruments, EX OMNIBUS HUIUS ARTIS PARTIBUS.

After five years came into his mind the wished return of the children of ISRAEL out of EGYPT, how God would bring them out of bondage with the Instrument MOSES. Then he went to his Cloyster, to which he bare affection, and desired three of his brethren to go with him to MOSES, THE CHOSEN SERVANT OF GOD Brother G.V. Brother I.A. and Brother I.O. who besides, that they had more knowledge in the Arts, then at that time many others had, he did bind those three unto himself, to be

Lib. 6.

faithful, diligent, and secret; as also to commit carefully to writing WHAT MOSES DID; and also all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this FRATERNITY, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the ROSIE CROSS, first by four persons, who died and rose again until Christ, and then they came to worship as the Star guided them to BETHLEM of JUDEA, where lay our SAVIOUR IN HIS MOTHERS ARMS; and then they opened their Treasure and presented unto him GIFTS, GOLD, FRANKINSENSE, and MARRTHE, and by the Commandment of God went home to their habitation.

These four waxing young again successively many hundreds of years, made a MAGICAL LANGUAGE and WRITING, with a large DICTIONARY, which we yet daily use to Gods praise and glory, and do find great wisdom therein; they made also the first part of the book M. which I will shortly publish by the Title of THE WISEMANS CROWN.

Now whilest Brother C.R. was in a proper womb quickening, they concluded to draw and receive yet others more into their Fraternity: To this end was chosen Brother R.G. his deceased FATHERS BROTHERS SON; Brother B. a skillful Painter, G. their Secretary, and P.D. another Brother elected by consent; and E.F. all GERMANS, except I.A. so in all they were nine in number, all BATCHELORS and of VOWED VIRGINITY; by those was collected a volumn of all that which man can desire, wish or hope for.

After such a most laudable sort they did spend their lives; and

Lib. 6.

although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God: So they all died, at the death of our Lord and Saviour Jesus Christ, and their Spirits attended him into glory. Now the second row of these men by many were called the Wise men of the East; and eighty one years the Secrets of this Fraternity were concealed.

Now the true and fundamental Relation of finding the memory of the Fraternity of the ROSIE CROSS is this. A learned man in GERMANY, went to find out the wise men of the East into many Countries, but could never hear of any of them: So being provided of Gold and Silver, Medicines, Tinctures and Telesmes, he chose a Master of Numbers A. to be his Companion: and finding an old strange habitation, then they set themselves to alter this building, in which renewing, he lighted upon the memorial Table, which was cast in Brass, and contained all the names of the Brethren, with some few other things; this he transferred to another more fitting Vault with great joy; for he had never heard of this Fraternity, being all dead eighty one years before his time. In this Table stuck a great nail, somewhat strong, so that when it was with force drawn out, it took with it a stone and a piece of thin wall, or plastering of the hidden door, and so, unlooked for, uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which was written in great Letters, POST 81. ANNOS PATEBO, with the year of our Lord under it.

Wherefore we gave God thanks, and let the rest that same night; in the morning following we opened the door, and there appeared to our

Lib. 6.

sight a Vault of seven sides and corners, every side five foot broad, and the height of nine foot. Although the Sun never shined in this Vault, nevertheless it was enlightened with another Sun which had learned this of the Sun, and was situated in the upper part in the center of the ceiling; in the midst, instead of a Tomb-stone, was a round Altar, covered over with a Plate of Brass, and thereon was this engraven.

A. C. R. C. HOC UNIVERSI COMPENDIUM UNIUS MIHI
SEPULCHRUM FERI.

Round about the first circle or brim stood.

JESUS MIHI OMNIA.

In the middle were four Figures, inclosed in four Circles, whose circumscription was.

1. NEQUAQUAM VACUUM.
2. LEGIS JUGUM.
3. LIBERTAS EVANGELII.
4. DEI GLORIA INTACTA.

This all clear and bright, as also the seventh side, and the 2. HEPTAGONI: so we kneeled all down together, and gave thanks to the sole Wise, sole Mighty, and sole Eternal God, who hath taught us more then all mens wit could have found out, and praised be his holy Name: This

Lib. 6.

VAULT we parted into three parts, the upper part or ceiling, the wall or side, the ground or floor.

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

The bottom again is parted in the triangle, but because therein is described the power and rule of the inferiour Governours, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt tread on the head of *OP'IOYEDS* the old and evil Serpent, which this our Age is well fitted for. Every side or wall had a door for a Chest, wherein there lay divers things, especially all the Works of C.R. how he and his Brethren raised each other to Life again: in those Books were written of their going to BETHLEHAM to worship our Saviour Jesus Christ, and of the ITMERARIUM, and VITAM of C.R. in another Chest were Looking-glasses of divers virtues; as also in other places were little Bells, and Rings, which if any man put upon his finger, he seemed now in green, then in white and blue, red and bloom, and all manner of colours; thus will his Garments change into a pure colour every moment: there were burning Lamps, and wonderful artificial Songs, which they had kept ever since God spake to MOSES in the Mount: They

Lib. 6.

kept the old Testament carefully, and expected CHRIST to be born; and chose forty five more to bear witness to the incredulous World and superstitious Sects, that Christ is the Son of God, and was crucified at JERUSALEM; and left these Brethren all the wonderful Works of God, and the Acts of MOSES and the Prophets, to the end, that if it should happen, after many hundreds of years, the Order or Fraternity should come to nothing; and if Tyrants should burn the old Testament, which they bear witness to be the Word of God, that then they might by this only Vault be restored again.

And there is another Vault or Habitation of the Brethren in the West of ENGLAND, and there is recorded all the New Testament, and every Chapter explained.

Now as yet we had not seen the dead body of our careful and wise Father in the GERMAN-HILL; we therefore removed the Altar aside, there we lifted up a strong Plate of Brass, and found a fair and worthy body whole and unconsumed, as the same is here, lively counterfeited with all the Ornaments and Attires; in his hand he held a Parchment book divided into two parts, the first was the old Testament, and every Chapter interpreted, and the other is the Book I, which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this Book standeth this following ELOGIUM.

C.R. of C. Ex Nobili atque splendida Germanae R.C. Familta oriundus, vir sui seculi Divinis revelationibus, Subtilissimis Imaginationibus, Indefessis Laboribus ad Coelestia atque humana Mysteria, arcanave

Lib. 6.

admissus, postquam suam (quam ARABICO & AFRICANO, ITIERIBUS COLLEGERAT) plusquam regiam atque imperatoriam Gazam suo seculo nondum Convenietem posteritate eruendam cusiodivisset, & jam suarum Artium, ut & nominis fides ac conjunctissimos Heredes instisuisset, mundum Minutum omnibus Metibus Magno illi respondentem Fabricasset, hocque tandem Praeteritarum, Praesentium & futurarum rerum Compendio, Centenario Major, non morbo (quem ipse nunquam Corpore expertus erat, numquam alios infestare sinebat) ullo pellente, sed Spiritu Dei evocante, illuminatam animam (inter Fratuum amplexus & ultima Oscula) Fidelissimo Creatori Deo reddidisset, Pater dilectissimus, Fra. suanissimus, Preceptor Fidelissimus, amicus integerrimus, a' suis ad 1400. Annos hic absconditus est.

Underneath they had subscribed themselves.

1. Fra. I. A. Fra. C. H. Fra. I. H. Electione Fraternitatis
Caput.

2. Fra. G. V. M. P. C. S.

3. Fra. R. C. Junior haeres S. Spiritus.

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

5. Fra. G. G. F. H. M. P. I. C. A. M. Cabbalista F. W. N.

Q. A. Z. B. X. O. N. P. E. D. L. F. K. M. Z. A. S. C. R.

Secundi Circuli.

1. Fra. T. H. Successor, Fra. P. A. Mathematicus.

2. Fra. I. O. Successor, Fra. A. D.

3. Fra. P. R. Successor Patris C. R. C. cum Christo Triumphant.

Lib. 6.

At the end was written.

Ex Deo nascimur, in Jesu Morimur, per Spiritum Sanctum reviviscimus.

At this day the ROSIE CRUCIANS that have been since Christ, say, their Fraternity inhabits the WEST OF England; and they have likewise power to renew themselves, and wax young again, as those did before the birth of Jesus Christ, as you may read in many Books.

And Dr. F. saith, somewhere there is a Castle in the West of ENGLAND, in the earth, and not on the earth, and there the ROSIE CRUCIANS dwell, guarded without walls, and possessing nothing, they enjoy all things; in this Castle is great Riches, the Halls fair and rich to behold, and the Chambers are made and composed of white Marble; at the end of the Hall there is a Chimney, whereof the two Pillars that sustain the Mantle-tree, are of fine Jasper, and the Mantle is of rich Calcedony, and the Lintel is made of fine Emeralds trailed with a wing of fine Gold, and the grapes of fine Silver, and all the Pillars in the Hall are of red Calcedonie, and the pavement is of fine Amber.

The Chambers are hanged with rich clothes, and the benches and bedsteads are all of white Ivory, richly garnished with precious stones; the Beds were richly covered; there are Ivory Presses, whereon are all manner of Birds cunningly wrought, and in these Presses are Gowns and Robes of most fine Gold, and most rich Mantles, Furred with Sables, and all manner of tich Garments.

And there is a Vault, but it is bigger then that in GERMANY, which

Lib. 6.

is as clear, as though the Sun in the midst of the day had entered in at ten windows, yet it is sevenscore steps underground: And there are ten Servants of the ROSIE CRUCIANS, fair young men: And C. B. reports this; when I first came to the Society (saith he) I say 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 cloth of silk; then the other two men took the Loaves, and delivered them unto one man by two Loaves at once, and he did set them into the Oven to bake, and at the other mouth of the Oven, there was a man that drew out the white Loaves and Pasts, and before him was another young man, that received them, and put them into baskets, which were richly painted.

C. B. went into another Chamber eighty one Cubits from this, and the ROSIE CRUCIANS welcomed him; for he found a Table ready set, and the cloth laid, and there stood Pots of Silver, and Vessels of Gold, bordered with precious Stones and Pearl, and Basons and Ewers of Gold to wash their hands; then we went to dinner; of all manner of Flesh, Fowl, and Fish, of all manner of Meat in the world, there they had plenty, and Pots of Gold garnished with precious Stones full of Wine: This Chamber was made of Chrystal, and painted richly with Gold and Azure, and upon the walls were written and engraven all things past, present, and to come, and all manner of golden Medicines for the diseased, as you read in the Preface: upon the Pavement was spread abroad Roses, Flowers, and Herbs sweet-smelling above all savours in the world; and in this Chamber were divers Birds flying about, and singing marvellous sweetly.

Lib. 6.

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 SULUTAT, ULTIMOSQUE DESERIT. QUIS LOCUM NON AMET, DIES LONGIORES HABENTEM. But of this place I will not speak any more least the Readers should mistake me, so as to entertain a suspicion that I am of this Order.

TOBIAS WILLIAMS, NOAH WALFORD, Fra. H. W. V. C. B. I. and these in all are thirty six, that bear witness of Christ.

And Fra. N. chose C. B. for his Successor, saying, I have long expected your coming; in this place you shall live, and we will teach you all things, and you shall learn our AXIOMATA.

First, you must, as we do, profess Medicine, and cure the sick, and that GRATIS.

2. You shall not be constrained to wear one certain kind of Habit, but may therein follow the custom of the Country.

3. Every year upon the day C. you shall meet us in this House, S. SPIRITUS, or write the cause of your absence, and when I am dead lay me in a glass, and renew me according to Nature to live again, as you are taught by us.

4. And you must look about for a worthy person, who after your decease must succeed you.

5. The word R. C. must be your Mark, Seal, and Character.

6. Our Fraternity shall be concealed seven years, and no more. And thirty of the Brethren departed; only four and the Brethren T. W. and N. W. remained with the Father Fra. R. C. I. A. and their servants

Lib. 6.

a whole year, and T. W., died, and Father I. A. put him in a glass, and buried him for renewing his life.

After few years there will be a general Reformation both of Divine and Humane things, according to our desire, and the expectation of others: For its fitting, that before the Rising of the Sun, there should appear and break forth AURORA, or Divine Light in the sky, and so in the mean time some few, which shall give their names, may join together, thereby to encrease the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons prescribed to us by our brother R. C. and be partakers with us of our treasures, (which never can fail or be wasted) in all humility and love to be eased of this worlds labour, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, We confess to have the knowledge of JESUS CHRIST, among his Disciples, and he is the SON OF GOD, and was crucified for Mankind at JERUSALEM, him did our EYES see and worship, being guided by a STAR. And EPISCOPACY is the best form of Church Government, being most clear and purely professed, and cleansed from FACTIOUS PRESBYTERIANS, CROMWELLIAN ANABAPTISTS, JESUITICAL QUAKERS, AND FALSE PROPHETS.

Also we use two Sacraments as they are instituted with all FORMS and CEREMONIES of the first renewed Church in ENGLAND, we acknowledge CAROLUS MAGNUS SECUNDUS, for our CHRISTIAN HEAD: and in POLITIA, we acknowledge the PROTESTANT EMPIRE and QUARTAM MONARCHIAM for our GOVERNMENT; albeit we know what Alterations be at hand, 1663, 1664, 1665,

Lib. 6.

1666, 1667, 1668, 1669, and would fain impart the same with all our hearts to other Godly Learned men.

Notwithstanding our writings which is in our hands no man (except God alone) can make it Common, nor any unworthy Person is able to bereave us of it; but we shall help with secret aid, this so good a cause, as God shall permit, or hinder us: for our God is not blind as the Heathens FORTUNA, but is the Churches Ornament, and the honour of the Temple: Our PHILOSOPHY of numbers also is not a new invention, but as ADAM after his Fall hath received it, and as MOSES and SOLOMAN our Men used it; also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the Truth is peaceable, brief and always like her self in all things, and especially accordingly with JESUS IN OMNI PARTE and all members: And as he is the Image of the Father, so is she his Image; it shall not be said this is true according to Philosophy, but true according to THEOLOGIE; and wherein PLATO, ARISTOTLE, PYTHAGORAS, and others did hit the mark, and wherein ENOCH, ABRAHAM, MOSES, our Men, and SOLOMAN did excell; but especially wherewith that wonderful BOOK the Bible agreeth, all that same concurrerth together, and maketh a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large, and more plain shall be spoken in Christianly Conference.

But now concerning (and chiefly in this our age) the ungodly, and accursed Gold making, which hath gotten so much the upper hand, whereby under colour of it, many Renegades and Roguish People do use great Villanies, and cozen and abuse the credit which is given them, yea now

Lib. 6.

adays men of discretion do hold the transmutation of Metals to be the highest Point and Fastigium in PHILOSOPHY, this is all their intent and desire; and that God would be most esteemed by them, and honoured, which could make great store of Gold, and in abundance, the which with unpremeditated Prayers, they hope to obtain of the All-knowing God, and searcher of all hearts; we therefore do by these presents publicly testifie, That the true PHILOSOPHERS are far of another mind, esteeming little the making of Gold, which is but a Parergon; for besides that they have a thousand better things. And we say with our loving Forefathers, PHY. AURUM, NIFI QUANTUM AURUM; for unto them the whole Nature is detected; he doth not rejoyce, that he can make gold, and that as saith Christ, the ANGELS and DEVILS are obedient unto him, but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the Book of Life.

Also we do testifie that under the name of CHYMIA many Books and Pictures are set forth in CONTUMELIAM GLORIAE DEI, as we will name in their due season, and will give to the Pure hearted a Cataloge or Register of them; and we pray all learned men to take heed of THE AURUM CHYMICUM BRITANICUM, published by ELIAS ASHMOLE Esquire, and such kind of Books as these; for the Enemy never resteth, but soweth his weeds till a stronger one doth root it out.

To conclude, the ROSIE CRUCIANS say, PEARL helpeth swoonings, and withstands the Plague of Poison, and that SMARAGE and JACINTH helps the Plague, and heals the wounds of venemous stings.

The WATER OF NILE makes the woman of EGYPT quick of conceite and

Lib. 6.

fruitful, and sometimes they bear seven children at a Birth, and this is Salt-peter-water: There is a wonderful virtue in the Oil of Tobacco: in the tincture of Saffron, in the flower of Brimstone, in Quick-silver, in Common Salt, and Copperas, molten and made a water, kills the poison of the Toad-stool; and juice of Poppy, Amber, which is no stone, but a hard clammy Juice, called Bitumen, easeth the Labour of women, and the falling sickness in children.

Now for Metals, if it be true, which all men grant, that precious stones in that hard and ungentle fashion, shew such virtue and power of healing, what shall the mixtures of all these Metals under a fortunate Constellation made in the Conversion of their own PLANETS do, which they call ELECTRUM, SIGIL, or 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, & etc.

The third perfume of R. C. is compounded of the Saphirick earth, and the AETHER, if it be brought to its full exaltation, it will shine like the Day-star in her fresh Eastern glories; it hath a fascinating attractive faculty; for if you expose it to the open Air, it will draw to it Birds and Beasts, and drive away evil Spirits. ASTRUM SOLIS, or the R. C. Mineral Sun is compounded of the AETHER, and a bloody, fiery-spirited earth; it appears in a Gummy Consistency, but with a fiery, hot, glowing complexion, it is substantially a certain purple, animated, Divine Salt, and cureth all manner of Venereal distempers, Consumptions, and diseases of the Mind.

Lib. 6.

We give another Medicine, which is an Azure, or Sky-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 this water lies a blood red earth of great virtue.

The other Medicine is the Heavenly LUNA and MOON of the Mine, a very strange stupifying substance: it is not simple but mixt: The AETHER, and a subtle white Earth are its Components: and this makes it grosser, then the AETHER it self; it appears in the form of an exceeding white oil, but in very truth a certain vegetant, flowing, smooth, soft salt, and this reneweth youth, and causeth wisdom and virtue.

The Pantarva of ROSIE CRUCIANS is a water, and no stone; it after-night discovers a fire as bright as day; and if you look on it in the day time, it dazzles the eye with certain gleams or Corruscations; for in it is a Spirit of admirable power to long Life, Wisdom, and Virtue: Now I will shew who taught these Secrets, and shewed me these things.

Walking upon the plain of BULVERTON HILL to study Numbers and the nature of things, one evening, I could see between me and the light, a most exquisite Divine beauty; her frame neither long nor short, but a mean descent 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 & 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 sudden occurrence.

Lib. 6.

From her vail did her looks break out, like Sun beams from a Mist, they ran disheveled to her Breast, and then returned to her cheeks in curls and rings of gold; her hair behind her was rolled to a curious Globe, with a small short spire flowered with purple and sky colour knots; her Rings were pure entire 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 throughly aired with rich ARABIAN DIAPASMS; this and no other was her appearance at that time.

But whilst I admired her perfections, and prepared to make my addresse , she prevents me with a voluntary approach; here indeed I expected some discourse from her, but she looked 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, my Key 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 Liberty to peruse them all; there is not any thing here, but I will gladly reveal it to you, I will teach you the virtue of Numbers of Names, of Angels and Genii of men; I have one precept to command to you, and this it is, you must be silent; you shall not in your writings extend my allowance; remember that I am your love, and you will not make me a Prostitute. But because I wish you serviceable to those of your own disposition, I here give you an Emblematical Type of my Sanctuary, viz. The AXIOMATA of the R. C. The secrets of Numbers, with a full privilege to publish it. This is all, and now I am going to the invisible Region, amongst the AEtherial Goddesses,

Lib. 6.

let not the Proverb take place with you, Out of sight, out of mind; remember me and be happy.

Now I asked her if she would favour me with her name; to this she 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 CALLALO; 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 Chrystal Stone, and these they figure with ridiculous Characters, and then expose them to the Planets, not in an ALKEMUSI, but as they Dream they know not what, when this is done, all is to no purpose; but though they fail in their practise, yet they believe they understand the AXIOMATA of Numbers well enough. Now my beloved J. H. that you may know what to do, I will teach you by Example; Take a ripe grain of Corn that is hard and dry, expose it to the Sun beams in a glass or any other vessel, and it will be a dry grain for ever; but if you do bury it in the Earth, that the Nitrous Saltish moisture of the Element may dissolve it, then the Sun will work upon it, and make it spring and sprout to a new body; it is just thus with the Common Astrologer; he exposeth to the Planets a perfect Compacted body, and by this means thinks to perform the ROSIE CRUCIAN GAMAEA, and marry the Inferiour and Superiour worlds.

Lib. 6.

It must be a body reduced into SPERM, that the Heavenly Feminine moisture, which receives and retains the Impress of the Astral 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 joint Magnetism of three Heavens; what they are you know already. When she had thus said, she took out of her bosom two miraculous Medals 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 Judgement, they were two Magical TELESMS; but she called them Saphricks of the Sun and Moon. These miracles EUTERPE commended to my perusal, and stopt in a mute Ceremony; for I was to be left alone; she looked upon me in silent smiles, mixt with a pretty kind of sadness, for we were unwilling to part; but her hour of Translation was come, and taking as I thought our last leave, she passed before my eyes into the AETHER OF NATURE; excusing her self as being sleepy, otherwise she had expounded them to me; I looked, admired, and wearied my self 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 behind her, and hard by a Paper folded like a Letter. These I took up, and now the night approaching, the evening Star tinned

Lib. 6.

in the West; when taking my last survey of her flowery pillow I parted from it in these verses.

Pretty Green Bank, farewell & mayst thou wear
 Sun-beams, and Rose, and Lillies all the year;
 She slept on thee, but needed not to shed
 Her Gold, 'twas pay enough to be her bed:
 Thy Flowers are Favourites; for this lov'd day
 They were my Rivals, and with her did play;
 They found their heav'n at hand, and in her eyes
 Enjoy'd a Copy of their absent skies.

Their weaker paint did with true Glories Trade,
 And mingled with her cheeks, one posie made;
 And did not her soft skin confine their Pride,
 And with a screen of Silk her flowers divide;
 They had suck'd life from thence, and from her
 heat

Borrow'd a soul to make them selves 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 are thy
 Spring;

That Earths not poor, did such a Treasure hold,
 But thrice enrich'd with Amber, Spice and Gold.

Lib. 6.

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 Medicines above taught.

I had given you a more large account of the Mysteries of Nature, and the ROSIE CROSS: but whilst I studied Medicines to cure others, my dear Sister ANNE HEYDON died, and I never heard she was sick (for she was 100 miles from me) 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 CULPEPPERS. But return to my first happy Solitudes.

FINIS.

Lib. 6.

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 ETERNAL RULE, which thou didst first appoint to sway MAN, order me; make me careful to point at thy GLORY in all my ways; 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. Good God, besides thee nothing is. Oh stream thy Self into my Soul, and flow it with thy Grace, thy Illuminations, and thy Revelation. Make me to depend on Thee: Thou delightest that Man

Lib. 6.

should account Thee as his King, and not hide what Honey of Knowledge he hath revealed. I cast my self as an honourer of Thee at thy feet. O establish my confidence in Thee, for thou art the fountain of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my SOULS SOVERAIGN, in the obedience of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelations of that Divine Guide, which thou hast commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, I know it is a mystery beyond the vast Souls apprehension, and therefore deep enough for Man to rest in safety in. O thou Being of all Beings, cause me to work my self to thee, and into the receiving arms of thy paternal Mercies thru my self. For outward things I thank thee, and such as I have I give unto others, in the name of the TRINITY freely and faithfully, without hiding any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the ADJECTAMENTA of thy richer Graces; the Mines and deprivation are both in thy hands. In what thou hast given me I am content. Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more then thou hast given, and that to continue me, uncondemnedly and unpittiedly honest. Save me from the Devil, Lusts, and Men, and for those fond dotages of Mortality,

Lib. 6.

which would weigh down my Soul to Lowness and Debauchment; let it be my glory (planting my self in a Noble height above them) to contemn them. Take me from my self, and fill me with thee. Sum up thy blessings in those two, that I may be rightly good and wise; And these for thy eternal Truths sake grant and make grateful.

FINIS.